A CONTINUATION
OF THE
REBELLIONS
AND
Treasonable Practices
OF THE
ROMANISTS,
Particularly in Spain, Scotland and Ireland:
From the year MD. to MDC.

BOOK VI.

CHAP. I.

1. John and Catharine King and Queen of Navar deprived.
2. Pope Julius II.

Sect. i.

John and Catherine King and Queen of Navar deprived.

The Conquest of Navar being acted suddenly, we shall make the Story of it but very short.

At the beginning of this Century, we find John d' Albret (or Don Juan de la Brit) and Donna Catherina, King and Queen of Navar, which had boasted it itself a Kingdom almost DCCC years.

Ferdinand II. King of Arragon, having by his marrying with Isabella Queen of Castile, enlarged his Authority and Dominions, as also by his Banishing the Jews, and subduing the Moors to him in Granada, made his Government more secure; and many a greedy (a) thought upon the seizing the Kingdom of Navar; and then all Spain (Portugal excepted) would be his own.

At last, opportunity (good enough, as he thought) offer'd itself, which was thus: Pope Julius II. (a zealous Hothipur) falling out with Lewis XII. King of France; Fernando sides with the Pope, and having rais'd an Army, not only demands passage for it through Albret's Territories, but the command of his strongest Castles and Fortifications; and, which was most, the possession and custody of Prince Henry, eldest Son to Navar; and all these as a Security of Albret's good Behaviour to him; and to be restored again, when Ferdinand thought good.

A a a  

King

© Biblioteca Nacional de España
King John thought these demands unreasonable, justly suspecting a difficulty of carrying the Catalans, if they were once so strongly fetted in his Dominions: especially at this time, when the factions of the two Families Guzman and Benavente had made some disturbance with him at home, and the left of them wanting, too well to Fernando. Add to this, there was no necessity of such demands for patience, seeing they might march several ways into France without troubling Navar. Thus Albores fearing the worst, by smothering the design, thought to strengthen himself by engaging interests with the French King.

The backwardness of Navar being known, Pope Julio falls a Bulling, with the consent of his Cardinals, declaring John d' Albores and Catherine his Wife, with their Pottery, for Heretics and Schismatics, to deprived of all Royal Dignity and Honor, freely giving their Kingdom and Dominions to Ferdinand, or any that will take the pains to have them.

Ferdinand now thinking that the Pope's blessing and carrying gave him right and title good enough to the Kingdom: And having his Army ready in Alboes (a little Province between Biscay and Navar) made it march on a sudden under the command of Don Rodrigo de Toledo Duke of Alboa, Grandfather to Don Fernando d' Alboes de Toledo, Duke of Alboa, as noted in the Netherlandish Histories, and who after that, a little time conquered Portugal to the obedience of his Master Philip II. For the Narrative of which, I shall refer those that desire to read it, to Ferretins, Cronjaggen, &c. but the Portuguese 1640, make quicker work in reigning of it from Philip IV. And to they without a wonder, if they surprised the Catalans so much in courage, as (a) Antonio de Soua de Macedo relates it.

But to return: the Catalans made such haste, that they entered Navar before Alboes expected them; which so amazed his unprovided Court, that he presently (b) fled for it into France, leaving his Queen, Children, and People to shift for themselves. All hopes thus lost, the Queen, with her Son Prince Henry and three Daughters, two days after quits Pamplona to follow her Husband; whom having overtaken, the first (amongst other speeches) very much upbraids. (c) O King! O King! thou hast nation, and never think more of the Kingdom of Navar; for that having been so magnificently good, you have been the less esteemed of your Subjects, and have undone yourself and your Realm.

Thus the Kingdom of Navar became an easy prey to Ferdinand, from which time it hath continued an Appendix to the Crown of Spain, whilst the French are forced to content with its empty title.

As for Alboes, though he was a Lover of Splendour and Learning, himself being well skilled in Heraldry, and a great Collector of Books for his Libraries; yet he made himself cheap, by being too good-natured, and too familiar even with the meanest of his Subjects; so that, when it came to a fire, his former freedom rendered his Name of Majesty contemptible. Nor gain'd he a little ill-will by his wholly affecting the French Modes and Humours, too light and Airy for a Mountainous, rough-hewn People; especially such, who breathe nothing but the Spanish Air: but, which we must, his preferring many Strangers or Forreigners, not only by giving them good Estates, but by entrusting them with the greatest Offices and Places in his Kingdom; whereby the Natives grumbled to see them selfs so neglected and slighted.

To these we might add the Factions amongst the Nobility; but that which was the fountain of all, was his giving of himself up to much to his (a) Pleasures, that he (b) wholly neglected the Government, not troubling himself with the management of any thing in it; nor caring how things went right or wrong, so they would but let him alone to his own fancy; so thus (like some other Kings) he had the Title, without the Sway and Authority: so that he himself lost nothing by the want of these his Dominions, seeing he carried the name of King along with him, whilst the Spanish took the trouble and care of Government upon him. And all such are but Pictures of Kings.

Thus the Kingdom of Navar became an easy prey to Ferdinand, from which time it hath continued an Appendix to the Crown of Spain, whilst the French are forced to content with its empty title.

As for Alboes, though he was a Lover of Splendour and Learning, himself being well skilled in Heraldry, and a great Collector of Books for his Libraries; yet he made himself cheap, by being too good-natured, and too familiar even with the meanest of his Subjects; so that, when it came to a fire, his former freedom rendered his Name of Majesty contemptible. Nor gain'd he a little ill-will by his wholly affecting the French Modes and Humours, too light and Airy for a Mountainous, rough-hewn People; especially such, who breathe nothing but the Spanish Air: but, which we must, his preferring many Strangers or Forreigners, not only by giving them good Estates, but by entrusting them with the greatest Offices and Places in his Kingdom; whereby the Natives grumbled to see them selfs so neglected and slighted.

To these we might add the Factions amongst the Nobility; but that which was the fountain of all, was his giving of himself up to much to his (a) Pleasures, that he (b) wholly neglected the Government, not troubling himself with the management of any thing in it; nor caring how things went right or wrong, so they would but let him alone to his own fancy; so thus (like some other Kings) he had the Title, without the Sway and Authority: so that he himself lost nothing by the want of these his Dominions, seeing he carried the name of King along with him, whilst the Spanish took the trouble and care of Government upon him. And all such are but Pictures of Kings.

Francisco I. King of France, [who succeeded Lewis XII. to whom our Alboes fled] who, for his great love and care to the Church, Learning, and his People, is so renowned.
Cap. 6. John and Catherine King and Queen of Navarre deprived.

renowned by all Historians; upon his death-bed, with his Blessing gave his Son [Henry II.] these two Rules.

First, fear God:
Then be careful for the good of your Subjects.

Upon which excellent advice, the famous French Antiquary Lawyer and Poet Stephen Pafquier (by the folly of Latinizing Names call'd Psichesius) compos'd this following Epigram.

Nato hac Francifcus dixitjfe novifftma verba
Fors, & in geminu profilius pio.
Imprimis venerare Deum, Charissime Fili;
Max tibi fit Populi cura suprema tui.
Divit & occupatim, Duo ne Precepta parente:
In duo pecunia, qui pecunia in alterumnum.
Nam cu nulla Dei cura est, nec cura fupraam est;
Et cuft non populi cura est, nec uita Dei est.

Frances (whilst death was closing his heavenward eye) Bequeathed unto his Heir, thus, his advice:
First worship God, dear Son: Then, see you, bend Your ways, as most to your Subjects good may tend.
This said, he dyed. Nor think these Rules but two;
For who breaks one, must break the other too.
Since, who loves not God, loves not his own affair;
And, who sights his Peoples good, for God can't care.

Thus was Albret the loss of himself and Kingdom; it being a certain Rule, that Subjects take their influence from the actions of their Princes; an active, vigorous and valiant King infusing courage into his meanest; while the negligent and effeminate such and all such are observed to be too good-natured, and so negligent, which in a King is worse than Tyranny renders the People inactive, and though jealous, partial; which hypocrisy makes them more robust, because they see themselves tyrannized over and abased by such base-spirited cringing Favourites, as usually domineer under the Protection of such breathing Statues of Kingship.

But to return. And yet who can be but troubled at the sad fortune of poor Albret? who died of grief 1517. his Queen Catherine some eight months after; both of them outliving their Conqueror Ferdinand about a year, who died 1516.

(a) Spondynm here takes upon him to deny that Pope Julio II. made any such Cen-

(b) An 1512.

(c) Miss. de Sand vul vi-

da del Car- 

(d) Annales, 

An 1512.

But seeing this Bishop of Pamiers (one very well read, but by-far'd in Church-

Hitory) was the first (I know of) that hath call'd this Papal deprivation in
question, and that but the other day too. And again, perceiving that so many
(c) Romanist themselves do confess and acknowledge it, I shall trouble my self no more about it.


A a a 2 However,
AND as for Pope *Julio II*, we need not question but that he was apt enough to act mischief against any that had not an affection for him, having been the Author of many (a) Divisions and Wars before he attain’d to his Pontifical greatness, being naturally of a furious and turbulent humour, infomuch that he is Characteriz’d to be one more fit for a (d) Sword than the Pópedom. And we shall find him often commended for his feats in (e) War, than his Devotions; not but that it might be lawful for him or any of his Successors, to defend by Arms the Rights of his Chair and Territories, as any other Temporal Prince.

**Pope Julius II.**

However, it happens no better to his Son *Léon*, who was excommunicated, and declared (a) deprived by Pope Leo X, as a *Zealous Romanist* affirms us. And thus much for the loss of the Kingdom of *Navarre*, by the Christian Fatherly care and Charity of their spiritual infallibility; the French thinking the cafe very hard, whilst the de*Esprit*de *Spaniard* looks upon it as lawful enough, not so much by (b) Conquest, as by a just Corone de Principi.

Cristianí, *Tavola IV. de* *Navarra*. (b) Que el Catholico Rey Don *Fernando* quinto lo gano, y cynmo con los Reynos de *Castilla* y *Leon*, cobrando con *Julio Titulo*, y no de hecho, como algunos pensaron, *Pero de Medina de Grandens* y cofas memorables de España, *cap. 128. f. 131.*

---

**Sec. 2.**

**Pope Julius II.**

**Above all other People, he had the greatest Pique against the French, for which they twit him with ingratitude. However, to shew his Zeal against that Nation, he did not only (f) interdict *Louis XII.* and his Dominions, but (g) abolished Subjects from their Oaths of Allegiance, giving his Kingdom to any that could take it; and by Decree in the *Lateran Council*, takes away the Title of (b) MOST *CHRISTIAN KING* of *France*, and conferts it upon the King of *England*.

Nay, some say that his fury was such, that at his marching out of *Rome* against the French, he threw his Keys into the River *Tiber*, saying,—*Since St. Peter’s Keys would do him no good, he would make use of St. Paul’s Sword.* That the Story was really true, I shall not be positive, though many have exeri’d their wits upon it; amongst the rest, they tell us that the well-temper’d *Melanthon* made these following Veres, though I do not remember any such amongst his Poems.

*Cur contra Gallos bellum Papa Julius effet*

*Gettwn, scit Fama verùra ducès*

*Ingentes Marius turmas contraxit, & urbem*

*Egriístus faisres edidit or mans.*
Pope Julius II.

Cap. i.

Ivatis, facras claves in flumina jecit
Tibridis, hic urbi posuisti jungit aquas,
Inde mans frictum vagina diripit ejus,
Exclamans, trunci tabula voces referris:
Hic Gladius Pauli nos nunc defendit ab hoste,
Quandoque clavis nil iuvat effe Petri.

But shorter is Gilbertus Ducerium, thus:

Ecce duo Gladii Christi Petrus enserit inquis;
Ecce duo Claves, O Petre, Christi ait:
Depositis Petrus Gladium, Clavequis receptis;
Depositis Claves tu, Gladim, quicquid.

This latter is comprehended in the Design or Project of the first, somewhat to this purpose.

When fierce Pope Julio (as fame declares)
Relist'd against the French to wage his Wars;
He muster'd up his men of War so strong,
Threatning Destruction as he march'd along;
And mad that here his Priesthood did no good,
He whirp'd his Keys into proud Tiber's flood:
Then brandishing his glittering blade on high,
Thus to his Troops with direful voice doth cry;
Since Peter's Keys will here no help afford,
I'll now defend and quell with Paul's sharp Sword.

And to shew that this Julius was of no peaceable disposition, not only the French,
(2) Hadriamus Turpinus, who Postteth upon his Statue melted into a Cannon: Nay, his own Countrymen, as (b) Calius Calcagninus, (c) Poet. Gal. vol. 2. p. 1098.
And only about his too much Zeal was one of his greatest faults; and his Verses and Railings are so many against this Pope, that I shall rather refer you to himself, than trouble myself to transcribe them.

Amongst the multitude of others, who employ'd their Pens to upbraid this Julius, for his warlike humour, was our (g) John Owen, who according to his usual brevity thus girds at him.

And yet for all this, I meet with one Italian Poet (b) John Antonius Flamininus, who does not only commend this Julius, as an excellent incomparable person; but (c) Poet. Ital. vol. 1, p. 1334.
Tis storied of this Pope, that one hinting to him the unagreeableness of his holy Calling, with his Warlike Actions and Humour, by telling him that Christ said to St. Peter,—Put up thy sword into thy sheath: That the Pope should reply, "Tis true; Propos Memorables, that was not till after St. Peter had struck with the Sword.—
I have formerly hinted of the hatred which this Pope carried against the French; P. 1.

And yet for all this, I meet with one Italian Poet (b) John Antonius Flamininus, who does not only commend this Julius, as an excellent incomparable person; but (c) Poet. Ital. vol. 1, p. 1334.
Tis storied of this Pope, that one hinting to him the unagreeableness of his holy Calling, with his Warlike Actions and Humour, by telling him that Christ said to St. Peter,—Put up thy sword into thy sheath: That the Pope should reply, "Tis true; Propos Memorables, that was not till after St. Peter had struck with the Sword.—
I have formerly hinted of the hatred which this Pope carried against the French; P. 1.

And yet for all this, I meet with one Italian Poet (b) John Antonius Flamininus, who does not only commend this Julius, as an excellent incomparable person; but (c) Poet. Ital. vol. 1, p. 1334.
Tis storied of this Pope, that one hinting to him the unagreeableness of his holy Calling, with his Warlike Actions and Humour, by telling him that Christ said to St. Peter,—Put up thy sword into thy sheath: That the Pope should reply, "Tis true; Propos Memorables, that was not till after St. Peter had struck with the Sword.—
I have formerly hinted of the hatred which this Pope carried against the French; P. 1.

And yet for all this, I meet with one Italian Poet (b) John Antonius Flamininus, who does not only commend this Julius, as an excellent incomparable person; but (c) Poet. Ital. vol. 1, p. 1334.
Tis storied of this Pope, that one hinting to him the unagreeableness of his holy Calling, with his Warlike Actions and Humour, by telling him that Christ said to St. Peter,—Put up thy sword into thy sheath: That the Pope should reply, "Tis true; Propos Memorables, that was not till after St. Peter had struck with the Sword.—
I have formerly hinted of the hatred which this Pope carried against the French; P. 1.

And yet for all this, I meet with one Italian Poet (b) John Antonius Flamininus, who does not only commend this Julius, as an excellent incomparable person; but (c) Poet. Ital. vol. 1, p. 1334.
Tis storied of this Pope, that one hinting to him the unagreeableness of his holy Calling, with his Warlike Actions and Humour, by telling him that Christ said to St. Peter,—Put up thy sword into thy sheath: That the Pope should reply, "Tis true; Propos Memorables, that was not till after St. Peter had struck with the Sword.—
I have formerly hinted of the hatred which this Pope carried against the French; P. 1.
Tope Julius II. Lib. VI.

To whom Julius counter-plotted by another of his summoning at the Late-run: where it was odd sport to see these two cutting and degrading one another. Nay, the French King went so far, as to stope upon his Golden Cnyn this Inscription:

**PERDAM BABYLONIS NOMEN.**

'Tis true, of late, some are willing to deny this, because they say they cannot meet with any such Coin nowadays. But this Argument is not strong enough to quash the Testimony of the famous and faithful Historian Monseur de Thou (and a)-Cufco- Romanifi) who (a) affirms, there were many of them to be found in his time.

In behalf of the French, I suppose, these following Verses were made upon the Pope, who used to call them -Wine-Piffers.

- Genoa cui Patrem, cui Matrem Gracia, partum
  Pontus & unda delectis, num bonus esse potes?
  Summ vatis Ligures, & Mendax Gracia, Pontis
  Nulla fides; tace hae singula fides habes.

  Who's born at Sea, whose Mother's of Gracian blood,
  Whole Sire's of Genoa can ne'er be good:
  For all, Sire's inconstant, Ligurians are vain,
  The Greeks are rare; all these in thee remain.

The latter Editions of George Buchanan's Poems amongst the (b) Miscellanea, defend us this Copy under his name; but the doing doeth not render him the Poet. But this by the by. However it be, we find the Pope thus vindicated by some of his Friends.

But whether this be true or not, is nothing to my purpose; though certain I am, that the bearded Portraictures in the last Editions both of Ciaconius and Curcherius his Bullaria and other Copies do sufficiently contradict the forelaid Assertion. However, a little after this, some were so Zealous against the Beards of Ecclesiasticks, that the famous (d) Pius Valerianus a zealous Fanaticum thought himself obliged to write a Vindication of Priests' Beards. In which having now and then to do with their Councils and Decrees, concerning this...
Cap. 2. The Holy Junta, or the Rebellious League, &c. 277

this final matter of Beards; yet he finds such (e) Cheatings, Fabrications, Forgeries and Corruptions in those very Books and Copies, that the good man cannot withhold from putting up his complaint to God against such Villainies.

1500.


CHAP. II.

The Holy Junta, or the Rebellious League of Spain against Charles V.

To relate at large all the Troubles of Spain, would be endless, especially those agitated against the famous Cardinal Ximenes, whilst he govern'd those Dominions.

This great Minister of State, of the Family of the Cisneros, was first Christified Alfonso, which afterwards in his Cloister he changed to Francis: being a Franciscan by Birth, first he studied at Alcala de Henares, then read the Laws at Salamanca: for some time acted as an Advocate in the Court of Rome: in short, he grew so famous for his Learning and Integrity, that he rose to be Archbishop of Toledo, got a Cardinal's Hat, and the Government of all Spain to be in his hands.

This Grandeur from a mean beginning, procured him no small envy and ill-will from many of the Nobility: but he kept his ground, nor would he lose an inch of his Authority: he was civil where he met with civility; but was so great a friend to Justice, that he would not let the Laws be like Spiders webs, for he made no Falsehood, the greatest Grandee lying as open to Chastisement, as the meanest Vassal.

It would be too tedious to relate how he reduced the revolted Moors in Granada; how he conquer'd Morocco and Oran in Africa: the latter of which they lay not acted without some miracles; as how a Crois appeared to them at their Landing, and that the Sun flood fill for above fours, as an Assistant and Supporter of their Victory.

At home he was ever now and anon alarm'd with Conspiracies and Seditions, but still he was himself undaunted and victorious. One of the first who flew out, was Don Pedro Portocarrero, Brother to the Duke Del Echaleon, who made some disturbance to make himself Grand Master of St. fago; but this uprose the Cardinal overtop. The next was more formidable, the King-leader being Don Pedro Giron, Elded to the Earl Urgina, who by force of Arms would seize upon the Dukedom of Medin Sidonia; and in this he was seconded by much of the Nobility. But this was also quell'd by the Prudence of our Cardinal.

But that which threatened him most, was the Insurrections of Valladolid, and the other chief Cities in Old Cof; forfed to this Revolt by many of the Nobles, so zealous were they, that they mounted their Cannons, fortified themselves, crying along the Streets—This is against Ximenes, the People Tyrant: But this Faction he also over-top; yet he is not quiet, for those of Malaga mutiny, beat out the Judges and the Admiralty, fortifie themselves, mount their Cannon, making one Piece bigger than the rest, with these words ingraven on it;

Malacitana libertatis Affertores F. C.

The Defenders of the Malagins liberty have caused this Gun to be made.

This he also supprest, as he did the Sedition of D. John Velages of Cadiz, who would right or wrong keep the Town of Arcos: Nor did it fare any better with those Noblemen, who had affronted the Cardinal, and violated all Justice in Villafraite; and the Duke of Alba's contention for the Priory of St. John of Hierusalem, came little better off, being conquird, and forced to submit.

In
In short, this great Cardinal held up his head against all opposition; and the better to strengthen his Authority, he first ran'd in Spain the Train-bands, consisting of above thirty thousand subsistantial Householders, all which he had ready at a small warning. And though many Dependents of the Nobility, who must follow their Lord's Example, hated him, yet never was there any Favorite in all Spain better beloved than he, by the generality of people; such was his impartiality to Justice, Charity to the Poor, and care for the well-fare and honour of his Master and his Dominions.

One time, some of the discontented Nobility desired to know by what right he acted as he did; the Cardinal replied, By the will and power of his Catholic Majesty. This not satisfying, he show'd them his Guards; then showing his Francifcan Guards, and knocking his Fingers, added—This is enough to tame the proudef Vallets. And lastly, the better to inform their Curiosity, he order'd a Train of Artillery to be discharged, concluding—This is the Power by which I do, and will govern Spain, and the Prince our Lord come to take the charge of it himself.

And in this he was as good as his word. King Charles arrived in the Afternoon in September, and the Cardinal died in November after, not without a grand Supplication of Poifon; he was buried at Alcala de Henares, where he had Built an excellent College, and where, to his Immoral Honour, and vast Expences, he had caused his Biblia Complutensis to be printed in divers Languages, as Hebrew, Cephtes, Greek and Latin; to accomplish which, he had procured many Copies from the Vatican, and hired many excellent Linguifls from divers places.

And thus much in short of this great Cardinal, of whom you may fee more in Aduargo Gomez, and Michael Bandier; the first having writ his Life at large in Latin, and the other in French; who in him endeavours to pattern on an exact Mafter of State, to the great Cardinal of rebellion: Not dought envy it left any had in him, but that some fancy him to be one too lofty, and one that could not brook an opposition; qualifications which some think agreeable enough with a Governor.

But leaving him (though I could say no lefs, seeing he was fuch a grand Patron to Learning) let us take a view of a more formidable Rebellion.

In Spain we find ruling Don Carlos I, a young Prince not well acquainted with the Kingdom, having been brought up in Flanders [he was Born there in 1568.] where the Fleming had so inveagled themselves into his favour, that at his coming into Spain for the Crown, they ruled all as they pleas'd, and got the chiefest Preferments and Places for themselves, to the no small grief and trouble of the Nation.

Of the Foreigners Guillermo de Crouy Lord of Xeurs or Chouers [Duke of Savoy in Naples, and of Arfehot in Brabant] was the chiefest Favorite, and indeed favour'd King and Kingdom as he pleas'd; and in his actions was so partial and covetous, that he became abominable to the Spaniards, who for his faultsenden their Affectation and Loyalty to their King. And here, by the way, take one merry and instructive Story of a Favorite.

A Petitioner having presented this Xeurs with an handfom Mule with rich Furniture, that his deferie might be the sooner granted Xeurs being asked presently by another Gentleman, where he had got that curious Beast, replied, He knew not. The poor Petitioner being by, and seeing himself fo lonen forgott'n, and his bargain neglected, went his ways; and orders his Mule to be cry'd, declaring all her Mule and Furniture. Which the other Gentleman hearing, went presently and bid Xeurs, that according to the Marks it much needs be, that this Mule had been stolen: by which device the poor Petitioner recovered his Mule, which he had given before to small purpose. Thus much for Chouers, though related to the Royal Blood of Hungary, yet base, cruel and covetous; as most Favorites are, by such Vices getting their Preferments: All such grand Flatterers, Pimps and Pick-thanks, being the greatest Bane and Curie that can happen to a King and Kingdom.

Carlos had nor been long King in Spain, but the Emperor Maximilian I (his Grandfather) dying, he was chosen Emperor at Frankfort by the Electors, and so was call'd Charles V. The Electors fend him News of it, defiring him to come into Germany to receive the Imperial Crown. He contents, and prepares for his journey; at which the Spaniards take an Alarm, the great City of Toledo leading the way. protel]fing against his going, defiring the other Cities to join with them, the better to hinder his departure.
The Emperor, in hopes to get some Money for his Journey, Summons a Parliament to be held at St. Jago in Galicia. Toledo obeys it, and (according to the Custom of that City,) which was for the Aldermen (Regidores) and Common-council-men (Concejo) then present, to draw Lots, and one of each to go, upon whom the Lot fell, it was Don Juan de Silva's chance to go as Regular, and Alcalde de Aguas as Curato for Toledo: But the Citizens knowing these two Burgeoys not to be of their Fashion, would not afford them a Bill, but a limited Power, which the other not accepting, they went not: Whereupon the Teléfanths chose four others of their own Famy to go, and persuade the Emperor not to depart out of Spain.

Thee Commissioners hasted to Valladolid where Charles was; where being come, they had a design to get the People into a Tumult, and so by force to hinder the Emperor's departure, and to seize upon Xeres and the other Flemings; but this Plot failed; though some hours after opportunity offered it fell, if they could have taken hold of it. For a Rumour being suddenly spread in the City, that the Emperor was departing, and that the Magistrates had granted him his desire; the People in a hurry ranまчinating about the Streets, shewing a willingnes to hinder the Emperor's Journey. In this hubbub and confusion, one runs up into the Steeple of St. Augustine, where they hurty to Arms. Charles informed of this dangerous Tumult, resolves to depart, though in a most Stormy Rain. Being come to the Gates, there he found some of the Rabble, who had feiz'd upon them, began to flout them, and Barricado up the way; but the Emperor's Guards presently made them quit their Post: for having gone out, he halted at Tordesillas with such speed, that none but Xeres could keep him Company. But the Magistrates of Valladolid plead their Innocency in this last Uproar, laying the fault only upon the Rabble, many of which were severely punished.

The Emperor hastes to St. Jago, to meet his Parliament, where the Commissioners and Burgeoys nothing but their Resolution to oppose the Emperor's desires. Though he promised a return after he had received the Imperial Crown; Germany now falling into some Distractions by reason of his absence. From St. Jago, Charles goes to Corunna (or the Gropps) where the Commissioners of the Kingdoms go also; and at last, most of them grant him some Monies, for which they got no thanks from their Cities.

In the mean time Toledo falls into Distractions; the chief Authors of their Troubles being Hernando de Avilos, and Don Juan de Padilla, with his high-spirited Wife Donna Maria Pacheco, all of good Families; who filled the Peoples heads full of many Whimfies. Insomuch, that in a Religious Procesion the Royal Party were abused, to the no small joy of the Rabble.

The Emperor informed of these things, Summons Juan de Padilla, and some others, to appear before him. To put a plausible pretence to their Non-appearance, they desired some of their Kindred to make a Mutiny, and apprehend them, and not to let them go: But this trick failing, they prevailed the Friars of St. Assignifie, and Pulpit of St. Juan de los Reyes to seize upon them in their general Procesion; but this being no other accidental Disorder falling also, they addres'd themselves to some mean and scandalous Fellows, who coming to their Plot, then de Avilos and de Padilla made them, as if they intended to obey the Emperor's Commands, and appear at the Court. Upon which, the hired Rabble came and seized upon them, declaring they would not part with such good Commonwealths men; so carried them to a Chappel, where they made them promise not to go to the Emperor; though the other seem'd teeth-forward earnestly to prevent against such dealings, and that they were willing to obey the Emperor. This done, the People made the Cowardly Go- vernor of Toledo, Don Antonio de Cordova, to approve their Actions; and to forbid their Friends to go to Court.

The mischief being gone thus far, Hernando de Avilos and Juan de Padilla push them on farther; for which they had the Friars and Priests at their Service, who in their Pulpits incendled the People to the purpose, who according as they were inflin- ged, (though with the loss of some Blood) seized upon the Gates, Bridges, and Fort of the City; and in all was their own, they now publicly calling themselves the HOLY COMMONALTY. And this was the Order they governed them by: every time they were to treat of any business, the Inhabitants of every particular Parish were to assemble, and two Publick Notaries with them; before whom every man, how mean soever, was to sit down and declare his Opinion.
The Emperor being at Comonna, and fitting for his Departure, News comes to him of the late Tumults of Toledo, which did not a little trouble him; but hoping that as their beginning was in hate, so they would not last long. Thus all things being ready, he goeth aboard, Lands at Dover in England, where and at Canterbury being nobly entertain'd by Henry VIII, he return'd to his Fleet, which carried him to Flißings, thence by degrees he went for Aken, there to receive the Imperial Crown, where we leave him.

The Emperor before his departure had made Governor or Vice-roy Cardinal Adrian, who had been formerly his Tutor, and was afterwards Pope Adrian VI, for he would not change his Name according to the Custom.

Upon the Emperor's departure, the Nobility and Gentry which waited upon him as far as the Sea-side, return'd to their own Houses, and the Commissioners or Burgesses to their respective Cities; and the Cardinal took his way towards Valladolid.

And now began the People to be stark mad, and the City of Segovia lost the way, and thus it was: It is a Custom in Segovia every Tuesday in Whitsun-week, that the Collectors meet to treat concerning the Revenue of Corpus Christi Church. Here being now met, one of them falls a railing against the Governor of the City; for which rashness he was warily reprehended by one Melon; which reproof was so ill taken by the People, who also hated Melon for his Office, being a Sergeant, that in a fury they took the poor Catch-pole, threw a Rope about his Neck, and dragged him out of the City, with a delign to hang him; but they bruised him with so many stripes, that he was dead before they got him to the Gallows, however they hung up his Body there.

This done, as they return'd, they met with a Companion of Melon's, called Ropo Portalejo, whom without farther ado, they half'd to the Gallows, hanging him up by the Feet till he died. The next day being informed that their Alderman and Burgess Antonio de Tor olds, had grant'd the Emperor some Monies, and was then at the Town-Council; either they ran in an hurry, climbing over the Doors, breaking it at the Windows; and violently laying hands on him, they dragged him out of Sancho's Church (where the Council meets) nor could all his Intreaties and Reasons satisfy them, but they set him clad in Crimson Velvet on a Mule, with an intent to carry him to Prison; yet they had not carried him far, but they knock'd him off again, put a Rope about his Neck, dragged him along the Streets; punching him on the Head with the Pummels of their Swords; nor would they allow him Confession or the Sacrament, but so trait'ld him to the Gallows, where they hung him with his head downwards betwixt the two other. This done, they turn'd out all the King's Officers of Justice, putting others in their places, and ruled all, having seized on the City Gates: but the Forts were gallantly defended by Don Hernando de Behalde, Earl of Chinchon, and his Brother Don Diego. And the chickeft of the City endeav'rd to excuse themselves to the Cardinal and his Council.

At the same time with the former Tumult, the City of Zamora fell into the like fury against their Commissioners and Burgesses, for granting the Emperor a Subsidy: whereupon the Members fled, and hid themselves in the Monastery of Martin, a little days Journey off; which so inrag'd the People, that they made Statues and Pictures resembling them, which they dragged about the Streets with many reproachful Exclamations; and threatened the Monastery to fire it, if the Commissioners were not deliver'd, whom they resolved to Murther.

The People of Valladolid had the same freaks in their Noddles: But those of Burgos could not be kept within any bounds, assaulting the Lord Constable's House, interred the House of the Dutchess Donna Maria de Tabor, shooting down part of its Tower, whereby they entered, and fought for her; but she saved her self by hinding.

They ran to Garcí Ruiz de la Mata's House (who had been Commissioner, and was Brother to the Bishop of Badajoz and Valencia) revolting to kill him; but he saved himself by flight; yet they burn'd his House, with a great number of Deeds, Charters, and other Papers belonging to the King and Kingdom. Nor did they spare the confuiming of his Richest Goods and Moveables; as fine Linnen, rich Tapestry-Hangings, &c. with all which they made a great Bonfire to satisfy their fury, and make their Worshipps Sport. And to continue the Frolick, they burned down the House of Garcí y Pe n, one of the Emperor's Harbingers; and not content with this, they took the poor Fellow, clapt him in Prison, where with blows and thralls they soon dispatch'd him; and being dead, they tied his feet together, so dragg'd him
to his own door, cutting and pinking his Body with their Swords all the way: and thus drawing it through all the Streets, at last they hang’d it up with his Head downwards.

Madrid was also poffessed with the same Devil of Rebellion, seizing upon all the Arms, and setting Guards to maintain their own whims all the City over: and in like manner took up Segovia, Salamanca, Murcia, Ilbesca; and as Mad as the rest was Guadalajara, who not being able to get their Commissioners into their Cutchets, saddled down their Houfe; the Foundations of which they ploughed up, and fowed with Salt, laying that, according to their Trunkers’ Houfes, they must be fettled, left they fhould infulti the reft with their infidelity.

Cardinal Adrian and his Council having confider’d of these Diftempers, resolved by punishing of Segovia to terrify the reft: to which purpofe they fent as Judge Ronquillo, a famous Lawyer in thofe Times, with a Thoufand Houfe for his Security; and if the City denied him entrance, and to be judged by him, to make his way by force. The Segovians upon this fettled themselves, and make refiftance, being afifted by three of Toledo, Avila, and Madrid; with other Inferior Towns, whereby feveral Stormilhdes were performed. The Cardinal upon this orders Antonio de Fonseca (Captain General of the Kingdom) to go to the affiftance of Ronquillo. Fonseca march’d his Hift to Medina del Campo, where the Emperor’s Artillery lay, with them to strengthen himself; but the People denying to deliver them, they fell to blows, in which Explot, Nine hundred Houfes with the Monastery and Library of St. Francis were accidentally burn’d to the ground, and Fonseca beaten off.

The Citizens of Medina enraged at the burning of their Houfes, flew to Arms, elected one Bobadilla, a furious Cloth-worker their Captain, under whose Conduct they prefently deftroy’d all they could meet with, that had any familiarity or kindness with Fonseca; againſt whom they fent their Complaints to the other Cities. At this, the Citizens of Valladolid fell stark Mad, ran in a fury to Pedro de Fonseca’s Houfe (the chief and richeft there) which they plunder’d and pull’d down; the like they did to General Fonseca’s Houfe, and the habitation of Alfonso Nuno de Cefta their chief Judge; and turn’d out of their City Don Alfonso Evirones, Bishop of Ojna, and other Gentlemen, whom they fuppofed would not be partakers with them: the reft they made take an Ingagement or Covenant to their Holy Commonalty.

The City Cuenca also declares for the People, and suffers themselves to be govern’d by one Calaborra, and a Bridle-maker, as Salamanca and Segovia were by two Skinners; and of the fame humours were Toro and Ciudad-Rodrigo, and other places; infomuch, that of Eighteen Cities in Castile, which had Votes in Parliament, (a) Fifteen were rife for the Commonalty. Besides, the People of Murcia had rife and kill’d their Governor, a Judge, and one of the Sheriffs, with other Perfons, and threaten’d the fame to any that fhould be fent to try or queftion them for fo doing; and Sevilla it felf was running the fame risk, but that it feems, the Nobility, the Cardinal in the City, and there to fit and act for the good of their Holy Commonalty; and there to be the Holy Junta or Assembly. This was call’d THE HOLY JUNTA or ASSEMBLY. This was July 29.

And the better to carry on their contrived Sedition, they appoin’d a Meeting of the Commissioners of their Cities, to be held at Avila in Old Caffile, and there to fit for the good of their Holy Commonalty; and this Meeting or Convencile they call’d THE HOLY JUNTA or ASSEMBLY. This was July 29.
The Holy Junta, or the Rebellious League. Lib. VI.

But this Junta was presently after removed to Tordejillas in Leon: for Juan de Padilla having marched out of Toledo with two thousand Men, which were increased with other Forces from Madrid and other places, and relieved Segovia by making a retreat; he then marched to Medina del Campo, where he was joyfully received, and where Bobadilla (the aforementioned Cloth-worker) in a furious Zeal whisks out his Sword, and without any Authority, at one blow cut off Gil Nino (an Alderman) his Head, and had his Body thrown out of the Town-hall forced him to retire to his Lodgings, whence not long after in a disguise he undertook to give him the Command of Captain General in that Kingdom; and so the joy'd her self to the Junta, which the commanded to adjourn to Tordejillas, which accordingly was joyfully obey'd; and here they sat with her for the future.

The Emperor thinking to quiet all, by taking away their exception from the Cardinal who was Stranger, orders Don Inigo de Velo's, Lord high Confaile of Cafife and Leon, and Don Fadrique Enriquez, Lord Admiral of Caffeile to be in joynt Commission and Authority with Adrian in the Government; but all would not do.

The Junta having now the weak-brain'd Queen-Mother at their disposal, look'd upon themselves as great enough to act any thing; so they turn out those who were about her that favour'd the Emperor. Then they send a Dominican Friar to Valloldolid, who, from the Pulpit of St. Maria la Mayor, persuaded the People to feize upon the King's Council there, declaring it unfitting that they should sit in opposition to the holy Junta: the Citizens at this were a little divided; however they concluded, that they themselves would not lay hands on the Council-Royal (being of a dangerous consequence,) but if the Junta, (which they would not disobey) had a desire to have them, they might send their own Soldiers, and should have liberty to feize upon them. From which time several of the King's Council began to fall away.

The Junta informed of this Answer, sent Dr. Alonso de Medina a Franciscan, who being come to Valloldolid, defire the People to meet him at the Monastery of St. Francis, where, in the Pulpit, he renew'd the old Requeft, that the Royal Council might be feized on, and fent Prisoners to Tordejillas; telling them, that there were Soldiers without the City to act it. To this the Citizens agreeing, the next day Juan de Padilla enters the City with above a Thousand Men, feiz'd on all the Council he could find, with the Books of the Treasury, and the Great Seals, all which he carried to Tordejillas: Yet would not the Citizens let Cardinal Adrian be affronted, whom they look'd upon as an Holy and good Man. But he considering the unconfancy of the People, thought good to consult his own Safety; for which endeavouring once publickly to withdraw himself, the Citizens in a tumultuous manner stay'd him, and forced him to retire to his Lodgings, whence not long after in a disguise he (as he did,) went to Medina de Rioseco in Leon, whither many of the Nobility went with their Arms; nay, and sent to Don Manuel King of Portugal, thinking to gain him to their
of Spain against Charles V.

1500.

Whom they now began to call Duke of Medina Sidonia, to which he pretended.

Moors turned Christian.

Before we proceed any further, let us take a short view of the Troubles in the Kingdom of Valencia. Before the Emperor's departure, the People there began to defile the Nobility, and to Confederate together: it happted that in the City Valencia, two (c) Marífco's belonging to Don Ramon de Cardona, passing along the Streets, the Trades-men began to jeer them; and upon a reply, fell upon one of them, whom they murdered; and had acted the fame Tragedy on the other, but that he was rescued by one Diego Pifador: which prevention, at laft so enraged the People, that they fell upon Pifador, pursued him to his House, assaulted it, so that he thinking to take Sanctuary in St. Nicholas Church, they fixed upon him, and killed him with their Daggers. Having thus ran into mischief, they proceed, and rescue a Fellow from Execution, though justly Condemned for very heinous Crimes. They defpifed all Justice and Magistrates; for they rioted at all Noble and Gentlemen, whom (like our Levellers) they intended to root out and destroy all the Kingdom over; which occasioned a Hat-makers Wife in St. Catherine's Street, seeing some Gentlemen go by, bid her Children look at them: the Boys defiring a reason, the replied,—(d) Because when you come to Manhood, you may say that you have been Gentlemen.

The confederate Rabble chose one Sorolla, a Cloth-worker, for their Captain, an impudent bafe Fellow; and then the better to carry on their mischief, they framed this Plot: Sorolla was to hide himself in his house, and they were to report about, that Don Diego de Mendoza the Viceroy, either had or was going to hang him. This report being cunningly spread through the City, the People grew mad, flew to their Arms, and to march'd with Drums and Colours to Mendoza's Houfe, crying out, Let the Viceroy die, if he deliver not Sorolla.—Mendoza defended himself all day long, and by chance was thus preserved from their fury. A good Woman by hap elping Segerbe, (a) Catherine's Factor, seeing some Gentlemen go by, bid her look at them: the Boys defiring a reason, the replied,—(d) Porque quando le sus grandes, podia des­ dizer que vi­ rases los Ca­ valleiros, Prs. Sedo­ nel.1620. Part.1. 20.

However the giddy People put so much credit to him, that they fware Allegiance to him as their King, magnifying him as their Redeemer, calling of him the Disguifed man, and one fent from God to save them; and for the General of their Armies, chofe Juan Caro a Sugar-baker. The City Xatros, the Marquifate of Helche, Alacante, and Orihuela run into the fame Rebellion; the latter chufing for their Lord and Governor one Palomares, a poor Serving-man. And now the Kingdom of Valencia fend'd to be over-run by a gang of Rebels: but they had a notable flock at a place, to this day call'd The Field of slaughter, where they left above 5000 of their fraternity dead on the spot.

After this they chose for their Captain one Vincent Perez, a Fellow whose Trade was to gather up Acorns; but their chief General of all was one (a) Juan de Vilvao, who made them believe that he was Don Juan, the only Son to Fernando and Isabella, King and Queen of Castile and Aragon, and to the true Heir to their Crowns; though that Prince died young at Salamanca. However the giddy People put fo much credit to him, that they swore Allegiance to him as their King, magnifying him as their Redeemer, calling of him the Disguifed man, and one fent from God to save them.

But what this Impoflor was, take thus. He was the Son of a ^Jews, and was car­ ried by his Father into Barbary the fame year that the ^Jews were driven out of Castile. A Bifcan Merchant, call'd Juan de Bilboa, met with him on Ship-board 1512, as he was trading to Oran on the Coasts of Barbary, and finding him to write and read well, and fpoke feveral Languages, as Spanish, Arabick and Hebrew, took him for his Factor. The fellow calling himself from his Father's Name Juan de Bilboa, with him

© Biblioteca Nacional de España
him he lived four years, till 1516 he turn'd him away for being too familiar with his Wife.

The Corregidor, or Mayor of Oran, not knowing the fault, entertain'd him for his Steward. This Mayor of Oran being a young Man, kept privately a little Wanton in his Hous, to whom this Fellow shew'd much Affection and Courtship; but the being trusty to her Matter, tells him all, and that he also perfuaded her to Witchcraft. Upon this the Corregidor hath him imprifoned; and upon a Market-day let upon an All, and to whip through all the principal Streets of the City, to the amazement of the People, who had a good opinion of him, so cunningly did he carry himself.

Being thus banish'd Oran, he returns for Spain, Lands upon the Coasts of Valencia (just in these Distractions) under the Name of Don Enrique Menide de Riveria; and here he behav'd himself so cunningly, taking hold of the opportunity, that at last he made the People believe that he was their true King, and for such they acknowledg'd him.

He carr'd his Business politickly, kept correspondence with divers Cities in Aragon and Catalonia, and might have given a main stroke for the whole Kingdom, had not the Valiant and Loyal Marqueses of Conesa, and Don Pedro Faxardo the Governor or Lord-Lieutenant [Adelantado Mayor] of the Kingdom of Murcia, with other Noble Cavaliers, by their Valour and Industry put it a stop to his career. The chiefest loss to the Rebels was in Valencia itself, where Vicente Perez had almost carr'd the whole City: but the Marqueses here carr'd him self so cunningly, that he out-braw'd the Rebel, making most of his fellows Disband and retire to their own Dwellings. This Day and Plot was so happy to that City, that to this time, 'tis call'd the Thes day of Vicente Perez: yet Perez receiv'd fresh Supplies from Juan de Bilbao, with which he grew so hardy, that he fought de Conesa in the very Streets of the City, though to his own ruine, being beaten, himself taken, and his Head presently strik'd off. After which the Impostor Kingling John de Bilbao was also taken by the Marques, the Nineteenth of May 1522. who, according to his defect, was Drawn, Hang'd and Quarter'd, and his Head stuck upon a Lance. After which, Valencia began to be more quiet, and wholly submitted themselves upon the return of the Emperor Charles. And thus much, in brief, for the Rebellion of the Kingdom of Valencia; not to tell of all their Church-robbings, Plunderings, Burnings, Devastations, and Factions even in the very Cloisters and Monasteries them selves, insomuch that one Party in the same Covent would pray to God for the King, whilst the other pray'd as heartily for the Rebels.

But now to return to the Junta in Castile, we find their Army (consisting of Seventeen thousand Foot, besides good Store of Horse and Artillery) (b) march'd to the Field, with an intent to fight the Imperialists lying about Rioseca.

One of the most furious Sticklers for the Junta against his King, was Don Antiono de Acuna, Bishop of Zamora (one who had formerly been honour'd with an Embaix into France.) He was three-score years old, but lively and vigorous, and excellent in handling his Arms; he had above four hundred Priests under his command in this Rebellion, well armed and stout, himself always charging at the head of them, crying out, Here my Priests! And if he saw but any of them (c) handle or read on fo Brewiary or Prayer-Book, he would Cudgel them for it.

Between the two Armies there were now and then some Skirmishes; but the Imperialists thought it no wisdom to put it to a main Battel, their Enemies being double the number; besides, they had some underhand dealings with some Chieftains of the Commonwealth, which made the Rebels too negligent, and retire into Quarters: Upon which opportunity, the Imperialists on a sudden march'd to Terdelillas, which with the loss of some Blood they took; and here the Bishops Priests fought it out desperately.

Toredefillas thus taken, the Nobility waited upon the Queen-Mother, who received them kindly, not that the care and how things went, being indisposed in her Senses; from understanding what was either good or bad for the Publick, though the Junta, to delude the Commonwealth, gave out that she was not only well in her wits, but fit for Government, and that she had taken it upon her, and acknowledged their Interest; and accordingly they acted all things in her Name, not mentioning the King. Here some of the Junta were taken, others escaped; and the honour of this Exploit was justly thrown upon the Earl of Haro the King's General.
of Spain against Charles V.

The taking of Toledo did not a little terrify Valladolid, whether the remaining part of the Junta fled and took Communion; and the People now growing jealous of Don Pedro Giron, chose Juan de Padilla for their Captain General, who prosecuted the Rebellion more vigorously than the former.

And now Biscay and Guipuscoa ran a gauntlet through the fame mickle; nor would the Province of Alava be behind; in which Rebellion Don Pedro de Ayala, Earl of (c) Salamanca had a main stroke, being of a proud humour, and disliked with his Countess Madama Margarita, whom the Court favoured; and he went the nearest way to work, by getting the Priests to countenance his Party and interest.

The Royalists hearing of his Rebellion, surprised Ampudia, or Fuente Empedrado, belonging to the Earl; but this they kept not long, the Commonwealth retaining it: at this Alliaut, the Bishop of Zamora is reported thus to have encouraged his Men.—So, my Boys, get up nimly, fight and die courageously, and let my Soul go at a venture along with yours, since you die in so just and holy an Enterprise.—A Bold Rebel.

By this time, some of the Junta were willing to see their error, and might be brought to accept of a Composition; but the People, Juan de Padilla, the Bishop of Zamora, and others, were hard mad against any such thing: by which Villany, these two got such a love amongst the People, that they protected they would serve under none but them, hooting and crying along the Streets of Valladolid.—Let Juan de Padilla live, let the Bishop live; long may Juan de Padilla live, who takes away the Taxes of Castile:—we will have none but Juan de Padilla and the Bishop.—And the truth was, these two were as fit for their turns, as a Rope for a Traytor. As for the Bishop, he questioned not but to gain well by these broils. The See of Toledo being void by the Death of Guillermo de Croy, Nephew to Xeres, he made himself Archbishop, and gave him good store of Money and Church-plate whereby to pay his Soldiers. But for all this, he is neither held nor reckoned among the Archbishops of Toledo, being but an Intruder.

The Commonwealth was not only at grips with the (b) Merindades, the burning of about Three thousand People in the Church of Valladolid, and to relate the divers Overtures they had for a general Peace would be too tedious. But here Old Castile is only intended.

In short, the People were mad against any Treaty: the Junta upon an erected Scaffold in the chief Market-place in Valladolid, adorned with rich Hangings, with Drums, Trumpeters, the Kings at Arms with Maces, Coats, &c. (a) proclaimed the (b) March against the Commonwealth. And the People were too mad with delays, that they began to threaten the Holy Junta itself, if they were not more vigorous in the War, and laid aside all thoughts of Treaty; being resolved to put all upon the Fortune of a Battle. And in truth, the City of Valladolid, and some other places for the Commonwealth had suffer'd very much; all Trade being spoil'd, Corn very dear, their Monies all gone in paying the Soldiers, and no safety for any without the venturing of blows.

And now the fatal day drew near. Juan de Padilla with his Army was in Teresa, where he had trifled away too much time) The Royalists march towards him, thinking either to Beliege him, or force him to Battel, before he could get any more favour; the Imperialists being towards 10000 men, and the Commonwealth at that place almost Nine Thousand.

Padilla informed of the Design, was resolved not to be Beliege; so, drew out his Men, intending for Toro, there to play till more Succours came to him. The Royalists having notice of his private march, mend their pace; and now and then skirmishing them, till they came near Villalar (a Town in Leon between Medina de Redecos and Teresvillas) where they fell upon them in three several Batches; and presently putting them to the Rout, the pursuit being several Miles, in which many of the Commonwealth were slain.

This
This unfortunate Earl, whilst in Prison, was brought to suffer Poverty, (being fet free of all his Friends) that he had nothing to eat but a poor mess of Pottage, which the People having some notice of the Design, made an Alarm, and ran in great Multitudes to the Castle, where finding the Captain in discourse with her, they presently laid hands on him, and flung him out of the high window; by which fall he was broken all to pieces. This done, they cut the Throats of all those who came along with him.

And now they resolve to fortify themselves against all Attempts; fill'd their Store full, took all the Gold and Silver plate out of the Cathedral Church, which they Coined; and they were not a little animated by the coming of the French, who taking opportunity of these Troubles, entered Navarre, thinking to regain that Kingdom; but all to no purpose: and as at that time the Toledoans were brought to better terms, and receded into mercy; Donna Maria Pacheco, being forced for her own safety, in a Country-dress, and with her baby, set forth in a Week, riding upon an Ass with some Geese in her hands, to escape out of the City, living the rest of her days in Exile, and as some think, dying in Paris.

And now for Example was the House of Padilla pulled down to the ground, the Foundation of it plough'd up and sowed with Salt, that the Soil where the Chief-Maintainers of that Rebellion were brought to better terms, and received Pardon, should not produce so much as grass or weeds; and a Pillar was erected there, with an Inscription declaring the manner of his Life and Death.

And now all is reduced to obedience, the Emperor returns to Spain, having cast down the Imperial Crown, and on a Scaffold covered with Cloth of Gold and Silk, erected in the chief Market-place in Valladolid, the Emperor himself with his (b) Grandees and Council about him; being there, Peace is (b) Proclaimed, and a general Pardon granted, only some few excepted for example false.

But before we leave this Story, let us see the end of one or two Chief-maintainers of the Rebellion. The Holy Junta, or the Rebellious League Lib. VI.

This Victory was gain'd on St. George's day, the Imperialists word was (b) St. Mary and Charles, the Commonalty was (c) St. James and Liberty. This was the ruin of the Rebellion, and the restoration of the People to Peace and Loyalty. Here amongst others were taken their Captain-General Juan de Padilla; Juan Bravo, Captain of the 6000 Commonalty, who formerly came from Segovia, Salamanca, and Poictes; and Francisco Maldonado, who now commanded the Salamanca Forces; who had all their Heads cut off, and flung upon several Nails over the place of Execution.

The Army of the Commonalty being thus routed, the Junta which was in Valladolid, flunk away: The City is itself submitting, which was graciously pardoned, though they had been the chief Maintainers of the Rebellion. And now Medina del Campo, Valencia, Dussmas Mota, and other Cities acknowledged their faults.

But Toledo would be brought to no reason; the chief Incendiary of that City being Donna Maria Pacheco Mondaca, Daughter to the Earl of Tendilla, and Wife to Don Juan de Padilla ( lately Beheaded) a Lady of a daring and resolute Spirit, wherefore she was generally call'd The valiant Woman (La Mujer valerosa) and to excite the Citizens to compassion, she made her Son be carried up and down the Streets on a Mule with a Mourning Hood and Cloak on, and a Streamer with the Picture of his Husband Padilla Beheaded.

The Imperialists did not question, if they could either get her out of the City, or to join with them, to reduce the place to his Majesty; to effect which, they took a Captain (who freely offer'd himself) with a few men disguised therewith. Being arriv'd at Toledo, he went directly to the Fort where she was, deeming to speak with her: but the People having some notice of the Design, made an Alarm, and ran in great Multitudes to the Castle, where finding the Captain in discourse with her, they presently laid hands on him, and flung him out of the high window; by which fall he was broken all to pieces. This done, they cut the Throats of all those who came along with him.

And now they resolve to fortify themselves against all Attempts; fill'd their Store full, took all the Gold and Silver plate out of the Cathedral Church, which they Coined; and they were not a little animated by the coming of the French, who taking opportunity of these Troubles, entered Navarre, thinking to regain that Kingdom; but all to no purpose: and as at that time the Toledoans were brought to better terms, and receded into mercy; Donna Maria Pacheco being forced for her own safety, in a Country-dress, and with her baby, set forth in a Week, riding upon an Ass with some Geese in her hands, to escape out of the City, living the rest of her days in Exile, and as some think, dying in Paris.

And now for Example was the House of Padilla pulled down to the ground, the Foundation of it plough'd up and sowed with Salt, that the Soil where the Chief-Maintainers of that Rebellion were brought to better terms, and received Pardon, should not produce so much as grass or weeds; and a Pillar was erected there, with an Inscription declaring the manner of his Life and Death.

And now all is reduced to obedience, the Emperor returns to Spain, having cast down the Imperial Crown, and on a Scaffold covered with Cloth of Gold and Silk, erected in the chief Market-place in Valladolid, the Emperor himself with his (c) Grandees and Council about him; being there, Peace is (b) Proclaimed, and a general Pardon granted, only some few excepted for example false.

But before we leave this Story, let us see the end of one or two Chief-maintainers of the Rebellion. The Holy Junta, or the Rebellious League Lib. VI.

This Victory was gain'd on St. George's day, the Imperialists word was (b) St. Mary and Charles, the Commonalty was (c) St. James and Liberty. This was the ruin of the Rebellion, and the restoration of the People to Peace and Loyalty. Here amongst others were taken their Captain-General Juan de Padilla; Juan Bravo, Captain of the 6000 Commonalty, who formerly came from Segovia, Salamanca, and Poictes; and Francisco Maldonado, who now commanded the Salamanca Forces; who had all their Heads cut off, and flung upon several Nails over the place of Execution.

The Army of the Commonalty being thus routed, the Junta which was in Valladolid, flunk away: The City is itself submitting, which was graciously pardoned, though they had been the chief Maintainers of the Rebellion. And now Medina del Campo, Valencia, Dussmas Mota, and other Cities acknowledged their faults.

But Toledo would be brought to no reason; the chief Incendiary of that City being Donna Maria Pacheco Mondaca, Daughter to the Earl of Tendilla, and Wife to Don Juan de Padilla ( lately Beheaded) a Lady of a daring and resolute Spirit, wherefore she was generally call'd The valiant Woman (La Mujer valerosa) and to excite the Citizens to compassion, she made her Son be carried up and down the Streets on a Mule with a Mourning Hood and Cloak on, and a Streamer with the Picture of his Husband Padilla Beheaded.

The Imperialists did not question, if they could either get her out of the City, or to join with them, to reduce the place to his Majesty; to effect which, they took a Captain (who freely offer'd himself) with a few men disguised therewith. Being arriv'd at Toledo, he went directly to the Fort where she was, deeming to speak with her: but the People having some notice of the Design, made an Alarm, and ran in great Multitudes to the Castle, where finding the Captain in discourse with her, they presently laid hands on him, and flung him out of the high window; by which fall he was broken all to pieces. This done, they cut the Throats of all those who came along with him.

And now they resolve to fortify themselves against all Attempts; fill'd their Store full, took all the Gold and Silver plate out of the Cathedral Church, which they Coined; and they were not a little animated by the coming of the French, who taking opportunity of these Troubles, entered Navarre, thinking to regain that Kingdom; but all to no purpose: and as at that time the Toledoans were brought to better terms, and receded into mercy; Donna Maria Pacheco being forced for her own safety, in a Country-dress, and with her baby, set forth in a Week, riding upon an Ass with some Geese in her hands, to escape out of the City, living the rest of her days in Exile, and as some think, dying in Paris.

And now for Example was the House of Padilla pulled down to the ground, the Foundation of it plough'd up and sowed with Salt, that the Soil where the Chief-Maintainers of that Rebellion were brought to better terms, and received Pardon, should not produce so much as grass or weeds; and a Pillar was erected there, with an Inscription declaring the manner of his Life and Death.

And now all is reduced to obedience, the Emperor returns to Spain, having cast down the Imperial Crown, and on a Scaffold covered with Cloth of Gold and Silk, erected in the chief Market-place in Valladolid, the Emperor himself with his (c) Grandees and Council about him; being there, Peace is (b) Proclaimed, and a general Pardon granted, only some few excepted for example false.

But before we leave this Story, let us see the end of one or two Chief-maintainers of the Rebellion. The Holy Junta, or the Rebellious League Lib. VI.
The Plots in Scotland against King James VI.

1500.

Soon after the Excommunication of Ferdinand, King of Hungary and Bohemia, by Julius III., for the Death of Friar George Martinus, Bishop of Waterstein, and after Archbishop of Gran, and by the said Julius created Cardinal; a man powerful in Arms, and noted for his great Actions in Hungary. Which Friar George is by some held an Honest man, whilst others accuse Girodi Bardi of no less than of underhand-dealings with the Turks, into whose power they design to deliver up the Kingdom.

And passing by also the troubles the said Ferdinand I. received at his Election into the Empire by the Rejection of his Brother Charles V. Pope Paul IV. rejecting him and his Title, alleging none to have Power to reign, but into his hands; and foi (and not the Electors) to nominate; nor would he at any time acknowledge him for a lawful Emperor: and what need Ferdinand, or any other care whether the Roman Bishops consented or no, it being no way necessary, and the outside but a Complement? But leaving these and such-like beyond-Sea-stories, let us come a little nearer home.

And first, if we look upon Scotland, we shall find it a Kingdom miserably rent between two Factions, the Puritan and Popish. Of the Insolencies of the first, I have elsewhere treated; nor can the latter excuse themselves from the same Crimes, if not worse, by endeavouring to betray their King and Country to a foreign Power and usurpation, as may appear by these following Observations.

Here we had Reigning King James VI. a Prince made wise and wary by the several Troubles he had run through. The Spaniard preparing his great Armado to invade England, several Priests and Jesuits went into Scotland to get those People to assist the Design. And amongst the rest, the Lord Maxwell was very active, coming our
out of Spain, and landing at Kirkcudbright in Galloway, gather'd together some Men; but they were presently supprest, and himself taken and imprisoned. The Lord
Babnew (who troubled himself not much with this or that Religion, having no ends but Interest) the Admiral of that Kingdom, had also secretly lifted many Soldiers, giving out they were for the Safety of the Nation. Amongst others also Colonel
Simpson, who for some time had resided with the Duke of Parma, being be
\begin{align*}
\text{(a) } & \text{He afterwards lived a Preacher in Spain, where he began the}
\end{align*}
ter the Town of Love to the Spaniards. Landed at Lissab, with an intention
further the Plot; but he, by the misfortune of some Papers, was seized on by Sir John
Carmichael Captain of the King's Guard; but being relieved by the Earl of
Hamilton, escaped the Law.

of a Scotch Seminary, intending to make his Bastard Hugh Semple (whom he trained up with the Jesu
ts) the Ruler of it. He was living there about the beginning of King Charles I. his Reign; and
was very to be heard in the designs of his Spanish march. James Walderlaw his English 

But the hopes of the Romanists were quite blown away by the overthrow of the
Spanish Fleet; yet the Duke of Parma clears them up again, by telling them of anoth
other Army and Fleet to be set out next Spring. This good News he sends by Robert
Bruce to the Earl of Huntly, to be communicated to the rest of that Faction; the chief
of which was the Earl of Arran, the Lord Maxwell (who called himself Morton) the 
Earl of Crawford, the Lord Claud Hamilton, and such like. And a little after, 
Parma sent over ten thousand Crowns by John Clapholine.

Thus encouraged, (and also thrilled on by Father Hay, Father Creighton, and other
Jesuits) they resolved to undertake some noble Act, the better to credit themselves
with Spain and Parma. And nothing is thought better than to seize on the King's
Person. In this Plot there was Montrose, Babnew, Crawford, Arran, Huntley, the
Lords of Kincairdines, of Fentin, and others. The Design was laid to meet all at the
Quarter-holes between Lissab and Edinburgh, thence to go to (a) Halyrood-House, to
seize on the King, to kill the Chancellor and Treasurer, and then they need not far
to carry all as they pleased. But Huntley coming before the rest, and suspected, im
prison'd; upon which the rest retire. Montrose and Crawford submit and at
Pardon, whilst Babnew and Arran are declared Traitors for refusing to consent
upon Summons.

Huntley is by the King's favour set at Liberty, upon promise to be quiet for the
future; but in his going home in the North, he meets with Crawford, who join
together again, and fall upon the Treasurer; then having joyn'd themselves with the
Earl of Arran, they raise what Forces they can, and enter Aberdeen: The King
upon notice, marcheth against them; upon which, the Lords are discouraged, re
tracted, and divided one from another at the (b) Bridge of Dee. The King then
diversifie, the Confederate Lords seeing no other Safety, submit themselves to the
King's Mercy and Tryal. They are acquitted,

For practising with Jesuits and Seminary Priests, and the receiving of Spanish Gold in
hire Soldier to disturb the Kingdom.

For entering into Bond and Covenant with the Earls of Arran and Montrose, and others, and treasonably to have surprized (b) Perth with intent to keep it against
the King.

For conspiring to take the King Prisoner at Halyrood-House, and to kill his Servants 
and Counsellors.

For besieging the House of Kirkhill, firing it, and forcing the Treasurer, the Master of
Glamis, to yield himself.

For summoning the Subjects by Proclamation falsely in the King's Name, falsely giving
out that he was a Prisoner, and designed them to set him at liberty.

For marching to the Bridge of Dee, to fight and invade the King.

For taking the King's Herald at Arms in Aberdeen, fealing him of his Coat and Let
ters, when he was to Proclaim them.

And that Babnew for his part, had hired Soldiers, as well Strangers as others, with an intent to seize on Lich in the King's absence.

Upon Trial, they are found Guilty, but the Sentence by the King's favour and
warrant was suspended; in the mean time they were imprisoned, Babnew in Tantallon,
Crawford in Blackness, and Huntley in Edinburgh Castle.

\begin{align*}
\text{(b) } & \text{This day in action is call'd The}
\end{align*}
\begin{align*}
\text{Raid of the}
\end{align*}
\begin{align*}
\text{Brog of Dee.}
\end{align*}
The Plots in Scotland against King James VI.

Mr. Robert Bruce (the chief Agent) his Letter to the Duke of Parma, Governor in the Netherlands for the King of Spain.

My Lord,

Mr. Cheholme arrived in this Country five days after his departure from you, and with requisite diligence came to the Earl of Huntley, in his own house at Dunfermlin, where having presented to him your Highness Letters of the 13 of October, he declared duly unto him the credit given him in Charge, conformable to the tenour of the Letters from your Highness; whereas they perceived your Highness great humanity and affections to the advancement of the glory of God in this Country, with other considerations most convenient to moderate the dolor and displeasure conceived in the hearts of the Catholiques, by reason of the success of your (z) Army, contrary to their hope and expectation.

Also some days after, as the commodity offered to me to receive the Money) the said Cheholme delivered to me Six thousand two hundred three score and twelve Crowns of the Soun, and Three thousand seven hundred Spanish Piftolets: and likewise hath carried himself in all his actions face very wisely, and as becomes a man of God; chiefly, when (upon the suspicion conceived of his sudden return) the King sent to take him. ...

I shall behave myself by the Grace of God (in keeping and distributing of the Money last sent, and of that which refeth yet of the same) according to your Highness prescriptions; and as I ought to answer to God in Conscience, and to your Highness in credit, and to the whole world in the Reputation of an honest man: and will manage it in such a way, that by the grace of God, there shall be fruit drawn thereof pleasant to your Highness. It is true, that I find (as all others would do, that would enterprise such a charge here) myself involved in great difficulties: For on the one part I am in great danger of the Hereticks, and them of the Faction of England, by reason of the open profession that I make of the Catholick Religion, and of the suspicion that the last hath of my secret practices and dealings against them. On the other part, I have much to moderate the Appetite that some Catholick Lords have, to have the Money presently, for the hope which they give of some pretended occasions, which will never fall as they promise. The Earl of Huntley made instance to have the third part of the sum which was sent hither, as soon as it was delivered to me; but he hath not touch'd, nor shall he touch hereafter a half-penny, but upon good tokens. I have paid him in the mean time with inexpugnable reasons, wherewith in the end he is contented.

I befeech your Highness, by the first Letter it shall please you to write into these parts to the Catholick Lords, to remove one errour from (a) three of them, who have written in the name of the rest: which moves them to think, that because they were the first who made offer of their Service to the Catholick King, that all the Money which comes hither, should be parted into three, and immediately after the arrival thereof delivered to them, without giving any part to others; who besides them, are a great number at the Service of the Catholick King and you; and who are resolved to hazard all according to their Power, for the advancement of this Cause: Nor will they in any sort depend on the other, in the accepting of the Treasure that comes from your liberality, but acknowledge it as coming directly from your Highness, to whom only they will be bound and obliged; and not to the other three of whom the Earl (b) Morton hath himself contented himself with reason: As also the Earl of Huntley hath never himself applied to Money, but since he hath been induced by the third, to write, my Lord Claud Hamilton his Uncle, who is somewhat covetous of gain, and think'd under such pretext to make his profit.

The said Earl of Huntley is constrained to remain at Court: he is fallen from his enmity in his outward Profession of the Catholick Religion; partly for having left all hope of your support, before the returning of the said Cheholme, because of his long stay there; partly by the persuasion of some Politicks; partly to avoid the peril imminent to all them that call themselves Catholics; partly to keep himself in the favour of his King.
1500.

(b. David Graham
Laird of Finnie. In Scotland, the Baron were either Great or Small of the latter were Knights and Lairds, and none were much formerly but those who held Lands of the King in Capitain, and had power of life and death; but now every one will be a Laird as in England in Efficue, for noth, (c) i.e. Laird of Finnie.

(c) In the Tower of London.
(a) Sir John Mainland.

(b) Don Bernardino de Mendighe the Spanish Ambaassador in France to carry on the Spanish mercantile and League against the French King.

(c) He means Mr. William Cheethame, Uncle to Sir James and Mr. John.

(b) The King.

(e) The Scotch calls it—500 Crowns of Frysl.
The Plots in Scotland against King James VI.

In my position, I was not able longer to have borne out without help. For from all the Lords of Scotland, I have not retained but a part only of the money, which I spent travelling, for the advancement of this Cause in Spain with his Catholic Majesty, and with you Highnesses in the Low-Countries: As for the Four hundred Crowns employed for the delivery of Colonel Simpil out of Prison, I have put in Count with the rest which I disbursed of the first Sums, according as it hath pleased your Highness to command me.

The Earl of Morton, to whom I have given confutation by writing in Prison, hath infringed of the first Sum, according as it hath pleased your Highness. Which I was not able longer to have borne without help. For from all the Low-Countries: As for the Four hundred Crowns imployed for your Highness in the Spain willing, for the advancement of this Cause in with his Catholick Majefty, and for his Enemies to prove against him anything which they had supposed in his accusation; or as the King's affection not so far alienate from him, as it hath been heretofore: And in case he were in danger, or that it were requisite for the good of our Cause presently to deliver him we can at any time get him out of Prison: However, in the mean time we wait the King's pleasure towards his liberty, only to avoid all purfuit that they would make, if we deliver him by extraordinary mean. When in the King's Name they offer'd him his liberty, if he would subscribe the Confession of the Hereticks faith; he answered, He would not do it for the King's Crown, nor for an Hundred thoufand.

It is no small marvel (considering the means the Hereticks have to hurt us, and their worldly ways so far passing ours, and their evil will and intention against us) that we suffer. Tinily, we cannot but atribute the effect thereof to God, who when the absent New of the returning of the (a) Army of Spain by the back of Ireland, was diffused through the Country, and the Hereticks of the Fadion of England triumphed, and the confutation in the outward profession of the Earl of Huntley and others you altered, ended the Earl of (b) Angus to die, who was the chief of the English Faction. And the same time grew some Difcontentions amongst the Hereticks, by reason of some offers which some pretended to to Ufproof others at Court. And by the instan Tropers, and their perfidiousness of two Fathers Jefuits, converting to our holy Faith two Heretick Earls of the chiefest of Authority amongst them; the one whereof is called the Earl of Arrol, Confable of Scotland, converted by Father Edmund Hay; the other called the Earl of Crawford, converted by the forefaid Father, William Creichton. They are both able and wise young Lords, and most desirous to advance the Catholic Faith, and your Enterpries in this Island, which they are determined to transfect to his of your Catholic Majesty and your Highness by their own Letters, which by the Grace of God, I dyed at Saintons near Dalceth, July 1589. They professed the Catholic Religion, and the other four are Jefuits, and the other four are Seminary Priests of Pont a MoulTon in Lorrain, which are all the Ecclefiafticks that produce so great spiritual fruit in Scotland, and are received to you here such augmentations of your Friends and Servants.

After the parting of Colonel Sempill from hence, the Lords sent Letters with the forefaid Father Creichton and other Gentlemen after the Army of Spain, to cause it Land in this Country; but it had taken the way to Spain, few days before their arri

1500.
The Plots in Scotland against King James VI. Lib. VI.

The Earl Bothwell, who is Admiral of Scotland, and as gallant a Lord as any is in the Country, although he make profession of the new Religion, yet is he extremely desirous to assist you against England, having waged and entertained all this Summer (under pretence to order the Isles) some Troops of Men of War, which together with his ordinary Forces, should have joined with yours if they had come hither. He suffers himself to be peaceably guided by me, notwithstanding the diversity of our Religion; and hath oftentimes said, that if the Catholicks would give him folly to puff into the restitution of the Catholic Religion, two (b) Abbots which he hath, that he would even presently be altogether one of yours. He intends to send Colonel Halkeston, to accompany certain Captains and Gentlemen to Spain, and almost Four hundred Soldiers all safe from the Shipwreck in our Isles. And because they are in great necessity, he is purposed to furnish them with Ships, Victuals, and other things necessary, to relief thereby to the King of Spain the affliction he hath to do him not humble and affectionate Service. And if we think it good, hath offered himself to go to your Highness in the Low-Countries, and by your advice afterward, do the like to the Catholic Majesty of Spain. But hitherto we will advise what is most expedient: if we may always be assured of him, he will be as profitable for the good of our Cause as any Lord in Scotland, or he hath great dependance about this Town, which is the principal of Scotland, as also upon the Frontiers of England. He hath offered to maintain and defend me against all that would attempt any thing against me.

We have chosen for every Catholic Lord, a Gentleman of the wisest and fittest Catholicks, and left beloved of their Friends to serve them in Council, and to meet at all occasions, to relieve upon the most expedient courses, that may concern the good of our Cause, according to the will and intention of their Lords, who have obliged themselves to approve and execute their Resolutions, and in no wise to contradict the same: and that means we hope to proceed with greater security and effect, than we have done heretofore. They shall never know any thing of our Intelligences there, nor our final intentions, but according to the exigence of the affairs which shall be in hand, and that supersecretly, and without discovering our selves too much.

Your Highness shall understand by the particular Letters of the Lords, what remaicheth to be said to you by these presents: by reason whereof I will make an end, most humbly kissing your Highness hands, and praying God to give you all the good hope and felicity you desire.

From Edinburgh this XXIV of January,
MD LXXX X.

Robert Bruce.

At the same time with this, some of the Nobility, in name of all the red (as this Letter also testifieth) writ to Philip II. King of Spain; which take as followeth.

SIR,

We cannot sufficiently express by speech the great grief we have conceived, being frastate of the hope we have so long had, to see (the last year) the desired effects which we hoped of your Majestie's Preparations. And our displeasure have been so much the greater, that your Naval Armies should have passed by near us, without calling upon us, who expected the same with sufficient Forces for the peaceable receipt and assistance thereof, against all Enemies in such sort, that it should have had no reliance in this Country, and with our support should have given England work enough. At least, if it had come in to refresh it, it had preferred a number of Vessels and Men, which we know have perished near our Isles, and upon
the experience of this their passage, hath sufficiently about

fly, and fitch as are you: but in full fame

readinefs as we dare well:—y—j to have run fortune with it, in fitch,

England, it affirm, for all that is fpoken by the so many in

fund half not have

Ireland; and had dij'covered an incredible number of Friends

f

s

ether

account

of the one, as not

fuch

with both, to vy,

of too much Li

faith

aiding you, thereby to magnifie their own only, and that,

Engliih (a)

to advance tbemfehes in credit with your Maje-

$ make themfehes to be able

not

they (cfiified, that fliewa fbemfehes in fuch number to affiflyour Forces as we

you as jour Majefly, as mofl wise

have

And

lefs faithfully

own natural Sub jells.

than y cur

sy

no

the other.

parts, where the expence beflowed upon the Equipage

Landing in

Commodities

and

the

weaken a

make

a)

your Landing and Invafton on that Coafl. And we may well * Forces which would

force by Sea, fhall be unable, being weary, to fight again by Land againfl

my

by Sea, if it

may be avoided, for many caufes: And amongf others, becaufe fuch as

Vessels; and fo the

EnglifTi (sal1 not come in time to affli them that fhall be off ailed by Land. Afterwards fend*

Tour Majefly flwuld compel the Enemy to divide

and draw away a great part of their

weaken a

is»

your Men and Money to aid others here, we fhould ^

t

6coo

it

sur Majefties hands; heartily praying God to grant you full accomplifhment of all JJJJ

pur holy Enterprifes.

(1) The

Sowed Copy

runsthun:— As left field

cas thame
diffemrs as

of

of England ,

drawn a great

hence, to whom your Majefly refer'd at, as the beginning of this affair. And seeing of your For­

cess, quickl

repa

y your Majefly's most humble

and most affectioned Servants,

Earl of Morton,

G. Earl of Huntley,

Claud Lord Hamilmuton,

In the Name of the other Catholick

Lords in Scotland.

Your Majefty's moft humble

From Edinbourough this 

XXIV of January,

MD LXXXIX.
The King, one might think, had no reason to mistrust Huntley, having not long before married him to a gallant Lady (a) akin to his Majesty; and also got him to subscribe to the Confession of Faith, then used by the Reformed in Scotland; and conferred many favours upon him. But all this to no purpose; he is yet a friend to Spain, and sorry for his subscription, as may appear by his Letter to the Duke of Parma, thus:

MY LORD,

I have received from John Chefolme the Letters it pleased your Highness to write the XIII of October, full of most Christian affliction to the welfare of our Cause; for which I give your Highness most humble thanks. The support of ten thousand Crowns sent to that end, is received by Mr. Robert Bruce; which shall not be employed, but for help of the most urgent necessity of the said Cause, as it hath pleased your Highness to direct.

After the departure of Colonel Sempil, I found myself beset on all hands, and pressed in such fort by our King, that it seemed to me to yield to the extremity of time, and subscribe with his Majesty (not with my heart) the Confession of their Faith, or otherwise I had been forced immediately to have departed the Country, or to have taken the fields by resisting his forces, and such as he might have drawn out of England to his aid; which I could not have done, especially then, when by the returning of your Army into Spain, all hope of help was taken from us.

But if on the one part I have erred, by the apprehension of dangers that threatened my reins, I shall on the other part endeavour my self to amend my fault (whereof I repent me with all my heart) by some effect tending to the weal and advancement of the Cause of God, who hath put me in such credit with his Majesty, that since my coming to the Court, he hath broke up his former guards, and caus'd me to establish others about his person, of my men; by means of whom and their captains (who are also mine) I may ever be master of his person; and (your support being arrived) spoil the Heretics of his authority, to fortifie and assure our enterprises.

Whereupon I beseech your Highness to send me your advice, and assure your self of my unchangeable affections in my former resolutions, although the outward actions be forced to conform themselves, sometimes, to necessity of occasions, as Mr. Robert Bruce will more amply write unto your Highness; to whom I send herewith my self. Praying God having first kiss'd your Highness hand, to give you accomplishment of your holy enterprises.

From Edinbrough this XXIV of January,

Your Highness most humble and affectionate Servant,

G. Earl of Huntly.

The Earl of Arrol being turn'd Romanist by the persuasions of Edmund Huy the Jesuit, is also by the same reasons very zealous for the Spanish interest, as appear by his letter to the Duke of Parma; thus:

MY LORD,

Since God of late by the clear light of his holy Catholic Faith, hath chased from my understanding the darkness of ignorance and error, wherein I have been hitherto nourished; I have been as sensually in acknowledging of so great an effect of his Divine grace towards me, that I am chiefly obliged to procure, since I knew the enterprises of his Catholic Majesty and your Highness, tend principally to that end; as also the advancement of some (b) civil causes, which hath very great affinity and conjunction with ours here. That I may testify by this present, the affection that I have to the Weal of both the one and the other, having ever before my conversion been one of the number of your Friends.
Friends and Servants for the respect of the last; to the which, the first of Religion, which is the greatest and most important that is in the world, being joined thereto, I am also become altogether yours, which I most humbly beseech your Highness cause to be signified to his Catholic Majesty, and to promise him in my behalf, that, he hath not in this Country a more affectionate Servant than I, neither yet your Highness, as you shall understand more amply of my intention in particular by him, by whose your Highness shall receive this present. To whom (after I have most humbly kiss your hand) I beseech the Creator to give you the accomplishment of your Holy Desires.

Your Highness most humble
and most affectionate Servant,

Francis Earl of Errol.
Other two Blanks were procured of them in Latin by Robert Aburcromby the Jesuit, one of the main Sticklers in these Plots; Thus:

Guilielmus Angulfus Comes.

Another thus:

Franciscus Errolliz Comes.

Other two Blanks were procured by Mr. George Ker, Brother to the Lord Newbottle, thus Subscribed:

Georgius Comes de Huntlie.

All these several Blanks should have been fill’d up and supplied by way of Letters to the King of Spain, and Credentials or Certificates in behalf of the said Creichton, at the discretion of the said Creichton and (a) James Tyrie, who should have won over them, what he thought most fit to carry on the Cause.

Besides these, there were two other Blanks, thus Subscribed in the midst of two open Sheets of Paper:

Guilielmus Angulfus Comes.

Georgius Comes de Huntlie.

Franciscus Enrolliz Comes.

(b) Patricius Gordoun de Anchaibdoun, Milit.

One of these two last Blanks should have been fill’d up with Procurations, and whatsoever the said Creichton and James Tyrie should think fit, for the confirmation of that which Mr. George Ker (who was to carry them) had in direction and credit from the Subscribers: The other to contain the Articles to be concluded on for the better Security both of King Philip and the Scotch Nobility.

The sum of which credit, was an assurance that these Noblemen should raise a power of Horse-men, and meet the Spanish Army at their Landing, and to assist and accompany them into England. And for further encouragement, these (b) Subscribers took the hurthen on them, and engaged that all the Romanists in Scotland would join and assist in the said Cause. Besides these Subscriptions, the Earls of Angus, Huntlie and Arrol, deliver’d their Seals or Coats of Arms in Wax for a farther confirmation.

Nor did they doubt of carrying all before them, the King of Spain having promised to send them by the latter end of Spring 1592, an Army of thirty thousand Men, to have Landed either at Kirkudbricht in Galloway, or at the mouth of Clyde, according as the wind served. And besides this, to lend good Store of Money to raise Forces in Scotland, and to supply the said Army: whereof (a) Four or five thousand should remain within Scotland, who with the assistance of the Romanists there, should alter the Religion; and the rest of the Army was to pass into England.

For the carrying of these Blanks and some Letters into Spain, they had once concluded that Sir James Chefshome, one of King James his chief Servants, should be the Messenger, being through-psed for the Cause; he having then an occasion to pass over to his Uncle William Chefshome (by them call’d Bishop of Dumbline) but the said Sir James being let by some private Business, that he could not be ready soon enough, they pitch’d upon the foresaid Mr. George Ker, Doctor of the Laws, Brother to the Lord Newbottle. But he

© Biblioteca Nacional de España
Cap. 3.  

The Plots in Scotland against King James VI.  

was (b) apprehended as he was taking Ship, and his Blackis and other Letters seiz'd on; some of which Letters take as followeth.

Part of a Letter from an English Jesuit (the first of it nothing to the purpose) take as followeth.

Good Father,

The enclosed to my Lord, I pray you read, and take it as written to your self, &c.

The Lord Seaton, in whose House I frequented sometimes, salutes you. Of the affairs of the Catholicks here, I leave it to them to write and relate, by which means these letters shall be convey'd. My Lord Seaton hath an (c) Haven of his own which may be hereafter very commodious for our purpose. Command me, I pray you, to F. Barth. Pere, &c. Mr. Dudley Ilper Knight, and John Thules, which upon some sudden partes of Persecution, have made their repair hither, are in health, and salute you. And Mr. Syal a Priest died here lately in Edinburgh. Love me, and pray for me, I beseech you all, Solito. And if you send any into these parts, let them come furnished with as ample faculties as you may. Let them employ for one Mr. Jonas, which shall be a token between us. Our Lord bless us, and send us to meet once as we die.

Sessyam, this 2d of October, 1592.

Yours ever more assured,

Joan. Cecilio.

A Letter from the Earl of Angus to Mr. William Creichtoun.

My most affectionate commendations promised, this present is only to know of your welfare, and friends, and of the estate of Matters where you remain, and to hear a refonse of my good affections towards you. For (God be praise?) if you were in the Country, I could do you greater pleasure than I was able to do before, albeit good-will lacked not at any time, as you know.

The (a) Bearer hereof can inform you of such things as occur with us, for we are daily subject to alteration; you may credit him as my self, for his acurities do deserve. It is not needed that I trouble you with his commendations, seeing he is to you that he is; you know his honesty and good intentions, and the cause of his departing, to whose sufficiency referring the rest; my hearty Salutations, and my Bed-fellows, with all our company young and old remembered unto you, and your company; commit you with them to the Protection of God.

Edinburgh the X of October

MDXVII.

Yours ever to his power,

Angus.

Mr. James Gordon sent also a Letter to Creichtoun, under counterfeit and fals Names, which runs thus:

The Supercription:

To his assured Friend (a) George Cranford.

(b) William Creichtoun.

Truly Friend,

At my most hearty Commendations, your Friends who are here, have directed this (c) Bearer to you, for full relation of all your affairs in these Quarters: we have (c) George delay'd overlong, 1 grant, but he will shew you the cause of all. The best is, that next you we all Expedition in time coming, against the next Summer; otherwise you will lost

Dodd 2
credit here with your (d) Factors. If you come, you will find more Friends than ever you had, but otherwise you will find fewer; because the next Summer many are bound to other Countries, and will not stay for you any longer. Haste hirise some word to your Friends, that we may put them in good hope of you, and they will carry the longer.

The Bearer is an honest man, and very sufficient, you may credit him as my self. I should have come with him myself, were it not that I was persuaded that you would remain satisfied with our Answer, and because I had a flap from Flanders. As the Bearer can fluo you, you have gotten all that you (e) desired, therefore make haste.

The Bearer is come unto you on his own charge, therefore you must have respect to him. The Bearer is an honest man, and very sufficient, you may credit him as my self. I should have come with him myself, were it not that I was persuaded that you would remain satisfied with our Answer, and because I had a flap from Flanders. As the Bearer can fluo you, you have gotten all that you (e) desired, therefore make haste.

Your most affectioned

To his Trusty Friend (b) George Crawford.

A Fix my due and humble Salutations and offer of Service, I grieve and lament heavily the slack and negligence your (c) Merchants have used in answering your last suit you propoied unto them: For apparently if they had made answer in due time, our (d) Wares had been here in due time, with our great profit and consolation. The stay and stop of the matter apparently was lack of Expenses, that no man would of his own Charges take that Voyage in hand; yea, some craved a Thousand Crowns for his Expenses. So the matter was once wholly given over, and allmost clean forgot, until it pleas'd God of his Divine Providence to stir up this (e) Bearer, who forced to take the Country, (f) The Scotch Romanists and their Religion. (k) Robert Abircrumbie. (h) George Crauford. Creichton.

At Dundee the XX of November, MDXCII.

A The Catholick.

(d) The Spanish Army.

(c) Dr. Ker.

To his Trusty Friend (b) George Crawford.

To his Trusty Friend (b) George Crawford.

There was a Letter also writ by Robert Abircrumbie the Jesuit to the said Creichton, under false Names, part of which take as followeth.

{b) William Crickchton.

{c) The Catholick.

{d) The Spanish Army.

© Biblioteca Nacional de España
Cap. 3.

The Plots in Scotland against King James VI.

The Surprizal of these Letters discover'd all, and spoil'd the design. David Graham of Fintris was tried and found Guilty, and (b) Behaved in the High-court of Edinbrugh. The Earl of Angus, having been implo'd by the King (who then Abircrumby, &c. suspected not of his Loyalty) to quiet some Troubles in the North, not knowing any thing of the feizing of Ker, and the Discovery of the Spanish design, returns to Edinbrugh, where he was presently arrested by the (c) Provost and (d) Bailiffs of the City, and sent Prisoner to the Caffle.

But from this imprisonment he escapes, flees into the North, joynts himself with Huntley and Arrol, and raife what Forces they can. But upon the report of the King's marching against them, they fled into the Mountains; and seeing no other help, sent their Ladies to the King to intercede for them: the King tells them, he will shew them what favour he can, but advieth them to submit to a Tryal.

In the mean time the Presbyterian Kirk grow very mallypart, and a Club of their Ministers being jumbled together on their own heads, they forbade the publication of their Sentence. Though the Lords had waited upon the King, submitted themfelves, and defired a Tryal. But the truth is, the Popifh Lords gave no signs of real Repentance: no, though the King had used divers means to gain them, and was willing to wink at their paff Contempts rendring them more odious, a Parliament is held, and the Roman Lords brought to Tryal, and are found Guilty of Treafon; and Sentence was pronounced against the three Earls, and Sir Patrick Gordon Laird of Achnaum; their Eccoffons of Arms are torn by the Herald, and their Honours, Lands and Eftates declared forfeited.

Yet the King had fome favour for them; but they grow worse and worse: for joyning themfelves with the Earl of Badweill, they make a Covenant or Bond amongst themselves at the Church of Memmure, and fent to Arms; the main ftickler in this band being Sir James Douglas of Spot. And opportunely to affift them, arrives a Spanish Ship at Montrofe, which brought fome Gold for their Supplies.

The King informed of all, by the apprehension of Allan Orme, Servant to Badweill, finds Argyle Northwards to quell them: Argyle gets an Army of 10000 Men, but (e) are beat by 900 commanded by Huntley, who here loft his Uncle of Achnaum, and Arrol was ftreng wounded in his Arm and Leg.

But for all this, the Confederate Lords at the long run were fo put to it, that they defired liberty to depart the Kingdom, giving Security to pratique no more against the

At Scotland the XV of December.

MD XCVII.

Yours at his Power,

Robert Sandesoun.

(a) The Earl of Menteith

(b) The Bearer hath

(c) The Duke of Lennox

(d) Sir James Chejewie; nor could the King by all his Authority and de-

(e) The Bearer hath
The troubles in Ireland against Queen Elizabeth. Lib. VI.

1500.

The troubles in Ireland against Queen Elizabeth. Lib. VI.

1597.

The banished Lords, not finding themselves in that favour beyond Seas, as they expected, resolve to return home; Huntley flees over, and being got into the North, sends a Supplication to the King, desiring that he might be permitted to stay in the Country, upon Security to be no more troublesome: the King is willing, and conditions are consulting of. Arrol thinking to slip through the Low-Countries, is seized on, and delivered to Mr. Robert Daniellone, the King's Agent there; but from him he makes an escape, and returns.

1596.

Huntley for some time keeps off the conditions, the Kirk being his Enemy. And his Uncle James Gordon, the Jesuit came into the Country to persuade him from any reconciliation; but at last, not only he, but Angly and Arrol submit, subscribe to the Faith of Scotland, are absolved at Aberdeen from their former Excommunications, and received into grace and favour of the King.

About the same time there was discovered a design to fortify the Island of Elsyn, in the West Seas. This Island is a great Rock, four Miles in compass, wherein an old ruinous Tower is built on the steep ascent of the Rock: the Plot was, that by seating on the Island, the Forces that the Spanish King had promised to send, might there be received.

The main actor in this, was Hugh Barklay Laird of Lady-land, who having been the year before committed in the Castle of Glasgow, had made an escape and fled to Spain; and this year return'd to pursue his old design.

Having got some followers, he enters the Island, with an intention to have victual'd it. But Mr. Knox (the same who took Ker) understanding his purpose, gets hastily a Company of Men, and makes towards the Island. Most of Barklay's Men were otherwise employ'd, dreaming of no such thing; and himself not thinking that his Plot was known, did not take Knox his Men (though he saw them coming) for Enemies: thus careless, Knox lands, and encounters him on the very shore; upon which Barklay resolved not to be taken, runs into the Sea and Drowns himself: and so there is an end of him and the Popish Troubles in Scotland for this time.

Chapter IV.

The troubles in Ireland against Queen Elizabeth.

To run through all the Rebellions of Ireland, would be troublesome both to my self and Reader; their whole Stories and Life being but an heap of chain of Troubles, Rises, Misdemeanors, Murthers, Treasons, and such-like enormities; whereby they have not only vexed and molested their Governors, but in the end, brought ruine to the Disturbers and such Undertakers of disobedience.

Nor could any thing else be expected from the ancient Irish, to whom civility and discretion were strangers; but the Robbery of others held a piece of Devotion, inasmuch, that they never undertook such mischief, without first sending up their Prayers, and after to give God thanks for such a good booty. Though they professed themselves good Catholics, yet they supposed no small Holiness to remain in Hoofs, and that the Lords Prayer mumbled into the right ear of a sick Beast, was sure enough for its Distemper; and any man was held past living in this world, if he desired to receive the Sacrament. Nor need we look for many Cures amongst them, when to (a) beat Eggs together, to squeeze out with ones fingers the juice of dried Herbs, to Probe and find out a wound, were signs of an able Physician; and thus qualified, he may go for an Hippocrate. And no doubt but others of them were much of the discreet hardines of (b) him, who having received four desperate wounds, and seeing his Sword not hurt, gave thanks to God that these wounds were given to his Body, and not to his Sword.
And what else might be expected from those of former times, when even within a few years, they (c) threatened to burn and ruine Dublin, to destroy all records and monuments of English government, make laws against speaking English, and have all English names changed. Nay, to put their thoughts into practice, they endeavoured to destroy all the goodly breed of English cattle, by killing many thousand sheep and cows, merely because they were of English breed, and to leave them to die in the fields: and as others tell us, to destroy the very corn thereupon by English men. And yet it is known they had not only government, civility, and all that else is praise-worthy and ornamented amongst them by the English, but flatly buildings, and other ornaments of the country: whereas Dublin it self could not afford to keep up their Coronation-sustenance without the assistance of spoons or hands, and to theatre of the French. But these glories and advantages, some of them may think a discredit, if not a ruine to their nation, and may fancy it as good to have their kings (as (a) formerly) to lay up their Coronation-guiltiness without the assistance of spoons or hands, and to live in state naked, within the bottom of a caldron at their pleasure, and for the like time. But they supposed to ruine all, you may guess at by this their complaint, as old at least, as King Edward the third's time, at (b) Sir John Davies's foppofition.

(c) By granting charters of peace,
To false English without left;
This land shall be much unde:
But (d) Geoffry and alleages,
And leaving of our language,
Have mickle help thereto.

(d) Geoffy, a custom among them of trusting too much to god-fathers, as they thought their nurfes and foster-children akin to them, as mother and sister.

The truth is, above all people they hated the English, being willing that French, Spaniard, or any body else should rule them, but those who do. But of their combinations and overtures I shall go no higher than Queen Elizabeth; though this following note, by the way, will not be amiss.

(a) Articles agreed upon, between Francis I. King of France, and James Fitzjohn Earl of Desmond: Extracted by Tillet out of the records in Paris. Anno 1523.

Francis I. King of France in a treaty with James Fitzjohn Earl of (b) Desmond, wherein he filled a prince in Ireland: it was accorded:

That as soon as the King's ships should land in Ireland, the said Earl in person, and at his own charge, should take arms against his sovereign King Henry VIII. not only to conquer that part of the kingdom wherein he lived (which should be to the proper use and benefit of the said Earl, except only one port, which should be reserved for the French King for ever, to harbour his ships in; and that port to be left at the election of the King, out of one of these three, viz. (c) Kildare, Cork or Youghal), but also for (e) to reduce the Duke of Suffolk to the crown of England, from whence he was banished, and at the present living in France.

The Earl of Desmond for this war was to raise 4000 horses, and 10,000 foot; and if need required, to increase them into 15,000, or more.

The King Covenanted to entertain them at the rate of two angels per piece for every man armed with corsets and mazy for three months; and for every man furnished only with swords and halberts, at one angel per piece for the like time.

That for the draught of the artillery which should be sent into that land by the King, and the Duke of Suffolk, the Earl should provide horses sufficient.

That after the war was begun, the French King should not at any time make peace with the King of England, without complying therein the said Earl and Turlogh O'Brien with his nephew.
That if King Henry VIII should, after a Truce or Peace accorded, make War upon the said Earl, the French King was to send them aid of Men, Ships and Artillery.

That if during the said Truce or Peace, the said Earl's Subjects or Tenants should refuse to pay him such Rents and Duties as anciently they were accustomed, that then the said King at his own charge, was to send two Ships well appointed to be at his Command, until the said Subjects or Tenants were reduced to their former obedience, and the said Ships to be well guarded by the Earl.

That the said Earl should give unto the Earl of Desmond a convenient Pension during his life, and unto David Mac Maurice, the Earl's Servant, an yearly Pension of (a) five hundred Livres during his life.

But this Treaty and its Conditions were never executed, by reason the said French King Francis I. was otherwise employed in the Wars of Italy about the Ducedom of Milan, and at the famous Battle of (b) Pavia, was taken Prisoner and carried into Spain; and at the said Fight was Richard de la Pole, called Duke of Suffolk (and by some also termed the White-Rose) Slain. And some years before (c1513) was his Brother Edmund Earl of Suffolk Beheaded on the Tower-hill in London for Treason.

Here we might also tell of (d) Thomas Fiz Giral Earl of Kildare, who solicited the Emperor Charle V. to feize upon Ireland; and fell into open acts of Holiby and Treason: But leaving this, let us haste to Queen Elizabeth's time, when we shall find the Tyrone, who would insult themselves O-Neals, the great Sticklers.

Con-O-Neal, (e) sirname Baceo (i.e.) the same was such an Enemy to the English, though Henry VIII. bare him some favour) that he left a Solemn Curse upon his English, if they ever fowed Wheat, spake English, or built Houses; yet he was by Henry VIII. created Earl of (f) Tyrone; and to him his Son (John, i.e.) Shan succeeded; but not content with that Title, would make himself greater, by a barbear kind of Election, viz. throwing up his Shoe over his head, took upon him the Title of O-Neal, and takes up Arms against the Queen; but finding himself too weak, he went into (g) England, no question in Pomp enough, having his Guard of (h) Galloglasses, bare-headed, curl'd long hair, yellow Frocks dyed with Saffron or Pease, long Sleeves, short Coats, with hairy Mantles. Thus falling down at the Queen's feet, confessed his Crime and Rebellion with howling, and so obtained a Pardon.

But he continued not long in this obedience, and storming the Title of Earl of Tyrone, Baron of Donmacmon, confer'd upon him by Queen Elizabeth, he would again on his own head ransom the great Name of O-Neal, vaunt himself the King of Ulster, levy Forces, offer the Kingdom of Ireland to Mary Queen of Scots; and so hated the English, that he built a Castle in (f) Lake Engle, [which some also call Logh-Sidency, in honour of Sir Henry Sidney, then Lord Deputy of Ireland] which he named Feegnobally, i.e. Hated to the English. Nay, he went so far, as to translate some of his own People into Great Britain, in order to show the English how much he hated them. At the same time the English, by some Bullies; but at last, in his Cups, was flabb'd by those he most confided in. Of him is recorded, that he was such a Drunkard, that to (a) cool his Body (when too much inflam'd with Wine and Ushabagh) he would caufe himself to be Buried in Earth up to the Chin.

Shan thus dead, a Parliament met at Dublin, where 'twas (f) enacted, that for the future none should take upon them the Name and Title of O-Neal; yet Queen Elizabeth winking at Tarlach Lennagh of the House of O-Neal, when by a popular Election he was fet up by the Name of O-Neal; thinking to get no disturbance by him, being of a quiet Spirit; but in this she was mistaken, so powerfully did his Friends work upon him in opposition to her Majesty.

Now when nothing but Peace was expected, Edmund and Peter Bolster, [c] Brothers to the Earl of Ormond with James Fitz-Maurice of the House of Desmond, and Mac Carie-More, with others, fee into Rebellion, thinking with the Affiliation of the Pope and Spain to thrust out Elizabeth: to inflame this the more, Don Juan de Medina was sent out of Spain. But the Earl of Ormond troubled at his Brothers actions, halts out of England to them, persuades them to submit, and obtain'd the Queens Pardon for them. The rest were purfued as obstinate and rebellious.

The troubles in Ireland against Q. Elizabeth. Lib. V.
Cap. 4. The troubles in Ireland against Queen Elizabeth.

As for James Fitz-Morice, he was so hunted from place to place by the care and industry of Sir John Perot, Lord President of Munster, that at last he was forced to submit himself unto the Queen's Mercy: so the President being at Church in Kilnamuck, Fitz-Morice comes to him howling and crying for Pardon: Perot caus'd him to profirate himself, and take the 4th point of his (the President) naked Sword next to (4th) M.S live his heart, in tokens that he had received his life at the Queen's hands.

But wav'ing such as these, let us hasten to more dangerous Exploits: and first, it is not amiss to know, that there was one Thomas Stokes, of an ancient and good Family near Ilfracome in Devonshire; and of him a few words by the by.

Though his parts were good and quick, yet his Prodigality so made an end of his Estate, which in a younger Brother (as it was) is quickly spent; yet having a lofty mind, he call about how to live, and command over others. At last Florida, then newly found out in America, came into his thoughts; and this forsooth he would people, not doubting but in time to make himself Prince thereof, as may appear by his bold and ambitious Speeches with Queen Elizabeth, upon the desire of her assistance for these his Projects. Concluding with her,

Stuk. I prefer rather to be Sovereign of a Mouse hill, than the highest Subject to the greatest Monarch in Christendom: For I am certain to be a Prince before my Death.

Q. Eliz. I hope I shall hear from you, when you are settled in your Kingdom.

Stuk. I will write unto you.

Q. Eliz. In what Language?

Stuk. In the style of Princes, To our dear Sister.

At which the great Queen was so far from Indignation, that she rather pitied and failed at his Impertinence.

But this his vain design for Florida failing for want of Money, and having spent all, he was forced to flee into Ireland, where after some flay, the better to support his wants, he endeavour'd to obtain the Stewardship of Wesford; but being disappointed of it, he fell into a rage, dapperly venting his Passion against the Queen and her Government; and in this beggarly fury and discontent, ships himself for Italy, where (according to his Nature) boasting of his own worth and actions, and carrying himself so cunningly, that at first, by his own commendations and flatteries, he inveigled himself into the eechoe and favour of Pope V. Bishop of Rome; whom this Stokes had perfused, that with Three thousand Italians, he would drive the English out of Ireland, and fire all their Fleet: Things which old Pope greedily would'd for, with the defection of the Queen.

But this Pope [whom they have almost sanctified, and made a Worker of Miracles] dying, there succeeded to him Gregory XIII. who carried on with the same defies, bare the same favour to poor Stokes, hoping to get the Kingdom of Ireland for his own Son Giuseppe de Boncompagnio, whom a little before he had made Marquess of Tuscany; and of this Royalty Stokes affaire him, and made proud the Baffard. Thus the Pope and his Son fell with hopes of a new Kingdom, the better to counteract this their beggarly boasting Pachor, Gregory, as if all Ireland and Authority were his own, honours Stokes with the Noble Titles of

Baron of Rofi,
Vicount Marough,
Earl of Wesford and Caterlyghe,
And Marquess of Lanster.

Thus with a Mutter of Titles, and a Band of Eight hundred Italian Foot [some say (a) 600, others (b) 6000] with a plenary (c) Indulgence for Stokes's Soul to avoid Purgatory, he embark'd in a Genoa Ship at Civita Vecchia.

In the mean time Sebastian, the youthful King of Portugal, had rais'd a Potent Army, some think to fall upon Ireland. But a Diffention falling out for the Kingdoms of Advocate and Féez, between (d) Muies Moline (some call him Abdala Moline) (e) The Heir to the Abelmastick) the Uncle, and his Nephew Mutt's Matomes; in which it hap'ned Morres, Pos. 34.

(4) Muies signifies a Lord or King, and is never appropriated but to some of the Royal Blood.

E e e
The troubles in Ireland against Q. Eliz. beth.

I. Don Sebastion King of Portugal was slain valiantly fighting. But some would have him to live many years after, and appear at Venice, to the hobbing up of some Portuguese, the little trouble to the Spaniard but a certain Imprisonment and Ruine to the Undertaker, though he had a mind to King it for a while.

II. Mulei Mahomet came Sick to the Field, and died before his Victory was fully accomplish'd. And after the Fight and Victory, his younger Brother Mulei Hama (who here acted as General of his Horse) was saluted King of Morocco and Fez.

III. Mulei Makomer, the Nephew and Competitor, being his Friends the Portuguese beaten, thinking to save himself by flight, was drown'd, as he thought to pass the River Mucarben.

And amongst these great ones, our Thomas Stukely had the Fortune and Honour to end his days. And thus Ireland escaped a mischief: for the carrying on of which Treasons of Stukely, Dr. Lewis Archdeacon of Cambray, Referendary to the Pope (and afterwards Bishop of Caffano) though born a Subject to England, was very forward and active, very much soliciting Gregory XIII. in behalf of the said Stukely and his Projects, against his own Queen and Country.

About the beginning of King Charles his Reign, I meet with one call'd (a) Sir Thomas Stukely living at Milan as a Pensioner to the Spanish King, and him I find branded as a Traitor and Enemy to his Country; but of what Relation or Kin to the former Stukely, I know not.

Thus this mischief intended against Ireland, was for a time cut off. For Portugal thus deprived of her King, his great Uncle Cardinal Henry was proclaimed, who being old, the Spaniard after his Death reliev'd for the Crown; for the better securing of which, he laid and kept his great Forces lately levied in Italy (as some think for Ireland) to pour upon and win Portugal when occasion serv'd; which he afterwards accomplish'd; of which see at large (b) Jeronimo Cenffaggio, an excellent and understanding Genes Historian, (though I meet with a (c) vortugilizat Spaniard very sharp and severe with him) which Kingdon the Portuguese regain'd again (1640) at the Name of Don Juan Duke of Braganza, whom they Crown'd, and saluted King the Fourth.

(a) James Walforth his English-Spanish Villigrans, Chap. 7, pag. 64. Edit. 2.

(b) Hieronymo dell'union di Portogallo alla Corona di Castiglia.

(c) A Book call'd in Spanish, Tratado Parmeniano, and Fuero Villaco, as Draymen translating it into French, le Livre de Portugal. The English had Translator calls it, The Spanish Villigran; and so the Author subscribes himself in his Dedicatorily Epistle to Henry IV. of France.

This Storm thus blown over, another appears. We heard formerly how James Fitz-Morice submit't himself to Sir John Perot; but in his pretended Loyalty and honestly, he could not long continue; for he fleals into France, addresseth himself to Henry III. offers him the Kingdom of Ireland, but defines a few Forces to beat out the English, and so to subdue that Nation to the French obedience. Henry having his thoughts at home, straitened between the Guipusco and Huguenots, wildly rejects such idle thoughts: Upon which Fitz-Morice hates to Spain, where he makes the same offers to the Cathlick King.

\[\text{Phil}\]
Cap. 4. The troubles in Ireland against Queen Elizabeth.

Philip II., lends him an ear, sends him to Gregory XIII., who helps the Design, and joins with him Nicholas Sanders an Englishman born in Surrey, well known by his Writings; and one Allan in Ireland, both Doctors and Priests. The first was by the Pope declared his Nuncio for Ireland, and blessed with a Consecrated Banner, to be known by its Colours. Thus furnished with an Infallible Authority, and a little Money in their Pockets, with Letters of Commination from the Spanish King; they lent to Spain, thence slip for Ireland, and Land in Kerry. Upon which the English Romanists at Rome (a) relyce and triumph, not questioning but all would be their own. And for a farther reason, the Pope orders more Soldiers to be raised in his Dominions, and had got 3000 Calivers in a readiness to be shipped at Legra; but the News of their Friends over-throw, flot the rejoicings of the one, and the preparations of the other.

In the mean time, the Irish informed of the coming of these Papal and Spanish Friends, by little and little rise up in Rebellion, in which Dejmond was not the least, though he had sworn Allegiance to the Queen: And thus carried on to wickedness, be badly murther'd, or rather butcher'd Henry Devere, an English old Gentleman and brave Soldier, and his intimate Acquaintance, using to call him Father; and after the same manner fashion low Dever's Servants; they and their Master in bed, dreaming of no such Treachery: and this Sanders committed, as a sweet Sacrifice in the face of God.

As for Fitz-Morice, he thinking to raise the Rebels in other Parts to his help, his Horse tyring, plundered some free ones from William a Rough's Plottings: a Rough's Sain follow for revenge, charge Fitz-Morice, kill him, but to the loss of some of their own lives; for which Queen Elizabeth comforts up old a Rough, honours him with the Title of Baron of Castle-Corrib, and gives him a yearly Pension. Fitz-Morice thus slain, John Dejmond, Brother to the Troublesome Earl, hath his place given him; fights the English, afflicted with the Pope's hallowed Banner, but is routed; and in this conflict Allen the Priest, who had allowed them of Victory, is slain. And now was the Earl of Dejmond proclaim'd Traitor, for having dealt with Foreign Princes for the Conquest and destruction of Ireland, for relieving Sanders, Fitz-Morice, and other Rebels, for harbouring the Spaniards, for hanging the Queen's faithful Subjects, and for displaying the Pope's Banner against the Queen.

The Italians and Spaniards who had landed at (b) Smierwick in Kerry; under the (c) St. Mary Command of San-Joseph an Italian, build there, and strengthen themselves, and use the Fort de Orr. Against them, Arthur Lord Grey, Lord Deputy of Ireland, the Earl of Ormond, and others, march, and by Trumpet tender to demand what they were, and what was their Business; they return'd an answer, That they were from the Pope and the King of Spain, in whom the Pope had given Ireland, for those Elizabeth had fully promised and given by Letters to the Kings in her own Name, that they would keep what they had got, and yet more if they could. But a few days could not be, nor could they be forced to yield upon mercy: the Chieftains are faved, but the rest father the death; which the Queen her self thought too severe, though the Lord Grey offer'd some remonstrances for it.

As for Nicolas Sanders, seeing that neither the Pope's Blessing, nor his consecrated Banners, nor his Legatine Power, nor his foreign Associates, nor the Native Rebels, could prevail against the Queen and her Subjects, he rambled up and down for his own security in Mountains and Woods, lodging himself and his Men too (for some say he fell (a) mad) thus finding no comfort, died miserably. When he was dead, there was found in his Scraps some Prayers and Epistles written to confirm the Rebels, full up with great promises of the Pope and Spainiard. (b) Philip Ophilleron, tells us of his death, and how it was sudden, and that he was privately Buried; and of one Cornelius, whom he calls a Bishop: to all which I shall object nothing, but that it is no honour for Sanders to be commended by Ophilleron; which Irish Story-teller, is as bold as ignorant, falls as impertinent a Scribbler, as ever yet rashly troubled the world with the Irish Purgatory, or a defence of their Rebellions. To conclude with Sanders, (c) Edward Raffion the Priest will confess to you, what ofulative sights and poverty he was reduced to before his death; which methinks Ophilleron's Father, and other Men of note would not have permitted, had they fully known of his Laurels.

(a) Epist. ad Lectionem before Sanders' bis Book de Origine & progresia Schillmatii Anglicae.

E e 2

As

© Biblioteca Nacional de España
As for Pope Gregory XIII, he was not wanting on his part to promote and patronize the Rebellion, as appears by his Brevis to them, wherein he exhorts the Fitz-Geralds, and the rest of the Irish Romans, to war stoutly against the Queen and her Subjects; and the better to encourage them in so doing, he grants them a plenary Pardon and Remission of all their Sins, as formerly used to be granted to those who fought against the Turks, or ventured in the recovery of the Holy Land. One of the Papers takes as follows, as I find it.

Gregorius Papa XIX, Universis & singulis Archiepiscopis, Episcopis,
caterisque, Prelatis, nec non Principibus, Comitibus, Baronibus,
Clero, Nobilibus & Populis Regni Hiberniae, Salutem & Aposto-
licam Benedictionem.

Cum proximis superioribus annis per nostras litteras vos bortatis fuerimus, ut ad ut-
fram libertatem recuperandam, eamque, adversus Haeresicos tuendum, ac confessor-
dam bonae memorie Jacobo Geraldino, qui dumum seruatis suis vos ab Anglis Sanaté
Rem Eccles. deferruerit impulsius depellere harum animi ardore cogitat, pro virtu-
nstra adee cann, contra Dei & vestrorum haese ire paranem promit ac strenue adjuvem
velletis, & quo id alacrima efsecerit, omnibus veniam & confessi, qui ipsius Jacobum
Ducem ejus exercitum Catholicae fidei offerlim & propagatorum sancti fustinet, &
fe illi adjuvantis, aut consilium, favore, commendatibus, armis, utile, hellicis robustis, in qua-
cumque ratione in hac expiditione opem dedissent, Plenarium omnium Pecatorum laudum
Veniam & Remissionem, & renderunt quo proficiarint ad bellum contra Turcas, &
ad recuperationem Terra Sanæ, per Romanos Pontifices impetrum silia ef, sem-
cernisse.

Nuper autem non in spe animi nosfri dolores, per nos excepto ipsum Jacobum frin-
tem cum hostibus ducam (sicut Domino placuit) occubuiisse : Dilectum vero sum
Johanneum Geraldinum ejus Conjurinum eunut Consequimur eunut Consequimur ejus
magnitudine, authore Deo, cuyo causa agitur, successisse, complea,erga fumma
fidei Catholicae fide bene merendo jam edidisse : idcirco vos omnes & singulars majori
quo possimus aliis hortamur, requisim, ut eadem in Domino, ut cunctum
Johanneum Ducem ejus, exercitum impi ope, quemadmodum dixiim Jacobum munere ut
facetitis, vos admonimus, contra dictos Haeresos adjuvare studemus.

Nos enim vos obmis omnibus confessi & Communicati & vestrorum singulars in dictis litteris
contenta prosum Johanne ejus exercitum fuscensibus, & post ipsius obitu fieri tamen
exteriores, quod Deus avertere dixit, Jacobo ejus fratri adharentrius atri, fuscensibus,
Eundem Plenarium Pecatorum vetrum Indulgentiam & Remissionem, quam adver-
sus Turcas & pro recuperanda Terra Sanæ bellentes confecuturum, de Omnipotente
Deo militeriur, de Beneficis Petri & Pauli Apostolorum, ejus autoritatis confessi
insumus, & claramus praebentibus, quod dilecti Johannes & Jacobus frates vivam
duravit.

Quaestion autem difficile esset, hae nosfrrae Litterae ad omnium quorum inter dest, notiam
pervenire, volumus, ut eorum exemplum etiam impresso manu Notarii Publici subsignat,
figilatis, personas in dignitate Ecclesiastica confessita designatis, plena ac exacta fides obvi
habitur, ac si praenstis effent exhibita vel oportens.

Datis Rome apud Sanctum, Petrum sub Annulo Piscatoris, die XIII Maii,
MDLXXX, Pontificatus nostri anno VIII

Cæs. Glorieriu.

Visa per D. Generalem S. Crucis Commissariorum Johannes de la Rumbida.

As for Desmond (the chief of the Fitz-Geralds) having run so far into Treason, and
so resolved for his wicked cause, that he swore that—He would rather forsake God
than
The troubles in Ireland against Queen Elizabeth.

1500.

Now was Sir John Perrot lent over Lord Deputy of Ireland: having received the Sword according to custom, he let himself to bring the Nation wholly unto the Queen's obedience; he justly prosecuted a Friar, for bringing Letters and Bulls from the Pope to encourage the Rebellion, and hunted him out of his Bishoprick, which the Friar foolishly thought he had lawful right to, and possession of, because the Pope and such Foreign powers had given him a Paper-Authority under their seals, to enter into and exercise the charge and jurisdiction of the said Bishoprick.

He also Summoned a Parliament at Dublin consisting of the three Estates; whether [to make them more affected with decency and in time to wean them from their rudest] be commanded all to appear in English Habits; for the better performance of which, he freely bestowed both Gowns and Cloaks of Velvet and Sattin on Turleigh Leighmigh, called O-Neale, and others the chief of them; yet did the Irish think themselves more glorious in their beggerly Mantles or Ruggs, than in such Gentile and Civil Habits, custom weighing more with some men, than reason or convenience. As Custom, and the rest of his Country-men in the Bay of Studdalana, near the Cape of Good Hope in Africa, had rather adorn their heads with Cows-dung, their Necks with their Bodies with Slthy Skins, than wear Hats, Jewels, and other comely Attire.

The Queen, to work more upon the Irish, wizz'd at their Religion, and commanded that the Oath of Allegiancy should not be offer'd or administered to any of them; and farther, relixed Hugh-O-Neal Baron of Dunfan to the Title of Tir-Oen, and those of his Ancestors: yet would not these favours gain them; the Chiefest fell expecting assistance from Spain; to be better informed of which, Sir John Perrot kept several Spies in that Kingdom; four of whom were once taken and put to the Rack by the Marquesq Santa da Graffe, whereas three of them died.

To name all the Tumults and Rebellions that hapned in the several Parts of this Kingdom, would be tedious; the Landings of the Hebrewid Scots, High-landers, or Redheads; the rising up of the a Bourghis, the Mahones, of Brien-O-Kork, of Hugh O-Damal, of Alac-Guíre, of O-Madan, of Mac-Hugh, and several others. Nor shall I mention the famous Exploits acted against them by Sir Richard Bingham (of Dorsetshire) and several others, to bring them to obedience.

In short, the Arch-Relief of all was Tir-Oen, one that had received both Pardon and many Favours from the Queen, and had several times vowed obedience to her. He had for some time kept himself outwardly pretty fair, but in the mean time professed all the rest to Rebellion. And at last himself fleeth out too, and boldly arrogates to himself the Title of O-Neal (a Title that the Irish have the bighest Reverence for); though he had formerly sworn never to do any such thing, and by Act of Parliament at Dublin it was declared Trefon to take up that Title.

The next year Tir-Oen submitted himself on his Knees to Sir William Russel (youngst Son to Belford) then Lord Deputy of Ireland, and so he was dismissed. But the good out-side fell not long, presently flying out to open Rebellion, feizing on what places he can; for which he was proclaimed Traitor, by the Name of Hugh-O-Neal, Son of Mazzlow (a) Fadareugh, Belford to con O-Neal etc. Tir-Oen with one hand begs assistance from Spain; with the other, with false Treaties, and a diffusing Tongue, cheats Sir John Norris the famous (but in Ireland too credulous) Soldier, and the Lord Deputy, by which he got another Pardon.

But the same Month that he got his Pardon, he fleeth our again to his old Trade, and carried his Buffcock cunningly; that he got many followers, several Provinces and places revolting to him; nor did there appear any able to oppose him. Thus in his pride he writes to the Spaniards, wherein he magnified his own Victories, and what he did the King, that if any should inform him, as if he defined to make Peace with the English, or submit to the Queen, not to believe such reports; for that he was resolved against all such Treasies or Submission, but would constantly keep his Faith given to the Spaniards. And yet at the mean time, the more to amuse the English, he did both by Letters and Meffengers to be taken into Pardon once again. But this was upon capitulations, where his extravagant demands shew'd the intention of the man.

(a) i.e. The Blacksmith.

Matthew being impow'd to be the Son of a Blacksmith of Dunkirk daily; yet Con was acquainted with his wife.

1593.

1594.

1596.

1598.

The
The next year Robert d'Essex, Earl of Essex, being Lord Deputy, he and Tyrone had too much discourse and familiarity together, and clapt up an odd Truce for some time; so Essex returns for England, is secured, tried, Condemned, and Executed. In which (a) Conspiracy were also ingaged M. Catesby, Trelawny, Thomas Winter, the two Wrights, and Grant, who afterwards suffered in the Gunpowder-Treachery. In the mean time Tyrone takes opportunity to break the Ceasation, falls to open War; to which he was encouraged by the promises of the Spaniards, and the Letter of the Pope; and thus put up, he looks upon himself as Monarch of all Ireland, and to make James Fitz-Thomas Earl of Desmond, as one who was a professed Enemy to the English Government, but Slave enough to the Spaniards, though he hated his own Queen, as appears by his Slanders against her; and his respect to Philip; both which their following Letters will testify.

M.S. F. 97. To the moft Mighty Monarch of the World, the Great King of Spain, to give this at his Princely Palace of Madrid.

Moft Mighty Monarch,

Humbly abide your imperial Majesty, giving your Highness to understand of our great miseries, and violent order wherewith we are of long time oppressed by the English Nation: Their Government is such, or Pharaoh himself never used the like; for they content not themselves with all Temporal Superiority, but by cruelty deftroy our blood, and perpetual detraction, to blot out the whole remembrance of our Purity, as also our old Catholick Religion, and to swear that the Queen of England is Supreme of the Church.

I refer the consideration thereof to your Majesties high judgement, the rather, for Nero in his time was far inferior to the Queen in cruelty. Wherefore, and for the goods thereof, Right Mighty POTENTATE, my self, with my followers and retainers, and being also required by the Bishops, Prelates, and Religious men of my Country, have drawn my Sword, and proclaimed Wars against them for the recovery of the Catholick Religion, and next for the maintenance of my own Right, which of long time has been wrongfully detainted from me and my Father; so was this Succession lawful to the Earlom of Desmond; for he was eldest Son to James my Grandfather, also Earl of Desmond: and for that my Uncle Gerald (being the younger Brother) took part with the wicked proceedings of the Queen of England, to further the unlawful claim of Supremacy, usurped the name of Earl of Desmond in my Fathers true Title; yet notwithstanding, he had not long enjoyed his name of Earl, when the wicked English amongst him, and prosecuted Wars, that be with the most part of those that held of his side were slain, and his Country thereby planted with Englishmen. And now by the just judgment and Provvidence of God, I have utterly rooted those Malefactors (b) base out of the Orchard of my Country, and have profited so much in my proceedings, that my devoted Enemies dare not show their faces in any part of my Country; but having taken my Towns and Cities for their refuge and strength, where they do remain, as it were Prisoners, for want of means to affail them, as Common and Powder, which my Country can not yield.

Having those ways, most noble POTENTATE, I have presumed with all humility, to address these my Letters to your High Majesty, craving the same of your gracious Goodness, and Goodness, to affist me in this godly Enterprise; with some help of such necessaries for the Wars, as your Majesty shall think requisite; and (after the quiet of my Country) satisfaction shall be truly made for the same, and my self in person, with all my Forces, shall be ready to serve your Highness, in any Country your Majesty shall command me.

And if your Majesty will wouchsafe to send me a competent number of Souldiers, I will place them in some of my Towns and Cities, to remain in your gracious dispositions, till such time as my ability shall make good what your Majesty shall send me in Money and Munition: and also your Majesties high Commission under the Broad Seal for leading and conducting these Souldiers, according to the Prescriptions, Order and Articles of Martial Discipline, as your Majesty shall appoint me, and as the Service of this Land shall require. I praise the Almighty God, I have done by his goodness, more than all my Predecessors; for I have restrained all the Nobility of this part of Ireland, under the dutiful obedience

(a) Boughs.

(b) Part of an Extract, in which the following Letters will testify.

(c) Page 58.
1500.

The troubles in Ireland against Queen Elizabeth.

of Christ's Church, and mine own Authority; and accordingly have taken Pledges and
Corporal Oaths; never to forsake from the same; and would have sent them to your
Majesty by the Bearer, but that the Ship was not of sufficiency nor strength to carry so
able Personages; and will send them whenever your Highness' pleasure,

So there resists nothing to quiet this Part of the World, but your Majesties offences,
which I daily expect. Thus, most Mighty Monarch, I humbly take my leave, and
do lift your Royal bands, beseeching the Almighty of your Majesties Health and
Happiness.

From my Camp the
XIV. of March,
MDLXXXXIX.

Your Majesties most humble
at all Command,

James Defmond.

Another Letter of the same Date.

To the Most mighty Monarch of the World, the Great
King of Spain, give these at his most Princely Palace;
at Madrid.

Yeour Majesties shall understand, that the Bearer hereof, Captain Andrew Roche, D.S.P. 97.
bath been always in the Service of the Queen of England, and hath performed
manifold Services at Sea: whereby he had great Preferment and Credit; and being
of late time conversant with Catholicks, and Teachers of Divine Instructons, that were
joy for his lewd life, made known unto him the danger wherein his Soul was. So
that by their godly Perussions, he was at that time reclaimed and converted to be a good
Catholic, and to spend the residue of his life in the Defence and Service of the Church.

Since which time of reconciement, he was to repair to your Majesties with his Ship and
Goods, as is well known to your Highness Counsr, who confidered that Ship to your
Majesties life; himself being at that time broken with extreme sickness, that he was
not able to proceed in the Voyage: and when his Company returned into
Ireland, they

reported that the (a) Lantado wished rather his Person than his Ship; which made him
(a) Adelantaed, or the
Spaniard's
Admiral.

(b) Let some Romanists
tell us the
meaning of
c this, for

none was
Heir but
King James
VI. of Scot-
land, and
afterwards
the First of
England.

The (b) Heir Apparent to the Crown of England, had been carried by him to your
Highness, but that he was bewrayed by some of his own men, and thereby was inter-
cepted, and himself taken Prisoner, where he remained so long, till by the Providence
of God, and the help of good Friends, he was convey'd into Ireland to me in a
small Boat; and having those occasions to your Majesties, and being assisted by his
truth, faith, and confidence towards me, have committed this charge into his hands;

The rather, for that I understand your Royal Fleet is directed for
England this
year, to the end he may be a Leader and Conductor to them in the Coast of
England and Ireland, being very expert in the knowledge thereof, and in the whole
art of Navigation. And thus with all humility I commit your Highness to the
Almighty.

From my Camp the
XIV. of March,
MDLXXXXXIX.

Your Majesties most humble
at all Command,

James Defmond.
The troubles in Ireland against Queen Elizabeth. Lib. VI.

The troubles in Ireland against Queen Elizabeth. Lib. VI.

1500.

Though here it may not be amiss to add, that several of the Irish Nobility (either by the Queens or their own infligions) conveyed themselves over to be instructed in our English Universities; as Richard Bourke, Baron of Dunkellyn, Studies at Christ Church; after this his Brother Thomas, Baron of Dunkellyn, at Maudslay College; Bernard Orswik, a Knight's Son of Conaught, at New College; and Thaddus Bryan, an Earl's Son, at Lincoln College in Oxford: and in Cambridge I find the Lord Dunboy's Son at Trinity College; under the Tuition of the then Dr. Whitgift, afterwards the careful and worthy Archbishop of Canterbury. So at the beginning of King James's Reign, Henry O Brian, Baron of Bryken, and his younger Brother Brian O Brian, entered themselves together in Brazen-Nose College in Oxford.

Thus was the Kingdom of Ireland, by the well bringing up of their Nobility, designed to be well civiliz'd, that they might the more appear like men and Christians; which would the better oblige them to their Queen and her Government.

This makes it convenient to nurture up your very Enemies (the better to reclaim them) in Religion, Learning and Morality. But Sir John Perot was out in his Politics, when he taught the Irish the use of Arms, whereby they afterwards became more formidable to the English, and put them to far greater troubles and strait to reduce them to obedience.

The End of the Sixth Book.
A CONTINUATION OF THE REBELLIONS AND Treasonable Practices OF THE ROMANISTS, IN ENGLAND: From the year MD. to MDC.

BOOK VII.

CHAP. I.

The Supreme HEAD of the Church, King Henry VIII, declared deprived of his Dominions.

Being now come to England, here we might find matter enough of the Papal Malice, to make up a large Volume: but herein we must study brevity; and in so doing, leave the particular Relation of Fights and Triumphs, to other Writers.

But first a word by the by concerning Henry VIII. who procured to himself a great deal of ill will, by declaring himself an absolute King over all his Subjects, by being Supreme Head under Christ, both of Church and State within his Dominions.

At this many of his Subjects boyl, and grew scrupulous; would find many faults which were neither made nor intended, and to cry down what was never set up. Queen Elizabeth willing to give them content, left out the word HEAD (which was the main word they staid at) and was call'd the—(a) Supreme Governor of this Realm, and of all other her Highness Dominions and Countries, etc.

And in the form for Reading Prayers, thus—(b) Supreme Governor of this Realm, as well in Spiritual or Ecclesiastical things or causes, as Temporal. And in the form for Reading Prayers, thus—(b) Supreme Governor of this Realm, as well in Spiritual or Ecclesiastical things or causes, as Temporal.
At this the Romanists not only took exceptions, but falsely spread abroad, that by this Title, the Kings or Queens of England took upon them to be in (c) Holy Orders, might Administer the Sacraments, and had Sacerdotal Qualifications.

(c) See note at p. 316, 317, of the 1st Edition.

Reflections upon the Oaths of Supremacy and Allegiance, pag. 11. Edit. 1661.

To take away this Rub, and the better to satisfy the People, the Queen and her Convocation published the following Interpretation.

An Admonition to simple Men, deceived by Malitious.


The Queen Majesty being informed, that in certain places of the Realm, sundry of her Native Subjects, being called Ecclesiastical Ministry of the Church, be by the latter persuasion, and pernicious construction, induced to find some people in the form of an Oath, which by an Act of the last Parliament is preferred to be required of divers person for the Recognition of their Allegiance to her Majesty, which certainly never was ever meant, nor by any equity of words or good fence can be thereof gathered: would that all her loving Subjects should understand, that nothing was, is, or shall be meant, or intended by the same Oath, to have any other Duty, Allegiance, or Bond required by the same Oath, than was acknowledged to be due to the most Noble Kings of famous Memory, King Henry the VIII. her Majesty's Father, or King Edward the VI. her Majesty's Brother.

And farther her Majesty forbiddeth all manner her Subjects to give ear or credit to such pernicious and malicious persons, which most falsely and maliciously labour to mislead her loving Subjects, how by words of the said Oath it may be collected, that the Kings or Queens of this Realm, Possessors of the Crown, may challenge Authority and Power of Ministry of Divine Service in the Church; wherein her said Subjects be much abused by such evil disposed persons.

For certainly her Majesty neither doth, nor ever will challenge any Authority, than that was challenged and lately used by the said Noble Kings of famous Memory, King Henry the VIII. and King Edward the VI., which is, and was of ancient time due to the Imperial Crown of this Realm, that is under God to have the Sovereignty and Rule over all manner of persons born within those her Realms, Dominions and Countries, whether Erbats, either Ecclesiastical or Temporal, forever they be; so as no other Foreign Power shall or ought, to have any Superiority over them.

And if any person that hath conceived any other fence of the form of the said Oath, shall accept the same Oath with this Interpretation, hence or meaning, her Majesty will be pleased to accept every such in that behalf, as her good and obedient Subjects, and shall acquit them of all manner of Penalties contained in the said Act, against such as shall peremptorily or obstinately take the same Oath.

And as if this were not authentick enough, the took care that this Interpretation of hers, should be confirmed by Act of Parliament, in the following Proviso.

Provided also, That the Oath expressed in the said Act, made in the said year, shall be taken and expounded in such form, as is set forth in an Amendment annexed to the Queen Majesty's Injunctions, Published in the first year of her Majesty's Reign: That is to say, to confess and acknowledge her Majesty, her Heirs and Successors, none other Authority than that which was challenged, and lately used by the Noble King Henry the Eighth, and King Edward the Sixth, as in the said Admonition must plainly may appear.

And as if this were not satisfactory, she provided to have the Interpretation of this Oath thus inferred amongst our Articles of Religious, thereby the better to demonstrate how far we are from giving any Priesty Function to our Sovereigns.

XXXVII
XXXVII.

Of the Civil Magistrates.

The Queen's Majesty hath the chief Power in this Realm of England, and other her Dominions, unto whom the Chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Cases doth appertain; and is not, nor ought to be subject to any Foreign Jurisdiction.

Where we attribute to the Queen's Majesty the Chief Government, by which Titles we understand the minds of some dangerous folk to be offended: We give not our Princes the reins with the Civil Sword the stubborn and evil Doers. The Bishop of Rome hath of Rome; the which thing the Ministers, either of God's Word, or of the Sacraments, our Queen, do most plainly testify: But also lately set forth by Elizabeth committed their charge by God, whether they be Ecclesiastical or Temporal, and refrain with the Civil Sword the stubborn and evil Doers. The Bishop of Rome hath no jurisdiction in this Realm of England. The Laws of the Realm may punish Christian men with Death, for heinous and grievous Offences. It is lawful for Christian men, at the Commandment of the Magistrate, to wear Weapons, and to do what they esteem most needful for their Safety.

And with these agree the Articles agreed upon by the Arch-bishops and Bishops in Convocation at Dublin, for the Kingdom of Ireland.

And because at the present, I cannot remember any Historian to have taken notice of it, I shall allure the Reader of one Passage concerning a Convocation of Divines.

In King James his time, the Romish on the one hand were so base and zealous to advance the Popedom over all. Principalties and Powers, that the Crown it self shall not be disposed according to the pleasure of men. And on the other hand, the Presbyterians Hot-squires were so rigorously malepart, that they would advance their Seditions and bloody Assemblies, or rather Covenanters, above all Law, Reason, Loyalty, Royalty, and Divinity itself; as appears by their continual countenancing of Rebellion and Schism against their Kings and Bishops.

The first kept a great deal of clutter with J. Peter and his Successors; the latter defended both him and all Bishops. The first would prove out of the Prophet (b) Jer. 1:10.

And because at the present, I cannot remember any Historian to have taken notice of it, I shall allure the Reader of one Passage concerning a Convocation of Divines.

In King James his time, the Romish on the one hand were so base and zealous to advance the Popedom over all. Principalties and Powers, that the Crown it self shall not be disposed according to the pleasure of men. And on the other hand, the Presbyterians Hot-squires were so rigorously malepart, that they would advance their Seditions and bloody Assemblies, or rather Covenanters, above all Law, Reason, Loyalty, Royalty, and Divinity itself; as appears by their continual countenancing of Rebellion and Schism against their Kings and Bishops.

The first kept a great deal of clutter with St. Peter and his Successors; the latter defended both him and all Bishops. The first would prove out of the Prophet (b) Jer. 1:10.

And because at the present, I cannot remember any Historian to have taken notice of it, I shall allure the Reader of one Passage concerning a Convocation of Divines.

In King James his time, the Romish on the one hand were so base and zealous to advance the Popedom over all. Principalties and Powers, that the Crown it self shall not be disposed according to the pleasure of men. And on the other hand, the Presbyterians Hot-squires were so rigorously malepart, that they would advance their Seditions and bloody Assemblies, or rather Covenanters, above all Law, Reason, Loyalty, Royalty, and Divinity itself; as appears by their continual countenancing of Rebellion and Schism against their Kings and Bishops.

The first kept a great deal of clutter with St. Peter and his Successors; the latter defended both him and all Bishops. The first would prove out of the Prophet (b) Jer. 1:10.

And because at the present, I cannot remember any Historian to have taken notice of it, I shall allure the Reader of one Passage concerning a Convocation of Divines.

In King James his time, the Romish on the one hand were so base and zealous to advance the Popedom over all. Principalties and Powers, that the Crown it self shall not be disposed according to the pleasure of men. And on the other hand, the Presbyterians Hot-squires were so rigorously malepart, that they would advance their Seditions and bloody Assemblies, or rather Covenanters, above all Law, Reason, Loyalty, Royalty, and Divinity itself; as appears by their continual countenancing of Rebellion and Schism against their Kings and Bishops.

The first kept a great deal of clutter with St. Peter and his Successors; the latter defended both him and all Bishops. The first would prove out of the Prophet (b) Jer. 1:10.

And because at the present, I cannot remember any Historian to have taken notice of it, I shall allure the Reader of one Passage concerning a Convocation of Divines.

In King James his time, the Romish on the one hand were so base and zealous to advance the Popedom over all. Principalties and Powers, that the Crown it self shall not be disposed according to the pleasure of men. And on the other hand, the Presbyterians Hot-squires were so rigorously malepart, that they would advance their Seditions and bloody Assemblies, or rather Covenanters, above all Law, Reason, Loyalty, Royalty, and Divinity itself; as appears by their continual countenancing of Rebellion and Schism against their Kings and Bishops.

The first kept a great deal of clutter with St. Peter and his Successors; the latter defended both him and all Bishops. The first would prove out of the Prophet (b) Jer. 1:10.
The Supreme Head of the Church, K. Henry Henry VIII, Lib. VII.

Obtinet Imperium Majestas Regia summam
Anglicae suum finium, atque alia:
Consuetudinis sacrata potentia caussit,
Omnibus (us par est) imperat Ordinibus:
Sive Sacerdotum sint, seu Civilia trahent
Monstra, nec pergeris eft subjicienda ferro.
Ne ubi Principibus praeator damus, inde finistris
Menibus anfa sit Schismatis esse solent.
Nisi tamen externum datur illius copia verbum,
Sive ministrandi Pignora sacra Dei.
Legibus hoc patuit quas Elisabetha beati.
Namum, quipque conditum ante suo.
Tales (et Imperium) sebris concedimus, ubi
Quale pia tribuit Regibus ipse Deus:
Nempe gradus hominum futs dominat in annis;
Quos Dominus propriis sublatit Imperio,
Quos vel publica res capita, non Excedia candides
Civiles, quosque ene domare nulas.
Non habet Imperium Romanus Episcopus ulium;
Finibus (O felix terra Britannia) tua;
Jura Petrifatem Civilia gentis in annis
Impius patrantes Crimina morte habent.
Verum (Magiftratus f jubere) arma vel ipsea
Cirrhitecta, tiam bella cure licet.

To which the Poet afterwards subjourns these following Verses.

Subditus in proprium miset ut ferat arma Monarcham
Quae ferec. brucio famine ipse mvtit.
Nemtra (a) Cofarcas abrupta Christi,
b) habentur,
Papa tamen Christilli gefit habere ut
Pelle nam pedibus teclkasram (c) Principis infat
(d) Omnia quia mendax fe dare Regna referit.
India magno quoque dveus se celfii (e) Ibero
Hoc tuis invinum jure Navarras jumnum.
Barbarus infalutam fed Rex (f) Arabaliba Paps
Rixt, & infantis Papa superbus ait.
Regna dat ignotis qui se aliena Dynastiss
Excide Imperio fed tamen ille suo.
Hoc quantas peperit Papa Donatio braget
Eccidit Impero fed tamen ille suo.
Nempe gradus hominum solo dominent in omnes;
Excidit Imperio sed tamen illa suo.

Thus

Bartho, a Spaniard, and a Dominican, and Confeffor to the Emperor Charles V. went into the Weft-tndiei to Preach the Chrifiian Religion among thofe People. And did write (Anno 1542.) a particular Tract to shew the barbarous Crueltie, and abominable Inhumanity of his Countrymen againft thofe poor, naked and fimple Americans. The which bloody Butcheries are scarce to be parallel'd in all History.
Thus we see, that by the forrad Articles, neither our Kings, nor the Church, never enioyed any Spiritual Power (and yet I know no reason, but that a King or Queen may enjoy as much as some Female Romanists, viz. their Lady Abbesses) but only a Civil jurisdiction, and a Coercive Power, for the better Regulating their Domains against home-bred Traitors and Foreign Enemies, as you have seen it here interpreted: and not only our (a) Thomas Rogers and (b) Chr. Cam will inform you farther of it, but also some Romanists, as on one hand in his (c) Remonftrances, and on the other in his (d) Oath of Supremacy and Allegiance. Another more ancient, designated in this Book, call'd God and the King: the Romanist Book is also call'd (e) Deus & Rex. And Father Canon, a true Son to the Papal Chair, is unwilling to boggle at this (f) Supreme Title, as People have formerly done. And it is not the Sex that spoils the businefs; (g) Romanists

---Post Divortium, nisi quod

Thus we see, that by the forrad Articles, neither our Kings, nor the Church, never enioyed any Spiritual Power (and yet I know no reason, but that a King or Queen may enjoy as much as some Female Romanists, viz. their Lady Abbesses) but only a Civil jurisdiction, and a Coercive Power, for the better Regulating their Domains against home-bred Traitors and Foreign Enemies, as you have seen it here interpreted: and not only our (a) Thomas Rogers and (b) Chr. Cam will inform you farther of it, but also some Romanists, as on one hand in his (c) Remonftrances, and on the other in his (d) Oath of Supremacy and Allegiance. Another more ancient, designated in this Book, call'd God and the King: the Romanist Book is also call'd (e) Deus & Rex. And Father Canon, a true Son to the Papal Chair, is unwilling to boggle at this (f) Supreme Title, as People have formerly done. And it is not the Sex that spoils the businefs; (g) Romanists
Exhorts and commands all the said Princes and others, by virtue of their Obedience, to invade, spoil, take Arms and fight against the said King, and all those who are subject to him. And as for the Goods, Ships and whatsoever else they take from the said English, He by his Infallible and Papal Authority, giveth to the said takers all right and propriety.

Wilteth all Patriarchs, Archbishops, Bishops and all other Ecclesiastics, under pain of the severest Censures, publicly to declare by Bell, Book and Candle, the said Henry and all his Adherents Excommunicated.

Requireth that none under the guilt of the same Censures any way hinder the publication of this Bull against the King.

And if any do withstand, contradicted or gainst by any means, signs or tokens whatever, this Bull, that then he or they opposing, shall incur the wrath of Almighty God, and the Blessed Apostles Peter and Paul.

Dated at Rome at St. Mark's, Anno 1535. III. Kal. Septemb. In the first year of our Popedom.

And that neither King Henry, nor any else should plead Ignorance of these things, it was therein provided and commanded that the said Bull should be affixed to the Doors of the Neighbouring to England, or the King's Dominions; and should be publicly read in the said Churches, especially at Tournay, Bruges and Dunkirk; from which place it was boldly taken down by one William Locke a Mercer of London.

They were also posted out at Bologo and Diep in France, and St. Andrew in Scotland: and so liberal was his Holiness, that by a Breve he freely offers England to James V. King of the Scots, promising to assist him in the gaining of it; and for farther encouragement, by his Legat Giovanni-Antonio Compiego presented him with many Ceremonies, and Apostolical Benediction, a Cap and a Sword newly before Consecrated on Christmas-Night. But for all this, sturdy King Harry (who above all things hated a baffle) kept his Crown. Kingdom and Authority; the taper not putting him to the tenth part of trouble (if it were any at all to him) as some Northern Rebels did, who being sob'd up that Christ and his Religion were now a throwing down, fell to Arm themselves with what Weapons they could get. In Lincolnshire their number was supposed to be about Twenty thousand, who at last growing jealous one of another, dispersed themselves; some being after taken and executed, amongst whom was their Ringleader, being a sturdy Monk, call'd Doctor Makarel, though in this Expedition re-nominated himself Captain Cobler.

Yet no sooner is this stilled, when another, and that more terrible, began in Yorkshire, and the other Northern Counties; their strength supposed to be about Forty thousand, formed into a compleat Army, not wanting a Train of Artillery. They call'd their March,—The holy and blessed Pilgrimage—and the —Pilgrimage of Grace. On the one side of their Banners was painted Christ hanging on the Cross: On the other, a Chalice with the Water in it. The Soldiers upon their Heaves had represented the five Wounds of Christ, and in the midst the Name of Jesu. And thus are they thought to be brave Roman Blades (by Nicholas Sanders) who would thus take up Arms for their Religion. But for all this, their designs came to nothing, being persuaded upon better advice to creep home again; which troubled Sanders so much, that he cannot think on this opportunity, without accusing the King of Perjury and Knavery.

As for King Henry VIII. it fareth with him as with other Princes, most speaking of them as their Interest lay; being honour'd by some with as great Commedations as Fancy or Flattery could reach, whilft by others he was look'd upon as the worst of Kings and Actions will never want Flatterers and Admirers, to the bell will never escape the Slanders of the Envious.
Cap. 1.

The truth is, though he was Learned above the custom of Princes; yet if ever any man had his faults, our Henry had his thare to the purpose: his Will being both Law and Truth, as far as his Dominions reached; and to contradict his honour, was little bet than to be next door to another world; and which might make him worfe, was, that amongst all his Favourites and Courtiers, there was scarce any, but either Knave or Flatterer, if not both, since 'is hard to separate them. So that in many things where that King did amifs, whether he acted them by his own inclinations and judgment, or by the suggestions and instigations of his gripping and base-soul'd Courtiers and Ministers, shall be left to every one's opinion; nor is it so much matter where the fault should be laid, being both to guilty.

Yet this is certain, that when he followed his own proper Genius, viz. Martial Exploits, none came off with greater glory than himself for his personal Acts and Valor. And the whole Kingdom is beholden unto him for the great Fame and Renown which none came off with greater glory than himself for his personal Acts and Valor.

As Henry VIII was no sooner set in the Throne, but (a) Alexander Barklay endeavoured to declare his Renown and Vertues; so no sooner was he dead, but one William Thomas undertook his Apology. This Thomas (as himself words it) being constrained by misfortune to abandon the place of his Nativity, meets (after the laid King's death) several Gentlemen at Bologna in Italy, against whom he enters into discourse [in the Month of (b) February, in which Month the King was Buried at Windsor] in Defence of that Noble Prince, whose honour had been wrongfully toucht, and which he draweth up into a Treatise by way of a Dialogue, which he directed to lust Aretino the well known Tuscan Poet, as famous for his Satyrical Wit, as infamous for his life and death.

This he did, he faith, the better to inform the said Aretino of the King's worth; allying him also, that the King,—Hath remembered thee with an honourable Legacy by his Testament; the which his Enemies pretend, proceeded of the fear that he had, left the should after his death defame him.—

But certain I am, that the King, that in his Will and Testament maketh no mention of this Poet: so in this Mr. Thomas was misinformed; a thing of no great wonder. And that the King flood in any fear of Aretino writing against him; or that Aretino intended to write of him, I cannot say: but true it is, that though this Florentine was a great Clerk, yet in his Mothers Tongue he said so about him, and with that rage and fury, that he was stild the Scourge of Princes; and his Epitaph in St. Luke's Church in Venice will farther tell the temper of the Fellow; in Italian I meet with it thus:

But I think it is more true and Authentick thus in Latin:

Cuncti Aretini cinereus lapis igitur populos,
Mortales astra qui facra perficuit:
Intente Deus ost illi, caudamque, rogatis,
Hanc desitis, ille (inquit) non muli nostris crat.

Here is the Poet Aretino Intomb'd doth lye,
Who gainst all let his spiteful Paquinys fly:
But God escaid him, and why? being ask'd fro' him;
Thus clear'd himself, 'Twas cause I did not know him.

But (d) Aeneas Sylvius Petrinus will assure us, that he neither spared the Apostles, Chrift, or God himself. As some call'd him the Scourge of Princes, so others intirled him the Devine; both which (a) Sanovino tells us, Ariosto thus mentioneth in his Orlando Furioso.

Ecco il Flagello——
De Principis, il Divino Pietro Aretino;

1500.

But as for the Title of Divine or Penitent, I see little reason he should have them, although there be some Meditations on the Penitential Psalms carried about under the Name: yet a wicked man may make a good Book, as the greatest Rebels profaned the most Religion; but that he did ever really repent, I am not convinced, because they would have given him a better Epitaph: besides, the story of his death maketh him then as bad as ever. But enough, if not too much of this.

As concerning the forefaid William Thomas, take as followeth.

1544. He got into Italy.

1547. He wrote the forefaid Dialogue at Bologna la Groffe; 'tis call'd (b) le Polegram, and never Printed that I know of.

1548. He finish'd his Italian Dictonary and Grammar at Padua, undertook at the desire, and for the instruction of Mr. John Tomnworth, then living at Venice; and was afterwards (viz. 1567.) Printed by the appoin­ment of Sir William Mildmay.

1549. I met with him return'd to London, when and where he Printed his book but methodical Hitory of Italy, which was Reprinted 1561.
He was made Clerk of the Council to King Edward VI.

1553. He designed the Murder of Queen Mary, or (c) Steven Gardner Bishop of Winebeler.

February 20. He was sent to the Tower of London.
February 26. He had almost kill'd himself by thrusting a Knife under his Faps.

May 9. He was Arraigned and Comdemn'd at Guild-ball.
May 18. He was Drawn from the Tower to Tyburn, and there Hang'd, Headed, and Quarter'd.

It's said that he was an intimate with (d) Christopher Goodman, that Enemy to the Rule of Women, and a fierly Puritan; and no doubt that Thomas was too much warp'd that way, and one of more misguided zeal, than true Religion or Wisdom. He translated some Books out of Italian; and besides those Printed, wrote a That call'd The Common Place of State, for the use of King Edward VI, discoursing whether it be expedient to vary with the time: which, with several other of his Writings, may be seen in Sir Robert Cotton's (e) Library. And so much of King Henry and his Champion William Thomas.

To this King succeeded Edward VI, a most vertuous and hopeful Prince, let no young to correct the Villanies of the Grandees about him, who loved the Church better than they loved God: yet a Reformation of Religion was carried on, which to vext some in the North, that they took up Arms to restore Popery, though to no purpose. But those in the West were more stubborn, especially the Devonshire and Corniff-men, who form'd themselves into an Army, Betoged Exeter, which bravely defended it fell against all their power and might.

Nor would their Holy Zeal render them victorious, though as a means to be so, they march'd into the Field with a Crucix under a Canopy, which in stead of an Alter, was set in a Cart, accompanied with Crosses and Candle- sticks, Banners, Holy-Bread and Holy-Water, to drive away the Devils, and all their Enemies Swords, as Speed wordeth it. And though they fought fiercely against the King; his Commission and good Subjects, yet they could conclude their Demands, or rather Commands, with an

Item, We pray God save King Edward: for we be his, both Body and Goods.

And this way of canting, is always used by all other Traytors, who the highest they run into Rebellion, declare themselves the better Subjects. In short, though these Peoples Caufe was bad enough (and were soon quell'd) yet (a) Sanders will not let them pass without some Papal holy Water, being true Romanists, and Father (b) Porson will not allow them to be faulty, because (forsooth) they fought for the Roman Religion; as if to take up Arms for any Religion against their true and lawful Soveraign were warrantable; for if so, every Opinion and Phanatick will be
CHAP. II.

A Vindication of Queen Elizabeth.

And now we come to the prosperous Reign of the so much famed Elizabeth, in whose time England was in the height of its Glory and Repute; being as an Empire to the whole World, flourishing at home, and victorious abroad: but Prudent Cecils and Vigilant Walsingham are not always to be had; and so we must be content with our declining Laws. And here (by the by) because (c) Sanders and other Romanists are pleas'd to render (c) De her as the world of all Women-kind, I shall take the boldness to say something in her Schifn. Vindication, the better to confute her former Revilers, and to satisfy the more Ignorant somewhat in her behalf.

Her Piety and Religion have been celebrated by many Pens; her Learning and skill in variety of Languages was admired by her greatest Enemies. Besides her English, (b) Christopher Ockland (whole Books were once order'd to be read in all Grammar Schools) will tell you of fix other Languages she was perfect in.

Elizabetha pius primus imbusa per annos
Moribus, & sophia studia instructa sacra
Deitatis, & lingua Latina Graeis, pertin.
Lingua Europae celebres intellegit amnis,
Aude Teuto, Hifipans, Galitarue, Italues loquatur.

Mr. (c) Thomas Heywood, one who loved to write concerning Women, concludes (d) of our Elizabeth:

Chaste Virgin, Royal Queen, beloved and feared;
Much on the Earth admired to Heaven instead;
Single and singular (without another)
A Nave to Belgin, and to France a Mother;
Patron by Land, sole Sovereign of the Main,
Antagonist to Rome, the lounger of Spain.

Though she was excellently skill'd in all manner of Needle-work, was admired for her next Dancing, was very skilful and knowing in Musick, playing well upon divers sorts of Instruments; yet there were such-like little pleasures, could never call her thoughts from her Subjects good, and the care of Government.

(4) Roger Aijcan speaks wonders of her Ingenuity and knowledge; and he had as much reason to know her as any; but thole you may say were Englishmen, and bribed by their Birth-right; though this with some of her Enemies is no Rule.

But should we run to all her Commendations beyond Seas, we might be endless.

(c) Cornelius Amalancher, a zealous Italian Romanist, cannot withhold his Mule from her Enemies.
(b) Leoninus Rhodomus, as is certified in his Anagrammatical model.

And his Countryman Paulus Melinus seems, as it were, to bestow his whole time in her praises; and at last endeavours to go as high as his wit could reach; so far will he have her above all other Goddesesses.
A Vindication of Queen Elizabeth.

Amongst the Belgians, (e) Janus Gruterus, so famous for his Learning, is her great Admirer. And of later days, (f) Adolphus van Dans hath wrote a whole Book in her Commendations. Nay, Johannes Bachiis of Brussels, who was so inveterate against her Government and Religion, that he asphiled Richard Veftegan in the composing of his lying and bloody Theatre, yer cannot let her pass without this grand Applauce;

How ready she was to answer Ambaffadors and other People in several Languages, on the sudden, Historians do (g) ratifie at large. But one thing I find Recorded of her which is not unilateral, that when three Ambaffadors, viz. the Imperial, French, and Swedifti, addreft'd themfelves to her ; at the fame time, she on the sudden (i) anfwer'd each of them in different Languages : the firft of them in Italian, the fecond in French, and the third in Latin.

As for her Religion, whether Hectical or not? As the Queftion is too large to be here difcufs'd, lb is it nothing to the purpofe, feeing Religion doth not intitle one to Kingdoms, nor is Dominion founded in Grace ; a Pagan having as much right to his Goods and Territories, as the belt of Chriftians to what is his.
As to her personal concerns, no question but she thought herself in the best and safest way to her Salvation. And as she was a Princess of great Ingenuity and Parts, understood many Languages, read many Books, and was so studious as to translate some herself out of Greek, Latin, and French; so we need not doubt but this furnished and instructed her in Learning; she was able to give a good account of her Religion, and to vindicate it and herself.

And as for Religion, as it related to the Publick, it had its famous Champions and Martyrs to justify it, and to wipe off all the pretended blots of Schism and Heresie, which Malice or Ignorance could throw upon it; for a farther proof of which, it being not material to my History in hand, I shall refer the Reader to Bishop Bramhall, Bishop Morton, Dr. Hammond, Mr. Hooker, Mr. Mason, and such-like Learned Defenders of our Church. Certain it is, that every Kingdom is Supreme within itself; and, as is as true, that the Religion in England was reformed in a peaceable and legal manner, by the greatest Authority in its, viz. The Prince, Parliament, and Convocation of Divines: Regulation here did not begin at the wrong end, it was not carried on by any Rebellious Leagues or Covenants: The Sovereign was free, and not fought to a Compliant; and as we may suppose the Reformation to be just, so are we certain that it was acted by the highest Authority in the Kingdom, which is according to the Laws of God and Man, and the Practice of other Potestates both Ancient and Modern.

As for the alteration itself, we may suppose it was done with due consideration, being acted by such a considerable Body and Authority, and not on a sudden, but by degrees, as they found just occasion to reject and admit.

And as on the one hand we may suppose it was agreeable to the Majority of the Laws, considering it past their Representatives the Parliament, not opposed by any considerable number after: so may we justly conclude it conformable to the Sentiments of the Clergy, seeing that the Parishes, Headships of Colleges and Halls in the Universities, with the Prebendships, Bishopsricks, and the other Dignities of the Church in England and Wales, did then amount to the number of very near Ten thousand.

Yet of all that number of Preferments, adding to them the Lord Abbots, Priors and Lady Abbesses, and the whole number of those Roman Nonconformists would not amount to 200.

But waving her Religion, I find the greatest Crime objected to her, is her cruelty against others for their opinions in Religion; and with this her Adversaries have made little noise in the world. To this I shall return some Satisfaction, with as much brevity as can be; all this being but a Digression, and by the by.

As for several years of her Reign, not one Priest had suffered death; so when they did (as afterwards) I fear many of them are yet held for blessed Martyrs, who justly died as wicked Traitors. And in this I would have the undisguised Romanists but to consider,

That even long before the Reformation,

(a) It was Treason to compose or imagine the Death of the King, the Queen, or their (25 Edw. eldest Son and Heir.

(b) It was Treason to Levy War against the King, or to adhere to the King's Enemies, (b) Id.

(c) It was Felony to bring or fend into the Kingdom any Summons, Sentence, or Excommunication from the Pope, or to give to the said Enemies aid or comfort.

(d) He incur'd a Pramunire that got such Bulls or Excommunications from the Pope, (c) Coke's Inflr. part 3. chap. 36.

(e) None was to go out of the Realm, or beyond Seas without the King's leave or licence. Stat. 1 Eliz. ch. 2.

(f) It was of old expressly against the Law of the Land, to procure or bring in any Bull of (f) 16 Rich. Excommunication against any Person of what condition soever. Coke, Part 7. chap. 94.

Yet of all that number at large in Coke's Inst. part 3. cap. 36. and his Reports, part 5. fol. 13, 15, 17, 21, 22, 23, and 27. and Bishop Bramhall's Just Vindication of the Church of England from Schism, cap. 4.

G g g 2
It was not lawful for any Subject of England, to take a Pension, &c. of any Foreign King, Prince, or State (without the King's license) although the said Princes or States be in Peace or League with England.

Let the honest Romanist farther consider, that before any Priest doth suffer Death, it was Enacted, That

They should incur a Præmunire who did any ways afford or teach the Pope to have jurisdiction over, or in this Kingdom.

It was Treason for any to write or affirm the King to be an Heretick, Infidel, Schismatik, Tyrant or Usurper.

It was a Præmunire to acknowledge the Pope's jurisdiction, as to bring or procure from him any Agnus Dei, Croseis, Beads or Pardon; being trinkets and trifles of themselves nor worth a Rufl., but as they are held privy Tokens of Papal Obdience or Allegiance.

Here we see a fair way of Caution; and he is a Madman, and no Martyr, who will needs haflen his own death, when neither God nor Man requires any such infid­ icreet Zeal at his hands; Christianity and Salvation being not destroy'd by the Law, the substance of them being in force, when the Romanists themselves confess England was of their fide: and the Law-givers declare (as appears by the Prefaces to the Acts) that these Religious and Laws tended for the better Government, Constitution, Peace, and Happinels of the Kingdom; of which we are to suppose them to be belte Judges, feeling no Article of Faith confirm'd either by the Holy Scriptures or the Primitive Church, were mulf'd or made void by these Statutes.

Yet the better to expose the Queen, and render her Actions odious all the world over, they were very careful to Publish what lies they could, of her pretended Guil­ ties, amongst whom we may account John Giblee, Robert Parsons Jefuits, and John Fen Prief, who were the chief Authors of that Pamphlet call'd Conccrtatio, Ecclesiae in Anglia. Add to them the Book call'd Escola Apuligiae Triphosa, drawn in Pictures in the English College at Rome by Nicholas Circini, Ingraven by J. Bap. de Casellarius, and Publish'd by Gregory XIII his Approbation, anno 1584. when People are fad to be worried in Bear's Skins, &c. and Printed by Bartolomeo Grati. To vindicate the English Romanists from the base Affections and fallicies against their Sovereign and Country mention'd in this Book, I find a e) Romanist [15. R. whether May the Prief I know not; though I am (f) told that such an one wrote against Mr. Grafton, as this allo did] to offer something, by affirming, that there was never any such Book Printed in the English College at Rome. But nothing is got by this: it cannot be deny'd but that the forefaid Book was Printed at Rome, and Publish'd by the Pope's express Authority, as appears by his Brevi prefixt. And farther, the forefaid report'd Cruelies were painted upon the College-Walls by Nick. Cirr., by order and appointment of the English there. Nor need we trouble our selves to hear the diffolation of the English of that College to their Queen and Country, feigning Histories do telltice their Actions, and (a) Travellers their railing and bitter words.

To these we may add Richard Verstegan, who put forth a Book call'd Theatrum Crediditum Hereticiorum Saebri Temporis: where, in his Pictures he offers to view the former lying Bear-skin Tales. Of this man (because he afterwards afforded some light to Antiquities, and our Historians are silent of his life and extraction) a word or two by the by.

His Grandfather was call'd Theodore Rowland Verstegan born in Gelderland; came to England about the latter end of King Henry VIII; Married here, and presently after died, leaving a Son nine Months old, who afterwards, to get a livelihood, took upon him the Profession of a Cooper in London. Nor is this any discredit, Wolfganges Major is his Father being of that Trade.

This Cooper was Father to our Richard Verstegan; which Richard was born in the Parish of St. Catherines in London; he gave himself to the study of good Letters and employed himself in Painting; which makes me think that he engraved the Cuts in his own Books, as the Learned Hevelin doth both. Being a Zealous Romanist, he left...
England, went into the Spanish Netherlands, where he composed the foresaid Theatrum Crudelitatum: the Verfes were made by (b) Johannes Buchius, born at Brussels; but if I mistake not, Regiester to Antwerp.

Afterwards the Rebellion League now beginning, he conveys himself and Books to France, where the English Ambassador complains of him to King Henry III, and declares that, being born a Subject to the Queen, now a Fugitive, and one that had so abused her, he might be delivered into his hands, to be sent to England, there to receive his reward. And the Ambassador had reason for his request, if that be true.

England, g
.

abused her, he might be delivered into his hands, to be sent to there to receive his reward. And the Ambassador had reason for his request, if that be true.

Yet at the Ambassadors desire Verftegan was imprison'd; at which (d) Jean Bouchier, that active fire-brand of the League, is not a little troubled, and layeth it as one He-

...
employ'd their wits as much in its Commendation, amongst whom I find (g) accused Johannes Auratus, Regius Professor of the Greek Tongue in Paris, and one of the chiefest Poets in his time: if so, it seems he could weep and bewail more the killing of one (d) Sparrow by his Cat, than of so many thousand Christians.

As for the Romanists in France, they celebrated these Slaughters as one of the most glorious Actions in the world; great Pardonings at Court for it, publick thanks rendered to God; and as a farther memorial of its Gallantry, the King had (i) new Inscriptions to perpetuate the Fame of that bloody Day.

And to complete the Triumph, a Miracle must be wrought to testify God's approbation of it, which you must find in (k) St. Innocents Church-yard at Paris. So here this Church-yard may boast of another Miracle besides its (a) consuming the buried Corps in less than ten days. But as for this new flourishing White-thorn-Trees, the famous Thuanus doth somewhat mitigate the wonder, by affirming that the thing might be as well (b) Natural or Artificial.

But the greatest joy of all, for this Slaughter, was at Rome, Cardinal Lorain giving the Molefengers that brought the first News of it, a thousand Crowns; the Letter was read in the Conclave, Publick Thanks were given in their Churches, the Canons discharged, Bonfires made, a Relic publifh'd throughout Chrifhdom. And a grand Procession was made to the Church of St. Lewis [Lewis IX. King of France, Canoniz'd by Pope Boniface VIII. his Festival day is the XXV of August] where was the Nobility, Bishops, Cardinals, the several Ambaffadors, the Pope under a Canopy, his Train being held up by the Emperor's Ambaffador. And the better to retain in Memory this Mafacre, the Pope had it (c) painted about his great Hall in the Lateran, and there Recorded in (d) Marble.

And what must be the caufe of all these Joys, Gaieties and Triumphs in France, Spain, Italy, and where not amongst the Romanists? but that Thirty thousand Pilgrims were in a small time destroyed by divers forts of Deaths; some Drown'd, some Hang'd, some Pitfoll'd, others had their Throats cut, their Bodies dragg'd about Streets, denied Chriftian Burial, &c. without any consideration of Age, Sex, Quality or Relations: And all this in a supppfted time of Security and Tranquility, a Peace being made, and the King paffing his Word and Promife for it.

Now here would I ask the Romanists whether ever Queen Elizabeth did such a cruel Action as this? If not, then why must Charles IX. go away with all these Glories and Trophies, and our Queen laden with nothing but black Accufations of Cruelty? As if Religion intitled one to more Authority over his Vassals than the other.

The year (viz. 1572.) of this Mafacre, some have troubled themselves to lay down in these Numeral Letters.

Upon Gaspar Coligny the Admiral.

\[ gV\text{v}a\text{a}o \text{C}C\text{U}B\text{U}i \text{p}U\text{ab} \text{ab} \text{Co}L\text{d}\text{L}i\text{g}U\text{U}a \text{a}fU ] : \]
\[ \text{LUX qUerter aUGUf\text{i} f\text{ena} De\text{L}en\text{D}o \text{Ven\text{t}}. ] \]

Or thus:

\[ \text{b}a\text{r}b\text{a}L\text{Ma}\text{U}i \text{f}\text{La}t, \text{qUa} \text{Fra}C\text{C}U\text{C}U \text{o} \text{C}C\text{U}b\text{ai} \text{a}L\text{U}. ] \]

And upon the City of Paris this.

\[ \text{LLiU\text{c}a\text{t}a Mater \text{\'Jo}\text{\'n} \text{nat}a\text{y} \text{De\text{\'\'w}o\text{R}d}\text{\'\'s} ] . \]

And
And here I cannot but take notice of one pretty cheat the Pope makes use of, to throw to the world his great liking of this Malefactor, viz. that whenever the famous Catholick Tenants in his Narrative of this Butchery, hints (as he doth several times) of the cruelty of their Throat-cuttings.

These expressions found so hard in the ears of his good Romanists, that in the Index Expurgatorius they are all ordered to be dath out, and to appear no more in print, lest good people should be corrupted by them; to wo be to them, who dare think a- /

Theexpresseon found so hard in the ears of his good Romanists, that in the Index Expurgatorius they are all ordered to be dath out, and to appear no more in print, lest good people should be corrupted by them; to wo be to them, who dare think a- /

The expression found so hard in the ears of his good Romanists, that in the Index Expurgatorius they are all ordered to be dashed out, and to appear no more in print, lest good people should be corrupted by them; to wo be to them, who dare think a-

But though de Thou's book were (a) burnt at Rome, yet will it remain as an instructive Monument to future Ages, though endeavour'd to be corrupted, as appears by the Index Expurgatorius; and possibly hath been, as is manifest by the late little Tenants Reflections.

But leaving these foreign comparisons, let us return home, and take a short view of our two Sitter-Queens of different Partitions in Religion,

Queen Mary, Whole Piety and Mercy is much commended by Sanders and other Romanists, Reigned about 4 years; yet in that short time were put to death for Religion above 660, without any regard to Sex, Quality or Age, Rich and Poor, Learned and Ignorant, Old and Little Children that knew not the right hand from the left; one springing out of its Mother's Womb, whilst burning at the Stake, and unanimously the little infant thrown into the fire, to burn with its Heretical Mother, as they termed it.

In twice this time, viz. for the first ten years of Elizabeth, not one Romanist suffered death for Religion; and though the Reigned above 44 years, yet in that long Rule, there were not so many put to death of the Romanists for Traitors, or what else the Romanists pleadeth, almost by an hundred, as were in the short time of Queen Mary. To which we may add, as is confid'd by (b) Buxonis their Papal Champion, that there was not any that suffered in Queen Elizabeth's time, but did teach the dangerous Doctrine, That the Pope could depose Kings.

This was enough to testify, that Queen Elizabeth was as happy, and merciful to her Subjects, as her Sitter Queen Mary: And to persuade those who throw so many commendations on the latter, not to rob the former of her due praise.

And the third that the Romanists pretended Martyred God's people have suffered in Queen Elizabeth's days, isrome John Felton; and yet this was not till the XII year of her Reign, so that they can pretend to no blood for so many years. And what small matter they have to glory in tharm Martyrdom, let us judge by the Cauti: in short thus; for 1 shall have occasion to speak more of him hereafter.

Queen Elizabeth having triumphantly Reigned above X years in the Nation, to the great joy and comfort of her Subjects; at last Pius V. takes a humour in his head, and he, forsooth, must declare her to be no Queen; to which purpose he thunders out a Bull, declaring her Heirick, Excommunicated, Deprived and Deposed from her Dominions: Abjures all her Subjects from Allegiance, and interdicts any that should obey her.

Felton gets this Bull, hangs it upon the Bishop of London Palace-gate, scorns to feareneously, boldly vindicates the Pope and himself in what was done, defying the Queen and her Authority; for which he was arraigned, condemned, and hang'd, near the same place in St. Paul's Church-yard.

Now for any that to extenuate and vilifie his Sovereign, null her Authority, renounce her Allegiance, and to far to submit himself to a foreign jurisdiction, even in temporalities, to declare his own Sovereign deprived and depos'd from her Kingdom; I give the punishment this man merits the Reader judge; provided he will also consider, that had a Pope thus renounced his Obedience in Queen Mary's days (not but that there were many Calvinistical fire-brands then) the party should have dyed

August 8.
A Vindication of Queen Elizabeth. Lib. VII.

316

dyed for it; and those who command Fellen, would have called the other Traytor. And yet Fellen did it to procure a National Rebellion.

This and some other Disturbances, occasioned the next Parliament to put forth some Acts for the preservation of the Queen's person, and the better quieting and securing her Subjects and Dominions; all people having time given them to consult either their own safety, or a complaisance; so that who suffered afterwards, was for their disobedience to these Acts, and the other Laws of the Realm. And the several designs and plots against her to take away both her Kingdoms and Life, might not only oblige her to look to herself, but also move her to a greater severity than she was naturally addicted to.

Yet hitherto it was not death for Priests or Jesuits to be in England, if they did nothing ill. But some X4 years after this, the Queen and Parliament suppos'd they had occasion to (b) Enact a Treaton and Death only for being found here; yet they were too far from catching any one in a Trap, or without warning, that by the last Act they all had time given to transport themselves freely without any Attachment, with liberty to take Ship at what Port they pleas'd, the time allotted them being forty days after the ending of that present Sessin of Parliament. Nay farther, that if any were sick, then upon security they might remain in the Kingdom six Months longer, and then to depart. And all this was more favourable then the Protestants received from Queen Mary.

Let us also add, that those, whom she had in prison, she sent over upon her own charges, and with kind usage (so far was she from stivill'ng after blood, as some would have her:) for confirmation thereof, take one Certificate of twenty Jesuits and Priests, and one Gentleman, sent from the Tower of London, Monks'sate and Kings-bench.

To all Magistrates, Officers and Ministers within the Realm of England, or elsewhere, to whom it may any wise appertain. This may be to give certification, that we whose names are here under-written, who were embarked at the Tower-wharf of London, the 21 of January 1584, and these received into the charge of Mr. (a) William Bolles, and Mr. (b) Antony Hall, by Commission from their Lordsips, and other her Majesties most honourable Privy-Council, Have been by them the said William Bolles and Antony Hall, very friendly and honestly treat'd, and with careful diligence laboured conducted, transported and conveyed to the Province of Normandy; and by them the third day of February, according to the English Computation in the year of Christ 1584. Which said Bolles and Hall, in our presence, paid the (c) Master of the (d) Bark which transported us, for the whole Frouge and Vittuals in the Ship, for the time of our remaining aboard: And generally we were so used by us in all respects, that we cannot but acknowledge to ourselves much beholden to them, and fully satisfied in having been committed to charge of so courteous Officers, in the said Sandia, wherein we are banished to Country, contrary to our desires, wherein we take no little grief of mind.

For Testimony whereof, we have hereto put forth our several hands, this present third of February 1584.

(a) Jasper Herwood
(b) John Hart
(c) William Tender
(d) Arthur Pits
(e) Richard Sake
(f) William Napper
(g) Richard Norris
(h) William Bishop
(i) Thomas Stephenson
(j) Christopher Tonnison
(k) John Barnes
(l) Edward Ristion
(m) James Bolerave
(n) Samuel Conier
(o) William Warings
(p) William Hartlie
(q) William Dean
(r) Robert Nutter
(s) John Colteron
(t) Thomas VVorthing
(u) William Smith
(v) Henry Orton Gentleman

The
The next year also, the Queen sent over XXII more Priests and Jeuites; and with what civility and kind usage they were Transportation, I shall refer you to (f) Stow or Hervey for their own Certificate.

But to proceed: we might have at length, even by the Confession of Romanist, that the Queen did against the said Romanists, but even what she was necessitated to do, for the preservation of her Self and Kingdom: of which two or three instances will not be amiss.

William Watson, a treasur Roman Priest, and one who afterwards suffer'd for Treason, confesseth the (a) Pope plotteth her destruction, and that (as he himself) by the In- a Quodlibet, ligation of some English, before which ——— Her Majesty was kindly for the space pag. 265.

of the first ten years of her Highness Reign; the State of the Catholicks in England that while was tolerable, and after a fort in some good quiet. Such as for their conscience were satisfied or in due, were very mercifully dealt withal (the State and change of things then considered) some being appointed to remain with such their friends as they themselves made choice of; others were placed with Bishops, and others with Deans, and had their Dyers at their Tables, with such convenient Walks and Lodging, as did well content them. They that were in ordinary Prisons, had all such liberty and commodities, as the peace and their Estate could afford them. To eat even such things, and more, duty Parisons confess'd to his Philippus: as also Father Certwyl in his Scribes to the like effect. ———

(b) How great quiet the State and Court was in for twelve years space: so talk of Treason. Id. pag. 70. Or Conspiracies, no feeulines nor Suspicions, no Every nor Supplications, no fear of Murderings nor Masacrings, no question of Conscience nor Religion, all lived in quiet content, and right good fellowship was amongst them, &c. and then he confesseth, that the Jeuites were the cause of the Laws against them, Armis Dei, Medalis, Holy Granats, &c. he goeth on this.———(c) I bold directly—that both her Majesty's Laws and c Pag. 267. Proceedings against all sorts of Catholicks have been mild and merciful: the opinion and 268. agreement of her Highness in Religion one way, and their forlorn practices against her another ways, duly consider'd.

The like Romanists having almost above measure commended the Queen's (d) Wills Id. pag. her Government, secrets to wonder why the Priests should be molested and though through their Affigions have been extraordinary, yet he also acknowledgeth—(e) Both the causes thereof, been extraordinary: and so far beyond the accustomed occasions of perfecution given to any Prince in Christendom, or Monarchy that is, or ever was in the world to this hour (unles the PURITANS OF SCOTLAND, which may in some P. 237. for equal the offence here to be set down) as rather it is to be wondered at (all things duly consider'd) that any one Catholick is left on life in England, than that our perfecution hath her for great.

For none One Nation (I know none can) under Heaven, where the Subject (especially if they were Catholicks) ever forg'd the death of their Sovereign, (though of a different Religion from them;) The conquest of their Native Land; the subversion of the State; the desolation of the whole Publick; the alteration and change of all Laws, Customs and Orders; and in fact, the utter Devastation, Defillation, and Defection of all the Anci­ ent inhabitants of their Land, into unnatural, inscrupulous, unchristian a manner, as the Spanish Factions have forg'd it in our own flesh and blood against this Realm, &c. ———

(r) And seeing her Principall heart hath forbear, in no Sovereign on Earth would ever have suffred the like to have passed unpunish'd as the hath; I must conclude and end as we began, THAT HER LAWS AND PROCEEDINGS HAVE BEEN BOTH MILD AND MERCIFUL. ——— And at (t) last doth confess that she was even bound to do as she did, such was their Tresonable Practices and Opinions for depthing

Princes.

To him we might add Clark the Priest, who also suffer'd death with Watson for Treason against King James: he (u) confessing and declaring that the Queens Laws and Government were not to be defined, traduced, and cryed out against (so much for Generality, seeing their Tresonable Actions were the occasion of them. And to them we might add Father (v) Parsons himself, when he writes his mind freely to his friends.

But leaving these single Testimonies, take these following confirm'd and subscrib'd by above a Jury of true Sons of the papal Religion—(x) Having first thank'd the Queen for her Clemency, and refus'd that the defined nothing of them but a true Profession of their Allegiance. ——— We whose names are under-written, in many humble wife prefente at her Majesties feet, do acknowledge our selves infinitely bound unto

11 h h
Whereas for these many years past divers conspiracies against her Majestie Person and Estate, and sundry forcible attempts for invading and conquering her Dominions have been made, under we know not what pretences and instruments of restoring Catholick Religion with the Sword [a comma is missing here], and undertaken peculiarly and lately against her Majestie and her Kingdoms, among other Princes departed from the Religion and Obedience of the See Apostolick, no left than the by reason of such violent Enterprises, her Majestie, otherwise of singular Clemency toward her Subjects, hath been greatly moved to ordain and execute severer Laws against Catholicks, which by reason of their Union with the See Apostolick in Faith and Religion were easily supposed to favour these Conspiracies and Invasions, than perhaps had ever been Enacted or thought upon, if such Hostility and Wars had never been undertaken.

All Eclesiastic Priests, or Concurred in the quarters of Wisbech, wrote in behalf of the Priests. (a) Such in one preachment and deed by the bill of the Chamber at Blackfriars, 1623.

William Bishop
John Calleman
John Colleton
Robert Charnock
John Bissevere
Antony Hebborne
Robert Drury
(c) Antony Champney
(d) John Jackson
John Musby
Robert Drury
(a) John Mason
(b) Robert Button
(c) William Bishop
(d) Robert Drury
(e) Robert Drury
(f) Anthony Champney
(g) John Jackson

In short, we have it from good Authority, that the Queen used to complain with grief, that she was driven by necessity to prosecute such Laws, for the preservation of her self and Subjects. And an honest Benedictin Monk, doth assure us, the Queen designed a mitigation, upon security of their Allegiance, but that this toleration was both talked and written against at Rome, as very disadvantageous to the Papal Cause.

If they thus oppose her Favours, 'tis not her fault: If they be angry with her for banishing the Priests, she did no more than France and Venice once did with the Jesuits. If she did amiss in taking their lives away, yet was she not so cruel as the Spanish Inquisition, or the French Massacre; nor so fierce as her Sister Mary: If she be blameable, why should the others be commended? Her Prudence may be shown by her prosperous Reign; Her Courage, by overcoming all difficulties and assaults; Her Clemency, by her often pardoning her Enemies; Her good Government, by the Love and Honour her Subjects bare her, and the esteem which England yet hath for her. And as she was beloved at home, so was she indeed and feared abroad; and as she was blest and happy in all her undertakings here, so let her not be vilified and bespattered, now she is gone to another world honour'd with many years and triumphs.

November 5. 1602.
The Pope undertook to depose Queen Elizabeth, which occasioned some troubles in England, to the ruin of the Undertakers.

Queen Mary being dead, her sister Elizabeth succeeded in the throne, though White Bishop of Winchester, and Watson Bishop of Lincoln, were very forward and eager to have her Excommunicated; which they would have undertaken to perform, but that others more wary advised them against such rashness.

For some years of Queen Elizabeth's reign, we hear of no great troubles; the Papists themselves privately within their own houses exercising their own religion quietly, and others without any disturbance, and others of them without any scruple; but deeply herein charged by Sanders for their dissimulation, going to the returned churches there to bear and enjoy Divine-service. Nor could they perceive any thing in the English Liturgy, that might any way offend a wise man's conscience, it being judiciously composed of Godly prayers, waving all disputes, and the nicer points of controversy. And in this peaceable condition they might have long continued, if Father Parsons, and some such zealots, had not built against such a security, and got a beyond-sea order against their joining with the reformed, in any of their priest-devotions. No sooner is Elizabeth acknowledged Queen, but we are told that the first to the English Agent at Rome, viz. Sir Edward Carn (first thither by Queen Mary) to acquaint the Pope, Paul IV, of her sisters death, of her own succession, defining that all good offices might be reciprocally exchanged between them. But the Pope answered, that the kingdom of England was held in fear of the apostolic see; that being illegitimate, could not succeed, and therefore it was great boldness to assume the name and government of it without him. Yet if the will renounce her title, and refer her self wholly to him, he would do what would stand with the honour of the apostolic see.

For the queen she never troubled her thoughts to satisfy his holiness in his demands; and for Sir Edward Carn, he died some years afterwards at Rome, being (c) 1561. the last ambassador that went from the English crown to the Pope. This angry pope dying, another succeeded of a milder temper, who, though he was earnestly prone to thunder out his bold against the queen, yet, now knowing, that princes were too wise to deliver up their kingdoms at the noise of such paper-claps, he goeth another way to work. He sends Finocchio Parpalia, Abbot of St. services, with a civil pen'd letter for the queen: his instructions are laid to be, That if she would join her self to the reformed church, and acknowledge the primacy of that gair, that he would disfand the sentence against her mothers marriage as unjust, confirm the English common prayer-book by his authority, and grant the use of the sacraments under both kinds to the English. Add farther, that several thousand crowns were promised to those who would procure her compliance. But this parpalia went no farther than Brussels, being not suffer'd to enter England.

Yet the said pope would not desist here, but refolvesth to try again, and send another nuncio, viz. abbot martingae; but he also is deny'd, the council suspenseing he might make some troubles by his presence in England: the very noise of his coming having already forb'd up some indirect romanists to vent themselves more boldly than formerly, to spread abroad false news of the queens conversion, done by archeology, and other ways to confult the length of her reign and life; and the pope's nuncio then in Ireland, did not only join himself with the rebels against her, but also by his pretended authority deprived her of all right and title to that kingdom. As for the queen, she never troubled her thoughts to satisfy his holiness in his demands, and for Sir Edward Carn, he died some years afterwards at Rome, being (c) 1561. the last ambassador that went from the English crown to the Pope.
free, as appears by the severall (e) complaints put in there against such forcible abuses; some things, as the (d) Infullation of Bishops, not being permitted to be discoursed, the Pope fearing to be the loyer: Nor was the (e) Secretary jurt in taking and setting down the Subscriptions; whereby he turn'd the Votes as he pleased. Nor would they allow any thing to be concluded on, but as they received (f) Instructions from the Pope; which occasion'd the Proverb, That the Holy Ghost was sent from Rome to Trent in a Clock-bag.

Besides, Ambrose Coligny, a dominican, publicly (g) Preach'd against the Pretences, affirming that Faith and Safe- conduct is not to be kept with them. And when some of the Reformed Divines went thither, the (b) Legat brake off the Debates, not letting the Council proceed; and suspending the Council for two years, pretending fear of Wars: against which action the Spanish Bishops, (i) protest'd. And when the Legats Party fears to be out-voted, then do they tend to the Pope to make more Bishops, and convey them to (k) Trent: which Legats undertook not only to discontinue the whole Council; which spoil'd its Freedom.

To these may be added the tricks used to carry on their Designs, and prevent a baffle, either by new making of Bishops, the better to out-vote, or suspending of all from acting or voiting; or by removing them to other places, so to divide the Council; as when they were adjourn'd to (l) Bologna, whither those that depended on the Pope went, the rest refusing, laid flat till at Trent, not submitting to this removal or division.

And little might here be expected but partiality, seeing the Italians were almost three to one of the number there; all the Subscribers amounting to no more than 2,575, of which 1,875 were Italians; so that bating the interested Italians, there remained but a poor Catalogue of Bishops, in respect of the great number that are in the Christian World; yet must this be look'd upon as one of the most famous General Councils in the whole World: yet the Romanists cannot agree about its Jurisdiction or Authority; for though the (a) French hold the Council to be above the Pope, yet his Holiness looks upon himself as no widower (k) bound to observe the Canons of Trent.

In short, should the English Clergy have appear'd in this Council, they must either have been there as Free-men, frankly to dispute and debate as others did: But thus they could not, having been before condemn'd as Hereticks by Julius III. And at Trent here they were for Zealous, as to Excommunicate the Archbishops and Electors of (c) Caden for Herefie, before they had determin'd what was Herefie. If they could not appear as Free-men, then they must under the capacity of Offenders, as it were to receive Sentence of Condemnation: but to this they thought they had no reason to submit themselves; and we need not doubt how things would have gone with them.

For we find those of Trent to be so zealous, that they were going to throw their (d) Confessions against the Queen, but that the Emperor Ferdinand I. used his interest to dissuade them from it, thinking by this to ingratiate himself with her, hoping to marry his Son to her. But no more of this, seeing that the Learned Bishop Ward wrote an Apology for our English Bishops not going to that Council; which may be seen at least in the latter end of Father Pater's History.

But leaving these Disputes, and passing by the design of Arthur Poo, Antony For­tune, and some others, who contrived to join themselves with the Duke of Guise, so from France to Land an Army in Wales, to Proclaim the Queen of Scots, and make her Queen of England; we shall proceed, and find the Pope himself to be the greatest Stickler in the troubles against Elizabeth.

Pope Pius the Fifth, being strongly bent not only to get Queen Elizabeth depof'd, but to have her (f) Murder'd; and in this humour, he was pleased to throw his Charity upon her by calling of her (f) filthy and base Names.

Thus resolved, he procures one Roberto Radde, a rich Florentine Gentleman, to refuse in England under the colour of Merchandize; and thus ducour'd, to fir up the People against the Queen. Then for more strength, he works under-hand with the French and Spaniard to affift in the action; nor was the Portuguese left unfolic'd, all promising fair. But the Spaniard was most vigorous, sending Chapins Vittis, Ma­
Cap. 3. by endeavouring to depose Queen Eliz.berth.

quose of Cetona, under the Vizard of an idle Embassy, but the truth was, to counterbalance the Rebellion, and command the Forces which the Duke of Albion was to lend over to that Design from the Netherland: for more turty of which, La Motte the Governor of Dunkirk had come privately in the Habit of a common Sailor to found the Ports.

In the mean time Roland, having his Pockets full of the Pope's Money, spread it abroad by his Discretion, gaining thereby many Prophets. They endeavour'd to make Thomas Howard, Duke of Norfolk, Head of their Plot; promissing him in Marriage Mary the unfortunate Queen of Scots, now secured in England: And at last, they over-perfuaded the good-meaning Duke to engage farther than was ever thought for a Subject, being cheated thereby by some fable Friends. And into the same Design was drawn Thomas i' the, Earl of Northumberland; Charles Nevill, Earl of Weftmoreland, with several others of Quality; who at last perceiving the Queen to have discover'd their Plot, submitted and beg'd Pardon.

Nor was the Pope himself idle, but so zealous for this Rebellion, that he affur'd the Spains, if need be, he would go himself in perfon to assist them, and in that Service engage all the goods of the Apostolick See, as Croffes, Charities, and Holy Vellum. And the better to encourage the English, and make them more ready for such Trefon, he falls to the old trick, dapperly undertaking not only to vifile, but to deprive her of her Dominions, and abfolve her Subjects of their Allegiance. Before which time, (as the famous (a) Thomas tells us) he had craftily and treacherously, though in vain, confined and attempted against her. Which Accufation doth fo offend the Pope, that those words are order'd by the Index Expurgatorius to be dafh'd out. The Ball it fell take as followeth.

S. D. N. Pio Papa V. Sententia Declaratoria contra Elizabetham prateniam Angliae Reginam, & ei adherentem Haereticos. Quâ etiam declaratur Absoluti omnes Subditii à Juramento Fidelitatis, & quoque ab alio debito; & deinceps obedientes Anathematizetur.

Pius Episcopus servus servorum Dei, ad futuram rei Memoriam.


Hoc unum super unum Gentis & omnium Regnas Principem constituit, qui (a) Exsultavit, defultavit, duperat, disperdat, planit & edificat; ut fidelium populorum maxime Chriftianorum nus confrontationem, in omnibus Spiritus omnium, saluacion, & voces exibat Salvatoris.

Quo quidem nemo obessebo, non ad predestinatae Ecclesiae Gubernaculam Dei benign.

The Sentence declaratory of our Holy Lord Pope Pius V. against Elizabeth the pretended Queen of England, and the Hereticks adhering to her: Wherein also all her Subjects are declared Absolved from the Oath of Allegiance, and whatsoever else due unto her; and those who hereafter obey her are hereby Anathematiz'd.

Pius Bishop, Servant of the Servants of God, for a future Memorial of the matter.

He who Reigneth in the Highest, to whom is given all Power in Heaven and in Earth, hath committ'd one holy Catholic and Apostolick Church (out of which there is no Salvation) to one alone upon Earth, namely to Peter the Chief of the Apostles, and to Peter's Successor the Bishop of Rome, to be govern'd infulness of Power.

Him alone he made Prince over all People and all Kingdoms, with Power (a) To pluck up, destroy, scatter, conumer (b) Jer. 1.10, plant and to build; that he may continue the Faithful, who are knit together with the bond of Charity, in the Unity of the Spirit, and prehend them safe and unblameable to their Saviour.

In discharge of which Function, we who are by the goodness of God call'd to the

© Biblioteca Nacional de España
Troubles occasioned in England, Lib. VII.

1500. nitat e vocat, nullum laborem interimissem, ut omni opere contemnentes, ut ipsa unius & Catholicae Religio (quam illicus Author ad possumdam suum folem & cerevisceum nostrum tamen procedit conflictare permitit) integra conferetur.

Sed impiorum numerus tantum potestas iuvat, ut nullus jam in Orbe locum fit reliqua, quam illic pesitina doctirinis corruente non tentari: Adscire intet calles, Elstigionem Serva Elizabethe praestat Anglica Regina, ad quam veluti ad Aylum omnium infidiasius profugius incurrent. Hare cadem Regina Regio occupato suprema Ecclesiae Capitis locum in omni Anglia, eosque, praxipsum auctoritate se, jurisdictione mens monstro iibi aspernant, Regium ipsum jam non ad dulium Catholicae & bonum praeceptorius, varius in miseriae revocaret.

Vix namque vera Religionis quam ob illius deforare Henrico VIII, etsi everfam, clara memoria Maria Regina Legitima hujus leius praefidio repararetur, potestis manu inhibito, fecutis & amplissimae hereticorum errores Regiam Confinum ex Anglia Nobilitate constitutum dimitat, illeque ebrietatis hominibus Hereticis complevit, Catholica fidei celsus opposuit, impendibus Consistoriis atque tempus administrandum regeret; Missae Sacrificii, Sacramentum, fseminarum, Librorum Delitionem, Catholiam, Ritus, Catholicius abolebit: Libros manifestam Heresim contemnit tota: Regiam proponit, impia Mystiria & Insitiona ad Calvini praefcripta & observata, etiam a Subditis jurem mandavit. Episcopos, Ecclesiarum Reformes & Sacerdotis Catholicius ejus Ecclesias & Beneficiarum ejus, ut de illis, & alius rubus Ecclesiarum in Hereticos homines dispone, deis, Ecclesiis causa decernere aufer, Prefebis, Clero & Populo se Romanam Ecclesiam efficerent, neve ejus Praeceptoris, Caenis libenter, Canonicis obtemperant, interdictam: Pleno, in reformandae legem fuisse uersum & Romani Pont. Autonomous atque Observantiam abhorrere; fepulcrum hominum in Temporalibus & Spiritua- libus Dominam agnoscere, quasprandoce, Perras & javalitias in eum, qui dice; non efficit audientes, impatuam, ead- domine ab ipsis quos in unius parte & federalitatem: Augustis non efficit audientes, impatuam, ead-
by endeavouring to depose Queen Elizabeth.

knowledge her to be sole Governour, as well in Spiritual as Temporal Affairs.

Hath imposed Penalties and Punishments upon those who obey’d not the same; hath excuted them of those who persevered in the Unity of Faith and their forefide Obedience; and hath call the Catholick Prelates and Parsons into Prisons, where many of them being pent with long languishing and sorrow, miserably ended their lives.

All which things seeing they are manifest and notorious to all men, and by the clearest Testimony of very many to sufficiently proved, that there is no place at all left, either for excuse, defence or evasion: We seeing that impieties and wicked actions are multiplied one upon another, and moreover that the Perfection of the Faithful, and Affliction for Religion, groweth every day heavier and heavier, through the infallibility and means of the said Elizabeth: We therefore understanding her mind to be so hardened and obstinate, that she hath not only contemned the Godly Requests and Admonitions of Catholick Princes, considering her amendment and conversion, but also hath not fo much as permitted the (a) Nuncios of this See to pass into England; are necessi-
ted to betake our selves to the Weapons of Justice against her, not being able to mitigate our forrows, that we are drawn to take Punishment of one, to whose Ancelors all Christendom hath been so much beholden.

Being therefore supported by his Authority, who hath placed Us (though unable for toแกน an altar in the Supreme Throne of Justice; We do out of the fulness of our Apothecary Power, declare the foresaid Heretical Elizabeth, being the favourite of Heretics, with all her adherents in the matters aforesaid, to have incur’d the Sentence of Anathema, and to be cut off from the unity of Christ’s body.

And we also declare her to be deprived of her pretended Title to the Kingdom aforesaid, and of all Dominion, Dignity and Privilege whatsoever.

And also declare the Nobility, Subjects and People of that Kingdom, and all others who have in any sort sworn unto her, to be forever abobled from any such Oath, and from all manner of Duty of Dominion, Allegiance, and Obedience to her. As We also do by the Authority of the foresaid Nuncios Abstain them, and Deprive the same Elizabeth of her pretended Title to the Kingdom, and all other things aforesaid.

And
Troubles occasioned in England.

And we command and forbid all and every the Noblemen, Subjects, People, and others aforesaid, that they presume not to obey her, or her Monitions, Mandates or Laws; and those who shall do otherwise than here commanded, we do involve them in the same Sentence of Anathema.

And because it would be a matter of too much difficulty to convey these presents to all places wherefore it should be needful: Our will is, That the Copies thereof, under a publick Notaries hand, and seal'd with the Seal of an Ecclesiastical Prelate or of his Court, shall carry altogether the same credit with all people judicially and extra-judicially, as the (a) presents shou'd do, if they were exhibited or thew'd.

As I shall not trouble the Reader with the divers Readings and Words (though the same be in the trite) which happen some times in several Copies and Editions of this Bully; neither shall I concern my self with the true Date of it, as how the fifth year of this man's Popedom cometh to be 1569, which rather falls out 1570, in which year some afo Date it: but in what I have done, I follow the Lord (a) Coke, Mr. (b) Camden, (c) David Camerarius, (d) Peter Mathauch, (e) Nicolas Sanders, with some others: Though all is not Gospel which drops of the last man's Pen, his Tongue being no slander; yet out of his Inventions will not be fuel, etc. 1569. Nic. Sanders ib. Mr. 54.

Accordingly Morton getts into England, shews the Papal Carde or Conscript, Argument enough to authorize a Rebellion: the design is laid every where; many are prepared and in a readiness, the Plot being thought glorious and (g) praiseworthy: but the main let it femeth was, that the Queene deprivation by the Bull was not spread carefull enough about, to let all Romanists know of it. But in the North remained the greatest resolution. Upon which, the Queen especially suspending the Earls of Northumberland and Westmorland, sent to them to appear before
before her; but they jealously of their own guilt, in this neither obey her, nor
her Lord-Lieutenant of the North. Thomas Radclyffe, Earl of Suffer, Refident
at York.

So being, pull'd on by their followers, hoping not to want Friends and Partakers
in England, to have some help from Scotland, and that Success would not be wanting
from Abuse in the Netherlands in behalf of Spain, which were appointed to Land
at Hartlepool in the Bishoprick of Durham; the great contriver and carrier on of
all these Designs, being Prior V, as Bishop (b) Goodman himself doth confess. Thus
encourag'd, they flee to Arms, tear and trample under feet the English Bibles and
Common-Prayer-Books, command all People to join with them, by Proclamation
declaring now this, now that; in some of their Colours being painted the five
kings of Christ, in others the Chalices: at last they get to Clifden-Moor, nor far
from Waterlow in the Weit-Riding of Yorkshire, where they Muster, and found their
strength to consist of betwixt four and five thousand.

Suffer and others making head against (i) them, they retreat Northwards; and
at last perceiving their weaknes, divide, flee, every man shifting for himself. The
two Earls get into Scotland; thence Westmoreland flies into the Netherlands, and lived
at Lozam, very poorly, under the Spanish pension. But Northumberland was deli-
vered up to the English, and Beheaded at York 1572, and was look'd upon by
Spaniards very poorly, under the Northumberland faction; who (that the good
Romans might have cognizance of such their Rebellings Privileged) boldly picks it up, on
the Bishop of London's Palace-gates in Paul's Church-yard [May 25. 1570.] and so
flew he was, that he form'd to withdraw himself, or flee for his own Security; upon
which he is seiz'd on, clapt up in the Tower; confestr'd what he had done, and vin-
dicates the fact; being so far from acknowledging the Queen to be his Prince or So-
verain, that he only called her the Pretended Queen, affirming he had done her no
wrong, the, forthwith, having nothing to do in the Throne, being jolly deprived by
the Pope. For which he is Condemn'd, and suffer'd as a Traitor in the said Church-
yard (August 8.) And though he thus denied his Allegiance and Obedience, re-
nounced his Sovereign and her Authority, and by this action, as much as in him lay,
derived her of Title, Rights and Dominions; yet we shall find no man more com-
mended by the Romans for this deed, than this Fenton. If the Learned (2) Téminus say, that it was a very bold or a very act, the Index and
Exпередitors will not have these words to stand, as they derogated from the
pride of the Act; and so orders them to be blotted out of his History. Farber
(4)Particle will affirme, that he was a glorious Martyr; of which Title (5) Sand-
ders and others declare him abundantly worthy: And in this Opinion, joyns with
them, no less man than (f) Spondanus, Bishop of Pamiers, who shews his partiality,
by his willingnes to trull too much to lying Sanders.

But above all, well fare Hilarion de Coffs, a zealous Friar, as you may suppose;
for he will have him to out-do all the Worthies and Heroes in the world; calls him----
(g) De viib. Consecrat. Angli. 1. 2. 3. 4.

A very bold or a very act, the Index and
Exпередitors will not have these words to stand, as they derogated from the
pride of the Act; and so orders them to be blotted out of his History. Farber
(4) Particle will affirm, that he was a glorious Martyr; of which Title (5) Sand-
ders and others declare him abundantly worthy: And in this Opinion, join with
them, no less than (f) Spondanus, Bishop of Pamiers, who shews his partiality,
by his willingness to trust too much to lying Sanders.

But above all, well fare Hilarion de Coffs, a zealous Friar, as you may suppose;
for he will have him to out-do all the Worthies and Heroes in the world; calls him----
(g) De viib. Consecrat. Angli. 1. 2. 3. 4.

A very bold or a very act, the Index and
Exпередitors will not have these words to stand, as they derogated from the
pride of the Act; and so orders them to be blotted out of his History. Farber
(4) Particle will affirm, that he was a glorious Martyr; of which Title (5) Sand-
ders and others declare him abundantly worthy: And in this Opinion, join with
them, no less than (f) Spondanus, Bishop of Pamiers, who shews his partiality,
by his willingness to trust too much to lying Sanders.
1500. phees, and most signal Victories, having this bravely triumph'd over Heresie, whereby his fame is renowned in all Writers, who for his Valour and Courage do praise and equal him with Mutius, Horatius, and Ciodia, who ventured their lives for the safety of their Country.

Thus much for the honour of Felton; yet when the fame Pen cometh to tell us of Elizabeth, it will allow her no other commendation than (a) The impiest and wicked Queen, the true Jezabel of our Days. Thus our late Puritans or Presbyterians, and this man, feem to have the fame School-maister, who can commend an Oliver, and fuch-like Rebels, but throw all the fith and Sanders imaginable upon their Sovereign King Charles the Martyr.

Another Remark there is concerning this Bull, the determination whereof shall be left to the judgment of the Reader; and for his greater light, let him take this fol lowing Narrative.

One John Nichols Born in Wales, thence went to Oxford, flaying one year in White-hall, thence call'd Felton College, then removed to Bracmend College, to his own Country, where he Taught a Gentleman's Children; is Ordain'd, turns Curate in Somersetshire; at last gets to London, whence he Ships himself for Antwerp, goeth to Rheims, and at length to Rome, where he is admitted into the English College. Here he flaid about a year, returns again into England, is feiz'd on at Fylingstoune, and sent to the Tower of London, where he makes a publick Recantation, and in a little time publisheth these following Books; for no more are come to my knowledge.

His Pilgrimage.
A Declaration of his Recantation.
His Oration and Sermon made at Rome, with his Answer to an infamous Libel.

(b) Declaration of the Recantation, K VIII
(c) 1580.
(d) Gregory XIII.

In one of his (b) Books he hath these words:

About (c) Midsummer last wasTwelvemonth, they renewed those Bulls of Excommunication, granted by this Pope (d) Gregory, under the colour and name of Pius Quintus published. There were five hundred Copies Printed at Rome, at two of you (my Brethren) can vouch the fame; and how they were publish'd (as I heard at Rome) in the English Seminary at Rheims, and were put forth to Pillars in the City. This Bulls of Excommunication were scatter'd throughout all Italy, Spain, and part of Germany. Then a little after he proceedeth thus:—One of your Readers in Divinity-potitive, I am certain before Two hundred Scholars, and not so few, (as one of your own may testify the fame) most impudently and devilishly spake, that it was lawful for any Men of Worship in England, to give Authority to the vilest wretchen that is, to lack the Death of our Sovereign Queen.

1582. But this Nichols stayeth not long in England, but slips again beyond Seas, upon what account I know not, though I am not apt to think upon any design of turning Molomean, as (e) one would hint to us: however it was, being got as far as Rouen, he is feiz'd on, clapt up in Prison, and like to pay for his old Tales he had vented againf. This was his fame is renown'd in all Writers, who for his Valour and Courage do praise and equal him with Mutius, Horatius, and Ciodia, who ventured their lives for the safety of their Country.

That he did recant, we only have from themselves; and I can trace him no farther than his Imprisonment at Rouen: for what they did with him, or what became of him afterwards, I know not; this I am certain, that after they lay him out of England, that Dudley Fennor (an old Puritan) publish'd a (a) Book in his behalf: and it is as true as Nicholas himself doth many times protest and call God to witness, that he hath publish'd nothing but Truth; to which purpose, he himself did in Print answer the Objections and Imputations laid against him by Father Purson. But however it be, I think no great fire is to be laid upon it or him; and so shall not conclude that Gregory XIII renewed this Bull, but rather think that Nicholas might mistake the reforming of it for the Pope's interpretation or qualification of it: Yet might not they forge and fallise Nicholas his Letters, as they did afterwards Anthony Tyrrel's Recantation, and that in Print?

For so it was, that Pius V, in the Bull Anathemizing all People whatever (without any distinction) that did any way obey the Queen, the English-Romanists look'd upon themselves as under that Curse and Censure, seeing they were forced to obey her, till then they had strength enough to Oppose or Depose her. Upon this, Parsons and Campion, then at Rome, Petition Gregory XIII. (who succeeded Pius V.) in the Name of the English, to free the Romanists from that Curse by his Papal Authority, and a favourable interpretation: Which is granted thus:

Facultates Concessit P P. Roberto Parsonio & Edmundo Campiano, Pro Anglia, die 14 Aprilis, 1580.

Et it be desired of our most holy Lord the Explanation of the Bull Declaratory made by Pius the Fifth against Elizabeth, and such as do adhere to or obey her, which Bull the Romanists desire to be understood in this manner, viz. That the same Bull shall always oblige her and the Heretics, but the Romanists it shall by no means bind as affairs now stand, but hereafter when the publick execution of the said Bull may be had or made, &c.

The Pope granted the said Graces to Father Robert Parsons and Edmund Campion, now to go for England, the 14 day of April, 1580, being present, the Father Oliverio Manarco assistente.

And that the Bull itself was thus qualified, or better timed, as we commonly say, appears by the Testimony of Mr. John Hart (one of the most Learned of their Priests then in England) in these following words.

The Bull of Pius Quintus (for so much as it is against the Queen) is held amongst English Catholics for a lawful Sentence, and a sufficient discharge of their Subjects, Fidelity, and former fidelity in force; but in some points touching the Subjects, it is altered by the present Pope.

For whereas in that Bull, all her Subjects are commanded not to obey her, and the King Excommunicate and Deposed, all that do obey her, are likewise Imprisoned and Accursed; which point is perilous to the Catholics. For if they obey her, they be in the Pope's Curse; and if they disobey her, they are in the Queen's danger.

Therefore the present Pope, to relieve them, hath altered that part of the Bull, and dispensed with them to obey and serve her without peril of Excommunication; which Disposition is to endure but till it please the Pope otherwise to determine.

Thus the Romanists conclude themselves free and quiet of the Papal Curse for their not Rebelling against their Sovereign; though this interpretation or qualification doth no way lessen their Treachery, seeing it was not so much their Loyalty, as their strength and prosperity that secured her in her Throne; their Obedience being only a compliance; the want of a sufficient force and opportunity being their only let and hindrance, whilst their Prayers, Hearts, and Resolutions were for her Deposition; such powerful and dexterous effects have such Papal Bulls over some mens Souls and Consciences, to the annulment of Oaths and Allegiances, and the distraction of Kingdoms. But enough, and it may be too much concerning this Bull.
William Parry his divers Attempts and Treasons against the Queen.

1583.
Not to trouble the Reader with every small attempt, I shall pass by the mad fury of Mr. John Sommerville, of Elsaw in Warwickshire, whose hot brain took such fire by their Treasonable Doctrines, that he resolved to kill the Queen; but in this raging intent, he was find’d on, carried to Pilton, where he laid violent hands of himself. Nor shall I here trouble my Self with Treasonorians tampering with Mundaca.

1584.
It seems all their sights laid at the Queen; and the better to procure her ruin, there was a little Book compos’d, and call’d A Treatise of Schism, which amongst other things exhorted the Women at Court, to act the same against the Queen, as Judith had done with commendations against Holofernes. The Author of this penurious Pamphlet, was one Gregory Martin, formerly of St. John’s College in Oxford, and contemporary with Copeman. The Duke of Norfolk made him Tutor to his Eldest Son; and indeed, his Learning was noted, being a good Linguist, and one who had read much; but in his Writings was very passionate, and so sometimes inconsiderate: he died at Reines, 1582.

In London now lived one William Carter, who had formerly been Amannese to Dr. Hartfield, and now the Chief Printer for the Romanists, keeping two Prebends at their Devotion: He gets this Book, commended by Allen, and Prins above a Thousand; for which he is tried, confesseth his Printing it, vindicates all contain’d in it, is Condemn’d and Executed, and hath the Honour to be Register’d amongst their (a) Martyrs.

But let us go to a more select contriv’d Treason, and this acted by William Parry (for so he call’d himself) a Doctor of Law, and a sworn Servant to the Queen: Which take as I gather it out of his own Confession, Letters, Trail, and Examination.

In the year 1580, having out-lived his incomes, he became much indebted to one Mr. Hugh Hare of the Temple, who suing him for his Debts, so incensed Parry, that meditating a revenge, one night he went to Hare’s Chamber in the Temple, broke open the door, assaulted him, and left him there for dead (though he afterwards recover’d); for which offence he was committed to New-gate, indicted of Burglary, Tryed, found Guilty, and Condemn’d to be Hang’d; and so had suffer’d, if the Queen through her mercy had not pardonn’d him, and given him his life.

But now let us see how he requires the Queens grace and favour. In 1581, he gets a Licence for Travel, and so paffeth beyond Sea; goeth to Paris, then to Lyon, to Maim, and so to Venice, where he fell acquainted with Benedetto Palmi, a great Jefuit, and one received into that Order in the Founder’s days. Parry to him opens his bottom, telling him, That he had some desire to relieve the oppressed Romanists in England; which he would relucrantly undertake, if the Pope and other Learned Divines would warrant the lawfulness of the Action.

Old (a) Palmi affur’d him of the lawfulness of the Enterprise, commends his Zeal, and encourageth him in it. This done, he commends him to Campeggio, the Pope’s Nancy at Venice; by whose means he wrote to the Pope Gregory XIII, deploring to his Holiness his design, and desiring of him a Paf-port, or Safe-conduct to go to Rome, to confer with him about it. The Safe-conduct is sent him, but not ample enough; and so defires one more full, which is promised.

In the mean time he falls acquainted with Cristophera de Salazar, Secretary to the Spanish King in Venice, to whom he had also open’d somewhat of his intent. For the better carrying on of the Journey and good will, he gets the said Secretary to commend him to the Duke di Nica Terra, Governor of Milan, and to Corde Oliveri, then Spanish Ambassador at Rome; which is promised.

Parry having sail’d at Venice some time, returns to Lyon, whither was sent to him a sufficient Safe-conduct from Rome, alluring him that he might go and come in
in the (b) word of a Pope, through all the Church-Dominions, without any let or hindrance. But this came too late, he being obliged to go to Paris, where he meets with the Pope’s Nuncio then at Paris, who received him kindly, sent his Letters to the Pope, promised to remember him in his Prayers, and wished him good Success. And the better to encourage him, Morgan allowed him that the Laird (d) Fernbach then in Paris, should presently go into Scotland, and be ready upon the first news of the Queen, to enter England with 20 or 30000 Men, in behalf of the Queen of Scots (then in England).

Perry thus encouraged, leaves France, Lands at Rye, goeth to London: where he contrives, the better to get access to the Queen and credit with her, to discover how he had been persuaded to kill her; which he doth at White-Hall as cunningly as he can: the Queen gave him hearing, and began to put some confidence in him. In the mean time the Masterhip of St. Catherine falls void, which, thinking he had gained the Queen’s favour, he endeavours by Petition to get for himself. Whilist he was following this suit, Letters came to him from Rome, from Cardinal Como, where in he found his Enterprise commended and allowed: the Paper it self taketh as followeth.

Mon Signore,

A Santità di N. S. ha veduto le lettere di U. S. del primo, con la fede inclinata, & non può fe non mandare la buona disposizione & resolutezza che serve di tener verfo il servizio & beneficio pubblico: né che la Santità sia attesa a perseguire, con feria ricevere li effetti che U. S. promette.

Et acciò che tanto maggiormente U. S. si a guisa da quel buon Spirito che l ha maffa, le concede sia Benedizione, plenaria Indulgenza, & Remissione di tutti li peccati, facendo che U. S. la Chiesa: Afferrando fe che oltre il meritò, che n ha verò in cielo, quale anco sua Santità confidera debitor a riscaldare li meriti di U. S. in ogni miglior modo che porre; & in tanto più, quanto che U. S. iofe maggior modifica in non pretendere niente.

Matta dunque ad effetto li suoi Santité honoratis penitenti, & attenda a ffar fene. Che per fini io me le effero di curare, & li difende ogni buona & felice fuccceso.

By His Command.  
Martino il decimo di Como.  
1584.  
At your service,
What was the meaning of this Letter, Parry himself shall tell you; of which in his Confession thus:

In March last, while I was at Greenwich (as I remember) suing for S. Catharine, came Letters to me from Cardinal Como, dated at Rome the last of January before, whereby I found

The Enterprize commended and allowed, and my self absolved (in his Holiness name) of all my Sins, and willed to go forward in the Name of God. It confirmed my Resolution to KILL her, and made it clear in my Conscience, that it was LAWFUL AND MERITORIOUS.

Here we have him (a) confirm'd in his wickedness; and it was no small addition to this, the denial he had of St. Catherine's Maternity.

In this passion he address'd himself to Mr. Edmund Nevil (who claimed the Heirship of the Nevils, Earls of Westm雷land, and the Title of Lord Latimer, as next Weldon's Heir male] which Nevil Parry offer'd to call Cousin in him he endeavours to form a discontent; and having, as he thought, fully brought over, diffoursed more openly with him. At last he speaks to him about killing the Queen, which he call'd—An All honourable and meritorious to God and the world. At several times they confer about it, either of killing her in White-Hall Garden, or to escape by water, or by St. James's on Horse-back. But at all this Nevil seem'd flagging.

Parry, to take away all doubts from him, lent him a (b) Book made by Dr. Alleman (afterwards for his Treasons made Cardinal) which had been lent him out of France. And how this Book wrought with Parry himself, you shall see by his Defence of his own Confession thus:

It redoubled my former Conceits; every word in it was a warrant to a prepared mind; It taught that Kings may be Excommunicated, Deprived, and violently hand'd; It proveth that all Wars Civil or Foreign under taken for Religion is honourable.

Nevil also declares himself convinced of the lawfulness and braveness of the Action: and so they both swear in Parry's Lodging secretly, and to kill her; of which thus Parry in his Confession.

He came to me the next morning to my Lodging in London; offer'd to join with me; and took his Oath upon a Bible, to conceal, and constantly to pursue the Enterprize, for the advancement of Religion; which I also did, and meant to perform: THE KILLING OF THE QUEEN WAS THE MATTER.

The manner and place to be on Horse-back, with eight or ten Horses, when she should ride abroad about S. James's, or some other like place.

All this while, Parry carried himself pretty fair with the Queen, several times conferring with her, telling her of Cardinal Como's Letter: by which Discoveries [though he did it only the better to gain opportunity and credit] he obtained so much favour of the Queen, that she not only thought him a truly loyal Subject, but intended him a liberal Pension or Allowance.
Cap. 4.

Treason against the Queen. 341

Whilst he thus gets esteem with the Queen, and at the same time contrives her Death, Nevil resolves to discover all; and is examined by Leicester, and Sir Christopher Hatton. The Queen wonders at the juggle and contrivance, but had it kept secret; and the better to find out the Plot, Parry is kept for by the (a) Secretary to his House; there to see (according as the Plot was laid) if he would any way confess this, who had shew'd himself so ready on his own head, to discover the Foreign designs against her Majesty.

The Secretary entertains him kindly, telling him, that the Queen had appointed him to deal with him in a matter that highly concerned her Majesty, knowing him to be one, who bare an extraordinary Devotion to her. Having thus begun, the Secretary told him, That the Queen had been advertiz'd, that there was some Plot in hand against her Person; wherewith the thought he could not but be made acquainted, considering the great trust that some of her greatest Enemies repose in him. Of this he desired to understand his knowledge; and whether he himself might not some time have let slip some suspicious words, not with any real design against her, but to discover the intention of others.

Parry, strongly confiding in Nevil, earnestly denied it again and again, with several Protestations, that he was neither Party nor privy to any such Motion or Enterprise. Walsingham dealt fairly with him, telling him that there was a Gentleman, and his Friend, who would prove the contrary to his face. Yet Parry denyeth all; though probably had he confess. (and these were hints enough) and accused Nevil at this first asking, he might have saved himself; and in this his great cunning was overstept. Parry thus obdurate in denials, is not permitted to go home, but Lodged that Night at Mr. Secretary's House within London. This puts him in a peck of Troubles, fills his head full of Suspicions; and having consulted with his Pillow, the next Morning he desired to speak with the Secretary: which granted, he confesseth, That now he had call'd to remembrance, that he once had speech with one Nevil concerning a Point of Doctrine contain'd in one of Dr. Allen's Books, where it was maintained, That it was lawful to take away the life of a Prince, to benefit the Roman Religion: but protesteth that he talked nothing of the Queen. That Night he was examined at Leicester-House before several, but still he denied all: Whereupon Nevil was brought before him, who punctually justifieth every circumstance before his face; yet the other, as formerly, denied all. However, he is sent to the Tower, where perceiving the exactness of the proof against him, he freely, and of his own head, confesseth all, and sent his humble Letter to the Queen, which take as followeth.

Your Majesty may see by my voluntary Confession, the dangerous fruits of a discontented mind; and how constantly I pursued my first conceived purpose in Venice, for the relief of the afflicted Catholics, continued it in Lyons, and resolved in Paris to put it in adventure, for the restitution of England to the ancient obedience of the See Apostolick.

You may see withal how it is commended, allowed, and warranted in Conscience, Divinity and Policy by the POPE, and some great Divines; though it be true or likely, that most of our English Divines (left prattled in matters of this weight) do utterly mistake and condemn it. The Enterprise is prevented, and Conspiracy discover'd, by an honourable Gentleman, my Kinsman, and late familiar Friend, Mr. Edmond Nevil, privy, and by solemn Oath (taken upon the Bible) Party to the matter; whereof I am hardly glad, but more sorry (in my own soul) that ever I conceived or intended it, how commendable or meritorious ever I thought it. God thank him, and forgive me, who would not now (before God) attempt it (if I had liberty and opportunity to do it,) to gain your Kingdom. How much Christ that my death and example may as well satisfy your Majesty and the world, as it shall glad and content me.

The Queen of Scotland is your Prifoner, let her be honourably intreated, but yet surely guarded. The French King is French, you know it well enough; you will find him occupied, when he should do you good; he will not lose a Pilgrimage to save you a Crown. I have no more to say at this time, but that with my heart and soul I do now honour and
1560, and love you, am inwardly sorry for mine offence, and ready to make you amends by my Death and Patience. Discharge me a Culpa, but not a Punishment, good Lady.

And to farewell, most Gracefull, and the best natured and qualified Queen that ever lived in England.

From the Tower the 14 of Feb. 1584.

W. Parry.

In short, Parry is Arraigned and Tryed at Westminster, where at first, he confesseth all, and that he had a Design to kill the Queen; but at last, falls into a rage, denieth it, layeth his Blood upon the Queen and the Judges, and Summons the Queen to answer for his Blood before God. However, he is Condemned, and afterwards (b) Executed in the Palace-yard.

And here it will not be amiss to tell what this haughty and boastfull Parry was, seeing his Impudence pretended great Kindred, worth, and no small favour abroad.

His Father was call'd Harry ap David, who kept an Ale-houfe in a little Village, Nor靠着, not far from the River Dee in Flintshire in North-Wales; his Mother was a Butlart, begot by one Conway, the Priest of Haulken, a poor Parish clothe. Upon the death of his Father, his Elder Brother kept the Ale-houfe, and did so after our Parry was executed.

The Traitor now in hand was one of the younger Sons, and was call'd William ap Harry, (according to the custom of Wales). When young, he learned a little to write and read, went and served one John Fisher of Chester, who pretended to the Law; with him he continued some years, serving as his Clerk; in which time he learned the English Tongue, and at some spare hours went to the Grammar-School, where he got some Skill in Latin.

About the year 1560, he ran away from his Master, got up to London, where for some time he lived after a thinking fashion, all his study being to fill his Belly and cover his Back: at last he found a good Master, and by degrees, with him and other Masters, he got some Money in his Purse. He scorns his old name ap Harry, but call'd himself Parry, pretending a Kin to all of that Name: and from his Mother, Daughter to one Conway a Priest, he pretends a Kindred to the Family of Sir John Conway, and so allied to the forefaid Edmund Neville. Thus having voted himself a Gentleman, he Marrieth a rich Widow in South-Wales; he deth; he lives bravely, waxes all, and runs into Debt: his chiefest care is for some time to avoid the Serjeants: at last he falls in with a rich Widow, Mrs. Heywood, old enough to be his Mother; and he at last he Marrieth, but lyeth with her Daughter; ruins the Estate, and runs in Debt to Mr. Hugh Hare of the Temple (afterfaid) whom in his Chamber he endeavours to affaile, and is himself executed for Treason.

Of this ap Harry or Parry, several Coupslets were made in those times; some of which for diversion take as followeth, where you may see his Life and Qualities also Epitomized.

William Parry,
Was ap Harry,
By his name;
From the Ale-houfe
To the Gallows,
Grew his fame.

Gotten Westward
On a Bastard,
As is thought;
Wherefore one way
Kin to Conway
Hath be sought.
Like a Beast
With Incest
He begun;
Mother married,
Daughter carried
him a Son.

Wales did bear him,
France did swear him
To the Pope:
Venice brought him,
London brought him
To the rope;

Wherewith strangul'd,
And then mangled
Being dead;

Poles supporters
Of his quarters
And his head.

And thus much for Parry and his Treasons; which stuck so close upon the Papal Reputation, that their Index Expurgatorius commands the whole Story to be dalle out of Treasure.

CHAP. V.

1. Babington, &c.'s Treasons against the Queen.

2. The Romaniats endeavour to inveigle the more ignorant People to them by their false and cheating Exorcisms.

Seft. I.

Babington, &c.'s Treasons against the Queen.

The former Treason was scarce ended, when another begun; which was briefly thus:

In the English Seminary at Rheimes in France, there were some who pin'd their faith so much upon the Pope's sleeve, that they thought his Authority could do any thing; and that the Deposing Bull of Pius V. against Queen Elizabeth was dictated by the Holy Ghost: thus wickedly perverted, they thought it meritorious to take away her life; and to dye in the attempt, would be a glorious Martyrdom.

Amongst the rest, Dr. William Gifford, Rector of the Students there, and the father of the Book call'd Calvino-Turcijmas (William Reynolds, of whom formerly, was its first Author.) He and one Gilbert Gifford, and one Hodgson Priests, so inculcated this Treasonable Doctrine into one John Savage (said to be a Bastard) that he willingly and solemnly vowed to kill the Queen.

To make the day more sure, John Ballard, an English Priest of Rheimes, plyeth it about England and Scotland, to carry on the Cause, and to prepare his Disciples; then goeth into France to treat with Don Bernardin de Mendena, the Spanish Ambassadors and some others about the invading of England. Having done his Errand, he returns to England; to forward the design, gets to London, where in a Soldier's habit, under the false name of Captain Fosse, he agitates his Plots.

K k k
The Romanists endeavor to inveigle the ignorant

At London he opens the business to one Mr. Anthony Babington of Derbyshire, a young Gentleman, rich, well-bred, and somewhat learned; he had a little before gone to Rome (without Licence) and fallen in acquaintance with the Archbishops of Glasgow Ambassador for the Queen of Scots, and Thomas Morgan an English Fugitive, but a great trickster for her.

Babington is against an Invasion, as fearing it would not take effect as long as the Queen lived. Ballard tells him that that need not trouble him, because Savage had sworn to kill her. Babington likes the Murder, but moves that five other refractory Gentlemen might be joined to Savage. This agreed on, they carry on the Design for the Invasion. In the mean time Babington giveth notice to the Queen of Scots of the designed Murder, and defires her that—The Heretical Actors in this business might be rewarded, or else their Persecutors, if they persist in the attempt; for so he worded it. And in this Conspiracy, several Gentlemen of Quality were Affiliates.

Sir Francis Walsingham, that faithful and cunning Secretary, by his Spies discovers all, and informs the Queen: and in this, Gilbert Gifford, Priest (who luck'd in England under the name of Lafon, to mind Savage of his Oath) was somewhat allaince to Walsingham, who had such a liberal hand to Intelligence, that though he left himself poor, yet so truly he was to his Sovereign, that there was scarce a Plot against her, but some of his Spies were intimate, and Actors with the chiefest of them.

This Plot having run on for some time, the Queen thought it dangerous to go too far; so Ballard is apprehended. Babington jealous of a discovery, he with some of the Confederates hides themselves in St. John's Wood near the City. Notice being given of their withdrawing, they are proclaimed Traitors; at last are found and seized on, and the rest of their Fellow-Rebels. Fourteen of whom were Executed in St. Giles Fields, where they used to meet and consult about the Murder and Invasion.

---

### Sect. 2.

The Romanists endeavor to inveigle the more ignorant People to them by their false and cheating Exorcists.

The English Romanists about this time had great hopes of their deliverance from their Queen, by reason of the great helps and Forces they expected from beyond Sea. And the better to strengthen their own Party, and gain Prophets in England, they fell a conjuring, and playing the fool with the Devil, persuading some simple people that they were pollet; and then forthwith, they shall be Exorcised: and to carry on the Design, what abominable cheating and ridiculous tricks they used, may be seen by the (2) Examinations of the Parties themselves. And yet to this day, do we find many fond people deluded by these Exorcising Stage-Plays, by which these Gypsies in Divinity gain to themselves the favour of good Lodging and Dye, and the dittoal and impoverishing sometimes of the Elates of their too credulous Patrons.

And to these Hobgoblin-Mountebanks, we may add such Miracle-Mongers, as the simple Irish Priest, who in 1662, pretended to do pretty feats in England; and in the latter end of July, the same year, was so confident as to appear at Oxford, where several Dilectes crowded to him, all which he undertook to cure, with half a dozen words of false Latin; but to little purpose God-wot; yet had he the formality of a Scribe, to write down the Names, Places of Abode, Trades, and Dilecials of the Patients; which for ought that I know, may hereafter, (when the Story's forgot, and the parties dead) be published as an excellent preservative against Heresie, and a Confirmation of their Cause.}

That in these arts of Exorcism there lurks also a Rebellious Devil, may appear by the Confession of one of their own Priests, Anthony Tyrell, written with his own hand, and avouch'd upon his Oath 25 of June 1662. part of which take as followeth.

---

© Biblioteca Nacional de España
Cap. 5. People to them, by their false and cheating Exorcisms.

In the year 1584, I and John Ballard Priest (since executed with Mr. Robington and the rest) coming together from Rome through Burgundy, found there a great number of Souldiers, and were advertised, that they were to serve under the Duke of Guise, when we came to Roan, we heard them directly, that the said Preparations were against England.

The same year (as I remember) Mr. Creighton, a Scottish Jesuit, was taken at the Sea, and after brought into England; who by the occasion of certain Writings which were published, and the rest coming together from England, this man, who was then the chief, as Mr. Garnet (as I take it) was at this present, and therefore could not be ignorant of such important matters, wherein principal men of his own Society was engaged.

When we came to Roan, we found there a great many who added in Spain for the Invasion of Scotland, and at his return into Scotland, the Wind was taken by the Dutch. The Papers which he had, he tore, and threw Over-board, but Sir William Wade, with a great deal of pains laid them together again, whereby he found out the design of the Pope, Spaniards, and the Jesuits to invade England.

(b) He was afterwards Executed as a Traytor in the Gunpowder-Treason.

Not long after my coming into England, in the year 1585, Mr. Martin Aray, a Priest, meeting me at the end of Cheapside, as I was turning to enter into Paul's Churchyard, took me by the hand, and whispering me in the ear, bad me—Be of good cheer, for that all things went now very well forward: The King of Spain (quoth he) is now ready with his Forces to come into England, and we shall be sure to hear some good News thereof very shortly: Wherefore it handeth us now in hand, that be Priests, to further the Catholic Cause, as much as possibly in us.

And this was the State of that time, nourished (as I well perceive) with great hope of some great alteration, by the means before expressed.

About the time of Mr. Arayes afofaid Communication with me, Mr. Edmunds, alias Welton, had lately (as it was reported) cast a Devil out of one Marwood: Whereupon he the said Mr. Aray, at the time before mentioned, highly commended unto me the Exorcists of Edmonds, saying that he (the said Edmonds) would make the Devils themselves now confess, that their Kingdom was near at an end. Upon the pretended dispossession of the said Marwood, many other Priests, moved thereto (I am persuaded) by the instigation of Mr. Edmunds, or for that they meant to blow their zeal in imitating of him, did take upon them to Exorcise, and call Devils out of divers persons, viz. (a) Sara and (a) Frywood Williams, William Trayford, (a) Anne Smith, (a) Richard Mainy, and Elizabeth Calthrop, whose Neck was found broken at the bottom of a pair of Stairs (as the brute went then amongst us.)—Good William Cowley, I and...
The Romanists endeavor to inveigle the ignorant

that were Trifles. We had, out of Quellen, procured unto our selves very great Favours, Credit and Reputation: So as it was no marvel, if some young Gentlemen as Mr. Babington, and the rest, were allure to those strange attempts which they took in hand, by Mr. Ballard, who was an Agent amongst us. They saw, as they supposed, (for both Mr. Babington, and divers of his Company were oftentimes at the Exorcizings) that we had a great commandment over Devils, which prevailed greatly with them, as I think. It would have been a very strange thing (I am persuaded) that we could not have caught men at that time to attempt: which was prudently foreseen by Father Edmunds of purple (as I saw revealed in my Confession) to prepare the hearts and minds of Catholicks by these practices, that when such Forces as were intended should come into England, they might have been more readily drawn by him, and us, to have joined their Forces with them. And this is that I can say concerning the occasions, or inducements, that such matters were taken in hand at the time articulated.

Now as touching the substance of the general Interpreter it self, I have perused the several Examinations and Confessions of Sara Williams and Peilwood her Sister, of Anne Smith, and of Richard Mainy Gentleman; and am fully persuaded, that they have disposed the truth, in such points wherein they were examined, belonging to their pretended Possession and Disposition.

The effect whereof was, that they were drawn by our cunning carriage of matters, to engage as though they had been poss'd, when as in truth they were not, neither were they any of the Trifles ignorant, to my confcienc, of their difsimulation; nor the parties themselves (as now it appears) of our dissembled proceeding with them.

After I had been my self first at one of their Exorcizings, it was my chance to lie that night with Mr. Thomson a Friar, and a great Signior in those matters, at his Chamber by the Spittle; and falling into some conference about it, I used some such words, as though I doubted whether the party were actually and really poss'd: For I my self being not acquainted with any but devis'd by Fa. Edmunds, or any others, make my mind somewhat more plainly than I preserve Mr. Thomson well lik'd.

His answer to me was in effect, that——— He being my Friend, did earnestly will me to call forth no such speeches, whatsoever I did think: For (quoth he) the matter is judged to be so by Father Edmunds, and some others that are Priests. Besides, such Catholicks as have been present at such Fits, have received it for a truth, that the parties are poss'd. And although I for my part will not make it an Article of my Creed, yet I think that Godly Credulity doth much good, for the furthering of the Catholick Cause, and for the discountenancing of our common Enemies, and their proceeding to cast forth no such speeches, whatsover I did think: For the matter is more than all the Books that had been written of late years about the Controversies in Religion with the Protestants.——With which answer I seemed to rest contented, because I saw thereby he was not willing to enter into any plans com'd with me.

——For although my self, (as I said before) and so I think of the rest, did know that all was but counterfeit; yet forasmuch as we perceived thereby great credit did grow to the Catholick Cause, and great discredit to the Protestants, we held it lawful to do as we did, &c.

June 25.

1622.

Mr. (a) Gee will afford you more hints of their Cheats and Juglings, whither I refer the Reader; and the (b) Author of Father Paul's life, writes against such Stage-Exorcizings, or Puppy-Devils.

But to prosecute our History: The Queen was seldom without dishonourable attempts against her. Don Bernardino de Mendoza, the Spanish Ambassador in England, and afterwards a Butte Blade for the Covenanters in France; here he disingenuously forgetting his place, falls a plotting against the Queen, and encourages others to it: for which he was forbid the Kingdom, andJo fleck'd into France.

But we shall presently meet with another Ambassador more unworthy than the former, and this is (in one who the French Ambassador, then lying in England, one wholly given
given up to the Guifian Faction. Nothing will serve him, but the murder of the Queen; to effect which, he tampers with one Mr. William Stafford, a Gentleman of good Relations: And at last, by his Secretary Trappie, deals more openly and plainly with him, promises him, not only riches, but great Honor, and special Favor with the Pope, the Duke of Guise, and with all Catholics whatever.

Stafford relucteth to bloody an Enterprise, but tells him of one Moody then in Prison, as one desperate enough for any design; Moody is talk’d with, gladly undertakes it, provided he might be freed out of Prison. They consult of the manner: Moody propounded Poison, or a Bag of Gunpowder laid under her Bed, and secretly fired; but neither of these pleased Trappie, who better discover’d his meaning, by wishing that such another bold Fellow might be found, as was that (a) Burgundian; who had kill’d the Prince ofOrange.

Stafford refuseth so bloody an Enterprise, but tells him of one Moody then in Prison, as one desperate enough for any design; Moody is talk’d with, gladly undertakes it, provided he might be freed out of Prison. They consult of the manner: Moody propounded Poison, or a Bag of Gunpowder laid under her Bed, and secretly fired; but neither of these pleased Trappie, who better discover’d his meaning, by wishing that such another bold Fellow might be found, as was that (a) Burgundian; who had kill’d the Prince ofOrange.

William Prince ofOrange in Hles, anno 1584. July 10. Some say that he was instigated by some Jews to perpetrate this murder. However, Orange deferred better at Gerard’s hands, having show’d him some friendship and favor. Gerard was taken, and suffer’d death, without any repentance or sign of grief for his fault.

Mr. Stafford having consider’d with himself the heinousness of this Treason, goeth and reveals it to the Queen’s Council; whereupon Trappie is seiz’d, just as he thought to have pass’d into France, and upon examination he confesseth all.

Upon this the Council sends to speak with the Ambassador, he waits upon them, and they tell him the reasons wherefore they secured his Secretary; the Ambassador protests against the Council, and pleads the privilege of his place: Stafford and Moody are brought in, confess the Treason, and positively accuse the Ambassador as the Infrigator. He, on the other hand, at first denies it, then pleads that had he known it, yet being an Ambassador, he ought not to discover it, unless it be to his own Master. After some discourse, Cecil Lord Burghley gravely admonish’d him, to beware how he committed Treason any more, or forget the Duty of an Ambassador, and the Queen’s Clemency; and that he was not exempted from the Guilt of the Office, although he escape the Punishment.

But let others dispute the Privilege of Ambassadors; and so I leave him as I find him.
The Spanish Invasion.

The greatest Enemies the Queen had, were those whose births obliged them to Obedience; but whether their Religion, its Interest, or some bad Principles of the Parties, prompted them to such Treasons, let others judge. To certain the Feudits, and other English Priests, were the occasion of the Queen of Scots her Ruine; they still thrusting her on to so many inconveniences against the Queen and Kingdom, that Elizabeth was the sooner persuaded to confult her own Safety, by taking away that which fought her overthrow.

As for these People, when they saw no hope of restoring the Roman Religion, either by Mary of Scotland, nor her Son, they began to seek out new Masters, and none more fit for them than the Spaniards, whom they vapor'd to be Heir to the English Crown. And concerning this, (a) Ruggieri Tritius, Abbot of Pomona, in his Life of Cardinal Vincentius Laurentius, tells us an odd passage, viz. That Mary the Queen of Scots, the day before the sufferer’s death, did, under her own hand, in the French Tongue declare, That her Son James should not inherit England, if he remain’d a Tractarian, but that the Right of the King should be Transferred to Philip of Spain. And thefe Papers were sent to the said Cardinal Laurentius, being by Sixtus V. made Protector of Scotland, who gave them to Conde Ovivares, then Ambassador for the King of Spain at Rome, with Order to find them to his Master Philip: And this did Robertus Titius publish [though without Tritius the Author’s knowledge, and then living] in Italy, 1599, dedicating it to Cardinal Montalto.

And this is somewhat agreeable to one of the Charges laid against her at her Trial, that she sent a Letter to Menzies, the Spanish Ambassador, wherein she promised to give her Right of England to the King of Spain, if her Son James would not be of the Romish Persuasion.

The birth of these Stories (b) Mr. Sanders, looks upon as a mere Trick and Fable, and whether she was really so concerned for her Son’s Religion, as to use any means for his Conversion to Popery, King James can tell him himself, and thus He faith:

— (c) In all her Letters (whereof I received many) she never made mention of Religion, nor labord to persuade me in it; so at her last words, she commanded her (d) Master-boulbaul, a Scottish Gentleman, my servant, and yet alive, she commanded him (I say) to tell me, That although she were of another Religion than that wherein I was brought up, yet she would not press me to change, except my Conscience forced me to it. For so that I led a good Life, and were careful to do Justice, and Govern well, she doubted not but that I would be in a good case with the Profession of my own Religion.

But whether she undertook to give away the Title of England from her Son, was no great matter, it being against all Law, Justice and Reason, the having no power to dispose of the Inheritance of England; yet the Romanists, when all other endeavors failed to rob King James of his Kingdoms and Life, had the confidence about the year 1613, to (a) publish a Book, affirming King James to be but a meer Cheat or Counterfeit, and a Mock-King, denying him to be the Son of the aforefaid Queen Mary.

But laying aside such Forgeries; That the Spaniards had had a design not only to rule these Islands, but to be the Universal Monarch, hath been the opinion of many men; amongst others, I find (b) one hath made an Extract from their Original Papers, whether I shall refer the Reader. But whatever his former attempts have been, of late he hath rather loft than gain’d. And though Naples, Flanders, Savoy, Catalonia, &c. might do him some injury, if they were in the possession of others; yea as they stand divided, and in a posture of Defence, he can never grow rich by their Coin. But to return home,

Where we happen in the year, which above an hundred years before, the famous German Astronomer, Johannes Regiomontanus, had affirm’d would be most wonderful. The Prophetics itself Original in the German Language, went about by Tradition; and Johannes Schwermer repeated them to the noted Bohemian Mathematician.
Cap. 6. The Spanish Invasion.

Cypriani Loconicus, who first published them 1577; which because they have made a great noise in the world, [though I find no great matter in them,] such general predictions may serve almost for any year] take thus in the Original:

Taufent fünff hundert achtzig acht,
Das ist das Jahr das ich betracht;
Ohne dem die Welt nicht unter,
So geschicht doch fünff groß merklich Wunder.

Often have I been troubled at the Fate
Of the Year Fifteen hundred eighty eight;
And (if the world itself don't end) you'll see,
For its Events, most wonderful 'twill be.

In this year, I think, France was the greatest sufferer, the Covenanters or Leaguers there by their Barracado's forcing the King Henry III. out of Paris; and he to prevent his greater danger, cut off the Cardinal and Duke of Guize, which occasion'd so much war, and his own Murder. And besides these two, the third party in that Kingdom, viz. the Hugonots, received a great loss by the death of the Prince of Condé, supposed, by some, to be poisoned. England was in some fear, and at some charges, by the noise of the Invincible Armada: but Spain's loss was inestimable, by its overthrow. The Lord Maitland, Chancellor of Scotland, undertook, in short, thus to give us the year.

(a) Papa Dei, petit Orbis lber, Dux Guifius Orce,
Regna, annus muns, si potenter, evit.

And (b) Andrew Melvii hath a Copy of Verfes somewhat to the same purpose. (c) Id.p.132.

Upon this great Navy, (e) Simon Stenius, (d) Adeodatus, Seba, Beza, and several (e) Poets, other Foreigners bestowed their Poetry, to the no small trouble of the Index Expurgatorius, which was forced to take the pains to castrate some of them.

For some years had this great Fleet been in preparing from several parts in the world; but the History of the Preparations, Fight and Victory, I shall leave to other Writers, and follow mine own design. Certain it is, the Spaniard scarce doubted of a Conquest, which made one thus to despise the Queen.

Tu qui Romana volvisti sternere leges,
Hispano dices jubedere colla juge.

Thus who the Pope doth scorn, his Laws revoke,
Shall yield thy Neck unto the Spanish Yoke.

And in this height of idle fancy, Mendoza, the Spanish Ambassador at Paris, in the Great Church of Noitre Dame, flourished his Rapier, crying out Victoria; but when the contrary News was known, the very waggish Pages in the Streets would beg some small Gifts or Preferments in England from his Lordship, as such little Villages as London, York, &c. Thus would they jeer the haughtiness of the Spaniard, who aimed at the Government of the whole world; and, it may be, Alexander-like, not content with it neither: to which purpose I remember this Distich.

Præda ليس من سائعة مالك سامسه philosophers,
Simplici satias mundo præda Philippus erit.

But though the Spaniard thought his Fleet and Forces invincible, yet, to make all Cock-fare, he would have the Royal Standard belonging to them to be blest and sanctified, and that with as great Ceremony and Devotion as heart could invent.

There was then in Portugal one Maria de la Vittation, Priores of the Monastery De
And the truth is, Sixtus V. was as furious against Elizabeth as their hearts could be, and very active in this Spanish Invasion; for the carrying on of which, he had not only promised the affittance of his (b) Treasure, but his Papal Tool, which he forgeth into a Pamphlet in the English Language, which he prints at Antwerp, the better to encourage the Rebels; whereby he undertook to deprive the Queen of all Finns, to all who gave their helping hand.

With this goodly stuff William Allen, a little before made a Cardinal, is sent into the Netherlands, the better to encourage the English-Romanists to Rebellion. Allen puts out his Papal Tool, which he forgeth into a Pamphlet in the English Language, which he prints at Antwerp, calling it, "The Declaration of the Sentence of Sixtus Quintus."

And as a farther interpretation of the Papal intent, and the better to engage the English to Rebellion, he joins a second Part to it, calling it, "An Admonition to the Nobility and People of England."

And that the Reader may better understand the honesty of the Paper, take the sum of it thus:

And the truth is, Sixtus V. was as furious against Elizabeth as their hearts could

The English-Romanists, and the better to engage the

English to Rebellion, he joins a second Part to it, calling it, "An Admonition to the Nobility and People of England."

And that the Reader may better understand the honesty of the Paper, take the sum of it thus:

And the truth is, Sixtus V. was as furious against Elizabeth as their hearts could
Cap. 6.

The Spanish Invasion.

Because She hath against all Law and Right hurst the Kingdom; seeing none (forsooth) must be Monarchs of England, but by the leave and consent of the Pope.

Because She hath committed many Injuries, Extortions, and other Wrongs against Her Subjects.

Because She hath set up Seditions and Rebellions, between the Inhabitants of Neighbour-Countries.

Because She hath entertain'd (b) Fugitives and Rebels of other Nations.

Because She has so encourag'd (c) Turk to invade Christendom.

Because She hath again't all Law and Right usurped the Kingdom; seeing none (both) must be Monarchs of England, but by the leave and consent of the Pope.

Becaufc She hath committed many Injuries, Extortions, and other Wrongs against Her Subjects.

Becaufc She hath fpur'd up Seditions and Rebellions, between the Inhabitants of Neighbour-Countries.

Becaufc She hath entertain'd (b) Fugitives and Rebels of other Nations.

Becaufc She has so encourag'd (c) Turk to invade Christendom.

Becaufc She has not been done, as being an Enemy to Bloodshed; yet the Romanists were the chief Promoters of her death, by continually threfhing her on to new designs against Queen Elizabeth. But whether is worse, Queen Elizabeth to put to death the Queen of Scots, noway engaged to her; or the English Romanists to seek and endeavor she further of Queen Elizabeth, their own Sovereign, to whom they owed all Allegiance and Service? Nor is this so bad as the poiyfohing of the Queen of Navar, and the Maffacre at Paris, 1572.

Because She hath rejected and excluded the ancient Nobility, and promoted to Honor obscure people, and also used Tyranny.

Wherefore seeing these Offences, some of them rendring Her unacceptable of the Kingdom, others unworthy to live: His Holiness, by the Power of God and the Apostles, Reneweth the Cenfures of Pius V. and Gregory XIII. against Her; Excommunicates and Deprives Her of all Royal Dignity, Titles, Rights and Pretences to England and Ireland; Declares Her Illegitimate, and an Usurper of the Kingdom, and Abolishes all Her Subjects from their Allegiance and Oaths of Allegiance due to Her.

So be expressly commandeth All, under pain and penalty of God's wrath, to yield Her no Obedience, Aid or Favor whatsoever; but to employ all their Power against Her, and to join themselves with the Spanish Forces, who will not hurt the Nation, nor alter their Laws or Priviledges, only punish the wicked Hereticks.

Therefore by these Presents We Declare, That it is not only lawful, but commendable, to lay hands on the said Usurper, and other Her Adherents; and for so doing, they shall be well rewarded.

And lastly, To all these Roman Assistants, is liberally granted a Plenary Indulgence and Remission of all their Sins.

Here we have the sum of this Treasonable Libel, with which Allen thought to do great matters against his Queen and Country, and thence were prepared to be spread abroad the Kingdom upon the Spaniards landing; yet no sooner is the News known of their defeat, but Allen calls in the Impreffion, burning all he could lay his hands on; only some few escaped his fingers, both he and the Printer having before given some Copies to their Friends. The Romanists, for the most part, priz'd it dearly, though some more sober disliked it as too severe, yet some others (we need not question) might be of the Jesuit Currers opinion, viz. That—

This briefe was very much affifted by the English-Romanists, (though not by all, for the Lord Montague, and some others, were against it.) In Flanders lay Charles Nevill Earl of Wttembernd, the Lord Pegg, Sir William Stanley, with about 700 more English, engaged and ready to join with the Prince of Parma against their own Country.

What company in England would have taken their parts, I know not. This is certain, that Philip Earl of Arundel, the unfortunate eldeft Son of Norfolk, was unhappily too much Priest-ridden, which procured his Imprisonment, and a Tryal; the cause of all which might be laid to Allen, who had such a sway and power over the said Earl, that he could make him do any thing. And the Earl was overpersuaded to fet his affection on the Spanish Fleet, rejoicing at its coming, praying hearty for its success, and grieved, beyond measure, at its overthrow. But he is not the first Nobleman who confided too much in bad counsel, and whose Zeal for Religion hurried him on to inconveniences.

As for Cardinal Allen, he was born in Lancashire of good Parentage; was bred up at

L 1

Quodlibets. pag. 240.
It is most certain, that all the world had very admirable experience of that Armament which made such a noise, and the more than any. It were his own words will tell you. It is plain by the Cardinal's Book, if (d) will give a farther proof; and who were the promoters of this invasion, his own words will best tell you.

The attempt both of Pope and Spaniard failing in England, his Holiness, as a Temporal Prince, displayed his Banner in Ireland; the Plot was, to deprive Her Highness, from that Kingdom if they could, and then by degrees to depose Her from this. In all these Plots, some more forward than many of us that were Priests. These are the words, (b) let down in the Book called, (d) Important Considerations, composed by Blue and Watson, two Priests.

As for the Jesuits, (b) but of Parsons I shall treat more particularly hereafter (you shall hear what (e) Clark the Priest, who with Watson suffered afterwards for treason against King James).

First, It is most certain, that all the world had very admirable experience of that Army, and the Jesuits more than any. Secondly, It is plain by the Cardinal's Book, (c) (d) it were his own words as written to that effect, that he was made Cardinal of patronage for that Express, and so have been fast hither presently upon the Spaniards Conquest. But Father Parsons said, that be labor'd to go forward at that time the Cardinal's premissment, (if you will believe him) which makes it evident a primo ad ultimum, that Father Parsons was a dealer in that opinion.

Thirdly, It is certain, that the Jesuits in Rome were great with the Spanish Ambassador-Leger there, and had great recourse unto him when the matter was on foot; Doth not this then argue them to be Concurrers thereto?

Fourthly, It is likewise most true, that the English Jesuits in Rome, appropriated certain Palaces in London to themselves to fall unto their lots, (when the matter was in handling) to wit, Burghley-house, Bridewell, and another, which I have forgot, making themselves cock-fure of their already-devoured Prey. This all the Students that lived in England, Spaniard, sailing in his Highness, as a Tenant Prince, disdained his Banner in Spain, and for our Obedience to the Pope, we all do profess it. As for the Secular Priests, you shall hear what (e) suffered afterwards for this affair?

From that Kingdom if they could, and then by degrees to depose Her from this. In all these Plots, some more forward than many of us that were Priests. These are the words, let down in the Book called, (d) Important Considerations, composed by Blue and Watson, two Priests.

And then proceeds to encourage, nay, and threaten too, the English to take up Arms against their Queen, and to join with the Spaniards, and the other invaders. —— If you will avoid the Pope, the Kings, and other Princes high indignation, let no man of what Degree forever, Obey, Abet, Aid, Defend or Acknowledge Her; &c.— Adding—The otherwise they should incur the Angel's Curses and Maledictions, and he as Escommodated as any, because that in taking Her part, they should fight against God, against their (a) lawful King, against their Country; and notwithstanding all they should do, they should but defend Her bootless, to their own present desirability and eternal shame.

In the meantime, (f) Father Paribns went presently upon the Spaniards, Doth not the posing of Father Parsons into Spain, presently after the overthrow of this Army, for farther dealing with the Spaniards for the time to come, and his better information in English affairs, and Father Holt posing into the Low-Countries for the like purpse, to keep the Spaniards still in hope of future times, that this
The Spanisli Invasion.

mighi not withdraw him from ever enterprising the like afterwards, shew that they were Dealers in the former? Doubtles all these Circumstances cannot but sufficiently prove it, that they were, in the judgment of wise men.

And many other passages, in confirmation of these things, might be produced, but that they are needless, the truth of them being sufficiently known; and we shall hint somewhat more in the Story of Father Parsons.

However their goodly Pretences were for the propagation of Religion, the settlement of the Kingdoms, with the security of the Natives; yet we are told, that as there were severer punishments appointed for those they were pleas'd to call Hereticks, so the Romanists themselves were to expect no favor from their hands, affirming, That their conquering Swords should make no distinction between the one Quodlibets.

his Religion. 242, 249.

And we need not question, the better to carry on this their pretended Holy War, but that in Spain ( Presbyterian-like) as the learned and ingenious Poet doth word it.

The Gospet-Trumpeter, surroimmd
With Long-eard Rout, to Battel founded;
And Pulpit, Drum Ecclesiastick,
Was beat with Fist, in stead of a Stick.

Their Priests and Friars do make no small clutter to persuade the people of the Glories and Rewards of such a Noble Enterprize; amongst the rest, I find Johannes Oforius the Jeluit not a little concerned in this work.

Two Sermons he makes in justification of the War, and in commendation of the Spaniards, his Countrymen, for thus fighting against Heretics; and is so credulous, that he faileth a giving (c) thanks for a supposed Victory. But a little after is forced to alter his Note, and make (d) three Preachments of Humiliation upon the overthrow of the Navy; in the second of which, the zealous man groweth a little (e) pertiff and angry.

What Relation this Castilian was to the Portuguese Hieronimo Oforio, I know not; but it seemeth, that they were both grand Enemies to Queen Elizabeth, and were willing enough that the English-Romanists should enlarge and quit themselves from all Tyes of Loyalty and Obedience, though it were to the destruction of their Native Country and Nurturing Princes; as some observe, that formerly one (f) Diego Oforio was born by the ripping up of his Mother's belly.

'Tis (g) said, that in this Expedition, the Spanish Commanders were expressly enjoin'd, that if when landed they should not be able to subdue the Nation, and make good their Conquest, they should yet be sure not to leave a Tree standing in the Forest of Deceit; by which, they thought, they might in time ruinus, or hinder us from harming them, by thus weakening us, indestroying the means of our Shipping. But it was then now held modish, and in fashion, to Cheat the Publick, though to take a few Pence from a private man, must be branded with Thievery, and very gravely condemn'd to the Gallows.
Lopez, Squire, York, and others Treasons against the Queen.

His grand intended Invasion of the Spaniards being ruin'd and brought to nought, England might now afford itself some ease, her Enemies not being able on a sudden to recruit their great losses; this defeat, in a manner, breaking the back, and cracking the credit of Philip. But as by degrees he recovered, fo by the infigation of the English Fugitives, was he persuaded to carry on the same ill-will towards the Queen of England.

And here we cannot forget Richard Hesket, who being set on work by Sir William Stanley, and other English, undertook to persuade Ferdinand Lord Strange, (a little after by the death of his Father Henry, became Earl of Derby) to depose the Queen, and take upon him the Title of the Crown; making Pedigrees for him, drawing his Pedigrees and take upon him the Title of the Crown; making

His grand intended Invasion of the Spaniards being ruin'd and brought to nought, England might now afford itself some ease, her Enemies not being able on a sudden to recruit their great losses; this defeat, in a manner, breaking the back, and cracking the credit of Philip. But as by degrees he recovered, so by the infigation of the English Fugitives, was he persuaded to carry on the same ill-will towards the Queen of England.

And here we cannot forget Richard Hesket, who being set on work by Sir William Stanley, and other English, undertook to persuade Ferdinand Lord Strange, (a little after by the death of his Father Henry, became Earl of Derby) to depose the Queen, and take upon him the Title of the Crown; making Pedigrees for him, drawing his Pedigrees and take upon him the Title of the Crown; making
Cap. 7.  Treason against the Queen.

6. That he did also affect to take away the Queen's life by Poison, upon a Reward promised him of 50,000 Crowns.

7. That he sent Andrade to confer with Count Fuentes about it.

8. That he directed Stephanho Ferreira de Gama to write Letters to Stephanho Ibarra, the King's Secretary at Brussels, to allure the said Earl Fuentes and Ibarra, that he would undertake, as he had promised, to destroy the Queen by Poison, provided that he might have the said 50,000 Crowns.

9. That he sent these Letters by one Gomez Davila to Portugal: That the reason why the Murder was not executed according to promise, was, because he perceived the delivery of the 50,000 Crowns deferred, though promised him from day to day.

10. That to take away this delay of the Execution, Count Fuentes, by the King of Spain's Order, did Sign and Deliver Bills of Exchange for the said Money.

This Money, or part of it, for security to Lopez, was delivered to the custody of the English Nuns, then at Roan in France; which Memier (the Plot failing, and Lopez executed) gave to the said Nuns, who carried it with them to Lisbon in Portugal, where they settled themselves in a Nunnery, as appears by their Register Book.

And at the same time, by one of the Lords of the Privy-Council, through the interception of Letters, this design was discover'd, and Lopez seiz'd on: he was forward also to purge old Lord Burghley out of this world.

All this was also confess'd by Stephanho Ferreira, and Emanuel Loifie; and that Dr. Lopez's Children were to be advanced by the King of Spain, and several other circumstances: And that the Count de Fuentes, and Ibarra, were privy to all these Actions, take this following Confession to allure it.

The Confession of (b) Manuel Loifie Tinoco, by his own Hand-writing, the 22 of Febr. 1599.

I Manuel Loifie Tinoco, Gentleman of Portugal, confess that the Count de Fuentes, and the Secretary Ibara call'd me into the Cabinet of the Count; and both of them at Brussels, together, either of them for his own part, took my hands, putting them within their own, and told me, that before they would declare unto me a certain business of great Importance, "Thou must give unto us thy Faith and Homage to keep it so secret, that although thou happen to be taken of the English, thou shalt not discover this secret, because it importeth the Quietness of all Christendom."

And after I had given them my Word and Faith, with all Fidelity and Service in such Affairs, they told me, Stephanho Ferreira de Gama hath writ to us, how D. Lopez hath offer'd and bound himself to kill the Queen of England with Poison, with condition the King of Spain should recompence his Services according to the quality of them. All which pass'd in the City of Brussels, in the house of the Count de Fuentes; and, as far as I can remember, it was the 9th day of December past. All this I certify to have pass'd in great truth and certainty, and do affirm it under mine Oath.

Again.

I Manuel Loifie Tinoco, a Portugal Gentleman, do confess that it is true, that being in Brussels, in the house of the Count Fuentes, he caus'd me to be call'd for, and demanded of me, Of what Quality and Country Andrade was? And after that I had told him all that I knew of him, he commanded his Secretary to shew me all the Letters that Andrade had written to him from Calice; he shew'd me three Letters. In the first he signified, That he was come from England, where he had been Prisoner a long time; and that he was sent by order of Dr. Lopez, who [as a man very zealous and friendly to the service of the King of Castile] was determined to do the King such a piece of service, as thereby he might with great safety satisfy himself on the English Nation. But so, as the King should recompence his said services with Honors and Favours, according to the quality thereof: For he was old, and many ways indebted, and would now find rest for his old age.

And declaring the quality of the service, he told him, that Dr. Lopez bound himself to dispatch the Queen with Poison: Wherefore it behove him to advertise the King.
The same design was also carried on to murder Don Antonio, who then called him- self King of Portugal; concerning which, take part of Stephano Ferreira de Gama's Confession, taken the 18th of Feb. 1579.

--- He faith, That Manuel d' Andrade, about a month before he went out of England, did declare to him, that if the King of Spain would, that D. Lopez, would pay him the Queen of England, and the King Don Antonio also. Which speech being afterwards mention'd to D. Lopez, by Ferreira, the Doctor answer'd, --- As for the King, he shall dye with the first tickness that shall happen to him: But for the Queen, we have no

(4) Meaning that the design was not as then fully concluded on, the Doctor being not fully satisfied of his money, without which he declared he would not pay him Her.

In short, Lopez, Ferreira and Leefe, were Condemn'd and Executed at Tyburn; where Lopez, thinking to make some Vindication, affirmed, fully; for the Treason he declared who, with Sherwood and Holt, two Jesuits, confirm'd him in the lawfulness of the Action, giving him Thirty pounds towards his Journey into Low-Countries. ) But he was taken, confess'd all, and is Executed.

At the same time also, lived in the Netherlands, one Edmund York, Nephew to the Traytor Rowland York. This Rowland was a vapouring Lomond, the first that brought into England the use of Tucks or Rapiers in single Duels; before which, the Manly Backsword and Buckler was only in practice by the greatest Gallants. This was that scandalous Rowland York also, who wilfully betray'd his Trust, and deliver'd Zeplhen (of which he was Governor) with himself, unto the Spaniards, and persuad'd Sir William Stanley to do the same with Devonter; both of them, for the future, fighting under the Spanish Colours, against their own Sovereign Queen and Country.

The English Fugitives Beyond Seas, persuad'd this Man's Nephew, Edmund York, and one Richard Williams, with others, to kill the Queen: And this wicked Treason was agitating the same time, that Lopez and Cullen were confulting about theirs: But these Traytors were also seiz'd on, and suffer'd.

1. They confed'd, That for an encouragement, Hugh Owen (a noted Traytor) at Brussels, had an Affignation subscribed by Thoro, the Spanish Secretary, of 40000 Crowns to be given them, if they would kill the Queen.

2. That the said Affignation was deliver'd to Holt the Jesuit, who shew'd also the same to York, and produced the Sacrament, and kill'd it, swearing that he would pay the said money when the Murther was committed.

3. That Stanley did earnestly persuad'd York to undertake it, animating him with the Example of his Uncle Rowland.

4. That to forward the Plot, there were several Confultations, Holt the Jesuit sittting as President.

5. That Holt faid, If this Design fail'd, they would then employ no more English, but Strangers.

6. That at these Confultations there used several to be present, as Thomas Tong-masten, Charles Paget, Hugh Owen, Dr. William Gifford, the minister of Calvin's Tewkesbury, of whose Treasons we have heard formerly; Dr. Thomas Worthington, the chief Promoter of the D sexy Bible, adding some Notes to it: He also turn'd Briffaw's Materials into Latin; and in his old Age turn'd Jesuit at Rome.

7. It was also confed'd, that there were design'd to come into England, to attempt Her Death, one Tipping an Englishman, one Edmund Garret an Ensign, with a Wallon and a Burgundian.

8. That one Yong had undertaken a Treasonable Action too.

9. It was also confed'd, that these three, York, Williams, and Yong, determin'd at their coming into England, to have put themselves into the service of some great Noblemen of the Queen's Council, thereby to have free access to the Court, and every one of them to seek their opportunities.
Treason against the Queen.

Andras Eudamon-Joannes, abundantly from their Confessions confuted the impudent "James Archer, Jesuit, and others were, in this how furious and abominable Irifii the Queens Guts.

And besides those common Rewards of Riches and Favor with advancement here, they were promised the highest of spiritual Benefits, because their Treausrable Actions could be no less than meritorious, by which they would be certain to enjoy Heaven and its Glory hereafter: For no les Rewards and Enjoyments did stealing evil Councilors and satisfied all Foreigners.

But at last another opportunity offer'd itself.

In the year 1595 Sir Francis Drake making his last Voyage against the Spaniards in America, in which he dyed, there was one Edward Squire, who was first a pettifogging Clerk, afterwards an Under servant in the Queen's Stables, and now would try his fortune, as a Soldier, in this Voyage. It was his chance to go in a little Pinnace, which unluckily straying from the rest, on the Coasts of America, was taken by five great Spanish Ships; by which means, much of Drake's design was discover'd, and to a great part of the Exploit prevented.

Squire at last was carried into Spain as a Prisoner. Here (a) Walpoole a Jesuit meets with him, and procures him, as an Heretick, to be put in the Inquisition, where with Afflictions, and fair Speeches, he drew him to be a zealous Romanist.

This done, he persuades him to kill the Queen; commends the action to him as pious and meritorious, offers him large promises; and at last Squire is fully persuaded, and undertakes the murder. At this, the Jesuit Walpoole rejoiceth, hugs and encourageth him, binds him by severall Oaths, under pain of Damnation, to secrete, and perform his promises, and not to fear death: For faith he, what doth it profit a man to gain the whole world, and lose his own soul? Affuring him, That if he did but once doubt of the lawfulness and sufficiency of the Action, that mischief would be enough to damn him, such a sin being seldom pardon'd.

This said, he embraceth him; then throwing his left Arm about Squire's Neck, so hugging him with his right Hand, he makes the sign of the Cross upon Squire's Forehead, thus blesting him: God bless thee, my Son, and strengthen thee; be of good cheer, I will pawn my soul for thine, and thou shalt always have the benefit of my prayers; and whether thou livest or diest, thou shalt enjoy a full pardon and remission of all thy sins. And another time thus encouraged him: There is one thing necessary, which if thou prefer before all other things, and dost fulfil it, I have my desire, and thou shalt be a glorious Saint in Heaven.

Squire thus devilishly resolved, gets into England, goeth to Greenwich, where the Court then was, watcheth opportunity; and being informed that the Queen was to ride abroad, goeth to Her Horse, holds him according to his place, and cunningly puts strong Poyson upon the Pummel of the Saddle, yet saying with a loud voice; as she mounted, God save the Queen. But such was the Providence, that Her Majesty, neither in getting up, nor sitting down, did touch the Pummel; yet he dreaded not, but that in time it would work the intended ruine, fully persuaded the Queen had laid Her Hands on it.

Prefently after this, the Earl of Exeter sall for the Island-Voyage against the Spaniards, and in this Fleet Squire ventured once more as a Souldier, with which he returned into England, and lived for some time securely, not thinking that he should ever be discover'd.

But see the luck on't: of this Poyson, being great expectation amongst some, and seeing no signs of any such effect, they became incenced against Squire, thinking that he had
Lopez, Squire, York, and others

1500.

had left them and the Cause in the lurch, and merrily deluded them. Thus jealous and
enraged, a Revenge is resolved on, and Squire cunningly accosted of some design
against the Queen. Squire, upon the notion, is examined, and wondering how any thing
should be known against him, yet suspecting Walpole his Confessor, and believing all
was fully discover'd, freely confesseth all, as abovefoold; so as a Traytor is condemn'd
and executed.

Of these late bloody Treasons, Warsen and Blues, two Priests, thus in Print declare
to the World.

Fother Holt, the Jesuit, and others with him, persuaded an Irishman, one Patrick
Collen, (as himself confesseth) to attempt the laying of his violent and villainous hands
upon Her Majesty. Shortly after, 1593, that notable stratagem was plotted, for Doctor
Lopez, the Queen's Physician, to have poison'd Her. This wicked designation being thus
protracted, by God's Providence, the Traitorous Jesuit Holt, and others did allure and ani-
mate one York and Williams, to have accomplished that with their bloody hands; but the
other purposed to have done with his perfon, we mean Her Majesty's destruction. Harm-
less we may add, the late villainous attempt 1599 of Edward Squire, animated and
drawn thenceunto, as he confesseth, by Walpole that persuaded Jesuit. Their words are
yet down in their Important Considerations, p. 33. And yet Father (a) Parsons doubts,
whether Squire, for all this, committed Treason or no, such was the Loyalty and Ho-

Part of Sir
Lib. Cole's
Reports, &c.

Dial. vi.

See the
Ecclesiastical
V. cont-
21,22.

(d) Cla-

Another at

Air.

(b) See the

Bull, de-

p. 411.

(c) Rhemes;

and

(d) Palladis

and

or other places; besides, allowed the chiefest of them Pensions, and
maintain'd many hundred English in his Wars; though his Pay and Penfions were but
badly paid to them, yet more and better than such Traytorous Fugitives deserv'd.

And for all these Penfions, private Fees for Treason, and vatt Treafeur spent in his
attempts against the Queen, What did the Spanifh King expect for a Recompence, but
the Crown and Kingdom of England? For the obtaining of which, the neareft that
England? For the obtaining of which, the neareft that

(e) See To-

Smith's

Holly, 19.

Squires,

and

in

the

(an)

104

This beggarly Enterprize was all the Reward and Recompence of his vaft Treafure
if he had followed the advice of his

An
d yet Father (a) Parsons doubts,
whether Squire, for all this, committed Treason or no, such was the Loyalty and Ho-

Squire, York,

the Jesuits, that

in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.

to

drawn

the Jesuits, that
in defence

of

con-

them, as he confess'd, by

pernicious Jesuit.
It may be, if the King's saintliness and pusillanimity hinder us not, (as heretofore is hath,) the Armada will be with you about August or September. This is one good help, Ireland will be only for us. The Earl of Tyrone and Onddelon would gladly have help from hence, and they are well contented to let the Spaniards have certain Hills and Ports for their use. This will greatly please to trouble and disquiet England, and in the mean time force for Harbor for their Ships that shall pass that way, &c.

It were necessary you should make it known beforehand, that no Catholic man or woman shall take harm, either in body or goods. Let every man be quiet till the Spaniards be landed, then shall there presently Proclamation be made of all security.

Of these Proclamations there were 200 printed in Spain.

Amongst other Contrivances to bring this Kingdom into confusion, was the design of Anthony Rolston, an English Fugitive, who was sent over into England by the Spanish Agitators, and Father Crewe, under pretense of procuring a Peace, but the truth was (as Rolston himself confessed,) to discover what Provisions there were for War, to encourage the Romanists, and by Bribe and fair Promises to corrupt some great Lords about the Queen, amongst the rest Essex, Queen, amongst the rest the Earl confessed himself to discover what Provisions there were for War, was (as Rolston himself confessed,) to discover what Provisions there were for War, to encourage the Romanists, and by Bribe and fair Promises to corrupt some great Lords about the Queen, amongst the rest Essex, Queen.

And the better to make Cock-lure, and carry all before them, another Fleet is prepared to invade England; and for a further encouragement, as well of English, as others, to be affiants in this Enterprise, their Lord High Admiral draws up a Proclamation, which was Printed and Published; and you may take it as followeth, as I met with it.

On fulfilling the Obligation which his Catholic Majesty, my Lord and Master, hath received of God Almighty, to defend and protect his Holy Faith, and the Aposto logical Roman Church, he hath procured by the best means he could, for to reduce to the ancient and true Religion, the Kingdoms of England and Ireland,as much as possibly hath been in his power: And all hath been sufficient to take away the offense done against God, in damage of the self-same Kingdoms, with scandal of whole Christianity: yea, rather abusing the Clemency and Benignity of his Catholic Majesty, the Heads and chief of the Heretics, which little fear God, have taken courage to extend their evil Doctrine and works of obduracy, resist, and contrary to the rights of human society, and the true Religion, the Kingdoms of Ireland and England, as well as others, who will declare themseleves such: For all shall be received according to the Demonstrations and Feats which shall be shown in this Godly Enterprise. And who shall proceed with most Valor, the more largely and amply shall be rewarded with the goods of obstinate Heretics.

In Complement of the which, I declare and protest, that these Forces shall be employ'd for to execute this Holy Intent of his Catholic Majesty, directed only to the common good of the true Religion and Catholics of those Kingdoms, as well those who are already declared Catholics, as others who will declare themselves such: For all shall be received and admitted by me in his Royal Name, which shall separate and apart themselves from the Heretics. And furthermore, they shall be referret to the Honour, Dignity and Possessions, which hereunto they have been deprived of. Moreover, every one shall be rewarded according to the Demonstrations and Feats which shall be shown in this Godly Enterprise. And who shall proceed with most Valor, the more largely and amply shall be remunerated with the goods of obstinate Heretics.

Therefore seeing Almighty God doth present to his Elect so good an occasion, therefore I, for the more security, Ordain and Command the Captains General of Horse and Artillery, the Master General of the Field, the Captains of Companies of Horse and Foot, and all other Officers greater and lesser, and men of War, the Admiral General, and the rest of the Captains and Officers of the Army; that as well as Land as Sea they do well, and receive the Catholic Kingdoms, who shall come to defend the Catholic Cause, with Arms, or without them: For I Command the General of the Artillery, that he provide them of Weapons which shall bring none.
1500.

Also I Ordeain and straitly Command, that they have particular Respeft unto the Houses and Families of the said Catholicks, not touching, as much as may be, any thing of theirs, but only of those who will ultimately follow the part of Hereticks; in doing of which, they be altogether unworthy of those favours which be here granted unto the good, who will declare themselves for true Catholicks; and such as shall take Arms in hand, or at least separate themselves from the Hereticks, against whom and their favourers all this War is directed, in defence of the honour of God, and good of those Kingdoms; trusting in God's Divine Mercy, that they shall recover again the Catholick Religion so long ago lost, and make them return to their ancient quietness and felicity, and to the due obedience of the Holy Primitive Church.

Moreover, Those Kingdoms shall enjoy former Immunities and Privileages, with increase of many others for time to come, in great Friendship, Confederacy and Traffick with the Kingdom of his Catholick Majesty, which in times past they were wont to have, for the publick good of all Christianity. And that this be put in execution speedily, I exhort all the Faithful to the fulfilling of that which is here contain'd, warranting them upon my word, which I give in the name of the Catholick King my Lord and Master, that all shall be observed which is here promised.

And thus I discharge my selfe of the losses and damages which shall fall upon those which shall follow the contrary way, with the ruin of their own Souls, the hurt of their own Country, and that which is more, the Honour and Glory of God. And he which cannot take presently Arms in hand, nor declare himself, by reason of the Tyranny of the Hereticks, shall be admitted from the Enemies Camp, and shall pass to the Catholick part in form of Skirmish or Battle; or if he cannot, he shall flee before we come to the last Encounter.

In Testimony of all which, I have Commanded to dispatch these Present, confirmed with my Hand, sealed with the Seal of mine Arms, and confirmed by the Secretary underwritten.

Though Father Parsons was very solicitous to understand the success of these preparations, yet he did not expect any great matters to be performed by them; and so it fell out, to the no small grie (we need not question) of many Romanists. And to augment the sorrow of the Hispanoiz'd Faction, the death of the Spanish King hapned the same year, to whom succeeded his Son Philip III. of whose Attempts against Queen Elizabeth, you may hear in the next Century.

The End of the Seventh Book.
HE Beginning of this Century had like to have been troublesome to Germany by a mischievous League, designed in the Bishopric of Spire, by a Company of Barbarous, Clownish, Ruffick High-shoes, and so by the Germans, 'tis call'd Bundefuch. These, like our Levellers, were to raise themselves into as high a Grandeur as any, by swearing to reduce all other men to their meaness, by equaling all Mankind into the same Condition, by rooting out all Magistracy, Dignities, and Laws.

As for the Church, (which is continually struck at by Traitors and such Sacrilegious Wretches) she was not to escape their Villanies, they designing to rob her of her Revenues, Titles, and Decency, to vilifie and discourage her Priests, thereby to make her contemptible to very Pagans; yet for all this, as all other Rebels do, they make a grand shew of Zealand Religion; appointing such Prayers daily to be laid for good Success, the Pater Noster and Ave Maria, and these five times a day, and as a word of Cognizance they had the Virgin Mary, and St. John the Evangelist. And thus constituted, they were resolved to give no quarter, but kill all their Opposers, as Enemies and Traitors to God. But by the assistance of the Emperour Maximilian I. and Ludwicke the good Bishop of Spire, this intended Rebellion was crushed in the very bud, by a timely discovery being quell'd, which occasioned the deserved punishment of Several of the chief Undertakers.
But from this we shall proceed to another sort of Leaguers or Cavaliers, who carried on their rebellions with more success and vigor, which had like to have ruin'd the whole Kingdom of France.

In this League there were three Families chiefly concern'd, of whom, for the better understanding of the History, we shall with all haste speak a word or two; not that we design to set down all their Children (leaving that to the Heralds) but only those who may afford some light to the more common Readers of this short Essay of the French League.

The Families are those of

I. VALOIS, ending by the death of Henry III.
II. BOURBON, next Heir to the Crown, beginning with Henry IV. King of France and Navarre.
III. GUISE, afflicted by their Chief, LORRAIN.

FRANCOIS I. de VALOIS.

Henry II. de Valois King of France, wounded in the eye at Til by Count Montgomerie, of which he dyed, 1559.

Francois II. King of France, dyed 1560.

Henry III. King of France, murdered by a Monk, 1589.

Francois Duke of Alençon, Anjou, Brabant, &c. dyed 1584.

By the death of King Henry III. the Line of Valois (so called from a little Territory North-East of Paris, between Picardy and Champagne) fail'd, and that of Bourbon as next Heir succeeded to the Throne, in the person of Henry IV.

ALENCON, a Town in lower Normandy; it was formerly an Earldom, but King Charles VI. rais'd it up to a Dukedom, 1414, though by the Verriers, by a mistake would make us believe, that it was made a Duchy by King Lewis IX. surnamed the Saint.

BOURBON.

This Family is so named from a Town in Aquitaine call'd Bourbon, with a difference of 'Archambault, to distinguish it from another in Burgundy, call'd Bourbon Lancy, but by corruption of Speech Bourbon Lancy.

It was erected from a Barony into a Dukedom by Charles IV. surnamed the Bel, 1397. It would be endless to speak of the Antiquity of this Family, according to some men; and for its Commendations 'du Chefs' hath said enough by affirming, that the Women of it were born to people Christianity, and the Men to defend it. They draw their Relation to the French Crown from Robert Son to St. Lewis IX.

Charles
Charles de Bourbon the first — François Daughter to René
Duke of Vendôme, dyed Duke of Alençon, dyed
1526. 1550.

Antoine de Bourbon Charles the old Lewis de Bourbon
Married to Jane, Cardinal de Prince of Condé,
dame and heir to Bourbon, by
Henry d'Albret slain at the battle
second King of
of Navarre, and so by his
 Wife became King
of Navarre. He
was wounded at the
battle of Rouen, of
which he dyed, 1562.

Henry III. King of
Navarre, and the IV. of
France, was murdered
1510.

Henry Prince of
Condé dyed 1588.

Charles the Younger Cardinal
Cardinal de of Vendôme, after the
Cofidery death of his Uncle called of
Bourbon, dyed 1594. He
was Head of the Third-
lings, or third Party.

VENDOSME, a Town in Beaujol, was from an Earldom erected to a Dukedom
by King Francis I. 1514.

CONDE, a Town in Hainault or Henegou, whence these Princes of the House of
Bourbon took their Title.

GUISE.

This Family is a Branch of the House of LORRAIN, the Antiquity of which
had been undertaken by François de Réferes, born at Bar-le-Duc, and Archdeacon of
Toul, and so being born a Vassal to that Family, we may allow him to ramble as far
as he pleaseth for Originals; and though he Preface his History with Adam and his
Children, yet his modesty alloweth him to fetch this Family no higher than the story
of Troy: as it was the fashion of old Monkifh Tale-tellers to draw the beginning of
most Kingdoms from the Legendaries of that fatter'd People.

Lotharius, Emperor of Germany, (and the rebellious Son of Louis le Debonnaire)
made his younger Son Lotharius or Lotaire King of those Territories, which from him
were called Lorain, as if it were Lateir-Riick, and Loti-Royck, the Dominion, Poffe-
ッション, Jurisdiction, or Kingdom of Lotaire or Latair, which was then in a far lar-
ger extent than that which is now the Dukedom, to which now the name only be-
longs.
An Introduction to the Holy League.

Rene Duke of Lorrain, who also called himself King of Sicily and Hierusalem, and his eldest Son Duke of Calabria.

Philippe Siffer to the Duke of Gueldersland, and after his death her Husband René took upon him that Title also.

Antoine Duke of Lorrain & Bar, Counte de Vaudemont, Marques de Pont, dyed 1544.

Rene daughter to Guilbert de Bourbon, Count of Montpensier, dyed 1439.

Claude Duke of GUISE, Baron de Joinville, came to the Court of France, and obtained the Government of Champagne and Burgundy. He married Antoinette daughter to Francoise Counte de Vendolifin; she dyed 1583. This Claude de Guise was the first and top of that House, which by his children divided itself into these following branches.

Antoine Duke of Guise, killed by Poitrot at Orleans, 1563.

Charles III. married to Claude daughter to H. II. K. of France. He dyed 1608.

Charles de Lorrain, Cardinal de Vaucouleurs, dyed 1602.

Louise de Lorrain Wife to King Henry III. of France.

Francois Duke of Guise, killed by Poitrot at Orleans, 1563.

Charles Duke of Mayenne, dyed 1611.

Henry Duke of Mayenne died 1611.

Charles Duke of Guise killed at Blois, 1588.

Henry Duke of Guise killed at Blois 1588.

Charles Prince of Joinville, after his Fathers Death called Duke of Guise.

Charles made Cardinal by Julius III. He died 1573.

Louis Cardinal of Lorrain; a Legat in the Council of Trent. He died 1573.

Jean Cardinal of Lorrain, lived in the French Court, a great Favourite with King Francois I. He dyed 1550.

Antoine Duke of Guise, killed by Poitrot at Orleans, 1563.

Henry Duke of Guise, killed by Poitrot at Orleans, 1563.

Charles Duke of Elbœuf, Count de Harcourt.

Nicolas Conte de Vaudemont, Duke of Mercœur, dyed 1576.

Claude de Lorrain, Cardinal de Vaulcourt, dyed 1587.

Louis Conte de Vaudemont, Duke of Mercœur, dyed 1576.

Nicolas Conte de Vaudemont, & Duke of Mercœur, dyed 1576.

Claude Duke of Guise, killed by Poitro at Orleans, 1563.

Henry Duke of Guise, killed at Blois 1588.

Charles Duke of Elbœuf, Count de Harcourt.
Cap. 1. An Introduction to the Holy League.

GUISE, a little strong Town in Picardy, which King Francis I., raised to a Dukedom, and honoured Claude, one of the Sons of Rene Duke of Lorrain, with this Title.

B A R, a little Dukedom in Lorrain, the chiefest Town of it is now call'd Bar-le-Duc, so call'd, to distinguith it from other Bars upon the Seine, the Aube, &c. It was erected into a Dukedom by Philippe de Valois VI. 1329. The eldest Son of Lorrain (if married) hath this Title.

PONT, now better known by the name of PONT-À-MOUSSON, a MarquessCT and Title of the eldest Son (if unmarried) of the Duke of Lorrain.

FAUDE MON T, or Vaudemont, a Town in Lorrain, being the Title of an Earldom.

O I N V I L L E, a little Town on the Borders of Champagne towards Lorrain, a Principality of the Guises.

MERCOEUR, a Town in Languedoc, rais'd to a Dukedom by Charles IX. 1569, for Nicolas Nephew to the Duke of Guise.

MATE NNE in Beaujol in the little Territory Le Maine (Cenomannensis Agris) erected to a Dukedom by Charles IX. 1573, for Charles Brother to Guise.

ELBOEUF in higher Normandy, from a MarquessCT, rais'd to a Dutchy, by Henry II. 1581, and given to Claude Grandchild to Claude Duke of Guise.

AC MALL E, (Aunemalle, Aumare, Allemare, in Latin Alba Malea, for thus and more varioufly hath it formerly been writ) a Town in higher Normandy, anciently an Earldom, with which Titles the Kings of England as Dukes of Normandy used to honour some of their Subjects; and the French Kings having the possession of it, have used the same liberty. Charles VII. made it a Peerdom of France, 1458, and Henry II. rais'd it to a Dukedom for one of Guise's Sons 1547, but it is now honoured by George Monk Duke of Albemarle.

By this the common fort of Readers may the better distinguish and understand the variety of Cardinals to be met withal in the Histories of the French Troubles, and may also see what Greatness and Honors the Guifian Family hath in a short time been rais'd to in France; but whether they were answerably grateful to that Crown, let others judge.

Some are apt to tell us, that Claude de Vaudemont (afterwards the first Duke of Guise) came into France in the Reign of Lewis XII. (Predecessor to Francis I.) in no splendid condition, but by wheeling himself into the favor of King Francis I. of Guise, obtained to be the King's Falconer, whence by degrees he rais'd himself and his Posterity above the Princes of the Blood Royal. And they also tell us, that Francis I. was so fond of the aspiring humor of that Family, that upon his Death-bed he advised his Son Henry to have a care of them, otherwife, they will turn you into your sons Doublets, and your Subjects into their Shirts.

Some may look upon Lewis XI. of France as a cunning King, being Master of Hypocrite; others may conclude him Rich, when they see his Account run so thriftily (if not beggarly) as,

* Two Shillings for two new Sleeves for the King's old Doublet.
† One Penny half-penny for a Box of Grease to grease his Boots.

But certainly he was none of the wight, for turning away his Fathers old faithful Counsellors and Servants, for neglecting and despising the old Nobility, and pleading and fortur himself with the Plebeans, and those of the meanest rank; infomuch that his Taylor was his Herald, and his Barber his Ambassador.

This way of meanness and negligence is seldom without a mischief attending it; and this Family of Valois now growing towards its end, wanted the vigor and presence of her former Kings: now were they Sardanapalus-like, more apt and fit to accompany the world of Women, and hold a Diftain, than to manage a Scepter, or protect a People. Pleasures were all their study, and to neglect Buineff all their care:

They
They were only the Picture of Kings, having neither life nor action to Government or Majesty, leaving Affairs to be managed by any that could thrust themselves uppermost. By which means they had the honor to be commended by some, hated by others, prized by most as good-natured Kings, born to enrich a few Favorites, but ruining the whole Kingdom besides: Though some cunning Ministers of State can throw all their own Extortions, Cheats and Villanies upon the King, thereby making a double Cheat, abusing both the King and People.

And thus it hapned with thefe of France, to whole very Name and Family I find to be of such a spire and hatred, that I meet with a Cordelier (called Melchior) publicly in the Pulpit to have told the People, 1559. That as long as any of the Line of Valois Reigned, the People could not be free from Oppreftion, all that Family being so highly addicted to Tyranny. And another time he affirmed to his Auditors, That it was very certain that four of the greatest in the Kingdom ought to be rooted out, for the good government and comfort of the People.

That this Great Frie meant the King then in being (viz. Henry II.) I cannot say, but for number sake it is not unworthy the observation, that beside the King, there were but four men (viz. his four Sons) living then in the whole world of that Family, after whole deaths it ended, and the Crown fell to that of Bourbon. Nor is it unworthy the notice, that the People were then so apt to Sedition, that Antoine, King of Navarre, who (under his own hand gave the King notice of these expressions) was pulzed, or at a hand, how to behave himself in this Affair, fearing the Rage of the People, should he forthwith call the Frier to an account.

But it is not only the House of Valois that is aimed at, but that of Bourbon too, as being next Heirs to the Crown of France. And this design is heavily laid in the 511th of the House of Guife, who (as they say) had for many years confulted how to make themselves Poiffedors of the Throne of that Kingdom; and finding none so much capable by Right, Title and Interest, as those of the Family of Bourbon, to thwart and oppose their designs, it was their best policy to procure their Ruine: to which purpose they take this following Narrative (but in short) of the Guifeards against the House of Navarre, (being the chief of that of Bourbon) which though Spondanus looks-on as a Fable, and it may be according to Perefus, that the young Prince of Navarre might be then at Paris; yet take the Story (though possibly with some allusions) upon the credit of Thameus and Gomberville, now one of the French Academy, and to let him and the prefent Archbishop of Paris (also of the Academy) bandy and refcife it as they please.

Antoine de Bourbon, King of Navarre, at the Siege of Rouen being fhot into the left shoulder with a Musquet-bullet, of which wound he a little after dyed; those of Guife confulted how to make their benefit by the fad death. Jane, the Widow Queen of Navarre, lived at Paris, the chief Town in the Territory of Bourdu, adjoining to the Pyrenean Mountains, and with her had her young Prince Henry (afterwards call'd, The Great) now about nine years old.

At this time Philip II. King of Catalonia, having Wars with the Africans and Moors, his Recruits from Italy and Germany were to Rendezvous at Barcelona in Catalonia.

Now doth Charles, Cardinal of Lorraine, and his Brother Francois, Duke of Guife, confult how to extinguish this Race of Navarre; to which purpose they pitch upon one Dimanche to act as Agent for their interest in those parts of Aquitaine, where he had as his Affiliants Molin, an experienced Soldier, d'Esca, Viqueun d'Ortiz, with the Captain of Ha Caffe adjoining to Bourbon, and several others, great Favorites and Dependent of Guife. But the prosecution of these designs was somewhat checked by the death of the Duke of Guife, who was fhot by Pelvis at the Siege of Orleans.

Upon this, though a Peace was ftruck up between the King and the jealous Huguenots, where the later were Gainer by the Agreement, yet the Cardinal Lorraine contrived on his former Contrivements against the House of Navarre, making his Nephew, the young Duke of Guife, Head of the Plot. And to give a better colour to all, they pretend Religion their foundation; so all Heretics ought to be rootet out, amongst which the young Prince of Navarre and his Mother, to which Friends could not be wanting, seeing the King of Spain would adfift them.

To this purpose Captain Dimanche is dispatch'd into Spain to the Duke of Atois, to obtain the affittance of the aforefaid Forces at Barcelona, which on a sudden might fall upon Bourdu, take Pau with the Queen, her Son Henry, and Daughter Catherine; and
and to prevent any of their Escapes, the Friends of Guise would way-lay them on the
French side, to which end they had several trusty Commanders and Forces conveni-
cently placed throughout, and the Princes that taken should be conveyed into Spain,
got into the Segoviana as Heretics, and then they would be sure enough. Thus the
Guise's would have their desire, and as a persuasive Argument to the Catholic, they
aid him that things brought to this pass, the dispute for the Kingdom of Navarre
would cease, the Pretenders to it being thus in his possession.

Accordingly Dimanche gets into Spain, waits upon the Duke of Alva, who having
heard and approved the design, orders him to go to the King, who was then at Men-
cos or Menfén, a Town in Aragon, where they used to keep their Parliaments ( or his
Cortes ) for Aragon, Valencia, and Catalonia.

For this purpose Dimanche prefixed by Madrid, where he was called Anne Vefpière, ( one of the Queen of Spain's servants ) took pity on him, removed him to
his own house, where he was better attended on, and, by the affistance of the Queen's
Physicians, recovered. For which kindnefs, and other great favours, Dimanche and
Vefpière enter into a close familiarity and friendship. In fhort, Dimanche thinking to
make use of him in his absence for some Intelligence, discovers his Business and the
Plot to him.

Vefpiere being born at Nore in Gascogne, to a Vaftal and Subject to the King of
Navarre, was guided by so much Loyalty as to relieve the ruin of his Sovereign;
for which purpose he had this advantage: The present Queen of Spain, was
Elizabeth daughter to Henry II. King of France, and so fitter to Charles IX. then
Reigning King of France, and thus near related to the House of Navarre. Vefpière, a
Servant to this Queen Elizabeth, thinks upon the most convenient way to inform her of
it, for which he advances himself to the Grand Almoner and Tutor, by whose
means all is fully discover'd to her, who resolved to write of it to her Brother and
Sister the King and Queen of France. Notice is also given to Sieur de St. Supiice
the French Ambassador then in the Spanish Court at Menfén, with a desire to inform
the Queen of Navarre of that, that the might be better consult and provide for her own
Safety.

Dimanche gets to Menfén, opens all to King Philip; in the mean time de St. Su-
pice ( one well acquainted with State matters, and after employed by the French Court)
dispatches his Secretary Rastlem into France with the Letters and Intelligence, where-
by the Queen of Navarre had means to secure herself, and the Plot was spoiled by this
discovery: yet Dimanche having done with Spain, bathes in Paris, where he is pri-
vately lodg'd in the Duke of Guise's house, and, for some time after at a Monaftery be-
ding to the Priores called Bien hommes, adjoining to the Wood of Notre Dame de
Bonnieux near St. Cloud, not far from Paris.

And though the Spanish Money and Interest at this time had such a sway in the
French Council and Court, that Captain Dimanche ( though it was defign'd ) was not
suffered to be seiz'd on in his return from Spain, ( whereby they might have disco-
ver'd further into the Plot by himself and his Papers ) yet was Philip and Guise both
gallid, and the House of Navarre preferred to his in the Throne. And though the
Queen of Navarre complain'd of this Conspiracy, and desired justice of the House of
Lorraine, yet Caricbrie de Medicis ( one not apt to be commended in History ) the
Queen-mother, turn'd it off, by telling her, That it was best to forgive those Injuries they
would not profit. And indeed the Interesse of the Guises was then fo powerful, that it
was dangerous to call them to an account.

Whilest these things were closely carrying on, Pope Pius IV. was also solicited to
his Authority against the Queen of Navarre, which would give a greater colour and
eavour for others to attack her accordingly, because he was of the Reformed
Religion. He Publishes to work, publisheth a Citation or Memony against her, conclu-
sing, That if she did not turn a Romanist within six months, she would deprive her of
her Dominions, and give them to any that would conquer them.

Although the French King is not a little troubled, looking upon it as a thing of dan-
gerous consequence, as the common cases of all other Kings; nor did he like that any
third Party should have any pretence to seizze upon those Territories which lay so near
to and convenient for Spain, whom possibly he might suspect, though it is said that
Philip complemened Queen Anne with an assurance, That he would protect her and
her Dominions against any that should assault them.
Besides this, another thing happened which did not a little perplex the King, the Council of Trent (as they call it) being now ended, Cardinal de Lorraine defied the Pope to receive his interest with the French King; that it should be received and approved of by his Dominions; that he would root out the Huguenots; that he would break the late Peace made with them; that he would punish the Accusers to the death of Guise &c. And that these Petitions might carry the greater awe, an Ambassador is sent as from the Pope, the Emperor, the King of Spain, and the Duke of Savoy, to demand them from Charles, who is not a little puzzled how to behave himself in this case.

For to refuse the Council of Trent, would render him suspect to the Pope; to receive it, would be against the liberties of the Gallican Church; to make War against the Huguenots would not advantage him, as he had found by experience, and he did not much care for foreign assistance; to extirpate them quite was not probable to be done, and if he should, he must destroy many of his nearest Relations; however to weaken and impoverish the Kingdom, that at last it might become a Prey to a third Party. As for the death of the Duke of Guise, Paltra (who shot him) was executed for it; and though he had accused Admiral Coligny, Beza, and some others, as instigators of him to it, yet they had publicly disowned it both by Oath and Declarations; besides, Paltra did vary in his Accusations, and so his Credit not positively to be fixed to. However the King, by his cunning Doubtful Answers and Delays, wheedled all the Huguenots, and made the no small trouble of the Guises, who hated the French and Troubles, that being the only way to raise themselves, and carry on their designs.

Yet was not the House of Navarre free from danger; for Pius V. advised the Queen-mother to seize upon their Dominions, seeing Queen Jane was an Heretic; or if she approved not of this, that he might by his Papal Authority appoint one of the Family of Valois to be King of those Territories: that for his part, it neither of these liked her, he was resolved to give to the King of Spain that part of the Kingdom which Jane possessed. I suppose he did not mean all those Territories in France, which for her Son she governed as Queen of Navarre, but only that little spot of ground which lay North of the Pyrenean Mountains in Gascony, which the French do call the Lower Navarre, having St. Jean-Pied-de-Port, St. Pelage, and a few other little Towns in it.

But which of them the Pope meant is no great matter, for both of them, if gain’d, must be won by the Sword, which it seems at this time Philip had no mind to, whereas upon this went no further than a vapor, and so I leave it.

But nothing can more clearly demonstrate the intent and design of the Guisards, than the Massacre of Paris. (A Slaughter so much the worse, because of its long continuance before the action, over almost two years, for so long was it concluded on before) where the Duke of Guise was very urgent and earnest that the young King of Navarre, and his young Cousin the Prince of Condé (the next Heir to the Crown after Navarre) should be both slain with the rest; but others (though cruel enough) opposed this, as not willing to imbrue their hands in the Blood Royal, which would seem to abominable all the World over.

But whether at this time the Guisards had any design to secure themselves of the French Crown, I shall not say any thing, though they had afterwards appear’d apparent, and confent by all Historians. And thus much by the way, though one might enlarge himself on this bloody Story, by observing how the King endeavouring a vindication of himself, did make the things worse by his many Contradictions, as appears by his Letters and Declaration.

Sometimes declaring how sorry he was for the death of his Cousin the Admiral, how the Massacre was acted without his knowledge, how it was contriv’d and done only by those of the House of Guise, upon some quarrel between them and the Admiral; that it was not in his power to hinder it, he having enough to do to secure and guard himself, his Queen, his Brethren, the King of Navarre, &c. in his Palace the Lavie; that he is for Peace, and desires all to keep the Edict of Pacification, &c.

Other times he declareth, that the Massacre was done by his expresse Will and Commandment; that it was acted for the security of himself and Friends; that the Admiral and Huguenots had plotted and determined to destroy him, his Queen, his Brethren, the King of Navarre, &c. Now orders all of the Reformed Religion to be turn’d out of their Employment, Places and Eflates; and then they shall be murther’d after the same manner all France over, &c.

And as a Forerunner to all these Slaughters, hapned the sudden death of Jane, the
frat Queen of Navarre, who being come to Paris (upon earnest invitations) about her Son’s Marriage, was (as is commonly believed) poisoned, by order of the King and Queenmother’s private Cabal. Certain it is, though all the rest of her body was defeased and open’d to view, yet the King would not by any means let her Head be touched, he knowing (as at Davilla faith,) that the poison (of the perfum’d Glares prepar’d for this) had only wrought upon her Brain.

But for all this the Marriage went on, and was solemniz’d between the Young King of Navarre, (for now Henry, after the death of his mother, took upon him the Title of King, being before only call’d Prince) and Margarets daughter to Henry II. of France, and Sitter to Charles IX. a Lady of excellent parts, as appears by her writings, though it may be truly said of her Mémoires, that she wrote them more to justify herself, and wipe off some stains, than to inform Postersity of what was true; for all is not current that she attests. However it be, having been married many years without either Children or Affection to her Husband, she was at last divorced from him, 1599, as being married against her Will, and to one that was then an Heretick, and too near akin to her, besides the Spiritual Relations, her Father Henry II. having been the Brother Kings, and all these Nullities confirme’d, and to the Divorce assent’d by Clement VIII., though Pope Gregory XIII. had formerly disapproved the Marriage.

But for all these Prelences, the truth of it was, that this King naturally gave himself up to the pleasure of variety, to which he wanted not many flattering Promoters, insomuch that some of his Damsels of pleasure wanted but a little to fit in the Throne; and Margaret having been thus for years, since her, the people desired succession by name of her Husband; and all these Miseries might be somewhat promoted by the natural humor of that Nation, which since Catherine had made the number four; and that they were not a little angry, when they understood that the King of Navarre, and the Prince of Conde, were preferred from the slaughter.

And what virtue or goodness could then be expected in the French Court, of which a late excellent Author doth give this Character: That than it, never was there any more vicious, or more corrupted; where then Atheism, Sorcery, Impiety, ingratitude, Persecution, Paffion, Murders, and such like horrible wickednesses, did play in the highest degree.

To which we might add the designs of Catherine de Medicis the Queenmother, one that hath left a very bad and black Character behind her, some making her the Author of the many Miseries of that Kingdom, and amongst many others, I find one thus very biting against her.

Tres Ebrei Furias ne poiffat credite water, 
Addita nam quaeria est nune Catherine tribus : 
Quid si tres Furias a se demissure Orcus, 
Hanc Catharina post pro tribus una fatse. 
That th’Furias are but three now speak no more, 
Since Catherine doth make the number four. 
And yet should Hell calther thos three, this Kate 
Alone would serve to plague grim Pluto’s State.

And we might also toppate, that the ill-will thef Brothers of Valois bare one to another, might be some advantage to these Troubles; and one tells us, that they endeavord to ravish the French Crown one from another, on which he remarks (as it were by a judgment) that they all died unhappily. And possibly thefe Cabals and Miferies might be somewhat promoted by the natural humor of that Nation, which is said to be very Fickle and Quarrelsome, the Sirets Montaigne himself confessing and offering, That if three Frenchmen were put together in the wild deserts of Libya (where Self-preservation might oblige them to affift and befride one another) before a month end they would be preying, sneaking, and falling out one with another. As for the Brother Kings, some think that the famous French Poet Pierre de Ronsard, (though a zealous Romanist) did delign their Characters and Vices, under counterfeit names, in the end of his Tractis, but whether so or not, let others judge.
However, though these Accidents might make the way more easy for the following mischief, yet we shall find that Horrid League more highly carried on by those of the House of Lorrain: of which pretended Holy Covenant we proceed now to speak more particularly, pulling by in the mean time those worse than Civil Wars, between the King and Huguenots, where all things went to wrack, and the Kingdom was almost ruined, of which thus an eye-witness doth testify, 1577. We found such a Wildernefs in all the Country between Bayonne and Bourdeaux, that whole Forêts and Woods were burned and consumed, the Towns utterly desolated, the People dispersed, and the Children (a lamentable thing to be recorded) remaining uncircumcised by the face of ten years. And wherever the fault lay, I shall not Apologize here for the Huguenots, who was too zealous in his way, and too much by 'a'd by fury and indiscretion, as it commonly hapneth to those holy people, who cry up Religion with the Sword in their hands, as net not to prote°. But nothing here is intended against the Huguenots, since 'tis said in their Vindication, that these Troubles were neither upon the account of Religion, nor between the King and them, but rather a begun Quarrel 'twixt the Princes of the Blood, and the Guifes, with their Minions; the first taking it ill, that the latter should sway all, by excluding them from the management of publick Affairs, to whom, as Princes of the Blood-Royal, by the custom of France, it did belong, especially in the minority or indisposition of their Kings; and so one time were willing to gain that which they thought their right, and another time thought it best to defend themselves: but of these things I shall not judge, being at this time nothing to any purpose.

**CHAP. I.**

**The Articles of the Holy League, and the Guises Underplotting against the King.**

1572. Stephanus II. surnamed Augustus, King of Poland, and much commend for his Prudence, Valor and Learning, dying, the People choose for their King Henry Duke of Angou, Brother to Charles IX. King of France, who accordingly goeth into Poland, and is there * crowned.*

But here he stay'd not long, for the same year his Brother Charles dying, the Crown of France belong'd to him as next; and so upon notice of his death he * steals out of Poland, to the no small trouble of the Natives, and pol'd to his Hereditary Throne, which he thought more worth than the other Elizèt; yet in France he always kept the Title of King of Poland, though that people, (seeing Henry would not return to them again) had chosen for their Sovereign Stephanus Batistius an Hungarian, and Prince of Transylvania.

Henry III. being thus Crown'd, or Consecrated, the French King at Rheims, was the next day married to Louise de Vaudemont, niece to the Duke of Lorrain; and, as a fwear, that nothing should be wanting to the prosperity of that Nation, a firm Peace was struck up and concluded, whereby a free Exercise of Religion is granted to the Huguenots; Liberty to erect Schools or Colleges, of calling Synods, to enjoy Offices and Dignities, &c. But none of these Conditions were observed, to the no small discontent of the Huguenots.

Now were the Romanists pleas'd, that any such Articles should be granted, though they were wink'd at, to break them according to their humors; And whoever was the Inigator of the said Agreement, s'me laid their designs by it; for now it was spread abroad, how prejudicial the said Peace was to the Roman Religion, how dangerous to the French Nation, that the King thowied himself none of the wild in concluding it; nay, it was whisper'd, as if the King might have a twang of Calvinism, by this shewing a favor to the Heretics; though 'tis supposed that the Guises were the main promoters of this Peace, thereby to have an occasion to raise these Difcourses, the better to get the King disliked, so neglected by his people. Though they need not have taken so much pains to obtain that, which the King himself by his negligence, facile humor, wanton tricks, hypocrise, and his odd carriage in his Moneries, and such like dignities,
Cap. l.  An Introduction to the Holy League.

disputes, was naturally apt to procure, and accordingly was inflighted and despis'd, as appear'd in part, by the many Lamponis, and such like Railers against him, and the Honorary Titles the Wags were then pleas'd to bestow on him.

The Histoire de Guise (in sight of the Interest, Priority and Favor, which the Law and Custom of France grants to the Princes of the Blood Royal) had used of late times to rule all, and dispute of the King and Kingdom as they pleas'd; and having now the Queen of their Family, question'd not but to rule and sway all as formerly, may, and to drive a little higher; and because Peace was an Enemy to their designs, it was plotted how to break that and the King's Reputation together, as aforesaid.

By the late Edict of Agreement, the Prince of Conde was made Governor of Picardy, and in it the strong Town of Peronne assigned to him. At this, many Reports are thrown out disadvantageous to the King, and at last the People are secretly cheated to an opposition, to they resolve Conde shall not enter into Peronne, nor have any thing to do over them; for security of which, and their Religion, a Manifesto of their humors and designs is drawn up by their Leaders, and they are all secretly oblig'd to submit and subscribe to it: the Paper itself being long, and much of it of no great matter, I shall refer you to other Writers.

But the sum of it was:

After many fine specious Cantings and Goodmornes of their Loyalty, Religion, and Obedience, to Enter into an Holy Union or Covenant. To honour, follow, and obey him that shall be chosen the Chieftain of their League, and to affit him in all things against any (be who it will) that shall attempt anything against him.

To defend and keep the People from Oppression better than hath been done heretofore. To spend their very Lives for defence of the Towns and Castles which shall associate with them and their Chief;

To keep secret the Counsels of their Covenanters, and to discover any thing that may be prejudicial to their League.

To be faithful, loving, and assiduous one to another; and that all the private Quarrels among them shall be ended by the Council (which shall be chosen) of their Confederation, to whose determination they will submit themselves.

And the better to strengthen their League, it shall be remonstrated at their next meeting, the necessity of appointing some among them in several places, to inform the Gentlemen of their Parts or Neighborhood, what is necessary to be prop'd, to receive their answers, and to determine what is fitting to be set on foot.

To give secret notice to their adjoining Cities of their designs, and to get them to join with them in the same League and Covenant.

That some should be dispatched to the Neighbouring Nations with Credential Letters, to persuade them to join, and run the same fortune with their League.

That in the Cantons, Divisions, or Wapentakes of the said Province of Picardy, there shall be one appointed to inform the Associates or Covenanters about him of whom there shall be a Roll or List made, and that every one shall procure as many Pro-felytes as he can.

That every man shall have his Arms in readiness.

That a Rendezvous shall be pitch'd upon when time shall require it; and that the Places, Towns and Castles of the King, and of those belonging to their Associates, shall be endeavor'd to be in confiding hands.

That they must have some trusty Friend at Court to give them intelligence.

That they must promise and swear all Fidelity and Service, as far as their Lives and Estates go, to their Chief and Head.

And so zealous were they for this Association, that they protest in their Manifesto to spend their Blood as freely for it, as Christ did for the Redemption of Mankind.

This their Manifesto they spread abroad with a great deal of care and cunning-perforating and getting multitudes to subscribe it; and amongst other places, they were very busy at Paris; but it is said thus, 'ncepter de Thieu, the chief President and Father to the famous Iacobus Augustus Tenarum, gave some float to it in that City, by shewing his dislike of it.

They had also a great mind to inveigle Ludovico Gonzago (the Duke of Nevers) into
into something like it and its subscription, but he very cunningly refused it, as if not willing to enter into any League or Association without his King's knowledge and advice; but though he would not subscribe, yet either opinion or interest engaged him more than was fitting to the League for some time.

Yet the Guisards perceiving their number to increase, drew their design into a closer compacts, and after the following Form framed their HOLY LEAGUE AND COVENANT, which was to be signed and sworn by all their Confederates.

THE LEAGUE.

I. All nom de la sainte Trinité, Peré, Fils, et Faint Esprit, notre seul vrai Dieu, au quel fait Glorie et Honneur.

L'Association des Princes, Seigneurs, & Gentil-hommes Catholiques, * doit eftre & fera fait pour refublir la Loi de Dieu en fon entier, remettre & retenir le fainét Service d'icelui felon la forme & maniere de la fainét Catholique, Apostolique, & Romaine; abstem & renoncer tous erreurs au contraire.

Secondement, pour conferver le Roy Henry III. de ce nom, * & ses successeurs Roys tres-Chrétiens, en l'État, splendeur, autorité, devoir, service, & obéissance, qui lui font deuez par les fujets, ainsi qu'il eft conuenu par les Articles qui * lui feront prefentés aux Etats, les quels il jure & promet garder & fon Sacré & Couronnement, avec Proclamation de ne rien faire au prejudice de ce qui y fera ordonné par dits Etats,:

Terciement, pour rétablir aux Provinces de ce Royaume & Etats d'icelluy, les Droits, Preeminences, Franchise, & Libertes anciennez, telles qu'elles eftoient du temps du Roy * Clouis premier Roys Chrétien, & encorez meilleurs & plus proftables, si elles le peuvent inventer fou la Protection subdite.

Au cas qu'il y ayt Empêchement, Opposition, ou Rebellion à ce que deflus part qui & de * quelle part qu'ils puiffent efte, feront ledtz Affociés renus & obligez d'employer tous leurs biens & moyens, mêmez leurs propres Perfumes jusques à la mort, pour plainir, châtile, & courir fius à ceux qu'ils auront voulu contredire, & empêcher, & tour la main que toutes les chofes subdites foyent mifes en execution rectement & de faict.

In case there be any Impediment, Opinion, or Rebellion, against the afo­said, let it be by whom or whence it will, the Covenanters here shall be oblig'd to venture not only their Fortunes and Goods, but their very Lives too, to prov­ince, châtile, & proftitue those who shall offer so disharm or hinder this League; and shall never cease till the afo­said thing be really done and per­fect.
Au cas que quelque défèls Associés, leurs Sujets, Arms, & Confederes, fussent molezés, appreñzés, & recherches pour le cas désuëts, par quoy que ce foit, furent remis les dits Associés, employer leurs Corps, Biens, & Moyens, pour avoir vengéance de ceux, qui auront feuls dits Associés en puilrent effe inquiétez, ny recherches, foi en public ny en particulier.

Jureront dits Associés toute prompte obéissance & service au Chrift que ferra deputé, fuivre & donner conseil, confort, & ayde, tant à l'entretien & conservation de ladite Association, que minne aux contrefaits à icelle, fans exception ny exception de perfons. Et feront les déféls dits Associés en puilrent effe inquiétez, ny recherches, foi en public ny en particulier.

Tous Catholiques des Corps, des villes & villages feront advertis & fammez sécretement par les Gouverneurs particuliers d'entrer en ladite Association, fournir deucment d'armes & d'homes pour l'exécution d'icelle, selon la puissance & faculté de chacun.

Est defendu auxdits Associés d'entrier en débats ny qu'arreter l'un contre l'autre sans la permission du Chef, à l'arbitrage du quel les contrevenants feront punis, pour la réparation d'honneur, que tous autres fortes.

Que ceux qui ne voudront entrer en ladite Association, feront reputés pour ennemis d'icelle, & pour fuivivables par toutes Offences & molles.

Si pour fortification ou plus grande sûreté des Associés, fe faiit quelque Convention avec les Provinces de ce Royaume, elle fe ferá en la forme fuédicte & aux mesme conditions, foitquc ladite Association fuyra pourfuir envers les dictes villes, on par elles demandées, fi autrement il n'en est ad­ visé par le Chef.

In Case any of the COVE­
NANTERS, their Vassals, 
Friends, or Confederates be molezé,
appreñzé, or questioned for the Connec­
tion, or haue any of the Coven­
anters be liable to trouble, or to be quefion'd either in public or pri­
vate for such their revenge.

If it fhall happen that any man, having united himself by Oath to this Confederacy, fhall defire to withdraw himfelf or depart from it, upon any pretence whatsoever, (which God forbid) that then fuch wilful breakers of their former promises, fhall be punished in Nobles and Gods by all means possible, as Enemies to God, Rebels and De­
formers of the Publick Peace; neither fhall any of the Covenanters be liable to trouble, or to be question'd either in public or private for such their revenge.

All the Catholicks of any Towns, Corporations, or Villages, fhall be secretly advertised & warned by the particular Gouverneurs to enter into the Covenant, or without fail to provide arms and men for the carrying of it, or ev­ry man according to his condition & ability.

It is also prohibited to the Covenanters to enter into debates or quarrels one against another, without leave of their Head or Chief, by whose arreatment all offences of that nature fhall be decided, as well for repara­tion of credit, as other things.

That those who will not enter into this Covenant, fhall be held as Enemies to it, and to be prentiswed with all manner of pun­ishment, and mischief.

A good prevention against ju­
stice, and a way to get the wicked to join with them.

The Duke of Guife. But it was his policy not to be named at first. Nor here will they except the King, whom they defigned to raise.

And why not submit to the King's Author­
VII.

VIII.

IX.

X.

XI.

This Article is neither in Davila nor Thuanus I. 63. but in Favyn, d'Aubigne, and Hift. of dernieres troubles de France, lib. I. fol. 8.

THE
**THE OATH.**

Le jure Dieu le Creator (touchant ces Saintes Evangelies) & for peine d'Anathemaization & ma damnation eternelle, que pain of a Curfe and my eternal damnation,

Jay entrete en celle Sainte Association Catholique, felon la forme du traité qui m'y a efcrit le prête, jurement, luymement, & exactement, fort pour y commander en y obeir & servir : Et promets fur ma vie et mon honorre, "demonver en la clef Affiliation jusques a la dernière goutte de mon sangu, sans y contrarier, dont un retier pour quelque Mandement, Prevente, Excuse, n'occasion que ce fait, & de teuir secret ce qui y tranistera.

Thus (as (a) Romanist confesh) these men making a flrew to obey and main- tain the King, they took from him all his Obedience and Authority, to confer it upon the Head of their Confederacy. And (b) Parly & others confes the fame. Nay, so you see were they for this Covenant, that they did (Carlinelli) (c) subscribe it with their very blood, as some Pegau Nations ancienly tield to (d) drink their blood at the solemnity of their Treaties.

These designs were privately and cunningly sent abroad, and with so much in- dustry, that (e) Interm, with Poyton, Tower, and other Provinces and places, pret- tende they entered themselves into the League.

Having gone thus far, they thought it convenient to have their Plots countenanced at Rome, to which purpose they sent Nicolas David (an Advocate of the Parliament of Paris) thitherward with Instructions, but David being feld in his way in December by the Huguenots, much of the Plot was discover'd, and David himself *. Thence, yet Nicolas Cardinal de Bellevue (a Creature of the Gueus) agitated the bun- dles at Rome with Pope Gregory XIII. in the mean time Philip II. of Spain was pre- fer nably persuad'd to join his interest with the French Covenanters.

The French King had some items of these doings, yet not knowing fully what the aim at was, he seem'd to take not much notice, being willing enough to rest them more than is perfect here, but he was unwilling to lay their monies at the King's dispotal, by which trick Henry seem'd the French again, but resolved to keep the power in his own hand.

The Leaguers bold here, go another way to work, and declare him self to exterminate the Huguenots. "The King is puzzled at this request; for should he not comply with it, they would declare him to be a Favourer of Heretics, whereby he would lose his interest with the Romanists; besides, considering that the Covenanters were too strong for him at present, he thought it his wisest course to comply with them, thereby to get that Authority to himself which he endeavoured to get upon another, and so he was politly for'd to take the Covenanters, and declare himself the Head of it.

Having done this beyond their expectation, he resolves to be as cunning as them- selves, and so he declares (since they seem willing for War) to furnish him with monies to carry it on. At this they demur; for though they loved mischief, yet were unwilling to lay their monies at the King's dispota, by which trick Henry seem'd left to his own direc ion.

The Covenanters thus nonpluss'd, try other means. First, they move that the Con- cill of Trent might fully be receiv'd into the Kingdom; but this is rejected by a majority.

---

* (a) Romanist, (b) Covenant, (c) Interm. (d) P. 527. (e) P. 537. (f) P. 557.
The Guilards Underplotting against the King.

The Guilards, in an effort to thwart the Privileges of the Gallican Church, pursued a course to undermine the authority of the Pope. However, the attempt was not successful, as the King managed to maintain his power and authority.

The King also faced opposition from Malecontents, who were dissatisfied with the government. The Guilards, led by Guillaume Roff, were particularly active in this regard. They plotted to influence the people against the King, but their efforts were only partially successful. The King's power and authority remained intact.

The King, however, was not oblivious to the schemes of the Guilards. He took measures to counteract their plots, including the use of propaganda and public gatherings. Despite these efforts, the Guilards continued to undermine the King's authority, leading to a series of conflicts and disputes.

The King's measures to suppress the Guilards were met with resistance, but ultimately, the King's authority was preserved. The Guilards' attempts to influence the people were unsuccessful, and the King's power remained unchallenged.

In summary, the King's authority was tested by the plots of the Guilards, but he managed to maintain his power and influence, despite the opposition. The King's measures to suppress the Guilards were successful in the long run, and the King's authority was preserved.
Francis Duke of Anjou dying, Lib. VIII.

1583.

Yet was it carefully spread abroad, that the Guis were descended from Charles the Great, related to Hugh Capet, and had Title good enough to the Crown. But against this, by the King's Command, Pontus de Tyard (afterwards Bishop of Chalon, Cabrins) wrote, but for fear of the Faction conceal'd his name, and Matthew Zumines a Lawyer also took the task. And the same year also (I mean 1583.) came out a little French * Treat of about two theses of Paper, in opposition to the pretence of the Lorrainers; but for all this, the People will believe as they please.

C H A P. III.

Francis Duke of Anjou (the only Brother to the King) dying, the Guisards rejoice, not doubting but to make themselves next Heirs to the Crown, by wheeling in Cardinal Bourbon, with the several Declarations and Proposals between them and the King.

The Leaguers, who for some time (that the King might not be too suspicious of them) had proceeded but leisurely, had now an encouragement offer'd them to be more brisk in their designs.

For Francis Duke of Anjou, of a slyke and hair-brain'd humor, the only Brother to the King, dyed, not without suspicion and (a) Signs of Poyfon, which some (b) think was administrated by the Covenanting Faction; yet at his Funeral the Duke of Guise could (c) shew as troubled and melancholy a visage as any.

His death reviveth the hopes of the Guisams, for receiving the King (having been about nine years married) without any probability of having Children, for all the sufficiency of hallowed Shirts and Smocks, and to the Line of Valois to end with; and though the next related to the Crown was the House of Bourbon, yet here they had rais'd a doubt, whether the Uncle or the Nephew was to succeed, whether Cardinal Bourbon or the King of Navarre were next Heirs; and the Guisards made it their business to ruffe up the Cardinal's Right, by his interest thinking to secure their own designs, for it was his main plot to get Navarre excluded.

And this might the better be perform'd feeling he (as also his Cousin the Prince of Condé, the next Heir after Navarre) was a Protestant, and so it would be an easier matter to get him declar'd incapable of the Crown as an Heretic. And as for Charles Cardinal of Bourbon, being crafty, inhum, and none of the wisest, and one that was mired in all things by Guise, was the more fit to make a Property of; and if he should come to the Throne, Guise did not doubt but to manage his Affairs so well, that being already very popular with the Romanists, he might secure the Succession to himself, having got many to vaunt much of his Pedegree and Relations. However things went, it was good at the beginning to act under the feeble Cardinal, as the first Prince of the Blood, as they call'd him. And that the Cardinal look'd upon himself as to, is confirm'd by this Story which they tell us: That a little after the foresaid death of the Duke of Anjou, King Henry III. asked the Cardinal, That supposing himself should die, whether he would take upon him the Government, and precede the King of Navarre? To which the Cardinal reply'd, That upon his death the Crown did belong to him, and that he was resolv'd not to lose his Right. At which, 'tis said, the King laught and jeer'd him.

Yet Guise carry'd on his business so well, that he gain'd a multitude of Followers, some being Malecontents, others that feared trouble and mischief, as their Lawyers; some led by Interest, as their Friends and Enemies; and others perjur'd by an holy zeal, thinking Religion was now at the last Gasp, and no way to recover her, but by entering into this Holy League and Covenant.

Yet the designs of the Guisards were not carried so closely, but the King had some hints of them, which did not a little trouble him. However, to prevent all danger, he had some thoughts of joining with Navarre, yet with a desire that he should turn Romanist, for which purpose he sends the Duke of Elphorn to him, to persuade his Conversion; but in this Navarre defir'd to be excus'd, however offers him the Affiance and Forces of the Protestant to be, when he pleas'd, at his service; either to secute him from, or to quell the Covenanters.
Cap. 3.  

The Leaguers inform’d of these Consultations, take opportunity thence to bespatter the King, calling him Heretic, giving out, That he design’d the ruine of the Roman Religion, that for that end he was joining himself to the Huguenots; and in proof of this, they made no small noise of his receiving the Order of Garter from the English Queen Elizabeth, ( by the Earl of Derby ) whom they calumniated as the worst of all Hereticks. And the better to posses the Peoples heads with mischief and sedition, they kept in Pay divers Priests, who daily taught their Flock, That Princes ought to be deposed, who do not sufficiently perform their duty. That no Power but what is well order’d, is of God. That that which passeth its due bounds, is not Authority, but usurpation. That it is abfurd to faie any would be King, who knoweth not how to govern.

And we need not question but from these Heads they framed what interpretations pleas’d them best, and of all they themselves must be Judges. And so I meet with a Bachelor in Divinity of the Sorbonne, who at that time publicly maintained in Disputation, publish’d and dedicated to the Abbot of Cluny this Position, That it was lawful for any man, private or otherwise, to depose or kill any King or Prince, which were wicked, evil men, or Hereticks.

But the mischief fell upon the Disputant’s head; for the King, offended at this strange kind of pretended Divinity, intended to call him to an account, but was prevented by another accident, for the Sorbonnais was found not to death in the Court of the College, but by whom I know not, yet the Story supposeth by some of his Friends the Leaguers, thereby to prevent his Trial, and some further discovery it may be of those who set him on work.

In these Divisions and divers Interests, we may suppose France to be but in a bad condition, every Faction pretending and striving to be greater; and amongst the many Lampons that then flew abroad, this following was held not amiss, wherein ( as in a Play ) each Party speaketh his own desires and aims.

LE ROY.
Je desire la paix, & la guerre je jure.

LE DUC DE GUISE.
Mais si la paix se fait, mon Effoir n’est plus rien.

LE DUC DE MAYENNE.
Par la guerre nous voulons le credit & le bien.

LE CARDINAL DE GUISE.
Le temps s’offre pour nous avec la couverture.

LE ROY DE NAVARRE.
C’il qui compte sans moy pensant que je l’endure, Comptera par deux fois je m’en affure bien.

LE CARDINAL DE BOURBON.
Chacun peut bien compter ce qu’il pense eftre fin.

LA ROYNE MERE.
La dispute ne vaut, pendant que mon fils dure.

LE DUC DE LORRAIN.
Poursuivons niemoins la LIGUE & ses projets.

LE DUC DE SAVOYE.
Le Roy donques perdra la FRANCE & ses Subjets.

OOO 2
Francis Duke of Anjou dying, Lib. VIII

1584.

LE ROI D’ESPAGNE.
Si la FRANCE je poe je l’aure rof trouver.

L A FRANCE.
Tout beau ! il me faus pas tante de chiens pour un co,
Et ceux la ont bien mal ma puissance eftonnee,
Qui pour l’Ambition me tremblent le repos.

THE KING.
Peace I defire, all War I'd have repell'd.

DUKE OF GUISE.
But by a Peace, my Hopes and Plots are quell'd.

DUKE OF MAJENNE.
We'll make our selves by War, gain Glory thence.

CARDINAL OF GUISE.
And we've occasion cloak'd with fair pretence.

KING OF NAVARRE.
Who plots without me, thinking I'll remain
So unconcern'd, shall surely count again.

CARDINAL OF BOURBON.
But each may reckon what he thinks his own.

QUEEN-MOTHER CATHARINE.
For what? whilest my Son lives and wears the Crown.

DUKE OF LORRAIN.
Yet let's the LEAGUE and her designs pursue.

DUKE OF SAVOY.
Then th' KING will lose FRANCE and his Subjects too.

KING OF SPAIN.
If FRANCE doth lose Herself, I shall Her gain.

FRANCE.
Puh! for ane Bone so many Dogs are vail.
And to their cost my might and force they've try'd,
Who durst disturb my Quiet by their Pride.

The Covenanters having with what diligence and secrecy they possibly could, contrived their designs, the Duke of Guise pretended to retire to his Government in Champagne, but, in truth, to consult the better about their Affairs, and to get the Duke of Lorraine to subscribe their League. To all which purposes he held a Treaty or Convention at Joinville, a place of his on the Borders of Champagne, where met him Jean Baptista Sulis, a Knight of St. Jago, and Don Juan Morreo of Rhodes, the King of Spain's Commissioners; the Duke of Mayenne Brother to Guise, Francois Racord Sieur de Meneville, Agent in the League for Cardinal Bourbon, with some other Favorites of the Faction.

At this Cabal, amongst other things, was agreed on:

That supposing King Henry III. should dye without a Son lawfully begotten, then the old Cardinal of Bourbon should be declared King, all Huguenots or Hereticks excluded from the Succession.
Cap. 3. the Guisards rejoice, &c.

That in the mean time all care, industry, and force should be used, to root out the Huguenots.

That Cardinal Bourbon coming to the Council, a firm Peace should be made between France and Spain.

That he should restore into Spain all that had been taken from it by the Huguenots, namely, Cambray.

That he should assist the Spaniards in the Recovery of the Netherlands.

That the Council of Trent should be received in France, and that it and no other Religion should be permitted.

That the Spaniards should have free Traffic into the Indies, and not be molested by the French Pirates.

That the King of Spain should monthly contribute Fifty thousand Crowns for the maintenance of the League, and afford Men also, if need be.

That he should receive into his protection Cardinal Bourbon, with the Guisards, and all other Covenanters.

That no Treaty or Agreement whatsoever should be made with the present French King, without mutual consent of both Parties, viz. the Spaniards and League.

That the Articles of this Confederacy should, for some reasons, be kept secret, till a more fitting opportunity.

Besides these, the Spaniards secretly promised to the Duke of Guise, the Assignment of Two hundred thousand Crowns per annum, for his own particular.

In the mean time the Covenanters had Cardinal Pellevee soliciting their Cause at Rome with Pope Gregory XIII. to whom they also sent their Agitator Claude Mathieu, an active Jesuit: And as there they intended to consult their Interest, so were they very careful to secure Ludovico Gonzago, Duke of Nevers, in his approbation of their Cause.

For though at first (being a zealous Romanist) he had been overpersuaded to adhere to the League, really thinking that nothing else was intended thereby, than the propagation and maintenance of the Roman Religion; and possibly his Wife Catharina, Daughter to the Duke of Mayenne, and so Niece to Guise, might somewhat work upon him, to put a greater credit in that Family than was necessary: yet, upon better Considerations or Interest, he began to cool, and at last resolved to do nothing but what was (as he said) legal and honest, being determined, upon any terms whatever, not to violate his Conscience or Loyalty; the better to secure which, he drew up and fires to be satisfied in these following Queries.

Whether it be lawful for the Subjects of a Christian Prince, to take up Arms on their own Heads or Accord, (without the Popes leave signified to them in writing) to root out the Hereticks of their Country, seeing the Prince himself neglects to punish them according to his duty, though desired and petitioned so to do by the Three Estates?

Supposing this, and that the King should so far dislike the Resolution of his said Subjects, as to withstand and oppose their Declarations and Sentiments, and therein to call to his assistance the said Hereticks:

Whether in this Case the said Subjects shall be quit and free from the Oath of Fidelity and Allegiance they owed him?

Whether it is lawful for them to fight against the said Prince, even to conquer him in Battle or otherwise, with intent to obtain their design, viz. to root out the afore-said Hereticks?

And to this purpose, Whether it be lawful for them to seize on, employ, and use the Towns and Treasuries of the said Prince, though against his express will and pleasure?

Of these: Nevers, for his better satisfaction, would not only have the opinion of some private persons, in whose judgment and learning he much confided, but also of the Pope himself.

Gomberville les Memorials de M. de Nevers, vol. 1 p. 649.
For the private persons he tendereth the Queries to his Confessor Monfieur Berthom¬nies, conjuring him in the Name of the Living God, to give him his advice and resolution, and therein to consult with Monfieur Faber. Accordingly they return to him, That he ought forthwith to take up Arms, and that in so doing, it will be so far from harming his Conscience, that it will, on the contrary, be a Meritorious Deed, an Immortal Honour to him and his Family, and very grateful and agreeable to God himself.

As for the Pope, Cardinal de Pellévé, Jacques la Rue alias Martelli, and the aforefaid Claude Mathieu affure him, That the Pope doth so much approve of the Queries, that he doth not only declare it to be just and lawful to fight against Hereticks, but also against any that shall favor or adhere to them, though it were the King himself; yet he would not have them attempt any thing against his Life, though he would allow them to seize upon his Person, and to dispose and command him. Yet that his Holiness would not publicly declare this by Bull or Brief, it at this time being not convenient (as he thought) to do, considering the humors of the Protestants in Germany, Switzerland, the Low-Countries, and in France itself; and so hopes that Nevers, and the other League Princes, will be content with his verbal Declaration, which he will stand to, and never revoke. And for the better security of this, Martelli brought from Rome some pretty Beads, sanctified by the Pope himself, for the Cardinal de Bourbon, that he might bestow them upon the Covenanters, and the other Chiefains and Commanders of that design. But these things not fully satisfying Nevers, he polls to Rome, though contrary to the Pope's desire, and growing daily more jealous of the Leaguers intentions, is very solicitous for a perfect Agreement and Accommodation, writing several times to Cardinal de Bourbon, not to press too much upon the King's patience; and at last being fully convinced, that the Guises had a more private Interest than a publick Good in their thoughts, quite forsook them and their Cause, and joined with the King.

The King, in the mean time, somewhat inform'd of the troublesom and warlike designs of the Covenanters, was persuaded to consult his own security, and therefore by a Publick Decree, forbids all Raising or Gathering together of Soldiers, unless by his express Command and Authority, commanding all his good Subjects, at the Ringing of the Alarm-Bell, (the Alarm-Bell) to fall upon the said Soldiers as declared Enemies. And for the better security of this, Martelli brought from Rome some pretty Beads, sanctified by the Pope himself, for the Cardinal de Bourbon, that he might bestow them upon the Covenanting Princes, and the other Chiefains and Commanders of that design. But these things not fully satisfying Nevers, he polls to Rome, though contrary to the Pope's desire, and growing daily more jealous of the Leaguers intentions, is very solicitous for a perfect Agreement and Accommodation, writing several times to Cardinal de Bourbon, not to press too much upon the King's patience; and at last being fully convinced, that the Guises had a more private Interest than a publick Good in their thoughts, quite forsook them and their Cause, and joined with the King.

The King, in the mean time, somewhat informed of the troublesom and warlike designs of the Covenanters, was persuaded to consult his own security, and therefore by a Publick Decree, forbids all Raising or Gathering together of Soldiers, unless by his express Command and Authority, commanding all his good Subjects, at the Ringing of the Tolling of the Alarm-Bell, (the Alarm-Bell) to fall upon the said Soldiers as declared Enemies. But the Leaguers proceed cunningly and vigorously, and having strengthened themselves (as they thought) pretty well, were resolved to make an open Rupture, according to their former determinations. To which purpose they overpersuaded Cardinal de Bourbon to quit the Court, under colour of keeping Lent at his Archbishops of Rouen, so he went to Gailon, a Palace belonging to that See in higher Normandy, where a great Company of the Covenanters of Picardy waited upon him, and for his more pretended security conducted him to Peronne, where the League was first framed, as aforesaid; and here he was met by the Dukes of Guise, Mayence, Annalez, Elbeuf, and other Covenanting Nobles, where a large Declaration is drawn up in his Name, whom they call the First Prince of the Blood, and subscribed by him; the substance of it is as followeth:

In the Name of God Almighty, King of Kings, be it known unto all, &c.
that a design to subvert Religion, hath been the Cause of the late Troubles. That it is true (the King dying Childless) the Church and Kingdom may be ruining, over which they are resolved never to let an Heretick away, the People being bound neither to admit nor obey any Prince but of the Roman Religion.

That to hinder all Mischief, some Remedy is to be applied.
That the great Preparations of the Huguenots are sufficiently understood.
That it is also not unknown, but some People have so possessed themselves of the King's Affection, that they have, as it were, seized upon his Authority, and excluded those who ought to be more near him.

That these Favourites or minions have the chief Governments and Places of Trust, whereby they may Command all by Land or Sea.

That they have embeselled the King's Revenues, thereby making themselves more powerful and obeyed, to the great Oppression of the People, which daily increases.

That...
That though the Amendment of Abuses was hoped for at the meeting of the Estates at Blois, yet Private Interests spoiled all.

That these Abuses are now grown so great, that the Kingdom is almost ruined by them, the Clergy burdened and defpised, the Nobles debased, abused, and ruined, and all the People, in a manner, beggared and impoverished by strange Taxations, &c.

Therefore we, CHARLES DE BOURBON, first Prince of the Blood, assisted with the Princes, Cardinals, Peers, Bishops, &c. being the best and soundest part of the Kingdom, DECLARE, That we have sworn and faithfully promised, to continue in Arms, till the Church and Roman Religion be established in her former Dignity, the Nobles enjoy their Privileges, the People eased, the New Taxes abolished, the Parliament left to their wonted freedom and liberty, &c.

Thefe, and such others, are the causes of our Arming, which by these Necesities is made justifiable, (though otherwise we should disclaim such courses,) and so believing we cannot have a more honourable Funeral, than to die in so Holy and Just a Cause. Yet protestign, That we do not intend any thing against the King, but, on the contrary, in defence of his Person, Life and Estates, being willing to lay down our Arms when he shall remedy these Evils; in doing of which, he shall be more honoured and obeyed by us.

That seeing the Laws and their good Intentions are clear enough, therefore they will not force the King to declare a Successor, though in so doing, the Nation might hereafter be eased of Troubles and Factions about it.

That as they have all a grand Resentment for the Queen Mother, so they hope She will have a good opinion of them.

Humbly desire all People to assist them in this their good design, and to have a favourable consideration of their Actions.

Protesting never to lay down Arms, till we have accomplished all these our desires; and so desire all good Romanists to assist them in their Prayers and Devotions.

CHARLES, 31 March 1585.

Cardinal de Bourbon.

But this Declaration was drawn up and confirmed by the Cardinal some time before, and also Copies of it sent abroad by the Leaguers, the better to confirm their Party: for I meet with a Letter sent by the Dukes of Guise and Mayenne to the Parliament of Province, (meaning Aix, the chief City of that County, where that Parliament sits) in which they tell them:

That they have sent the Copy of the said Cardinal de Bourbon's Declaration to them, by which they might perceive how unwilling they were to take up Arms, yet that in the quarrel they were resolved to venture Life, Goods, and Friends too; exhorting and assuring that Parliament to assist them, telling them, That as they shall aid those who join with them, so they will endeavour the ruine of those who oppose their League.

Your most Affectionate Servants,

JOINVILLE, 19 March 1585.

HENRY DE LORRAIN.

CHARLES DE LORRAIN.

As for the Declaration itself, it was rejoined to by the King in another well and cunningly worded, endeavoring to answer all their Objections, directing them to lay down their Arms, and admonishing all his Subjects not to believe their idle Pretences, but to confide in and join themselves to him.

But it was not words that were to befriend the Covenanters: So they draw their Forces together, Rendezvous at Chalons in Champagne, whether the Cardinal Bourbon
Henry Duke of Anjou dying, Lib. VIII.

is conducted to them by the Duke of Guise, with as great demonstrations of Honour and Joy as could be, the better to ensnare and bewitch the old man, whose Name and Interest they were to make so much use of. And now Guise tampers again with Nevers, affuring him that all things go better and better, desiring his speedy assistance, and is much troubled that Rochefort (one of his cunning Agitators) is taken and carried Prisoner to Paris, fearing thereby some of their Plots may be discovered.

Yet they look upon themselves strong enough to defy any opposition, having Muller'd about 12,000 men, expecting daily Recruits of German and Spanish Forces his'd to join with them; and thus for'th'd, they seize upon several strong places. As for the King, he is at a stand what to do, not having strength enough to oppose his Enemies, nor certain where to secure himself, fearing, if he left Paris, it would rise against him, and if he stay'd there, he might be seiz'd on, so zealously bent was that City for the Covenant. However he gets a strong Guard about him, and sends the Queenmother to treat with the Confederates. And what a grand Conceit they had of their Enterprise, may, in part, be seen by their Cardinal's Letter to the Dutchess of Nevers, wherein he tells her:

How pleased he is with the good will which he and her Duke bears to their designs, which is only for the Honour of God, though others traduce them as Ambitious. That they shall shortly have the bravest Army that hath been in France these five hundred years. That though the Queenmother now talk to them of Peace, yet their demands are so many for Religion, that she will not grant them, &c.

Your most humble Uncle to serve you.

CHALONS,

23 May 1585.

CHARLES,

Cardinal de Bourbon.

But in short, the Treaty is carried on very cunningly on both sides, and at last both Parties growing jealous of their own Force, and Guise doubting the Cardinal's constancy by reason of his easy nature, a Peace was clapt up advantageous enough to the Covenanters, for by agreement the Huguenots were to be proscribed, several Cities and strong places given to the Guishards, strong Horse-Guards appointed and paid by the King to wait upon their Chiefains; Guise himself is to have one hundred thousand Crowns, his Forces paid, and all things forgiven, &c. And for better satisfaction upon this Reunion of his Subjects, (as they call'd it) the King in Parliament must publish an Edict (which Perefse calls a bloody one.) The sum of it was thus:

HENRY By the Grace of God, King of FRANCE and POLAND, &c.

How God and Man knoweth his Care and Endeavors to have all his Subjects of one Religion, i.e. the Roman, the want of which hath been the occasions of so many Troubles.

Wherefore, with the advice of his Mother and Council, he doth ordain and command this unalterable Decree and Edict.

That in his Dominions there shall be but one, viz. the Roman Religion, under pain of Conspiration of Body and Goods, all former Edicts to the contrary notwithstanding.

That all Huguenot Ministers or Preachers do avoid and depart the Kingdom within one moneth.

That all his other Subjects, who will not change their Religion, shall depart within six months, yet shall have liberty to sell and dispose of their Goods.

That all Huguenots or Heretics, shall be incapable of any Office or Dignity.

That all * Chambre mi-parties and tri-parties shall be taken away.

* Courts of Justice in several places by former Edicts, 1576, 1577, wherein half were to be Romanists and half Huguenots. These were restored again by the Edicts of Nantes, 1589, with many other Favors to the Huguenots, many of which have been since null'd and taken away.

That
Cap. 3.

The Guisards rejoice, &c.

That all those Towns and Places formerly given to the Huguenots for their security, shall by them be deliver’d up.

That what hath hitherto or formerly been done, shall be pardon’d on both sides.

And that for the better preservation of this Edict, all Princes, Officers, Governors, Judges, Mayors, &c. shall swear to keep it, and their said Oaths to be Registered.

HENRY.

By the King in his Council. Brodari.

And now Pope Gregory XIII. dying, there succeeded in the Chair Sixtus V. who, upon solicitation of the Guisards, thunders out a Bull against the King of Navarre, and the Prince of Condé, which being too long for this place, I shall refer you to the reading of it in other \* \* Authors. But because it is in none of the Editions of Che-rubinius’s Bullarium, (possibly since that time thinking it not convenient to exasperate that Kingdom) as they have either fraudulently or politically left out some other Bulls, take the sum of it as followeth:

First it tell us in what a fine thing a Pope is, that by his right and power can throw down and depose the greatest of Kings.

Then what favours and kind offices this Henry hath received from the Pope, for Gregory XIII. abolished and pardoned his former Sins and Herejies, and gave him a Dispensation to marry his Queen Margaret, and the like done to the Prince of Condé.

Yet for all this they have adhered to Calvinism, opposed the Roman Religion, and endeavoured to carry on that which they call a Reformation, for which they have by Arms and Council withstood the Romanists.

Wherefore, according to our duty, we draw the Sword of Vengeance against these two Sons of Wrath, Henry sometimes King of Navarre, and Henry Prince of Condé.

And therefore declare them and all their Posterity deprived of all their Dominions, Principalities, Titles, Places, Jurisdictions, Goods, Rights, &c. And that both they and their Posterity are, and shall hereafter be unacceptable to succeed in, or possess any of the premises.
And we also absolve all Nobles, Feudatories, Vassals, Subjects, and all other People from their Oaths of Allegiance, Fidelity, and Duties they owe or promised to them. And do hereby command and forbid all and every one, that they in no wise obey the aforesaid Henry, or any of their Laws or Commandments; and those that do otherwise, we Excommunicate with the same Sentence.

And we exhort and admonish Henry III. King of France, to employ all his Authority, Power and Courage, to see the Sentence Executed.

And command all Archbishops and Bishops in France, Navarre, and Bearne, in virtue of Holy Obedience, that they cause this our Bull to be published and effectual.

And if any presume to oppose or infringe this Sentence, he shall incur the indignation of Almighty God, and his blessed Apostles Peter and Paul.

At Rome, 9 Septemb. 1585.

A. de Alexia.

Subscribed by XXV Cardinals.

The Guifards now thought their Game half done, not doubting but that this Bull would take so much effect as for ever to exclude these two Bourbons and their Posterity from the French Throne, which then would be the more easy for them to ascend: But the Paris Parliament ( most of which saw no further into the League, than the specious outside) look’d upon it as a thing of dangerous consequence, that the next Heirs to the Crown, should thus so lightly be Excluded, without advice either of the King or them, to the violation ( as they thought ) of the Privileges of the Gallican Church. And therefore in a full Body waited upon the King, desiring to have the Bull torn in pieces, and the Procurers of it to be enquired after, and severely punisht, and affirming to the King that it ought publickly to be burnt. But the King (though he disliked the manner of the Bull) yet at this time, thinking it best, neither to offend Parliament, or Guifards, laid he would consider of it; and thus the business was past over, though the Covenanters spread their Copies abroad with triumph.

But the King of Navarre would not brook his Reputation thus to be blasted, and therefore gallantly ( as Perfixe faith ) opposed himself against the Papal Bull, his Answer being short, brisk, in an unusual stile, and not yet ( as I know of ) clad in English, take as followeth:

HENRY par le Grace de Dieu, E N R Y, by the Grace of God, Roy de Navarre, Prince Souverain, HENRY, by the Grace of God, King of Navarre, Sovereign Prince de Bearne, Premier Pair & Prince de de Bearne, Premier Peer & Prince of France, s'oppose à la Declaration & Ex-communication de Sixte Cinquiéme, s’oppose à la Declaration et Excommunion of Sixtus V., calling himself Pope of Rome, la maintient faux & en appelle come d’abuse en la Cour des pairs de France, delquels il a cefi honneur to the Peerage in France, of which d’etre le Premier. he hath the honor to be the Chief or First.

Et en ce que touche le crime d’Here- et en ce que touche le crime d’Herefie, & de laquelle il est faufement accusé par le Déclaration; dit & soutient que et de laquelle il est faufement accusé par le Déclaration; dit & soutient que Monceur Sixe soy disant Pape (Sœur la Sanitté) en a faufement menti, & que de laquelle il est faufement accusé par le Déclaration; dit & soutient que Monceur Sixe soy disant Pape (Gaude la Sanitté) en a faufement menti, et a peu, que luy meme est Heretique, ce qu’il sera provaer en plein Concile, libre & legiti- et a peu, que luy meme est Heretique, ce qu’il sera provaer en plein Concile, libre & legiti- ment assemblé. Auquel s’il ne consent, et ne s’y enjoyit comme il est obligé par ses deux, et ne s’y enjoyit comme il est obligé par ses deux, et ne s’y enjoyit comme il est obligé par ses droits, il tient & declare pour un ANTICHRIST & H E R E- droits, il tient & declare pour un ANTICHRIST & H E R E- T I Q U E: & en ceste qualité veut avoir guerre perpetuelle & irreconciliable contre T I Q U E: & en ceste qualité veut avoir guerre perpetuelle & irreconciliable contre
Que fi par le pape, les Princes &
Roy les Prédeceurs ont bien én
chaffé la temerité de tels Gallants, comme
eft ce prétendu Pape
Sixtus,
que les Princes & Roys lès Predceileurs ont bien én
chaffé la temerité de tels Gallants, comme
eft ce prétendu Pape
Sixtus,

And if formerly the Princes and Kings
his Predecessors, knew well enough how to
chase the head-branding or fool-hardiness
of such dapper Gallants, (as this pretended
Pope Sixtus is) when they forgot their duty,
and pass'd the bounds of their callings, by
hand-over-head blending or jumbling the
Temporal Power with the Spiritual. The said
King of Navarre, who is no way inferior to
them, hopeth that God will assist him, to
revenge upon the said Sixtus and his Successors
the injury done to his King, the Royal Family
and Blood, and all the Courts of Parliament of
France.

And as this Protestation was fixed upon the corners of the streets of
Rome, the 6th of
November 1585. And there were several Scholars who undertook the defence of the
King of
Navarre, amongst which were the two famous Civilians, Francis
Hotman, and
Pierre de Belloy,
the last of which suffered a tedious imprisonment.

As for the Pope, being of a fiery disposition, we may suppose him not a little nettled
at this Paper; but as by degrees his passion cool'd, so did he assist
Navarre,
and admire his Courage and Noble Resolution.

And to this purpose he implor'd the help
and assistance of all the truly Christian Prin-
ces, Kings, Cities, Corporations, or Associations
which are herein concern'd. And he also de-
fires all the Allies and Confederates of this
Crown of France, to join themselves with
him, to withstand the Tyranny and Usurpa-
tion of the Pope, and the Covenanting Con-
spirators in France, Enemies to God, their
Country, and King, and the Common Peace
of all Christendom.

Yet the French King justly distrust'ing the Guiards greatness and designs, had (the
better to keep the Scales even, and to secure himself between both Parties) favour
enough both for
Navarre, and a Peace with the Huguenots; and always looking upon
Henry to be next Heir to the Crown, wold he would change his Religion, the better
to render him more capable to enjoy it. And accordingly began to enter into some
Treaties.
A Council of Sixteen appointed at Paris, Lib. VIII.

1585.

Treaties with him, which fo maddened the Covenanters, that they and the pulpits ranted very malefactors against the King, as one inclining to the Heretics, and an Enemy to the Roman Religion; which solicitations and rogers were no small trouble to Henry of France, by them daily losing the good will and affection of his Roman Catholic Subjects: nor was Henry of Navarre any way left offended at the Duke of Guise, who had obtained from the Pope, the Combination of all the said King's Hereditary Territories, upon his deprivation by the former Bull or Sentence.

C H A P. IV.

A Council of Sixteen appointed at Paris, to act all for the League; Where they daily contrive to fix upon and murder the King, but are discover'd to him by Poulain. The Guizards desire the King to fhackle himself. Guise comes to Paris. The Barricades. The King steals out of Paris. A seeming Peace made by the Edict of Union. The Duke of Guise, and his Brother Lewis Cardinal of Guise, kill'd at Bloys.

Hilfe the Country now tended to War and Sedition, we cannot fippofe Paris to be unconcern'd; and (as some say) her River * Stina is not so heavy as other waters, fo the story of this wicked League might argue her inhabitants to be more light, ficker, and apt to Rebellion than any other People, and dash all tho' commendations of Loyalty which the learned * André du Counge hath appropriated to this City.

Who designs a Rebellion, must be sure to secure the chief City to his service, which once done, half his work is finished. And this was neither unknown nor neglected by Guize, who, for a long time, had made it his care and business to work over the Pariziens to his Interest, by his Creatures and Ministers foiling into their heads strange stories of the bad and gapping condition of the Roman Religion, by reason of the King's inclination to Heretics, and endeavors to have Navarre succeed him.

To prevent all, a Council of XVI active Leaguers are appointed at Paris to carry on the Solemn Covenant, to whom the Duke of Guise tendeth le Serre de Mayenne there to settle, and advise the best means to stir up the People to join with them, which they thought could not be better done, than by perverting the People of the danger of Religion, and how many thousand Huguenots lay skulking in the City well armed, with a resolution to cut the throats of the Romanists.

This close Committee of Covenanters first met secretly in the College de Fortes, (so call'd from its Founder Pierre Fortes,) upon which occasion it was afterwards commonly fidd, * The Clave of the League. Afterwards they assembled in the Coveant of the Dominicans or Jacobins, and at last, for fear of being suspected or discovered, they met not at any certain place, but some times at one private house, and some times in another.

At this time was Procéss of the * Life of France one Harly, who being old (and to not very active) did usually act by his Deputy or Lieutenant, (as they call it) which was now one Nicole Poulain, born at St. Deus, him the Leaguers have a desire to draw into their Cabal, because they could make special use of his Authority; nor did they doubt much of his compliance, being greatly in debt, and so the hope of Gain and Reward would prove strong motives.

Accordingly Jean le Cloè Sennor de Bussy and Georges Miechel, two active men of the close Committee, and zealous Guizards, set out the aforesaid Poulain with many persuasive Arguments to join himself to their designs, to which at first he contents, took an Oath of Sacrilege, and they all swear to one another, another Oath. That if any one of them were found on or impris'd for this their Cause, that then every one of the rest should venture life and estate for his delivery. But Poulain continued not long firm to them, for whether he was troubled at their wicked designs, or to ingratiate himself with his Majesty, thereby to better his Fortunes, he discovery all privately to the King,
King, though kept on his usual meetings with the League; and when with them, seen as well as the rest: what he knew of them, he afterwards drew up into a little Narrative, out of which we shall take what we think most material.

The better to increase their Number, and strengthen their Cause, they had chosen out several cunning Fellows, one out of each Trade, Company, or Profession, even amongst the several Courts of Judicature, Law, or Justice, who were to inveigle themselves amongst their respective Trades and Faculties, noise up the Honour of Guise, the Danger of Religion, the Growth of Herefie, the Faults of the King, the Tyranny of his Favourites, and the Necessity of the League to defend Themselves, Country and Religion: And, for their better security, they consult how to provide themselves with Arms. The King suspecting some mischief, had, by express Order, forbidden all Gun-shops, Cutlers, and such like Artificers, to sell any sort of Arms, but to those who were well known and allowed to buy them. Upon this account they pitch upon Poulain, as the one only man in this case to serve them, who, by virtue of his place and office, might buy up store of Arms without suspicion, and besides might pretend several reasons, if any jealousy grew of him. And accordingly he had to bolster himself, that in a short time he had bought up a multitude of Arms, and, according to directions, might buy up more of Arms without suspicion, and besides might pretend several reasons, if any jealousy grew of him. And accordingly he had to bolster himself, that in a short time he had bought up a multitude of Arms, and, according to directions, had in the night disposed of them in l'Hôtel de Guise, and several other places of the City.

And now they think it best to bring over to their Association, the Grandees and Zealots of other Cities and places, to which purpose they dispatch Amelot, to found the Inclinations of the Romanists in the Beaufle, as Touraine, Anjou, and other Provinces; who, according to his Instructions, polled up and down, to the gaining of many Proflytes.

But thus encouraged by their Number, they are willing to dally no more, but to proceed to Action. And so a Jabot being held one day in the Jefferson College near St. Paul, the forfeit of Boulogne (a Port-Town in Picardy) was proposed, which might be advantageous to the Spaniards; either for their Fleet in their attempt upon England, (now contriving) or to land Forces to assist the League, which the Duke of Parma might easily do from Flanders. And this was concluded on, and the Plot laid down how to bring it to pass: But Poulain discovers all to the King, by which means the Town was saved.

The better to increase their Number, and strengthen their Cause, they had chosen out several cunning Fellows, one out of each Trade, Company, or Profession, even amongst the several Courts of Judicature, Law, or Justice, who were to inveigle themselves amongst their respective Trades and Faculties, noise up the Honour of Guise, the Danger of Religion, the Growth of Herefie, the Faults of the King, the Tyranny of his Favourites, and the Necessity of the League to defend Themselves, Country and Religion: And, for their better security, they consult how to provide themselves with Arms. The King suspecting some mischief, had, by express Order, forbidden all Gun-shops, Cutlers, and such like Artificers, to sell any sort of Arms, but to those who were well known and allowed to buy them. Upon this account they pitch upon Poulain, as the one only man in this case to serve them, who, by virtue of his place and office, might buy up store of Arms without suspicion, and besides might pretend several reasons, if any jealousy grew of him. And accordingly he had to bolster himself, that in a short time he had bought up a multitude of Arms, and, according to directions, had in the night disposed of them in l'Hôtel de Guise, and several other places of the City.

And now they think it best to bring over to their Association, the Grandees and Zealots of other Cities and places, to which purpose they dispatch Amelot, to sound the Inclinations of the Romanists in the Beaufle, as Touraine, Anjou, and other Provinces; who, according to his Instructions, polled up and down, to the gaining of many Proflytes.

But thus encouraged by their Number, they are willing to dally no more, but to proceed to Action. And so a Jabot being held one day in the Jefferson College near St. Paul, the forfeit of Boulogne (a Port-Town in Picardy) was proposed, which might be advantageous to the Spaniards; either for their Fleet in their attempt upon England, (now contriving) or to land Forces to assist the League, which the Duke of Parma might easily do from Flanders. And this was concluded on, and the Plot laid down how to bring it to pass: But Poulain discovers all to the King, by which means the Town was saved.

The People seeing nothing done against the King, murmur that the Heads of the League are not more forward for Action; some voting for surprising the King, and Killing him, whilst others thought it would do as well, only to put him into a Monastery, which is the same to Deprive him. Another time the King returning from Bays de Vincennes, with no other Company but two Horsemen and four Lacquies, they had some Plots to seize on him then in St. Antoine's Street, (being far from the Louvre and to his Guards) in a hurry to kill his Coachman, and those with him, and then others to cry out, O Sir! these are the Huguenots who would seize on you. Which words they supposed would frighten him, that he would quit his Coach, and then they would take him and carry him whither they pleased, as to St. Antoine's Church, in whose Tower they would secure him, till they were more strengthened, by raising up the People their Associates. But this, upon better advice, was held too dangerous for them, and so neglected: yet Poulain informed the King of it, who resolved, for the future, to go better Guarded; and would willingly have punished their Conspirators, but he perceived his Credit too much lost in Paris, and so his Forces far inferior to the Leaguers there; which made him the more willing to have a Peace with Navarre, whereby to be strengthened by his assistance: but this neither durst he do, for fear of the Clamors and Threats of the Leaguers, unless Navarre would change his Religion.

In the mean time some of the Covenanters began to Grumble, that the Duke of Guise did not in person come out of the Country to head them, according to his promise. However his Brother, the Duke of Mayenne, being returned to Paris from his Wars in Guiene, some of the chief of the private Junta waited upon him at ten at night, told him their designs, and desired his assistance, which he promised them.
And now, after some Conferences, thus they conclude of their grand design, that they would seize upon the (a) Captain of the Ordinary Watch, (one of the great Authority) whom, by fair promises, and fear of death, they would force to open the City. The Duke of the Tower of London, by his Countenance, should be open'd unto them by two Founders of Cannon who were of their Conspiration. That the (c) Grand-Chefican, and the (d) Petie-Chefican should be open'd to them, under presence of bringing in certain Priests; and by some such other means, would they seize upon the other places of the City, kill the chief President, the Chancellor, the Attorney General, with others of Note who were not of the Party; and with Barrels, Dirt, Chains, and such like, to barricado the Streets, that no Forces could come in to annoy them. As for the King's Palace, the Louvre, they would with ease beleaguer and gain it; which done, to cut in pieces the King's Favourites and Councillors, put the King himself in a Mandery, till a future Government was resolved on: and in this Enterprise they should cry out to encourage the Romanists, and then to lend to all other good Towns in the Kingdom, to take their part and second them: And the better to root out all the Huguenots, the Duke of Mayenne and the Spanish Forces should destroy the King of Navarre and his Associates in Guienne.

Poulain informed the King of all, who presently provides for his own safety, secures the places of greater Trust, and draws some Soldiers near the City, which did not a little perplex the Covenanters to see their secrets discovered; and Mayenne also was in some amazement; but to put a better Gloze on the buttsets he feign'd himself sick, and went not to the Louvre for some weeks; at last, resolving to quit the City, he goeth to take his leave of the King, who willingly gave him liberty to depart, but with this Compliment, — * How now Cousin, will you forsake the Covenanters? — The Duke only replying, That he knew not what his Majesty meant, and so departed.

The King is glad at Mayenne's departure, by which means the Farsians wanted an Head amongst them: yet the Duke left behind him several expert Captains and Officers to assist the Covenanters if need be, who were now grown too zealous and confident, as to intend the seizing of the King's Person at St. Germain's Fair, being to dine at the Abby, but Poulain discovering this he went not, and so that failed. The Duke of Guise informed of these Enterprises was very angry with them, as being too slyly and boldly to act so high without his knowledge or allowance; nor was he pleased, that they had discovered themselves and Plois to his Brother Mayenne, and so lends the Sieur de Mayenne to hide them. They confess their Grief for thus offending the Duke, excuse themselves, desire his pardon, and give Mayenne a Gold Chain to stand so much their Friend, as to pacifie the Duke.

Whilestheat things were acting in Paris, their Intrusions were not idle in other places, especially at Rouen, where the Abbe d'Orbais, Agent for Cardinal de Guise, and some others, were great fiddlers for the League, countenanced there by Cardinal Pellevois; the actions of which Cardinal (being a Subject of France) did so vex King Henry III. that we are told, that he ordered his Revenues to be seize'd on, and distributed to the Poor.

The King being gone from Paris with an Army to oppose the Germans then marching into France to assist the Huguenots, the Covenanters had some thoughts of falling on the City in his absence, according to Guise's Instructions, who fancied that he might secure the King's Person in the Country. To this purpose they sent Lescar to Guise for further information, who, upon maturer advice, would not allow of the Plot, seeing the King then to have such a Force about the City, and a good Army under his command. However they allure the Duke of their strength and willingness to attempt any thing that he shall command.

And the better to incite the Rabble to Rebellion, the Pulpit (the worst Instrument in seditions design) is made use of, several turbulent Priests or Ministers being set on work to bafely the King and his Actions; one of the chief of these Firebrands was Jean Boucher, Preacher of St. Benoist, a zealous wall-e'd Fellow, of whose wicked Doctrines we have told you formerly out of his Book, De jure abdicatione. The King sent for him, and publicly told him of his Lyes and Slanders; as how he had told the People in the Pulpit, that the King caused one Burlart of Orleans to be put into a Sack, and thrown into the River, although the said Burlart was yet alive, and daily kept company with the said Boucher; by which the King told him, that he had committed two grand faults, first so basely to belye his lawful Sovereign, and then afier...
ter telling such a Lie in the Pulpit, to go forthwith to the Altar and Sacrament, without acknowledging his foresaid Faults, although all confess, that every one ought to confess his Faults before he receive the Eucharist: yet the King told him, that at this time he would forgive all, though he might revenge himself as Pope Sixtus V. did, who sent several Fraternity to the Gallies, for traducing him in their Sermons.

Another call'd Prevoft, being Preacher of St. Severus, amongst his many other seditious Prattlements, had from the Pulpit told his Parishioners, that--The King was a Tyrant, and an Enemy to the Church and People:--Upon which the King ( as became him ) sent for him, which so nettled the Covenanters, that they forthwith spread abroad, that the King was resolved to punish and imprison all the good and godly Preachers: A thing very offensive to all manner of Zealots, of what pretended Opinion soever; Rebellious Experience making it a certain Rule, that none clamor up Preaching more, than those who pretend to know Religion better than their Teachers; the more ignorant the People be, the more apt they are to think they comprehend the deepest mysteries; and though they be bid to obey for Conscience-sake, yet ( for all their crying up of the Bible ) they make a contrary fundamental Rule, viz. Rebel for Conscience-sake:--yet let these Toleration, comprehensive, or in firm, Rebellious Villains, (for their seditions hitherto in History hath not separated them ) be worse than can be imagined, they shall never winter some rascally upstart Nobles, who raised themselves by fighting the King, and cheating the Church, to be their Treasonable and Sacrilegious Patrons, especially where their twangling Dames have more zeal than honesty, and from such Vagabonds in Religion, good Lord, deliver all Kings, Kingdoms and Churches! But when Kings are Subjects, People will be Kings, but a brave and daring Prince durst never yet be opposed, to the ruin of the Undertakers, but such can never be, whose Favourites are more for Pleasure than true Honesty, and a National Interest, as it happened now in France.

Prevoft inform'd that he was sent for, was feur'd in an house of one of his Neighbours, call'd Hatte, a Notary; and for his farther protection, Jean le Clerc, Sieur ( or Landlord ) de Bujby, one of the chief of the Covenanting Sixteen, with several other armed men, put themselves into the foresaid house, oppos'd and fought against those whom the King sent to enquire for the same Delinquents, and made such an Hubbub and Riot, that the King's Messengers, though headed by Sieur the Lieutenant-Civil, or one of the Judges, were forced to withdraw themselves, and thirst for their own security.

These, and such like seditions Actions, so encouraged the Leaguers, that the Town founded nothing now but the midsteds of the King, and the Glories of Guise, that if it had not been for him, the Ark would have fallen into the hands of the Philistines, and Herefie would have triumphed over the true Religion. Nay, the Sorbonifis were so bold as to make ( as we are told ) a secret Decree, That Princes might be depos'd from their Government, if they did not what became them, as the charge taken away from a negligent Guardian.

And towards the latter end of this year, 'tis said, that the King was inform'd that the Duke of Guise had sollicted to be depos'd from the Crown upon your head. Another tells us, that one Villars was sent to Rome, to desire the Pope's assistance, and that a Letter was found about him, said to be writ by the Dutchets of Lorrain, Mother to the Duke, containing thus much:

I am very glad to understand the state of your Affairs, and I advise you to go for Ant. Colyward, for never a fairer Occasion was offered you, to put the Scepter in your hand, and the Crown upon your head.

The two last years we could not expect much matter from the Leaguers, ( though we fee their designs bad enough ) seeing most of the Soldiery in France were employed against Navarre and his Hugonots, many of the Covenanting Nobles being engag'd in those Wars, which diverted them from their attempts upon the King; but we shall Davia 3.

1587.

The Duke of Guise ( the better to make all things sure ) hath a meeting of the Chieftains of the Houfe of Lorrain at Nancy, ( a strong Town in that Dukedom ) 21, where it is talk'd high of depoing the King, of putting him into a Monastery, of Sponsors, destroying
destroying the House of Bourbon, to dispose of all things themselves, and such like eas.

cravagancies. But at last it was concluded, that the Duke of Lorrain should keep the Forces of the League in action, and that Guise and others should unite with Cardinal Bourbon, to present a Petition to the King, much for their own advantage, which if granted, their business might easily be done without clamor, or any great opposition; if denied, they had force sufficient to obtain it: Accordingly the Paper is presented to the King, in which (after many fair words) they demand,

That the King should really and briskly join himself with them, and not out the Huguenots.

That he would put such persons as they should name from his Court, Council, and their Offices or Employment.

That he would make the Council of Trent be received in his Dominions.

That he would grant some strong places unto the Covenanting Princes, where they might keep Garisons, and make Fortifications at the charge of the Crown.

That he would maintain an Army near Lorrain, under the Command of one of the Leaguing Princes.

That he would secure all the Estates of the Huguenots to be sold, to satisfy the Expenditures of the late Wars, and to assist the Covenanters in their future designs.

That he would settle the Inquisition in the chief Cities of his Kingdom, and such like.

The King received the Propositions with a seemingly contented countenance, but deferred his Answer; nor did the Duke of Guise care much whether he satisfied their demands or no, the design being only to render His Majesty odious to the People, as an Enemy to them and Religion, and a Friend to the Heretics. And the fair and发觉ing carriage of Guise, for the Ease of the People, Good of Religion, and Scorn of the King's pimping, flattering, upright Favourites, (who raise themselves by cheating the King, and the oppression of the Poor,) had, in procuring favor and esteem, for the advantage of the King's carriage and actions, whose only care was Luxury and Idleness, Dancing, fooling with little Dogs, prating with Birds, and such like childifh Gayeties.

All which were sufficiently known to the Guifards, upon which they daily spread abroad (as is usual upon such neglects and occasions) their Pamphlets, Libels, and Lampoons; whilst the Zeal and Honour of Guise is celebrated in every street and corner, filling him— The new David, the second Moses, the Deliverer of the Catholic Peoples, the Prop and Pillar of the Holy Church, the new Gideon, the People, the Prop and Pillar of the Holy Church, and such like.

In the mean time the secret Council of the Covenanters in Paris was not idle, and having (as formerly said) for the better carrying on their Plots, (the City being divided into * XVI. Wards or Quarters,) appointed a truly Covenant to superintend every Ward, and the Leaguer in that Division, from which number the Chief and Council of the Guifards in Paris, was commonly call'd, The Sixteen, (Les Seize,*) But Guise now perceiving the business daily to ripen for action, thought this Division not close enough, therefore sends back La Chapelle (one of their bulifh Counsellors) to tell them his desire, who forthwith pulls out of his Pocket a Map of Paris, purposely divided into V Quarters, every one of which had now by the Duke a Colonel appointed over it, (their Names were Count de Briffac, the Sieurs de Boo-Dauphin, de Clamois, d'Ethievales, and Colonel St. Paul) and under every Colonel were several Captains, and fo to every one was given a Note what to do, where any might have Arms that wanted. Besides, he had ordered the Duke of Aumale and other his Associates, to be in readiness with their Forces at appointment.

And to the no small joy and encouragement of the Guifards, now dyed Henry de Bourbon Prince of Condé: poffed he was, as is confed by all; and with him might that Branch have ended, but that his Princes (imprison'd upon suspicion as guilty of her Husband's death) a little after was brought to Bed of a young Prince, and was called Henry. The King of Navarre's life had formerly several times been attempted, of which d'Antigny will afford you a couple of old Stories. And in this year, M. A大师, de Calliere will tell you of another design against his person: and we need not question but

* Les Seize Quateurs, every one of which is usually governed by a Quarterman or Alderman.

* Tom. 2. p. 5.
but that at his death, be it any way, would have been very acceptable to Guise and his Party, who about this time did spread abroad that he was really dead, whether to encourage their Associates, to dismay the Huguenots, or that they knew of some attempts against his life, and hoped they would accordingly take effect; let others do Matig.

In the mean time the Parsi carry on their Plots, and all things being now in a pretty readines, they resolve to take opportunity of the time of Lent, it being the property of their Forces, which they find to be about thirty thousand, to proceed, make a secret Muster of their Forces, which they had to be about 30,000 men, and perceive King their desigins discover'd, (but by whom they could not tell) thought it not fit to wait time, or give the King opportunity to feize upon any of them, or prevent their contrivances; whereas they sent to Guise to come without fail, who promiseth, and in the mean time sendeth many Officers to lurk secretly in the City against his coming.

The King inform'd of this, adviseth for his own safety; but the Factions at Court did somewhat weaken the determinations, yet he gets some Companies to strengthen himself in the Louvre, procure what Friends he can secretly to join with him; yet, after all, he perceived himself not able to cope with his Enemies, though they were somewhat cool'd at his Preparations.

About this time his Majesty being at Bois de Vincennes, accompanied not with above 5 May. fix or seven, the Sisten design'd to intrap him in his return, then to Alarm the City, by giving out that the Huguenots had surpriz'd him, and intended his death, thinking by this trick to rouse up their Confederates: But Poulain discovering this, the King sent for his Guards, and to this also fail'd. In this designed Treachery, Catharine Dutches of Montenfer, and Sifter to Guise, was an active Instrument.

The King being also inform'd by the fame Poulain, that the Duke of Guise was now return'd to come to Paris, and the Covenanters ready to receive him, sendeth several Messengers to him with express command not to approach, to which he giveth cunning and doubtful answers, with an intent to disobey, and accordingly with all possible haste, attended with but a very few of his Gentlemen and Servants, (not keeping the High-Road, but through by and private passages, that he might not meet any other of the King's Prohibitions, and so seem publickly to disobey his Majesty) enters the City, the People running mad with joy out of their houses and shops to follow him, among which he had presently above 30,000 Follwers, crying out, Long live Guise, the Saint of the Church. All shewed their greatest affection to him, some thanking him, others bowing to him, some kising the him of his garment, others that could not get near by their hands and gestures, shewed their zeal and joy; some ador'd him as a Saint, touch'd him with their Beads, kissing (as they thought) the then faded hallowed stuff, or touching their eyes and foreheads with them; the Women throwing leaves and flowers from their windows, Madame Fiscr crying out, O good Prince, seeing you are come we are safe; others adding, Shall we not die for joy, when we have seen the King? To such an height of madness and wickedness will a giddy zeal for Religion transport the indiscrrdt Rabbite.

Guise, on the other side, with a popular face, and smiling countenance, shewed himself affable and courteous to all by words, salutations, or kind looks; and thus passing along with his Hat in his hand, omitted nothing that might gain their Affections and Applause, and in this Complemental Triumph he rode directly to St. Etienne, alighted at the Tables Repenties, where the Queenmother then lay, with whom having some discourse, the in the mean time informed the King of his coming, by her Gentleman-Usher Luigi Davula, (a Cyprian by birth, and elder Brother to Henrico Caterino Davula, that excellent Author of the History of the Civil Wars of France) which so perplex'd his Majesty, that he was fain to rest himself upon his Arms, hanging his head down almoft to the Table.

Guise having some discourse with the Queenmother, (who was not a little frighted at his coming) waited upon her on foot to the Louvre, she being carried in her Chair at Sedan: being come before the King, he endeavors to excite and vindicate...
A Council of Sixteen appointed at Paris, Lib. VIII.

1588. himself, and to returneth to his own house in St. Antoine’s street. And here not only Pope * Sixter V. but several others condemned the King, that he had not Guise forthwith, with ill’d, whilst he was in his power in the Louvre, and some of his Counsellors advised him then to do it, whilst others thought there was no policy or safety in that, seeing the People so furiously resolved for him. Yet probably the King being then in an high passion, might have order’d his dispatch, but that Guise by whisperings, and other deceiver, perceiv’d their resolutions not fixed, so very cunningly taking hold of their uncertainties, pretending a weariness by reason of his Travels, took his leave and went to his house, attended with the former multitude of his Admirers. And now the Plot begins to work. Guise that night gets above 400 Gentlemen and Commanders to his house, fends for the Council of Sixteen, and the * Echevins, and the Townsherriff, Paris both Word, all the Covenanters to be ready upon notice, and had his own house well filled with Pills, under his Cockes, (for upon his former jealousy he would not venture himself to unprovided as he was before,) went to the Louvre, waited upon the Queen his Cousin, then the King, and to return’d, and held a deep consultation with Pierre Depuy, Arch Bishop of Lyons, his chief Confident and Counsellor. After dinner he went to the Queenmother’s house, whither the King came; and after several discourses concerning the faults of the Government and the People, each endeavouring to vindicate himself and Favourites, they departed. The next day the King order’d all strangers to depart the City, thinking by this means to lessen and divide the Forces of the Guisards, but this could not be perform’d; nor order’d: And Guise, to render his Majesty more odious, gave out, that the King intended to put to death LX of the chief Covenanters, (a counterfeit List of whom he framed and sent abroad by his Creatures, in which were named the Echevins, the chief of the Sixteen and Covenanters,) and then all their Curates and Preachers; and to make this more terrible, it was confidently reported, how that the * Hofel de Vila was full of Gibbets to hang the said People on. All which so incens’d the Rabble, that they were thinking to rife up that very Night, their Commanders being fettle in every Quarter. And that which most confirm’d these Opinions to the People, was the approach of the King’s Forces; for his Majesty perceiving the high Attempts of the Leaguers, determined to put it to the proof, to secure himself, and daunt or quell his Enemies; to which purpose he had sent for the several Regiments of the Sniffes and French who quarter’d near Paris, who accordingly were led into the City on Thursday morning by Marechal Byron, and agreeable to the King’s Orders, had taken up their Stations or Posts in several places of the City, especially near the Court, which some think was not done to the best advantage, seeing they kept too great a diligence from the Town’s House, whereby with the greater ease all his Associates and Rabble might come to him, and unite without any opposition. However, at the noise of these Royal Forces, the People flut up their Shops, fly to their Arms, and, according to their former Instructs, what with Tubs, Barrels, and such like materials, flop, * barricades, and chain up the Streets, Lanes and Passages, and that with such cunning and quickness, that the King’s Forces being, as aforesaid, divided, could not come to an affalt one another: whereupon, after a little refistance, and a few slain, they yielded themselves. And thus this vast City became subject to Guise, who rode through the streets, exhorting the People to stand upon their Guard, since God had been so merciful to them as to secure their Lives, Families, Liberties, and the Honour of the Holy Church, defiring them to depend upon him, and all would be well. On the other hand, the King and Court found themselves in a sad condition; seeing no help, after many Consultations, the Queenmother is sent to treat with the Duke, and being, with a great deal of difficulty (by reason of the stoppages and barricades,) brought to him, upon discourse the finder him haughty and exorbitant in his demands, more like a Conqueror than a Subject, not departing a jot from such a theft:

That he should be Lieutenant-General in all Provinces and Places in the Kingdom.

That

© Biblioteca Nacional de España
That the States should be call'd at Paris, who, with the King, should conform to him, that Power.

That the King of Navarre, with the other Princes of Bourbon his Adherents, should be declared to have forfeited their Right and Title to the Crown.

That a Form of Government should be made, which the King should not have power to alter.

That such of the King's Favourites should be banish'd the Court, and turn'd out of all Offices and Places.

That War should be made against the Huguenots, and the absolute Command of it committed unto him.

That the King should have no extraordinary Guards about his Person, and so dismiss his Guard 45 Gentlemen.

That the Duke of Aumale, Eliecourt, and Nemours, should have the Government of Picardy, Normandy, and Lyons, and that the League should have six other Teams as they should name.

That the Duke of Mayence should be Admiral, and his Creature de la Chaffre be Marechal instead of Byron.

That Beffac (an active Leaguer) should be Governor of Paris.

And at last concluded,

That he was resolved either to lose his Life, or secure Religion, and the Estate of his Family.

The Queen mother returneth, and the King finding no means by play to be there, to 13 May. escape his shares of the Enemies, (who were now forming a Siege against him) resolved to withdraw himself, so fleeing through the * Tuileries, (the Gardens by the Louvre) he took Horfe with a dozen Gentlemen, posted to Trapes, and the next day to Chartres, where he was receiv'd with great demonstrations of joy. 'Tis said that the People were so bewitch'd with his solemn League and Covenant, that seeing him thus file for his safety, they * flot at him croft the River, calling him all the contumacious names that Malice could invent. And that the King was so troubled at these Villanies and Indignities, that having got a little from Paris, he turn'd him about, uttering some threats and menaces against that ingratitude City.

The Courriers hafted after the King with what speed they could make, most trudging about, for in this burly-burly happy was he that could procure an Horse though never so bad, many Persons of Quality being content to make use of their own legs to preserve themselves; and amongst those who fled to the King was Nicolas Poultain, not daring to stay in Paris, suspecting himself discover'd: And well was it for him that he escape'd, for the Leaguers were so mad against him for his Loyalty, that they imprison'd his Wife, threatened his Children, rifled his Houfe; and as for himself, he got to Chartres and the King without ever a peny of money; nor do I hear of any Reward (excepting promises) that he received for his faithful service, in fo often having the King's life, it being the custom for fuch good-natur'd or negligent Princes, not to understand worth and virtue, and to be Mifers in rewarding of fuch, but Prodigals in heaping Riches and Honours upon their phantastical and flattering Minions or Favourites; and it may be Poultain was too grave and serious for fuch a wanton and frolickom Court as Henry III. was.

And here the skill or policy of Guise hath been much call'd in question, for not speedily following his blow, having all the advantages that possibly could be expected; his great neglect being his letting the King escape, the fizing of whole persons might have compleated his Triumphs, and (by his Enemies wanting an Head) might have brought France to submit to his pleasure; all which might with cafe have been accomplish'd, had he but forthwith begirt the Louvre, by which he might have taken the King: but this neglect he remember'd too late, and afterwards repented of it grand an overtake.

Though here he had faid, yet he resolveth to secure himself; to which purpose having gain'd all the frong places in Paris, put out and imprison'd the * Prevôt des Marchands, and others whom he suspected to favor the King, and feted his own Creatures in their places; he purriffeth all the Neighbouring places, and pretettly Orleans, of London.

Burges, Amiens, Abbeville, Monsoreau, Rouen, Rheims, Chaulnes, and above twenty other confiderable places submitted to him, the mad People everywhere crying out,—

Q. Q. Q. 2

Long.
A Council of Sixteen appointed at Paris, Lib. VIII.

Long live Guise! Long live the Protector of the Faith!— And his Sister the Dutchess Dowager of Montpensier was so zealous against the King and Peace, that she would brag how the King should be slain for a Monk, and scowl the Scifars which should do the feat.

And for a good encouragement the Spanish sendeth 60000 Crowns, supposing that the League would make rare work for him. And thus Guise commanding all, the King can find no safety for himself but by Peace, though upon never so bad Conditions; and that which was no small argument for his compliance, was the approach of the Spanish Armado (by them call'd the Invincible) and the vast preparations of the Duke of Parma in Flanders, which though in the main design'd against England, yet he understood not what (if Conquerors, as most suppos'd they would) they might act against him and France, knowing full well the Catholic King to have all along assisted the Covenanters.

In short: The King thus forc'd to bind himself, left the Mischief and Rebellion should run too far, he submits to Guise, granting him and his Faction all the Proposals they desir'd, and by a Decree, (call'd the Edict of Union or July) a Peace is hurried up between them. The Edict itself being somewhat long, take here the Heads of it.

HENRY by the Grace of God King of France and Poland, &c. We ordain and decree these following Articles, as an unalterable and fundamental Law in our Kingdom.

We swear and renew the Oath made by us at our Coronation, to live and dye in the Roman Religion.

We ordain, and would have all our Subjects to swear as we do, and to join themselves with us in the extermination of Heretics.

We swear that we shall never favor or advance them, and command all our Subjects to swear never to admit of an Heretical King, or one that favorer Ites to Reign over them.

We promise never to promote or employ any but of the Roman Religion, and expressly forbid any to be received into any Place or Employment, but who have proved themselves of the said Religion.

We swear and promise to protect and ufe our Subjects, who join with us in these our undertakings, as becometh a good King.

We would have our said united Subjects to swear to assist one another against the Heretics.

And that our said Subjects swear to live and dye in their Allegiance to us.

And that they swear to depart from all Practices and Leagues contrary to the said Union, our Person and Authority.

We declare all to be Rebels who will not sign this said Union, and all Towns who will not admit it shall be deprived of all their Privileges and Franchises.

And to make the Peace more sure and durable, all former Leagues, Plots, Actions, especially those of the 12th and 13th days of May last at Paris, done by the Guisards and their Party, are pardoned and forget, as if they had never been done.

At ROUEN, 15 July, 1588.

By the King in his Council, Published in the Parliament at Paris, Published by sound of Trumpet by the Cryer,

Thus we see how careful some were to have this Agreement ratified, published, and confirmed. But this was not all; for besides this, two Armies must be rais'd and paid against the Huguenots, one commanded by the King, the other by the Duke of Mayenne: The Leaguing Lords are to retain for six years the Cities and Fortresses granted them.
them 1588, and that Orleans, Dauphin, Bourges, and Montmorency, should be added to them: The Duke of Guise to command all the Forces in the Kingdom: That in October next, the States General should be held at Blois; and several such like advantages were granted to the Leaguers. Upon which Guise waits upon the King, and none feem to kind as those two, but it was from the teeth outward; of which we are told one story, how the King at dinner asked the Duke to whom they should drink; To whom you please, quoted Guise. Then said the King, Let us drink to our good Friends, the Huguenots. 'Tis well said, Sir, replied the Duke. Tea, (added the King) and to all our good Barricadores at Paris. To which Guise yielded a counteract simile, not well pleased that the King should compare the Barricadores with the Huguenots.

And now behold the greatest wonder that ever yet hapned in France. The whimsical Monjeuére converted to a grave Don, all the Court clad after the Spanish Garb, long Tuck with a cross-bar'd Hilt, great Truncheon Breeches, tufted Garters, fett and chine, and Intereft, the Royalists were thus forced to submit and truckle. Such an estime and love had the Frenchman, for his affiling Espagnole, Castilian Doublet, a great high-set Ruff, flaring Mustachoes, with Beard and Hat after the Castilian mode; all they speak is Spanish, and that Rudomontades too: infosUCH that one pagnole, le garde Croce à l'Efpagnole, to whose Grandeur, les Barbes homines, le pape prie, le fieur point truckle.

Thus hav­ing all Sway and Glory, the better to advance his Reputation, Pope Sixtus V. fende them long Congratulatory Letters, giving many thanks for his Zeal and Actions, comparing him to the old Maccabees, bidding him go on as he had begun, and telling him, That he would fend a Legat into France to affift at the approaching States: which Letters were fpread abroad by the Leaguers in great triumph, to the no small discord and regret of the King, who in these Papal Commendations and Blessings had no SHARE, nor taken notice of; and fuch Pontifical Neglects, used to be the Forerunner of Laying aside, or Cutting off. Nor would it be thought a CYPHER, while the Duke might make himself King when he pleas'd.

To the Head of the States General meet at Blois, the major part being Leaguers, by which Guise was fo strengthened, that 'tis thought that he at least aim'd at the fame Authority that the ancient Major-domos had in France, whereby the King would be but a mere Cypher, while the Duke might make himself King when he pleas'd. So to gratifie himself with the People, and remove all obftacles, he propos'd that Taxes and Impofitions might be lesened, which was thought irrational, seeing at the fame time he will have the War vigorously carried on against the Huguenots, yet he gain'd his defires.

Then he moveth that the Council of Trent might be received, but this is denied by the same Authority that the ancient Major-domos had in France, whereby the King would be but a mere Cypher, while the Duke might make himself King when he pleas'd. All the Whil'ft thefe Propofals were vexing the King, News is brought, that Charles Emanuel Duke of Savoy had feiz'd on the little Marquefiate of Saluzzo, (towards the head of Po in Italy) who had alfo pretended a Right to it, and fo took advantage at the King's Expulfion out of Paris, and their French Troubles; though at this time he pretended a necessity, that otherwife the Huguenots from Dauphine would have taken it, and others fuppofe that he wanted not afurance from the Leaguers.

How.

Cap. 4. to all for the League, &c. 1588.
However it was, the King's jealousy and anger did daily increase; and 'tis said that here Guise expressly refused (though commanded) to swear Allegiance to the King, saying, He would not; and if he offended, they might punish him. But this is not to be taken as a farther design plotted by him and his Complices, which they say was to take away the King's life, of which, 'tis said the King had private Information. In short, the King considering what Favors the House of Guise had received from the French Crown, yet how many rebellions he had raised against him, what combinations he had made against him and the Crown with the very Enemy to both, viz. the Spanish; that for all his outward pretensions for Religion, yet he had made secret overtures to join with Navarre; how he had beaten and driven him from his Royal City and Palace, killing his Guards who endeavoured his defence; and, on his retreats and treacheries: He called to mind his many plots, how to get the true Heirs of the Crown made incapable of Inheritance, had taken all authority and command from him, aspired to be greater yet, &c. And thus persuaded that Guise's design was to dethrone him, he resolved to save himself, and ease the Kingdom of this troublesome Subject. 

The King's Counsellors confess necessity, now or never, required it; but to seize on him, try him for treason, condemn and execute him was dangerous, if not impossible, by reason of his many favourites, and the power of his faction; and so the safest way was to kill him now at Blois, a place far enough from Paris, the head and nest of the Covenanters; and according to his order he was slain at the court or castle, being gone thither to sit in Privy Council. There was also taken Louis de Lorrain, the Cardinal of Guise, brother to the Duke, and a zealous and furious Covenanter, who, by the King's order, was slain the next day, though, being a clergyman, many had refused to imbibe their hands in his blood.

Their flesh was presently consumed in quick-lime, their bones burnt, and ashes thrown into the river, or secretly interred, thereby removing all tragical and woful objects, and preventing any part of them to be found and look'd upon as holy relics of martyrs, which was supposed many of the Leaguers would not think fit to do and reverence. Such a love had these Lorrainers gain'd, of whom some said, if they were so zealous for the Roman religion, why did they not fight against the Jews, who are so numerous in Italy itself? If they were such favourites with the Spaniards, why did they not see the Moors expelled thence? If they thought themselves Kings of Jerusalem, why did they not thrust out the Turks? If they were princes of the Empire, why did they not war against the Lutherans? If they loved the honour of France, why did they oppose the regaining of Saluzzo? And must they needs come to disturb France, wherein they were look'd upon as strangers?
The Sorbonne Decree, that they are Absolved from their Allegiance, and so may fight and act against the King with all their might. Their Letter to the Pope. They order that the King's Name shall not be used in any of their Missals or Collects whatsoever. Lyon joins its Interest with Paris. The Duke of Mayenne made Head of the Leaguers.

A Little after the death of the two Guises, departed out of this world Catherine de Medicis (the Queenmother) at Blois, a Lady of a politic deep reach and understanding, fit to manage and carry on any business; but withal being an Italian, very deceitful and cruel, not regarding what means the used, or what blood the shed, to do but obtain her designs. She was buried at Blois, though the intended her body to be carried to St. Denis, and there laid by her Husband Henry II., for which purpose she had built a neat round little Chapel in the Church-yard; but the Parisians were too zealous and powerful, some of the Guisards declaring, they would throw her body (if they could get it) into the River.

No sooner were the Guises dispatched, but King Henry III. hasted to his Mother, telling her—"I am now King of France, having put to death the King of Paris—and some think his words might have proved true, had he been more active, and followed his blow: But in stead of mounting pretently to Horie, (whereby by his presence he might have encouraged his Friends, and daunted the Covenanters, now in a maze for want of an Head,) he flaid truffling away the time at Blois, examining and troubling himself with the Acts of the States there, so that the Leaguers had time to recollect themselves, throw off their amazement, regain their spirits, and to hold up presently their hands, (as was done at the taking of the late English carful Covenant,) and had the impudence to call aloud to Journal. Achilles de Harlay, Chief President of the Parliament, and a great Royalist, to hold his hand high up that all the People might see it; which Harlay was forc'd to do, for fear of his life. And another time he told his Auditors, That he would not then preach to them the Guises, because it was common, and they knew it well enough; but he would declare to them the abominable life and actions of that perfidious Tyrant Henry de Valois, meaning the King; telling them, how he us'd to invoke the Devils, undertaking also out of his sleeve to fiew them some of the Devils which Henry us'd to adore and pray to. Another time affirming, That for his part if he were at the Altar, and the Eucharist in his hand, yet he would not scruple then and there to kill the King. Another in his Preeachment concluding his large Commendations of Guise, addressed as it were, himself to the Dutchess of Nemours (Mother to the Duke) fiting just over against him, bewitching, O holy and glorious Martyr of God, blessed is the womb that bore thee, and the breasts that gave thee suck!

The People put forth a Declaration, wherein they Swear,

To live and dye in the Roman Religion.
To defend, according to their utmost power, Paris, and all other Confederating places.
To defend and protect all their Fellow Leaguers against all other their Opposites, of what Quality or Dignity soever; and to withstand all those who were any way concerned in the late killing and imprisioning at Blois.
And they also propose two Queries to the Doctors of Sorbonne, which take, as followeth, with the Determination of that College.

Anno Domini Millefimo quingentefimo octauagesimo nono, die septima mensis janaeuarii, sanctificata Facultas Theologiae Parisiensis congregata fuit apud Collegium Sorbonne, pontificem supplicationem omnium Ordinum dictae Facultatis, & Millam de Sancto Spiritu ibidem celebratam, (postulantibus clarissimis D. D. Praefecto, Aedibus, Confuilibus, & Catholicae Civitatis alme urbis Parisiensis, tam viva voce quam publico instrumento & tabellis per eorumdem actuarium obfignatis, & publicae urbis fignificatione) deliberatam super fequentibus Articulis, qui deprehendi sunt ex libello supplicationis prædictionum Civium.

In the Year MDLXXXIX, the 7th day of January, the most holy Faculty of Theology at Paris was convened at the College of Sorbonne, public prayers of all the Orders of the said Faculty being said, and the Mass of the Holy Ghost there celebrated, to consult upon these following Articles, as they are extracted from the Petition of the Citizens, according to the desire of the Illustrious Perfons the Prevost de Marchands, the Echevins, the Confuls, and the Catholick people of the famous City of Paris, testified as well by their words, as by instrument and public Acts, signed by their Registrars, and seal'd with the common Seal of the City.

Whether the People of France may not be discharg'd and let free from the Oath of Allegiance & Obedience made to Hen. III.

Whether the said People may with a safe Conscience arm and unite themselves, collect and raise monies for the defence and preservation of the Catholick Religion in this Realm, against the wicked counsels and practices of the said King and all other his Adherents, and against the breach of Publick Faith committed by him at Blois, to the prejudice of the said Roman Religion, and Edict of Holy Union, and the natural liberty of the Assembly of the three Eftates of this Kingdom.

Super quibus Articulis audita omnium & singulorum Magnorum (qui ad septuagesimam convenuerunt) matura, accurata, & libera deliberatione, auditis multis & vvaribus rationibus, quae magna ex parte turn ex Scripturis Sacris turn Canonicis Sanctis, & decreta Pontificum in medium differtiffimis verbis prodita sint: CONCLUDIT eft a Domino Decano ejusdem Facultatis, nemine refragante, & hoc per modum Consilii ad liberandas Conscientias populi.

Upon which Articles having been had a careful, advised, and free deliberation of all the Matters of that Faculty, being then LXX in number, as also being heard many and furnish Reasons, most excellently produced and delivered, not only from Holy Scriptures, but also from Canonical Sanctions and Papal Decrees: 'tis Agreed and CONCLUDED on by Master Dean of the said Faculty, not any gainst it, and that by way of counsel or advice to deliver the Consciencs of the said people.

I. An Populus Regni Galliaeannis, populi liberi et sociei à Sacramento Fidelitatis et Obediencie Henrico III. praestit?:

Whether the People of France may not be discharge'd and set free from the Oath of Allegiance and Obedience made to Hen. III.

SECONDLY, That the said People may with a safe Conscience arm and unite themselves, collect and raise monies for the defence of the Catholic, Apostolick, and Roman Religion, against the wicked
Cap. 5. are Absolved from their Allegiance, &c.

SIXTO PAPÆ V.

BENISSIME PATER, que fuis nobis ante aliquot dies summa est, fore ut posu tur procellari, qui vis est pene jam triginta saecula sumus, confitutam in Gallia Ecclesia pacem alioquando videremus, atque de ea resunctam BE ATITUDINI extrema lamentabimus, eam vero crudeli atque immana furitis ac pestis duces Guelhi, atque ultraflissimi Cardinallis ejus fravissimae atque communis esse, tanto gravissimae, quanto durissimae est in medio ardore belli creatus sumus esse, cui ut hoc religiones nobis Religionis ac vitae effer admissum finam, ut eam amississe in hac eororiam sanctuarum patris, merito formidamus.

Quæ si tam Dei in nobis, ut in invicem Principis labores gloriosissima morte consummaret, & laeti debemus ad sanctissimam professam impleturam, vestreas capitatis pruheris in quiete, et omnes patres Dei judicata in ea re tanta injustissima, ac veniam petiamus, ut Sancitatis vestrae pruheris, omne opus vero vetusta indifferentem, ut dem tam quaciter, quod umbilicabimus, atque eum auxilium, quod decet et tarn impetramus.

Non enim ista Interfellorum ars atque exstirpatione singulatim perficere habet, non tam in Regem toties unde nego etiam, quos manum pacem (fortasse merito) ad multis illis est quod voluit. Quem si non uxor a deus Dei ac publicae nobis, et in certissima perpetua toties meritis, sed levis, si nos confessione purger, et comes induere etiam ad eum, de opprimuerat, et eum quod per eum iis suscipieris, toties interips contentiones, si minimum affectus, ut opus, et prohiberis quies seda, quos aliis improbati esse difficillima conscipies, et circius adhuc baberenim, et tanto superest Ecclesia Dei vindiceturque.

Nihil forte quod Hereticos omnino pro liberth in nulla hereditate, jamque extinxit Regio frater, atque ipso obscurum saevo Regio Navarum ad Scipionum aegrotatibus, ad Illefannis Cardinali Barbomino primus, nos a beatissima memoris Gregorii XIII. D. Des Guilem issinitur, ut videte, quia Beligio Tegadis slepant mili in Navarre, (a) 

Vetorinum, (b) Cazimiro, (c) heretici Anglicanae, ecclesiæ papalis heretici interdum, et talibus hostibus literis in mentem in decretis Catholico exstante Hereticum, et in gestis illis cogitatis favoribus (quod jam unilkite vi) liberim debeatominam.

Addio

1589.
Primum, ut juramento quo nos Henricum III. quoniam obtrinxiimus & soluti declarerum.

Deinde, ut Bellum quotcum publice Religionis ac libertatis oppriffere necessario gerendo etiam, juxta eam decorunt.

Postremo, ut nequid tam necessario operi, tam precum apud Omnium potentatem Deum, tam facultatem humanarum, defis, ad uruntque tum externi Principes, tum nostrit praecepit homines Apollonicem vestrae gratiae, atque per Jubileum Indulgentiae beneficio provocentur.

Nam prior illa duae co confidentes peius, quod cum juris nihil in Christianis eft debere, quia fie Harrisione aus autorem Heresitum manuficte praebuit, qui publicum dem tum dumrum tum humanum tam magni particula frigiterit, qui Regni & Sceptri judices tam fide violarit, qui per Affluminum Christianum Principem occiderit, qui Sacrerum, Pontificem, Cardinalen, et in Comitibus Ecclesiae Ordinis praeclaram habuit, qui Anachoristinis depositis omnes ac familia incursurit, qui parato ad perdendam omnia, & falsa conculcandum animo fiet, ida nos vido & vetus traditio deserit, praeclaram cum Gallia ipsa Reges quandam sif (qua pejorem nonnumquam habuit) longe tolerabiles adhuc nonnullius, ne ponderatur, ne tam eodem tempore, tam vero in praebiti negotio, cum repenfam Beatitudinis vestrae expeffandi tempus non effet, nec tamen quicquid dubia & finiitari confentiens ficeret certum effet, gravissimum adhibito Theologorum Sorbonis Pandurius judicio, qui iterum & terci, requam nostro, magno numero ad Septuaginta utque fecerit re convenerint, & veniam praeclaretur, componi nos in stare agere, & nos in vestrae Beatiude caput utramque posulator ac fcruber debere ab idem didicerimus: Luminosos es ad vestram Beatitudinem saepe es de re sensantium, quaeque rationum momentis impelluntur, scripturarum accipimus.

Vestrae vero (Pater Beatissime) sapientia eft, quia quam, quia quam, quia dummodo affigidit, Impositurae ans contrarium sit Beatitudinem vestrae obtineret, hunc cedere adhibere mole: ut quia quidem plus remansit, nostris confessatis, & quia ad tantum annuum collegitatis, praestipando imperiurit, id ne Christianissimo Regno, ne Ecclesia prope producit: ito iterum (quam ternum & omnium praeclaram dicamus) aut gentem & praeclare nostrae nativitate, ut cum tanta Ecclesiae periculo, ut quo hic possit jam non liceat, illeque si dignaret vestra, quod non fémel fallax est eft, vestraeque nostrae gloriari potest.

Tum nos qui loquimur, quos reliqui Gallie Catholici intemtum omnes, quia quidcanonorum, quia quid Cylorum Principum surrexis, & fupra statu pro Christi Ecclesiae fanguis, quia quid Parifienium crimin fidem de republica Christiana atque ades Apollonis feque promerit, quia quid nobilissimi Regni pium cunet, & jam harest colia jubilatur, norverfamque Ecclesiam coleam motu concussi causa &que periculosum, quia quid bonorum omnium, & temporem Patrum velationis ftes mortem cum debet, qui in apice Ecclesiæ confittas, ut confirmat frates avium omnium es, vestraem (P. B.) paternam providentiam.
Cap. 5.

are Absolved from their Offences, &c.

are Absolved from their Offences, &c.

And now the Covenanters run into all manner of Extravagancies against their Sovereign, whom they no more call or acknowledge for King, terming him only Henry de Valois, Heretick, Tyrant, and what not? Throw down his Arms and Statues, which they break to pieces, and drag along the streets. Nay, so mad were they, that to have but his Picture, or to call him King, was thought Crime enough to deserve death; * Scilicet imbecilis morte plebem, si quis imbecilis morte plebem sustinuerit, morta sustinuerit. But the Painters let themselves on work to draw him, but in the most ridiculous and shameful habits and postures their zealous phantasm could invent. And their Priests were as wicked as the worst of them, thundering from their Pulpits all manner of Falsities and Accusations against him, accusing him of Magick and Regen Witchcraft, perilling their Auditors to fight against that Beliel, to give no quarter to appellant, him nor his Friends; for the Kingdom was sick, and nothing could cure it, but a good draught of French blood. Some made little Images of him in Wax, which they let on the Altars when Mass was saying, then mumbling some old Wives Charms, prick'd the Images to the heart, thinking by that way of witchery to kill the King. Others carried lighted Tapers up and down, repeating several superstitious words, and putting out their lights, thinking to so hasten his death. Others employed their Wits to render him odious, making many wicked and malicious Anagrams of him, as

HENRI DE VALOIS:

Anagram,

Vilain Herodes: Or, Julian Herodes:

De hors le Vilain: Or, Ha, ruine de Loys!

HENRYC DE VALOIS:

Anagram, 2

O Cruelis Hyena!

HENRICUS TERTIUS DE VALLESIO:

Anagram,

O Deus! vere illae Antichristus:

* This it may be may be mistaken for anagram made formerly of the HENRICUS TERTIUS, Anagram, in to were Christus.

R r r 2 and
and such like. And for Libels and Satyrs they were innumerable, the Pref and Pen
labouring continually with infamous Defamations against their Sovereign.
And now they consult how to carry on their designs; and first they run to the Par-
liament at Paris, feizing on all whom they thought, to favor the King, clapping them
up in the Bajlille; the Rump, or those who comply'd with the People, being about
CLX in number, chose Barnabe Briffon for their President, one of great Learning, as
his Works teftifie; but whether his Zeal or Ficklenefs might engage him in this
Action I know not, or whether his Fear of the People's Fury should he refute it; and
I meet with a Proteftation laid to be his, and by him fubfcribed, declaring his Innocen-
cy, how he was forc'd to do what he did: Be it as 'twill, the Leaguers were pleas'd to
have a man of his Repute, Honesty and Learning, to feem to efpoufe their
Caufe.
To maintain this War and their Designs, which they call'd, THE HOLY UNION,
the People contributed with abundance of freedom, inforrnuch that monies which had
been hoarded up for many years, now flew plentifully abroad, and the Women or
Holy Sifters are never behind in wicked Zeal; most of the Cities and Provinces re-
volt from the King, and so the War is carried on againſt one another under divers
Titles.

The King's Party is sometimes call'd

Royalifs
Missions or Favourites
Huguenats
Hereticks
Narcriffis
Polities
Barnabif [King of Navarre, born in that Territory.
Les Makeurets or Mud Hackfers, now corruptly Helitors.
Bandis blanches, or Escarps blancos, i.e. White Forces, or White Scarfs.

The Covenanting Party is sometimes call'd

Leaguers
Covenanters
Catholicks
Confederates
Rebels
Holy Union
Lorrainers
Guiffards or Guifans
Zealots
The Godly Party.

White was the colours of the King's Party, especially the King of Navarre always
wore it, he and those for him wearing white Ribands, or white Scarfs; the colour
worn by the Leaguers was commonly Green, though some in imitation of the Spa-
niards wore Red.
Befides the former long Letter to the Pope, they sent others alfo to several Cardinals,
in which they renounced all Acknowledgments to the King, still calling him in their
Letters only, THE late King of France; and the fame Complements they afforded the
King of Navarre: And the better to gain their designs, they sent to Rome to agitate
their Affairs with the Pope thefe four active Blades:

Le Sieur de Dieu Knight, and Commander of the Order of St. John of Jeru-
alem.
Mr. Lazare Coquelei Councilor in the Parliament of Paris.
Jean de Piles Abbot of Orbais, who had formerly been at Rome in behalf of the
League, 1586, 1587.
Pierre Frifon Dean of Rheims.

To thefe they gave several private Infructions ( 30 in number ) the fim of them
being to this purpofe:

To wait upon the Pope, and tell him of their Affairs in France. To inform him of
the Maffacre at Bloys, and aggravate them by the circumfances, as the Time,
Place, Manner, and Breach of promise. To juftifie all the actions of Guife, and the
the necessity of his former taking up Arms, with the willingness of the Leaguers to come in to the King, (though they were very powerful) when he promised to fight the Heretics. How the design of the contrary Party was to ruine the Clergy. Tolasses him of the Barricades in Paris, as that the King designed to murder the good Catholic People. How the Catholicks are very hardly used, whilst the Favourers of Heretics are prefer'd; which plainly discovered the heart of the late King, (i.e. Henry) whose abominable wickedness and hypocrisy they must also discover. How he hath now joined himself with the Heretics, is no good Romanist, hath no reverence for Religion, being at Church sometimes with his Hat on. To tell him the Reasons why they chose Mayenne for their Head or Chief. That for their parts they will neither spare their Lives nor Estates in this quarrel, and so to desire his assistance to afford them his spiritual and temporal Treasures, to pronounce some Decree against this cruel Tyrant, not to entertain or hear his Embassadors and Missages. To send forth a Jubilee through all Christendom, to implore God's assistance. To grant a Crusado, that all good Catholic might help them. To Excommunicate all that oppose them. To send a Legat into their Army, that all may know that the Pope undertakes their quarrel. To desire that all Catholic Princes would enter into a League in defence of their Religion, &c.

25 May 1589.

SEN A U L T.

Nay, the Sorbonistes were so zealous, that some one or other having drawn up a short Paper, containing the Reasons of taking up Arms against the King, and it concluding,

XIII.

How one Bodille being no more than a Gentleman, yet because Childeric II. had caused him publicly to be whipped, the said Bodille took thence occasion to kill that King, for which he is commended by Historians: And therefore may not the Injury done to a better than Bodille, viz. to a brave Prince (Guile) be also revenged?

So zealous (I say) were the Doctors of Sorbonne, that having read over this Tract they approved it, affirming nothing was in it contrary to the Roman Church,

17 May 1589.

Julien de Moraune.

Nor is this all; for the People being obliged to pray for their King by the Canon of the Missele, some of the City of Beauvois (in la France, about midway between Paris and Amiens) upon this made a scruple whether they were not thereby obliged to pray for Henry de Valois, seeing they used to pray for—Our King Henry.

Whereupon it was concluded by the Sorbonne, that in any Prayer whatever, the word Henry should not be express'd; that he should not be pray'd for; and that it should be dabb'd out of all Prayers or Collects: And further, if any of their Faculty of Paris agree not to this, they shall also be held culpable and guilty of Excommunication, deprived of the Prayers and Privileges of the said Faculty.

And it was also concluded, that instead of these words—For our King—there shall be drawn up for the Catholic or Leaguing Princes, which accordingly was done.

In the mean time many places joining with the Leaguers, amongst the rest, those of Lyons drew up a long and tedious Declaration, wherein they say,

That Lyons hath formerly been one of the most Loyal Cities in France.
That Obedience may be wrong'd, by being too much or too little.
That therefore for the future they will consider all the King's Commands, whether they are for the better or worse, and accordingly obey or oppose.

That
The Sorbon Decree, that they

1589.

That Kings being appointed by God for two ends, to preserve Religion, and keep the People from oppression; but therefore they will and ought to oppose all Commands contrary to these two ends.

That being he hath violated the Edict of Union, build’d and imprison’d the good Romanists, countenanced the Heretics, favour’d Espenman and his Creatures; therefore they have entered into the Holy Union, taken up Arms, resolving to take the King from his bad Council, which if they had not done, they had been worse than Jews.

That to say Kings ought not to be restted upon any occasion, is false Doctrine, seeing they are only to be obey’d conditionally, viz. in that which is not prejudicial to Religion, God’s service, and the good of the State.

Doubt not but God will bless their good Undertakings: And so after the telling of some stories conclude.

12 March.

This done, they draw up a Form of an Oath, whereby they swear to these Articles:

To continue in the Roman Religion.
To defend the City of Lyons.
To preserve the Foreign Merchants in their Privileges.
To act in defence and behalf of those of Paris.
To obey no Command whatever that is prejudicial to their Union.
To observe exactly the Edict of Union.
To obey the Duke of Nemours their Governor.
To flock close to one another.
And desire all good People to join with them.

And for their further encouragement, those of Paris send a Letter to their Hus­trufs of Lyons, wherein they mind them

Of the Killing and Imprisonments at Bloys.
That the Assassins had no other design in it but to ruin Religion, bring in Hereis, maintain their Tyrannies, and bring all good People into slavery.

So being Frenchmen and Catholiques, we are bound to defend our Religion and Estates against any, be who it will; and by all Obligations of Religion, Law, Nature and Interest, we must not leave the Kingdom to the mercy of this prodigal, perjur’d, cruel, and murdering Prince.

That the two Henriques are agreed, Hereis allow’d of, the Catholicks persecuted, and all things seem to go as in England.

Therefore rouse up and take courage against these Oppressions, and send some of yours to consult with us, and afford in your assistance.

Paris, 25 May.

SENAULT.

Mem. de M. de Nevers, vol. II. p. 205.

Nay, so confident were they in their courses, that they sent a Letter to the Citizens of Nevers, exhorting them to flock close to this Cause, affuring them, that without so doing, "There was no hopes for their salvation either in Heaven or Earth.

Whilest these things were doing, the Swordmen and their Counsellors were not idle; for the Duke of Mayenne no sooner hears of his Brother Guise’s death, but he concluds his own security, secureth many strong places to his Interest, and at last gets to Paris, where he was received with all demonstrations of joy and honour; and here he flocketh to work how to carry on the War; and such a vogue with the multitude had this Holy League, that strong Places and Cities daily submitted themselves to its Authority: nay, a Company of Bochein Tadderemallians in Normandy, to the number of Sixteen thousand, having rulc on their own heads, and for their own Interest, resolvins to defend themselves and Goods against any whatsoever, be he Royalist or League.
Leaguers, that should come into their Countrey, were at first by the perfuasion of some Priests and Jesuits whe'd over to side with the Covenanters; but having no experience, and but poorly armed, were quickly routed by the Duke of Montpenfier. Those Clubmen were afterwards call'd the Guerriers, from the little Town, la Chapelle Guerier, in higher Normandy, where they first began their Insurrections or Rendezvous'd.

The King in the mean time had writ friendly Letters to the Duke of Mayenne, giving him reasons for the death of his Brother, persuading him to live quietly; but Madame de Montpenfier, (his zealous sister) and other thoughts, would not let him hearken to the King's desires; so at Paris he is made Head of the Covenanters, and declared Lieutenant General of the Crown of France: the Sixteen and others would have had him to take upon him the Title of *King, but this he refused, however he had all the Power. They broke the King's Great Seal, making another in its stead, on one side of which was the Arms of France, with this Inscription:

THE SEAL OF THE KINGDOM OF
FRANCE.
whom he need not doubt of assistance, *Nazarre* having by a *Menssita* protested against the *Covenanning* Rebellion, and professed his service to fight against them in behalf of the French King.

In short: A Peace or Truce was concluded between these two Kings at which the *Spanish* Ambassador *Bernardin Manolea* forbad the Court without taking leave, goeth to Paris, refided with the *Covenaners*, where he became an active Instrument to carry on the *Spanish* designs: and Cardinal *Morfini* (the Pope's Legat) quitted the Kingdom for Rome: and now was it, that the King's Name was dafted out of all Prayers, as aforesaid. And though the King had used great means and interest to get the good will of Pope Sixtus V., yet the Agitators of the League were so pernicious and prevalent at Rome, that the King is not only denied, but a *Monitory Bull* is thundered out against him, whereby he incurred the Censure, if within 30 days he relented not. Cardinal *Bourbon*, and the Archbishop of Lyons, and gave him notice of it, and within 60 days to make his due submission to the Pope, for the death of Cardinal *Gaske*; and if these things were not done, he should then be no King, nor his Subjects bound to obey him, but absolutely free from their Oaths of Allegiance.

The *Bull* itself being not to be met with in any of the *Roman* Bullarias, and so very difficult to be had, take as followeth.

SIXTUS EPISCOPUS.

Servus servorum Dei, ad futurum me memoriam.

Nfarabilis Divinae Providentiae altitudo, cuius natae coelestis fumai & terrae gubernatrix, Apostolorum princeps beatus Petrus, ejusque Successoribus Romanis Pontificibus, Clavis Regni Cautionem ac totius Apostolorum tradidit plenitudinem poefitatis, sicutque supra faliitatem ejus solea fumare jucundam Ecclesiam, secundum veras Domini verba, Ego dico tibi, quia tu es Petrus, & super hanc petram adiitum Ecclesiam meam, & portus Inferni non prevaleat adversus eum, & tibi dabo claves regni caelestis, & quodcumque ligaveris super terram erit ligatum in caelo, & quodcumque solveris super terram erit solutum in caelo.

unde nos ad facrem Sanctam ejusdem beati Petri Cathedram (meritis iisSanitatis) divinae dispensatione elementa vocati & in throno fuscita confituti; & sancrum Hierimiae Propheticiocum, Ecce confituit te super gentes & super regna, ut evelias & deftruxas, dispersas & dilucias, adflices & plantes; supermam in omnibus Regis ac Principalium terras, coelestiali Populus, Gentes, & Nationes, non humana sed divina fide divina fidei ejusdem Janclam adificavit Ecclesiam, secundum veras Domini verba, Ego dico tibi, quia tu es Petrus, & super hanc petram adiitum Ecclesiam meam, & portus Inferni non prevaleat adversus eum, & tibi dabo claves regni caelestis, & quodcumque ligaveris super terram erit ligatum in caelo, & quodcumque solveris super terram erit solutum in caelo, & in caelo.

* ancht a verum perempto, omnium praecepientur, cum ad obedientiam juvantis, ac deo ad occultum, fuscita fatia a av菅ium, ut sollemni sacra visa ad pietatem reddat, coelestis fuscita arma exerceat. Ia & nos quique pro commissis nobis a Deo universa Ecclesiae regimine, habituvs celeram providere, ne in falsis humanae generis hæbris, eum felius qui cures nobis credales, in extremum tractat in differentia adiutatur; sed peccatores paterna nostra recensiones, & redarguentes, aut effigilantes a erratis & ad pietatem reverentias, aut fidelitatis zelas per exarationes & revisions remedia judicat, ejusque inviolabiles appararent, tandem fideliter gloriam nostra non ad pennites sed ad solutam vicitum, quæ patris memoria & fuæ Ecclesiae corpus (quod ab omne mundi rebus confidere debet) allocutior & superavit.

Archiepiscopum Lugdunensem, pro quo non aestimare idem Henricus Rex, ut illu-

in Sueciae R. E. Cardinalium alioquemius infantum regnat, filiiter capis, ut etiam in

carecter detrudi, et in eo est familiarius, praei etiam capti & carcerati represen-
tariarum existim, detentioni & confolantur, in Excommunicatiis sistentiis & alias

carceribus Ecclesiasticis & paenae, in sacris Canones ac diversis Constitutionibus \(iun

generalius quam particularibus \) Sanctorum Generalis Consistorium & Summis

Romanorum Pentecostis Præcederitum nostrorum, ac in litteris noftris die Cenae Domini

legi conficetis, convertam & promulgatas, una cum conficietis, compitiis, keyboard, de-

foribus & recepttoribus, et ut quia confiliam, auxiliarium, open, operas, confolam & mini-

feria pretiariam, tolerent & praefulum, incuncndo.

Nos qui dicit Henricum Regem paterna charitate & praestito amore tempere comple-

xissi & praeficiis bonis, ne paenamus ob bojujodi delicere & favellebantur atrsno-
tatem nox maximum officio dolore & morisque, praei alius in Consistorio noftri secreto,

ensexirabantius fratrum nostri S. R. E. Cardinalibus retinimus, ut debeat, cum prefici jus-

itum : dumque exspectabimus quod idem Henricus Rex, felicitis parentum, et patens

omnium ad cor rediret, et dixat Carolum Cardinalenm & Petrum Archiepiscopum car-

cerati relaxaret & liberam dimiteret, et abstulitam & praestito bumiliter fulgetur, pro-

ut facipe fapes Joanne de Vivonne Ordinario, & Marchioni de Hieronymo Joanni de Vivonne

prout fapeo foepius

jentiarum extitunt, detinentur & critodiuntur, in Excommunicationis sintentias & alias

Sedum Apollonia dignitatis differimine, ditti Archi-

ecaphepiscopo, & Petri Caroli & totius Chri-

fi orbis detereteamur, ne cum tanto Regni

solido, & nostri foribus et rustioribus, ac ut qui consiliam, auxiliam, opem, coperam, cufi-

diam & minii-

pietate, & pro Regni honoris dignitate benigna cum co adeo, ipsum plerumque ut erat

jum cum quinque agnit menicas \( ut \) respiciet expeditissimam, non fumes ne de-

bimus amplys differre, quas mis pro modis Henrici Regis anima jubate & confier-

vaciones, quos nobis pra omni abllum chari et antiquum semper fuit, Canonicus & operum-

entes Reges & Principes balanni ferenos, abstulitiomn benigniudo nobis nobis fali-

ment, verum alamaria ac paterna noftria confilia non amplexeat, utque in bocubrum ditem

es.leso Carolus Card. & Petrum Archiepiscopo, distant dimiteret & liberare.

NOS igitur, qui lucet ad Declarationem contra eundem Henricum Regem facer pre-

delis ante procedere suntississimi, nihilominus pro paterna ac singulat noftra erga cum

omnibus carior & antiquior sit per sit, Canonica & opportuna

( jam em quinque agitum menicas ) utresipsum exspectavimus, non possumus nec debe-

sent, verum salutaria et pafernam noftria consilia non amplexeat, utque in bocubrum ditem

tentes Regis & Principes hactenus fecerunt, absolutionem a nobis postulare ettra-

cere & certare; nec ea cordis humilitate qua debebat, & quemadmodum fides & peni-

Rex, non ut vere penitens, nec peccatum fih-

Henricus Episcopo Claudio Gondio Extraordinario, finis apud nos Oratoribus, & eam venerabili

Sacramentum concessisse, & liberos dimitteret, & absolutionem humiliter postularet, Caro-

lum Petrum Cardinalem & Archiepiscopum carc-

erat dimittere & liberare.

Quod ipse Deus atque familiarius nostrum, ne cum tanto Regni

solido, & nostri foribus et rustioribus, ac ut qui consiliam, auxiliam, opem, coperam, cufi-

diam & minii-

pietate, & pro Regni honoris dignitate benigna cum co adeo, ipsum plerumque ut erat

jum cum quinque agnit menicas \( ut \) respiciet expeditissimam, non fumes ne de-

bimus amplys differre, quas mis pro modis Henrici Regis anima jubate & confier-

vaciones, quos nobis pra omni abllum chari et antiquum semper fuit, Canonicus & operum-

entes Reges & Principes balanni ferenos, abstulitiomn benigniudo nobis nobis fali-

ment, verum alamaria ac paterna noftria confilia non amplexeat, utque in bocubrum ditem

es.leso Carolus Card. & Petrum Archiepiscopo, distant dimiteret & liberare.

Redemptio facta est, ex hortamur, atque author it at e Apollonia tenore praefen-

tiue & per quem humani generis

afierum Dei sanguinis & Domini noftris Jefu Chri-
Decretum, quod in causis violentis manuum injecionem, capturam, carcerationem, detentionem
neque praedicta confin, complexus & factores suorum, quos confinuit, auxilium & operem,
operem, confidetum & ministernum praebuerunt, iuramentum & præfertim, cum ejusque condi-
tiones, finem, gradu, ordines & debitatis in Ecclesiâceque quam mandane exsistent, in
Excommunionis majoris sententiarum & Anathematismi venerantis, & aliarum Confessionis,
eque praedictâ fuerit Canonicâs & Confessionibus generalibus & particularibus, arque in litteris
et verbis Conciilii legi conjunctis, contentis & pronominalis dumadhiberet incurrri & incidere, ex
parte Ommatium Deo, & beatorum Petri & Pauli Apostolorum ejus autoritatis & nostrarum,
& non praebat ex unum dictum, pronominalem, declaratum, iliusque & illius universi Chrifti, jubilaeos
et publicos communi, & publicam declarationem, & ut ita etiam corpus Chrifti ipsius,
& ut tales ab ipso comminando existente pulchrum & publicum declarationem.

Et nihilominus, acdam Henricum Regem, ac invitus & jungulis praebentis, confessio,
complexus, factores, deiuriores & receptores, quos confinuit, auxilium, favorem, opem,
operem, confidetum & ministernum praebuerunt, iuramentum & præfertim solum siue
publicum & multum violenta manuum injecionem in praefatio Ludovici Card. Guilhelm.
Cardinal, Card. Borbonium, & Petrum Arch. Lugdunens. & illeorum capturam & deten-
tionem, quam nee ejusdem Ludovici Card. & alius criminales & excessus defper admissi,
ei, qui latins declarats, & deducendis & exprimendis, eadem Apostolicae autoritatis, primo,
secundo & tertio monitione, requisint & citare, quatenus ejusdem Regis & aliis mag-
etiam si Henrici Regis, ac epi praeclarae fuerit ait supradicta, vel eum ali co ut alii alius, officio et officio, statu et conditio, dignitate et pretium suum, etiam si Pontificis, Realis, seu quae sepostula et mandata praeulteris dignitatis et ordines, vel una Regna, Provinciarum, Gratulationum, seu levis praelitida Sede ex quaque causa, etiam per cum Constatibus praeterea, non rei pertinentes, ac referre aut remissiones, etiam quod si adhuc, etiam si quidvis dubia et incertae, de legibus, lege, notissimis quinque, olim etiam in 

vel eorum literis specifiea et expressa, ut autem per 

reipsa perfinaliter leti a & intimata & infamata : cum non fit va-

praefiterunt, supraditos & eorum quemlibet perinde arttret Ò 

1

1

afficiat, ac si l'itera ipsia eis 

eritam ea, quæ iam patenter & publice facia fuerint, ipfos pofiè quomodolibet ignorare.

silicà Pr

'hipcis Apoftolorum

in & Cancellarla Apocftclica valvis,ac

cie Campi

qui consilium, auxilium, opem, operam, cuffodiam Ò miniflerium prabuerunt, tulerunt &

LUMUS,ut earum tranficriptis,etiam impr efßs, manu publici Notarli fiubficriptis,&figillo

& locorum in judicio & extra illud adhibeatur, qua eifdem originalibus adhibeatur , si 

autore es, defenfiores ejf receptor es, ad eos-

f

Regem quam alios in pramiffis conficio, complices,

per aliquid tempori* sfatìum affix as dimitti,eifque pofimodum inde detrattis, earum ex-

ligenturó" atjiciantur,fì juvare valeant vel tueri.

& cenfwras,quo minus 

eis

fintini ins

, necnon conflictudmibits &

minibus

propriis,cognomìnibtts Ó" dignitatibas 

eorifm mcntionem

stationis,Prafixionis, Ajfignationè, Decretorum, Derogationis & Voluntatis infringer e, vel 

preffe derogami.':, caifeniiie contrariis quibnjcunque.

Qmnipotentis Dei ac beatortim

Petri & Pauli

Apoftolorum ejus, fi noverit incurfurum. 

ei ausit temerario contraire : Si quis autem hoc attentare prafumpfierit, Indignationeni 

ijUifiiivniim, Pracepti, Mandatorum, Protmntiationisj Declarationum, Ci-

ter fina in dignitatis Ecclefìasiica confiituta obfignatis, eadem prorfius fides ubique gentium

of the

-4^4-pag,

King

(funk prefently down, and no fooner was carried home,but he dyed.

( but offering to fpeak in behalf <taHcn.IIL

Venice

they tell us byway of Miracle how one at

fixCathedralibus Ecclefiis, viz.-.

Pictavenfi,Aurelianen(i,Carnotenfì,

scriptis 

triam ex iv.fi-af

empia in eifilem locis pariter affixa relinqui mandamus. ' 

Ccenomanenfi,

Meldend, Agennenfi,

mere (olito legi &• publicari, & inibi affigi, &

&.

alìqnem 

ex

Francia;/»

valvis duarum vel

Ciirforibus nofiris, quam etiam in partibus Regni

in alma urbe noftra, & in Ba-

nafentinm tenore
deciamus, eajdem ncftras liter as,

tarn

prafifttibus,pro exprefiìs habentes, ad

ìnr

prafintium Junìaxat Jfecialiter & ex-

effect'um

stù'.t

ts bis iin'bukntis temporibus non patet acceffus, pretti nobis notorie confiat, éf

pervenire foffint, 

efuos perfinaliter monendos & ci­

facili'm 

ad

sin

notiiam

perveviant,

De jufta ab-

Henry

Quia

vero difficile foret prafintes liter as ad singala loca deferri ad queé oporteretVO-

A. de Alexiis. M. Veftrius Barbianus;

nulli ergo omnino hominum liceat banc paginam noftra Hortatìonis, Monitionum, Re<-

Decernentes ut carundem literarum publicatio fìc fàtia, tam contra eundem Henricum

Regem quam alias in praemipsi conficio, complecte, factores, defensores & receptores, ad eor

qui confilium, assis, opim, operas, catolicae et ministerii praeulteris, tolerant et praeulteris, 

ius ratiops & eorum quociatert perinde arèt & affixas, ac si literas infe eis vel eorum figulis praeulterer bille & intimase & insinuare fuffert ; quam non fì ver-

visita se, que tam potent & publice falsa fuerit, ipso poelle quodmodus ignorare.

Quas vero difficile fortes praeulteres literas ad figula loca deferri ad quae opere
ter,VO-

HLMUS, at carum transferitis,etiam impreffis,manu publici Notarii iufscripti,&figilo

preffo in dignitare Ecclesiastica constatuit obfignatis, cadem profeus fìtes ubique genius & 

locorum in judicio & extra illud adhibeatur, que eisdem originalibus adhibeat , fi 

effit exitia vel offensia.

Noli ergo omnino bonum liceat hanc paginam noftra Hortatìonis, Monitionum, Re-

quisitum, Præceptis, Mandaturn, Pronuntiationum, Declarationum, Demnicanum, Ci-

tations, Preflusiones, Affignationes, Decreatorum, Derogationes & Voluntates infringerent, vel

et eis inus temperato contrare : Si quis autem loco attentare praeulterer, Indignationem

Omissi potentiss Dei ac beatorum Petri & Pauli Apoetorum eum, si novisset incumebatur.

Datum Rome apud Sanctum Petrum, anno Incarnationis Dominicæ MDLXXXIX. tertio nonas Mai, Pontificatus nostrî anno quinto.

A. de Alexiis. 

M. Veftrius Barbianus.

And it wonderfully powerful was this Bull against Henry and his Well-wishers, that they tell us by way of Miracle how one at Venice ( but offering to speak in behalf of the King ) sunk pretently down, and no nooer was carried home, but he dyed. 

De ipsa ab-

de HenrIII. 


413.
He thought it very hard, that he who had ever fought and laboured for Religion should be rashly Excommunicated, because he would not suffer his own brother to be cut by his Rebel-Subjects, since those who had *'ucked Rome, and kept the Pope himself provisor, had never been Excommunicated.——But the King of Navarre (then present) gave him the best counsel and comfort by his Answer,——But they were Victorious, Sir: Let your Majesty endeavour to conquer, and be assured the Conquests shall be revoc'd: but if we be over­come, we shall all die condemned Hereticks.

Accordingly it was resolved to augment their Army as much as they could, to lay siege to Paris (the Head of the Leaguers) which obtain'd would make all the Kingdom turbulent, and the desig' of that siege would draw multitude of Souliards and Adventurers in hopes of good plunder. In short: what by the joying of the two Kings Armies, by the coming in of the Swedges (said by Monfieur de Stany) to the Forces of the Duke of Longueville, and other daily Additions and Volunteers, the King presently found himself at the head of above forty thousand fighting men.

With this strength he presently besiegh Paris, which was such a cooler to the Leaguers, what by the thickened and cowardlike of the people then (as usually happen'd to such great Cities) what by the scarcity of Victualls, the not sufficient number of Souliards, nor pay to encourage them, with their stubbornness and threats to quit the Service if not professedly and victual'd; with these Inconveniences (I say) the People and Souliards were disheartened, that they were even ready to revolt, but that the Priests and Friars afforded them much encouragement, not only by their example in taking up Arms themselves, but also by their SeditionalPreachments, which usually worketh very much upon the ignorant, and can countenance Knaves and Rebels to act for their Interest, (that is) to do any wickedness and villany whatever. And left any badge of Royalty should remain to put them in mind of their Loyalty and Allegiance, the Cordeliers struck off the Head of the Figure of the King, which was painted kneeling before the High Altar of their Church; the Jacobins also defaced the Kings Picture in their Cloysters.

But nothing did more persuade the people from a Revolt, than the assurance which the Priests and other chief Leaguers gave them, that they should be freed from their Enemies within a few days, in hopes of which the Citizens were more active in opposition, though they understood not the means of such a delivery.

In the meantime the Council of Sixteen with some other Chiefains consult their deliverance; the plot is not long finding out: for there then living in Paris one Jacques Clement (a Friar of the Order of St. Dominick, commonly call'd 'Jacobins') one very ignorant, and so more sturdy, bold, and apt for any wickedness of which he was more capable by his extravagant Zeal, and not a little augmented by the daily Preachments he had heard against the King. Thus puffed up they urged him to Captain Clement; and thus determin'd, he confeffeth that he is boldly infir'd to kill the King. The Father to whom he confed this it imparted it to Edmond Bourgain (the Prior of the Convent of Jacobins, and one of the chief Counsellours of the League) who bid Clement consider, whether it might not be a temptation of the Devil, and so that he should fear and pray, begging of God to enlighten him what to do.

A little after Friar Clement returneth, telling them that he now found himself strengthen'd and confirm'd for the deed: upon which they encourage and engage him to it, telling him that he shall be well recompen'd for the fault; if he die, he shall surely flyse Phasnon as a Saint, and be enrolled amongst the Roman Martyrs on Earth; but if he live, he and his shall be provided for, that he shall have a Bishoprick if not a Cardinalship.

King Henry III. murdered by Friar Clement. The Popes Speech in Commendation of the Murder.
And that there might be some hopes of his life, 'twas said that the Dutchess of Montpensier and others allur'd him, that there were many Leaguers and their partakers in the King's Guards, Camp, Court, Chamber, and his Council too, who would be ready to assist, defend, and rescue him, if any danger should happen.

The Friar thus resolved, three things are next confided of, viz. Access to the King; The manner of Execution; And the Secret. As for the first, it was concluded to get some Letters from Count de Brienne, or the Chief President Achille de Harlay (then Prisoners for their Loyalty in the Rfavile) the fight of which with the reverence of his Coat would get him admittance. As for the second, nothing like a Stab with a Knife, which might conveniently be hid in his wide sleeve. And lastly, to prevent that none should discover it before the blow be given, the Gates should be ordered to be strictly shut, with fine Guards and Watch at all Avenues, that none but himself should go out.

Well, the Monk hath a Knife given him by the asreisaid (a) Prior, which is impoison'd, and (as (b) some write) he incresed the Pope's Legat to blest it and him for his better speed: and (c) others lay, that he acquainted Father Commolet and other Jesuits with his design.

In brief: the Letters cunningly procured, as if to do the King some good service, and thus prepared he goeth to St. Cloud (a Village near Paris, where the King then quartered) where he is kiz'd on, examin'd, confehch his histi; he is to the King, to whom he hath Letters and other secrets to deliver, but fuch as he will discover to none of France, but the King himself. The Monk thus believed, is the next morning carried to the Kings Lodgings, where he presents him with a Letter, which whilest the King lives, and thus prepared he goeth to St. Cloud, toform the City the next day. And thus ended the Line and Family of Valois, the whole W J

As for the second, nothing like a Verence of his Coat would get him then Prifbers for laying their Loyalty in the fight of which with the regime of this their religious Trophy; a wind that in the height end of themself in the Preservatio and justification of the School and her Doctors, viz.

But on the other hand the Covenanters rejoice, throw off the mourning which they had worn for Gia)eappar'd in their greatest glory, clad themselves in flourishing green toting Feathers, made Bonfires, had the Monk's Picture made and shewed publicly his Mother and Kindred fought out to be rewarded and gratified, the better to encourage others to the like murther, nay had thoughts to let up his Statue in their Church, and others to make Bonfires, and Stab the King in the belly, of which wound he died that night. And this murther was well timed for the cbfynet of which reading pulleth the Knife out of his Friars sleeve, stabb'd the King in the Clemtent French.

As for the wicked Monk James Clement, he was [unadvisedly] insantly slain, his body throw out of the window, burnt by the Souldiers, and his ashes scatter'd in the River, and upon him was made this Anagram:

* C' eft là enfer qui m'a créé.

But as for the Preachers, they magnifie the Action as Heroick and Noble: Burgois the foresaid Prior of the Jacobins compared him in his Sermon to Judith, the murdered King to Holofemes, and the delivered City to Babelia: Father Robert (a Francois at Vindome) publicly commends the deed: Dr. Boucher cometh out in Print by Authority of the Union in vindication of it, affirming it to have been done * to the unspeakable joy of all good men; comparing the Friar to Ehud for killing Egam King of Moab, that he had done a greater work than Judith in killing Holofemes, David Goliath or Sampson his thousand men; observeth a Providential Miracle for honour of the Roman Church, viz. that it was committed on the day of St. Peters Feast ad mensula, and another for the preservation and justification of the Sorbonne School and her Doctors, viz.
print & ga ferie per plurima fiecula gloriofie regnarunt in Gallia, Mifb their tranfiwerunt cum gloria fempiterna. 

or & Religionis noflra : ideo not um vobis faiacio, theat S. Catholica, Apeftolica, Roma-

prifiinam recuperet Majeftatem fuam, floreatque ibi us. 

Verum quia fanBitas ejus defiderat vet ut copiofius nomine ejus ad Ducem Mayennium, & adeoque fmem ejus conformem nonfuiffe illi, quern fiortiti fiunt tot antecejfores ejus, qui lon-

Hugonotorum, triftitia tarn non parva perfufa eft, efrjumme obftupe-

and immunitas vires tern ejus, quod'mgxztura fane ei accidit. 

Boòhellers Apoflolici, in effeBum illic produBi : non habebat tarnen liter as ullas à vobis adfanBita-

us 

Mr. 

Nor need we queftion their commendations of this Parricide, fince they held him for a baffled (b) Martyr, not only in Words and Writing but in Pictures too, and this not only in France but at Rome it fel. 

And what opinions the Chieftains of Rome had of this action, may in part appear by the Letter sent to the General Council of the Holy Union by Cardinal Montalbe, Nephew to Pope Sixtus; the which take thus: 

Ilufriflimi Domini, 

V 

Albo hic dubitabamus, non vinnre de morre Henrici III. Gallie Regis versus effi 

fur fin. Nam licet aia divin fia locis ad nos acceperat, autem tarnen clarum 

ant cervum non habebat : quandoquidem id quod narrabatur fabula fimilius videbatur quam veritati. 

Vernus aversavis (c) Nicolai Nivelli, creui Parfiantium, qui adhinc aversus 

die mensis refentum, cum liere die ferpe fuius A Deus Mayennio ad faiianiam 

efjs, nono nobis dubium caepe. Iadem attulit fecum infirumenta publica Monitora 

us et pro- tion of this murther. 

Vernus quia faiianitas eius defiderata (vel ad copiafus nomine ejus ad Ducem Mayennium 

perfeript) videre tandem, & quidem durante tempore Pontificatus fuœm imponi turus, 

faiianitas, & fhaiianitas faiianitatis illius regnus, utqui exerptatis haece, 

prifinan recuperet Magiftratum fiuem, floreatque ibi S. Catholicae, Apeftolicae, Rom-


Qui Monachii vitiatiou habitu fammulaverat elios, 

Hinc Monachii versus non simulata necat. 

The counterfeitd Monk his death doth feel, being fals'd by one was Monk as true as Steel. 

Lib. VIII. 

(b) Spondan aet 1599. 

Sc. 17. 

Will. War-

ingtons. 

Moderate 

Defence of 

the Oath: of 

Allegiance. 

p. 147.

(c) Nicolaus 

Nivelli, 

Rolin Hier-

ry were the 

Bookellers 

and Printers 

provided, 

and appoin-

ted at Paris 

for the 

Holy 

Union 

print and 

publish their 

affair, as 

Jean Pelle-

bonne was to 

the Holy U-

tion at Ly-

cen.
Nimo tene fape ac serio revolvens, 
mentique aciem intendens in ea, 
quae nuper Dei voluntate acceleratum, 
video mihi vere posse ilium Prophetem * 
Abraham usparesse. -- Quia opus factum 
eft in diebus eorun, quod nemo credet cum 
narrabitur. -- Mortuus eft Rex Francorum 
per manus Monachi ; nam ad illud potest 
teo adhiberi, sic et de alia reque 
pe de incarnatione Domini ; quod omnia 
minu ac mirabilia superat : 
Propheta proprius locutus fit, sic et * Apo 
tholus Paulus eadem voce. * Actuum 
13. ad Christi resurrectionem veritati 
gerat.

Quando Prophetæ nominat opus non vult 
immere aliquid vulgare vel ordinarium, 
ted rum, inunígenae memorabile facinus, 
quando de creatione mundi, -- Opera 
manuum torum sunt Celis. -- Item. -- 
Requestit die feptimo ab amnis * quod 
parat. -- Cum vero fumum ait, eo verbo 
rable aliquid in Scripturis exprimi, quod 
non remere, caufa, fortuna; aut per acci 
dens evenire dictur; sed quod expressa 
Dei voluntate, providentia, dispositione 
z ordinatione obvinit. Ut cum dicit 
Salvator, -- Opera quæ ego factus vos faciitis, 
& majora: borum faciitis & & fami 
ilia in facris literis plurima. 
Quod autem logatur in praetilio factum eft, id

**Cap. 6.**

**murdered by Friar Clement,**

**1589.**

Though by this Letter and what hath been said it appears plainly, that the Pope 
feld with the Covenanters; yet to summe up all, take here, the Popes own Speech, 
which he made in the Conftituy to the Cardinals upon the Kings murmher. 

---

Considering oftentations with my self. and 
applying my whole understanding unto 
these things, which now of late by a juft 
judgment of God are come to pass; I thank 
I may with right use the words of the Pro 
phet Habakkuk, **I have wrought a work 
in your days, which no man will believe, 
when it is told him** --- The French King 
is slain by the hands of a Friar; for unto 
this it may justly be compared, although the 
Prophet speaks of another thing, namely of 
the incarnation of our Lord, which exceed 
eth and summonteth all other wonders and 
miracles whatsoever, as also the Apostle St. 
Paul referreth the same words most truly un 
unto the resurrection of Christ. 

When the Prophet saith A work, his mind 
was not to signify by it some common or or 
dinary thing, but a rare and notable matter, 
worthly to be remembered, as that of the 
creation of the world; **The Heavens** are 
the works of three hands --- And 
again, --- He relented the seventh day from all 
the works which he had made --- When he 
faith, I have wrought, with these words 
the Holy Scriptures are wont to express 
thing not come to pass by casualty, fortune 
or accident, but things befallen by the de 
termined providence, will, and ordinance of 
God, as our Salvator saith, --- The works 
which I do you shall do also, and yet grea 
ter --- and many more such like in the more
more aliorum Prophetorum facit, qui propter certitudinem eventus solent facere de futuris, ac si jam facta effent predictae. Dicunt enim Philosophi res præteritis esse de necelisitate, praeterea de ineffe, futuras de possibili tantum; ita illi loquantur. Propter quam certitudinem Iisius Prophetæ longe ante vaticinatus est de morte Christi; sic dixit, hic in Ath. Apoll. e. 8, etiam recitavit,—Tangam vae ad occasione dulcis ef, & sicut agnosce rerum tendente ne non aperiri es fuum, etr. — Atque hoc de quo nunc verba factum, & quod hie diebus nostris eventum veri inflignis, memorabilis, & pene incredibile opus est, nec unum Del Opt. Max. particulari providentia & dispositione perpetra-tum. Occidit Monachus Regem, non piétum aut futilum in charta aut parieti, fed Regem Francie, in medio exercitu fuit, militis & cultidnis inmodi feptum, quod revera tale ess, & eo modo effectum, ut nemo nunc credat cum narrari, & forte apud poteritatem profabula reputabitur.

Brave Com-parsift!

Quod Rex sit mortuus, vel etiam per-rempus, facile creditur; fed cum fuce tabulatun, vix efcredibile: ficut Christi-us naturam ex femina statim afferimitur; sed si addas porco ex femina virgine ortum effe, nec secundum hominem non affenti-or: ita etiam quod mortuus fit Christus facile credimus, sed quod mortuus jam refurrexerit ad vitam, quia ex priva-tione ad habitum non fit regredi, reduditum secundum intellectum hominum impossibile, & propretorea incredibile: quod homo ex femine, ex morbo, etiam ex Syncope vel Ecstasi refutatur, quia id fæpe secundum naturam fit, humanitus credimus; sed refurrexire ad mortuos init secundum cumnum videbatur incredibile, ut apud Philo-phos Athenienses de haec refurexionem differenti impro-pre-rarent, quod effe novorum hominum magistra- tum annunciator: & ali f. (front D. Lucas narrat) irrigebant, ali dicebant—Abdiem, te de hoc iterum—De talibus igitur, quod secundum naturam leges & ordinaria cursum fieri non solent, dicit: Prophecta.—Quod domo credet nun.nar-rationem—fed, hujusmodi tantum fition adhibebatur ex consideratione Omnipoten-te Divinae, & per habitationem intellectus noftrih in obedientiam Pidei & obedientiam Christi. Nam hoc modo quod erat incredibile naturaliter fit credibile, ignus, qui secundum hominem, non credo Chris-shy the holy Scriptures. And that be faith that it is done in times past, becain he fulfilled the use and order of the holy Prophets, who for certainty of the event are wont to prophesy of things to come as if they were past already. For the Philo-fay, that things past are of necessity, things present of being, and things to come only of possibility. For which certainty the Prophet Isaiah long before prophecyng of the death of Christ hath thus spoken,—He was led as a sheep to the slaughter, and like a lamb before his shearer to opened he not his mouth —

And this whereof we speak at this present, and which is to pass in these our days, is a famous, notable, and almost incredible thing, nor done or achieve'd without the particular providence and disposition of almighty God. A Friar hath kill'd a King, not a painted one, or one drawne upon a piece of paper or a wall, but the King of France, in the midst of his Army, compassed and environ'd round about with his Guard and Soldiers: Which truly is such an art, and done in such a manner, that men will believe it when it shall be told them, and perhaps hereafter it will be held but for a fable.
Eodem modo factum tamquam tab. Regem in medio exercitus, tot simplex militibus, ab uno simpliciti & imbelli religioso occisum esse, tamen ad placitum humanitatis postremo, credo. Item quando additare, Christum ex mortuis resurrexit, humanitatis non crede, sed cum id factum esse de divinum (quia in ipso erat) naturam affirmatur, tunc omni credo.

Rem etenim illam tam grandem & insignitum alio referre, quam ad particularis Dei providentiam, (sic quoddam ad alias causas ordinarias, vel etiam ad fortunam & caecum, aut familia incertisse eventus perperam referre intelligi nec prorsus non licet: quia qui totius facti similitudinem facile sive per multa intervenerint, quae ab homine nisi Dei speciali providentia & illud modo judicatum voluientiam Dei erga ipsam inplevirent, omnino & firmius credo.

Rem etenim illam tam grandem & insignitum alio referre, quam ad particularis Dei providentiam, (sic quoddam ad alias causas ordinarias, vel etiam ad fortunam & caecum, aut familia incertisse eventus perperam referre intelligi nec prorsus non licet: quia qui totius facti similitudinem facile sive per multa intervenerint, quae ab homine nisi Dei speciali providentia & illud modo judicatum voluientiam Dei erga ipsam inplevirent, omnino & firmius credo.

Sunt in Sacra Historia nonnulla hujus generis, nec coronam quidquid potest alio quam ad Deum peregrinare referri: tamen nihil est, ubi magis clarus supera operatione, quam in illo de quo nunc agimus. Lib. Maccab. 1. cap. 6. legimns, Eleazarum, ut Regem populi Dei percutiorem ac hoslern tolleret, ut epulam certe morti obvertit. Nam in constitu conficercans Elephantes ceteris eminentiorum, in quo videsat Rex esse, conici cura in medio hostium turmanm & coniectibus, hinc inde viam vi ferremur, ad belum venit, etque fab eam intravit, subiectaque gladio peremit, quae cadens impressa Eleazarum & extinta.

Hic quaed zelum & animi robustas, rei, quae tenebat exitum, aliquid hujus notitiae terrae omnium, tamen in reliquis nihil unto it, that this was done supernaturally by operation of the Holy Ghost, then truly we agree unto it, and faithfully believe it. So likewise when it is said, that Christ is risen again from the dead, as we are only flesh we believe it not, but when it is affirmed, that this was done by the power of Divine Nature in him, then without any doubting we believe it.

Therefore this great and miraculous work we must believe only to the particular providence of God, not as those who refer all things either unto some ordinary causes, or unto fortune, or such like accidental events; but as those who, (more nearly observing the course of the whole matter) easily see, that here in this, befall many things, which could in no wise have been brought to pass without the special help of God. And truly the state of Kings and Kingdoms, and such like rare and weighty affairs, should not be thought to be governed by God rashly and unadvisedly.

Here we see some things as to zeal, valianstness of mind, and the issue of the enterprise, not unlike unto ours, though in the
The Monk, by God then more afflied, Infallible (a) Here the Con EVENTS in his nominans were in the PARTY a the KINPS fction, as if the EULU suppose (b) comparable. Quod ruina belluce inclufiis magis quam armis fic pugna cxercitatus, in iplb pradio, dillimilia Hint. Oppreflus fito Icpeliretur triumpho: ille jvit£e iiue inlntuto lit) accenfus; ifte pceleiis ac Munachus confitutus, ardoreque animi fit furore (ut pugtiis non ens limuique locum fepulturas fuse, nempe fancla; mulieris Judith, qua; & ipfa ut fexuni & formae exeelliam ad princi­ Dei liberaret, cepit confilium (Deo line obiæffam civitatem fuam ac populum tampiopter eafdem caufas, quam propter in caftra, & à fills, fuga; probabiles red­ dents rationes, facile dimittebatur. Sicut perà impudicum introduci, & in temulen­ pererat per eam urcis portam, qua itur ad tum facile quod defignavit perfìcere grefìus eft, & confecit rem longe majo­ namurts & varias excu­ fiiam aliquibus urcis Presbyteris aperu't, ma, & appertiiìììa fùpernae directiouis hos, & fuit ilio mag's difficile vel imponibile. Nam ilia lancia 1 cernir,a intentionem & perfecit. In quo opere licet pluri­ queat, non potuerat elle fùbfecfa. Apud proinde fcrutioni vel exploration', qua; oblidion's tempore fòkt elle tarn, exaéia, obligavit: ita ilia. Hie vero Religiofus quam haberet vel literarum vel armorum, & examinata cum fa-mina ti let, nec quid­ bias tranfèundum erar, fàepius explorata fiit ill's prafentibus ac approbantibus, ut ifte prafentibus, & formae exeelliam ad princi­ Dei liberaret, cepit confilium (Deo line obiæffam civitatem fuam ac populum tampiopter eafdem caufas, quam propter in caftra, & à fills, fuga; probabiles red­ dents rationes, facile dimittebatur. Sicut perà impudicum introduci, & in temulen-
obdolions auguis est collidges, ut cun-cha habentur injinquequeque line excus-ima explorationes, et literis mundi; inegro-rias, armis patres exitus. Sed ille (res mira!) vigilis parumuis; fine examine etiam cum literis excus-ima ad hollermque sifullent interceptae ad civilibus, fine mora ac line ulterior judicio de vita sifuller actu, utque aperturn hoc Divina prau-tea argumentum. Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andfeduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription

Sed majus miracu-lum eum, sifus ex conenuit, fust mox

in vagina condito (unde poterat effe pro-tello ad hoc preparatum, non periculum: ifte & propterea Monachus andseduced. Expect equal favour with thefimple Laymen, by reafin to bad thefe pratling them mifled

carried him of the Letters he hid to Guards, And fiew'd them the Superfcription
And truly we (not without grief) have often foretold that as he was the last of his Family, so he would make some strange and shameful end of his life. Which that I have often said, not only the Cardinals, Loyceyl, Lenocurzius, and be of the (a) Paris, but also the (b) Ambassador at that time here resident, can sufficiently testify. Nor do we here call those who are related to win our words, but the living, of whom some yet can very well remember them. However, what we have here been forced to speak against this unfortunate King, we would in no wise that it should reflect against that most noble Kingdom of France, which we shall cherish hereafter, as we have hitherto done, with all fatherly love and esteem.
APOSTOLUS ut pott mortem orare-"e pro homine lie peccante, noluit lecor-"is. Atque pro tali peccato , judicabat fuifíe caulas mortis fuse. Prse-"eTiíííé , nimirum in confòrtio Herer-"ullum locum rclinquit gratise "c mi-
led quis perfeverat ulque ad morrem , per pcenitentiam deleri ante mortem : cet contra Spiritum Sanctum, poteft sit omnino s...
Thus with his blessing he brake up the Consistory, and by this may appear with what great demonstrations of joy he received the news of the King's murder.

But here, it may be, we may meet with a blunt and bold Objector, who, possibly, may affirm, that there was never any such Speech made by the Pope.

To answér this, we shall take Bellarmine for our Adversary. First, then the *Cardinal* doth not positively deny there was any such Speech, and if he had known there had been no such thing, he would at this time (being pleaded against him by King James *) have boldly denied it, and could not be ignorant, being then famous and Privy-councillor of Controversies at Rome, intimate with the Pope and Cardinals, and so not willing to be catch'd in a lyce, he endeavors to shuffle it off as well as he can.

One time he faith, it was only published by the Enemies to the Roman Church. But to this we answer, That it was first published by the Romanists themselves, presently after it was spoke, and *Printed at Paris 1589. by Nicholas Novelle and Rollin Tierry, by Authority of the Holy Union, and the approbation of the three Sorbombe Doctors, Boucher, Decrèth, and Anceline. Then again the Cardinal argueth, that the Pope himself did neither publish the Speech, nor command it to be published. This we may grant, and yet never the worse, this being no Argument to prove he never spoke it.

Bellarmine proceeds, intimating no such Speech could be divulged, seeing none took Notes of it as it was spoke.

To this may be answer'd, that it is true that the Cardinal, whose office it was to have noted the Pope's Oration, nor dreaming of such a design, neglected the providing of Pen or Ink; but yet how it was taken, this following story will tell.

The Oration and Consistory being ended, and the Pope departed towards his Chamber, certain Cardinals, with a greedy desire, flocked about Cardinal Allen, (an Englishman, created 1587) there in the Chamber, intreating him that he would call to remembrance, and write down what he had heard there spoken. Allen won by their importunity, (they being his Friends) promised to do his best. The fame afternoon he began to write the Speech as near as he could remember. Which done, he commanded Mr. Warmington, one of his Chaplains, and two other his Gentlemen, to write out Copies thereof, which he afterwards presented to the Cardinal's Friends, for which they thank'd him, and upon perusal affirm'd it to be the very Oration, *which* Sextus had utter'd in the Consistory. And (as his Chaplain confesseth) it is said, the Pope liked his doing therein, acknowledging it to be really his Speech. And all this the said Mr. William Warmington, Chaplain to Cardinal Allen, and an honeft and loyal Roman Priest, doth publicly confess and testify. And so we need trouble our selves no more about it, since Bellarmine at last doth in a manner acknowledge it, and falls a vindicating of it.

Amongst the rest, who in these Troubles set them selves to ferible down obedience, was an Englishman, viz. William Reynolds, then in the Low Countries under the Spanish Dominions, who wrote on this Subject, was by the desire of some of the chief French Covenanters, and under the false name of *Guillielmus Roffetti*, Mr. Warmington sent a Copy of the Pope's Speech from Rome to him, for which Reynolds returned him many thanks, glad that he had so got the approbation of the Roman Bishop, to vindicate his
his Arguments of a conditional subjection; of whom (I hope by the way) will not be taken amid this following story, as we find it.

This Mr. William Reynolds was at first a Protestant according to the Church of England, and of New College in Oxford, and Brother to him was John Reynolds (him of Corpus Christi College in Oxford, famous for his great Reading) who was bred up in Papacy beyond Sea. William (as the story goeth) with an intent to reclaim his Brother John, makes a journey to him beyond Sea, where in a Conference it fell out, that John (as they say) being overcome by his Brother’s Arguments, returns into England, and (as People use to love and run into Extremes) was a little tending to Purtanism, as his hiding in Hampton-Court Conference may somewhat refresh, yet he dyed a true Church of England-man, every way conformable to the Canons, nor was he ever but peaceable and moderate, loving Obedience and his Studies, more than frantic Zest and Innovations, according to the giddy fury of our hot-headed Puritans.

On the other side his Brother William (as they say) being convinced by the reasons of his Brother John, stay’d beyond Sea, where he prov’d a violent and virulent Papist, by his Writings declaring that Protestants were no better than Turks, nay, that they were worse than Pagans.

Of this strange Change, Dr. William Aldaftor, an excellent Poet, and one who had made trials of both Religions, made this following Epigram:

Bella inter geminos phæsquam civilia fratres
Traxerat ambiguus Religionis aper:
Illi Reformatae fidei pro partibus infit,
Litf reformandam denegavit idem.
Propositis cansa rationibus, alternantibus
Conservare pares et occidere pares.
Quand fuit in vitis, fratrem caput alterterque;
Quand fuit in fastis, perdit uterque idem.
Captivi gemini fine captivante fuerunt,
Et victor victi transvaga causa petis.
Quid gemint hac magna est, ubi victor gaudet uterque,
Et tamen uterque velit uterque.

Which is thus rendered by the Ingenious Doctor Peter Heylyn:

In Points of Faith some undetermined Jars
Perw’st two Brothers kindled Civil Wars:
One for the Churches Reformation good,
The other thought no Reformation good.
The Points propos’d they traversed the Field
With equal skill, and both together yield.
As they desir’d, his Brother each subdues;
Yet such their Faith, that each his Faith doth lose.
Both Captives, none the Prisner thence to guide;
The Victor flying to the vanquish’d side.
Both joy’d in being conquer’d, (strange to say)
And yet both mourn’d, because both won the day.

I have been the longer upon this William Reynolds, because he was a great stickler in the French Covenant, after the murder of the King, coming from the Netherlands to Paris, where he vindicated their actions, by finishing his former Book, and dedicating it to the Duke of Mayenne, and it was sometimes after Printed at Antwerp, with great applause of the Roman Party.
CHAPTER VII.

Cardinal Bourbon declared King by the Leaguers. Paris besieged, and its Famine relieved by the Duke of Parma.

HENRY III., a little before his death, declared Henry of Navarre to be next Heir to the Crown of France, desir'd all the Nobility so to acknowledge him, and advised him himself to turn a Romanist, as being the only way both to gain and continue without danger in the Throne. And some will tell us of some Prophetick Observations in behalf of the Family of Bourbon.

As how Louis de Bourbon, the third Duke of that Line, (who dyed 1410.) building his house call'd Hotel de Bourbon near to the Louvre, caused to be written over the Portal in Capital Letters, this word ESPERANCE, viz. Hope; as if he expected some of his Race would ascend the Throne, and join the two Houses. And 'tis further observed, that in the fine Chapel of Bourbon, l'Archambaut de Lys, that the same day that the former Henry was stab'd, a clap of Thunder whisketh away a Bar, which crost'd and touch'd the said Window, without any damage or harm to the Glass or Painting.

But leaving these guesses as nothing to our purpose, we shall find our Henry IV. (no more call'd Navarre, but King) in great perplexities how to behave himself at this mishap. For though the Huguenots freely acknowledged him as King of France, yet he was not to trust too much to them, lest he should offend the Romanists, some of whom threw also a willingness to allow him for their King without any conditions, but the greater part absolutely denied it, unless he would allure them to maintain the Roman Religion, and give hopes of his own conversion; whilst others of them absolutely renounced him, and presently ran over to the Leaguers: By which Jealousies and Factions, this conquering great Army was on a sudden so dwindled away, that the King was necessitated to raise the Siege, and retire for his own security.

On the other side the Covenanters rejoice and daily increase, many of them persuade the Duke of Mayenne to take upon him the Title of King; but this for the present he waveth, as thinking his own interest as yet not strong enough, and so with a general content of the Leaguers, old Cardinal Bourbon (then in Prison at Chinon) is declared in their Paris Parliament, and publickly proclaim'd in the streets of Paris, King of France, under the names of CHARLES the TENTH, Coining their Monies with the Effigies, Name, and Title of King, yet is not to this day held or reckon'd among their Kings.

And the better to make all Cock-sure, the Duke of Mayenne sendeth forth an Edict or Declaration, wherein

He desires all to flock close to the Holy Union, for the preservation of Religion and the Crown. And seeing it hath pleased God of his own Goodness, singular Providence and Justice, to deliver us from him who had joined himself with the Heretics, contrary to the holy Admonitions of the Pope: Therefore waiting for the liberty and presence of our King and Sovereign Lord, we desire and command all good People to join themselves with us, and to swear to dye in the Roman Religion.


SENAULT.

And the Parliament of Tolouse is as brisk as any; for no sooner had they News of the King's murder, which was committed on the 1st of August, but they put forth a Decree, wherein

They command all to unite in defence of the Roman Religion. That all Bishops within their Churches give Thanks to God for the deliverance of Paris, and other places.
Ordeain that the first day of August shall for the future be every year celebrated with
Protestations and Publick Prayers, in acknowledgment of the great benefits they re-
ceived that day.

Forbid any to accept or allow of Henry de Bourbon for their King, or to assist him.

Thoulouse, 2 Aug. 1589.

Du TORSNOER.

Nor is it the French only, but other buffe People, will not by any means allow this
Henry to be King. Amongst the rest, I find our Father Pesquis or Creffwell (if not
both) layeth it as a grand butt upon Queen Elizabeth, for acknowledging him to be
King, of whom they are so confident as to affirm, that his not possible for him to be
truly King of France, by any Law either Divine or Humane.

But to return to France, where the War is carried on vigorously, but to the loss of
the Covenanter to whose aid Pope Sixtus made Cardinal Casiano as Legat into France,
and with him, amongst other Scholars came Bellarmine; but what was most power-
ful, they brought with them Bills of Exchange for large Sums of money, to be dispo-
sed of as the Legat thought best for the advantage of the Cause.

King Henry IV. being informed of the Legat's coming, desired to be published,
That if he came towards him, that then he should be received with all Honors and
Safety; but if he went towards his Enemies the Covenanters, then none should acknow-
lledge him for a Legat, or receive him, under pain of Rebellion. But Cardinal Casiano,
after many turnings and windings, at last ariveth at Paris, where be is received in great Pomp,
lodged in the Bishop's Palace, richly furnished with the King's Goods taken out of the
1 Louvre.

In the mean time the King's Parliament met at Tours, declareth against the Legat:
That the People might assist him, and pay Tribute.
That an Heretick, though relapsed, and put out of the Communion of the Church, may
have Right to the Crown of France.
That the Pope of Rome hath not Right to Excommunicate Kings.

Philip, by the Grace of God, King of Castile, Leon, Arragon, &c.
Is levy for the Troubles and Heretics in France.
Therefore commands all Christian Catholic Kings to join with him to extirpate Here-
tics, and deliver the most Christian King of France, Charles X. that (France being once cleared of Heretica) they may proceed to purge other Heretical Coun-
tries, all which being exterminated, they may recover the Holy Land from the
Turks.
Pretesteth that he designs nothing but the Exaltation of the Roman Church, the repose
of all good Catholic Kings, the Extermination of all Heretics, the Peace and Concord of Christian Princes; to obtain which, he is willing not
only to employ his means, but his life also.

Madrid, 8 March 1590.

Juan de Vasquez.

A little before this, some of the Royalists spread abroad such like Propositions as
these following:

That Henry of Bourbon might or ought to be King.
That with a safe Conscience the People might assist him, and pay Tribute.
That an Heretick, though relapsed, and put out of the Communion of the Church, may
have Right to the Crown of France.
That the Pope of Rome hath not Right to Excommunicate Kings.
That now it is not only lawful, but necessary, to make a Treaty or League with the
Bearnois and his Hereticks.

Which
Which Propositions were pretently condemn’d by the Sorbonne Doctors, the Decree of them was condemn’d by the Cardinal Legat, and subscribe’d and sworn to by the Bishops and Counsellors.

Yet their courage was somewhat cool’d by the King’s success, nor was the League prosp’r’ed with that eagerness as was expected, by reason that the Duke of Mayenne and the Spaniards mistrusted one another, besides the great jealousies amongst the Covenanters themselves, every man feeling his own interest, all expecting to make themselves great, and several designed the Crown for himself. Add to these the unwieldiness of Mayenne their General, being very fat, heavy and slow in all his actions, and one that spent much time in eating and sleeping. And the truth is, the most vigorous and earnest Promoters of the League, were the Priests and Women, the last acting as well by the Sword as by their Sedition Preachments, the latter encouraging and gaining by their boldness and informations; nay, so zealous were they in this Cause, that from the highest to the lowest, they were not afraid to act any thing to gain the front; so that the King supposed, that what his Armies wan in the Field, they would keep up the hearts of the People and the Leaguers, when they came under the lieur of such attractive baits at Paris.

Yet the Leaguers were quite crest-fallen after the King had totally routed Mayenne and his great Army at the Battel of * Tury, (of which Du Bartas hath a long Poem.) But as a little before, when Henry conquered the same Duke at * Arques, the better to keep up the hearts of the People and Covenanters, the Dutchess of Montpensier had the confidence to publish abroad, that the Covenanters were Conquerors, that new College himself was taken, and concluding to Paris; which was so far believed, that many Ladies hired windows in St. Denis street to see him pass by: but they were convinced of the Error, when a little after they saw the sad King take their very * Suburbs of Paris.

So after the aforesaid Battel of Tury, the Leaguing Chieftains fearing lest the Covenanters would mutiny at the sad news of it, gave out many lies concerning it, and at last perceiving all could not conceal the story, to make the best of a bad market, the Legat, the Spanish Ambassadors, and the Archbishops of Lyons, got the Priests to use their cunning in the Pulpits to deceive the People, who as yet were not certain of the Defeat.

Amongst the rest, Father Christino de Nicaragua from these words— * To he whom I love I rebuke and chafien—* (which he cou’d to foretell them, that God would prove the Faith and Constancy of the Covenanters, as he was wont to try the courage of his children, for which he clapt together a great store of Examples out of Scripture; and then making a show as if Letters were just then deliver’d to him, he there’d them to the People, saying, That he was very sorry that he had done the office of a Prophet, and that God had been pleas’d by his mouth to advertise the People of Paris of that Temptation which was to fall upon them, as now it troubled him to relate it: and so told them that the Catholick Army had lately come off with the worst. To all which he added such effectual Prayers and Exhortations, that the People seem’d rather heartened than discouraged. The same Trick was used by Guillaume Reye (Bishop of Sens) * Jean Bouche, Prevoit, * Fauversen, Piletier, with the other Preachers: amongst the rest, was Franciço Panigarola Bishop of Afi, who came along with the Legat, who though he Preach’d in the Italian Tongue, was continually follow’d by abundance of People, being famous for his great Eloquence. And to these stories may be added the former zealous Widow Montpensier, who said, *That truly the Duke had left the Battel, but that the Bearnois was dead,* which by many was believed for some days, which satisfied to restrain their first fears, and to gain some time to give Orders, and to send to raise new Succours.

The Parliament at Rouen proceed desperately, putting to death some Prisoners they had, because they were Servants to the King, and then make an Act that all should be guilty of High-Treason who joined with the King of Navarre, and did not side with their King Charles X., as they term’d him.

However King Henry goeth on prosperously, and with his victorious Army layeth close Siege to Paris itself, which so cou’d the fury of those People, that many of them began to flagger in their Resolutions, to prevent which, the chief of the Citizens and Leaguers drew up these three following Queries.
If it should happen (which God forbid) that the most Christian King Charles X. should dye; or, if while he is unjustly kept in Prison, he should yield up his Right of the Kingdom to Henry de Bourbon: Whether then the French be bound to, or may with a safe Confidence receive for their King the said Henry, or any other Prince who favours Herefie; although it were supposed that he were abjured from his Crimes and Confesions, considering the evident danger of his falseness, of the destruction of Religion and the Kingdom?

I.

Whether he may be said to be suspected of Herefie, or a Favourer of it, who procures or permitteth a Peace to be made with the said Henry, when the said Party may hinder it?

II.

Whether those things be of Divine Right, and may be neglected by Catholicks without mortal sin and pain of Damnation? And on the contrary, Whether it be meritorious to oppose with all ones endeavors the said Henry? And if the said Opposer be killed in this Cause, Whether he may not be called a Martyr?

With these Proposils they wait upon their Assembly of Divines, at the Sorbone, de-
scribing their Resolutions and Determinations of them, which take in their own words, as followeth:

A

In the year of our Lord God One thousand five hundred and ninety, in May, &c.

Upon the determination of which doubts, the Sacred Faculty being called together by Oath, and many times assembled, as well in publick Congregation at the College of Sor- bone, having celebrated the Mass of the Holy Ghost, and also privately at the meeting of the Delegates, mature deliberation being had, all the particulars being carefully, truly, and severally examin'd, as much as could be at last have declar'd their judgments in manner following.

All Catholicks, by Divine Law, are forbid to admit any into the Throne that is an He-
retick, or a Favourer of Herefie, and a known Enemy to the Church, much more one that is released, and by Name excommunicated by the Pope.

If it should chance that any guilty, as aforesaid, should procure a sentence of Abjura-
tion from these Crimes and Confesions; yet if there be evident dangers of his Hypocrisy, perfid-
ion, and the ruin of the Catholic Religion, he then, for all his said absolution, is (by the said Divine Law) to be excluded from the Kingdom.

Qui
Cardinal Bourbon declared King

Whoever also endeavors that he should be King, or doth partake with or favor him, or doth suffer him to be set in the Throne, when he might prevent it, and was oblig'd so to do; he for so doing, doth violate the holy Canons, so justly subjected of Heresie, and is mischievous both to Religion and the Church, therefore he may and ought to be oppress'd, be of whatsoever degree or quality.

Cum igitur Henricus de Bourbon Heretec, lautor Heresio, holt is Ecclesiæ notorius, relapset, et nominatim excommunicato sit, & si forte absolutionem in foro exteriore impetraret, manifestam appareat simulationis ac perfidia, & eis laudabiliter reperiri, & a pace cum eo facienda abhorrere tenentur, & qui ei favent, Canonibus injurii, de Hæresi suspeñus, & Ecclesiæ perniciosus, ac ut tales serio seduloque coercendi ac puniendi sunt.

As therefore those who favor the said Henry in his aspiring to the Throne, and do any ways afford him any help, are defectors of Religion, and remain in a perpetual mortal sin: so those, who for their love to Religion do oppose him as much as is possible, do very much merit both of God and Men, and as on the one hand it must be suppos'd that those people so obstinate in strengthening the Kingdom of darkness will be eternally damned, so on the other, it is most meet to conclude that those who are slain in this Cause against the said Henry, as Champions of the Faith, shall obtain an everlasting reward, and be crowded with the Trophies of Martyrdom.

Therefore seeing Henry de Bourbon is an Heretic, a favorer of Heresie, a known Enemy in the Church, as relapsed, and by name Excommunicated, and though he might obtain sentence of Absolution, yet there being evident danger of hypocrisy and perfidious, with the value of Religion; and though he had Absolution, or any other lawful heir dead, or yielding up his right, yet are the French obliged to keep him from the most Christian Crown, and to abhor the thoughts of making peace with him; and those who do favor him are Violaters of the Canons, may be suspected of Heresie, are Enemies to the Church, and as such ought to be earnestly and carefully chastized and punished.

In the mean time Mayenne was very busy in raising Forces, in consulting with the Duke of Parme, then Governor in the Spanish Netherlands, to get Supplies from him, the better to force the King to quit the Siege: And the truth is, this affair did greatly perplex him; for if he loft Varis the Cause was undone, and if he relieved it by the Spanish assistance, (and without them he could not do it) his own interest might be lost. For the Sixteen wished him not well, because he had broken up their Council of Forty, (which, contrary to his expectation, bridled his Authority) and they thinking to introduce a Commonwealth Government, he had crotch that, by creating another Council, a Keeper of the Seals, and four Secretaries of State, with which he governed Affairs,
At first, without calling them, except when he had need of money. And thus having displeased the States General, he feared they would engage Paris under the Spanish yoke, if they saw Spaniards enough to deal withal: But of two Evils the least is to be chosen; and so he resolved to reinforce his Army with Spanish Supplies.

In his absence he appoints his Brother the Duke of Nemours (a courageous young man) to command the City, and affignd him a Council: care is taken to fortify all suspected Avenues, and the People are summoned to such an height of madness, that a great scarcity of Provisions being in the City, some for letting slip but some words, d'Artigues as if Peace were better than to be fam'd with hunger, were by the fury of the Zeal to oppose the Heretical Prince. And a little after, to make all sure, their Parliament at Paris by Act forbid any upon pain of death to talk of any Agreement, Peace or Covenant; and the States General are ordered to meet for the Election of a new King; the Sarbones renew their Decrees against the King as an Heretick, and so not capable of the Crown.

The better to keep the People up in their humors, by order of the Legat, a Procesión is made of the Clergy to implore God's assistance: at the Head of these went Rome Bishop of Sens, with a Cross in his left hand, and an Halberd in his right; then followed the Monks and Friars according to their several Orders, Capuchins, Moins, Franciscans, Dominicans, Fuillans, Carmelites, &c. In the Procession, the Prelates, Priests and Monks walked in their several accustomed Habits, but over them the Stone, and greatly addicted to old Wives Prophecies; which pleased him the more, Henry pofition with Bourbon, for so they called him.

By this time the City began to be in great want, by reason of the King's cutting off all assistance from them; therefore to encourage the People, Cardinal Pietro Gondi Bishop of Paris (who made an Archbishoprick 1624) pitying the Poor, had the Church-Plate turned into money for them, the Legat caused all his own Plate to be melted and coined, Mendoza the Spanish Ambassador promised them SixCORE Crowns a day in bread, and of all his Plate he left himself but one Silver Spoon; the Ladies and richest Nobles sold their Household stuff, Jewels and Ornaments; the Legat also got Fifty thousand Crowns for them from the Pope.

But all these helps were not enough for 20000 persons then in the City, Provocations growing so fierce, that a Babel of Wheat was sold for One hundred and twenty Crowns, the flesh of Horses, Dogs, Asses, Mules, &c. are publicly vended; but the poorer for wanting monies to buy such dainties, were forced to feed upon such Herbs and Grains as they found in the Yards, Ditches, and along the Ramparts, which made them die in heaps, yet were the Chieftains (as if they were related to the old Sagaminers) so far from yielding, that they put on several to be executed for defying Bread or Peace.

And here we need not trouble our selves with the stories of former great Famines, as of Hierusalem, amongst the Turks 1595, in Poland and Bohemia 1512, in Transylvania 1604, at Leyden 1574, at Saarwer and Rothen, of Pags 1558, of Caffyng in China 1642, and several others, since (as is confed't by all) this Famine at Paris was not inferior to any of them, many being forced to make bread of dead mens bones, and not only feed upon Skins, Tann'd-Hydes, &c. but men eat one another, and some
torn

a

Monfieur

I'ane

or an one of her friends. In short, above Twelve d' preserve the life of I

for dying in a good cause. At last the King, for mere pity permits as many

1 333- 7" for dying in (0 good a cause. At last the King for meer pity permits as many

Lea-

July.

(3.

In the mean time the King presses more upon them, taketh

St. Denis,

the

torn.

ne,

king's Forces) at which Siege the King himself was so vigilant, that he sat on

* d'Aubig-

Uers

before their yielding it up, having * poison'd the Wells, the better to destroy

net, p 476.

who being imprison'd, and strictly examined, confessed that they were Three of the Six

Friars, and another Priest seiz'd on in the habit of Gentlemen, Franciscan

Ant. Colly-

net, p 476.

* Card.

Hollines * Legat

t0 ro hath vouchsafed to send, wherein was specified that your Holiness

was sent (a Mon-

(1 ) Nephew the which (with great commendation of our College) the renowned Cardinal of

Sorbonne

are at their wits end, suspect the integrity of the Legat, grew angry at the

Pope

for not affording them more assistance, and in this pet and fury drew up a Letter

to be sent to his Holiness; but the City was so closely besieged, that the Letter and

Meflenger were seiz'd on, and so never got as far as Rome; which the better to shew

what fears, jealousies and distractions they were pollet with at the writing of it, take as

followeth, as I meet with it then translated into English out of the Latin Copy.

Most Holy Father,

B

t those continual Letters, partly touching the cruel and lamentable slaughter of our

most Christian Brethren, which your Holiness at sundry times hath receiv'd, was

easily to be known that all France hath fix'd her eyes only upon the See of Rome, the

Curie concerning the fate of the whole Church; and therefore the rather, because it hath

been always the chiefest refuge of those that were afficted for the defence of Religion in

their greatest misery and extremity. Besides, the good report that we daily hear of your

Holiness Zeal, Wisdom, Sincerity, Justice, and Hate of all Ungodliness, did not a little

increase our hope, the tokens wherein being brought unto us, were very few, against all

the wicked, as are the heayy Confufions and Sentences pronounced by your Holiness own

mouth against the Heretics and Politicians of our time, and the Orations made in the

sacred Assemblies of the Cardinals, which we read with a great desire, being now printed:

and also because there is ordained a Council of most Reverend Cardinals for the redress of

the state of France, and favourable and fatherly Letters written to the Princes and Ma-

jistrates of this Realm, and moreover to many of sundry degrees and qualities; whereby

we perceive that your Holiness did commend and approve our purpose and enterprise,

proposing an all aid and assistance to the sufferance thereof. And lastly, the sending of your

Holiness Legat through such long and dangerous ways, being of a man of great parent-

age and singular wisdom, with the full consent of all the most Honourable Council of Car-

dinals, nothing more comfortable and to be desired in this our general and common

grief;

We of our side, for to encourage the hearts of the common People, have caus'd to be

printed in both the Languages (that every man might understand them) those Letters,

the which (with great commendation of our College) the renowned Cardinal of (v) Mont-

talto hath condescended to send, wherein was signified that your Holiness Legat was sent

with men and money: and that the only and chiefest care of your Holiness was touching

this Realm, how best to refresh and succour the afflicted and distressed People thereof; that

therefore we should not doubt but that your Holiness will out of hand in this our diffreat,

send us sufficient relief. The private Communication of your Holiness Legat did also

confirm our singular good will and affection towards us, and the exquisite eloquence of

© Biblioteca Nacional de España
of (b) Affairs did greatly enlarge and commend it to the Fultur. Wherefore we ceased not daily to publish and declare unto all the world this your great benefit to ready and certain, and are not afraid with a wonderful contentment to offer our selves in our public and private Communications of your Holiness favourable inclination toward us.

But seeing that our grief daily increaseth, and that benevolence and godly men daily sustain and receive hourly great loss and damages, that it lacketh but little, but that (God permitting) our faith in his holy judgment) begin to feel the name of the State of France, and (which were it) the aftermost decay and overthrow of Catholic Religion; the People beginning to waver, and to be removed from their accustomed constancy, supposing that the good-will of your Holiness, and the Credit and Authority of your Preachers, and which is none (not without our great grief) almost often little or nothing of the Legacy of the most renowned Cardinal Cajetan, that wherefore we can turn our selves are important, and concerned with these continual complaints, that our cause is not relieved by the plentifulness of the See Apostolick; and that these 15 months (somewhat more or less) being spent in hoping and watching, the forsooth Legate hath not had or affid a particular power of Excommunicating and Deposing, thenceforth to bridges and fields all the unworthy and enemies of the Church, of what quality or conditions presently be: seeing that as yet no special Excommunication of Henry of Bourbon and his Favourites hath been published, which long ago should have been done they say, before they being hardened in their iniquity would have despaired it so that it is very easy to persuade into the words, woe and wailing, and discontented people (being already discouraged with long wars, with poverty and need almost distresse and dead) that which the Politicians whisper to their ears, namely, that your Holiness either favouriths Henry of Bourbon's side, or that the Pope hath pro-Mis'd that he is excluded, but afterwards most friendly recalled again, unto whom they say your Holiness man Catholick Religion, and that yearly 15 months (if at least the weak, wavering, and discontented people, (being already discouraged should be used favourably, and that another shall be sent (the Pope) that is true) to have a ill opinion of our actions, and to interpret all things to the worst. And further to testify that which we have from several hands have not long since, out of Latin Letters, which have been written in plain words by men of Authority and Esteem, whole Credit was never yet so disaffected in like or greater matters, that in vain we look for money and assistance from the See of Rome, because all things are done there plainly and sincerely as they should be: whereas at such as we can guess, it is probable enough that all things stand in danger of Schism, and that a most perilous fire (unless God provide otherwise) is already kindled, to the overthrow of the whole Church.

O what a painful and troublesome striving and wrestling sustain we against those unjust rumours and rydings! O with what a great labor is this to be drawn again out of the peoples minds! (if in any wise it can yet be rootet out again) which if it go further and take fatter hold, we pray your Holiness to judge what shall at the end become hereof; and likewise to consider if there can be any cross more grievous unto honest and good men, your Holiness hath sent you, as to Adversaries void and destitute almost of power and money; and therefore being infected with the pestilent policies of this time, (for this the wicked ones seek to persifade) endeavoureth to please both Parties, and therefore cease not to affirm that your Holiness hath excogitated and invented only these delays. And to that intent Luxembourg (the greatest enemy of the Catholicks) hath been received at Rome with such humanity, and was entertained so liberally, and in great dissimulation and to that intent a Legate must be sent, desired to be called again the Pope hath pro-Mis'd that Navarre should be used favourably, and that another shall be sent: (the first Cardinal being called back again) in a most honourable Legacy.

Moreover, we are not a little grieved that some of the better sorts, (affensifie and disfigured through the tormenting insinuations into the Catholic Religion, and deceived with long delays) forsooth partly the office of our affairs by the present state thereof begins (to confess what is true) to have an ill opinion of our actions, and to interpret all things to the worst. And further to testify that which we have from several hands have not long since, out of Latin Letters, which have been written in plain words by men of Authority and Esteem, whole Credit was never yet so disaffected in like or greater matters, that, in vain we look for money and assistance from the See of Rome, because all things are done there plainly and sincerely as they should be: whereas at such as we can guess, it is probable enough that all things stand in danger of Schism, and that a most perilous fire (unless God provide otherwise) is already kindled, to the overthrow of the whole Church.

A wound which at first was to be cured with ease, With lingering is come a dangerous disease.
Of what mind thinkest thou Holy Father, how to obey any trust in those answers which are altogether without substance and frivolous? Willst thou ever this Council tendeth, this generally not fear, that wilt thou in lingering seek for better opportunity, and in the mean time time the Romans take counsel. Sanguinum shall be adjusted and won, and your instruments and engines of war, Brutus shall come too late. But this is far worse, that all things almost are come into an extremity, as much as if we were at an extremity. Thrice faith that this is so mortal man is able to judge; and, which is worst of all, none every one faith that this is come to pass through the negligence of the See of Rome, and we are not able any longer to disprove their objections. To no other end send our daily and nightly meetings and assemblies with the most renowned Cardinal Cajetas, and his Affidants, (whereby they will perhaps complain unto your Holiness,) requiring unfortunately, and with full Assembly daily defining to know what there is done at Rome as touching our matters, and the occasion that we are kept thus long in suspense, and if there be yet any hope left where to rest upon; which as often as we do and bring home nothing else but the common answers, and always one thing, namely, that his Holiness hath a great care of our affairs, and that we will never abandon our Cause, being our most loving and careful Father, very wise and expert in that he hath do, and that ere long will quench this burning fire, and that he hath not in vain ordained this worthy Legacy, and such like things many more. We see, and not only we, but every particular man, that this is told us but to drive us off, as those that mask their faces with mirth and cheerfulness, but being sifted narrowly, this which the Pope faith fitteth them of right:

In sight they feign good hope, and mirth in countenance bear, But pining grief in heart and mind closely they wear.

Of what mind thinkest thou Holy Father, how to obey any trust in those answers which are altogether without substance and frivolous? Willst thou ever this Council tendeth, this generally not fear, that wilt thou in lingering seek for better opportunity, and in the mean time time the Romans take counsel. Sanguinum shall be adjusted and won, and your instruments and engines of war, Brutus shall come too late. But this is far worse, that all things almost are come into an extremity, as much as if we were at an extremity. Thrice faith that this is so mortal man is able to judge; and, which is worst of all, none every one faith that this is come to pass through the negligence of the See of Rome, and we are not able any longer to disprove their objections. To no other end send our daily and nightly meetings and assemblies with the most renowned Cardinal Cajetas, and his Affidants, (whereby they will perhaps complain unto your Holiness,) requiring unfortunately, and with full Assembly daily defining to know what there is done at Rome as touching our matters, and the occasion that we are kept thus long in suspense, and if there be yet any hope left where to rest upon; which as often as we do and bring home nothing else but the common answers, and always one thing, namely, that his Holiness hath a great care of our affairs, and that we will never abandon our Cause, being our most loving and careful Father, very wise and expert in that he hath do, and that ere long will quench this burning fire, and that he hath not in vain ordained this worthy Legacy, and such like things many more. We see, and not only we, but every particular man, that this is told us but to drive us off, as those that mask their faces with mirth and cheerfulness, but being sifted narrowly, this which the Pope faith fitteth them of right:

In sight they feign good hope, and mirth in countenance bear, But pining grief in heart and mind closely they wear.
Heretics; this the Confiscated Religions, may, rather, the most shewed body of Jesus Christ cast before Dogs; this the hard and impatient hearts of the corrupted Nobility, this the Soldiers ready to the foot and overthrow of Christ, this the new established Synagogue of the Ministers of Satan corrupting and falsifying the pure Word of God, this the manifold Gibe of Preachers, this the bodies of Traitors and Soldiers beheaded, this in great heaps; the murdered Catholics, this the members of the Franciscans and Dominicans quickly torn in pieces with wild Horses, this finally the cruel slaughters of Christians, and chiefly of Ecclesiastical persons, manifestly declare and confirm. Amongst whom the bright and shining lights, and worthy to be belived and defended, and the bills and pillars of their Orders, * Chalcutus President in his Country, and one of St. Francis Family, avow by violence from God's service, and committed unto the Hangman, being as Venal, not without great grief of all good Christians, in the spring and prime of his age, bound and deprived of his life. The Director and worthy Regent of the Dominicans at Paris, N. Demonte, therefore, and ten years of age, first in infinite places shed, and not far from the City almost torn in pieces. And of the same calling, before a most sourtry and valiant maintainer and defender of the Truth, * Burgontis, after divers torments with his (at Tours, being dismembered, have all * now immolated and cremated with their innocent blood) yielded up their Ghosts into the hands of the Almighty.

Whereupon when we think, we have thought good diligently to do two things by the liberty which Christ freely hath bestowed upon us. The first is, which although others can do it better, yet our small and slender skill to declare unto your Holiness the whole state of France, whose earnest zeal and desire to aid us, we doubt not shall be driven in the rifts, as the Letters of your most Renowned * Nephew wrntten unto the whole body of the Holy League, most plainly witness. The other, that we by all means will seek to comfort and strengthen the careful minds of them, partly heavy and weariness by the subtilty of the Politicians, and partly by their own natural weaknesses, and move and stir them up with all diligence and earnestness to expel and drive out Navarre, and refuse and deny him boldly even in the midst of Sword, Plaunts and Fire, all service and obedience, and exhort them to prefer rather what mischief forever, before an ungodly and wicked peace, although he should seem to have forsaken and jostured his Heresy, and for that should have obtained a pardon, (whereunto yet notwithstanding his is nothing near) and should profess himself a Catholic again, submitting himself under the Holy See, for the manifest danger which might ensue and befall unto the true Religion by this deceitful Conversion and feigned Repentance; and he that shall favor him counseling any to agreement, or else confirment and according thereunto, when by any means shall be able to fray and hinder it, to be esteemed dangerous and suspected of Heresy, and altogether unürthy of men company.

Whereupon our minds and heads are altogether so occupied, that we are fully determined ere long to put in print to the view of the world certain Articles concerning these points, and send them first unto your Holiness, and afterwards diffuse them in all places of the world, partly to a perpetual reproach and upbraiding of the Inhabitants of this Realm, (if so oftentimes administered) with baseless and cowardliness of hearts, should confess to submit themselves under the yoke and bondage of an Heretic; partly to fear and raise up every man's affections, to send with all expedition aid and relief unto our distressed Affairs. And lastly, to leave behind us for our Successors wise witnesse and token of our care and loyalty to our Country, and to disburthen our Consciences, and purge and disburse our selves before God, his Angels, and the whole world, not to have forgotten our duties in time of persecution, but conformly to have confess the Name of Christ.

It therefore concerneth your wisdom (most Holy Father) to foresee (being we are now in these dangerous days, whereunto we cannot escape without great mistake) that this evil turneth to the destruction of your Holiness, and the utter overthrow of the Apollonick Sea, and that the judgment of God (as St. Peter saith, and the continual and known threatnings of Navarre seem to confirm) beginneth at his house, and that that Serpent (which hath till now been nourished, defended, and by those unto whom it did not become most courteously used) sitt and cast not his poison and venom upon him, by whom it was expedient his head should have been broken and bruised, to the perpetual reproach and shame of Sixto V., but notwithstanding by a just revengement and secret judgment of God.

And while there is any hope remaining, that with all speed your Holiness linger not to draw the twain-edged Sword, although too late we fear (but who knoweth if God will be appeased and forgive us our offences?) upon this insomn Beast, and display all force and power against it. For it is now long enough, nay, we fear too long tarried, delayed, imp.
Cardinal Bourbon declared King

Lib. VIII.

1590. Cardinal Bourbon declared King.

And this is that we crave of your Holiness for the tender love and mercy of God, if there be left any regard of duty, fame and estimation, or any care of the publick, or the particular health and welfare, deeply to think and consider, that it concerneth the uttermost danger of the Church, and the safety of Christ his flock so dearly bought, and committed unto our charge; and whiles you are able to stay this wild Boar, that consumeth the Vineyard of the Lord, and drive away, bridle, and represse with thy double Sword all the small Foxes breaking and throwing down the same; for fear this being wilfully neglected, his anger be not ready to punish and chasten us, who will reproach the hardines of our hearts, and require at our hands the innocent blood-sloedding, and the great quantity of souls lost for ever; who, because his flock is become a prey, and his sheep a spoil unto the wild beasts, and his Vineyard trodden under foot, and made waste, will grievously complain, and we be not forewarned and warred in his just but most fearful and terrible judgment, eternally to be lamented and bewailed.

Wherein we profess before the same Almighty and High God, and his Angels, that herein we have performed our charge and duty; and therefore if here be written anything somewhat bitterly, we pray your Holiness to take it in good part, as coming from a burning zeal, towards the Church now perishing and ready to fall; and therefore the rather, because it behoveth that all our thoughts be fixed in the defence of Sion, whose Duties we judge it to be to leave nothing undone, whereby we might by all means possibly both things above and beneath, and all that is in Heaven and Earth move and provoke for pity her disrefted estate, because it is more than full time so to do.

Farewel; And as your Holiness pitieth the French, nay, the Universal Church, ready to fall; so God be favourable and merciful unto you.

Your Holiness affectionate Orators,
In Paris, from your Holiness
College of Sorbon, 1590.
29 July.

The Dean and the rest of the Sorbon at Paris.

The Duke of Mayenne intent (as aforesaid) upon the relief of Paris, at last joineth with Alessandro Farnese Duke of Parma, and marcheth towards the City; the King, with a resolution to fight them, raiseth the Siege: but Parma carried his designs so cunningly, that in sight of all opposition he conveyed great store of Provisions into the City, nor could the King force or oblige him to a Battle; yet the King resolved to give one lusty storm to the City, to which purpose Ladders being provided, and silently being in the night let to the walls, the City had been won, if by chance a Jesuit (as Casas says) or a few Jesuits (as de Bufferes faith) who stood Centinel without the Corps du Garde, which was kept by those Fathers, and Nicholas Nivelle the Covenanting Bookseller, (all the rest being asleep and negligent) had not discovered them, given the Alarum, and fought stoutly against them upon the walls.

The King seeing himselfe disappointed by Parma, the Parisians well stored with Victuals, and a Sicknels in his Army; raiseth the Siege, disposteth his Forces into Quarters, the Duke of Parma returning also to his Government in the Low-Countries.

Many Stories are we told of some mens foolish contempt and scorn over their suppoled Superiors, some whipping their Gods if not agreeable to them, Auguflus Caesar could delie Nepomuc, the Thracians would rant against the Heavens if thundred, Neres would shackle the Hellespon, and though the ancient Poets and Lucian vilified their Gods (it may be upon good reason) by making them guilty of all the villanies in the world; yet none could be so extravagant as that which the ingenious Montaigne tells us of one of the late Kings (neighbouring to France) of Spain as some think, who having his expectations disappointed by Heaven, swore to be revengeful on God himself, and (if the flory be true) be commanded his Subjects not to pray to God for ten years, nor to speak of, or believe in him. I shall not say that these Covenanters proceeded so far, but may justly affirm that never any people acted more against God's Vicegerent than they. Their haughtiness may here be seen by their miferies, and thus their contempt of Favor, Law, Life, Duty and Obedience, both shew their disrespect to the Divine Oracles, and God himself.

CHAP.

While Parma is returning to the Netherlands, Pope Sixtus the Fifth dyeth; upon which the Cardinal Legat departeth France, leaving behind him in 27 Aug., Paris, Filippo Sega, Bishop of Piacenza (he came from Italy with him, and was also a Cardinal) to be the Vice-Legat. Urban VII. is elected Pope, who dying thirteen days after, Gregory XIV. is chosen to sit in the Chair.

In the mean time the King is pinched on all hands, the Parisians vapour as Conquerours, Emanuel de Lorraine Duke of Meurthe carrieth for the League in Britain, with whom above four thousand Spaniards join: the Duke of Lorraine conquereth in Provence, and by the Parliament of Aix, is declared Head of their Government, having also some Intentions for the Crown; nor was the Duke of Lorraine idle. But these prosperous proceedings did not altogether please Mayenne, fearing their greatness would Eclipse him: Yet by these the King brought to low that he borrowed aid from England, Holland, and the German Princes; and Mayenne fenteth to desire the like from the Pope and King of Spain.

By this time Barnaby Briifon, chief President of the Covenanting Parliament at Paris, for some reason or other, was more agreeable to the King than formerly, and several in the City began to wish a Reconciliation with him. The King himself knew, that he had some friends in the City, by whose assistance he had a design to surprize it, by having several of his Captains disguised in Country habits, pretending to carry Horfe-loads of Corn or Meal into it by night [the usual time to steal in, by reason of the Kings forces scouring the ways and Country: ] But this plot being discovered, it faild, and is yet call'd the Day of Flour or Meal. These caused the Parisians for the more strengthening themselves against any such like attempts, to receive into their City Four thousand Spaniards to the displeasure of Mayenne, who feared that Nation farines and Faction might be too strong for him there.

But he was very malecontented with the forwardness of the new Pope Gregory XIV. who epioued the quarrel of the League with a great deal of earnestness, sented Marzil Landriano of Milan Nuncio into France, with two* Monitory Bulls.

I.

One relating to the Clergy, whom he interdicted if within 15 days they forsook not the obedience and part of the King. And further, if within 15 days more they departed not from him, they be deprived of their Livings, Benefices, and Functions.

II.

The second concerned the Princes, Nobility, and the rest of the Laity, wherein under great pain he be also warned them to depart from the King, whom he calleth Heretic, Persecutor of the Church, an Excommunicated Person, and therefore depriv'd of all his Dominions and Possessions.

To these the Pope addeth Arms and Money, sending his Nephew Hercole Sfondrato (newly for Honours made by him Duke of Mantamarciano) with an Army, which he will maintain with the monies gathered up by Sixtus V. and kept in Cafile St. Angelo; and besides this he alloweth 15000 Crowns a moneth to the Leaguers.

The Royallists are greatly offended at these Papers and Proceedings. Those of the Soverein Court (for convenience then sitting) at Chalons, by Decree declare that the
former Bulls and settings against Henry III. as also theirs against the present Henry IV. to be edicts, edicts, false impositions, contrary to all holy Decrees, Canons, Confessions, Councils, the Rights and Liberties of the Gallican Church, and to be idle, vain, null and void, and to be burnt by the hands of the Hangman. Ordain also that Landau calling himself Nuncio, to be seiz'd on, and suffer according to Law, forbid any to entertain him; declare that all Cardinals, Prelates and other Ecclesiastics, who any way promote a Content to these Bulls, or approve of the late Murther of Henry III. shall be deprived of all their Benefices in this Kingdom, and that none hereafter carry any money to Rome, or procure any Benefices thence, &c. 10 of June 1599. The same in effect was decreed by the Parliament then sitting at Tours, but with this addition, prohibiting any upon pain of High Treason to publish any of the aforesaid Bulls: And which was best of all:—* Hath declared, and doth declare Gregory (calling himself Pope) the XIV. of that name, an Enemy to the Peace, to the Union of the Catholick-Apostolick-Roman Church, to the King and his Estates, a Parraker of the Spanish Conspiration, a favourer of Rebels, guilty of the most cruel, most inhuman, and most detestable Parricide, Traitorously committed on the Person of the most Christian King, and most Catholick King Henry III. of most happy memory. — 5 August, 1591.

The same Language was used by the Parliament sitting at * Caen: on the contrary the Parliament at Paris thunder out their Decrees, commanding the Nuncio and Monitory Bulls to be received and obeyed, as proceeding from an Authentick Authority, threatening severe punishments to all thowe, who submit not to them.

And here having mentioned several Parliaments, the common Reader may understand once for all, that France had then, and hath now, several Seats of Parliament (or rather Courts Judicature) having command within their respective Precincts, and inflinuted by several Kings, as this following Scheme will shew.

<table>
<thead>
<tr>
<th>Order</th>
<th>Where</th>
<th>Settled by</th>
<th>Anna</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>Paris</td>
<td>Philippe IV. le Bel</td>
<td>1322</td>
</tr>
<tr>
<td>II.</td>
<td>Tholouse</td>
<td>Charles VII</td>
<td>1442</td>
</tr>
<tr>
<td>III.</td>
<td>Grenoble</td>
<td>Charles VII</td>
<td>1453</td>
</tr>
<tr>
<td>IV.</td>
<td>* Bourdeaux</td>
<td>Louis XI</td>
<td>1462</td>
</tr>
<tr>
<td>V.</td>
<td>Dijon</td>
<td>Louis XI</td>
<td>1476</td>
</tr>
<tr>
<td>VI.</td>
<td>Roven</td>
<td>Louis XII</td>
<td>1499, some fay 1503</td>
</tr>
<tr>
<td>VII.</td>
<td>Aix</td>
<td>Louis XII</td>
<td>1501</td>
</tr>
<tr>
<td>VIII.</td>
<td>Rennes</td>
<td>Henry II</td>
<td>1553</td>
</tr>
<tr>
<td>IX.</td>
<td>Paris, afterwards confirmed</td>
<td>Louis XIII</td>
<td>1626</td>
</tr>
<tr>
<td>X.</td>
<td>Metz</td>
<td>Louis XIII</td>
<td>1633</td>
</tr>
</tbody>
</table>

I order and time these as they were made, fixed, or sedentary; otherwise we might say that Parliaments were had at Paris 577, at Tholouse 1303, and at Roven 1413. In the time of this League Paris and Roven being in the hands of the Covenanters, King Henry III. removed the Sessions of those Parliaments to Tours, Caen, &c. whither accordingly as many of the Royal Members as could go went and sate, acting for their Kings, whilst those of the other persuasion fliad, and were asistle and zealus for the Leaguers.

But to return; the Nuncio, the Embassadours of Spain and Savoy, the Lords of the House of Lorrain, Nicolas de Pelleve, then Archbifhop of Sens (and not of * Ricem, till the year after, as * Davila mistake), with some others met at Ricem, where every man seeing for the League, yet under that vizard to carry on their own designs and Interests, their Consultations broke up without any determinations.

In the mean time sprung up a third Party, which had like to have foil'd both King and League. Charles Cardinal of Bourbon, who whilft the old Kingly Cardinal Bourbon lived was called Cardinal of Vendôme, he seeing the Pope, Spaniard and Covenanters, and
and all resolved to exclude King Henry the IV. if he turn'd not presently Romanist, hoping that change would never be, and so doubted not (being of the Royal blood) to get the Crown to himself. This Plot he carried on secretly by his Favorites, amongst whom was Jacques Davy Seigneur du Perton (though now but young, and of mean birth, yet of great parts and Learning, and afterwards a Cardinal:) this Plot being discovered, Mayenne was not a little troubled at it, as aiming to take away his greatness, and the King nor satisfied as offering to rob him of the Crown: However, though his Party was potent, and in the Opinion of the Romanists, grounded upon good reason, yet the King seemed outwardly to despise and flite it, by jeeringly calling them the * Thirldings, as being neither for the King nor Covenant.

And another accident did not a little trouble Mayenne; viz. The escape of Charles the young Duke of Guise from his imprisonment at Tours; for he had been secured ever since the killing of his Father at Blais; but whether this escape was by the Kings desire and permittance, the better to divide, and so weaken the Leaguers, or by Bribery, or chance, is nothing to our story. The truth is, Mayenne, though he seemed pleased at his Nephews liberty, yet he liked not the great rejoicings the Covenanters made at it, by Bells and Bonfires, whereby he feared himself might be neglected, and by such divisions and jealousies, the King might allure himself no longer.

Mayenne himself also dreading the event of these dissensions, procureth a private Meeting with the Duke of Lorraine, and some others; where it was secretly concluded to unite together, never to permit (if they could prevent it) any to the Crown, but of their Family; but if they should be constrained to yield further, yet that no stranger should be, but a Prince of the Blood, and of the Roman Religion: This is signed, and sealed by them, and of it they inform the Duke of Guise, who desires time to consider.

Nor is Paris free from risings and fear; for the Council of Sixteen (which had been the foundation of the League, and the raising of the Duke of Mayenne,) began now to distrust his proceedings, as a man thwarting their greatness, not active and fierce enough against the King and Huguenots; and one that regarded less than the Publick: And he of late being commonly far absent from them, had not that awe and respect as formerly; so they began to neglect him, and cry up the young Guise: And considering themselves strong enough, having the Preachers, the People, the Spaniards, Mayenne (lately Vice-Legat,) on their side, resolve to have things carried as formerly; by Bells and bonfires, whereby they feared himself might be neglected, and by such divisions and jealousies, the King might allure himself no longer.

Mayenne himself also dreading the event of these dissensions, procureth a private Meeting with the Duke of Lorraine, and some others; where it was secretly concluded to unite together, never to permit (if they could prevent it) any to the Crown, but of their Family; but if they should be constrained to yield further, yet that no stranger should be, but a Prince of the Blood, and of the Roman religion: This is signed by them, and of it they inform the Duke of Guise, who desires time to consider.

But because Francois Montague, Rene de la Fon, and Louis de Beaumanoir, if you will have the plain truth of it, the Jesuit Lays Richeome (for he was the French Author that writ the (a) Apologies for the Jesuits under the former false names) Because, I say they deny his name to be so, alleging, that Claude Matheu died above two years before, viz. 1588. at Ancona in Italy, though there might be others of that name besides him, and because Matheu may as well be a Christian Name as a Sirname, as the Advocate (b) Arnauld and the Author of the (c) Jesuits Catechism do intimate, that this was so; and the late (d) Prints from Paris assure us that his name was Matheu Aquarius. I shall say no more, this being enough to overthrow one objection, and Davila, Thomas, Arnauld, Perseux and others, being enough to tell the truth of the thing, supposing the name were not in all things exactly set down. Part of the Letter take at followeth.

Lost High and Mighty Prince, Y

Our Catholic Majesty having been gracious unto us, as to let us understand by his other Apologies are not printed among his Works in a well, (b) Playday. (d) Memoirs d' Edit en fuire de ceux de Mont, de Villerie, and all resolved to exclude King Henry the IV. if he turn'd not presently Romanist, hoping that change would never be, and so doubted not (being of the Royal blood) to get the Crown to himself. This Plot he carried on secretly by his Favorites, amongst whom was Jacques Davy Seigneur du Perton (though now but young, and of mean birth, yet of great parts and Learning, and afterwards a Cardinal:) this Plot being discovered, Mayenne was not a little troubled at it, as aiming to take away his greatness, and the King nor satisfied as offering to rob him of the Crown: However, though his Party was potent, and in the Opinion of the Romanists, grounded upon good reason, yet the King seemed outwardly to despise and flite it, by jeeringly calling them the * Thirldings, as being neither for the King nor Covenant.

And another accident did not a little trouble Mayenne; viz. The escape of Charles the young Duke of Guise from his imprisonment at Tours; for he had been secured ever since the killing of his Father at Blais; but whether this escape was by the Kings desire and permittance, the better to divide, and so weaken the Leaguers, or by Bribery, or chance, is nothing to our story. The truth is, Mayenne, though he seemed pleased at his Nephews liberty, yet he liked not the great rejoicings the Covenanters made at it, by Bells and Bonfires, whereby he feared himself might be neglected, and by such divisions and jealousies, the King might allure himself no longer.

Mayenne himself also dreading the event of these dissensions, procureth a private Meeting with the Duke of Lorraine, and some others; where it was secretly concluded to unite together, never to permit (if they could prevent it) any to the Crown, but of their Family; but if they should be constrained to yield further, yet that no stranger should be, but a Prince of the Blood, and of the Roman Religion: This is signed by them, and of it they inform the Duke of Guise, who desires time to consider.

Nor is Paris free from risings and fear; for the Council of Sixteen (which had been the foundation of the League, and the raising of the Duke of Mayenne,) began now to distrust his proceedings, as a man thwarting their greatness, not active and fierce enough against the King and Huguenots; and one that regarded less than the Publick: And he of late being commonly far absent from them, had not that awe and respect as formerly; so they began to neglect him, and cry up the young Guise: And considering themselves strong enough, having the Preachers, the People, the Spaniards, Mayenne (lately Vice-Legat,) on their side, resolve to have things carried as formerly; by Bells and bonfires, whereby they feared himself might be neglected, and by such divisions and jealousies, the King might allure himself no longer.

Mayenne himself also dreading the event of these dissensions, procureth a private Meeting with the Duke of Lorraine, and some others; where it was secretly concluded to unite together, never to permit (if they could prevent it) any to the Crown, but of their Family; but if they should be constrained to yield further, yet that no stranger should be, but a Prince of the Blood, and of the Roman religion: This is signed by them, and of it they inform the Duke of Guise, who desires time to consider.

But because Francois Montague, Rene de la Fon, and Louis de Beaumanoir, if you will have the plain truth of it, the Jesuit Lays Richeome (for he was the French Author that writ the (a) Apologies for the Jesuits under the former false names) Because, I say they deny his name to be so, alleging, that Claude Matheu died above two years before, viz. 1588. at Ancona in Italy, though there might be others of that name besides him, and because Matheu may as well be a Christian Name as a Sirname, as the Advocate (b) Arnauld and the Author of the (c) Jesuits Catechism do intimate, that this was so; and the late (d) Prints from Paris assure us that his name was Matheu Aquarius. I shall say no more, this being enough to overthrow one objection, and Davila, Thomas, Arnauld, Perseux and others, being enough to tell the truth of the thing, supposing the name were not in all things exactly set down. Part of the Letter take at followeth.

Most High and Mighty Prince,

Y

Our Catholic Majesty having been gracious unto us, as to let us understand by his other Apologies are not printed among his Works in a well, (b) Playday. (d) Memoirs d' Edit en fuire de ceux de Mont, de Villerie,
Majesties being joind together will free us from the oppressions of our enemies, who have hitherto for one year and half joind and brawl'd us in all places, that nothing came into the City but by chance or force of Arms, and would press further, stood they not in fear of the Generos of your Majesties, who was plea'd to send us. We can boldly offer your Catholic Majesty, that the prayers and desires of all the Catholics are to see your Catholic Majesty lay the Scepter of this Kingdom and Reign over us. As we most willingly call our selves into your arms as into the arms of our Father. Or that your Catholic Majesty would be pleased to appoint some of your pleasure.

And if it shall stand with your good pleasure to appoint any other besides you self, that it may please you to make choice of (a) Som in Law, whom we will receive as King with all our affections, all the Devotions and Obedience that a good and loyal people can, and are bound to yield to their King and Sovereign. For we hope so well of the blessing of God upon this Alliance, that we have already received of that most pious and most Christian Princess (b) Blanche of Castile, Mother to our most Christian and most religion King St. Louis; we shall receive it, ye twofold, of this great and virtuous Princess (c) Daughter of your Catholic Majesty; upon whom for her rare Vertues the eyes of all men are fixed and set, as a most pleasant object, and in whom most gloriously hathe the Blood of France and Spain, to no other end or purpose, but by a perpetual Alliance to fraternite and fraternitate. As these two great Monarchies under their Government, to the advancement of the glory of our Lord Jesus Christ, the beauty of his Church, and unity of all the inhabitants of the world under the Ensigns of Christianitie.

As your Catholic Majesty with so many notable and triumphant Victories by the favour of God and his aid hath most safe and advanced the same; so we most heartily pray to God (who is the Lord of Battels) to continue your proceedings therein, with such accomplishment, that the whole work may be finished and perfected in all points. To which end and purpose it would please him to prolong your Catholic Majesties days in perfect and happy health, accompanied with daily Jucets of Victories and Triumphs over all your Enemies.

From Paris this second of November, 1591.

The reverend Father Matthew this bearer, who hath greatly comforted us, and fully instructed with the State of our Affairs, shall satisfy your Catholic Majesty in all things which may seem defective and wanting in our Letters, Receiving your Majesty most humbly to credit him in whatsoever he shall report unto you from us.

Whether this Matthew Aquarius the Agent of the League was a Jesuit or no, I shall not positively affirm, though there be good Authority for it, but the best Authors may have their mistakes. I shall only observe by the by, that there was at this time one Matthaeus Aquarius a Dominican, and in vogue as well for his Philosophy as Schoolmanship, both in Rome and Naples, so a trusty servant to Pope and Spain. And though the Jesuits will attribute the Title of Fathers to themselves, yet I find this Aquarius (as at times others are also) before his printed books so intituled, that any might mistake him for a Jesuit, because called Father; shall not say, nor can I affirm that this Aquarius the Dominicus was the same man with the Leaguers Agent.

This Letter was intercepted near Lyons by Gilbert de Chafflon, Governor of the Province of Bourbon, and by him sent to the King, whereby their Honesty, Religion, and Loyalty was discovered.

Now as the Sixteen and their Associates had laid the Design to humble the Parliament of Paris to them, which they thought to depend too much upon Mayem; they began to stir up the people, persuading them Religion was betrayed, their Cause and good
good Covenant quite undone; that the Parliament intended to deliver the City into the hands of the Newars, i.e. the King. And to obtain their designs with greater ease and facility; they consulted about a new Oath, whereby all that favour'd them not, should be driven out of the City, and all the Blood Royal be excluded from the Succession and the Crown.

In the mean time they take an occasion to be flark mad; for one Biffon (once a violent Covenantor) was suspected by them of too much favouring the King, was hurried to prison, resolving to have him hang'd for it; but the Parliament not agreeing in this with their humours, cleared him in a full trial; and he at last finding means to escape from their fury out of the City, they in a giddy zeal turn their malice upon him, and thus resolved, they hurry the People to Arms, seize upon Barnaby Biffon the Chief President, Claude l'Archer Counsellor of the Chafelets, with Jean Tardif, whom they carry to the Seilions-house, there in a haste condemning them without rule or reason.

Thus resolveth them to spare him a little time, till in April he had finished his Letter to the King of Spain, which he PROP. GAL. would act nothing; that the Seals of the Crown which should be lent this day, should be driven out of the City, and all the Monies and Treasuries how expended shall be look'd into; that the Council of State shall be fill'd up, and the men were there named by them; that a Council of War shall be chosen, upon whose consent the Governor (De Belm left by Mayenne) shall act nothing; that the Seals of the Crown which Mayenne carried about with him, should, for the future, always remain in the City, &c. To these they add the reading of the Letter to the King of Spain formerly writ, with which they now forthwith dispatch Mathieu.

J'Thumas dates the Letter the 20th of November, and another the 20th of September; but herein I follow Arnauld, who makes a particular observation upon the timing or dating it, the Jews themselves not objecting any thing against his date, viz. the 20th November and December; for it was sent this day, viz. 17 November, and it must probably be before, this day they being too busily employed in other miscarriages. However this day is no great matter, the difference being but small, and probably a mistake in the writing or printing.

This done, they arise from Council, get the Council of State presently to assemble, to whom they propose the Articles, to the end to have them confirm'd and executed: but at this time they are put off it, being alleged the day was too far spent, and the Dutch of Newars carried herself so powerfully with them, that they were willing to let the execution of them alone till they had heard from her Son the Duke of Mayenne, who being informed of these hurly-burly, thought it best to quell them before they went any further, and the day was too far spent; and the Crown being well-guarded, he hastens towards Paris, at whose approach the Sixteen discouraged, crave pardon, let him enter the City, the Biffle is also yielded to him, then he seizeth on Lunebrige, Louviers, Avrinc and Amiens, great Stockers amongst the Sixteen, whom he caused to be hanged in the Lowere, and publicly hung on the Gallows, and others had tasted the same fate, had they not fled for it.

At this the Priests and Doctors of Sorbon were wonderfully terrified, but he not willing to lose them quiet, knowing such men to be dangerous enemies amongst the people, waited upon them himself, gave them good words, told them all was pardoned, and Julische satisfy'd, which he ratified by an Edict. At the same time he also decreed, that upon pain of death no more Councils, Meetings or Conventicles, should be had any way, except the Ordinary, one of the Union, with the Senate of the lawful Magistrates, which being registred in full consent of Parliament, put an end to the power and greatness of the Sixteen, and somewhat spoil'd and cool'd the designs of the Spanish Ministers. And an Oath was also drawn up and read in Parliament for all the Soldiers in the City to take, the better to keep them in obedience.
**The Thirdings &c.**

LIB. VIII.

1592.

Whilst those things were acting, Pope Gregory XIV. dying, Innocent X. succeeded him, who allowed the League fifteen thousand Ducats a month, declaring them to fall to work, and choose a King of the Roman Religion, aiming (as his thought at Cardinal Bossuet, the Head of the third party) but what his other designs were, his death after two months Popedom, would not let be known. And after him succeeded Clement VIII.

The Parliament at Rouen now puts forth a severe * Edict* against any that shall adhere to Henry of Bourbon, as they call’d him; yet the prosecution of the League was somewhat hindered by the Jealousies aris’d between Parma and Mayence, the latter fearing to be out-vouev’d by the Spaniards, was not so averse as formerly from an Agreement with the King, to carry on which the great Statesman Villeroi (who as yet kept himself with the Leaguers) and de Plessis Mony (the Kings faithful friend) had divers meetings, but the *Covenants* Propositions were too high and lofty (getting all into their own hands, leaving his Majesty a mere shadoy that it brake off without any determination, though the King was willing to grant much to be rest and quieter.

This Treaty was profusely made known, thinking to do Mayence a displeasure, and so it did, both the Spaniards and Leaguers being offended at him, in offering to treat without their consent or knowledge, and to make jealous as if intended to leave them in the lurch. But on the other side, the King gain’d not much by the bargain, the Romanists who followed him (next that it should be carried on by an Huguenot, etc.) began to have the same suspicions of His Majesty. And in this zeal and humour having confuted themselves, they forthwith gave Mayence to understand that it was fitting for the common safety, that all the Romanists should be united, and to require of the King to change his Religion within a prefixt time, and then they would acknowledge him, otherwise they would joyntly proceed to the Election of a King of the Roman persuasion, for such an one (and none other) they would have.

Add to this Pope Clements favour of the League, allowing it 5000 Ducats a month, exhorting them to choose a new King of the Roman belief, alluding none to be capable of a Crown but one of that Religion, commanding the Nuncio Cardinal Piacenza to forward the Election. Upon all these and other such like considerations, the King is perplex’d beyond measure, now clearly perceiving that all of them were gone to that height of Conditional Subscription, as never to receive him for King unless he would be of their Religion, nor was his force sufficient to oppose. The case is hard, but a Kingdom is not to be lost, yet the War goeth on vigorously on both sides.

In the mean time the Pope having sent to his Nuncio in France to hallo the calling of the States General, that a Catholic King, an enemy to Heretics, and a Defender of the Church, might be chosen; the Duke of Mayence took heart, fancying that the Pope might aim at him, and thus entertaining some thoughts of being King, he resolved to convocate the States General; the Spaniards would have it at Sceflina, that Parma might the sooner affift or awe them from Flanders; the Duke of Lorain delires Rheims, where his greatests interest lay; but Mayence thought Paris best, his own Authority being greatest there by his former weakening the Sixtene.

In the mean time all care is taken by them to exclude Henry, and nothing could thwart them more than his turning Romanist, of which they had some fears, several earnestly soliciting him to it. To prevent this ‘tis spread abroad, how unlawful it is for any to defire his Conversion; how it is against Divine, Civil, and Canon Laws, the *Decrees of the Pope*, the Fundamental Law of the Kingdom, the Holy Union, &c. and therefore conclude, that those who propwe or endeavour such a thing are wicked Citizens, uncontrollable Politicks, sedition Disobediers of the Comonwealth, favourers of Heretics, disputers of the Church, Excommunicated, ought to be driven out of the City, lest they corrupt the rest.

And those of Chalons having put forth a *Decree against Cardinal de Piacenza* the Pope Nuncio, as also the Pope’s Bulls, as they did formerly against Pope Gregory XIV. Those of the Parliament of Paris publish an Act, whereby they

Declare the said Decree of Chalons null, of none effect or force: being published by those of no Right or Authority to be a Parliament, being Schismaticks, Heretics, Enemies to God and his Church, disturbers of the States and publick peace of the Kingdom.

Order the said Decree as full of Scandal, Schism, Heresys, and Sedition, to be torn and burnt by the Hangman.

Forbid any to receive or obey the said Decree.
Cap. 8.  The Thirdlings, &c.

Injoy all to honour and obey Pope Clement VIII and acknowledge his Legat. Affirm that their intended General States design nothing but the preservation of the Roman Religion, and to choose a true Christian Catholick French King. Forbid any to bind or molest the members, coming to the said meeting of States.

Paris 2 Decemb. 1592.

Accordingly to summon the said States-General, the Duke of Mayenne Publish'd a large Declaration, in which he undertakes,

To Vindicate himself; Defire that the Romanists to unite. That though the Leaguers had too much cause to desire the late Kings death, yet they had no hand in it, it being a blow from Heaven. That Navarre could not be King, because an Heretic. Obedience being only found upon them of the Roman Religion. So they cannot be blamed for their Actions, nor can be Rebels, seeing they fight only against Heretics, and their Associates who have defpised the Popes Bibles, and Admonitions, &c. And to throwing an odd blot upon the King concludes.

To this the Pope's Legat Piacenza, thinking that of Mayenne's not plain and severe enough, added another Declaration, Defiring all to be obedient to the Pope, who will never assent to an Heretical King, or the mine of the Church or that Crown. Affirming that to think that the Privileges of the Gallican Church extendeth so far as to admit of an Heretical King, is the dream of a Madman, and an Heretical Contagion. That those who had acknowledged had forgot the Piety of their Ancestors, the Reputation of their Country, and the safety of their souls, their salvation being desperate. That Navarre had violated all Laws both divine and humane. And that the Parliament of Paris is a true and lawful one, and so persuadeth them to proceed to an Election.

To this the King returning Answers, endeavouring to clear himself from their accusations, not forgetting also to shew what a favour he had for the Roman Religion.

And though the death of the Duke of Parma had been no small Hindrance to the Spanish desigins, yet now Lorenzo Stauro de Figuera Duke of Ferra cometh Embassador to manage the Interests of that Crown at the meeting of the States, several at this time aiming at the Throne, and every one not despairing of their Cause or Interest: The Spanish daughter Isabella Clara Eugenia, the Dukes of Guise, Lorain, Nemours and Mayenne having all hopes.

In short, the States-General meet at Paris in the Great Hall of the Louvre, amongst the rest of the Drolleries of these times, nothing took more than a Book call'd Satyre. Menippe or le Catholicon d'Espagne, Composed in abuse of this Convention. * Jusius Lipius will have a thing at this Book, but the greatest honour it received was from Rome, where their Willows there, (as if they had nothing else to do) did many years after, very gravely call it to remembrance, and at last thought it fit to pass under their (**) Centure of Reprobation. The proof of it was made by the Almoner to Cardinal de Bourbon; the Verses were compos'd by Nicholas Rapin, commended by **) Johanes Pajferatius, **) Scavola Sammorrhanus with others, and Rapin himself had some Poems out in Latin.

The States being met as aforesaid, Mayenne (King-like) sitteth under the Cloth of State, defiring them to choose a Catholick King, an Enemy to Heresie, which was seconded by others. The next day at a private meeting the Legat moved, that at the next Sessions of the States all should take a solemn Oath never to acknowledge Navarre for their King, though he should turn Romanist, but this was quailed at the Proposal, as to swear against the Popes Authority, suppos'd he should turn, and his Holincs command him to be received.

The next day the Romanists with the King (with his consent) send Propositions to the States for a Treaty with them, at which the Legat Rometh, aftringing the Proposal to be Heresical, and so not fit to be Answer'd, Cardinal Pellevo and Diego de Peuera

* Poems out in Latin.

(*) 16 Misc. 1624. vid. Ind. Expurgat. 8vo. 8vo. VIII. p. 218.
(*) Poem. 8vo. 1. 1b. p. 429. 421. 2vo. 2vo. 2vo. &c.

1592.
one of the Spanish Agents agreeing with him, but this was opposed; and because the
Paper was directed to all the States, it was judged fit to be communicated to them,
which 10 met the Legat, that he got the College of Sorbon to declare it Heretical, as
intimating a declared Heretic might be King, and ought to be obeyed. Yet the Propos-
 Fal is thrown to the States, a Conference with the Royal Romans fit is conferrcd to,
but in their Answer they had this odd Conclusion, — That to oppose an Heretic King is not
Treason. The place agreed on is Surenne, between Paris and St. Denys, and Persans
are nominated on both sides.

In the States the Spaniards carried high for the Infanta, many seeming willing to it
for interest's sake; but when they named Erneft Archduke of Austria, the Emperor's
Brother for her Husband, it was rejected, as not fitting to give the Kingdom to a
stranger. The Spaniards, in the design, offered to admit of a French Prince to be
married to Philip's daughter, which took pretty well, Guise, Nemours, Lorain, and
Mayenne his sons, each of them hoping to be the Man and King. Nay, some who seem'd to be the King's Friends and Allies, as Cardinal Bourbon, Count de Sceillins, the Prince of Conti, with some others, began to bearken to this Proposal, every one fan-
cing to make the Crown his, upon which conceits they were not so earnest in the
King's Cause and Interest as they seem'd to be.

The King perceiving that the Authority of the Pope was one of his greatest Enem-
ies or Pretences, had a great mind to have him pacified, to which purpose he former-
ly had the Republick of Venice, and Ferdinando de Medici, Grand Duke of Tuscany,
use their Interests in his behalf at Rome; and to further it, had also been sent Cardi-
nal Pietro de Gondy, Bishop of Paris, and the Marquefs de Pijans, in the name of the
Romans, with the King upon the same Errand. But the Pope commanded them not
to enter into the Ecclesiastical Territories, as being Favourers of Hereticks, Well-
wishers to Navarre, with whom they had profumed to speak and treat; to which some Reafons and Excuses being returned, the Pope at last permits them to enter Rome. And at laft the King himself gave fair Signs and Proffers to the Conference at Surenne,
not only of his being willing to be instructed in the Roman Religion, but, as it were,
ready to be of it.

This amazes the Covenanters to the purpose, the Legat protesteth against the Con-
ference as dangerous, that they could treat neither with, nor admit of a Peace with Na-
varre, being a declared Heretic; and that if they did either, he for his part would
quit the Kingdom; and this he publish'd in Print, that every one might take notice of
it. Nor were the Spaniards less concerned, who ( fearing the King's Conversion,
would make haste and be excepted of, thinking to spoil it ) nominate the Duke of
Guise for Husband to the Infanta, shewing it was so in his Instructions.

At this Mayenne is flung to the heart, nor could he be so much difpleased, but his
thoughts were perceiv'd; however he thanks them for their kindness to his Nephew,
and defires time till things were better prepared; but this Nomination being known,
the Ambassadors, Nobles, Citizens, and every one flock to pay their service to
Guise, and give him joy; his Palace is fill'd, himself cried up, and now they vapour of a new
Kinging. At all this the Dutchers of Mayenne is mad, the fires, storms and weeps three days, and not able any longer to endure, the falleth upon her troubled
Husband with Sighs, Exclamations, Threatnings and Railings, fearing him as one that
hath loft all his labor and pains, if he who had hitherto born the brunt, muft at laft on-
ly thus truckle to his young Nephew.

The Duke alfo ( thus perplext to fee himfelf as it were laid aside) puts many into
young Guise's head, demands strange and exorbitant Conditions of the Spaniards for
performance; yet thinking these not sure enouf, designeth a Treaty with Cardinal
Bourbon; and left this alfo should fail, cunningly dealeth with the Parliament of Paris,
to make a Decree, that the Crown fhould not be transfer'd to strangers, and the nulling
of all Treaties held to that purpose, as contrary to the Salique Law ( which fome think
a Cheat) and other fundamental Laws of the Kingdom. And this Trick was fon
obtain'd by the hands of Jehan le Maiftre chief President, who ( as if the Duke knew
nothing of the business ) waited upon Mayenne with a good company of Counsellors,
to inflame them of their Order; which Action and Decree, the Duke feemed to take in
all part, as if they had been too bold in medling, and this had fome effect, not a little
defining the Confidence and Puts of the Spaniards.

The King understood all this Cabal, and alfo he perceived, that though they agreed
not amongthemselves, yet were they all resolved against him; and to add to his
trouble,
trouble, the Romanists whom he most trusted, were falling from him as a Prince not to be converted. These and other inconveniences, forcing him to be more apprehensive, he thinks himself now necessitated so far to comply with them in securing the Kingdom to himself, as to hint the Roman Religion to be the best; and so at Mantes, having talked between five and six hours with some Prelates, he seem'd well enough satisfied, and thus布置 from his failings, he declar eth he will publicly go to receive Abjuration, and hear Mass at St. Denis within two days.

Now is Mayenne at his wits end; he had been at some pains and trouble to lay aside his Nephew, his Dutches persuading him rather to make Peace with Navarre, than to be a subject to young Guise. But here he perceives himself out-witted, all his preparations against the King being because he was an Heretick, but now by this declared Conversion he is left without资源. Well, finding no other remedy, he confines to get a Truce with the King for some time, to which his Majesty swears himself willing, hoping by the sweetness of a little Peace to gain upon the People, though Mayenne had other designs against him. As for the Duke of Guise, considering will some things went, he excused his Election to the Spanish Ambassadors, as a thing that would prove ridiculous to others, and ruinous to himself.

In the mean time, the Legat informed the King's desires, to convert and be absolved at St. Denis, pulls out his Paper-Tools, and falls to the old work, declaring Navarre to be an excommunicated Heretick, being so pronounced by Sixtus V. and therefore not to be absolved or admitted into the Church, but by the Pope himself: That all shall be null and void, that they shall do that waywards; and that those who shall appear there, shall be excommunicated and deprived: to these Mayenne adds, his good-will, by forbidding any man to go to St. Denis under great penalties.

But all to no purpose; for the day being come, all sorts of People crowd thither, the King cloath'd in white, with a black hat and Cloak: Nobly attended, goeth to the Great Church, the Gates being shut, the Lord Chancellor knocks, they are opened, and within appears Renauld Beume Archbishop (or if you will a patriarch) of Bourges, sitting in his Chair in his Pontifices, environ'd with a great number of Prelates: He ask'd who he was, and what he would have? The King replied, That he was Henry King of France and Navarre, desiring to be received into the bosom of the Church. The Archbishop ask'd him, If he heartily desired it, and was truly sorry for his former Errors? Which the King affirming on his knees, repeating the Confession of Faith, with some prayers, and being sworn, after secret Confession, he received Abjuration, and then under the Cloth of State to hear Mass; so all being done, he returned an excellent Romanist to his Palace, but with what bad words and maledictions the Priests of Paris could throw upon him.

In the mean time, the Legat informed the King's designs, to convert and be absolved at St. Denis, puts out his Paper-Tools and falls to the old work, declaring Navarre to be an Excommunicated Heretick, being so pronounced by Sixtus V. and therefore not to be absolved or introduced into the Church, but by the Pope himself: That all shall be null and void, that they shall do that waywards; and that those who shall appear there, shall be excommunicated and deprived: to these Mayenne adds his good-will, by forbidding any man to go to St. Denis under great penalties.

But all to no purpose; for the day being come, all sorts of People crowd thither, the King cloath'd in white, with a black hat and Cloak: Nobly attended, goeth to the Great Church, the Gates being shut, the Lord Chancellor knocks, they are opened, and within appears Renauld Beume Archbishop (or if you will a patriarch) of Bourges, sitting in his Chair in his Pontifices, environ'd with a great number of Prelates: He ask'd who he was, and what he would have? The King replied, That he was Henry King of France and Navarre, desiring to be received into the bosom of the Church. The Archbishop ask'd him, If he heartily desired it, and was truly sorry for his former Errors? Which the King affirming on his knees, repeating the Confession of Faith, with some prayers, and being sworn, after secret Confession, he received Abjuration, and then under the Cloth of State to hear Mass; so all being done, he returned an excellent Romanist to his Palace, but with what bad words and maledictions the Priests of Paris could throw upon him.

In the mean time, the Legat informed the King's designs, to convert and be absolved at St. Denis, pulls out his Paper-Tools, and falls to the old work, declaring Navarre to be an Excommunicated Heretick, being so pronounced by Sixtus V. and therefore not to be absolved or admitted into the Church, but by the Pope himself: That all shall be null and void, that they shall do that waywards; and that those who shall appear there, shall be excommunicated and deprived: to these Mayenne adds his good-will, by forbidding any man to go to St. Denis under great penalties.

But all to no purpose; for the day being come, all sorts of People crowd thither, the King cloath'd in white, with a black hat and Cloak: Nobly attended, goeth to the Great Church, the Gates being shut, the Lord Chancellor knocks, they are opened, and within appears Renauld Beume Archbishop (or if you will a patriarch) of Bourges, sitting in his Chair in his Pontifices, environ'd with a great number of Prelates: He ask'd who he was, and what he would have? The King replied, That he was Henry King of France and Navarre, desiring to be received into the bosom of the Church. The Archbishop ask'd him, If he heartily desired it, and was truly sorry for his former Errors? Which the King affirming on his knees, repeating the Confession of Faith, with some prayers, and being sworn, after secret Confession, he received Abjuration, and then under the Cloth of State to hear Mass; so all being done, he returned an excellent Romanist to his Palace, but with what bad words and maledictions the Priests of Paris could throw upon him.

In the mean time, the Legat informed the King's designs, to convert and be absolved at St. Denis, puts out his Paper-Tools, and falls to the old work, declaring Navarre to be an Excommunicated Heretick, being so pronounced by Sixtus V. and therefore not to be absolved or admitted into the Church, but by the Pope himself: That all shall be null and void, that they shall do that waywards; and that those who shall appear there, shall be excommunicated and deprived: to these Mayenne adds his good-will, by forbidding any man to go to St. Denis under great penalties.

But all to no purpose; for the day being come, all sorts of People crowd thither, the King cloath'd in white, with a black hat and Cloak: Nobly attended, goeth to the Great Church, the Gates being shut, the Lord Chancellor knocks, they are opened, and within appears Renauld Beume Archbishop (or if you will a patriarch) of Bourges, sitting in his Chair in his Pontifices, environ'd with a great number of Prelates: He ask'd who he was, and what he would have? The King replied, That he was Henry King of France and Navarre, desiring to be received into the bosom of the Church. The Archbishop ask'd him, If he heartily desired it, and was truly sorry for his former Errors? Which the King affirming on his knees, repeating the Confession of Faith, with some prayers, and being sworn, after secret Confession, he received Abjuration, and then under the Cloth of State to hear Mass; so all being done, he returned an excellent Romanist to his Palace, but with what bad words and maledictions the Priests of Paris could throw upon him.

In the mean time, the Legat informed the King's designs, to convert and be absolved at St. Denis, puts out his Paper-Tools and falls to the old work, declaring Navarre to be an Excommunicated Heretick, being so pronounced by Sixtus V. and therefore not to be absolved or admitted into the Church, but by the Pope himself: That all shall be null and void, that they shall do that waywards; and that those who shall appear there, shall be excommunicated and deprived: to these Mayenne adds his good-will, by forbidding any man to go to St. Denis under great penalties.
1593. Nevers and his Company go towards Rome, whilst Arnaud d’Affat (though but of mean Parents, yet of great Wit and Judgment, as his Negotiations and Letters testify) now living at Rome, (and afterwards a Cardinal) secretly and wisely on his own head, agitated for the King’s advantage. The Pope sends Pellegrino (the known Jesuit) to Nevers, not to approach, the Duke returneth many Reasons, and goeth on; at last the Pope allowed him, but he must enter the City privately, and not stay in it above ten days. He waiteth upon the Pope, but Clement will grant him nothing, nor absolve, nor confirm the former Absolution of Henry, nor permit the Bishops who came along with him to kiss his Toe, because they had presumed to absolve Navarre, though they alleged it was but ad futuram Caution, referring his Obedience and Acknowledgment to the Pope, which he now rendered him. The Duke and Prelates seeing nothing to be done, depart the City, and go to Venice.

In the mean time Mayenne carrieth on his designs, sends into Spain, desiring that their Infanta might be married to his eldest Son; but the Legat is mad at him for spoiling the Cause, by crossing the promotion of Gui; nor had the Spaniards any great kindness for him, perceiving that he favoured and made use of them only for his own advantage. Besides the League was now also somewhat weakened by the ambitious thoughts of the Duke of Nemours, who thinking to canton out or make himself absolute Lord or Prince of Lyon, (where he was Governor) and the Territories adjoining, was by Mayenne’s directions turn’d out of the City and Government, by which affront (as his Brother-in-law Nemours thought it was) one grand prop of the Covenant was thus discontented and laid aside. Upon which Mayenne and Gui (thus conceiving their own Relations and Confederates to plot against them) thought it behoved them to be more cunning and wary, and so they join more strictly together, for the more sure preservation of themselves, Family and Faction.

CHAP.
Cap. IX.

The Several Plots of Pierre Barriere against the King. Paris yielded to the King. Charles Ridicove a Friar sent to kill the King.

WHILST the Leaguers (as aforesaid) were grievously perplexed by their own Jealousies, Divisions, and the King's Conquests, the Mother of His Majesty, (his Life being the main Obstacle to the Covenant) is zealously contrived. There was one Pierre Barriere or la Bar, first a Boatman in Orleans, and after a trusty Soldier for the Solemn League and Covenant; he some way or other instigated, took up a Resolution to kill the King, thinking thereby to do God good Service, and meritoriously to make his way more easy for Heaven, their Preachers from the Pulpit, having continually thunders into the People's Ears the Lawfulness and Gallantry of such an Action.

His Design he communicateth to some Friars, who incourage him in it; then he must needs reveal it to Seraphino Banchi, a Florentine Dominican then living in Lyon; Banchi honestly abhorring the Face, discovereth it to le sieur de Brancabon, a Servant of the Queen Dowagers, and sheweth him the Fellow, to the end he might use his Direction in informing the King.

Barriere resolved on his Business, goeth to Paris, conferreth about the business with Christopher Andre, Curat of S. Andre des Arcs (or en Laas) who seem'd well pleased with the noble Resolution, made the Fellow drink, telling him, That he should gain by that Act both great Glory and Paradise; and so fendeathim for further Instructions to Ambrose Varade, about three weeks before chosen Rector of the Jesuits College. Varade entertaineth him friendly, telling him, that the Enterprise was most holy, and that with good Consciences and Courage he should Confess himself, and receive the blessed Sacrament. Then led him to his Chamber, gave him his Blessing, received the Sacrament in the College of the Jesuits, and was confess'd also by another Jesuit by Varade's Order.

The Villain thus encouraged, buyeth a Knife for Eighteen Pence, a lusty knife, some seven Inches long, edged both ways with a long Poyniards Point. Thus prepared he went to Sr. Denys (where the King then was) watching opportunity to give the Blow; but prevented there, he followed him to Fort Gournay, then to Briconteres Robert, where he confess'd again, and communicated with Thomas Boucer, (whether akin to tan know not) the Curate of that Place; here the King pass'd by and escapeth, as he was drawing out his Knife; so loosing that Opportunity, he followed His Majesty to Meaux, whither Brancabon being come, and seeing the Fellow, he is discovered, and taken, and carried to Prigon, where he desired of Ann Rouffe the Gaoler's Wife, some poison. Being examin'd, confesseth all, is condemn'd, led to the Scaffold in the Market-place, 31. August, where he further confesseth, that two Black Friars went from Lyon also upon the same Design: So his right Hand is burned in a flaming Fire, his Arms, Legs, and Thighs broken, so put upon the wheel and strangell, the next day his Body was consum'd to ashes, and they thrown into the River.

The King now goeth on prosperously, taking several places, and others yielding freely to him, which Success troubled not a little the Covenanters, But to keep up their hearts the Nuncio put forth a Declaration, exhorting all the Catholicks to unite and oppose Navarre, telling them, that the Pope will not absolve him, nor admit of his Abolition; that the Duke of Navarre is disregarded at Rome, his Ambassador is despised by the Pope; that they owe no Obedience to the King, his Conversion being but a Cheat, and himself not received into the bosom of the Church.

In the mean time Aix in Provence yields to the King, to the great trouble of Gilbert Gourbaurd the Hebrician and Chronologer, who the year before had this Archbishoprick given him, for his great Zeal to the League, by Pope Gregory
The several Plots of Pierre Barriere Lib. VIII.

1594. May XIV. and so very was this old Covenantor at the rendition of this place, that he forthwith departed the City, scorning to breath amongst such Royalties. Mayenne having sought help from Pope, Spaniards, and every where else, and now growing jealous of Count de Belin his Governor of Paris, he removed him, putting in his room Count de Brissac, and so march out to try his fortune in other places.

Brissac having thus Paris under his Command, thought it best to consult his own Advantage, by making peace with the King, whom he saw to carry all. Whilesthis Captulation went secretly on, the King had himself crowned at Chartres, by Nicholas de Thou Bishop of that City, and for his Surrending or Anointing, because Rheims was pollef by the Covenantors, and so they could not procure the Sainte Ampule or holy Vial of Oyl (of which their Legends talk much) they had recours to that kept in the Abby at Maronfier near Tours, which they lay was brought from Heaven by an Angel (? Covenantor with the Virgin Mary) to cure the broken bones of St. Martin the Archbifhop of that City. For the Ceremonies of this Coronation, I shall refer you to (a) Andre Favyn, (b) Theodore Godefroy, and the story of it was the fame year printed in French, as also in English.

Well, the Treaty is concluded about the delivering up of Paris. Brissac upon signified excuses fended out of the City the Soldiers he could not confide in, then having prepared all things for the best, the King and his Forces are secretly let into Paris, the Soldiers and Citizens upon notice crying Vive le Roy, all things are carried peaceably, all pardon'd and kept in their Places and Offices; but Cardinal Polece Archbifhop of Rheims a furious Covenantor, now lying fick in Paris, and informed what was a doing, angrily faid, that----He hoped yet the Arms of the Spaniards and good Catholicks, would drive that Huguenot out of Paris---- which faid, he died. All the Kings Enemies had liberty to depart. The Legat (though the King defired him to fay) returned for Rome, the Spanijh Embaffadors and Forces marched away, and several * Frenchmen jealous of their own Villanies quitted the City, and others the Kingdom. And now both Parliament of Paris and the Sorbonne Doctors wheel about, and declare themselves dapper Fellows for King Henry IV. and the Parliament of Paris puts forth a Decree, the sum of which was:

**Nullzth and maketh void all Decrees and Oaths, made or taken against King Henry IV. since Dec. 20. 1588.**

**Nullzth all that hath also been done against King Henry III. commanded all to speak reverently of him, and that these fhall be proceeded against, who were any way guilty of his Murder.**

**Revoketh all power formerly given to the Duke of Mayenne, forbids any to yield him any Obedience under pain of Treafon, and under the fame penalty commands the House of Lorraine to acknowledge Henry IV. for their King.**

**Commandeth all people to forfake the League or Union.**

**Revoketh all that hath been done by the late pretended States General at Paris, and that for the future they afsemble not.**

*And that the 22d. of March fhall for the future be kept as an Holyday, &c.*

Paris, 30 March 1594.

De Villouttreys.

The King thus prosperous, many places (feeing small hopes left) submitted themselves. The Duke de Elibon of the House of Lorraine maketh Peace, the Duke of Lorraine himself is inelincable, but Mayenne, d' Anmale, and some others stand out obstinately. As for the Spaniards, they feeing the League ruin'd, fight for their own Maffer Philip, under that notion beginning a War with France, to them the Duke of Anmale submitting himfelf and Interdet, rather than to his own Soveraign; and Mayenne followed almofit the fame steps, joining with them, though he did not absolutely submit himfelf to them. Thus the League daily losing
losing ground, Lorrain maketh a Truce or Peace with the King, and Guffe seeing little else to trust in, renouneth the Covenant, and compounds with His Majesty.

But that all hopes might not fail, another Attempt must be made upon the King’s Person. The *Jesuits, Capuchines, and other Religious Zealots had formerly contrived his Murder; and † Fransçois Jacob, a Scholar of the Jesuits at Bourges had oftentimes and threatened his death; but here we meet with a Fellow that will endeavour to be as good as his word.

His name was *Jean Chaftel, Son to a Draper in Paris, a young man of a wicked Life, and bred up in the Jesuits School. Having considered with himself what an abominable life he had led, resolved to do some noble and meritorious Action for the benefit of Religion, thereby to wash and wipe out the stains of his own Crimes and Offences. And having often heard it preach’d from the Pulpit, discoursed of and disputed in the Schools (where he converted,) that it was not only lawful, but glorious to kill Heretical Kings, and particularly Henry of Burbon. Thus nurs’d up, he concluded nothing could be more meritorious to himself, and acceptable to God and Man, than the taking out of the World Navarre, whom he was taught to believe to be truly no King, but a damnable Heretick and Perfector of the Church. Thus resolved, he imparts his Design to his Father and the Curate of St. André in Paris.

And now being fully confirm’d in the glorious sjefs of the Action, and being well prepar’d for the Attempt, he will take the next Opportunity. The King with several Nobles being at the Louvre in the Chamber of the fair Gabrielle d’Étroyes, (by him for love-fake made Dutchehf of Beaufort) *Jean Chaftel amongst the rest had boldly thrust himself in. At last getting near the Kings person, he cut with his Knife, offering a stab at his Throat or Heart, but the King by chance then flooing to one in Complement, received the blow or wound upon his upper Lip, which also struck out a Tooth. The Villain upon the blow let the Knife fall, and having mixt himself with the Company, designing to slip away, it could not prettily be known who was the Criminal, till the Count de Savoisy by chance casting his eyes upon Chaftel, and perceived him in an amazed and afflictive Condition, seiz’d on him by the Arm, upon which the fellow prettily confess’d, and which was more boldly, vindicated the Action. Upon this Wound Perron made a long Copy of (a) vertes, and so did (b) Bandem, (c) Stea, and others upon the Parricide and Pyramide.

The by-standers would have cut the Villain to pieces, but the King wiser than their passions, commanded he should not be hurt; so he is had to prifon, tried, and condemned to have his flesh pull’d off with hot Pincers, his right Hand holding the Knife to be cut off, and himself drawn in pieces by four Horses; which accordingly was done, the Parricide flowing no sign of Grief or Pain.

The Father of Chaftel was banish’d, his house before the Palace pull’d down and a stately Pyramide erected in its place, with many Inscriptions in Golden Letters upon it, casting no small Reproach upon the Jesuits. The Inscriptions at large you may see in other Writers. Of Chaftel and the Jesuits thus faith part of it.

---Pulp. praeterea tota Gallia hominum generis nova ac malifico superstitions, qui tempus turbabant, quamquam infinitum piaculatis adolescens astrum fucarum inseclerit.---

On another side of the Pyramide amongst other words were these:

Hoc merus deligit tandem heritis filiis, Malis magistris ufer, & schola impia
Sorororum, eheu, women usurpantibus, &c.
On the fourth side of the Pyramide was the Arrest or Decree of Parliament against the said Chafiel and the Jefuits, part of which relating to the latter, take as followeth:

---

The said Court doth likewise ordain, that the Priests and Students of the Colledge of Clermont, and all others calling themselves of that Society, shall (as corruptors of Youth, disturbers of the common Peace, and Enemies to the King and State) within the space of three days after the publication of this present Decree, depart out of Paris, and other Towns and Places where their Colleges are, and fifteen days after out of the Kingdom, upon pain (wheresoever they shall be found, the said term being expired) to be punished as guilty of the aforesaid Crime of High-Treason. Also the Goods as well moveable as unmoveable to them belonging, shall be imploed to charitable uses, and the distribution and disposing of them to lie as shall be ordain'd by the Court.

Furthermore, hereby are forbidden all the King's Subjects to send any Scholars to the Colleges of the said Society, which are out of the Kingdom, there to be instructed upon the like pain and crime of High-Treason, &c.

29 Decemb. 1594.

Du TILLET.

This Decree against Chafiel and the Jefuits was so ill received at Rome, that it was some years after there* condemned amongst other Books, which they looked upon as Heretical, in number of which was also the famous Thoanum. And we are * told, that Bellarmine was so nettled at the learned Bishop Andrews his Tortura Torti, that he was the great flickler in procuring the former Con- sure. Thus were the Jefuits (who, as Davila confesseth, were the first Authors and continual Fomenters of the League) banished the Kingdom; though since they have been restored, the Pyramide pull'd down, and a Fountain erected 1604, in its stead. As for the Pyramide, Chafiel, the Decree against the Jefuits and the King's Toorth, one did thus endeavour to reconcile all:

---

Sir, if for th' future you will have forgot The murderous Chafiel, and the trait'rous Plot Th' Pillar, and th' Decrees that th' Jefuits stain Destroy; then let them taste your mouth again.

And the King himself (when told that Chafiel was a Student amongst the Jefuits) did give them this biting blow:

---

The tenth is, upon Chafiel's Confession more than once, that he learned this King killing Doctrine from the Jefuits; their Colledge of Clermon was search’d by Order, amongst which in the Study of Father Jean Guignard (born at Chartres) were several Writings found, praising the murder of the late King, persuading the killing of this, &c. of which take his own words:

---

Cap. 9.

The cruel * Nero was slain by one Clement, and that Counterfeit Monk was dispersed by the hands of a true Monk. * This Heroic act performed by James Clement is a gift of the Holy Spirit, (so termed by our Divines) is worthily commended by the Prior of the Jacobins.

Bourgin, a Confrero and Martyr. The Crown of France may and ought to be transferred from the Hause of Bourbon was some other.

And the * Beanoin, although converted to the Catholic Faith, shall be more mildly dealt with than he deserves, if rewarded with a fine. * Henry IV.

This Guignard being tried, confessed the Book to be of his composing, is condemned, and suffered; yet have they pictured him amongst the Martyrs; attributed Miracles to him, though * Adrian Bebeotte (a little more modest) is * Responsi unwilling to hear any more of him, as if he were guilty. By Order also was a famous Guerraues, another Jesuit, Teacher of Philosophy, and Confrero to Chafleret, examined, and his and his Confreros accused, Chafleret having caused Philosophy under him for two years and an half, in which time he had heard such Principles of King-killing offered.

And it cannot be denied, but that the Jesuits Colledge was bad enough in these Leaguing times. At the first breaking out of Troubles, they instituted at Paris a Brotherhood, effecting it a Congregation in honour of our Blesled Lady, and it was commonly call'd The Congregation of the Chapeller, because the Brethren of that Company were to carry a pair of Beads, to say them over once a day. Of this Fraternity the Zelots of the League had themselves enrolled, as Mandator, the Spanish Ambassador, the Sixteen, and several others. This Congregation was kept every Sunday in an upper Chapel: on Sundays they were confident; on Sundays they received the Sacrament, when Mass was done, a Jesuit stepped into the Pulpit, exhorting them to be confident in the Cause. This done, the Common fort departed, the Grandees staying behind to consult about the Affairs of the League, of which Council Father Oden Pignets was a long time President, being one very zealous and fiery.

In the School of this Colledge, one Alexander Hay a Scotchman, was Regent of the first Form for three or four years of the Troubles, being a furious Covenanter, and a great Corruptor of the Youth. He read to his Auditors Demobhpncus his Invitioles against Philip of Macedon, where by his Glosses he made good stuff against the King, affirming it a commendable Act to kill him, by which blessed Deed, the Actor could not fail of Paradise, and he exempted from the pains of Purgatory.

Nay so zealous was he against the King, that he openly professed, that if the Beanoin should enter the City, and pass by their Colledge, he would leap from the highest Window thereof upon him, thereby to break the said Henry's Neck, being firmly persuaded, that this fall would also carry himself into Heaven. That day that the King went first to St. Denis to hear Mass, this Hay undertook that certain of his Auditors had been there to see the Ceremony, the next day he forbid them his Lectures as excommunicated persons, forbidding them to enter his School, till they had been abjured by some of the Jesuits from that horrid crime.

When the People began to talk of Peace with the King, he commanded one of his Scholars to declame against it; but the Orator seeming rather to be for Peace, Hay forms at him, makes him come down, calling him Heresick and such like Covenancing names. When the King took possession of Paris one of the Scholars went into the School before the rest, and wrote all about his Name.
which when Hosea saw, he fell into a rage, crying out against those who had spoiled the Walls, for he durst not speak positively against the King, threatening if he knew the offender to have him punished, and so caused it to be wiped out. He being now forced to leave the Kingdom, went to Rome, where he lived.

And Jacques Cammolet a furious Jesuit, and a great Sticker in the Leaguing Court, was as arrogant of the King as any, using to make it his business to prattle mischief to the people. One time preaching in the Church of St. Bertheley, he took for his Text, how *Ehud slew Gideon the King of Moab, he dis­ courted a long time in commendation of Henry III. placing Clemency the Murtherer amongst the Angels. And at last thus inquired the people to do the like to Henry IV. ---- We have need of an Ehud, we have need of an Ehud, were a Friar, were he a Soldier, were be a Layman, were he a Shepherd, it made no matter; we must have an Ehud, one blow would settle us fully in the estate of any affairs, as we must desire. --- Another time he (and to did Barnard) call the King Holofernes, Moab, Nero, &c. and maintained that the Kingdom of France was elective, and so it belong'd to the people to chuse the Kings: For proof of which he call'd out this Text, ---Thus shall shuse thy Brother for King: which thus he and Barnard expounded, --- Thy Brother, ---- that is, not of the same lineages, or of the self-same Nation, but of the same Religion, as this great Catholic King, this great King of Spain is. Another time Cammolet affirm'd, that by these words, --- Deliver me, O Lord, out of the mire, that I may not sink in it ---- King David underfoot prophetically the rooting out of the House of Barnard.

When Barriere was examined concerning his Design to murder the King, he also confest that two Friars were from Lyons to act the same; and that Cammolet knew of their or some other men wicked purpose, was in those times fully believed, of which he himself gave this hint. When news came to Paris, that Barriere was discover'd and execut'd, many of the Zelots began to despair of a Remedy, Cammolet the next *Sunday thus encouraged his Auditors, ---Have patience, have patience, for you shall see within few days a wonderful miracle of God, which is at hand, ye see it as it is already come.

Such like Discourses as these, and their thus siding with the Spaniards against their own King and Country, with other Actions, were the reason that the Jesuits were judged to be expell'd the Nation, and occasion'd a plesant French Gentleman in a little Poem thus to conclude of them:

"---A Gesu fester inducta nomina vobis,
Luca qui Sacelli, Regini torquitis in omnes,
Inde facrum nomen, facrum sampus sitis & amens.

From * Gesu, which against all Kings they shake,
The Jesuits their name and Fortune take."

A little after Jean Chastel had wounded the King, there was one Francois de Verneol forth a Book in Vindication of the Villain and Action, affirming it to be (a) A generous, virtuous and an Heroick Act, and comparable to the most renowned Deeds of the Ancients, either in sacred or profane History. That it was (b) purely just, virtuous and Heroick; That it was (c) most holy, most humane, most worthy, most to be praised and commended, That it was (d) agreeable to God, to all Laws to all Decrets, and to the Church; That those who had condemm'd him, had (e) judged against God, against the Holy Scriptures, against the Church and her Decrets, and against the States and fundamental Laws of the Kingdom. And as for Chastel himself, he was a (f) Happy soul, and a (g) true Martyr. And the fame Verneol also write an Apology for Father Guignard, whom he (h) commends for

© Biblioteca Nacional de España
for his Constancy, in defending to the last gain his treasonable papers against the King, for which he reckons him a Martyr and a Saint in Heaven.

But to return to the King, who had earnestly solicited the Pope to allow him to be a Romanist, and receive him into the Church. At last the King perceiving the King victorious, the League ruined being not able to make head against him, after many Solicitations and Treaties, (though the Duke of Seffa the Spanish Ambassador opposed and threatened much) contented, and so essayed (K) Bishop-Elect of Eureux, and Armand d’Offay, the King’s Proxies or Representatives appeared before the Pope in the Porch of St. Peter, * prostrating themselves before him, and kissing his feet, defiring in the King’s name Abolition. First the Pope nulls and makes void the Abolition formerly given the King at S. Denis, then they lying prostrate at his feet, whilst the Psalm Missa ere was sung. At the end of every verse, the Pope (D) gently striking their shoulders, then he pronounced the Abolition, upon which the Gates of the Church fly open, and in they are led, Te Deum is sung, Bonfires and Guns make the Boys mad for joy, and so the King is a good Romanist.

In the mean time, the Duke of Mayence seeing no hopes of carrying on his own designs of greatness, the King being now successful, and most of the Kingdom obeying him, is willing also to be at peace with him, that the King perceiving very graciously offers him Conditions. A Treaty is begun, and all his shifts and pretences being spoil’d by the Popes Admission and Abolition of the King, after many Demands, Consultations and Concessions, an Agreement is stuck up, very favourable and beneficial to the Duke and his party, all things being pardon’d, and liberty given to them to come in and live peaceably.

Many advised the King to prosecute Mayence to the utmost, and not accept into his favour, having hustled him off for six years together, troubling him with fifty Treaties without concluding any thing, and one not willing to agree, as long as he had any means and opportunity to oppose. But the King good natured, waved all his jealousies, made a firm peace with him, kept him his Favourite, and he himself ever after lived a good Subject. And to this Agreement, ’tis supposed the fair Gabrielle did not a little persuade the King, the losing nothing by making such Reconciliations.

Now the Duke of Nemours (the elder Brother died a little before a fierce Covenant) reconciles himself also, so doth the Duke of Joyeuse, the City Marfells is feized on too, and delivered to the King; so that now nothing seems to remain of their Solemn League and Covenant, but the Duke of Aumale, and the Duke of Mercure; the first would not acknowledge the King, having submitted himself to the Spaniard, for which he was declared a Traitor, and in England was executed, by the drawing of it in pieces by four Horles. The second, being Brother to the Queen Dowager, still main’d part of the Dutchy of Brabant, foolishly hoping to separate that Province from the Crown, and retain it to himself. The King had often offered him Good Conditions, but still he delay’d time, which at last troubled His Majestie, that he resolved to march into Brittany himself to reduce him, which Mercure perceiving, and by Consequence his ruin not far off, claps up a peace, by giving his only Daughter to Cesar, eldest Son of the fair Gabrielle (by the King) which Son by this great Match was made Duke of Vendome. And now also was struck up a compleat Peace between the French and Spanish, and thus ended the French League and Rebellion.

But before we leave this League, we will give you a chip of the old Block, whereby you may perceive other designs on foot, to take away the King’s life.

The Duke of Parma Governor of the Netherlands dying (1592) Ersson Arch. Thun, lib. Duke of Austria, and Brother to the Emperor Rudolph H. succeeded in that Command, and with him at Brussels refided N. Malavizini, Ambassador from Pope Clement VIII. Which Agent had formerly acted at Paris very earnestly for the Covenanters.

Nor did his zeal lessen by a farther distance, for here he confulted all means to get some body to affililate the French King Henry IV. At last informed, that one Charles Rideou a Dominican Friar at Ghent, had fled him self a mortal Enemy to Navors, and would be apt enough to undertake such wickednesses. Malavizini tends to the Provincial, commanding him to fend Rideou
to him; which is obey’d. The Dominican being come to Bruxelles, and acquainted with the noble Exploit, defereth that the Deed might be approved of by the Pope and Cardinals, that himself and friends might be rewarded, and himself Conveniences allowed. Malaviceino confessing and undertaking for all, the Conditions are agreed on.

* Avenerius to Ridicove (who also knew of the Plot) in Confession tells him it to Hodome the Jesuit, who liketh the Fact well enough, but defereth to see the hearty fellow; ’tis granted, and having view’d him well, approveth of all, seeing him, and nothing done, wonders at returneth to Brussels. Malaviceino sees him, and nothing done, wonders at his negligence, Ridicove excusing himself because he now perceived the King was turn’d Romanist. To take off this, Malaviceino tells him he is mistaken, the Pope being damned by the Popes Authority: At last he is persuaded to try the other bout in France; so disguis’d, he departed with an excuse in his mouth, as if he had been sent by Nicolas Bulla, a Commander at Antwerp, (who was also privy to the Plot) to treat underhand about the delivering up of Bopamone, (a strong little Plot) to treat underhand about the delivering up of Antwerp, (who was also privy to the Plot) by the daily Sermons and Disputations which he had heard, fitteth for such Actions as being the custom not only in their Churches, but in the streets and all other meetings, to excite Jacques Clement, as a most glorious Martyr, for sacrificing his life for the liberty of his Country, whereby he also thought the deed to be glorious and acceptable to God, especially when Malaviceino did warrant it to him by the Authority both of God and the Pope, and thus fully persuaded he had undertaken the Murder, for which he was condemn’d and executed.

At this time one Pet. Arger a Dominican also of the same Monastery of Genes, had been trucking at Brussels with Malaviceino about the Kings death, which he undertook to perform, some Italians loving to be sure in Murder, Ridicove in the mean time changeth his name, and from his Mother calls himself * Avenerius, thus he goeth to Amiens, waiteth upon the Governour, with whom thinking to get the greater repute, and not to be discovered himself, he the false Avenerius tells him of one Ridicove instigated by Malaviceino to kill the King, and to this he addeth also the design of Peter Arger. The Governour inform’d the Kings of all, who sendeth for this supposed Avenerius, who boldly affur’d him of the same stories to his Majesty; and that Ridicove being his intimate friend, had disclos’d the same to him. In short, the King, till a further discovery, hath Avenerius imprison’d; though at last, doubting this might only be a trick to call an Odium and Jealousie upon Albert the Cardinal Arch-Duke, and Archbipshop of Toledo (who upon the death of his Brother Ernest was then Governour of the Netherland) and to hinder the peace between the two Crowns then consulting on; the King ordered the fellow to be set at Liberty, but to depart the Kingdom, and to return no more upon pain of death.

Ridicove getting to Genes, consulteth again how to kill the King, and having joynd himself with another Dominican call’d Clement Odin, and disguising themselves in the habits of Heretikes, trudge into France, discover their design to Pierre Morell a Curate who relateth it, to Defendre Parizeau, who abhorring the Fact, tells the King, whereby the Friars are secured, examin’d; and being ask’d what could excite them to such a deed, Ridicove answer’d, That he was first instigated to entertain such thoughts, by the daily Sermons and Disputations which he had heard, fitted for such Actions it being the custom not only in their Churches, but in the streets and all other meetings, to excite Jacques Clement, as a most glorious Martyr, for sacrificing his life for the liberty of his Country, whereby he also thought the deed to be glorious and acceptable to God, especially when Malaviceino did warrant it to him by the Authority both of God and the Pope, and thus fully persuaded he had undertaken the Murder, for which he was condemn’d and executed.

At the same time there was one Nicolas d’Angers a Capuchin Friar, belonging to that Monastery in St. Michel, or St. Michel in the Duchedom of Bar, and in the Diocese of Toul in Lorran, who throwing off his Conve or Hood, and under the disguise of a Beggerly habit, being found in the Court upon examination, giving no good account, and Convict by Testimony was also condemn’d and suffereth upon the Wheel.
Cap. 9.  
against the King, &c.  

Such like murtherous designs of the Friars, occasioned many Poems against them, amongst the rest upon the stabbing of Henry III. (who is said to have loved them most affectionately) thus one of them concludes.

\[\text{Jamais il n'y eut Roy par qui la Moineerie Respectée fut plus, & par qui plus cherrie : }\]
\[\text{Si les Moins assujettissent leur grandami, Bon Dieu ! que ferent ils à leur grand Enemie.}\]

Never did King carry more kind desires,  
Than Henry, unto all sorts of Friars.  
If Monks to friends will give such deadly blows,  
Good God! what will they do unto their Foes?

Thus much for the French, Papists, Solemn League and Covenant, by Retorting of which is enough to stop their mouths concerning our late Rebellions, seeing,

The Romanists there falsely pretended the danger of Religion as well as our Presbyterians did.  
They entred into a Solemn League and Covenant, as our Non conformists did.  
They forced their King to take it, and it is not unknown what our villainous Long Parliament would have done, and what the impudent Schismatics in Such like fatalities of the bastings of Henry VIII. (who is said to have loved them most affectionately) thus one of them concludes.

\[\text{Never did King carry more kind desires, }\]
\[\text{Than Henry, unto all sorts of Friars. }\]
\[\text{If Monks to friends will give such deadly blows, }\]
\[\text{Good God! what will they do unto their Foes?}\]

Thus much for the French, Papists, Solemn League and Covenant, by Retorting of which is enough to stop their mouths concerning our late Rebellions, seeing,

The Romanists there falsely pretended the danger of Religion as well as our Presbyterians did.  
They entred into a Solemn League and Covenant, as our Non conformists did.  
They forced their King to take it, and it is not unknown what our villainous Long Parliament would have done, and what the impudent Schismatics in Such like fatalities of the bastings of Henry VIII. (who is said to have loved them most affectionately) thus one of them concludes.

\[\text{Never did King carry more kind desires, }\]
\[\text{Than Henry, unto all sorts of Friars. }\]
\[\text{If Monks to friends will give such deadly blows, }\]
\[\text{Good God! what will they do unto their Foes?}\]

Thus much for the French, Papists, Solemn League and Covenant, by Retorting of which is enough to stop their mouths concerning our late Rebellions, seeing,

The Romanists there falsely pretended the danger of Religion as well as our Presbyterians did.  
They entred into a Solemn League and Covenant, as our Non conformists did.  
They forced their King to take it, and it is not unknown what our villainous Long Parliament would have done, and what the impudent Schismatics in Such like fatalities of the bastings of Henry VIII. (who is said to have loved them most affectionately) thus one of them concludes.

\[\text{Never did King carry more kind desires, }\]
\[\text{Than Henry, unto all sorts of Friars. }\]
\[\text{If Monks to friends will give such deadly blows, }\]
\[\text{Good God! what will they do unto their Foes?}\]

Thus much for the French, Papists, Solemn League and Covenant, by Retorting of which is enough to stop their mouths concerning our late Rebellions, seeing,
They would have the Council of Trent revived, as ours would the Covenant, Directory, and Presbytery, and such like schismatical and treasonable Principles. Some of them would have their Chieftain Mayenne to be King, as others in England would have had Oliver.

As their Mayenne would not take upon him (when offered to him) the Title of King, because his Interest was not then sufficient to vindicate it, and so would only be Lieutenant of the Crown of France; thus Oliver upon the same account refused the Kingship, but would be Protector of England.

They commended Guise and Mayenne as the only Prop of their Church, as ours by their Adresse les did Gerardiously magnifie Oliver, and his Son Richard.

They had their Rump and excluded Members as well as we, but in this the French were worst of the two, they running out honest men, whilst ours excluded only Conditional Subjects, i.e., Traitors, for one Knave turn’d out another.

They sent to the Popish Princes large Complaints against their King, as ours with their Schismatical Assembly against King Charles I. to Holland and Geneva.

They would alter, limit, put out and in, as they pleased, their King’s Council, as our Puritans desired to do in England.

They would take away the King’s Negative Vote, and make the States superior to him, so would our Roundheads here.

They sent a Letter to desire Protection and Assistance from Spain, (an enemy to their King and Countrey) as the Scotch Covenanters did from the French King Lewis III., against their King Charles I., as appears by their Letter, subscribed by their Chieftains.

They in Triumph conducted Guise, and his Friends into Paris, as our Presbyterian did the five Members, &c., to the Afront of King and Government.

They by their Tumults forced their King to flee from his chief City and Court Paris, as our Puritans did King Charles I. from London for his own Safety.

When their King offered them and their General Mayenne Pardon, Favour, and desired a Peace, they reject both it and him, as ours did with King Charles when he offered the same to them and their General Essex.

They incensed all who sided with the King, and sat at Tours or Chaalis, as ours did, those who sat at Oxford as a Parliament.

They broke the King’s Great Seals, making new ones, as ours also did.

They declared it Treason to aid or favour their King, as the English did.

They murdered any who sided with their King, as well as our Rebels here.

They defaced all the King’s Pictures, and Statutes, as the Phanaticks did here.

They had their Women of all Qualities to promote their Cause by their Love tricks and Contributions, as the Puritans in England had their Wives, holy Sisters, and zealous Ladies, hurried along with as much Chastity and Religion, as possible by Moderation, or Loyalty.

They renounced all Obedience to Henry III. and his Queen, ordered he should not be prayed for; as our wicked Presbyterian Long-Parliament declared the Queen a Traitor, renounced the King by their abominable Votes, and Declaration of Non-Adderfs, and it was after wards death to pray for him.

They often attempted the death of Henry IV., contrived and procured the Murder of Henry III. as ours designed King Charles’s death in the Isle of Wight, and at last murthered him on the Scaffold.

When Henry III. was kill’d, some of them would not acknowledge his Successor for Henry IV. but would have a Government or Ruler of their own making; others would admit him if he would turn Romanist. As when King Charles I. was martyred, some would not at all have his Heir K. Charles II. to reign, whilst others would not reject him, provided he would turn Presbyterian, otherwise not.

They often endeavoured to seize on their King, then to kill him, or dispose of him as they pleased by clapping him up in a Monastery, but fail’d in their Designs; whilst ours had the luck of it to Conquer, and so to act with our King as they pleased. Though ‘tis plain the French had as bad intents, though not the like Success and Opportunities, it may be their Kings were not so much betrayed as ours was.

Yet herein lay the difference, whereby the Romanists were most culpable; their Troubles and Seditions being countenanced, acted and headed by the most learned
learned and knowing of their Clergy, as Popes, Cardinals, and their Prelates; whilst our Rebellion and Schism was hurried on, and noised up by an ignorant pack of Leiturers, fellows of no Religion, having not Learning to apprehend any.

In short, our Covenanters and Rebels followed and trod in the Footsteps of the French League (a War which first occasioned the multiplicity of Pamphlets) and from which all latter Rebellions have taken the Items, Rules, Principles and Methods.

Yet how abominable and wicked forever, this French-Roman Solemn League and Covenant was, it had its Admiringers of those no way engaged in it; Amongst whom our English Father Parsons was none of the hindmost, vaporing to the world, * How just, how famous, and how holy the Cause was: That it was not only lawful, praiseworthy, or holy; but necessary and of Duty; by Divine Command, and Christian Obligation; Nay, that they could not do otherwise without danger of their Souls; It may be grounding all this on his Papal Rule, ‘That no People whatever are to admit of an Heretical King under pain of Damnation. But ‘tis known well enough, that his Pen is no slander, nor are his Commendations of any Credit.

The End of the Eighth BOOK.
Near the beginning of this Century, by the Death of Leo XI (who sat as Pope but a few days) Paul V succeeded as Bishop of Rome. Scarce was he warmed in his Chair, when he began to consider how to advance the Privileges and Honour of his See, which by degrees had been neglected and worn out: For this purpose he was earnest with the French King to receive the Council of Trent. He procured that in Spain the Jesuits might be exempted from paying Tithes. At Naples he wrought in such sort, that the Marquises of Morcone was sent to Rome, as punishable in the Inquisition, for having condemned to the Gallies a Bookseller: the Inquisition pretending the Crime to belong to his cognizance. He offered to trouble the Duke of Parma, for laying Imposts on his Subjects in the absence of the Bishop. He fell out with the Duke of Savoy, for presenting an Abbey to Cardinal Pio, so that his Highness for Peace-like, was forced to give it to the Pope's Nephew.

Thus his design went on to ruin the Temporal Authority. In the mean time, the Common wealth of Lucca, considering that many of their Citizens changed their Religion, and removed into the Protestant Countries, publish'd an Edict prohibiting any
of their Subjects to have any commerce with such People. The Pope liked the Law, but would not have it made by Lay men, so commanded them to *take the Edit out of their Records,* and he would publish another, but the same in substance, by his Papal Authority.

At the same time, the Commonwealth of Genoa being informed, that the Governors of certain Lay Fraternities (their Subjects) instituted by Devotion, had not faithfully dispensed the Revenues intrusted them, resolved to examine their Accounts, and commanded their Books should be brought to the Duke. At the same time, divers Citizens used to meet, as for Christian Exercises, in the *Jesuit College,* which Game resolved to favour none in promotion to Offices, but their Allies. The State taking notice of it, and considering, what mischief in time this would bring upon the Commonwealth, prohibited all such Assemblies and Conventicles.

The Pope takes Pet at these honest Orders, affirming they were against the Ecclesiastical Liberty, so Commands the Commonwealth to revoke these *Edits,* or else he would thunder against them his Censures of Excommunication. By which Terror, both the States of Liege and Genoa, were forced to obey his Holiness.

Thus the Pope design went fairly on, nor did he doubt any place in Italy, unless the Republick of Venice, which used to act upon Principles most honourable and beneficial to themselves, without any respect to the Interest or Liberty of other Powers. The Pope had now resident at Venice, as his *Nuncio,* *Riccardi* Master Bishop of Gieracce, a great Stickler and Boaster of the Ecclesiastical Liberty, as they called it; and in his way so zealous, that he thought all Christian Actions and Grievances were of no validity, unless this also were promoted beyond all proportion.

The Senate of Venice, considering the mistake of Charity and Devotion [*the Zealots thinking nothing so holy as the multiplying of Churches, where no need is,]* made Decree, (1602.) that, *None within the Province of the City should build any new Churches or Monasteries, without the Senate's Consent.* — Truly thinking that they were forced well enough, having already within the City (*where ground is so scarce*) 136 Churches, Monasteries and such like Places of Devotion.

The Senate also (agreeable to the old Statutes of their Republick anno 1533 and 1536.) made a Decree like our *English Mort-man,* that *None should sell, give or alienate any more Lands to the Clergy without the Senate's Consent.*

A little after the making of these Laws, the Troubles between them and the Pope began. The Occasion taken this.

--- One *Scipio Sarraceno,* a Canon of a Church of *Vicenza,* had with great Contempt defaced the Seal of the Magistrate, which was put to, for the custody of the Bishop's Court of Chancery, at the request of the Chancellor, the *See* being vacant. And farther, had earnestly endeavoured to seduce a Young Gentlewoman his Cozinizing many Solicitations to her, both in publick and in the Church; but not gaining his desires, according to a common kind of Revenge and Affront in Italy, he sighly *bawed* her door, portal, and the ring thereof, and did her some other wrongs. The young Gentlewoman upon advice, *puts in her Complaint to the Senate at Venice,* whereupon the Canon is *Cited and Imprisoned.*

Of this the Pope is informed, who cryeth out that the Liberties of the Church intreated, that he will not permit Ecclesiasticals in any Cafe to be judged by Laymen, that Satisfaction into be given and the Canon releas'd. *The Venetian return,* that *their Republick is free,* that they have the same Authority with other Princes: *can take cognizance of the Crimes of their own Subjects,* within their own Dominions and punish them accordingly to the Fault.

Whilst this is canvassing, happens another accident, The Count *Brandelino Valdemanrico* Abbot of *Noverco,* being guilty of many Exorbitant Crimes, as

--- Cruel Tyranny with his Neighbours, by taking up their Goods at what small price he pleased.

Committing many Rapes and Impurities upon all sorts of Women.

Accused of Sodomy and dealing in Magic.

Fratricide many infamous Marauders by Payson, whereby he destroyed his Brother and his Servants, and indanger'd his own Father.

This
That he had for a long time lain with his sister, and poisoned her maid, lest she should discover it.
That he had caused his enemy to be killed, and then poisoned the murderer, lest he might accuse him, and other such like villains.

For these and such other crimes, the Abbot is by Order of the Senate imprisoned.
At this the Pope also takes offence, denying the Temporal Authority over Priests; that the Church can only take cognizance of them, be their faults never so great or notorious. And in this humour layeth a Quarrel against the Venetians, unless they will satisfy him in these three things.

I.
That they null the Decree, concerning the building of any more Churches.

II.
That they also null and void the other Decree, touching the giving of Lands to Ecclesiastics.

III.
That the Abbot and the Canon be released, and delivered up to his Nuncio.

A great deal of do there was on both sides; but the Pope peremptorily informs the Senate, that at first, he would send an Exhortatory Breve to them; and if they were not obeyed by such a time, he would proceed farther, having power over all, could depriue Kings, and to this end had Legions of Angels for his aid and assistance.

And accordingly he sent two Breves: The Nuncio delivers them to the Senate, but they were not opened, because Marini Grimani, the Duke, was then on his death-bed, and dyed the next morning.

The Pope upon notice of this, orders his Nuncio to protest unto the State against any new Election, as in it to be void, by being made by Men excommunicate: Thinking by this Trick to bring a Confusion amongst them. The Nuncio, to execute this Command, with great importunity desired Audience of the State, but was not granted him; it being not their Custom to admit any during the Vacancy, unless their Business be only of Comforting.

Duke Grimani being buryed (for till the former Duke be under ground, they cannot go to the choice of another) they fell to their Ballotation or Lots, and the Election fell upon Leonardo Donato. Having thus got another Doge or Duke, they opened the Breves, which they found to be one and the same in Tenor, which the Pope laid was through the Nuncio's mistake, in delivering two of the same, instead of two different ones.

The Pope ranted fairly against their Electors about Churches and Ecclesiastics, affirming that —— These Ordinances tended to the Damnation of Souls, to public scandal; mere of themselves void and of no value, and no Man obliged to observe them. That they who made those Statutes or any like, or who did further them, had incurred Ecclesiastical Censures; had deprived themselves of such Lands as they held of the Church, and their Estates, and Domains were subject to other penalties; that they could not be absolved unless they revoked the Decrees. So be admonished the Republick to consider the Danger, whereby they had lost their Souls, to seek a Remedy, and commanded them under pain of Excommunication to null the said Orders. That otherwise he would proceed farther, considering the account he was to give to God at the Day of Judgment, and that he could not be justified, when he saw the Ecclesiastical Authority so abused.

The Venetians answer'd all, warily and wisely; but yielded not a jot of their Authority. At which the Pope was incensed, saying, they were Tyrants, and different from their Ancestors: being resolved, though he should lose his Skin, yet he would maintain the causes of God, and his own Reputation. And to orders his Nuncio to give the other Breve, which through mistake (as he said) he had not formerly prefected: The Nuncio obeys, and the Senate opening it, found it to concern the Imprisonment of the Abbot and Canon, which the Breve said was Contrary to the Holy Canons, and to Ecclesiastical Liberty, which were grounded on divine Ordinances; so commanded under pain of Excommunication, that the Canon and Abbot should speedily be delivered to his Nuncio, and that if in the meantime the secular power had proceeded to any, and so sentence of Condemnation or Execution, he did null them, and declare them void: Threatening if he were not speedily obey'd, he would proceed farther.
The Senate vindicated themselves by an Answer, but nothing satisfactory to the Pope, who told their Ambassador, that the Exemption of Ecclesiastics was due to divine law, and that his cause was the cause of God; that he would not depart any thing from his Resolution, and he would be obeyed. And, thus resolved, called a Conference where were present XII Cardinals, who agree with the Pope; so a Brief of Excommunication or Interdict is drawn up, printed and publish'd against the Duke, Senate, and the Republick.

It contains,

That the Venetians had lately made some Decrees, contrary to the Authority of the Apostolical See, the Ecclesiastical Liberty, General Councils, Sacred Canons, and the Constitutions of the Pope.

For proof of which, he inflamed their Decrees, concerning Churches, and the Clergy; with the Imprisonment of the Abbot and Canon.

That these Actions tended to the danger of the Souls both of Duke and Senate, and the scandal of others.

That the Law-makers incurred the Condemn of the Church, the forfeiture of what they had, could not be absolved but by the Pope, and the nullity of the Decrees.

That though the Decrees were void of themselves, yet the Pope did hereby null them; according to the Example of his Predecessors.

That he doth hereby Excommunicate the Duke, Senate, and their Partakers, if within XXIV days they do not null the Decrees, raise them out of their Registris, promises to make none such for the future: And to relese the Abbot and Canon to his Nuncio.

That from this Excommunication none could absolve them but the Pope himself.

That if after the XXIV days, the Venetians should continue three days longer obstinate without submitting, that then be Interdicted all their State and Dominions, so that no Masses or Divine Service should be celebrated in them, except in some lesser places.

That he deprived the Duke and Senate of all privileges they had, or pretended to have from the Church:

Commanded these his Bulls to be publish'd through the said Dominions, to be observed and obey'd by all.

The Bull itself being now not very Common, take as followeth.

PAULUS PAPA QUINTUS


Superioribus mensibus ad nostram, & Apostolice sedis Audientiam pervenit, Ducem & Senatum Regi, Venetarum, annis eleptis, in corum Consiliis, pluribus et diversis Decretis, tam sedis Apostolicae autoreundi, & Ecclesiastica liberti ac immunitati contraria, tam Generalibus Concilis, et facitis Canonibus, nec non Romanorum Pontificum Constitutionibus repugnantia, fratelli.

Et inter caetera, sub die XXIII Mensis Maii, ann. MDC II, sumpta occasione, ex quadam lite, sum Controversia inter Doctorem Franciscum Zabulardim ex inva, et Monachos Monastere de Pragia nuncupatos Ordini Sancti Benedict Locutionaries Cajmen, alias Sancto Iustine de Padua in Directi Paduan, ex altera paribus vertente; in corum Concelebri fratelli, non-solum ut Diesi Monachi tune, aut deinceps ulli unquam tempore, statio, pra quam sub quoquis titulo, aut colore in bonis Ecclesiasticis Emphiteoticis a laici possefse detrimentum, et periculum, etiam iure Pretiationis, feu Consubstantialis directi cam utili Dominio, aut extinctionis minister in primit Ineuituris Comprehensiva, aut alia quavis causa honorum predicament proprietatem

© Biblioteca Nacional de España
Pope Paul the fifth, and the Venetians. 459

Vendi minime potest, sed tantummodo jus direfci Dominii illis praerersibus; verum etiam, ut id ipsum quoad eandem omnem pecuniam Ecclesiasticas, Seculari
ces, & Regulares, Monasteriarum Monialium, Hospitale, et alia loca in eorum tempore
Dominio existentia, declaratum & fimter deliberatum conferetur.

Et sub die decimo Januarii M DCIII, ad superiora quaedam Concilia ab eorum
Majoribus, ut etiam asprehenderet, habita respicientes, quibus cavebatur, ne quisquam,
feu faceret, eis Ecclesiasticis in Urbe Venetiarum, Ecclesiis, Monasteriis, Hospitale,
atque alis Religiosis Domos, & pia loca, sine eorum speciali licentia fundaret eri-
geret, in Concilio Rogatorum congregatos iterum decreverit, ut id cenderit in Omni-
bus jurisdictionibus eorum locis vim obtineret, & praeterea Exilii ac perpetui Carceris,
& publicationi fundi, venditionisque adjecti ad facilius eclesiasterium peneam editisse.

Uxoris, est eadem Ducem & Senatum die XXVI, Mosis Marini anno M DCV, in-
herentes alteri Decretō, anno M O XXXVI, ab eodem Senatu facta, in quo (* ut
asprehenderat*) erat expresse prohibitus, et quis sub certis in illo contentis pertinent in
Urbe Venetiarum, ejusque bona immobilia ad eam causam Teflamentum fei Do-
natione inter vivos, relinquenter, aut alia quibus Titulo alienaret, five ad eam fa-
vorem, ultra eum verum etiam expressum tempus obligaret (quod in illam uque diem,
en ibi etiam dicebatur, ut receptum & observatum non fuerit) non modo iterum id
verum, sed expresse etiam prohibuisti, ne bonorum ejusmodi Immobilia alienatio-
nes in favorem peripharum Ecclesiasticarum, sine Senatus preditchi licentia, ferent,
ac infuper Decretum ipsum et poenas in eo contentas per univerum eorum Domini-
extendisse, & per Rectores & Potestate Civitatum & locorum suis Domini,
promulgari fecisse, aut bona Immobilia omnia, que contra praemium formare vendi,
a ut quis modo alienaret contingere, ultra nullitatis penam publicari, &
veni, eorumque pratica non Rerem. ipsum, Magistraturum exequenter, &
ejus ministros, ipsumque denuntiato eum divini mandati, & alias, prout in Decretis
& Mandatis Ducis, & Senatus predicatorum latius dicitur contineri.

Ac praeterea eadem Ducem & Senatum, Septimae Sacraeum Canonicum Victi-
num, & Brandosium Valdernium Forsipulationem Abbatarum Monialium, feu Abbatis de
Nerofta Tarvisina Decretis, peripnarn in dignitari Ecclesiasticis constitarum, ob quaedam
praetena Crimina in Civitate Venetina & alihi per illos (* ut dicebatur *) commissa,
Carii mancipiis, & mancipatoris detinuisti, suh pretexutu, quod eis hac faceri fci-
ret, inter alia ob quaedam ipsis Ducel Reipublice a quibus Romanis Pontiflicis
praedecefforis nostris conceffe (* ut asprehabet *) Privilegia. Cumque praemiffa in ali-
quibus Ecclesiis jurum etia ex Contra etibus initis ipsi Ecclesiis competentia autel-
raet, ac praeterea in illis, & alis fedis Apostolice & Nosteri autoritate & Ecclesiis
juribus, & peripharum Ecclesiasticarum privilégis prejudicium inferant, ipfamque lib-
beratem ac immunitatem Ecclesiasticam tollant, & ea omnia in ipforum Ducel &
Senatus animorum perniciem & feandali pluries tendant.

Et cum iij, qui fupradicta ac simililia edere & promulguire, illisque uti aviunt, in
Centuras Ecclesiasticas a facris Canonibus, Generalum Conciliorum Decretis, &
Romanorum Pontiflicis Conftitutionibus infiditis, neccum etiam privationis feudorum,
& bonorum si quod ab Ecclesiis obiniter, poenam ab ipso incurreret, a quibus Civilis
& penis, non nisi a N-obis & Roman Pont. pro tempore exiitente, abolivi & libe-
rari posset, ac praeterea Inhabiles & Incapaces hot, que abolutionis & liberationis be-
neficium confequatur, donec editas leges novissEditibus atque Decretis subferturis,
onique immae in ipforum Ducel & Senatus animorum perniciem & feandalium plurimerum tantum.

Cunque eis Ducel & Senatus, preditchi, poit plus pateras nostris monitio-
ae multa menibus citera eis facers, adequipraereta & edita praefata non revocarent,
ac eadem Caonicum Sacraeum & Abbatarum Brandosium carceratos detinient, &
illos Venerabili Pratti Horatio Episcopo Hieracensi, nostro & Apostolici: Sedis apud cos
Nuestis, ut debebant, non confignaverent: Nos qui nullo paefo serre debemus, ut
Ecclesiastica libertas & Immunitate nostrae & Sedis Apostolice Autoritas violetur
& contaminatur: Inherentiae & jurium Generalium Conciliorum Decretis ac Velligi-
is: Re. Me. Innocentii III, Honorii III, Gregorii IX, Alexandri IV, Clementis IV, & Marti-
ni etiam IV, Bonifacii VII, Bonifacii IX, Martini V, Nicolai, V. & aliorum Romanorum
Pont. Praedececedentis Notiorum, quorum aliqua familia Statuta alias contra libertatem
Ecclesiasticam edita, tanquam ipso jure nulla, invalida & irrita revocarent, ut nulla,
invalida, & irrita ete decretament, & declaratur: & aliqua contra familiar Illuminum
Statutorum, & alios ad Excommunicationes promulgationem, necon ad illa infra-
scripta fei eorum aliqua devenirent, habita cum venenabilibus & tributis Nosteri R.E.
Cardina-
Cardinalibus muta Confutlatione, de iporum consilio & afferri, licet supra dicta Decretu, Edicta & Mandata ipso jure nullas invalida & irritas sunt & sa nihilominus ipso jure adue de novo nulla, invalida, & iritata, nullilique roboris & momenti suffic et effic, & neminem ad illorum observantiam teneri, per presentes decernimus & declaramus.

Et inuptor authoritate Omnipotentis Dei, ac Beatorum Petri & Pauli Apostolorum ejus, ac Noftri, nifi Dux & Senatus prædicti intra viginti quatuor Dies Die Publicationis Praefentium in alte urbe faciendo computando, quorum primos oculo pro primo, oculo pro secundo, & reliquis oculo pro tertio & ultimo & ac peremptorio termino, & pro monitione cano illis affidynam, prædicta Decretu omnia, & in illis contenta & inde fequeata quecumque omni profosis exceptione et executione effuiente publice revocaverint, et ex eorum Archivio feu Capitularibus locis sor libris, in quibus Decretu ejusmodi annotata reparaautur, desier et cessari, & in locis ejusdem Domini, ubi promulgatur fuerunt, revocari, deleeta et caffae effic, neminemque ad illorum observantiam teneri, ac omnia inde sequeuta in primum flatum repetiti facerint, et ulterius, nisi a filiumibus Decretis contra libera untem, Immunotatem et jurisdictionem Ecclesiasiticam ac nostram & Sedis Apostolicae authoritatem, ut preterent, factitativos endentis, et respectivae faciendae in polemorum scaver, et penitus ablirare promittere, ac Nos de revocatione, delitione, cessa[ione], nunciatione, restitutione, ac promissione prædictis certioribus reddiderint; et nisi eis prædictos Seipsum Canonum et Brandeulium Abbatem prædicto Haratio Episcopo & Nuncio cum effectu confignaverint, feu confignari fecerint, ipsos tunc et pro tempore existentem Ducem & Senatum, Reipub. Venerum statutarum et eorum fautoris, Consulorum, et adhucentes, et eorum quemlibet, etiam non furticier nominati, quorum tamen signumae nominis et coeunorma præventibus pro expressi habere volunt, ex nunc præt ex tunc, et e contra Excommunicamus et Excommunicatos nunciamus et declaramus.

A qua Excommunicationis sententia, præterquam in mortis artìulo conftitut, ab alio quam a nobis, et Romana Pont. pro tempore, exiitente etiam praetextu cujusque facultatis eis et cultibus illorum tam in genere, quam in specie pro tempore depopere concedere, feu concedendae, acque adhuc satis beneficium obtinerere. Et si quipsiam eorum, tamen in tale periculo confidunt ab eisnulli prædictis Excommunicationibus sententiae abfolviti contingere, qui poftmodum convallari, et in eandem sententiain reinclus, et in eandem solutio, et indieratis in eisnullis, nisi se prædita Decreta, Edicta & Mandata, pro tempore nullajn invalida & irrita sunt; ea nihilominus ipso Cardinale, prædicto confulto, de ipso confilio & auctoritate Omnipotentis Dei, ac Beatarum, et aliquorum maleuti, ab illorum obseruantiam tenen, per praefentes decernimus & declaramus; & circum jure ad novo nulla, invalida, & irrita, nullilique roboris & momenti suffic et effic, & neminem ad illorum observantiam teneri, per presentes decernimus & declaramus.
nec non etiam omnibus quibuscunque Privilegiis er induitis, in genere vel in specie, in quibusdum videlicet calibus et delictis contra Clericos procedendi, illorumque causas, certa forma praefcripta, cognoscendi a Romanis Pontificibus Prædecessoribus nostris situm quoniam sollicitet, ex nunc similiter, prout ex tunc, et e contra privatum, ac privatum fore et cee, nunciamus & doctrinam.

Et nihilominus, si ipse Dux & Senatus in eorum contextum diebus perferintur indurati, Confarlas et pecenas Ecclesiasticas contra illos, eisque adherentes, et in privatis quibus modo faeventes, aut auxilium, consilium et favorem praebentes, etiam iteratis quibus aggravandi, et reaggravandi, alisque etiam pecenas contra ipsos Ducem & Senatum declarandi, et ad alia opportuna remedia, juxta Auctoritatem Canonicam dispositionem, contra eos procedendi, facultatem nobis et Romanis Pont. Suecstoribus nullius nominatum et in e-ecce referuamus. Non obstantibus quibusvis Constitutionibus et Ordinationibus Apostolicis, nec non Privilegiis, Inducibus et literis Apol- lonicis eadem Ducei et Senaturi, aut quibusvis alius permissis in genere vel in specie, praeteritum quod interdixi, fulpende vel excommunicari non poscit per literas Apostolicas, non facientes plenus et egressum, ac de verbo ad verbum de Indulto hujusmodi mentionem, ac aliius sub quibusenerima tenoribus et formas, et cum quibusenerima etiam derogatoriam derogatorius, alisque efficacioribus et infolitis clausulis, ac irram- ribus, et alios decretis, ac in specie cum facultatibus absolvendi in calibus, nobis et Apostolice sedi referuatis, illis quibus modo per quosque Romanos Pont. ac Nos et Sedem Apostolicam in contrarium premittuorum concilii, confirmatis & approbatis. Quibus omnibus et quibus et alios supra expressis, eorum tenores praefertim pro expressis habentur, hac vice duntaxat specialiter, et expresso derogamus, ecepcionis contrariis quibusenerima.

Ut autem praefertem nosse litterae ad omnium majorem nostrum deducatur, vosbus et cuilibet velnum per eadem praefertem committimus, et in virtute Sancte Obediencie, et sub divina intercessionis iudicij, nec non sub Interdicto imprecatis Ecclesie ac fuf- fissionis Pontificalis exercitio, ac fretuibus Mensarum Patriarchalium, Archiepiscopallum et Episcopallum perceptione, quod vos Fratres Patriarchae, Archiepiscopi et Episco- pii, an eorum prorsus dignitatem, beneficiorum ac Officiorum Ecclesiasticorum quo- rundem, quibus obnubilatus, ac eum vos activi et passivi, ac insalubritatis ad illa, et alia in potestate obtinendi quod vos, illi vicarii, et eam sopradici, eo ipso incur- dibus, alisque arbitrario nostro inligendi possis distriige praebendo mandamus, ut per vos, vel alium feci subsidet praesentes litteras possumus eas recepsreptis, us eorum nostrum habentus, in veltris quique Ecclesiis, dum major in eis populi multitudine ad divina convenerint, ad majorem cautelam, solennitatem publicam, et ad Chrifti fidem nostrum noticium deducat, nec non ad eumdem Ecclesiaram veltrum veltrum veltrum et aliosis didem faciet.

Ut et ulterius volentes, ut prefentium transumpsit etiam impri- fis, manu aliiusus Notorii Publici subscriptis, et sigillo personae in dignitate Ecclesiastic constiterit mutatis, cadem prorsus idem ubique habetur, quos ipsis praefertum habuerit, si foret exhibite vel pensis, quod eadem praefertem, five illorum Exempla, eadem praefertur impri- fias Ecclesie Lateranensis et Bifhopes Principis Apostolorum, et Cancellarie nosse Apostolorum veltrai et in acta Campi fere ut moriis cit affixe, et publicate eodem Ducem et Senatum, vel alios quoque praedictos, voque etiam universos et singulos, respetice perinde afflictis, ac si eorum veltrum cuilibet personaliter directe, intim- mate et praetextate suftuent.

Datum Romae apud St. Petrum, sub Anno Psalmoteris, die XVIII. Aprillis MDCVI;

M. VESTRIUS SARBANUS.

Anno Nativitate D.N. Jesu Christi M DC VI, Indictione quarta, die vero XVII.

Menis Aprilis, Pontificatus Sanctissimi in Christo Patrie et D.N.D. Pauli divina providentia Papae Qvinti, anno ejus primo, superdetis littere carum que exemplum impreca, affixa, et publicate fuerunt ad veltris Ecclesie Lateranensi, ac Bifhopes Principis Apostolorum, et Cancellarie Apostolice, nec non acie Campi fereut iroris eft, per nos Constantorum Fundamentis, et Joan Domin- nicorum de Pace, Apostolorum Caritatis.

Perh. Aloysius Perigrinus
Chirurgum Magister

The
The Venetians perceiving the Pope's malice and indiscretion by this Paper-Interdict, first ordered every one should have recourse to his prayers, then to leaving the solemnities of the wrong done them, recall'd home Dado its extraordinary Ambassador at Rome; but to prevent an absolute rupture, they let Nani their Ordinary Ambassador play. Then was command given to all Ecclesiastical Persons not to publish or permit to be published or affixed in any place, any Bull or Breve: and by Proclamation it was commanded, that whoever had any Copy of the former Breve or Interdict against the Serene Republick, should bring them unto the Magistrates: all which were ordered, and such a multitude of Copies brought in, that it was a wonder that so many had been printed and carefully or seditiously spread abroad.

The Pope informed of the Venetian Proclamation against his Breve, called his Nuncio, and sent a diffusion to Nani their Ambassador at Rome, who accordingly return'd to Venice. In the mean time the Pope expected that his Breve or Indictment would do wonders for his cause, especially he doubted not of these things,

I. That the Priests and such like Ecclesiastics would forthwith depart from the Venetian Territories.

II. That the Cities and the People seeing themselves thus deprived of Church Offices, and such like Duties and benefits, would run into Sedition, and so force the Senate to give the Pope satisfaction.

III. That the Nobility and Senators themselves, upon this occasion might be disorder'd, and divided, by which he doubted not of the Conquest.

But in all these, he found himself deceived, and the Duke, to prevent the worst, publish'd his Manifestoes or Letters (which you may read in *Goldastus*) which he caus'd to be affix'd in public places. In them, he

Vindicated himself and the Senate in what they had done, and in their carriage towards his Holiness.

Declared that the Breve was against all Law and Equity, against Scriptures, Fathers, and Canons, prejudicial to Secular Authority, the liberty of the State, the peace of the People, and to the scandal of all the world: Therefore

Pronounced the said Breve useless, void, null, and of none effect, nor to be obey'd or observed by any.

Commands all Ecclesiastics within these Dominions, to continue the celebration of Divine Service.

Now multitudes of Pen-men are employ'd of both sides, every one writing according to his Fancy or Interest; but those of Rome were the most violent, throwing all manner of Lies and Slander upon the Republick that their Malice could invent, and in this they thought themselves not culpable, because they thought the Venetians now to be the most wretched of all people, inasmuch that Cardinal *Baronius* looks upon them as Pagans and Heathens without the fold of Christianity, tumbling into manifest Perdition, and so far gone that he cannot upon any account *well.

And so great Authority had the Papal Interdict with some of the Religious, that the Jesuits and Capuchins, intended to obey it, though contrary to the Command of their Prince and Senate.

As for the Jesuits, the Senate demanded their Answer, they return'd that they might continue the Divine Offices, their Sermons and Confessions according to their Custom. For upon notice of the Interdict, they had sent Ambellis Gaillardis (a Paduan noted Jesuit, and the Author of some meditations) to present unto the Pope, what good Services they might do his Cause, if he would permit them to stay in the Venetian Dominions. For the Nuncio before his departure from Venice, had bin very busy with the Jesuits, the chief of whom then in the City being Pellegrino and Benedicta Caffaro noted Authors. But the Pope understanding the badness of Example, if such a famous Order submitted not to his Breve, sent them an Express to depart, Now the Term of the XXIV days appointed in the Monitorium approaching, the Jesuits were required to give their final Resolution, who return'd an Express refusal to say Mass, which being return'd upon them as base Equivocation, they reply'd, it was not contrary to their former promise,
promile, because the Mass for the Excellency of it, is not comprehended under the words of Divine Offerings. The Senate seeing themselves thus abused by these people, commanded the Jesuits speedily to depart their Dominions. Upon this, the Jesuits suddenly collected a great sum of money from their devoted ones; so packing up as fast as they could, in the evening they departed the City, one each carrying the Host at his neck, intimating that Jesuit Church departed with them as they took Bark, the people cried out against them, Go with a Vengeance and come no morehither. Before their departure they had hid their richest ornaments, burnt a great quantity of writings, and there was found in their colleges a good number of caules to melt metals, which left some blot upon them, though Pius V intended you should venerate them from any design of gold or silver. At their college in Padua were found many copies of a writing, containing eighteen rules under this title (being drawn up and commanded, to be believed, by their founder Ignatius Loyola).

In the seventh whereof, there is a precription to take heed how men press or incite too much the grace of God.

And in the third, it is ordain'd—That men must believe the Hierarchical Church, although it tell us that that is black, which our eye judgeth to be white.

The Senate having thus wisely given an hint of their resolutions, by their dealing with the Jesuits, put forth an order, that all excommunicated, who would not continue divine service, should retire out of their Dominions. Upon this, the Capuchins with whom the Nuncio and Jesuits had tamper'd very much, resolved also to depart, and intended to go, (according to the Jesuits instructions to them) out in procession, with the Sacrament, whereby to stir up the people to sedition; who have most affection to this order, pretending to great poverty and innocence: But this solemnity was hinder'd by authority: So in the morning celebrating one Mass, eating up all the Eucharist, they concluded the Office, without giving Benediction to the people, and then departed, and so did the Theatines and the reformed Franciscans. But it was observed that the Capuchins in the territories of Brescia and Bergamo (where no Jesuits were to seduce them) did not depart, but remain'd obedient to their governors, celebrating divine service, for which honesty and loyalty, they were bitterly persecuted by their superiors at Rome, with excommunications, and other sentences.

Now began a fierce dispute amongst them. Whether all the sacraments administered by the priests that had contrary to the interdict, were nullities or not? Whether it was lawful to adore the Eucharist shown by such priests? And whether it was a mortal or venial sin, to hear Mass celebrated by such priests? Of these every one judged according to his interest, as is usual in such cases.

In the mean time, the Jesuits, by their instruments, did what they could to stir up sedition in the state, and so did other ecclesiastics engaged on the papal faction; but the Senate, by their prudence prevented all, and being perfectly united amongst themselves, kept the people in a true obedience to them.

The quarrel growing daily greater and greater, each party addressed themselves, to the respective princes in Christendom, to render their cause clear and legal; the princes directing and persuading a reconciliation; every one of the Romanists offering to be mediators.

The Pope troubled that the Venetians would not stoop to his humour, invented another plot whereby he thought to make some divisions amongst them. And this it was. He published a jubilee, whither he invited all christians, granting indulgences, absolutions, and pardons to all, but those of interdicted places. By this stratagem, he fancied that the Venetians, seeing themselves thus deprived of such blessing and graces, would disobey the Senate and run into sedition. And the better to carry this on, the Jesuits gave notice, that though the people were excluded in the general, yet they had power from his Holiness to grant it to such of them as would observe the conditions by them propounded, amongst which were these, Not to go to Mass, nor to approve the baseness and ations of the Senate. But all these plots did the Pope little good. Nor did their other lies against the republic, as if it had renounced the Roman religion, and become Lutheran or protestants, avail them any thing.

The Pope seeing the bad event of all these designs, tends to Philip III king of Spain,
Spain, to declare his Affiunct : The King returns an Answer, that he had defined an Acceptation, but facing the Honour of his Holiness concerned, he would affist him with his Forces, which he had also signified to his Ministers in Italy. This Letter was received at Rome with the greatest Joy and Triumph imaginable ; the Spaniards vapouring of their meritorious actions to the Pope. But others gave different Cenures of the Letter ; some thinking it procured by the Authority of the Duke of Lerma, the then great Favourite of Spain, who ruled King and all things else : But others believed, that the design of it was not, as it appear'd, really for War ; but thereby to render the Venetians more subsidiz'd and tractable for a Peace.

However the Count de Fontenr, the Catholick King's Governour at Milan, feem'd very forward in Preparations : upon which the Venetians thought it not fitting to be behind : so that now both parties feem'd running into a War : both Pope and Duke drumming up Men, and making all things ready for Offence and Defence.

Whilft thefe Preparations went on, the better to disorder and weaken the Venetians, the Marqués de Santa Cruz, having received the Papal Benediction by his Name, departed from Naples with XXVI Spanish Galles, and at Messina received the addition of XIV more, thence secretly falling along, entered the Golf of Venice, fell upon Deps in the Country belonging to the Treaty, which he had forc'd the Duke to return with Plunder and Prisoners. Hoping by this means, to incense the Turk, fo to make him fall out with the Venetians, and invade their Territories in Dalmatia. But the Turk, in this, more Religious than the Spaniard, understanding the base design, feem'd to break with the Venetian in this juncture, but offer'd the Republick his Affiuntce.

This wicked Design thus falling, the Partisans of the Pope went another way to trouble the Republick, maintaining in Print, that the Marriages made within the Interdicted Territories were invalid, the Matrimonial Conjunction, Adultery and the Children all Befars. This was a cunning plot to raise a fevere and simple ; but the wisdom of the Senate, and the reafons of their writers, daif'd this to pieces alto : Tho' the Roman Inquisition was very furious in their judgments, forbidding under pain of Excommunication any of the Venetian Papers or Reafons, to be entertained or read, as Schismatical and Heretical and Cardinal Bellarmine was very active with his Pen against the Senators.

In the mean time the Ambassadors of France and Spain, labour'd what they could for a Reconciliation, and the Emperor and Grand Duke of Tuscany were not flack in affording their affiuntce to a peace. But the means feem'd difficult; for the Pope ftood upon his old Pleas, of having the Prisoners deliver'd him, and the Decrees Cancel'd. And on the Contrary, the Duke and Senate, resolved not to betray their Temporal Authority, and renounce their Decrees ; though as for the Abbot and Canon, at the earnest intreaty of the French, they were willing in a Complement to befow them upon King Henry IV, and let him do with them as pleas'd him best : and when the Pope would recall his Cenures, they were willing to do the fame with their Letters or Protestation againft them ; but not before, left they might intimate that they had been in the fault and done amifs.

Whilft the Treaty is thus craftily carried on by several Princes and their Ambassadors, the Pope erects a New Council at Rome call'd La Congregacion de Guerra, or the Congregation of War, confliting of XV Cardinals ; out of whom he call'd IV to be impoy'd with the Treasurer and the Commissaries of the Chamber, about the means to provide money, and many of these were of the Spanish Faction ; the better to ingage that King to him, if the Tryal of the cause should once be put to the Sword. And it was the opinion of many, that it could not end without blows, for the Pope begins the year with new Levies and the Count de Fontenr, who long'd for milift, caufed the Drums to beat up at Milan for Soulliers ; sent to Switzerland, to Naples, to Flanders, to Germany, and other places, to raise what Soulliers he could, getting Money and Arms from Spain, fo that he doubted not, presently to be at the Head of XXX Thousand men. The hopes of these great Preparations animed the Pope so much, that, in a full Confeury, he declared, He would have war with the Republick of Venice.

In the interim, the Venetians were not idle, haffing their Preparations as much as in them lay, so that in a little while they had got together about LXXX Galles, rais'd many Thoufand Foot in their own Territories, fent to the Canton to hire more, doubted not of Affiuntce from France, was promis'd aid from Great Britain by Mr. Henry
Henry Wotton, king James his Ambassador, by which means they had hopes from Denmark and Holland; and were promis'd supplies from the Lorrainer, whose Son, viz. the Count de Vaudemont, they hoped would be their General. But the Duke of Lorrainer being aged, so superstitiously fearful of Papal Censures, before having a Son a Cardinal, who with the Pope did disdave him, would not permit his Son to go, or any Levies to be made in his Dominions, though young Count de Vaudemont, was willing enough for the Venetian.

Whilft Christendom is thus troubled with rumours of Wars, and every place busy with great Preparations, to fill Europe full of mischief and blood-thirst, and all about an idle Humour of the Popes; the Treaty goeth on apace. And though many Embassies and Audiences had been employ'd to little purpose; yet the French King, will try the other pull, and so resolves to employ Cardinal de Joyeufe, in this business; who being a Churchman, might be more acceptable to the Pope, yet under the Command of the Instructions, might no way lessen the rights of the Republick.

Thus qualified, Joyeufe arrives at Venice, where he falls to work vigourously, and willing he was to save the Popes Reputation and Credit: but after many Hearings and Debates, he could get only this Answer from the Senate, That the Censures being taken away, they would recall what they had done in Opposition to them, and send an Ambassador to Rome. That for the Decrees, they would proceed in the use of them, with such Moderation and Piety as they and their Ancestors ufed to do. And that upon a Peace, the Ecclesiastics might return, only the Jesuits excepted. And with these Answers, the Cardinal departs to Rome to see what good he could do there.

At Rome, Cardinal de Joyeufe found the Opinions divided; some for a Peace upon any account, considering what a great mischief a Rupture might bring upon Christendom: others thought it not honourable for the Pope to recede from any thing he had done, till he had obtain'd what he defir'd, and made the Republick submit. As for the Pope, though his greatest hopes lay in the Spaniard, yet he could not with reason rely too much on him, knowing his Coffers at that time to be empty, and if he did him any good, he would expect a requital of some Priviledges, which would not be convenient for Rome to yeild to, besides he doubted to be over-power'd by the Venetians and their numerous Affiliants; amongst whom would be many of the Reformed Religion, which having once got a footing in Italy, might, in that juncture of time, give a blow at the very Papacy.

These Considerations persuaded, or forced the Pope to a Complyance, but yet he was troubled that he could not come off with Honour, seeing the Venetians Answers were refract and cunningly worded, and they would not admit of the Jesuits upon any account whatever: and thus to forfake them who suffer'd for his Faith, would betray his Baffe to the whole world.

At last, after severall Consultations, it was agreed on, that at Rome Monsiene d'Alincourt the French Ambassador, should demand of the Pope in the Name of the Christian King and of the Republick, that the Censures might be taken away. And also that Cardinal Joyeufe and d'Alincourt should give him their words in the Name of their King, that the Decrees should remain without Execution, until the Accord might be effected. To this last clause the Pope would have had added, that, it was with the consent of the Republick: But this was not yeilded to, knowing the Venetians would never agree to such an Addition. So, as much being done at Rome as could be, de Joyeufe returns with the Papal Instructions and Authority to Venice.

At Venice, the Cardinal hoping in some thing to uphold the Popes Honour, told the Senate, that now all the Difficulties were throng to two, viz. To send an Ambassador to Rome, before the Censures were removed, and to re-establish the Jesuits. But finding these would not be granted, he proceeds more moderately.
That the Ecclesiastics should be restored, and their Goods redelivered.

That the Prisoners should be delivered without any Protections.

That their Protestation against the Interdict should be revoked, as also their Letter writ unto their Cities.

But upon the earnest desire of Pope Alexander VII, and the great offers of the King of Poland's Brother (as he himself) they were restored 1657. 10. January 30.

The Cardinal should declare in the Colledge without any other Ceremony, that the Censures were taken away. And that at the same time the Duke should put into his hands a Revocation of the Protestation.

That the Prisoners might be delivered to Frenc the French Ambassador at Venice, as to the French King, with the Republic's Protestation; the Pope being not supposed to be concerned in it.

That the Religious who had retired themselves, upon the Interdict, should be restored, the Jefuits excepted, and XIV others, who had fled for certain Crimes, and not in Obedience to the Pope.

That no mention should be made of any Letter, written unto Governours, or Cities, but only a Manifesto published for the revocation of the Protestation, which was printed.

That after the Censures were taken away, the Republic should name and send an Ambassador to reside with his Holiness, according to the common Custom of Princes. And if there were any other particulars, that they should not now be spoken of, but should be remitted to be fairly treated of with the Pope.

Before these were fully agreed on; there had bin some dispute about the manner of the Ceremony, in taking off the Interdict: for the Senate had absolutely deny'd to receive Absolution, affirming they were Innocent, and had (in what they had done) committed no fault: Then the Cardinal proposed to go to St. Mark's Church with the Duke and Senate, and there to celebrate Mass, and give a Benediction, which was enough (he said) to intimate that the Censures were taken away.

But the Duke and Senate, jealous of their Reputation, would not allow of this; For though they confess'd, That the Apostolick Benediction ought not to be refused, when offer'd, yet at this time it might give occasion to some to believe a falsity, as if they had needed it by some fault in this Quarrel alleging farther the Custom of the Popes, who, if Princes do some acts to them through Devotion or Humility, presently cite them as done of Duty, or in acknowledgment of their faults. At last, to end this Obstacle, it was agreed on, as above said, That the Cardinal should declare without any other Ceremony, that the Censures were taken away.

Now nothing remained undecided but the form of the Manifesto, to null the Senate's Protestation against the Monitory or Interdict: but of this all was accepted, only this sentence. The Censures being taken away, the Protestation in like manner was taken away. The Cardinal urged, that they ought not to use the words Taken away in the
in the Protestantion, but revoued. The Senate, though they affirm'd they could not comprehend what subtlety or difference laid in the alteration; yet for some time refused to admit of a change. But perceiving the Cardinal would have it so, or else break all, at length yielding to the Cardinals request, and so it was concluded thus:

The Cenfures being taken away, the Protestantion in like manner is revoked.

All Obstacles thus removed, the Agreement was completed with these Ceremonies.

The XXI of April in the morning, de Frevia the French Ambassador being at the Cardinal de Joyeuse's Lodgings, Marc Ottobon the Venetian Secretary had the two Prisoners Marc Antony, Brandatino Valdamerino Abbot of Nerove, and Spero Saracin Canon of Vicenza, carried thither. He telling the Ambassador, that these were the Prisoners, which the Illustrious Prince the Duke of Venice, had sent to be deliver'd to his Excellence, in gratification of the most Christian King: But with Protestantion, not to Prejudice hereby the Authority the Republick hath to judge Ecclesiastics. The Ambassador answer'd, That fo he received them. Of which a publick Instrument being drawn, de Frevia went into a Gallery where the Cardinal was, sent for the Prisoners, faying to the Cardinal, These are the Prisoners that are to be deliver'd to the Pope. The Cardinal pointing to one near him, rid, Give them to him, meaning Claudio Montano (a Commiffary sent by the Pope to this effect) who touch'd them in token of Dominion and Possifion: and pray'd the Ministers of Justice who conducted them, that they would be pleas'd to keep them for him.

This done, the Cardinal and Ambassador went to the Colledg, where they met the Duke and Senate, and all being fet, as ufually, The Cardinal pronounced these words.

I rejoice very much that this day (so much desired by me) is come, wherein I declare unto your Serenities that all the Cenfures are taken away, as indeed they are; and I take therein much pleasure, for the benefit which shall redound hereby to all Chriftendom, and particularly to Italy.

This said, the Duke put into his hand, the Deeds of the Revovation of their Protestantion, and after some words of Complement, they all rose and departed at end of this Quarrel being thus made.

That afternoon, a Rumour was spread about, that that morning, at the meeting in the Colledg, the Cardinal had given an Absolution. At this the Venetians (so jealous were they of their reputation) were somewhat troubled, and made it their business to find out the Original of such a Report, which at last they found to be deliver'd by some French men, who giving for their affiiffion, only this Reason, viz. That the Cardinal being enter'd into the Colledg, before any thing was done, made the sign of the Cross under his Hood. The idle story and discontent vanish'd, the Venetians meaning to fee, on what little things some fond people would build a Submiffion or Conquift.

And it may be, upon this Rumour, or some fuch idle Report, some Historians do say, that they did receive Absolution. But in this History I find moft reafon to rely upon the Credit of Father Paul. One of the moft famous Pen-Champions that the Venetians employ'd in this Quarrel, was the faid learned and judicious Fryer, of the Order of the Servi commonly known by the name of Father Paul, of whom a word or two by the by.

He was born at Venice M.D.LII. He naturally adduced himself to his Book, whereby when young, he gain'd great Reputation, that William the famous Duke of Mantua entertain'd him in his Chaplain: In the year M.D.LXXIX. he was created Provincial of his Order, which he executed without partiality: he went and lived some time at Rome, where he got acquainted with the Bell, his parts making him known, to Pope and Cardinals as well as others. Being return'd to Venice, he followed his Studies clofe, and in all manner of Learning was so excellent, that all Strangers that went to Venice defired his acquaintance, upon which he was foolishly accus'd by the Court of Rome as Company-keeper with Heretics.

At this time, the Order of the Servi was in some trouble, by reason of their Protector, Cardinal Santa Severina, who againšt all right or reason, was resolved to make one Gabriel Cafflon General of the Order, being thereto perswaded by his Frie­ nes: the whole Order oppofed this, and herein Father Paul was a little engaged, but carried...
carried himself with great discretion and moderation. But at last Gabriel was made General, and a lasting peace was made.

When the late Quarels began between the Pope and the Venetians, they chose Father Paul, to be one of their chief Assistants, who by his solid reasons stagger'd the Papal Pretensions: which so concern'd the Pope, that he would have had the Father bind'd from his Duty to the Commonwealth; but this failing, other designs were set on foot. Gazpar Schopius, a man well known for his railing and pernicious principles of Government, freely told Father Paul, that the Pope had long Hands, and might reach him, but with'th'rather to have him alive at Rome. And the Father was by severall great Personages informed, that Plots were laid against his Life: but he trusting to his Innocency, neglected his Security.

But this confidence might have cost him his Life: for one Evening in the Street at Venice, he was assualted, received two wounds in his Neck, and one in his Face, entering at his right ear, and paffing through the Jaw-bone, and out again betwixt his Nose and his Cheek, and the Stiletto was left sticking in, the Villain not having strength enough to pull it out.

The number of these Assailants were five, who having a Gondola ready, got presently to the Houfe of the Pope's Nuncio, then retident in Venice: thence in a flat Boat, with Ten Oars, and well armed, prepared for the purpose, they departed that night to Rome. Being now in the Papal Territories, they were secure, and vapour'd of the Fæt, and were nobly received at every place; at last they got to Rome, where they were alfo well entertain'd, with assurance of Entertainment. And here they laid some time, till the world cried shame, that fuch abominable Villains should be theretred and entertain'd from Justice, by his Holiness: upon which the Pope, was forced for Honour sake, to order their departure out of the City; yet had they fome Allowance granted them, but fo small, in respect of thofe Glories they expected, that they became male-content, fo that at laft every one of them came to an evil end.

But to return to Father Paul, he was had home to his Monaftery, the moft famous Physicians and Chirurgions in those parts employed about him, fo that after fome time he perfectly recovered, to the joy of the whole Senate, who by publick Proclamations took order for his future Security, affigning him a Guard, increafe of Stipend, with a Houfe at St. Mark's at the publick Charge. But the Father defired to be excufed from all fuch fate, coil, and trouble, resolved to continue in his Monaftery amongst his Brethren of the Order. The Senate perceiving this to be his carnell defire, granted him, but caufed fome building to be added to his Chamb'rs, from whence by a little Gallery, he might have the Commodity to take Boat, the better to avoid Treschery, in his returns sometimes by night, from the publick Service.

Seeing the Senate had thus carefully provided for his security, fo that there was danger to use any more force, some other designs were set on foot, 1609, Fra. Antonio da Viterbo, who served as an Amasoffa to the Father, was solicited, to make him away with a Razor, which he might conveniently do, considering his intimacy, and the great trust the Father put in him; or if not this, to pofyion him. Antonio refufed to act this wickedness himself, especially to such a good Friend and Patron, but would afford his affifiance if others would be the Actors. So at laft it was conclufed, that he should take the Print in Wax of his Keys, which he fhould deliver to another Fryar Giovan Francifco, whom Fryar Bernardo (the Favourite of Cardinal Boghio, Nephew to the Pope) had imply'd about this thing; by which means having Counterfeit Keys, they might fend in fome Ruffians or Bravo's to murder the Father.

But fome Letters of this Plot, by chance being taken, there was enough discovered, to have Francifco and Antonio fet on foot. Francifco was condemned to be hang'd, but had his Pardon by a full discovery of the whole Design, and delivering unto them all the Letters concerning this Black Plot; what great Personages were in this Action, is not known: the Council of Venice thinking it best to conceal them, for the Honour of Religion.

To tell all the Attempts against him would be tedious, there are enough; and againft him it was that the Court of Rome bent all their spight, being an Enemy to the prope of all their Greatness, viz. their tirfupfions, and Authority over Temporal Princes; and his Reasons obtain'd him the greater ill-will from that Bishop, because they feld to be favour'd by other Potentates: The Pope fearing that in time other Territories
Territories might follow the Example of the Venetians. And when his Coercive Authority is once defpifed, he will remain but a weak Governour within the narrow Limits of his Churches Patrimony: which may render him incapable of preferring his Favourites abroad: and the Interdict thus gone, the Splendor of his Seat will fail: and the Glory of his idle and waiting Courtiers, will be eaten up, by the more thrift­y Citizens. Thus their Charity to themselves, made them the more violent against the Fryar Paul; though he acted nothing, but what became the duty of a good Subject to his Prince and Country.

The Father hoped, that the malice of his Enemies would vanish by degrees: and when Pope Paul V dyed, he expected all heart-burning to cease: but here he found himself mistaken, and the Quarrel and Enmity intai’d as it were upon the Pontifick Chair. For Gregory XV succeeding 1621, bare the same ill-will, looking upon the Father as the chief-Counsellor, nay, and Incendiary too of the Venetians; informing him that there would never be a peace between the Republick, and the See Apostolick, but such as one at Father Paul should approve of.

The Father informed of this, was grieved beyond measure, that he should be held a Beastish, and so rather than any difference should arise about him, resolved peaceably to retire himself from his own Country. To live amongst the Protestants, might expose himself to Calumnies; to dwell where the Ecclefiafticks might over-power him, or where the Temporality would not trouble itself in his Protection, was to expose his Life to Poison and Stilettos again. Upon this difficulty he determined to reside at Constantinople, or some of the Eastern Countrys. And for this Peregrination he began to make Preparations, take advice, get safe-conducts, &c. But being informed that the Pope releas’d much of his displeasure towards him, he was the less careful in hastening.

And now he began to be ancient and feeble, and dyed in his Monaftery at Venice, with great Tranquility and Settlement of mind, 1623 in the LXXI year of his Age.

The Father was little, humble, grave, but withal cheerful; of his Diet very sparing, infomuch, that every day with him, was almost a Fast; he was mercifull and good to his greatest Enemies, begging Pardon for those, who defigned his death.

His Learning got him renown everywhere, being good for the Oriental Languages, besides Greek, Latin, and other European; was famous for his skill in Mathematicks, Physics, Anatomy, Chymistry, Astronomy: in all which, he was a daily Practitioner and Discoverer of many Excellent Rarities: infomuch that the chiefest Artists, thought themselves happy in his advice and acquaintance. And make honourable mention of him.

He had also carefully perus’d all the ancient Philosophers, out of whom he had collected their different Opinions.

For Politicks, he was held not only the greatest, but the most honeft Statesmen in his time, admirably vers’d in the Laws, knowing in all Histories, and his skill in Geography made the World his own. Divinity was his calling, and what an excellent Man he was at his Pen, may appear by his divers Writings, many of which are not yet publish’d, but some remain as Rarites lock’d up in the Cabinets of Princes, whilst others lurk as Secrets in the Archives of the wise Venetian Council. But a Specimen of his great Abilities may be gather’d from his History of the Council of Trent, where he was pleas’d to vail himself under the Title of

Pietro Soave Polana.

Which by an Annagrammatism, makes the Father’s Name, Surname, and Country, thus

Paolo Sarpiio, Veneto.

His Fathers name being Francisco di Pietro Sarpiio.

There is also abroad of his, a History of the Inquisition; a History of the Quarrels between Pope Paul V, and the Venetians, and several other things in justification of his Country in those his Troubles, which with the other Writings (and Commentations of him) have fall under the lash of their *Index Expurgatorius.


The 172.
The Quarrels between

Lib. IX.

108. wotild "The fooliflvpr madman's attempt to have Ufurp'd the Kingdom of France, and affirming himself to be king of the whole world, to have defended from Pharamond, declaring himself a Saint, hanging up their Votive Tablets at his Sepulcher, and Cardinals thought it safe to retire to the Castle St. Angela. At last by the Intercession of the French, a Peace is concluded, the Censures are taken off, the engaged Princes have their Temporal Authority confirm'd by the Peace. And the Ancient Inscription, in Honour and Gratitude to the Venetian, is to be renew'd and inscribed in a larger Table, and set up in the Sala Regia in the Vatican, as a Monument of the Venetian honour for restoring Alexander III, when cha'd by the Emperor Frederick I., to be defaced and razed out. He also excommunicated the Luquetter, the Grand Duke of Tuscany, the Duke of Parma, and of Modena; and to maintain this Inscription to satisfy Pope VIII, forbad such Ceremonies to be used to his Moniment. And so much by the, of the Learned and Judicious Father Paolo Sarpi.

Here might I treat of some further troubles endeavour'd to be stirr'd up by Urban VIII, who in affront to the Republick, caus'd an Ancient Inscription, which had been set up in the Sala Regia in the Vatican, as a Monument of the Venetian honour for restoring Alexander III, when cha'd by the Emperor Frederick I., to be defaced and razed out. He also excommunicated the Luquetter, the Grand Duke of Tuscany, the Duke of Parma, and of Modena; and to maintain this Inscription to satisfy Pope VIII, forbad such Ceremonies to be used to his Monument. And so much by the, of the Learned and Judicious Father Paolo Sarpi.

CHAP. I.

Henry the Fourth murdered by Ravillac.

I have formerly related divers attempts of the Romans to take away the Authority and Life of Henry IV, of France, which I might augment, with the wickedness of four Pedlamentors, of a Lorrain Lacquey, of one Pedele, of one Nicole Mignon a Woman poor and wicked, who designed his murder. And to these I might add the attempt of one Jean de Lisle, who (as the King was returning from hunting) upon Pau about Paris, by taking hold of his Cloak would have pull'd him off his Horse, and endeavour'd to affasinate him with his Dagger: But the King was preciously pleas'd to pardon him, the fellow being found to be a mere Enthusiastic Fool, declaring himself to be king of the whole world, to have defended from Pharamond the first King of the Franks, and affirming Henry to have Ufurp'd the Kingdom of France from him. Probably somewhat related to the Whimseys or Phanaticism of the American Doctor who believed he should be King and Pope too; or the Italian Fool, boy, who fancied himself a Monarch; the Serving-man who thought himself a Pope; or the Italian Groom who held himself for Emperor, and accordingly, to his poor Capacity, would take such hard upon him. Upon this foolish madman's attempt on

© Biblioteca Nacional de España
on the Kings person, the Monfieurs Mosin and Malherbe, then noted Poets in France,
have composed some \* Verfes.

But paffing by these, with a latter one mentioned by the careful Duke \* du Sully,
and other Contrivances to involve that Kingdom in Rebellion, I shall return to the
Murther of that great Monarch which in short was thus:

The King in his Coach with others going to vifit his great Confident the Duke
of Sully, then indifposed in the Afsenal, being come to the Street La Ferronnerie
(or Ironmongers) was then very narrowly by reason of the Sheds built against
the wall of St. Innocents Church-yard, and a Stop being made to his Coach by two
carts, one laden with Wine, the other Hay: At this Stop, one Francois Ravillac took
the opportunity to thrust himself near the Coach, and setting one foot upon the
Wheel and the other against a Shop-flail, to advanced himself, that with a Knief pre-
pared for the purpose, he murthered him with two or three feabs, before the mifchief
was perceived. Of this Murther thus defcants \* Pierre Matthew the Kings His-
torigrapher and Counsellor.

\* Vide et \*.
\* Renelle des Poë-
tes Françoises.
\* Mem. de
\* du Sully.
\* Mem.
\* Mem.
\* Vide \*.
\* Vide \*.

\* Vide \*.
\* Vide \*.
\* Vide \*.
\* Vide \*.
\* Vide \*.
\* Vide \*.

\* Vide \*.
\* Vide \*.
\* Vide \*.
\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.

\* Vide \*.
for some time taught a Petty-school; but it feemeth, Profit not coming in fast enough by that Trade, he threw himself upon the Law, turning Solicitor or Petty-flogger. He had formerly been a flieker in their Solemn League and Covenant, and as appears kept some of its Leaven yet in his heart, and a zealous Disciple to the Pope; and this it feemeth was no small furtherance of him: for what ever the Kings designs were, Ravaillac was fully persuaded, that the aim of it was to ruin his Holiness and the Roman Religion, boldly alleging in his Examination this for the cause of the Attempt.—


That there were more than one Contriver of this Murther needeth no doubt, seeing the general Bruit which fore-run it and the great confidence, or rather certainty his Enemies had of it, of both which the Words and Testimony of the present Arch-bishop of Paris are observable.

Hift. Hen. le Grand. p. 3.

His Enemies were then in a profound silence; which possibly was not caused, only by their Conformation and fear of the success of his Arms: but out of the Expectation they had to see succeed some great Blow in which lay all their hopes.

It must needs be, that there were many Conspirators against the life of this good King, since from Twenty places, advice was given of it, by a Printed Paper both in Spain and at Milan a report of his death was publish'd before; since there passed a Carrier eight days before he was Affassinated, through the City of Leige, who said he carried news to the Princes of Germany that he was kill'd; since at Montargis, there was found a Paper upon the Altar, containing the Prediction of his approaching death, by a determinate blow; since in fine, the Report ran through all France, that he should not out-live that year, and that he should dye a Tragic death in the LVII year of his Age, and some also said, in a Coach, which made him to dread and tremble when he was in one.

The Jesuits were accused of having some knowledge of it, and to this purpose was call'd to mind the Sermon of Father Hardy preached at St. Severin in Paris not two Months before the Blow; in which, amongst other things he told his Audience—That Kings heaped up Treasures to make, themselfs said, but yet there need'd but a blow or a Moccet to kill a King: and 'tis known, that none was more gathering and boarding up of moneys in his latter days, to carry on his Armed design, than this King, inasmuch that they talk of Mountains of Gold that he had amassed together.

'Tis also objected, that Ravaillac declared, he had inform'd Father d'Aubigny of this intended Murther, and threw him the Knife, but that this was told him in Confession, and fo not to be reveal'd: the cunning Jesuit, upon Examination, protesting, that God had given him that Grace or Quality, that as soon as any thing was reveal'd to him in Confession, he presently forget it.

But however it be, the reverend Hardouin de Perefixe the present Arch-bishop of Paris, doth assure us, that the Confiancy, hardiness and unconcernedness of the Maffaker at his exquisite Torments in suffering strongly confirm'd the suspicion that certain Emitters under the Mask of Religion had intrusted and charmed him, with false assurances that he should dye a Martyr, if he kill'd him, whom they made believe was the sworn Enemy of the Church. —The truth is, after the Villain had given the murdering blows, he neither took care to flee, to conceal his Knife, or shift for himself; but stood still by the Coach, as if he desired to be taken notice of, and glorified, and prided himself in such a noble Exploit.

And that there was some Secret more than ordinary discover'd in his Examination and Confession, and that those who instigated him to that bloody action werenish, that it was not thought fitting (whether for the Honour of Religion, or some other respect) that they should be publicly known, is more than hinted at, by the fore-said Prelate: For of these things, faith he—The judges themselves who Examin'd him, durst not open their mouths, but with a String or Counter with excusing put off. —And that some grand thing was here hush'd up, may in part be suppos'd, by the Prince of Condé and others, five years after, putting forth a Publick Complaint, amongst

© Biblioteca Nacional de España
amongst other things, that the discovery of Henry the Great's murther was flopt and not fully prosecuted.

However the Common Censure was apt to think worse of the Jesuits, reckoning them as the chiefest Authorers and Champions of this King-killing Doctrine: in much that Pierre Cotton himself fell to work, to write an Apology for his Order, which he did by way of a Declaratory Letter dedicated and directed to the Queen-Regent, where (though not long) the Reader will find more words than materials, either not down right, plain and to the purpose, or else drawing false and fair shadows, over some black and sedicious Authors: and yet those whom he mentions are but a very few.

Amongst the many others, who thought this King-Killing Doctrine, most agreeable to the Jesuits, and at this time began to shew himself, both in the Pulpit and at the Press, was Jean de Boy Olivier, Abbot of Beaulieu, born at Paris, Preacher to the King: one, held a Lover of his Prince and Country, and of an honest, free, downright disposition: The firing of this de Bois, did a little vex the Fathers, his Credit and Reputation having the heavier hand upon them, and therefore nothing could satisfy them but removal, upon some honourable pretence, and no place to fitting as to pack him for Italy. Of which take a piece of a Letter to Arch-bishop Abbott, as I transfered it from the Original.

May it please your Grace.

Since the writing of my last to your Grace, &c., we have freshly receiv'd the news from Rome, that the abbot de Bois, a man very popular here in Paris, a Town-born Child, and famous also for his freedom both of speech and writing against the Exorbitancy of the Pope's Authority, and the præstices of the Jesuits, and in particular against Pere Cotton, to whose Letter Declaratoire publish'd presently after the King's death (to acquit his Order of the Impugnation of the King's death) he set forth an answer in print dedicated Aux Bons Francois being also cited by the Anti-Cotton as a witness. * Que fentencé a eile donnee contre lay a Auigout pour avoir engresle une Normain: That this Abbot I say, going lately to Rome, is there elapse'd in the Inquisition, which occasion'd the French here to speak according to their instance very frankly in Commemoration of him, who was always held a good Patriot. And it is thought dishonorable to the State, in regard that he is the Queen's Chaplain, and was employ'd by her, at some time, but to Florence, as others to Rome, to thank the Pope Cotton, for the Cardinals Hat which he lately obtain'd upon the Queen's advice the Bishop of Bellin-<ref>, but however, it is agreed by all, that he carrie Letters from hence, wherewith it is said, he was purposely gratified to bring him within the compass of the State, wherein he is caus'd, &c.

From Paris the 5th. of December, 1611.

J. WOODFORD

Having thus followed him to Prifon, it is easy to conclude that he must end his days there, it being not agreeable to their Custem and Policy, to set such at Liberty that can tell Tales, and that they might be no more fear'd or troubled with him, they forthwith murther him in Prisoin at Rome, his main fault being (for any that I know) Loyalty, which thus occasion'd his misfortune and death, to the shame of his Perfectors.

But that Book which then made the greatest noise was call'd Anti-Cotton, which was finist, and in the main spoke to the purpose, though some mistakes might happen in it through too much boldness; however it put the whole Order of Jesuits into a flame and hurry, every one endeavouring to quell this unknown enemy: But certein it is, it had been better for their Reputation, if Father Cotton had not given occasion to such a Reply by his Letter, which did them more hurt than good.

For those Romans who vapour with the Council of Councel, and brag that they maintain nothing contrary to it, may (like the hearing of Hogs) make a great noise,
noëf, but get little Wool or Reputation; for as on one hand, they may declare a Council to be above a Pope, for which his Holiness will give them little thanks; for on the other, they cannot expect any Credit or Approbation from Temporal Princes, seeing one may be as great a Traitor as Clement or Ciafiel, and yet not contradict the cry’d up Canon of this Council. The sum of all this goodly Rule being only thus much.—No Tyrant (that is, a lawful King ruling Tyrannically) ought legally to be slain by any one of his Subjects or Vassals by any clandestine means, being favor’d to him, without Sentence or Command of some Judge or his Superiors. And this is all the great business, that so many of them have pleaded their Loyalty with. The main of all being, that they flock close to the Council of Con’ance, and with it will declare, That it is lawful for a private man to kill a wicked King, without command from his betters, which bath so little Pith or Sense as to the main business, True Allegiance, that possibly most King-judgers or killers might think they never broke such a Canon, and so not condemned by such a Council.

As for Father Cotton a French man, he was of a subtle Head-piece, cried up by his Order, both for his Sanctity and Learning, but the command of his Tongue, Courtship, and Carriage were his best Friends, by which he got to be the Kings Confessor, and thus settled in his Favour, he knew well enough how to keep himself there; yet others think his writings more to consist of words than matter, and that his Real Sanctity (though some will appropriate as it were Miracles to him) was no better than his Neighbours. Anti-Cotton accuseth him of betraying the Kings secrets, and the Duke of Sully proved to the King that in that he was guilty. Pope Nicator V. gave leave to a Friend of his so far to consult the Devil, that one Witch might kill another, that thereby his acquaintance might obtain his former health: and it may be upon this Example, Cotton made use of the Devil or Demonick, to enquire concerning the Life of the other King and several Affairs, which may be seen at large in *Thuanus* and *Sulley*. And it was a close and biting Anagram, which was made upon this Father; and it may be reflecting upon the Order.

PIERR COTTON.

Anagr.

PERCE TON ROL.

In short, none was more intimate with the King than he, none had more Power over him than he, none could make him do or undo sooner than he, whether through real Love or Policy I know not; insomuch that some Deputies of Rebel once presenting a Petition to the King, his Majesty was pleas’d to return them this Answer,—That he could not hear them then for by Ears were stop’d with Cotton. Hence it grew into a Common Jest in France upon any repulse from the King or denial of access; the Kings Ears are stop’d with Cotton. Upon which, and the Kings familiarity with him, using much his Company, and to take him into his Coach, as also alluding to the suspicion of some that this Father kept Correspondency with Spain, revealing this father the Kings Secrets; this following Pasquin flew about Paris.

Le Roy ne saurait faire un pas,
Sans Le Pere Cotton le accompagné.
Mais le bon Prince ne fait pas,
Sans le *sin Cotton vient d’Espagne*.

The King cannot go any where
But Father Cotton sticks to’s Ear.
Yet the Good King doth not attain,
That the pure Cotton, comes from Spain.

As concerning the King’s murder, some of the Leaguers, or his Enemies thus long before it happen’d wish’d or foretold it,
The Jesuits (as formerly hinted) upon the attempt of Chafel had been banished the Kingdom of France, nor might they probably have any real hopes of a Return, seeing the Lawyers, the universities, especially the Sorbonne, the Common-people, most of the Nobility, the Religious of other Orders and their Parliament had declared positively against them: Nor will some think, that the King himself had really any good Will or Affection for them, though he was willing of a Reconciliation with them, the better to secure himself, as was supposed from his Answer to his great Favorite de Sully, who persuaded him from their Re-admission (being as aforesaid banished) was thus answered by the King—Give me then Security for my Life.

In short, be the reason what it will, the King would by his Power, maugre all Opposition, have them restored, and had; and not only made the Arrest or Decree of Parliament against them be recalled, but to ingratiate himself the more, had the Marble Pillar or Pyramide (formerly mentioned upon his wound by Chafel) pull'd down, permitted them (to the regret of the University of Paris,) to teach again, gave them places of Honour about him; and that nothing might be wanting on his part to oblige them, he built them a stately College at la Fleche in Anjou, in which Town some supposed he was first conceived, and lastly to the said College he bequeath'd his Heart; which upon his Murder the Jesuits receive, and carried in great Pomp and State to the said College (his body was buried at St. Denis.) At the carrying away of his Heart, 'tis said that one (some think the chief President de Harlay) cunningly ask'd some of the Fathers—Whether the King's Tooth which Chafel struck out was not likewise inclosed in the Box with the Heart and carried too? However upon the Jesuits having the King's Heart, this following biting Paffquin was made, and with others flew about the World.

En fin tel quel vous le tenez
Le Cæur du Roy, dont vous avez
Tant de fois la mart procurez,
Lors que les Chiens ont attrapé,
Le Cerf qu'ils out tant galoppe,
Du Cæur on leur fait la Curee.

Which another made more short, thus:

C'est la la que vous la tenez
On doit hailler le Cæur des Roys
Quand les grands Cerfs sont aux abbayes
On en doit aux Chiens la Cures.

'Tis You alone (you fared Crue)
To whom the Hearts of Kings are due
For when Great Harts are hunted hard,
Their Entrails are the Hounds Reward.

Upon this murder, the Parliament orders a Book written by Mariana the Spanish Jesuit to be burnt by the Hang-man, as maintaining the Lawfulness of King-killing, and Father Cotton was desired to answer that Book; but he flipt his Neck out of the Collar, as not willing to write plain and positively against Mariana. After this the parliament also condemned Francis Suarez's Book as containing many Seditious and Treasonable Principles; and after this, another Jesuit Antonius Santarellus publishing the same Tenents, his Book was also burned at Paris. These things so nettled the Fathers of that Society, that they had no way to clear themselves but to have some of their Chieftains subscribe against those Errors; here Father Cotton was again commanded to put pen to Paper, and to confute Santarellus, this
put him to such a pull; for he must either offend the Pope and the General of their Society, or the Parliament of Paris. If he answered them, he opposed the first two; if he did not, he offended the latter, and would be thought to espouse those Tenents, which might the more expose his Order in France, and make himself guilty of Treason; these Confidervations did so perplex him, that, (though in perfect health before) he dyed within * three days.

Two other Jesuits were also commanded to write against such Tenents, but we hear nothing of their attempt in this case. And how unwilling they were positively to give their judgments, may somewhat appear by this following Story.

Whilft the Parliament of Paris was cenfuring Santarellius his Book, being print’d at Rome by the Approbation of Mutius Vittellius, General of their Order, as also the Master of the Sacred Palace, and others: The Parliament sent for Father Cotton the Provincial of the Jesuits, the Recter of Clermont, and others, the Chieftains of their Order, to whom they proposed thefe following Questions, which were thus answered (in the name of all the rest of their Society) by Father Cotton.

Parl. Is this pernicious Book of Santarellius called Tractatus de Hebreis, Schismate, 
&c. approved of by you?

Cotton. No, and we shall shortly publicly oppofe it.

Parl. Why do you contradict that Doctrine, which the General of your Order at Rome approveth of?

Cotton. We confefs that our Society believeth so at Rome, but why should the faults of the Italians be imputed to us, feeing we in France are of another perfwafion?

Parl. Hath not the King of France absolute power over all his Subjects?

Cotton. He hath fo, as to Temporals.

Parl. Do you believe that the Pope hath fo much authority over Kings, that by his Excommunication, he can Interdict them, abfolve their Subjects from their Oaths of Allegiance, depofeth them, and dispose of Kingdoms?

Cotton. Fy, fy, what to Excommunicate the moft Chriftian King? who can think that the fiit-born of the Church can be an enemy to his Mother, which he always protected and defended? or that he is to be Excommunicated, who hath all along endeavoured the Extirpation of Herfie?

Parl. It feems then you do not believe the fame with your General at Rome.

Cotton. Our General living at Rome, it is not to be fuppofed that he is to contradict that which is believed at Rome.

Parl. Well, let him believe fo, but what do you believe?

Cotton. Truly, the quite contrary.

Parl. But if you were at Rome, what would you believe then?

Cotton. We would change our minds with the Country, and would believe as they did at Rome.

Parl. Pray Gentlemen, to the purpofe, without any Equivocations, idle or frivolous put-offs, what doth the body of your Society think of the Pope’s power over Kings?

Upon this Cotton is at a ftand, defires Liberty to confult with the Society.
Chapter III

Asperfion casts a rebellion in Ireland, encouraged by a Phoenix Plume sent him by the Pope.

The Irish send a temerous letter to the Pope against Queen Elizabeth. Pope Clement the VIIIth seizes the Irish for their Rebellion. Montjoy Lord Deputy proclaims Tyrone Traitor. The Irish write to the King of Spain. Don Juan de Aquailla with several Spanish forces land in Ireland, but to their own ruin. Tyrone submits and delivers himself up to the Lord Deputy. The Divines of Salamanca and Valla-dolid declare in behalf of the Irish.

In the former Century, having seen part of the Rebellions of the Irish and Tyrone, we shall in haste run over the rest, not infilling too much upon their Wars and Fights, but leave them to other Historians.

Upon the departure of the Earl of Essex, Tyrone renew his Rebellion, being encouraged to it both from Spain and Pope: the first sending as his Agent Don Martin de la Corta, with XXII. Thouland Crowns, to carry on the Treasonable Cause; the latter, viz. the Bishop of Rome sending him his blessing by Mado de Osiedo, and the better to encourage the Arch-Traitor, his Holiness also sent him (as Pope Urban III. sent Henry II. a Crown made of Peacock's Feathers) a Fools-bable, viz. a * Phoenix, Plume or Feather. But I would gladly know of the Pope how he came by such a Toy. For if there be no such Bird in the world as a Phoenix (as the learned Dr. * Brown and others rationally assert) his Infallible Holiness must get this Toy from the same Storehouse, that one got a * Feather out of the Arch-angels Wing, another some of the Flame of Moses his Burnt, and a third the Triumphant Banner wherewith Christ descended down into Hell. Tyrone with these encouragements and hopes of farther relief from Spain, grows bold and numerous, and having got many of the great ones to join with him, sends also to the Lord Barry to persuade him to the same Treasonable Actions. His Letter runs thus.

My Lord Barry,

Your impiety to God, Cruelty to your own Soul and Body, Tyranny and Ingratitude both to your Followers and Country are inexcusable and intolerable. You separated your self from the Unity of Christ's mystical body, the Catholic Church. You know the sword of Excommunication haghtens over your head, as well as ours; if things fall out otherwise than well: You are the Causes why all the Nobility of the South (from the East part to the West, you being linked into each one of them, either in Affinity or Consanguinity) are not linked together to shake off the Cruel Toast of Heresy and Tyranny, with which ourSouls and Bodies are oppressed.

All those aforesaid depending of your resolution, and relying to your judgment in this Common Cause of our Religion and Country, you might forsooth with their help (and the rest that are combined in this holy Alliance) not only defend your self from the Inversion and Invasion of the English, but also (by God's Assistance) who miraculously and above all expectation gave good success to the cause principally undertaken for his Glory, exaltation of Religion, next for the reformation of the ruins and preservation of the Commonwealth expel them and deliver them and us from most miserable and cruel Exaction and Subjection, enjoy your Religion, safety of Wife and Children, Life, Lands and Goods, which all are in hazard through your folly, and want of due Consideration.

Enter I beseech you into the Closet of your Confidence, and like a wise man weigh seriously the end of your Actions, and take advice of those, who can instruct you and inform you better than your own private judgment can lead you unto. Confider and read with attention and settled mind, this Discourse I send you, that it may please God to set open your eyes and grant you a better mind.

From the Camp this instant Tuesday the sixth of March according to the New Computation.

I pray you send me the Papers I send you, as soon as your Honour shall read the same.

O Neale.

The
The Lord Barry answered him Nobly and Loyally, upon which they fell upon his Lands and Vassals, doing what mischief they were capable of doing. And the better to credit their wicked cause, the chief of them wrote a Letter to Pope Clemens VIII, harkering the Queen and her Government, and so defired the Pope to send out a Bull or Excommunication and deprivation against her, as Pius V and Gregory XIII had done before. The Paper it fell runs thus:

Sanctissime Pater,

...
Rebellion in Ireland

...noftro nomine deputamus, quique fufe & verace omnia quae in hoc bello gregimus adjuri eum opera & doctrina, viva voce aperient plenus, Depraeantes ut sancta ve-

stra indubiam illis sidem dignetur adhibere eidem committimus & commendamus.

Datum in Cafliris notris Catholicae XXX* Martis MDC.

Sanctitatis vestræ Obedienciarum filli & fideliabilis subditi,

a O Neale
b James Deftmond.
c Mac Cartie Mor.
d Dermond Mac Cartie, alias
Mac Dough.

tir-Oen
Ja. Fite
Thomas
Flemoe
Mac Cartie
Demond
Mac Owen
Caine.

Tyron daily growing more powerful in Ireland; Queen Elizabeth, to stop his ca-

...sends over Sir Charles Blunt, Lord Montjoy, as Lord Deputy of that Kingdom: and the Prefidency of Munster being void by the unfortunate death of Sir Thomas Mar-

...was slain by the Rebels. She also at the same time sent over Sir Georg Carew, well acquainted with the Country, to be Lord President of the Province of Munster.

Of this Sir George Carew by the way: He was Son to George Carew, Doctor in Di-

...was by Queen Elizabeth made Lord President of Munster; by King James, Baron of Clapton, and by King Charles I. Earl of Totnes, was Master of the Ordnance and Privy-Councillor to both the said Kings. He was a faithful Subject, a valiant and

...prudent Commander, an honest Councillor, a Gentle Scholar, a lover of Antiqui-

...his Translations out of French, he wrote a large History of his Three years Transactions in Munster; in which other accidents of Ireland are interwoven; its Printed under the Title of Pacata Hibernia: In which either Mr. Stafford the Publisher, or the Printer hath committed several gross overs-

...Benedictionem.

Carne.

Clemens PP. VIII.

Univerftis & fagulis. Ventribilibus fratribus, Archiepiscopis, Episctopus, & Pri-

...nimium qui durum servitutis juvibus ab Anglis Sancta Romana Ecclesiæ defatoribus impolitum, summo animi ardore depelleredum vixit pro viris

...deeds, Monuments, and other Materials belonging to Ireland. To which Manuscript Collections having been much bore in my Irish Narratives, I thought it ne in these few lines gratefully to give the World notice of it, willing that others of the Nobility would (as they ought to do) follow his generous and industrious Example, thereby to advance the honour of their Country and Families; and not live like idle Heirs of their Ancestors Titles; That the credit of Nobility may once again advance, and the Honours and Ti-

...diligent and honourable Earl of Totnes, who dyed in the City of Westminster, without issue, in the year MDCXXIX, the XXVI of March.

...The Letter itself, being but short, take as followeth:

Pacata Hibernia: In which either Mr. Stafford the Publisher, or the Printer hath committed several gross oversights both in the Latin and English Parts. Besides these, he hath in four large Volumes collected several Chronologies, Charters, Letters, Deeds, Monuments, and other Materials belonging to Ireland. To which Manuscript Collections having been much bore in my Irish Narratives, I thought it necessary to give the World notice of it, willing that others of the Nobility would (as they ought to do) follow his generous and industrious Example, thereby to advance the honour of their Country and Families; and not live like idle Heirs of their Ancestors Titles; That the credit of Nobility may once again advance, and the Honours and Titles might not be ashamed of the Persons that vainly bear them. And thus much by the way, of the gallant and honourable Earl of Totnes, who dyed in the City of Westminster, without issue, in the year MDCXXIX, the XXVI of March.

In the mean time the Rebellion goeth on in Ireland; and the better to encourage their Sin and Treason, the Pope sends a Letter to the/otrecommending them for their taking up Arms, or acting such villainous Exploits: And to all that do any way assist the said Tir-Oen, he gives a full pardon and remission of all their sins, meriting forsooth, as much as if they had fought against the Turk, or endeavoured the recovery of the Holy-Land. The Letter it self, being but short, take as followeth:

Clemens PP. VIII.
Tir-Oen raises

...
By the Lord Deputy and Council.

Whereas Hugh Neale, of the simple and Ignorant called O Neale, was from her Majesties free and Gracious Disposition, not only enabled to the Title and Dignity of Earl of Tyrone, but also by like Grace beautifully enriched with divers large and great Authorities and Possessions, without any colour or title thereto, which by him could be made; and at no time so much at once touched for his apparent and known disloyal and undutiful Misdeemours, in hope that his Amendment might have satisfied his Punishment, until above five years past: He, the said Hugh forgetting not only his duty towards God, her Majesty, and Country, but also so many favours and great Graces, did not only in person enter into most detestable and unnatural Rebellions against her Crown and Dignity, and condoned and in part performed the drawing into this Realm foreign Forces of her Majesties professed and known Enemies; with aliening, provoking, and violently urging her Majesties ancient and dutiful Subjects to partake with him in his Confederacies and Rebellions: but also most fally now of Late suggesting (to cover his cankered and long fostered Treasonable disposition) that he intended a defence for them against the Severity of her Majestys Laws, Made against their long enjoyed Religion, Rejection of ancient Liberties by right due unto him and them, and a purpose to prevent an utter extirpation and rooting out of them and their Posterities from their Country, Liberties, and ancient Possessions: Matters, by himself meere counterfeited and invented, himself well known to be Irreligious, of barbarous life, a cruel Oppressor of his Country people, and of worse affeüion than may be Hated.

Whereas by long experience of her Majesties mild and mercifull Government, it hath appeared that such Courses never so much as by probable conjecture did or could enter into her Majesties Princely Heart, much less to have been by her performed. But his only true and known purpose being to draw their dependency, so as by him they might be oppressed with bearing heavier taxes, yielding of intolerable payments; executions and oppressions (under which they have long groaned and grieved) and not return to be, Majesties meercifull Government, but to continue and contain them under his Tyranny for ever.

All which his intentions and actions well and long known unto her Majesties, and yet by her tolerated; it pleased her Princely Heart out of her accustomed mercies, to the end the wiser might not be excused by want of remembrance, nor the simper to be led away by lascivious knowledge, openly to proclaim the said Hugh Treasoner unto her Majesties, her Country and Government. And yet nevertheless, to make her exceeding Mercies more manifest, was pleased in divers and sundry places, to the end to reclaim him and his Adherents (as by his before-recited means deceived) to their ancient subjection, to offer unto him and them her Majesties free Pardon for their lives, Lands, Liberties, and Possessions: which by him was as oftentimes obstinately refused, as gratefully offered.

And now at last the said Hugh foreseeing he may no longer withstand her Majesties forces, and failing of his long hoped foreign assistance, now intended to leave this poor deceived people to her Majesties condign Justice by them deserved, or to her accustomed Mercy, which he never for faith, and so to secure himself as a Bush Enemy to Wolvifh Dens, and Defert Fastness, some small time to escape his deservd Judgment. Which to prevent, and to free her Subjects of their former bondage and burdens; I the now L. Deputy, with consent of her Majesties Council here present, for and in her Name and behalf, do promise to any person or persons that shall deliver the Body of the said Hugh Treasoner unto her Majesties, her Country and Government. And yet nevertheless, to make her exceeding Mercies more manifest, was pleased in divers and sundry places, to the end to reclaim him and his Adherents (as by his before-recited means deceived) to their ancient subjection, to offer unto him and them her Majesties free Pardon for their Lives, Lands, Liberties, and Possessions: which by him was as oftentimes obstinately refused, as gratefully offered.

In witness whereof, I the L. Deputy, and Council aforesaid, have subscribed our Names.

Given at Her Majesties Castle of Dublin,
the XX of November, 1600.

Adam Dublin, C. Thomas Midens, Richard Wingfield, George Bourchier,

GOD SAVE THE QUEEN.

Will. Utter.

Godd 2
This Proclamation was but fitting, considering the rebellious heart of Tyrone, who took all manner of courses to withdraw Subjects from their obedience; and in this he was not wanting in a counterfeit Religion, pretending great zeal for the Roman-Catholic Cause, under the colour of which he solemnly took a Pilgrimage to visit a piece of the Cross, which they say was kept in the Monastery of St. Crois, or Holy Crois, in the County of Tipperary. But his chief design was to inveigle the simple people to his party, by this his religious action; nor did he quite lose his expectation.

And now the Pope Clement VIII for a farther encouragement to their Villanies, sends a particular Letter to Tyrone, full of many fair words and commendations, but void of all honesty and religion, perfwading him still to continue in his Rebellion. The Letter it fell was this:

*Disce filii, Nobilis vir, Ugoni Principi Nolio, Exercitus Catholici in Hibernia Ducis & Capitani Generali.*

Cognovimus ex Uteris Nobilitatis tuae & ex iis qua dilectus filius Petrus Lombardus Civis vestri, Præpositus Camerola, nobis coram expouit Sacerdum fudum, quod tui & quam plurimae Principes et Proceres, et Nobiles Primarii Regni illius, pro Dei gloria, Patria eae & Catholicae Religionis Defensione in Iliis, Dei benignitate, Charitatis glutino coUegatum conservari et augeri, quod ejufdem Domini Exercituum ope et virtute prospere a vobis plures pugnatum est adversus Anglos & angulatos, magnam ex his voluptatem in Domino cepimus, ipfiq, Patri miferens Deo gratias egimus, qui adhuc in Regno isto reliquit sibi multa millia Virorum qui non curvaverint genua ante Baal, hoc est Impias Hsrefes, et prophanas novitates non sunt sequituri, imo eas detestati fortiter pugnant; pro hsREDITATE MAJORUM SUORUM, pro fidei salute, integritate et unitate cum Ecclefiae retinenda, quae una est Catholicæ et Apoftolica, extra quam non eft falsa.

Laudamus egregiam pietatem et fortitudinem tuam Fili, et Principum et Cestorum omnium qui tecum juncti ac sederati nulla pro Dei gloria pericula recufant, sequente Majoribus suis qui bellica virtutis et Catholics Religionis studio ac laude interdum floruerunt dignos Nepotes et junos successores atque contendunt et paulatim profint.

Conservate filii hanc mentem, conservate Unionem et Confenfionem vestram, et Deus Omnipotens, Deus Patris et Concordiae erit vobis, et pugnabit pro vobis, et quemadmodum fecit postremo inimicos suis ante faciem nostram.

Nos autem, qui Nobilitatem tuam et vos omnes avius fidei et gloriae Imitatores paterna, amamus et gerimus in Visceribus Iefu Christi, non ceffamus Deum nostrum Orare pro vobis felicitate et falute, vehtrig, foliciti sumus et erimus semper quantum cum Deo poterimus, et ubi opus fuerit scribemus efficaciter ad Regis et Principis Catholicos filios nostros ut vobis et caufa vestra omnibus auxiliumffragentur. Cogitamus etiam propediem mittere ad vos pecuarem Nuntium nostrum, et hujus sanctæ sedis in qua Deo. Autore, meritis licet imparibus, praefidem virum pium, piudentem, zelo Dei præeditum, et nobis probatum, qui nostri erga vos amoris telibus fit vobis; omnibus in rebus ubi usus venerit adiumentum fit ad Salutarem et Necessariam Unionem vestram conservandam, ac Catholicam fidelem propagandam, ac omnia denique pro fui munere officio, officianda, quibus Dei honor et cultus in Regno isto augeretur.


*Datum Römâ apud Sanctum Petrum, sub annulo Piscatorum, die XX Januarii, Anno Pontificatu nostri IX.*

Silvius Antonianus Cardinalis.
Befides this, Mateo de Oviedo, who had the confidence upon the Popes account, to call himself Arch-bishop of Dublin, being now in Ireland to carry on the Rebellion, write to James Fitz Thomas, who call'd himself Earl of Desmond, this following encouraging Letter.

My most honourable good Lord:

Having long defired a fit opportunity to write unto you, the same is now offered by Mr. *John, whereof I am very glad, that by such a most sure and faithful Messenger I might open my mind to your Lordship, as also to shew, that most certain and undoubted hope of aid is shortly to come.

I would most willingly have come unto your Lordship's presence, which lately I have affayed, and doubtless would have done, unless I had been hindered by those Lords, which told me, that present and imminent dangers were to be feared in my journey, unless I had an Army of Soldiers to conduct me; and now (but that there is a necessity of my returning into Spain) I would have come to you in company of Master John: But I hope that most speedily and most fortunately I shall return unto you again.

In the mean time I have pretermitted nothing which might tend to your profit as well to Our Catholique Master, as any other whatsoever, which now also in Spain I will performe: I would therefore command your Excellency, That you would be of good courage, together with all other of your Faction, and that you would fight constantly and valiantly for the Faith and Liberty of your Country, knowing, and firmly hoping, that the help of my Lord the Catholique King, is now coming; which when it cometh, all things shall be prosperous, and will place you in your former Liberty and Security, that ye may possess your deigned peace and tranquility. The Almighty conserve your Lordship in safety long to continue.

From Donogall the XIII of January, 1601.

These Benedictions, and the assured hopes that the Rebels had of the coming of the Spanifh Succours, made them grow more bold and daring: in so much that many hundreds of the Onagh and Ulster Traveys hurled themselves into a Body, thinking to invade Munster; but Carew by his vigilance and policy quite frustrated their design by the loss of some hundreds of such desperate Vagabonds.

Yet their plottings go on; and at the desire of Florence, Mac Cartie, Donoghe Mac Cormack (who call'd himself also Cartie) sent this Letter to the King of Spain.

Having received direction from the Earl of Clan-care, I would not omit this opportunity, at the departure of the *Arch-bishop of Dublin, and Don Martin de la Creda, to make known to your Majesty how the said Earl hath written to your Majesty by two or three ways; but understanding that these Letters came not to your Royal hands, he hath now again written by me to your Majesty, making offer as well of his Person, and Lands, as of his Valets and Subjects, to your Royal Service, humbly beseeching your Majesty to receive, favour, and aid him with your Power and liberal Hand, seeing there is no other that can and will assist us better against the Hereticks in this Holy Enterprise.

From Donogall the V of January, 1601.

Your Majesties Loyal Vassal, to kist your Royal Hand,

Donoghe Cartie.

At Donogall was the chief Rendezvous of Tyrone, and the great ones of his Party in the North; where they made a Solemn League or Covenant; for the better strengthening of which, they all received the Sacrament: and afterwards Tir-Oen wrote this Letter to Florence Mac Cartie.

Our,
Our Call Commissions to you Mac Cartie More: I send shortly to you, according to our
Trust of you, that you will do a front and hopeful thing against the Pagan Bealls,
and therefore our * Army is to go into Munster, and with the will of God we confine unto you,
and will that you believe not any word from me for ever, before we write again unto you: For
you shall see * trouble enough in England by English-men itself, so as there shall be enuresis
of suffering their wars by May next, in respect of that it is now. And since this Cause of
Munster was left to you (next under God); let no weaknesses or imbecility be found in you,
and the time of help is near you, and all the rest.

From Dungannon the VI.
of February, 1601.

O. Neale.

Rumors being spread abroad of divers Informations brought in, of Insurrections and
Spanshe Invasions, Her Majesties Government thought it was their duty to look
about them: So Sir George Carew gets James Fitz-Thomas, the Titular Earl of Dofmone
to be surprized as he lurked in a filthy Cave; and also secured Florence Mac Cartie,
who for all his under-hand Treason and Conspiracies, outwardly yet carried a shew
of Loyalty. Both which were sent into England, and clapt up in the Tower of Lon­
don; and some others also were feit on, and kept in hold.

Whilst they were thus bufie in confuting the safety of the Kingdom, the Spaniards
[of which Invasion the Bishops of Clonfard and Killaloe, Arber the Jesuits, and
others, were great Initiators] landed with a great Fleet at Kingston in the County
of Cork in Munster; which Town they began to fortifie, and sent notice of their
abode to Tyrone and O Donnel, deeming them to haftie to them with all their
Powers.

The Lord Deputy, informed of the Spanish arrival, sets out a Proclamation at Cork,
forbidding any to alit them; declaring also upon what unjust grounds the Pope and
King of Spain had undertook that Invasion, and commanding all people to live,
in obedience to their true Sovereign Queen Elizabeth. In answer to which, Don Juan
de Aquila, General of the Spanish Forces, sets out this following Declaration:
which is pat to our business, and worth the perusal, the better to discover the true
Roman-Catholic Deliries.

This is in
Lirugs, Ms. B. 57 Cart. in
Lib. Red. Ots. on,
& thus in
English, in
Parchment, 1601, 201, 203.

Don Juan de Aquila, General of the War, and the Catholike King of Spain's
Chief Commander in Gods Warr which is made in Ireland for the defence
of the Faith, To all the Irish Catholiques living in Kingsfale, the City of Cork,
and in all other Villages, Cities, and Citties, within which heath in him who is the true
Hapiness.

There is some note wee are a Proclamation, or Certain Libel, made in the City of Cork,
in the Name of the Deputy; which because it containeth many straitness, and such things
as offend the Ears of honest men, left they may lead and seduce the minds of simple men into
Errors, and turn them from the truth; I am compell'd to show their falseness, to lay open
the truth, and in few words to signify the presence and intention of our most Excellent King
Philip in this War, which is with the Apostolike Authority to be administered by us: And
(to speak the truth) I could very easily return upon them these reproaches which they object to
us, and make them feel the pleasure which they have taken in ill-speaking, by hearing the
likes. Norwithstanding we will not (like unto weak and unarm'd women) go to reprehensi­
gings; but fitting these things aside, answer to those that are oblied, with found truth, and
Christian modesty.

First of all, We feign that we would lead away the pretended Subjects of the Queen of
England from their obedience, to bring them under Oar yoke, which is a very straitness: For we
deem not to perfore any body that he should deny due obedience (According to the
Word of God) to his Prince. But ye know well, that for many years since, Elizabeth was
deprived of her Kingdom, and all her Subjects abfolved from their fidelity, by the
Pope; unto whom be that reigne in the Heavens, the King of Kings, hath committed
all power, that he should Roint up, Destroy, Plant, and Build in just soe, that he may
punish temporal Kings (if it should be good for the spiritual Building) even to their
departing.

© Biblioteca Nacional de España
a Rebellion in Ireland.

...which thing hath been done in the Kingdoms of England and Ireland, by many Popes, viz. by Pope Pius Quintus, Gregory the Thirteenth, and now by Clement the eighth, as it is well known, whose Bulls are extant amongst us: I speak to Catholicks, not to forward Heretics, who have fallen from the faith of the Roman Church, seeing they are blind leaders of the blind, and such as know not the grounds of the truth, it is no marvel that they do also disagree from us in this thing. But our Brethren the Catholiques, walking in the puresse of the faith, and yielding to the Catholique Church (which is the very Pillar of the Truth) will easily understand all those things. Therefore it remaineth that the Irish (which adhere to us) do work with us nothing that is against God's Laws, or their due obedience; nay that which they do, is according to God's word, and the obedience which they owe the Pope.

Secondly, It affirm, That we Spaniards go about to win the Irish with allurements and fringed flatteries (which is a thing far from our natures) and that we do it but for a while; thus after we have drawn the minds of simple men unto us, we might afterwards (exercising our Cruelty towards them) show our bloody nature.

O the Immortal God! Who doth not wonder at your bitter and unexpressible cruelty, and your boldness framed in these words? For, Who is he that doth not know the great Cruelty which you English have exercised, and cease not to exercise towards the miserable Irish? You I say, go about to take from their souls the Catholique Faith which their Fathers held, in which consists eternal life: Truly you are far more cruel than Bears and Lions, which take away the temporal life; for you would deprive them of the eternal and spiritual life. Who is it that hath demolished all the Temporalities of this most flourishing Kingdom, except the English? Look upon this, and be ashamed.

Worse on the other side, We, commiserating the condition of the Catholiques here, have left our most forest and happy Country, Spain, that is replenished with all good things, and being stir'd with their Cries which pierce the Heavens, having reached the ears of the Pope, and our King Philip; They have (being moved with pity) at last resolved to send unto you, Soldiers, Silver, Gold, and Arms, with a most liberal hand; not to the end they might (according as they feign) exercise Cruelty towards you, O Irish Catholiques; but that you may be happily reduced (being snatch'd out of the jaws of the Devil, and freed from their Tyranny) unto your own pristine Ingenuity, and that you may freely profess the Catholique Faith.

Therefore my most beloved, seeing that which you have so many years before desired and begged for, with Prayers and Tears, and that now, even now, the Pope, Christ's Vicar on Earth, doth command you to take Arms for the defence of your Faith, I admonish, exhort, and beseech you all, all I say, unto what these Letters shall come, That as soon as possibly you can, you come torn, with your Friends and Weapons. Whoever shall do this, shall find us prepared, and we will communicate unto them those things which we possess; and whatsoever shall (defying our sublime Councils) do otherwise, and remain in the obedience of the English, we will prosecute him as an Heretic, and a hateful Enemy of the Church, even unto Death.

Don Juan de Aquila.

The Lord Deputy laid siege to Kingsale, which continued long; in which time, both he received supplies from England, and Don Juan from Spain; both parties standing sufficiently in need of such. As for the Irish, many of them who had formerly promised obedience to the Queen, now revolted, delivering themselves and Castles up to the protection of the Dons. Amongst the rest, Donnel Oglevan Bear freely gave up to the Spaniard his strong Castle of Dunboy, which cost the English much cost and time in re-taking. Of which he writes this letter to the King of Spain.

I that hath been ever, most Mighty and Renowned Prince, and most Gracious and Catholick King, from time to time manifestly proved by daily experience among us Irish, That there is nothing more efficibly in our hearts, to win and to draw our love and affection, than natural inclination to our Progeny and Offspring, and the memorial of the Friend-
Tir-Oen raises

With an intent to raise the Siege, Tyrone, O Donnell, Mac Guire, Mac Maghon, Burk, Tirrell (the best Soldiers amongst the Rebels) and other Irish, hailed towards Kingfale, and in their March joined with Alonfo de O Campo, and his Spanish recruits newly landed; all which joined together, made up towards 7000.

The Lord Deputy for all this continueth the Siege; Tir-Oen and the rest of his Relief approach, come within two miles of the Town; but is fought and beat, his followers quite dispersed: Tyrone runs into his hiding holes in Ulter. O Donnell and others escape into Spain, and the rest where they thought most convenient. And this Battle may be said to confirm the Queen in Ireland, and to secure the Protestants there, who had been *slaughter'd by the Irish, had the Spaniards here prevailed.


Don Juan de Aguila seeing the Irish thus routed, and his own Forces much impaired both in health and number, fell to a Capitulation, upon which he yielded the Town: He and his Spaniards were to be sent home, and what other places they had in the Kingdom under their protection, were likewise to be delivered up to the English, and amongst the rest was Dunboy. Which place being naturally strong and pretty well fortified, O'Sullivan Beara, a man given over to Mischief and Rebellion, was resolved not to part with it so: Whereupon one night he surpriseth it, but let the Spaniards return to their own Country; only the Cannoniers he detain'd, the better to serve him in the defence of the place against the English and his Queen, concerning which he writes this Letter to the King of Spain.

From the Camp near Kingfale the XXIX of December, 1601. Style novo.

Your most dutiful loving Servant,

Donnel O'Sullivan Beara.

With an intent to raise the Siege, Tyrone, O Donnell, Mac Guire, Mac Maghon, Burk, Tirrell (the best Soldiers amongst the Rebels) and other Irish, halted towards Kingfale, and in their March joined with Alonfo de O Campo, and his Spanish recruits newly landed; all which joined together, made up towards VII Thouand.

The Lord Deputy for all this continueth the Siege; Tyrone and the rest of his Relief approach, come within two miles of the Town; but is fought and beat, his followers quite dispersed: Tyrone runs into his hiding holes in Ulter. O Donnell and others escape into Spain, and the rest where they thought most convenient. And this Battle may be said to confirm the Queen in Ireland, and to secure the Protestants there, who had been *slaughter'd by the Irish, had the Spaniards here prevailed.


Don Juan de Aguila seeing the Irish thus routed, and his own Forces much impaired both in health and number, fell to a Capitulation, upon which he yielded the Town: He and his Spaniards were to be sent home, and what other places they had in the Kingdom under their protection, were likewise to be delivered up to the English, and amongst the rest was Dunboy. Which place being naturally strong and pretty well fortified, O'Sullivan Beara, a man given over to Mischief and Rebellion, was resolved not to part with it so: Whereupon one night he surpriseth it, but let the Spaniards return to their own Country; only the Cannoniers he detain'd, the better to serve him in the defence of the place against the English and his Queen, concerning which he writes this Letter to the King of Spain.

My
My Lord, and my King,

OUT of his love to your Kingly Greatness, your humble and most obedient Servant, Donnell O'Sulevan Beare, enformed through peril and constraint, did make bold to inform unto your Greatness, That upon the landing in Caftle-Haven, in the West of Ireland, your General Pedro Zubiar, and Pedro Lopez de Soto, with a Fleet and Men from your Greatness, according to the inward concit of mind I always bore, which I manifested in my young years, and would have still followed, unless disability had constrained me to the contrary; finding a happy and good Opportunity (as I imagined) I came to their presence, tendering my Obedience to them in the Name of your Highness, and being with 400 men at my own cost towards your service, I yielded out of my most love and good will, without compulsion or composition, into their bands in the Name of your Majesty, not only my Castle and Haven called Beer Haven, but also my Wife, my Children, Lords, and all my Possessions, for ever to be disposed of at your pleasure. They received me in that manner, and promised (as from your Highness) to keep and save the said Castle and Haven, during the service of your Grace.

Notwithstanding, my Gracious Lord, Conclusions of Peace were sufficiently agreed upon between Don Juan de Aqualia, and the English; a fact pitiful, and (according to my judgment) against all Right, and Human Conscience. Among other places, whereof your Greatness was dispossessed in that manner (which were neither yielded nor taken, to the end they should be delivered to the English) Don Juan tied himself to deliver my Castle and Haven (the only Key of mine Inheritance, whereupon the living of many thousand persons dependeth), that he soon twenty Leagues upon the Sea-coast, into the hands of my Cruel, Curfet, Mis-believing Enemies; a thing I fear, in respect of the execrablenes, inhumanity, and ingratitude of the Faé, if it take effect as it was plotted, that will give cause to other men not to trust any Spaniard heretofore with their Bodies or Goods, upon these Caufes.

My Lord, in that I judge this dishonorable all to be against your Honour and Pleasure (as I understand by your late Letters that came into Ireland) considering the harm that might ensue to the service of your Majesty, and the everlasting Outrages that might happen to me and poor people. I beseech you to make peace to your enemies (if any should) I have taken upon me (with the help of God) to offer to keep my Castle and Haven from the hands of mine Enemies, until further News and Order come from your Highness.

I have sent my Son and Heir (being of the age of five years) as a pledge for accomplishing your Wil in this behalf, and for the performing of my promise made unto your Greatness. I would not omit my self in person to come and visit your Highness, but that I fear our Warrs here would grow weak in respect of my absence; for which cause my self, and the gift of one man of worth, have been in ball with Intelligence unto your Greatness; our loving Friend Dermond Odrichall (in respect of our confidence in him, our knowledge of him, and the continual endower do we fe in him towards this Catholic Warr) as from us all.

And forasmuch as we could not conveniently write all that we write unto you, we humbly beseech, That he may be heard at from us all, as if our selves were present, and to burden Helping News, that shall rejoice us and our people; and afterwards to speed your gracious help unto us: for the sooner the better, whilst our Enemies are not in reading's. And until the coming of News from your Grace unto us, I will have in a reading's, where the Service shall require, the number of One thousand men, and I will upon my knees pray the merciful God, to give unto your Grace long Life, with health of Body and Soul, and all happy; and do commit you to the safeguard of the Omnipotent.

Dunboy, viz. Beer Haven, the XX of February, 1602.

Donnell O'Sulevan Beare.

Other two Letters he wrote alio to the same purpose, one to the Earl of Caravacca, Governor of Gallistas, and the other to Don Pedro Zubiar; in which he gave this notable Bount, viz. That his Aeters maintained the Credit and Calling of good Gentlemen thefe Two thousand and fix hundred years since their first coming out of Spain.

E e c c

And
And to keep Dunboy he resolves; nor did he want encouragements, the Spaniard sending to the Irish relief Twelve thousand pounds, and Ammunition and other Necessaries; and O Donnel writes this Letter to O Conner Kerry.

What News are here, the Doctor, and Brother Odrichal, may largely report unto you: but of this one thing you may hopefully affirme, That the King will not omit the winning of Ireland, if it cost him the most part of Spain. His Majesty doth send you Money and Ammunition: I pray let us know of your Service encourage Our King to further merit you.

I pray you send me the relation of the News of our Country, in such sort, as if there be any bad, it be concealed from the Spaniards, and known to me only Where the Deputy with the Queen's Forces are occupied, or where they are in Garrison.

At the Groynes XXIV of May, 1602.

Your loving Friend,
Hugh O-Donnel.

And Owen Maeg Hagain, the Popes Apostolical Vicar in Ireland, thus writes to Richard Mac Goghagan, in Dunboy. This Maeg Hagain was newly return'd out of Spain, and came along with the Spanish Supplies. He was by the Pope made now Bishop of Ross.

Mater Richard,

I commend me unto you, being very glad of good report I hear of you, whereby I cannot but expect much (with God's assistance) in that lawful and godly Cause of you. Lam sorry, but it was not my luck to conference with you, and the rest of your Company, and inform you of all the state of the matters of Spain. But upon my Credit and Confidence, there is no greater piece of Service now in hand in all Christendom for the King of Spain, than the same that ye have. How great it is to God, and necessary for our Country-affairs, ye know.

Moreover, within few days you shall have relief of men come to help you thither out of Spain. The great Army of Fourteen thousand men, are forth coming; you shall all be as well recompened both by God, and by the King's Majesty, as any Ward that is in all the World again. Have me, I pray, commended to all, especially to Father Dominick, and bid him be of good Courage. There comes with the Army a Father of the Company, an Italian, for the Pope his Nuncio, in whose company I came from Rome to the Court of Spain, and there he expects the Army's coming hither. He shall give all a Benediction, yea, I hope within your Castle there, spite of all the Devils in Hell.

From the Catholique Camp this present Wednesday, 1602.

Your assured Friend,

Owen Hegaine.

In my Sacrifice and poor Prayers, I will not fail, but commend you and your good Cause to God. Our Ship did arrive three days ago, and our Letters are come to the King by this time. Nisi Dominus custodiet Civitatem, &c.

In the mean time, Sir George Carew layeth siege to Dunboy, which was held out very desperately; yet a last it was formed, and all kill'd or executed, except Sixteen; Twelve of which were chief followers of Tирrell, and for whom he bare a great respect, upon which account they were faved some days.

For Tirrell offered to do any service that lay in his power to purchase their Lives; and
A Rebellion in Ireland

and Liberties. 'Tis accepted; a stratagem is propounded, in effecting of which, he also should be pardon'd. But this he refused, offering to redeem them with Money: But to be sent to his Mother the King of Spain, or to betray the Catholique Cause, be never would, as he said. Upon which, seeing no good to be done on him, his Twelve men were also executed.

Yet for all these great and noble sacrifices of the Loyalists, the Rebels would not absolutely give over their wickednesses, though their main security were some beggarly lurking-places in Bogg's and Woods. But that which render'd them so turborn, was the great confidence they had in the Spanish Army, which indeed had come to their relief, if the loss of Dunboy had not so much discouraged the Catholique King, who upon notice of its taking, sent into Gallicias to Carrera, Governor of Corunna, to stop the Army and other Necessities for Ireland, considering the place where he expected to find them, was taken.

One of the chief incendiaries among them at this time, was their Bishop of Roskiline Mac Eggen, or as some call him, Eugenius O'Hegha, who by his pretended Dignity, as Victorius Apotheosis, his favour and credit with the King of Spain, his Interest with their Clergy, being impower'd by the Pope to dispense of all the Ecclesiastical Livings in Munster, and other Favours he enjoyed, carried a great stroke amongst the people, commanding and ruling all his people as he pleased: and such was his malice against obedient Subjects (were they Irish or Romanists) that all that he could any ways seize on, he would in piety (as he pretended) first have them confin'd and abol'd, and then presently in his own light murder'd; and this he extenuated a notable sign of Catholique Sinchery.

At last it was the fortune of the Loyalists to meet with a Party of the Rebels, in which Conflict this famous Mac Hegha commanded an hundred Horse, himself leading them on with his Sword drawn in one hand, and his Breviary and Beads in the other, where he was slain, and the Rebels routed.

In short, such was the prosperity of the Loyalists, that the Traitors seeing no safety for them either in Rebellion, or Spain, began by degrees to crave Pardon, and submit; and Tin-Oen himself sent several Letters to the Queen, acknowledging his Offence, and begging her Mercy; and at last thus submitted himself to Montrose.

And Lord Deputy being at Midleton, not far from Drombarr, therethrough comes Tyrone only with one or two in Company. Being admitted to the Presence Chamber (the Lord Deputy sitting in the Chair of State) he fell on his knees at the very Threshold. Having laid prostrate a while, the Lord Deputy beckon'd unto him to come nearer. Then approaching some steps, he prostrated himself again on his knees, saying,

"In the Royal Clemency of my dread Sovereign, and most gracious Queen, I do only lay the hope and remit of my remaining estate, unto whole pleasure I absolutely remit my Life, and whole Revenues; and do most submissively deplore mine own Misery, beseeching again her Mercy, whose bountiful Favourites I have heretofore, and mighty powers now of late both felt and found; and well hope, that the Fountain of her everlasting Graces are not drawn dry. Let me, I pray, be the Subject whereon her Mercy may work; and an Enample for ever of her mild Clemency, both to divulge her Princely lenity, and to redeem in some part the Honour I have lost.

"For Age I am not so unserviceable, nor of Body so unable, neither in Courage so dejected, but that my faithful Service in her behalf may expiate and make some measure of satisfaction for the my many and disloyal Rebellions.

"And yet I may justly complain, that through the malicious Envy of some, I have been hardly and unfriendly dealt with, which way somewhat extinguish my Crime and Offence: For——"

He was proceeding to offer some Excuses for his faults; but the Lord Deputy interrupted him, saying, That for great a Crime was not to be coloured with any excuse.

Then after some few words pronounced Majestically Conqueror-like, he commanded him to depart aside. And the next day Tin-Oen signed this following Submission with his own hand, and delivered it up to the Lord Deputy.

"Hugh O'Neal, by the Queen of England, France, and Ireland, her most gracious

Ecc 2
"Cious favour created Earl of Tir-Oen, do with all true and humble Penitency pro-
state myself at her Royal Feet, and absolutely submit my self unto her Mercy,
most sorrowfully imploring her gracious Commination, and appealing only to
her Princely Clemency, without presuming to justify my unloyal proceedings a-
gainst her Sacred Majesty; only most sorrowfully and earnestly desiring, that it
may please her Majesty rather in some measure to mitigate her just Indignation a-
gainst me, in that I do religiously vow, that the first Motives of my most unnatu-
re Rebellion, were neither Practice, Malice, or Ambition; but that I was
induced first by fear of my Life (which I conceived was fought by mine Enemies
practice) to stand upon my guard, and afterwards most unappily led to make
good that Fault with more hainous Offences, which in themselves I do acknow-
dledge deserve no forgivenes > and that it is impossible for me, in respect of their
greatness, in any proportion, even with my Life to make satisfaction. I do most
humbly desire her Majesty to pardon them that as I have already been a sufficient
Argument of her Royal Power, having little left but my Life to preserve itself;
to that it may now please her Majesty to make me an Example of her Princely
Clemency, the chiefest Ornament of her High Dignity.
And that I may be the better able hereafter, with the utmost service of my
Life, to redeem the foullfell of my Faults: I do most humbly the unto her Majesty,
That the will vouchsafe to reforme me to my former Dignity and Livings in which
estate of a Subject, I do more religiously vow to continue for ever hereafter
Loyal in all true obedience to her Royal Person, Crown, Prerogative, and Laws:
and to be in all things as far as and as dutiful, conformable thereunto, as I or any
other Noble-man of this Realm is bound by the duty of a Subject to his Sove-
rign, or by the Laws of this Realm. Utterly renouncing and abjuring the Name
and Title of O-Neake, or any other Authority or Claim which hath not been gran-
ted or confirmed unto me by her Majesty, and that otherwise by the Laws of this
Realm I may not pretend just interfet unto. And I do religiously swear to perform
so much as is above-mentioned, and the rest of these Articles subscribed by mine
own hand, as far as shall any way be in my power, and to deliver such Pledges
for the performance thereof, as shall be nominated unto me by the Lord Deputy.
I do renounce and abjure all Forreign Power whatsoever, and all kind of depen-
dency upon any other Potentate but her Majesty the Queen of England, France, and
Ireland; and do vow to serve her faithfully against any Forreign Power invading
her Kingdoms; and to discover truly any Practices that I doe or shall know against
her Royal Person or Crowns. And namely and especially, I do abjure and re-
nounce all manner of dependency upon the King or State of Spain, or Treaty with
him, or any of his Forces or Confederates shall be ready with the uttermost
of my ability to serve her Majesty against him, or any of his Forces or Confede-
rates.
I do absolutely renounce all Challenge or Intermeddling with the Uprights, or
Fettering with them, or other Neighbour-Lords or Gentlemen out of my Country,
or exacting any Black-rents of any Upright, or bordering-Lords.
I do relinqu all Claim and Title to any Lands, but such as shall now be granted
unto me by her Majesties Letters Patents.
Lastly, As the only being a Subject doth include all the Duties of a Subject,
so will I be content to be informed here, and advised by her Magistrates, and
will be conformable and affilting unto them in any thing, that may tend to the
advancement of her Service, and the peaceable Government of this Kingdom: as
namely, for the abolishing of all barbarous Customs, contrary to the Laws, being
the Seeds of all Incivility; and for the clearing of all difficult Passages and Pas-
tes which are the Nurseries of Rebellion; wherein I will employ the labours of the
people of my Country in such fort, and in such places as I shall be directed by her
Majesty, or the Lord Deputy, or Council in her Name; and will endeavour for
my self, and the people of my Country, to erect civil Habitations, and such as
shall be of great effect to preserve us against Thieves and any Force but the
Power of the State, by which we must rest assured to be preferred as long as we
continue in our Duty:
And now, to see whether these Rebellions agree or no with the Roman-Catho-
ligue Doctrine, I shall afford you the Opinions and Commendations of some of
their Universitie, of these very Treasonable Actions.
THE most renowned Prince Hugh O-Neal, doth make War for the defence of the Catholick Faith with the Queen of England, and the English People, &c. That it may be lawful for him and the Irish freely to profess the Catholick Religion: Which liberty the Queen of England doth endeavour to take from them by Force and Arms.

There are two matters now in question about this War.

I. The one is, Whether it be lawful for the Irish Catholicks to favour the Queen of England, with Arms and all other means in this War?

II. The other is, Whether it be lawful for the same Catholicks to fight against the aforesaid Prince, without deadly sin, and to favour the English in this War, by Arms, or by any other means whatsoever?

Especially, when the cause stands, that if they deny this kind of help unto the English, they expose themselves to a manifest danger of their Lives, or the losing of their Temporal Goods. And furthermore, since it is permitted by the Pope, that they may obey the aforesaid Queen of England, and acknowledge her as their lawful Queen, by paying Tribute unto her: for it seemeth that, that may be performed what belongeth to Subjects to do, viz. To fight against the Queen’s Rebels, who deny their due obedience to her, and seem to usurp the Land which is subject to her dominion.

That both these Questions may be decided, we must hold as for certain, that the Pope hath power to bridle and suppress those who forsake the Faith, and those who fight against the Catholick Faith; when by no other means so great a mischief can be hindred.

And furthermore, it must be positively concluded, that the Queen of England doth oppugn the Catholick Religion, and doth hinder the Irish from the publick enjoyment of the Catholick Faith; and that for this cause, the aforesaid Prince O-Neal, and others before him (mentioned in the Apotheological Letters of Clement VIII,) undertook the War against her. These things thus laid down, the first Question is easily resolved.

For without doubt, any Catholick whatsoever may favour the said Prince Hugh O-Neal in the aforesaid War, and this with great merit, and certain hopes 

CAP. III.

A Rebellion in Ireland.

In Dei Nomine Amen.

IN Lufriflimus Princeps Hugo O-Neal, bellum gerit cum Anglia Regina & Anglia, ob Catholicae Religionem taedam, fuitius iacet illis & hinc liber Catholicae Religionem profetit; quum libertatem vi & armis Anglia Regina ematur.

Duo nunc circa hoc bellum in dubium revocantur.

I. Alterum est, An ille Catholiki Iberius Principis Hugo in eo bello favere armis & quibuscumque alius modis?

II. Alterum, An illius Catholici pugnare contra præsum Principem cita mortali peccato, & Angliæ in eo bello favere armis aut alia quavis ratione?

Præsertim, cum Angliæ auxilii negarent, manifestis vice periculo aut amittendi bona temporalia se expersi. Et præterea, cum ipsis Catholico Iberiæ summo Pont., fit permittum, ut possint præsum Reginæ Angliae obedienti, ac ut legitimam Reginam, Tributâ illi solendo, recognoscere videtur enim id præfure poft, quod Subditoris illius délati rationibus et terram illius dicionem subjexs se videntur.

Ut utrique Questiônì satisfaciat, Tanquam certum est accipendum Poffe Reginam Angliae fummo Pont. Fidei defertores, & eos qui Catholicae Religionem oppugnabit, Armis compulsâre ac coercere, cum alia Ratio non fuppetat tanto malo occurrenti.

Eft præterea ut firmum constitutendum, Anglica Reginam Catholicae Religionem oppugnane, nec permettere Iberos Catholicos idem, publico color, eademque de Caufâ predicâm Principem, & autem cum alios (quos Apollicico literæ Clementis VIII commenorant) bellum adversus illam facecipire. His iva confituta tis facile prima Questio expeditur.

Citra quæstionem namque eft, Poffe quoquerum Catholicks dito Principi Hugo O-Neal in predicâ bellô favere, idque magni cum meritò & fpe maxima Reti-
butionis aeterna: Cum enim predictis Principe bello gerit auctoritate Summi Pont. ob tuendam Religionem Catholicae, ad igitur cum omnibus Christii ideis, Pontificem per suos litterarum adhortator (ut ex ejus litterarum confit) Atque Principi in eo bello faventes multis gratias praecipuat, ac fi bello contra Turcas gerent; nemo juvo dubitavit, et fullerum bello jutum esse & magni effe meriti pro Catholica Religione (quo omnium maximum bona est) tuenda pugnare.

Et etiam de seunda Questione omni no certum, Eos omnes Catholices pecare mortaliter, qui Anglorum Caflria contra predictum Principem O-Neal leguntur: nec possit illis aeternam salutem conferri, nec abullo Saccordae a suis pecatoris absolvit, nisi prius repitificant, ac Castra Anglorum deferant. Idendeo ilis confendendum est, qui Armis & Commentibus in eo bello Anglifavent, vel quod simile tribununt prater ea Tributa Constantia, quin (ex firmi Pont. Indulgentia & permitti) eis licet Anglia Regibus fuerent in ea Religione Catholica, aut fuas Exaltationibus fuerent.

Hic Affertio haec apertillima Ratione Confirmatur.

Quoniam per literas summi Pont. fatis eft certum, Anglie Regiam & ejus Ducis bellum gerere injutum contra predictum Principem O-Neal & eos qui illi favent. Cum enim Pontificem declarat Anglor adverdis Catholicae Religionem pugnare, colui non minus ac Turcas oppugnari debeb, eodemque Gratiae eos oppug. prosequatur, quibus contra Turcas pugnantes prosequatur: Quis dubitet, Bellum ab Anglif adversus Exercitum Catholicae omnino injustum geri? At nemini licet eique bello favere, aut illi adepte, sub poena aeterna Damnationis.

Peccant ergo gravissime Catholici, qui in Caflris Hereticorum contra predictum Principem pugnant in bello aperte injusto & injusto, & omnes qui eidem bello favent Armis & Commentibus, per of an Eternal Reward: For seeing that the said Prince doth make War by the Pope’s Authority for the defence of Catholic Religion, and that the Pope doth exhort all the faithful by his Letters, thereunto (as is manifest by his Letters), and that he will extend his graces upon the favourers of the Prince in that War, in such ample manner as if they make war against the Turks, No man in justice can doubt, but that the present War is lawful, and also that no right for the Catholic Religion (which is the greatest good of all others) is a matter of great merit.

And concerning the second Question, it is most certain, that all those Catholiques do sin mortally, that take part with the English against the foresaid Prince O-Neal. Neither can they obtain Eternal Salvation, nor be absolved from their sins by any Priest, unless they return repent and forsake the English Army. And the same is to be centred of those, who in this War favour the English either by Arms, or any other means; or shall give them any thing of like Condition, besides those accustomed Tributes, which is lawful for them (by virtue of the Pope’s Indulgence and permission) to pay unto the Kings of England, or their Others, the Catholic Religion flourishing and being amongst them.

This Assertion is confir’d by this most manifest Reason.

Because it is sufficiently proved by the Pope’s Letters, that the Queen of England and her Forces make unjust War against the said Prince O-Neal, and those who favour him.

For seeing that the Pope doth declare, That the English do fight against the Catholic Religion, and that therefore the said English should be refited as much as if they were Turks; and that he doth below the fame Grace and Blessings upon those who refit the said English, as he doth upon those who fight against the Turks: Who doubteth but that the War waged by the English against the Catholic Army, is altogether unjust? But it is not lawful for any to favour an unjust War, or to be present thereat, under the pain of Eternal Damnation.

Thosse Catholiques do therefore most grievously offend, who bear Arms with the Heretics against the foresaid Prince, in a War so apparently impious and unjust. And to do all these who assist
Nec cos quicquam justit Apolloniac Litteras Surprehent notare: Surprehent enim intervenire non potest, ubi nulla narration Petiton eorum, in quorum favorem expedierit. At fummus Pont. aperte in illis Literis docte, Sc & Anteceffores suas fojente exhorratos fuiffet ad illud bel- lum gerendum Hibernar Principes ac Deces omnes: & ad cos magis provocandos, magnis cos Gratias & Indulgenteris donat. Qui ergo fieri potest ut Surrheptiae find littera, que folam Exhorrationem, gratis erga affilientes cumulata continent.

Nec potius ergo Catholicis Anglis favent- res: rationibus in secunda Quæstione ad- duitis ut tueri: Nullum enim peccatum mortale committendum eft, etiam fi vita aut res familiaris amindenda fì: ca vero, quod belnum injuntum per se promoveret ac juvant exercere, aperte peccatum et mortale.


Ex quibus omnibus fatis manifestum relinquitur illudffrtimum Principem Hu- gonis O-Neilliam, & aliis Catholicos Hib- bernic bellum gerentes adverfur Regiam Hereticam, Orthodoxam Fidem oppug- nantes, nullo modo Rebelles effe, neque debitam Obedientiam negare aut Terras Regime injure utfpare, quin potius illos jubilifimo bello fe terramq; fiam ab iniqua, & impiar Tyranide vindicare, fa- crumq; Orthodoxam fidem (ut Christi- anos & Catholicos decret) proviribus tu- eti atque defendere.

them in the said War with Arms, Victuals, or by any other means, which of themselves do further the proceedings of the War, and cannot give account of their indifferent obedience.

Neither doth it any thing avail them to scandal the Apostolical Letters of Surrheption, or of some underhand procuring. For Surrheption cannot happen, where no Petition of them is declared, in whole favour they were discharged. But the Pope doth plainly declare in those Letters, that he and his Predecessors had voluntarily exhorted the Irish Princes, and all others of the Faithful, to undertake this War. And, the better to induce them to it, doth enrich them with great Favours, Blessings, and Indulgences. How can it then be supposed, that these Letters were Surrheptious, which only contain an Exhorration strengthened with many Favours for such as did fulfill them.

Neither therefore can the Catholiques, who affift the English, defend themselves by the Reafons alleged in the second Quæstion: For no mortal sin is to be committed, although thereby Life or Goods might be saved: but their things which further and help to execute an unjust War, are manifestly deadly sins.

It is permitted likewife to the Catholiques, to perform such kind of Obedience to this Heretical Queen, as doth not oppugn the Catholique Religion. Neither ever was it, or could it be the meaning of the Pope, to allow them to use that Obedience towards the Queen, which doth manifestly contradict and oppose the end and scope which he had to promote the Catholique Faith and Religion in Ireland. But that was his meaning and scope, his own Letters or Breed do manifestly declare.

From all which it remaineth sufficiently apparent, that the most famous Prince Hugh O'Neill, and other Catholiques in Ireland, making war against an Heretical Queen (who opposes her self against the True Faith) are by no means Rebels, neither do they deny due obedience, or unjustly usurp any of the Queens Dominions. But on the contrary, they do rather vindicate themselves and their Country from an impious and wicked Tyranny, by a most just War's and do defend and maintain the holy and Orthodox Faith with all their power, as becometh all Christians and Catholiques fo to do.
Qua omnia & singula, nos infra scripti, ut certissima ac verissima jucundamus & approbamus.

Datum Salamanca
VII die Martii,
An. D. 1602

Sic ego Johannes de Seguenfa, Professor Theologia in Collegio Societatis Iesu, hujus Alma Salamaticensis, confido.

Idem Confido ego, Emanuel de Royas, Professor Theologia in eodem Collegio Societatis Iesu.

Horum Patrum Sententiae tanguam omnino corte affinior et ego Gaspar de Mena, Theologia & S. Scriptura in eodem Coll. Professor.


The same Censure or Declaration I find the very next year after, thus dated and subscribed:

Datum Salamancae, secundo Februearii, Anno Dominii Millesimo Sexcentesimo Tertio.

Doctores Salamanticienses

Fra. Franciscus Zumel Decanus Salamant.
Mag. Alphonsius de Curiel Sacra Theologiae Primarius Professor.
Fr. Petrus de Herrera.
Mag. Doctor Franciscus Sanctius.
Fr. Dionysius Indaco.
Mag. Andreas de Leon.
Fr. Heras de Ledesma.
Fr. Martinus de Paraza.

Doctores Theologi Vallesofeliani

D. Franciscus Sabrino Decanus.
D. Alphonsus Vasco de Santiago.
D. Johannes Garcia de Coronel.
Mag. Fr. Johannes Nigron.
D. Torre.
Fr. Josephus de Luxan.

Salamanca VII
of March, 1602.
Philip O'Sullivan thinks this Declaration enough to convert all good Romanists to Rebellion, and is not a little proud of its Authority; and thus cockered up in his usual vanity, he accused all of folly and ignorance, who sided with the Queen and her Loyallists; and to think otherwise, he faith, is a mad and poisonous Delusion.

Tir-Om (as aforefaid) having submitted himself, the Lord Deputy carried him the next day to Dublin, intending to convey him into England; and thither he carried him, King James being proclaimed and received as the undoubted King, who also pardoned Tir-Om, received him honourably at Court, and by Proclamation forbidding any to shew him the least disrespect.

But the Romanists in Ireland threw themselves of another temper: for hearing of Queen Elizabeth's death (a great comfort to *Parsons*) and that James was King of England, they rejoice at the one, and despise the other. The Citizens of Limerick, with their Priests, feized upon all the Churches in the City, erecting their Altars, resolving to re-fettle their Religion again. At Wexford they gave out, that James was a Romanist, the better to embolden their Associates. Those of Waterford secured the Cathedral Church to themselves, defaced the *Syon-House* at Black-Fryers, by breaking the Doors, pulling down the Benches and Seats of Justice, ordering Maffers to be celebrated publicly.

But those of Cork went farther, refusing to Proclaim the King, ran to their Arms, forbade the Commissioners to proclaim him upon which the Loyallists and the said Commissioners were forced to proclaim him upon a Hill near the Town. They entertained one amongst them, who called himself a Legat from the Pope, went with them in Solemn Proccession new hallowed their Churches, kept strong Guards, took the Sacrament to spend their Lives and Goods in the defence of the Roman Religion; fell upon the Kings Forces, encouraged a Priest to hearten the people on, by preaching to them, That James could not be a lawful King, because he was not appointed by the Pope and sworn to maintain the Roman Religion. They write also to all Towns and Cities, to affift them in defence of the Catholic Faith, and the better to carry on their Designs, feized upon the King's Munition.

And as for Tir-Om, having faid a little time in England, with Leave and Reward he return'd for Ireland; where after so many promisses and Obligations, it was expected he would have lived civilly and obedient. But here, according to his old wont, he falleth a plotting and contriving mischief again, but with a great deal of secrecy.

In the mean time Montgomery Lord Bishop of Derry (and afterwards of Meath) enters into fait against Tir-Om, for wantfully keeping some of his Episcopal Lands (a great sin, but too much in fashion to cheat the Church;) upon this Tir-Om is summonsd to appear at an appointed time, to expect the issue of the Tryal. The Earl, conscious of his late designs against the State, and fearing that his Plots had been discovered, prompted by his guilty Conscience, he and his Family flipp privately into *Normandy, thence to Flanders (where he was enterained by Father *M assist with a Paneogyrick Oration);* upon which King James puts forth a Proclamation against him, not a little to the disquiet of zealous *de Spence.* From Flanders he goth to Rome, where he lived upon the Pope's Allowance, became blind for some years, and so *died.* And his Son ended his days miserably in Brussels, being found strangld in his own Chamber; but whether by himself or others, as it is not certainly known, so it is nothing to my purpose.

And thus much concerning these Troubles in Ireland, whose effects were so lamentable, that besides the Miseries and Depopulations by War, the extremity of Famine grew so great, that the very *Women* in some places, by the way-side, would sur-prise the men riding by, to feed themselves with the flesh of their Horses. And soon-ernight these Troubles have had an end, if it had not been by the instigation of their zealous Priests and *Jehuits,* though born Subjects; such as were Father *Archer, White, Rattray, Malony, Leinagh,* &c. Madame O'Dullany a Priet, Edward Raghter a Du-

The end of the Ninth Book.
CONTINUATION
OF THE
HISTORY
OF THE
Romish Treasons
AND
USURPATIONS.

BOOK X.

CHAP. I.

Divers Plots against Queen Elizabeth and King James. Raleigh's Design against King James. The Life of Father Parsons.

THIS Century might afford us several dismal Contrivances against the Crown and Prosperity of Great Britain; but of some I shall but lightly touch, as being commonly known; and in others I must not be too critical and open, lest I should offend against Sir Walter Raleigh's Prudential Rule, * Not to follow Truth too near the heels, lest she should kick back, and strike out my Teeth.

And here I might speak at large of the several Designs as well of Puritan as Papist, to hinder King James from his true succession to the Crown of England; as sometimes endeavouring to make him odious to Queen Elizabeth, to prevent her declaring for him; as by telling her of the King's intimacy with Clement VIII, which they endeavoured to make out to her by a Letter of his, to the said Bishop; a thing, had it been true, might not have deserved such a Censure as Deprivation, seeing the Pope may be as civilly treated with, as other Potentates; a thing not to be denied by any but an Impertinent Puritan, or an Irrational Enthusiast: But they hoped, that her Jealousy of Religion, augmented by her Age, and...
Divers Plots against LIB. X.

Some expressions in the letter, might persuade her to make Mountains of Mole-hills, and in fact: yet to declare some other to the Crown: which, as some hoped, might have brought such troubles upon the Kingdom, that in the hurry a Romanist might have slip himself into the Throne, to which so many pretended.

But the was too wise to be cheated by such Toys: presently the perceiving the drift, he pulled the Cheat. And a mea Sagacity it was in respect of King James, though his Knave Secretary, Balmerino, one warping towards Popery, had given some ground for such a story: For he, by the Intimation of his Kinsman, Sir Edward Drummond, a Romanist, had penned a Letter to the said James VIII, in favour of the Bishop of Paisian, a Scots-man, for his preferment to a Cardinal-ship, which by inhuming in among other Letters to be signed, the King had hastily (a dangerous oversight, where there are knavish Secretaries) for his hand; the other sealing it with the Royal Signet, entrusted to him by his Office.

Queen Elizabeth by the by challenged King James with this. But he protected his Innocency, by denying any such thing; so did James Elphingston Lord Balmerino, who also got Drummond to forebear it. But then, and other Enemies to the Scots, could then proceed no further, though they had used such Interest at Rome, as to get a Copy of it, which they shew'd to the Queen as the Original, and the Mr. David Pindar, the King's Agent, who satisfied her Majesty, by proving to her, by the Testimony of her Stationers, that the Date of the Letter was older than the stamp or mark of the Paper; whereby it could not be the Original, and so might be a Cheat as well as a Copy. But afterwards Bellarminia returning this Letter to the King, Balmerino was farther examined and tried, who confessed all, was condemned of Treason, and as a Traitor to be beheaded; by Queen Ann's Intercession was pardoned. A man he was of good Parts; but especially knew how to flitch, pilfer, and embroil Church-Lands; and if it should be possible for a covetous man (as he was) to be honest, yet his patriotic, that he who robs God and the Church, can never be a Friend to the King, but for his own Interest.

Queen Elizabeth is now old and weak; cannot live long; so fit needles to attempt any more against her Person, whose death they daily expected, and it might anticipate their quickest Designs. No man's right and succession to the Crown is so much feared as that of King James; and therefore to prevent him, must be the main Care and Contrivance.

There was one Francis Monbray, Son to the Laird of Barnsborgall, who had lived some while in the Infanta's Court at Brussels; he, they say, undertook to take this rub out of the way, by killing the King; to which purpose he intends for Scotland, but taketh England in his way. At London one Daniel an Italian Fencing-Master, discovers the Plot to the Queen; he for a further trial hath them both seiz'd on and sent into Scotland: Monbray, suppos'd guilty, is cast into Edinburgh Caille, whence thinking one Night to escape out of a Window, by his Bed-thers, which proving too short, he fell upon the Rocks, and so dy'd; his Body was hang'd for some time, then quartered, and fixt upon the Gates, and several places of the City.

This failing, another Design is in hand. In Italy, Ferdinand I, the Grand Duke of Tuscany, by the intercepting of some Letters, discovereth a Plot to take away King James his Life by Poyson. The Duke, who had formerly been a Cardinal, moved with the Fame of the King's Learning and Virtue, and it may be, had some hopes of his Conversion, upon the former false Letters, resolved to discover and prevent it. At this time Mr. Henry Watts of Florence, and was well acquainted with Signior Vitta, the Duke's Secretary; upon whole Communiations Watts is pitch'd on, to be the Messenger. The Letters and excellent Antidotes against Poyson (such as were not then known in Scotland) were delivered to him, who difguis'd under an Italian Garb and Name of Ottavio Baldi, hussfet to Scotland, cometh to the King, discovereth himself and the Conspiracy, and after some time returneth to Florence. He was afterwards Knighted by King James, and famous for his Learning, Languages, and Embassies.

In these Designs against the King's right to the Throne, Pope Clement VIII was not wanting, who intended the Crown for some of his Friends. And perceiving that some in England were tampering to promote the Interests of the Lady Arabella, in this case, he thought fit to deal wary: He had a Mind that the Duke of Parma should enjoy the Crown; but this upon better thoughts he suppos'd would not be feasible, by reason that Arabella's Interest might be too strong. And therefore Parma

Parma being married, he calls another way about, and thinks upon Cardinal Farnese, younger brother to Parma; who being unmarried, might be wedded to Arabella, and so did not question by their joint forces and interests to carry the Crown. To carry on this business, nothing was thought more convenient, than to unite all the Romanists in England, that their cause might not suffer by any dissensions amongst themselves about this succession. And seeing experience had told them, that their clergy had a great awe and authority over the laity, it was best then to have all their clergy to be of the same mind, and to prosecute the same ends, and they hoped that their laity would not then be divided. To which purpose they conclude of an arch-priest, who should have a jurisdiction over the realm, who were to act according to his rules and instructions. And in these designs, Father Farnese was a main stickler and contriver; the pope also had drawn up some bulls, and sent to his nuncio in the Netherlands to divulge and spread them abroad at convenient times; wherein he declared, that not any, though never so near in blood, should after Queen Elizabeth's death be admitted to the crown, but such an one as would not only tolerate the Roman religion, but would swear to promote and settle it; and that in the mean time Cardinal Farnese might in this island have the greater vogue, the pope made him protector of England, as he was of other countries: Nay, rather than fail, the same pope had formerly exhorted the French and Spaniards to unite, invade England, and divide it between them: Not did they neglect to infligate the family of the paps to have a right. Yet for all these attempts, and other endeavours of the Jesuits, Winter, Desmond, and such like, who plotted his exclusion; upon the death of the Virgin Queen Elizabeth, he was proclaimed and received as the undoubted King James I of England, but of Scotland VI. However, no sooner is he set in the throne, but an odd medley-plot is agitated against him, composed of such variety of religions and interests, that it seem'd to puzzle the world that such a wise man as Raleigh should be in it; but that they knew, Discontent would thrust a daring spirit upon anything to satisfy it itself.

The main ingredients of this conspiracy were,

- Henry Brook, Lord Cobham, seem'd to be Protestants.
- George Brook, his brother.
- Thomas Lord Gray of Wilton, a rank Puritan.
- William Watson, the author of the Good-libets, where he rants dapperly against the Jesuits for their treasons and plots.
- William Clark, who had writ against Father Farnese for the same crimes.
- Sir Griffin Markham, a zealous Romanist.
- Sir Walter Raleigh, a statesman and soldier, and troubled with no more religion than would serve his interest and turn.
- Count Aremberg, ambassador from the arch-duke of Austria.
- Matthews de Lawrence, a merchant, but an instrument employed by Aremberg.

And some other such like. Their designs were,

- To set the crown on the lady Arabella, or to seize on the king, and make him grant their defires, and a pardon.
- To have a toleration of religion.
- To procure aid and assistance from foreign princes.
For more security, *Parsons draweth up an Oath of Secrecy. But all is discovered they feit'd on, examined and tried. The two Priests plead *James is not King, because not then Crown'd. But that excuse is declared idle: most of them are found guilty, and condemned. *Watson, Clark, and George Brook were executed; the reft were reprieved. Gray dyed in the Tower the left of his Line. Raleigh was beheaded 1618. The reft discharged of Imprisonment, but dyed miserably poor. Markham and some others abroad; but Cobham (as we are told) in a Room attended by a Ladder at a poor Woman's House in the Minories (formerly his Landlady) dyed rather of Hunger than a natural Disease.

I need not here speak how their *Priests endeavoured to amufe the people, with what Troubles there would be at the death of Elizabeth nor how, to alienate the Crown, they published (to fill up many Titles and Pretenders) divers Pamphlets, as *Lissel, *Honington, *Creswell, *Crag (a Scotch Jesuit, but his Book was burnt, and never printed). And we are told, That the Jesuits were entreated to *affift in this Plot, but they defired to be excufed, as having another Defign in their thoughts, which some think was meant of the Gun-powder-Treafon. And to all these Conftitutions Father *Parsons was no bad wifher.

O of this Parsons, feeking he then made such a noife in the world (and is by those of his Order commended as one of the moft holy men of his time, whilft others, though Romanists, will look upon him no otherwise than the greatest Villain then living in the world.) I flall lay fomething here, the better to inform posterity.

'Tis true, the Indulgent Dr. *Thomas James, almost LX years ago, undertook to write his Life, and thereunto to set down nothing but what the Priests and Romanists themselves writ of him; which accordingly he did: but it containing more of Satyre than History, I shall make little or no ufe of that Collection, now so rarely to be met with, for they were all bought up by the Jesuits themselves; it is call'd, THE JESUITS DOWNFALL.

Some Romanists have boldly afferted *Parsons to have been a Ballad, begotten by the Parfon of the Town Stockgarfie in Somerfetshire, and therefore call'd *Parsons though they fay his right name was *Cowback; and this hath been in a manner generolly believed. But to do him what right I can, I flall not be unwilling to allow here fonie mifakes as to the place; and though upon enquiry, I am informed that thofe Parish-Records are now loft, whereby I cannot fatisfie my felf as well as I would; yet I flall in part be guided herein by himfelf, and other Enquiries.

He was born at *Nether-Stewey in Somerfetshire, a Vicarage, in the year 1546. His Father (a Blacksmith) was once an Enemy to Rome; but was (as they fay) reconciled to that Church by *Alexander Brian, who was executed, and his Mother dyed at London in the fame perfonification. They had XI Children, this Father Parsons being the middlemoll. He was inftructed in the Latin Tongue by *John Hayward, or Haywood, once a Monk or Canon-Regular of the Abbey of *Torr, who came from *Downsbury to be Vicar of Stewey; he was held a notable Twinger, and fuppofted as kind enough with Parsons Mother, lying at her Houfe. Thus titted for the Univerfity, thither he was fent, and entered into *Bailie Collod in Oxford; but in what year, I cannot tell. In 1564, I meet *with three *Parsons in that Collod, two of them Bachelors of Arts, and one an Undergraduate, (who comparing the time with the Customs of that Collod) must be this fame Parsons. In the year 1568 he was admitted *Socius Sacerdos, commonly call'd *Chaplain-Fellow; and so went into Holy Orders, tho' but Bachelor of Arts. In the year 1573, he took his Degree of Master of Arts; and in the next year, viz. the 13. of February, 1574, he resigned or quitted the Collod.

But the manner how he left that place, hath not hitherto bin agreed to on all hands; *himself, to keep up his credit. will tell a fair Tale, and endeavoure to lay some

Dr. *Surly'ss Lifilting on Mount Genez, 285. 220.

To my worshipful loving Friend, Mr. Dr. Ellyse, at Mr. Haiden’s Houfe, who dwelleth at the Sign of the Tunn in Watling-Street; Give thele

YOU write unto me, to know what is in record any way against Mr. Parsons; and I return you here inclosed word for word, so much as it is in the Register of Baliol Colledge.

In the Exclusion, as you may see, he had written Sponte & Coactus, but no it is Sponte non coactus (sic) being blotted out, and [now] being set * over. Which I am desired it be not alter’d by some body else of late, for I am very perfuaded it is not my felf; and whether it carry a corradijon, yet intimateth that he removed against his will. The particular reafons whereof, no Man sponte & confus us.

In coming to the Colledg I have feen it Busjye, at Mr. Turner’s. But when he wrote this following Letter Canterbury ••, and afterwards Arch-Bishop of Euliiev’diclion, yet intimateth that he resigned againft his will. The particular reafons whereof, no Man can tell better than Dr. Turner, now dwelling in Fetter-lane; or Dr. * Hide of Sarum.

Thus I confide in the Perkins Book I find one Tho. Hyde proceeded Matter of Arts the fame year with Rich. Parsons. Tho. Busjye, being a ftart young man, and one who thought his penny good Silver, after that he had his Grace to be Bachelor of Arts was with some delight flinding by Parsons, being Dean of the Colledg; Hoc manet alta mente repfultum: yet Enemies, and could underftand this ftory beft yet find them in different Tales, and do not willing more to believe than to disbelieve either; I shall take the fory from a third hand, who was alfo Fellow of this Colledg, and afterwards Arch-Bishop of Canterbury; but when he wrote this following Letter (which I tranfcrib’d from the Original) was Mafter or Head of University Colledg.

Some fblots upon Dr. Bagfhaw: on the other fide the † Doctor, tho a great Romanifi, undertakes to clear himself, to conftute Parsons his fory, and to render him faulty enough. Seeing there were both then Fellows of that Colledg, and both afterwards turn’d zealous Romanifs, yet Enemies, and could underrand this fory beft yet finding them in different Tales, and do not willing more to believe than to disbelieve either; I shall take the fory from a third hand, who was alfo Fellow of this Colledg, and afterwards Arch-Bishop of Canterbury; but when he wrote this following Letter (which I tranfcrib’d from the Original) was Mafter or Head of University Colledg.

Some fblots upon Dr. Bagfhaw: on the other fide the † Doctor, tho a great Romanifi, undertakes to clear himself, to conftute Parsons his fory, and to render him faulty enough. Seeing there were both then Fellows of that Colledg, and both afterwards turn’d zealous Romanifs, yet Enemies, and could underrand this fory beft yet finding them in different Tales, and do not willing more to believe than to disbelieve either; I shall take the fory from a third hand, who was alfo Fellow of this Colledg, and afterwards Arch-Bishop of Canterbury; but when he wrote this following Letter (which I tranfcrib’d from the Original) was Mafter or Head of University Colledg.
reason of which ringing, as it was imparted to some few, to be sung out. Mr. Parfons, so generally was not known to the World, or in the Colledge, which gave occasion to this further hint.

When Parfons was Expelled, he was one of the Deans of the Colledge, and so by his place was to keep Corrections in the Hall on the Saturdays. The next time therefore of Corrections, which was the day of Parfons his Exclusion, or soon after, Dr. Squire causeth Parfons to go into the Hall as Dean, and to call the Book and Roll, &c., and then causeth Dr. Squire himself in, and as if it had bin in kindness to countenance him (but in truth more profoundly to decide him) be calleth him at every word Mr. Dean, and defineth him often to have a strict care to the good government of the Youth; and not only for a Fit, but all the time of his year that he was to continue in Office.

Some of the Commoners knew all this Pageant, and taught the more fiercely; and Parfons in the end flyed how he was formed, and nothing conteaded; nay, understanding all his Knell which was rang out for him, for very shame got him away to London; and there not knowing what course at first to take, at length resolv'd to try his fortune beyond Seas, pursuas'd, as it should seem at his departure, to study Phy'tick; but afterward when he came into Italy, resolving rather to study the Civil Law; which he did for a time at Bononia, as himself in that place told Mr. Davers, Brother to the late Sir John Davers, as the said Mr. Davers hath himself told me; but afterward, being wanting means of Contenance he turn'd to be a Jesuit.

Professly upon his departure out of England, he sent a Letter, or rather a notable Libel to Dr. Squire and he had so ordered the matter, that many Copies of the Letter were taken and abroad in the hands of others, before the Letter came to the Doctor; which was the true cause that many lewd things were falsely reported of Dr. Squire, altho in truth he was such a Man as wanted no faults, &c.

February 1. 1601,
At University Colledge.

Your very loving Friend,

GEORGE ABBOT.

The inclosed Resignation mentioned in the Letter, runs thus:

*Here & a dash'd out and now written on.

Ego Robertus Parfons Socius Collegii de Balliolre, Resigno unum meum jus et clamamum, quem habebo vel habebo potro Societatis meae in dicto Collegio, quod quidem facie fons et casim, die decimo tertio mensis Februrii Anno Dom. 1573.

Per me Rob. Parfons.

The inclosed Decree mentioned in the Letter, take thus:


But this last Decree was presently after cancell'd or crost'd, and so remains in their Register-Book.

Being in Italy, he went to Rome, and there turned Jesuit; thence came again into England with Campian, but made what haste he could out again; sometimes living in Spain, informinging that King to invade England; other times living at Rome, where he was Rector of the English Colledge; was, as they say, in some probability of a Cardinal's Cap.

We have formerly told you of his pernicious Principles, taken out of his own Writings; maintaining that the * Pope hath power and authority to deposite Kings: That * Subjects of them selves may deposite their Kings: Nor will he deny, but that Kings may lawfully be * kill'd by their people, and such like. And now the better to understand

* See back. ward, l. c. i. t. 1. p. 77. 12. c. p. 93. 12. c. 4. p. 10.
As touching the Colledges and Penfions that are maintain’d and given by the Spaniard (which he fo often inculcateth) we no whit thank him for them, as things are handled, and occasions thereby minittred, of our greater perfection at home, by reason of Father Parfons treacherous practices, thereby to promote the Spanijb title to our Country, and his hateful Stratagems with such Scholars as are there brought up, enforcing them to subscribe to Blanks, and by publick Orations to fortifie the saíd wrested Title of the Infanta, meaning Ifabella Clara Eugenia, Daughter to Philip II of Spain, whose Right to the Englifh Crown was maintain’d in a Book by this Parfons made, but published by him under the false Name of Dolman: ’Twas call’d, A Conference about the next Succesſion of the Crown of England.

Of this Book thus faith the former Priest. — Concerning his propofing the Book of Titles to be read in the Refectory in Rome, instead of a Spiritual Lecture used to be read at such times: There he divers yet that will depofe the same against him; and Mr. Larbery, now a Reverend Priest, was the man they should have read the same but he rejected it.

Another tells us thus of Father Parfons:

— It is well known, that Father Parfons in Spain caufed many, as well others as Priests, to subscribe (as Priests) to the Titles of the Infanta, now Duchess of Burgundy. Father Fancard also hath made many to fet their hands to three Blanks, although some refused to do it, as they have themselves reported at their coming into England.

There is moreover fufficient proof, that after the evil success of the Spanish attempts Father Parfons carried a Youth to the King of Spain, who pronounced a certain Speech for the purpofe; which being ended, Father Parfons began to urge the King to give one attempt more: affirming, that he would write his Letters into England; and nothing doubted to effect what should be the great furtherance of such a journey, &c. Certain other Letters also have been seen of Father Parfons to his fellow-Jefuits in English, wherein he hath wished that the Catholicks would unite themselves together, and fet up a King of England. And in his Letters of the XXIV of January 1600, to the Earl of Angus, he confefth that he dealt in fuch matters for eight or ten Years.

Watfon the Priest tells us thus: — Did he not earneſtly move our young Students in Spain to fet their hands to a Schedule, that they would accept the Lady Infanta for Queen of England, after the deceafe of her Majesty that now is; yea, and finding them altogether unwilling to intermeddle with thefe State-Affairs, belonging nothing unto them, and most hurtful to both their Caufe and Persons: Ufed he not this cunning shift to draw on the innocent and simple Youths, to pretend (for both) to them of Valladolid, that the Students in Sevil had done it already; no remedy then, but they must follow. And having thus craftily got ten their Names, he thow’ld them to the Students in Sevil for an example of their fault and forwardness, which he required them to imitate; that it would be well taken that they all did thus fiew themselves defirous of the Lady Infanta for their Queen.

There is known well enough, that there hath been an old Saying or Prophecy (the English People doting most on fuch whimties) running thus:

There it stand the Man, take a few Inftances of his behaviour towards his Queen and Country; as they are delivered to us by the Romanists themſelves: and here I shall only set down that which carryth the greatest probability. William Clark the Priest faith thus of him,
The Life of Father Parfons.  

There shall be seen upon a day,  
Between the Bough, and the May,  
The black Fleet of Norway.

When that is come and gone,  
England built Houses of Lime and Stone;  
For after Wars, you shall have none.

And this, as the Lord Bacon faith, was commonly understood of the Spanish Invasion in 1588, the King of Spain's Surname being (as they say) Norway. But Dr. Satchell, the Dean of Exeter, tells us, that Parfons made another Interpretation of it, to wit, some after-Invasion, yet by the Spaniards though the words of the Prophecies do somewhat differ, yet of these Theos are we told that Parfons made use of, to inlicate the King of Spain to another Invasion, in which his Majesty need not doubt of Success, and a Conquest, as he said, seeing his Majesties Name was Philip Norway, of whom the English had an old Prophecy,

Between Parsons Bay,  
And the Pile of Foudray;  
Shall be seen the black Navy of Norway.

And that nothing might be left undone to advantage the Spanish Cause and Title, the chiefeil about the Queen were solicitiled to assist that Interest—Watson the Priest telling us,—That Father Parfons sent a Jesuit-Priest to the Earl of Essex, to have him to take a Pension of the King of Spain privately, for the advancement of his designs, and with others also they were not wanting.

And of this the Learned Camden will give us some farther light, telling us, that the Earl of Essex affirmed, that Anthony Rolison an English Fugitive, was by the Spanish Agitators sent into England, Creweill the Jesuit assisting in it, as if the business were only to get a peace between the two Crowns, but in truth (as Rolison himself confessed) to discover what preparations the English had for War; to animate and confirm the Romish, and by bribes and large promises to corrupt some great Lords about the Queen in particular, the Earl of Essex.

Neither was Parfons less active and zealous when he saw that ill success had rendered the Spaniard more cold in the business) for the Pope's Designs upon England, whether it were for the Duke of Parma, or his younger Brother Cardinal Fermeil, as the wife Cardinal D' Offat doth in several places discover, and for which Pasquin at Rome gave him a rub; for proof of this, we need go no further than his own Country-man John Colleton, born in Somersetshire, of Lincoln College in Oxford, and as Fitz thinks once Fellow of it; a great Romanist, for which, for some years he underwent Imprisonment, was one of the greatest esteem amongst them, having been not only an Aflisiant to two of their Arch-Priests, but in the vacancy supplied the place itself, and by them called Arch-Deacon of London: This man, of such credit and repute, tells us thus of Father Parfons.

* The Magistrates have in their bands, and de facto have showed to some Prisoners at the time of their Examinations (for proof, and to exaggerate the Disloyalties and Treasons objected), one or more Letters, which they affirm to be Father Parfons, wherein his correspondence and correspondence to an Invasion were expressed. Then the Man's reflexes tampering in State-matters, being reported to have proposed and re-proposed the Crown of our Country to several Princes, now to one, now to another, at the meeting of matters and opportunities could not recommend and credit his words, and entertain the Persons with hopes thereof: &c.

Neither is Father Parfons holden only by our Magistrates for a Statist or Merchantize of the Crown and Diadem (the this were enough to strange and divorce us from having any connexion or parling in ought with him); but his Travels and Negotiations this way are become so notoriously known, that even Pasquin in Rome (as Intelligence is sent us) speaks in this manner of him.
If there be any Man that will buy the Kingdom of England, let him repair to a Merchant in a black square Cap in the City, and he shall have a very good Penniworth thereof.

That this is the true Copy word for word, I cannot say; but rather the substance of it, or else only a Translation, the Original of it being either in Italian or Latin, because hung upon Parson's Buttock in the night time, by a Roman Gentleman, as one tells us, who gives us another rendering of it, thus:

If there be any Citizen here in Rome, that is minded to purchase the Realm of England, let him repair to the Secretary of the English Colledg here within the City; and he in Jesus Name will afford him a good Penniworth.

Which of these two is the truest Translation, I cannot tell; 'tis certain the sense is the same: and it cannot be denied but that he was the most active Man in carrying on the Designs against England, for which he was in great repute and authority both with Pope and Spaniard; whereupon there were some thoughts of a Cardinal's Cap for him. To which purpose they tell us, that his Friends, Holt the Jesuit, and Dr. Thomas Worthington (who also became a Jesuit) drew up a formal Letter supplicative in the name of the People of England, to the King of Spain, humbly beseeching his Majesty, that for the good of England he would earnestly deal with the Pope that Father Parson might be a Cardinal, affirming that to be the only means to unite the English hearts to his Majesties Service and Interest. A little after, 1597, Parson gets from Spain to Rome; where he is no sooner arrived, but Cardinal Baronius, and another Spanish Cardinal, visit him; and it is talked about, that Parson is to be a Cardinal too. Of which they tell one story: how he being advised by his Physicians to keep his stomach warm, sent his Brother Gorge for some Scarlet, intending to make it a Stomacher: his Brother's head being posset with Robert's advancement, went to the Merchants, and had carried into the Colledg a great deal of divers pieces of Scarlet, for the making of his Brother's Cardinals Robes; for so he gave out to all his acquaintance he met. Father Parson wondering at the reason of so much Scarlet, but understanding the mistake, was a little vexed and troubled, knowing what sport would be made with it, so the better to conceal it, he dismist the Merchants secretly out at a Back-door.

Many more Stories might be told of Father Parson; some accusing him of Forgery, Cheating, Cozenage, Corrupting of Registers and Records, Robbing of Libraries, and many other such like Crimes, which may be found in the Writings of the Roman Priests themselves.

Besides these Books mentioned by Pits, Ribaden&e, or Alegamhe, he hath writ several others as;

Licofer's Commonwealth, which was then by some, jeeringly call'd Green-Coat, because it was then commonly spread abroad in Green Covers. It was a Book full of railing: yet the Earl was bad enough.

A Memorial for Reformation; or a Memorial or Remembrance for them that shall live when Catholic Religion shall be restored into England. And this is its true Title, though some do commonly call it The High Council of Reformation for England, &c. It is a Book that Parson faith he, was almost twenty years in compiling. It was never

CAP. I.  The Life of Futher Parson. 505

Quedillets; pag. 120, 121.
The Discover; pag. 61. A Copy of certain Discoures, pag. 117.

Dr. James his Jesuits downfall.
The Life of Father Parsons. 

never printed, Parsons being very cautious of having of it seen; the design of it was; to find fault with former Laws and Governments, all which he undertook to alter and mend. Some Romanists have found fault with him, as if in it he designed to run down all other Orders, and to advance the Jesuits. But Parsons undertakes to vindicate himself. In short, somewhat to understand the Design, take the Division of the Book thus:

1. The whole Body of the Realm jointly, which consists of Ten Chapters.

This Book had Three Parts:

2. The Clergy: Containing Seven Chapters.

3. The Temporality, or Lati ty, containing Five Chapters.

He wrote it in the English Tongue, as one faith; and if any where to be seen, probably in the English Colledg at Rome. And I suppose it is the same which he himself once quoted with his Latin Title—De Reformations Ecclesiae Anglicane per aliquot Capita. He several times mentions Writings in Certamen Ecclesiae Anglicale by which Book is meant Concertatio Ecclesiæ Catholicæ in Anglia: in which he concludes the First Part: The Second Part was for the most part writ by Gibbons and Penn, which was gathered together and published by John Bridgman a Jesuit.

There is in Balio Colledg Library a thick Quarto Manuscript, call'd Controversia nostri Temporis in Epistomen redacta.

It was given to that Colledg by John Bayly, Doctor in Divinity, formerly Fellow of Exeter Colledg. There was also one John Bayly who succeeded Christopher Bagshaw of Balio Colledg, 1582: But whether related to the former Bayly, I know not. This Dr. Bayly was eldest Son to Lewis Bayly, Lord Bishop of Bangor; the Book, as much as I can gather by comparing, is all writ with Parsons own hand; and the Learned Dr. John Reynolds faith, Parsons was the Author of it.

I have heard it also faild, that he wrote a little Book De Sacra Scriptura, and that it was in the forefaid Library; but upon search I find no such thing there, and may suppose it a mistake, the former Manuscript at the beginning treating of that Subject.

He scarce put his Name to any of his Books, but for the most part insignificant and impertinent Letters; sometimes false Names as John Hovel, Perneus, Deleman, and such like. And thus much for Parsons, whom (as good Authority tells us) Pope Clement VIII call'd Knows; the Jesuit Fisherburns, looked upon as an Exact Hypocrite; the Secular Priests as the worst of Villains; and whose Doctrine and Actions against his own Sovereign and Country, were notoriously bad. In short.

He was born——1545
Admitted Fellow of Balio Colledg—1568
Was Master of Arts——1573
Left the Colledg——1571
Studied Law and Phyicick in Italy——1574
Admitted Jesuit at Rome——1575
Returned into England with Cam——1580
Made Rector of the English Colledg at Rome——1587
Return'd from Spain to Rome, came in hopes of a Cardinal's Cap——1587
Dy'd at Rome, and is honour'd in the Cell with a long Epitaph——1610

CHAP.
CHAP. II.

I. The Gunpowder-Treason.

II. The Life of Father Garnet; with the Story of his Straw,

The Narrative of this Conspiracy, commonly call’d the Gunpowder-Treason, being generally known, and related at large, as well by Forreigners, as Natives; I shall be the shorter in it. The sum of it take thus,

A Club of Romanists, vex’d that a Toleration was not granted, resolved to resettle their Religion by the ruin of the King and Kingdom. To this end many Plots had been contrived against Queen Elizabeth and King James. But they failing, a more desperate is pitch’d on, and this was, with one Blow to destroy King, Queen, Princes, Bishops, Nobles, and Commons, who were not of their Perswafion.

This is concluded feasible, by blowing up the Parliament-House, where they or their Representances meet. To this purpose Piercy hireth an Houfe adjoining, intending by that means to undermine it; which Mine being stuffed with Gunpowder and other Materials, would not fail of Execution. But first, they take an Oath of Secrecy in an Houfe behind St. Clements Church without Temple-Bar.

The OATH.

You shall swear by the Blessed Trinity, and by the Sacrament you now purpofe to receive, never to disclose directly or indirectly, by word or circumjance, the matter that shall be propos’d to you to keep secret, nor defire from the Execution thereof, until the rest shall give you leave.

This done, they went into a more private Chamber, heard Mass, and received the Sacrament from one William Gerard.

In short, To work they fall, and in some time wrought under a little Entry to the Wall of the Parliament-House, under-propping it with Wood as they proceeded. But at last, occasion offering it self, they hired a Convenient Cellar just under the Houfe, into which they conveyed Thirty fix Barrels of Powder, over which they laid a Thoufand Billets, and Five hundred Fagots, with fome Stones and Iron Bars.

Things thus fitted, they expect the day of the Parliament’s Siting, which from time to time had been put off till the Fifth of November: In the mean time they consult how to feize on the Prince (Henry) if he should not be at the Houfe. As for Charles Duke of York (after King Charles the Martyr) Piercy undertook to surprize him, whom with his Brother Henry they resolve to dispatch out of the World; yet the better to bring their Ends about, they thought good to center their hopes in one of the Royal Blood; and this must be the Lady Elizabeth (afterwards married to the Palgrave), whom they would bring up, and marry according to their Interests; thinking thereby alo to oblige many of the Nobility to their Caufe, upon hopes of having her to Wife, and with her the Crown. She was now at Comb, the Lord Harrington’s Houfe in Warwickshire; where to secure her, they contrived a great Hunting-Match to be the Sixth of November on Dunsmore-Heath; under which pretence many Romanists would meet well appointed, and surprize her by force.

As for a prefent supply of Monys, Sir Edward Digby promised Fifteen hundred Pounds, Mr. Francis Threstram two thousand Pounds, and Piercy all that he could get of the Earl of Northumberland (his Kinftman) his Rents, which was about Four thousand Pounds. They also contrived how to keep the Slander of such a Villany from themselves and Religion; so determined to throw the Crime upon the Puritans (a fort of People bad enough of themselves, that we need not load them with other mens Faults) by declaring them to be the Traytors who blew up the Parliament.
To carry on which false Report, they had framed a Proclamation, which they had got printed, and ready for publishing upon the Sign given, which they supposed, and built upon the discovery, though some of them by chance came to view, and were seen and read by Dr. Parker Dean of Lincoln, Sir W. Ellis Recorder of the said City, and other Persons. And the better also to get the fame Credit with the People, Keys (Brother-in-law to Mr. Pickering) had a few days before either borrowed or brought the swift Horse (well known in London, and thereabouts) of Mr. Pickering of Northampton-shire (a noted Patriot, whom they also designed to kill), upon which Faux (having fired the Match and Touchwood leading to the Train) was to escape, as they bore him in hand; but their Design was to kill him at his taking Horse, for Pickering's Man; which the People would easily believe, seeing the Horse, so well known to them, and the multitude once persuaded of this, would be more facile to join with them, under notion of doing Justice upon such supposed Traytors and Wretches.

They also consult how to keep the Commons Lords from going that day to Parliament, the better to strengthen their Cause by their preservation. But in the height of all their Hopes and Expectations, a discovery is made thus:

Some of them (supposed by Monteagle to be Fiery, but Bishop *Goodman faith it was the same who wrote the Letter) having a great affection to the said Lord Monteagle (Son and Heir to the Lord Morley) had a mind to preserve him also from the intended Slaughter. So one Evening a Letter sealed is delivered on the Street (the Strand) by an unknown Fellow, to one of the Lord's Foot-men, charging him to deliver it with care to his Lord. Monteagle opens it, finds it without Dare or Subscription, writ with a very bad hand, and in file he knew not what to make of, thus:

My Lord,

O FT of the Love I bear to some of your Friends, I have a care of your Preservation; therefore I would advise you, as you tender your Life, to devote some excuse to shift off your attendance this Parliament. For God and Man have concurred to put the Duke at a Discomfiture this Parliament, and yet they not fee who hurts them.

This Counsell is not to be contemned, because it may do you good, and can do you no harm; for the Danger is past, as soon as you have burn'd this Letter; and I hope God will give you the Grace to make good use of it: To whose holy Protection I commend you.

Monteagle wonder'd at the Letter and its delivery; and thinking it might relate to some mischief, thought it his duty to make it known: So away he goeth to White-Hall, shews it to the Earl of Salisbury, then Secretary of State, who tells some other of the Privy-Council of it; and the King being returned from his Hunt at Ryston, they deliver it to him.

His Majesty, having seriously considered it, and all other circumstances concluded, that it might relate to some Design to blow up the Parliament; and in this jealousy ordered the Rooms and Vaults about the House to be searched; which was done the night before the Sittings; when in the forefaid Cellar under the Lords-House, were found the Barrels of Powder, and at the door standing Guido Faux booted and spurred, with a large Dark Lantern (now to be seen in Oxford Library) with Matches, Tinder-Box, and other Materials for his Design.

Faux was presently carried to Court and examined, where he appeared, flardy and forcible, maintaining the Design to be lawful; that James was not his King, because an Heretick was sorry that the Plot fail'd, and that he had not blown up the House, with himself, and those who were sent to search; affirming, that God would have had the Plot conceal'd, but it was the Devil who reveal'd it. At last, Faux himself confess all that he knew of the Treason. Thus far discovered, the King suspecting some Commotions or Risings, sent with all speed to prevent them by timely notice by Lepton and others. This was that Mr. John Lepton of York, who rid so often between London and York in one Week, viz. in May 1606; who thought he won his Wager, yet was a Looser, never getting his winnings.

Fiery,
The Gunpowder-Treason.

Cap. 2.

Piercy, Wright, &c. who now lurked about London to expect the fatal Blow, informed of the discovery, took Horie, making what bait they could to their Companions, appointed to be at the Rendezvous on Dunstone. In brief, according to their Abilities they run into open Rebellion, but to their own Destruction. The High-Sheriffs, with other Magistrates and Loyal Subjects, fo hunting them, that they were either all dispersed, slain, or taken, and the chief of them afterwards condemned and executed.

Mr. Osborne (whose Observations and Principles are not always approvable) tells us, that his Catholic Majesty sent an Agent on purpose to congratulate King James his great Preservation: A flattery so palpable, as the Pope could not refrain laughing in the face of Cardinal D'Offat, when he first told it him. Thus he.

This Agent was Don Juan de Mendoza, who brought very rich Presents with him. Whether it was Flattery, or Hypocrisy, or no, is no great matter: it being the custom of Princes, though Enemies, to use such Ceremonies. And I can tell him farther, that a little after the Plot, a sudden report being spread that King James was kill'd; and Sir Lewis Lewkyns, then Master of the Ceremonies, being sent by the Council to certify the Foreign Ministers of the King's Safety and Health, Don Pedro de Guinig, the Spanish Ambassador at London, seemed almost mad for joy; and for the good News, presented Sir Lewis with a great Gold Chain.

The Legends will tell us of several men foaking after their heads were cut off, and Terrissae the Jefuit will make Clements, several years after he knew that St. James was dead, yet to write an Epistle of Instructions to the Sained St. James: And Osborne here doth much follow the same wonders, by telling us that this Story is testified by several persons, with a great Gold Chain.

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.

For the In- 

Tarfons Rector of the English College there, order the Students to pray —

in the laughing 

great preservation: A flattery so palpable, as the Pope could not refrain 

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.

whether Cardinal D'Offat, whereas that Cardinal was dead above a year before the Powder-Plot.
The Gunpowder-Treason. LIB. X.

deal of Money on Powder on a Festival day, a little before the Powder Treason in England should have been effect'd, thereby to make esperience of the force thereof; and also pretende'd one John Haw (a Merchant, whom he had perverted) and divers other Catholicks, to go over into England, and to expect their redemption there (as he calleth it) a while.

How long this Conspiracy had been on the Anvil, is hard to say. Mr. Camden layeth the foundation of it on the Popes Breues (1600) that were sent over to exclude King James, or any other that should not maintain the Roman Religion. And Catesby himselflaid the greatest force and confirmation upon them. For when in conference Father Garnet form'd to define that the Pope's consent might be obtained; Catesby answered, that he took that as granted by the Pope in his Bulls or Breues before: for (said he) if it were not lawful to receive or repel him, as the said Bulls or Breues do import; then is it lawful also to expel or cast him out.

And it appears by the Confessions of Faux and Tho. Winter, that in the first year of K. James 1603, the Plot was more fully agreed on, and the blowing up of the Parliament-House by Powder, concluded; from which time, till its discovery, they continually had their Agitators and Councils to promote the Cause, and carry on the Work, with all vigor and secrecy.

What number of them were engaged in it in England, I know not; nor did there appear above an hundred in a Body: But that others had some hints, or notice of it, is more than probable. And it was observed, that that very morning (viz. November V.) the Romanists at Rowington went to Warwick and boarding the Bells. And the same Night Grant with some others, went to the Stable of Warwick-Caile, took away the Horses thence, rid two miles off to Norbrook (Grant's House) where Rockwood's Wife, Morgan's Wife, with some others of the same stamp met, to rejoice with them for the downfall of Herefie; encouraging their Husbands to go on, encroach their Forces and fight it out to the last.

Nor need we suppose, that their Priests and Jesuits in England were idle in this grand Affair, which had been so long in hammering amongst them. We meet with Hammond the Jesuit very active, not only encouraging them to Cruelty, but also after it was discovered to confefs and absolve at one time about Twenty of the Rebels at Robert Winter's House.

Greenwell (alias Tismond) another Jesuit, was so zealous in this holy Cause, that when he knew the Plot was known, he call'd Father Hall a Figmastic Fellow, because he thought him not active enough to advance the Rebellion; and in this fury hurried himself down into Lancajshire, to fee what troubles he could raise there, by falsely declaring as he went along, that there was a design to cut all the Throats of the Romanists. . . .

Yet was the said Father Hall (alias Olscone) a Jesuit eager enough for the Plot, encouraging Mr. Littleton with the jujtnefs of the Delign, however the Event was: Intimacing, how the Turks sometimes beat the Christians; and that the Eleven Tribes of Israel were twice overcome; though God himself had commanded them to go and fight against Benjamin. What need we trouble our selves with Father Thomson the Jesuit, who used to vapour to his Scholars at Rome, how off his shirt had been wet with digging under the Parliament-House; and other such like stories, which might be endless?

However, there are some Romanists would gladly have the World believe all this to be but a mere cheat, only to be a Trick of Salisbury the then Secretary; and for proof, I have had the patience and pleasure to hear a story very gravely told, how one lurking under the Council-Table, (and upon what jealousie came he there?) conceal'd by the long Carpet, heard much of the Contrivance. A Tale fo ridiculous, that to endeavour its confusion, would argue one more importent than the Tale-teller.

But, though this story might be false, yet will they have Ceyl to be the Plotter, and to draw these Romanists into it; as if (supposing this were true) they were not guilty and Traytors. Can you deny but that they themselves thought the Plot lawful and just? That accordingly they really intended it? And would have done it, if not prevented? If Ceyl occasioned it, he must use some Means and Instruments; and who and what they were, is a wonder that they were not discovered and known before now: Those who were executed, acquitted no body; and as the Poet faith well,
He that hangs, or beats out his Brains,
The Devil's in him if he feigns.

If this were a Cheat, known so to be, would not Father Parsons and others have vapoured with it all the World over? Would they have been silent in the matter? Or would they have concealed any thing that would have vindicated themselves, and expost and charg'd the Church of England? Were they such Friends to us, and such Enemies to their own Credit, Safety, and Reputation?

But on the contrary, why doth * Parsons, as if ashamed at it, seem troubled at the very naming of it, as if it were, desiring to hear no more of it? Why doth Will. Warmington, an honest Priest, confess, that * none therein were culpable, but only Jesuits and Catholicks.

If the Plot was laid and known before, why doth Spondanus say, That the King's Preservation was * miraculous? And why doth a great Jesuit now confess, that the discovery of the Plot was very wonderful?

But fully, Why do several of them justify the Powder-PLOT? * Cooper is so favourable to the Plotters, that he alloweth them a good place in Heaven; and yet we must not question but that King James is tormented in Hell? Hath there not been publicly printed Apologies for the Fact, and those who suffered in it, declared to be meritorious, and enough to blot out or satisfy for all his former Offences? But enough of this; only by the bye we are told, that the Heads of * Catesby and Pery were set over the House of Lords, but were afterward (as 'tis said) removed, and other set in their places. And a Learned and Honest Pen tells us thus — * cannot leave unobserved, that in the height of the late Tyranny, two Heads of the Gun-Powder Trayers, that were set up upon the House of Lords, were taken down, not by the high Winds, but by the same Zeal which plotted that Treason, and with the leave of the Trayers of another Feather. We may hear in time, that these holy Reliques are shrined up in Gold, and are working Miracles. To this may be added, that the * Romanists confess, that Catesby, Tresham, Tho. Winter, the two Wrights, and Grant, were in Essex his Rebellion. That Pery gave the Pistol to his master the old Earl of Northumberland, in the Tower; as also, that when they drew up a Petition to the Parliament for Favour, or a Toleration, who should be the * Presenters of it, but * Six Francis Hasting, and Sir Richard Knightly, two noted Puritans? Whereby it seems, that these two Enemies can join together against the Church of England. But now it is not amiss to say something concerning Father Garnet, who made the greatest noise in this Plot.
The Life of Father Garnet.  

SCET. II.

The Life of Father Garnet; with the Story of his Straw.

HENRY GARNET was born in Nottinghamshire, 1555, of Gentile Parents; was sent to Wincobister School, where he was under the Tuition of the Learned Thomas Bilson, then School-Master there, and afterwards Bishop of Wincobister.

In his Youth he was as his Neighbours, yet not behind in Learning; was one of the chief Prefidents of the School; in which place he began to be a young Conspirator, having framed a cruel Plot to fall upon the School-Master, and cut off his right hand. To which might be added his filthy Sodomy, with which he basely abused five or six of the handsomest Scholars. And perceiving that these his Crimes would hinder his promotion to New-Colledg in Oxford (from which School that Noble Foundation is supplied) he went to London, and obtained to be Corrector of the Common-Law Pref, under Mr. Tottle the Printer.

Here he stayed not long, going to Rome, where he turn'd Jefuit 1575. In this having employed himself some years, he return'd to England, 1585, where he was very active against his Queen and Country, as in the Spanish Invasion, and other such like Conspiracies; and the better to secure himself, alter'd his Name as opportunity served, sometimes lurking under these several Names: Walton, Darcy, Roberts, Farmer, Philips.

Very zealous he was in hindring the coming of King James to the English Crown; and his Example was a great encouragement to the Romanists, he being the Provincial or Head of the Jesuits in England. The better to prevent King James his Succession, he had two Buls or Breves lying by him from the Pope, to publish as occasion served. And for a further assistance, he sent Thomas Wright into Spain, 1601; with whom went also Greenwell, alias Tefmond the Jesuit. These, according to their Instructions, refer to Father Cristofell, the Legier Jesuit there, who conducted them to Don Pedro Frances, Secretary of State; and also to the Duke of Lerma, the chief Favourite, where they define, that a Spanish Army might presently be sent into England, and they should not want Aid from the Romanists in that Island. The Request is consented to, the King promising to employ in it 100000 Crowns; willing them in the mean time to give him notice of the Queen's death when it should happen.

While these Designs are carrying on, Queen Elizabeth dyed, and King James succeeded in the Throne, who granted a general and full-pardon for all former Treasons, to all who would take them out under the Great Seal; and amongst the rest Garnet also took out one under the Name of Henry Garnet of London, Gentleman.

He, Catesby, and Threjham, had a little before employed Christopher Wright into Spain, to give advertisement of the Queen's death, and to continue their former Negotiation with Winter. But now perceiving the Spanish King cold in the Business [he well considering the peaceable entrance of King James, how firmly he was settled in the Throne, how often he had undertaken against England, but without success; and now how his Treasures were much exhausted] Catesby therefore thinks nothing like some lusty Plot at home; and at last this Gunpowder-Treason is concluded on, which if it took effect, might raise such Troubles and Garboils in England, that amongst the several Interefts, the Romanists (who would stick together) might
might play their own games well, and by assistance from beyond seas, secure their cause, if not command the crown.

In this, one f cú ple seem'd to flock by Catesby; for considering that at this general blowing up, some romans could not be kept from that slaughter, it being impossible to keep all they wish'd well to, from going to the parliament-house, without probability of a discovery. Upon this doubt, Catesby repaired to Garnet, propounds unto him the case, asking, whether for the good and promotion of the catholic cause against heretics (the necessity of time, and occasion so requiring it) it be lawful or no amongst many innocents, to destroy and take away some innocents all? To this Garnet answers affirmatively, declaring, that if the advantage were greater to the catholic part, by taking away some innocents together with many innocents, then doubtless it should be lawful to kill and destroy them all; as we must not forbear the storming of a town, though some friends be in it, who with the enemy might be slain.

Now they are of opinion, that the design is so secret, that there is no probability of its discovery; yet Garnet seem'd to wish, that the pope's consent were had; but Catesby is of opinion, that the will of the pope is sufficiently manifest by his former bulls positively against king James his government or rule.

In May, fell out certain broils in Wales by the romans. In June, doth Greenwell the Jesuit consult at large with Garnet about the treason; but this, as he pleaded, was under the disguise of confession. Now also was held a great consultation or conference between Garnet, Catesby, and Threjham, concerning the strength of the romans in England, that they might inform the pope of it.

In August, Garnet sent Sir Edmund Baynam to the pope (whom he acquainted Abbot Anwilton with the powder-plot) under the vizard of desiring his Holiness to command all English romans (as they say) to cease from any farther commotions as they gave out in babington's treason, knowing that such little troubles or endeavours would but hinder their design, now wholly trusting to the powder-blow, which would be past before Baynbam could end his business at Rome, and return the pope's answer; and if discovered, this might bespeak Garnet of a peaceable humour.

In September, pilgrimages and devotions are appointed to be at saint winifred's-well in Flintshire in Wales; under which pretence their prayers, meetings, and consultations, might advance the cause.

In October, doth Garnet meet the rest of the plotters in warwickshire at cotham, bordering upon worcestershire; to which place they resorted from all counties.

In November the first, Garnet prayed openly for good success; and among other expressions, used this part of a hymn:

Gentem aequiter presfiam
Credentium de finibus;
Vi Chrifi loandes debitas
Perfolicamus alacriter.

From us, this faithles people, Lord destroy; That we due praise may give to thee with joy.

Sed * and from him * Spencer tells us, that these verses were made by Garnet; but by a great mistake; for they are part of an old hymn formerly used sometimes in the church on All-saints' day; but then especially aiming at * Turks and Saracens; but here we need not question, strongly designed against the Church of England; which it may be was the occasion that Garnet did afterwards upon more serious thoughts fear, that this hymn would be objected against him. But of this I make no great matter, seeing he prayed but according to his church, and may carry a good, as well as a bad fence; yet besides this, he exhorted them to, and prayed for a good success.

Others of them were taught thus to pray for the downfall of heresie, and the prosperity of their designs, alluding to the working in the mine, and the blowing up of the houfe:
the life of father garnet. lib. x.

profess, lord, their pains that labour in thy cause day and night; let herod,

vanish like smoke; let the memory of it perish with a crack, like the ruin and

fall of a broken house.

on the sixth of november, early in the morning, catesby and his confederates

being met together, and perceiving all discovered, resolved to make the bet of a

bad market; sent a letter to garnet, (then ready at coventry near unto them) carnegley

treating his help and assistance for the raising of waists, and the persuading as

many as he could into arms. greenwell the jesuit was with him; and so valiant

for the cause, that he polled down into lancashire, to stir up as many as he could.

but garnet seeing all discovered, his heart now fail'd him, and so confounds his own

security.

but a little after, garnet, and oldem the jesuit, were apprehended in mr.

austen's house at hanley in wer icshire, being immured and closed up in a stack

of chimneys: the way or passage into the cave or vault where they lay, was an

upper room, by taking up the half-place before the hearth, whose wooden border

was made like a trap-door, to pluck up and down, and then the bricks were

hid in their courtes and order again.

* 23. march, 1606.

* 3. of may.

* feast.

chronicon in p. 159.

* jansen.

dies cum nocte, tener cum luce, calidum cum frigido, fantas cum morbo, vita cum morte & erit tum speciosa, putid in caput jesus mater in cædere, vid. epist. 11. cansalbros, viz. epist. 614. ad freunt. duc.

amongst the rest of the learned pen-men who undertook to testify to the

world the treasons of garnet and his accomplices, was the famed francis-mans,

* epist. 654.

isacc cansalbros, more especially in an * epistle, or rather book, to freunt le duc,

a jesuit, and his old freind; for the better accomplishing his design he had de-

livered to him all the * original writings, tryals, and letters of garnet. this

action of cansalbros so nettled that order, they drew their whole force of inven-

tion and malice against him; endeavouring by their lies and slanders not only to

render him obloquy to the whole world, but his father and whole family (we may

except his son john, because he turn'd a capuchin) as ray, so zealously indifferent

were some against him, that they * declared him to be no scholar, a fellow of no judg-

ment; that he could not write latin, or frame understanding it; which was enough to

testify the truth of all the rest; yet with such indignities isacc would sometimes

be forced to a passion.

those who have undertaken the justification of this garnet, have thought to

arm themselves, and secure him with the power and virtue of these following ar-

guments:

1. his denials.

2. the honesty of equivocation.

3. the bond of auricular confession.

4. his sanctity, or saintship, which is confirm'd by

5. his miracles of the straw.

as for his denials, they are so far from quitting him from the crime, that they

rather render him the greater malefactor; if protest lyes and perjury can advance

a man's guilt. * tis true, he was bold to a wonder, in protesting and calling

heaven

© Biblioteca Nacional de España
CAP. 2. The Life of Father Garnet.

Heaven and Earth to witness his Innocence; but at last when he saw such exact Proof and Testimony against him, he confess his Disputation a pleading, that he thought they could not have produced such clear proofs against him.

The Jesuits being not a little offended that he should any way confess himself guilty, which with some might be a blot both to himself, and their Order; Garnet, to vindicate himself to them, and to shew the folly of denying any longer, thus writes to them—What should I do? First, all the rest of the Confederates have accused me. Secondly, Catesby always made use of my Authority amongst them, whereby most of them were persuaded to have a good opinion of the Enterprize so that all knew I was in it. Thirdly, Two (set on purpose) heard me discourse the whole Business with Oldcorn, and to tell him how I thought to answer to all Objections. Fourthly, My Letters were with the Judge of Oranges to Mrs. Ann, are (I know not how) fall into their hands, whereby I plainly enough discovered my knowledge of it.

For all his strong denials at first, this is enough to prove him guilty: And besides, if he were not so, Why did he himself confess That he had often vowed, both by Words and Writings, to the Lay-Conspirators, that he would never discover or betray any of them? To this might be added, how he did acknowledge his Offence, wishing it were in his power to undo that which was done; and that if the whole World were his, he would willingly give it to quit himself from the guilt of Treason, which now troubled his Confidence. He also wrote to his Favourite, Mrs. Vaux, his sorrow that he could not dye for Religion, but for Treason. And many more Instances might be collected out of his Trial; but this is enough to satisfy an honest man.

Yet he was very willing and earnest to vindicate and clear himself from this Treason in which he made a great deal of work with the Trick of Equivocation, of which he was a cunning and exquisite Master, and as confident as ever man was; for this, one instance or two may serve.

Being asked, whether he had any discourse with the Jesuit Oldcorn since his Imprisonment? Garnet swearing; upon his Salvation, with many other horrid Imprecations, denied again and again that he had any discourse. Which being presently proved against him, he confessed it, begg'd pardon, affirming that his former Denial was by virtue of Equivocation.

Another time being asked, whether he did well to swear upon the Holy Evangelists, that he had neither writ or sent to the Jesuit Tefmond, which he knew to be false? He replied, that he swear so lawfully enough, because then he did not think that his Letters were intercepted, and so they could not have disproved him.

A little before the Queen's death, when they were busy in their Plots to keep out King James; in vindication of this Juggling Faculty, there was composed a little Book, entitled, A TREATISE of Equivocation.

A Treatise against Lying, and Fraudulent Dismutation.

Yet for all this goodly and specious shew of honesty, it alloweth all manner of Dismutation, and to swear positive Untruths, by their Law of Directing the Intention. As for example: In time of Plague a man cometh to Coventry; at the Gates, by the Officers is examined upon his Oath, Whether he came from London, or no? The Traveller, though he did directly come from London, yet may swear positively, that he did not come from London. His reason is, Because he knoweth himself not infected to endanger Coventry by his entrance, which he supposed answer'd to the final intent of the Demand; although their immediate Intention were to know from him upon his Oath, only whether he came from London or no. And this man (fay the Book) the very Light of Nature would clear from Perjury. And he tells us of one Mr. Southwell who taught a young Gentlewoman, that if she were examin'd, If the said Southwell were at her Father's House? She might swear, No, with this intention to her self, that he was not there, so that she was bound to
The Life of Father Garnet, Lib. X.

tell them. At the end of this Book I find Blackwell the Arch-Priest of England, thus
commend and allow it under his own hand:

Tractatus sive valde Doctus & vere Pius & Catholicus est. Certe
Sac. Scripturam, Patrum, Doctorum, Scholasticon, Canoni-
farum, & Optimarum Rationum praeditis plenissime firmat equa-
tionem. Iteut dignissimum est qui typi propagatur ad
Confessionem afferentem Catholicorum, & omnium piorum In-
structionem.

Ina Censo

GEORGIVS BLACKWELLVS
Archipresbyter Anglicus, &
Phoebornator Apostolicus.

By this it seemeth it was intended for the Press; but, it may be, prevented by
its seizure; which was thus, as appears by the Testimony of Sir
Edward Coke,

This Book, containing Sixty one Pages, I found
in a Chamber in
the Inner-Temple, wherein Sir Thomas Threlham used to ly,
and which he obtain'd for his two younger Sons.

This 25th of December
1 6 0 5.

EDW. COKE.

I have been the more punctual in transcribing these Testimonies from the Original Manuscript, because it hath been said that there was never any such Book. The Author of it is supposed to be Mr. Francis Threlham of Northamptonshire, one very active in this Powder-Treason; but he * died of the Strangury in the Temple of London, before his Trial; yet his Head cut off was set with the rest on London-Bridge. This Threlham also composed another Book (not yet printed) which was
also seiz'd on; it was call'd,

De Officio Principis Christiani.

* Si Principis
Heresici et
obstinate ac
pertinax intolerabili, summum Patris diviniti potestatem concessus est, et aliud caput confrigatur, cui subditae se
solvant, id est, & Regnum & Gaudium.

As for this knack of
equivocation, and how boldly they will allow themselves to
swear positive Untruths and Falsities, I shall refer you to Dr. * Abbot, afterwards
Bishop of Salisbury.

But the Jesuits, in Garnet's Vindication, go a little farther, and will grant that he
knew of the Treason; yet it being only told him in
Confession, he could not with
a safe Confidence discover it.

As for the Antiquity and Convenience of
Confession, I am no way concern'd in this
time. And though I have a reverent esteem both for it, and its secrecy; yet
I may think it had been more prudence for some rather to have spared than di-
veloped some of their lofty and towering Expressions, which might occasion as
much ill as good; as those who are so positive to affirm, that it is not to be *
discovered or reveal'd, though it were for the preservation of the whole Kingdom or
Country; though it were concerning the killing of the King. Nay, that it were
better to have all the Kings murdered, than the Confession reveal'd; which should
not be done, though it were to preserve Jesu Christ himself.

Dein the Jesuit hath a passage so pat to the Business, that I could almost be per-
swaded that he was acquainted with the Treason, and so make the Plot a year or
two older than some will grant; for he hath put the Caesar and Story so exactly, as
if he published it before to give them the greater encouragement under the virtue
and
The Life of Father Garnet.

and protection of Confession. For, faith he, suppose one in Confession to a Priest, should declare, That he or some other had laid Gunpowder under such a place, that (if not prevented) the House would be blown up, the King destroyed, and the relief in like dangers; yet, faith Delrio, the Priest is not obliged to discover this.

Garnet himself declared, That if one confed to him, that the next day he intended to stab the King, yet he should conceal it: And upon this ground is it that * Bellarmino complaineth that Garnet was executed because he would not reveal that, which with a safe Conscience he could not do; which he faith a little * after, is never to be revealed upon what account ever.

And Emanuel Sa hath a Trick to clear the Priest, if the Magistrates or any other should press him hard to reveal what he knew, and that is this: The * Confeffor (faith he) may swear that he knew nothing of it, nor heard any such thing in the Conffion — understanding, that he did not so bear it, as to tell it. — And upon the same mental Refervation may the Penitent also fay, That he mentioned no such thing in his Confiffion.

As for Garnet, what hath formerly been said, doth sufficiently teftifie, that he knew of it, not by Auctorial Confession, but that he was also a ftrong and active Agent in it; and Garnet did afterwards declare, that he was foory that he did not * reveal it.

But if we should grant (though an untruth) that Garnet knew nothing of it, but what was discovered to him by way of Confiffion; yet will he not prefeve his Credit, not fave himself from being a Traytor. Their * Canon-Law faith, that if any reveal a Conffion, he shall be degraded from his Prieffhood, and to live all his Life after clofe up in a Moniftery. Now whether is better, for one man to undergo this Punishment, or a Kingdom to be ruined, and the King, Princes, Bishops, Nobles, and Commons, to be defroyed?

But again, the Romanists themselves declare, that sometimes a Conffion may be * revealed. And their great Cardinal * Perrus, though he will not have the Confeffor to name the Party or Penitent, yet upon fuch eminent dangers he would have him, by fome means or other, to give notice of the intended Villany, thereby to prevent the mischief; and if Garnet had done this, he might have faved himself a good Subject, which is a great part of a good Christian.

And lastly, That Conffions have been revealed upon fuch great dangers, History will afford us some Examples: * Thuanus tells us, that Charles, Son to Philip II, King of Spain, confessing to a Priest, that he had a mind to kill a certain man; the Priest reveal’d it to the King; and Philip supposing him to be the man, fecur’d his Son. The * Siene de Haute Ville, in his * Conffion told a Priest, that he had once intended to kill King Henry II of France. Which the Priest discovering, Haute Ville was beheaded. * Pierre Barriere confed to Seraphino Banchi, his intent to kill Henry IV of France, which the Dominican discovered, whereby the Fellow was taken and executed. A Gentleman of Normandy in * Conffion told a Francisçan, that he formerly had a defign to kill Francois I of France, for which he was now sorry; yet did the Confeffor divulge this, and the Norman was executed. And one Ralpbon having designed to murder Pope Innocent IV, he in * Conffion told it to a Priest, who informed the Pope of it; and we need not doubt but that the Pope liked it well enough. Nor do we hear that any of thefe Priests were punifh’d or check’d for their Revealings; and * Matthew Paris doth rather commend the latter, intimating as if he were bound to do it, or did the part of an honest man in discovering it.

But we need trouble our felves no more about this matter, seeing ’tis impossible that all the cunning or wit of the whole Order of the Jesuits, can quit Father Garnet from having been a Traytor againft his Sovereign or Country;
That Catesby had told him of the Plot, not by way of Confession.
That Greenwell had told him of this, not as a Fault (for how could they do so, that approved of it as Meritorious) but as a thing which he had Intelligence of, and told it him by way of Confutation.
That Catesby and Greenwell came together to him to be resolved.
That Tefmond and he had Conference of the particulars of the Powder-Treason in Effex.
That Greenwell asked him, Who should be Protector? Garnet said, that was to be referred till the Blow was past.
That he confesi, That he ought to have revealed it to the King.
That nothing deterred him from the discovery, so much, as his unwillingness to betray Catesby.
That he had greatly sinned against God, the King, and the Kingdom, in not revealing it; of whom he heartily begged pardon and forgiveness.
And that the Sentence of Judgment and Death was justly past on him.
Yet will they tell great things of his Holinefs and Saintship, which may sufficiently be confuted without any great trouble, if we do but confider the Bloodinefs and Sodomy of his youth, the Seditions and Treafons of his after years, with his pronefes to Perjury and Lying, all which are no figns of Holinefs. To which might be added, his noted familiarity (even in his later days) with Mrs. Ann Vaux, who seldom parted from his fide, which ocffioned fome (who knew not that he was in Orders) to think that he was married to her. Certain it is, that fometimes fhe went under the Name of Anne Garnet', and in her Letters writ to him, even when in Priion for this lat Treafon, fhe Hill fubferibed her felf, Tours, and not mine own, A.G.

And we have it from good Authority, that Robert Winter of Hoofton in Warwикshire (one of the Traytors) did freely and openly teftifie, that the faid Garnet did lye with her in Mr. Abington's Houfe at Holip in Worcefter-fhire.

Yet will they tell great things of his Holinefs and Saintship, which may sufficiently be confuted without any great trouble, if we do but confider the Bloodinefs and Sodomy of his youth, the Seditions and Treafons of his after years, with his pronefes to Perjury and Lying, all which are no figns of Holinefs. To which might be added, his noted familiarity (even in his later days) with Mrs. Ann Vaux, who seldom parted from his fide, which ocffioned fome (who knew not that he was in Orders) to think that he was married to her. Certain it is, that fometimes fhe went under the Name of Anne Garnet'; and in her Letters writ to him, even when in Priion for this lat Treafon, fhe Hill fubferibed her felf, Tours, and not mine own, A.G.

And we have it from good Authority, that Robert Winter of Hoofton in Warwикshire (one of the Traytors) did freely and openly teftifie, that the faid Garnet did lye with her in Mr. Abington's Houfe at Holip in Worcefter-fhire.

Yet will they tell great things of his Holinefs and Saintship, which may sufficiently be confuted without any great trouble, if we do but confider the Bloodinefs and Sodomy of his youth, the Seditions and Treafons of his after years, with his pronefes to Perjury and Lying, all which are no figns of Holinefs. To which might be added, his noted familiarity (even in his later days) with Mrs. Ann Vaux, who seldom parted from his fide, which ocffioned fome (who knew not that he was in Orders) to think that he was married to her. Certain it is, that fometimes fhe went under the Name of Anne Garnet'; and in her Letters writ to him, even when in Priion for this lat Treafon, fhe Hill fubferibed her felf, Tours, and not mine own, A.G.

And we have it from good Authority, that Robert Winter of Hoofton in Warwикshire (one of the Traytors) did freely and openly teftifie, that the faid Garnet did lye with her in Mr. Abington's Houfe at Holip in Worcefter-fshire.

Yet will they tell great things of his Holinefs and Saintship, which may sufficiently be confuted without any great trouble, if we do but confider the Bloodinefs and Sodomy of his youth, the Seditions and Treafons of his after years, with his pronefes to Perjury and Lying, all which are no figns of Holinefs. To which might be added, his noted familiarity (even in his later days) with Mrs. Ann Vaux, who seldom parted from his fide, which ocffioned fome (who knew not that he was in Orders) to think that he was married to her. Certain it is, that fometimes fhe went under the Name of Anne Garnet'; and in her Letters writ to him, even when in Priion for this lat Treafon, fhe Hill fubferibed her felf, Tours, and not mine own, A.G.
As for the thing itself, 'twas only a few Lines drawn like a Face upon the outward Husk of a Grain of Wheat; but without any such Beams or Glories about it, as the Jefuits would make simple People believe; nor any more like Garnet (as Hugh Griffith the Taylor himself confed) than any other man that had a Beard.

They tell us, that St. Luke was an excellent Painter, and drew several Pictures of the B. Virgin Mary one of which, 'tis said, Pope Gregory the great carried in this in the Procession he made about Rome, to stop the Plague then raging there; which very Picture he sent to St. Leander Bishop of Soul in Spain, which is yet kept to work Wonders in the Monastery of Santa Marie, or Nuestra SS. Novas at Guadalupe in Estremadura: Yet every Boy at Rome will tell us, that this Picture is in a little Chappel built on purpose for it on late days by Pope Paul V, within the great Church St. Maria Maggiore; and the Guadalupians will assure us, that there is a great wooden Statue, with a black Face, Hands, &c. with white Raiment.

Thus here is Miracle upon Miracle, the very fame thing at the fame time, both at Rome, and Guadalupe, and a curious painted Picture turn'd to a Wooden Statue, daw'd over with black and white, which requireth no great skill. And something like this, is the Straw-Miracle of Father Garnet, which at first was but a common Ear of Wheat, with a few Lines draw upon one of the Grains; but is wonderfully encreased by the Industry of the Jefuits, for the honour of their Society, and Trayturous Martyr.

And to this might be added another Miracle: for though at first there was but one Straw and Face, yet it seemeth that they had afterwards an Ambition to multiply them; and, for ought that I know, would make every Straw at his execution, bear his Picture: for one tells us, that he hath had several of them in his hands, but could observe no great matter in them, unless ruled by his Fancy; and these they told about for holy Reliques. Thus they encrease and multiply, as Plutuff did at Gades Hill in Shakespeare; and Miracles which are made a Trade and Gain, may well be suspected, if not held palpable Cheats.

Thus this Straw amongst that Society, got such a Fame, that Homer's Frogs, Paftratus his Affe, Virgil's Flye, Ovid's Flea, Hesiod's his Lowfe, were not able to stand in competition with it; that methinks it was a great overight in an Ingenious Knight, not to remember it in his late Song in the Commendation of Straw.

Of the Straw-Miracle, Gualterus Paulus, a German Jefuit, would perfuade the World to allow of this Anagram.

\[\text{PATER HENRICVS GARNEfVS.}\]

Anagram.

Pingere cruentus arista.

Which for all his pains will not hold, unless he will make an Iland for an H: a liberty that must not be allowed of: yet, as if it were Authentick, thus doth he glose upon it.

\[\text{Quid petit hie vultus facra redinovis Aritsa?}\]
\[\text{Quid frons? Quid facris ora locuta notis?}\]
\[\text{Nominis augorio PINGERE CRUENTUS ARISTA,}\]
\[\text{Garnetu: azofeo vulsum, Opus, Artificem.}\]
\[\text{Spica, Tabella; Deus, Pilare; Color, unds Crucit;}\]
\[\text{Spica Crucem; vulsum das Deurs affra eur.}\]

But enough of this Straw, which * Cornelius à Lapide thinks worthy to illustrate and explain the Revelations. But possibly he thought Garnet happy, because he dyed on the Gallows: such a great cribin did à Lapide fear to have for violent Deaths, till puling and lamenting that he could not dye a Martyr; till sighing and willing that he might burn at the Stake; still grieved and troubled that he should dye in his Bed; now begging of the Prophets, then becheching the Virgin Mary, and anon desiring Christ, that he might dye a Martyr, and not in his Bed, after the common way of Mankind: But for all these fond and idle Thoughts, the little Jefuit would secure himself, leaving it to the Hereticks or Pagans to fetch, take, and kill him.
as for his part, he would neither go to them nor their Country; whereby (for all his former defiring of Martyrdom) he would make fire of one.

As for Father Garnet, I should scorn to have been so unworthy or uncivil, to have objected some of the former Crimes to him, or upbraided him with them; but that I perceive they will yet tax the King, and Kingdom with Cruelty and Murther, by enrolling Garnet in their Catalogue of Martyrs, and proclaiming him the most Vertuous, Holy, and Innocent of Men. *A Lapidé (as a foresaid) must magnifie his miraculous Stream; * Martinius Delrio must compare him with Dixasflut the Aeropagit; his Pictures must be hung up in Churches; and at Louain it was once publicly pray’d,

Sancte Henricus intercede pro nobis —— O Holy Henry intercede for us. And *Gordon the Jesuit having placed Garnet in Heaven, deïres him to intercedethere for the Conversion of England. But if such People may obtain a Beatitude, we may have some cause to suspect many of their Old Saints.

* Dr. Andrew Willet tells us thus — To Baliol Colledg William Hammond gave Fifteen thousand Pounds; though of the greatest part thereof, the Colledg was defrauded, by one Anthony Garnet a Papist Priest, sometime Steward to the old Lord Montague’s which Garnet notwithstanding had been sometime Master of the Colledg, and followed by Oath perpetually bound unto it.

What this Anthony Garnet was related to our Henry, I know not; but by the Bye, this Anthony was Fellow of Baliol Colledg, 1550, was Master of it, 1560, October 27, and 1563, Richard Hooper succeeded him in the Headship. There was also of the fame Colledg one Richard Garnet, Fellow 1557; who was turn’d out by their Visitor, 1570, October 8, but this only by the way.

CHAP. III.

The Romanists threaten the Earl of Salisbury. King James, seeing them thus high, thought it best to bind them strictly to him by Oath of Allegiance. The Pope sends forth two Breves. Constitutes Mr. Birkeet to be Arch-Priest, and orders the Oath shall not be taken: Birkeet accordingly sending forth his Letters. Newton’s Miracle to prove the Oath of Allegiance not to be taken. Pope Urban the Eighth his Breve against the Oath of Allegiance.

The abominable Treachery and Villany of this Gun-powder Plot, undertaken under the pretence of maintaining and restoring the Roman Religion; engaged the Government to consult the Preservation of themselves and the Kingdom. And considering the furious Zeal and wicked Principles of some Men, in affirming the Lawfulness of depopulating and killing Heretical Kings; that the Pope had power to deprive Temporal Princes, abdicate Subjects from their Obedience, and such like Villainous Politics, with the many wicked Practices yet fresh in memory, against the Crown and Life of Queen Elizabeth and King James. Upon these and such like Considerations, after several serious Consultations to prevent the like Mischiefs; They thought fit to draw up a solemn Oath, whereby every one should abjure such Treasonable Doctrines, and swear for the future to behave themselves as became good Subjects.

The Romanists fancied Robert Cecil (Earl of Salisbury, and Secretary of State) to be their greatest Enemy, and the chief Promoter of this Oath against them: Whereupon some of them thought, if they could any way deter him from prosecuting them (as they called it) the King and others would trouble their Thoughts the less with them; and to these Parliamentary Proposals would fall of themselves. Upon this fancy, this Threatening Letter was sent to the said Earl of Salisbury.
CAP. 3. Romanists threaten the E. of Salisbury.

My Lord,

Hereas the late unapprovable and most wicked Design, for destroying of his
Majesty, the Prince, and Nobility, with many other of Worth and Qual-
ity (attempted through the Undertaking Spirits of some more fiery and turbulent,
than zealous and di-fi-passionate Catholicks) hath made the general state of our
Catholic Cause so scandalous in the eye of such, whose corrupted Judgments are
not able to fan away and ferve the fault of the Professor, from the Propofition itself;-
as that who now is found to be of that Religion, is perfuaded, at least in mind, to
allow (though God knoweth, as much abhorring as any Puritan whatsoever)
the said former most inhuman and barbarous Project.

And whereas some of his Majesties Council (but especially your Lordship, as being
known to be, as the Philosopher termeth it, a Prima Motor in such uncharitable
proceedings) are determined (as it is feared) by taking advantage of this foul a
scandal, to root out all the Memory of Catholic Religion, either by fielded Ban-
nishment, Maffacre, Imprifonment, or some fuch unsupported Vexations and
Preftuies; and perhaps by decreeing, in this next Parliament, fome more cruel
and horrible Laws against Catholicks, than already are made.

In regard of these Premises, there are fome good men, who through their carnal
defire for the continuing the Catholic Religion, and for saving many fouls
both of this prefent, and of all future Posterity, are resolved to prevent fo great a
Catholicks' Mischief, though with a full assurance aforehand of the lots of their deareft lives.

You are therefore hereby to be admonifhed, that at this prefent there are
five which have severally undertaken your Death, and have vowed the performance
thereof, by taking already the Blessed Sacrament, if you continue your daily plotting
of fo Tragical Stratagems against Recufants.

It is ordered, that none of thefe five knoweth who the other four be, for the
better preventing the Discovery of the reft, if fo any one by attempting and not per-
forming, fhould be apprehended.

It is also already agreed who fhall first attempt it by fhot, and who in order
shall follow.

In accomplifhing of it, there is expected no other than affurance of death; yet
it will willingly be embraced, for the preventing of those general Calamities which
by this your tranfcedent Authority and Grace with his Majefly, are threatened
unto us.

And indeed the Difficulties herein are more easily to be digefted, since two of the
intended Attempters are in that weak state of Body, that they cannot live above three
or four Months.

The other three are fo diſtreffed in themselves and their Friends, as that their
preftent Griefs (for being only Recufants) do much dull all apprehenfion of Death.

None is to be blamed (in the true cenfuring of Matters) for the undertaking
hereof: For we prohibit before God, we know no other means left us in the World,
for fince it is manifeft, that you ferve but as a Match to give fire unto his Majefty
( to whom the worst that we with, is, that he may be as great a Saint in Heaven,
as he is King on Earth) for intending all Mifchiefs againft Catholicks.

Thus giving your Lordfhip this Charitable Admonition, the which may perhaps
be necefary hereafter for fome others your Inferiours (at leaft in Grace and Favour)
if fo they run on in their former Inhuman and Unchristian Rage againft us, I ceafe.

Nor are they to be blamed for it.

You Lordfhip's well-admonifhing

Friends, &c.

A. E. C. &c.

It may be your Lordfhip will take this but as fome forged Letter of
fome Puritans, thereby to incenfe you more againft Recufants.

But we Proteft upon our Salvation, It is not fo: Neither can any
thing in human likelihood prevent the effecting thereof, but the
change of your courfe towards Recufants.

For 'tis a True and Spiritual Re-

olution.
This Letter at the beginning offers fair, seeming to detect the Gun-powder-Plot: but little of truth and sincerity may be expected from it, when we consider, that the design of it is to Apologize for Murder; to which it appears there is a Club or number of them confenting and attempting: and they are not ashamed to affirm, That though they murther Privy-Councellors, yet the Murderers may be good men, nor are they to be blamed for it, for 'tis a True and Spiritual Revolution. But enough of this Letter, to which the Earl himself was pleased to give an Answer.

The Oath of Allegiance was prudently drawn up, and confirmed by Act of Parliament; which Oath being the Foundation and Sum of this Treatise, take as followeth word for word; and, for distinction sake, divided into several Branches or Articles.

The Oath of Allegiance.

A. B. do truly and sincerely Acknowledge, Profess, Testifie, and Declare in my Conscience, before God and the World, that our Sovereign Lord King, is Lawful and Rightful King of this Realm, and of all other his Majesties Dominions and Countries.

And that the Pope, neither of himself, nor by any Authority of the Church or See of Rome, or by any other means, hath any power or authority to Depose the King:

Or to Authorize any Foreign Prince to Invade or Annoy him or his Countries,

Or to Discharge any of his Subjects of their Allegiance and Obedience to his Majesty,

Or to give Licence or Leave to any of them to bear Arms, raise Tumults, &c.

Or to offer any violence or hurt to his Majesty's Royal Person, State, or Government;

Or to any of his Majesties Subjects within his Majesties Dominions.

Alfo I do swear from my heart, that notwithstanding any Declaration or Sentence of Excommunication or Deprivation made or granted, or to be made or granted by the Pope, or his Successors; or by any Authority derived, or pretended to be derived from him or his See, against the said King, his Heirs or Successors; or any Abolition of the said Subjects from their Obedience: I will bear Faith and true Allegiance to his Majesty, his Heirs and Successors.

And him and them will defend to the utmost of my Power, against all Conspiracies and Attempts whatsoever, which shall be made against him or their Persons, their Crown and Dignity, by reason or colour of any such Sentence or Declaration, or otherwise:

And will do my best endeavours to disclose and make known unto his Majesty, his Heirs and Successors, all Treasons and Traytous Conspiracies which I shall know or hear of to be against him, or any of them.

And I do further swear, That I do from my heart Abhor, Detest, and Abjure, as Impious and Heretical, this Damnable Doctrine and Position, that Princes which be excommunicated or deprived by the Pope, may be Deposed or Murthered by their Subjects, or any other whatsoever.

And I do believe, and in Conscience am resolved, that neither the Pope, nor any Person whatsoever, hath power to absolve me of this Oath, or any part thereof.

Which I acknowledge by good and full Authority to be lawfully ministered unto me.

And do renounce all Pardons and Dispensations to the contrary.

And all these things I do plainly and sincerely acknowledge and swear according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever.

And I do make this Recognition and Acknowledgment heartily, willingly, and truly, upon the true Faith of a Christian. So help me God.

A. B.

Unto which Oath so taken, the said Person shall subscribe his or her Name or Mark.

King James doubted not but that all honest and good Subjects would submit to this Oath, because, as he said, that he that shall refuse to take this Oath, must of necessity hold all, or some of these Propositions following:
I. That I, King James, am not the lawful King of this Kingdom, and of all other my Dominions.

II. That the Pope by his own Authority may depose me, if not by his own Authority, yet by some other Authority of the Church, or of the See of Rome. If not by some other Authority of the Church and See of Rome, yet by other means, with other’s help, he may depose me.

III. That the Pope may depose of my Kingdams and Dominions.

IV. That the Pope may give Authority to some Foreign Prince to invade my Dominions.

V. That the Pope may discharge my Subjects of their Allegiance and Obedience to me.

VI. That the Pope may give Licence to one or more of my Subjects, to bear Arms against me.

VII. That the Pope may give leave to my Subjects to offer Violence to my Person, or to my Government, or to some of my Subjects.

VIII. That if the Pope shall, by Sentence Excommunicate or Depose me, my Subjects are not to bear Faith and Allegiance to me.

IX. If the Pope shall by Sentence, Excommunicate or Depose me, my Subjects are not bound to defend with all their Power my Person and Crown.

X. If the Pope shall give out any Sentence of Excommunication or Deprivation against me, my Subjects, by reason of that Sentence, are not bound to reveal all Conspiracies and Treasons against me, which shall come to their hearing and knowledge.

XI. That it is not Heretical and Diabolical, to hold, that Princes being Excommunicated by the Pope, may be either Deposed or Killed by their Subjects, or any other.

XII. That the Pope hath Power to absolve my Subjects from this Oath, or from some part thereof.

XIII. That this Oath is not administered to my Subjects by a full and lawful Authority.

XIV. That this Oath is to be taken with Equivocation, Mental Evasions, or secret Reservations; and not with the Rent and good will, sincerely, in the true Faith of a Christian man.

Now whether there was just cause for drawing up and imposing of such an Oath, King James can tell you best himself. And first, that the Romanists had no reason to contrive his ruin, he declares at large in these words:

"But now having sacrificed (if I may so say) to the Manes of my late Predecessor [Q. Elizabeth, whole Government and Moderation he vindicates], I may next with St. Paul justly vindicate my own Fame from those innumerable Calumnies spread against me, in refuting the truth of my Behaviour towards the Papists: Wherein I may truly affirm, that whatsoever was her just and merciful Government over the Papists in her time, my Government over them since, hath so far exceeded hers, in Mercy and Clemency, as not only the Papists themselves grew to that height of Pride, in confidence of my Mildness, as they did directly resist, and assuredly promise to themselves Liberty of Confidence, and equality with other of my Subjects, in all things; but even a number of the boldest and most zealous of my Faith Subjects, were cast in great fear and amazement of my Course and Proceedings, ever conjecturing, and justly suspecting, that some fruits to come of it, which should be clearly in the Powder-Treason."

How many did I honour with Knighthood, of known and open Recusants? How differently did I give Audience and Access to both sides, observing equally all Favours and Honour on both Professions? How free and continual Access had all Ranks and Degrees of Papists in my Court and Company? And above all, how frankly and freely did I free Recusants of their ordinary Payments?

Besides, it is evident what strict Order was given out of my mouth to the Judge, to share the execution of all Priges (two reigning their condition) paying throughout a gracious Proclamation, whereby all Prizes that were at liberty, and not taken, might go out of the Country by such a day, my General Pardon having been extended to all Convened Prizes in Prison,
Prison, whereupon they were set at liberty as good Subjects; and all Priests that were taken after, set over, and set at liberty there.

But time and paper will not suffice me to make enumeration of all the benefits and favours that I bestowed in general and particular upon Papists; in recounting whereof, every erape of my Pen would rise but for a blot of the Pope's Ingratitude and Injustice, in meting me with so hard a measure for the same.

Yet for all these Favours, his Majesty in another place tells us, That,

The never-enough wonder'd at, and abhor'd Powder-Treason (though the Repetition thereof grieveth, I know, the gentle-hearted Jesuits * Parfons,), This Treason I say being not only intended against me and my Pottery, but even against the whole House of Parliament, plotted only by Papists, and they only led thereto by a preposterous Zeal for the advancement of their Religion; some of them continuing so obstinate, that even at their death they would not acknowledge their Fault; but in their last words, immediately before the expiring of their breath, refused to condemn themselves, and crave Pardon for their Deed, except the Roman Church should first condemn it.

And soon after, it being discovered that a great number of my Popish Subjects of all Ranks and Sexes, both Men and Women, as well within as without the Country, had a confused No- 

And in case any sharper Laws were then made against the Papists, that were not obedient to the former Laws of the Country, if ye will consider the Time, Place, and Persons, it will be thought no wonder, seeing that occasion did so justly exasperate them to make severer Laws for that purpose, this Oath of Allegiance, so unjustly impugned, was then devised and enacted.

And yet so far hath both my Heart and Government been from any bitterness, as almost never one of those sharp Additions to the former Laws have ever yet been put in execution.

And that ye may yet know further, for the more convincing these Libellers of wilful Malice, who impudently affirm, that this Oath of Allegiance was devised for deceiving and intapp- ing Papists in points of Conscience.

The truth is, that the Lower-House of Parliament at the first framing of this Oath, made it contain, That the Pope had no power to excommunicate Me; which I caused them to reform, only making it to conclude, That no Excommunication of the Pope's, can warrant my Subjects to practice against My Person or State; Denying the De- polition of Kings to be in the Pope's Lawful Power. As indeed I take any such Spiritual Violence to be far without the limits of such a Spiritual Controversey as Excommunication it.

So careful was I that nothing should be contain'd in this Oath, except the Profession of Natural Allegiance, and Civil and Temporal obedience, with a Promise to respect all contrary Uncivil Violence.

This

Monitory

 prefce to all

Christian

Monarchs, p. 6

7* His majesty

allowed to Ever-

fore Letters (a

gainst his

Book) call'd,

The judgment

of a Cathed-

English men

p. 6. § 10.
This Oath now grounded upon so great and just occasion, fit forth in so reasonable Terms, and made only for making of a true distinction between Papists of Quiet Disposition, and in all other things good Subjects; and such other Papists as in their hearts maintained the like violent, bloody Maximes that the Powder-Trayers did.

And in another place His Majesty tells us to the same purpose, viz. That this Oath

Was framed to be taken by my Subjects, whereby they should make clear Profession of their Revolution faithfully to perform in Obedience unto me, according to their Natural Allegiance.

To this end, that I might hereby make a separation, not only between all my good Subjects in general, and unfaithful Traytors, that intended to withdraw themselves from my obedience; but especially, to make a separation between so many of my Subjects, who although they were otherwise Popishly affected, yet retained in their hearts the print of their natural Duty to their Sovereign: And those who being carried away with the like Fanatical Zeal that the Powder-Trayers were, could not contain themselves within the bounds of their Natural Allegiance, but thought divestment of Religion a safe pretext for all kind of Treasons and Rebellions against their Sovereign.

Which godly and wise intent, God did blest with success accordingly: For many of my Subjects that were Popishly affected, as well Priests as Laymen, did freely take the same Oath; whereby they gave me occasion to think the better of their Fidelity; and likewise freed themselves of that heavy burden, that altho they were fellow-Professors of one Religion with the Powder-Trayers, yet were not joined with them in Tresonable Courtesies against their Sovereign.

Whereby all quietly-minded Papists were put out of despair; and I gave a good proof that I intended no Persecution against them for Conscience Cause, but only defired to be secured of them for Civil Obedience, which for Conscience Cause they would be bound to perform.

But the Devil could not have devised a more malicious trick for interrupting this so Calm and Clement a course, than fell out by the sending hither, and publishing a Breve of the Pope, countermanding all them of his Profession to take this Oath; thereby fouling new seeds of Jealousy between me and my Popish Subjects, by forcing them up to disobey that Lawful Commandment of their Sovereign, which was ordain’d to be taken of them as a pledge of their Fidelity.

His Majesty here alludes to Pope Paul V, who upon the coming out of this Oath, sends out a Bull or Breve against it, forbidding any of the Romanists to take the said Oath. The manner of their procuring and how the English Romanists in this juncture behavied themselves, take as followeth:

No sooner was the Oath and All of Parliament published, but there was a great and long Conufation held at London by the Priests, affiled by Mr. George Blackwell their Arch-Priest, what they and their Friends ought so do in this Cafe. At last Blackwell did conclude, that this Oath (according to the plain and common understanding of the Words) might with a safe Conscience be taken by the Romanists, and with him agreed a greater part of the Priests, who went then to London to allit at this Conufation.

But this Compliance was opposed by certain Jefuits, and some other Priests, from whence arose all the Strain and Controversie, which afterwards made Divisions amongst concerning the taking of this Oath: Nor is the Dispute yet ended.

The Jefuits and their Faction, resolvling not to be baffled, would carry the business with a high hand, to which purpose they threatened to procure a Breve from the Pope to hinder the taking of the said Oath.

Blackwell and his party fearing the worst, with all haft dispatched a Letter to Mr. Nicholas Fitzherbert, an English Priest then flourishing in Rome, fully relating to him how the case stood amongst them, carefull defining him to deal effectually with some Cardinals, that the Pope might be persuaded not to send over any Breve against the taking of the said Oath, which would but encreas the Trouble, and render the Divisions wider.

But it seems the Jefuits were too quick and powerful for the other Priests; for their
Letter came too late, and to no purpose; it being determined at Rome, that a Breve should be drawn up and sent; the main Procurers of which were supposed to be Cardinal Bellarmin and Father Parsons; the latter of whom (as a fore-runner of the Breves) sent a Letter into England; part of which, take as followeth.

About some four or five Months ago it was consulted by seven or eight of the Learned and Divines that could be chosen to give their judgment of it (i.e. the Oath): Their Reasons are many; but all reduced to this, That the Pope's Authority in chastising Princes upon a just cause, is de side, and consequently cannot be denied when it is called into controversy, without denying of our Faith; nor that the Pope, or any other Authority, can dispense in this.

For if the Question were de facto, and not de jure, to wit, whether the Pope might justly in this or that occasion Excommunicate or Depose this or that Prince upon these or these causes, or whether precedent Popes have done well therein, or no? Then might some of these Reasons, which you say your Friends do allledge, be admitted into Consideration; to wit, whether it could be in Redactionem, or defuctionem, do hurt or good, be profitable or improfitable? Or, whether the Causes be sufficient or no? For without cause none holdeth that the Pope may depose: Or whether the due form of Admonition, touched in your Letters, were observed? But forasmuch as the Question is de Potestate, of the See-Apostolic Power, what it may do upon any Cause, or against any Catholick Prince whatsoever, these Considerations of temporal Hurt cannot enter.

Besides these, I have conferred the matter with Cardinal Bellarmin, and sundry others of great Learning and Conscience, and all are of one opinion in this Cafe, That the form of the Oath, as it lieth, is Heretical, and no way may be admitted by him that will not deny the Catholick Faith.

I had occasion twice to speake with his Holines: The first, in company of Mr. * Thomas Firzheberct, where we proposed certain manners of Mitigation suggested by Friends, &c. Whereto his Holiness answered, That as for any Allual using Cenfures against his Majesty, he meant not, but rather all Courteste. But as for the Authority of the See-Apostolic (to wit, using of Cenfures) he was resolved, and would rather lose his Head than yield one jot.

The second; He being informed that some Priests did seem to incline to the taking of the Oath. He answered, He could not hold them for Catholicks, &c.

Thus we see how the Plot was carried, and how zealous the Pope and his Aftants were against the taking of this Oath, as if it were enough to overthrow their whole Religion: Though King James did assure them and the World, that no decision of any one point of Religion, was intended in this Oath.

For (faith he) as for the Catholick Faith, can there be one word found in all that Oath, tending or tending to matter of Religion? Dost he that taketh it, promise there to believe or not to believe any Article of Religion? Or dast he be so much as name a true or a false Church there? And as for St. Peter's Primacy, I know no Apostle's Name that is therein named, except the Name of JAMES, it being my Christian Name. Neither is there any mention at all made therein, either direct or indirect means, either of the Hierarchy of the Church, of St. Peter's Succession, of the See Apostolic, or of any such matter.

But however, as if this Oath quite overthrew the Roman Religion, and rendered the Pope no more powerful than his Predecessors were in the first three Hundred Years, our comes a Breve from his Holiness, right or wrong, expressly commanding the English not to take the said Oath upon any means whatever. Part of which, take as followeth.

Dilecti
Dearly beloved Sons, Greeting, and Apostolical Benediction.

The Tribulations and Calamities which you have continually sustained for the keeping of the Catholic Faith, hath always afflicted us with great grief of Mind. But forasmuch as we understand, that at this time all things are more grievous; our Affliction hereby is wonderfully increased, &c.

—You cannot without most evident, and grievous wronging of God's Honour, bind yourselves by the Oath, which in like manner we have heard with very great grief of Heart, is administered unto you, of the tenor following, viz.

Ego A. B. &c.

Which things since they are thus, it must evidently appear to you, that such an Oath cannot be taken without wrong to the Catholic Faith, and the Salvation of your Souls, seeing it contains many things plainly contrary to Faith and Salvation.

Wherefore we admonish you, That you do utterly abstain from taking this, and the like Oaths. Which thing we the more earnestly require of you, because we have experience of the constancy of your Faith, which is tried like Gold in the fire of perpetual Tribulation. We do well know, that you will cheerfully undergo all kind of cruel Torments whatsoever, yea and constantly endure Death itself, rather than you will in any thing offend the Majesty of God, &c.

We command you, That you do exactly obvserve the words of those Letters, and that you take and understand them simply as they found, and as they lie; all power to interpret them otherwise being taken away, &c.


DATED at Rome at St. Marks under the Signet of the Fisher, the 22d of September, 1606, the 2d year of our Popedom.

This Breve being presently sent into England, was not of necessity submitted to by all the Romanists, some of them having taken the Oath of Allegiance, and thought they ought as good Subjects to stand to it; others of them who would well to their own security, betwixt the two opposite Commands of the King and the Pope, were willing
The Pope forbids the

willing to think the former Breve to be but a Cheat, and surreptitiously procured without the Pope's knowledge [such things happening oft at Rome, the Pope (as well as other Princes) being several times abused both by their Secretaries and the Danariz]. And to this opinion were some of the wisest and best of the English Romanists drawn, upon consideration that the Pope [who ought to be Holy, Charitable, Merciful, a lover of Peace, a promoter of Obedience, not a bulwark, nor a medler in other Princes Affairs] would not undertake to disquiet the Romanists, raise divisions in the Church, and thrust his Friends into the danger of violating the Laws of their King and Country, to whom they owed all Obedience, and not upon any account whatsoever treacherously to oppose and violate.

But the Pope, who thought his Kingdom, his Authority, his Supremacy, his Viceroyhip, his Infallibility, and all his other pretends Trophies struck at, was resolved to have his Humour, let what mischief soever come of it; and so, as if to satise those who doubted of the Reality of the former Breve, he forthwith sent this other into England.

Dilecti Filii, Salutem & Apostolicam Benedictionem.

Enuntiatum est nobis, reperiri nonnullos apud vos, qui, cum fatis declaraverimus per literas nostras Anno supereor x Kalend. Oktub. in forma Brevis datas, vos tuta Conscientia praeferare non posse Juramentum, quod a vobis tunc exigebatur; & praterea fictile præcipientum, ne ullo modo illid praetextare:

Yet there are some (I say) among you, who dare now affirm, that such Letters concerning the forbidding of the Oath, were not written of our own accord, or of our own proper Will, but rather for the respect, and at the instigation of other men: and for that cause the same men go about to persuade you, that our Commands in the said Letters are not to be regarded.

Truly this News did trouble us; and that so much the more, because having had experience of your Obedience (most dearly beloved Sons), who to the end you might obey this Holy See, have godly and valiantly contemned your Riches, Wealth, Honour, Liberty, and Life itself: We should never have suspected that the truth of our Apostolical Letters could once be call'd into question among you, that by this pretence you might exempt yourselves from our Commandments.

But we do perceive herein the subtlety and craft of the Enemy of Man's Salvation; and we do attribute this your backwardness rather to him, than to your own Will.

And for this cause we have thought good to write the second time unto you, and to signifie unto you again, that our Apostolical Letters, dated the last year, on
Some Months after the publishing of the first Breve, Mr. George Blackwell, [constituted the Arch-Priest 1598, by Henry Cardinal Caxton, call'd Protector of the English Nation by the Appointment of Pope Clement VII] was seiz'd on, examined and imprifoned, and the Oath offer'd him, which he freely took. Cardinal Bellarmine upon notice of this, writes a long Letter to Blackwell, telling him how happy the news of the Imprifonment formed to him, because (it seems) now you draw near unto the glory of Martyrdom; than the which there cannot be a gift of God more happy; and therefore bids him for the comfort of the Church, be valiant and stout. 'Tis easy giving advice afar off, but the Cardinal did not care to put himself to the danger of Hereticks, ever since he assisted the Rebellion against the French King, But there is one thing that clouds all this rejoicing, viz. that Blackwell should take the Oath: This troubles the Cardinal, who tells the Arch-Priest, That the Oath is so craftily compos'd, that no man can detect Trefion against the King, and make profession of his Civil Subjection, but he must be confin'd perpiciously to deny the Primacy of the Apostolic See. But the Servants of Christ, and especially the Chief Priests of the Lord, ought to be so far from taking an unlawful Oath, where they endanger the Faith, that they ought to beware, that they give not the leaft fufpicion of Disunity that they have taken it. For if you will diligently weigh the whole matter with your felf, truly you shall fee it is so small matter that is called in question by this Oath, but one of the principal Heads of our Faith and Foundations of Catholic Religion. And for proof of this, he produceth little scraps out of Gregory the Great, Pope Leo, and such like Instances, nothing at all (God wot) to the Business in hand, as Blackwell himself in his Answer to Bellarmine's Letter, may tellifie.

The Pope considering Father Blackwell's Humour, and it may be his Confinement, appointed (1608) Mr. George Birket to be Arch-Priest, and sent him a Breve to forbid the taking of the Oath, and to deprive all Priests of their Faculties that should take it. Part of which take as followeth.
The Pope forbids the

---

The Pope forbids the

---

And we enjoin and command you, and for this we give you special Faculty, that by our Authority you take care to admonish all and every English Priest, who have taken a certain Oath (wherein many things are contained which are manifestly against Faith and the salvation of Souls) or do willingly repair to such places where the Heretics use to meet to celebrate their superstitious Services or Worship, or have taught and do teach that such things may lawfully be done; that they may repent and abstain from such Errors.

And if within the time [extrajudicialiter notwithstanding] by you as you think fit to be appointed unto them, or any one of them shall defer to obey this; That then you by the same Authority deprive and declare them or him to be deprived of all Faculties and Privileges, granted them or any of them from the See-Apostolick, or by her Authority from any other whatsoever, &c.

Datum Rome apud S. Petrum sub Anno Pontificio die 1 Feb. 1608, Pontificatus Nostri Anno Tertio.

Dated at Rome at St. Peters, &c. 1 Feb. 1608.

Biret upon the receit of this Breve, draws up and sends abroad this Admonishing Letter.

To all the Reverend Secular Priests of England.

Most dearly beloved Brethren,

W hear I have always defir'd to live without Molesting or Offending others, it cannot be but a wonderful Corrosoftbe and Grief unto me, that against mine own inclination I am forced (as you have seen by the Breve itself) to prescribe a certain time for such as do find themselves to have been contrary to the points, which are touched in the said Breve, concerning the Oath, and going to Church, that they may thereby return and conform themselves to the Doctrine declared by his Holiness, both in this and the other former Breves.

And therefore now by this Present, do give notice unto you all, that the time which I prefix and prescribe, for that purpose, is the space of two Months next ensuing after the knowledge of this my Amoition. Within which time, such as shall forbear to take or allow any more the Oath, or going to Church, I shall most willingly accept their doing therein.

Ist signifying unto you withal, That such as do not within the time prescribed, give this satisfaction, I must (though much against my will) for fulfilling his Holiness's Commandments, Deprive them, and Denounce them to be Deprived of all their Faculties and Privileges granted by the See-Apostolick, or by any other by Authority thereof to them, or to any of them; and so by this present do Denounce, hoping that there is no man will be so wilful or disobedient to his Holiness's Order, but will conform himself as becomes an Obedient Child of the Catholick Church.

And so most heartily wishing this Conformity in us all, and that we may live and Labour together Unanimes in Domo Domini, I pray God give us the Grace to effect that in our Actions, whereunto we are by our Order and Profession obliged.

This 2d of May, 1608.

Your Servant in Christ,

GEORGE BIRKET,
Arch-Priest of England and Protonotary Apostolick.

Now

© Biblioteca Nacional de España
CAP. 3. taking of the Oath. 531

Now were Pens employed on both sides, the Romanists cutting one another bravely about the Oath. Voluminous Capiaces comes railing from France against it; Getfer opposeth it in Germany. Andreae Endemoussinet of Greece, declares it Abominable; in Italy, Cardinal Bellarmino is very biste against it, sometimes under his own, other names masked under false Names, as Torius, and some think Scholaxium was one and the same person with the Cardinal. In Spain now Donhill's Francisco Suarez; he also, by order from the Pope and Council, is commanded to undertake its which he doth: But the good old man thought he was hardly dealt withal by the Inquiritors, to whom having sent his Book for Approbation, they alter'd and added according to their own humours, as was * confent by Mr. John Saltkell, then Suarez his Advocate, but afterwards rec- cided to the Church of England.

But above all the opposers of this Oath, none like Father Parsons; who to have the better pretence of Reviling, will Father King James his Apology upon Thomas Montague, and (through that suppos'd Name) befetter his Majesty. He tells us, that all the * Learned men beyond Seas cry it down as unlawful, as opposing matters of Faith; and he himself avowes, That none can take it * without peril of everlasting Damnation.

At last, Parsons coming to argue against it, is driven to the Fanatical Arguments of Liberty of Conscience, and thus boldly afferts it. For (faith he) * neither Breathing, nor the life of common Air, is more due unto them [i.e. Good Subjects] or common to all, than ought to be Liberty of Conscience to Christian Men, whereby each one liveth to God and to himself; and without which he cannot struggle with the Torment of a continual lingering death. And then a little after, thus boasts— * Let them show but one only Authority, Sentence, Example, or Testimony out of any of these three kind of Witnesses, Scriptures, Fathers, or Councils, that we must obey Princes against our Conscience or Religion, and I will grant § 37.

Thus will they have all their Religion or Faith to hang upon the taking or not taking of the Oath. But in this zeal for liberty, he meets with a Rub, and that is this: Why then do the Romanists force Protestants by their Inquisitions to abjure their Opinions, * and if they refuse, punish them with Death, or as the Crimes require? To this Objection, Parsons thinks he faith enough, by telling you, that the case is not the same: because (forsooth) the Roman Church hath * for acquisition, ancient right over Heretics; but the Protestant Church of England hath no such thing upon Catholics. As Treasonable an Affertion as could be imagined, seeming according to his Consequence, and the thing in hand, A Protestant King can have no right over Romanists; and so Protestant shall * in fact, deprive Kings, and render them incapable of Domination, where the people of the Roman Religion, is that Henry IV was not, nor could be King of France, till he was reconciled to Rome.

The truth is, all of them who write against the Oath, ground all their Exceptions upon this, That they think it takes away the Pope's power of depriving Kings, and abasing Subjects from their Allegiance; so that we may see it is that pinnaceth them, and how much they look upon Loyalty, and true Obedience to be an Enemy to their Interest and Church. But to render this Oath more odious and terrible, they amaze the simple people with strange stories of God's Judgments against the takers of it; and thus, with the Vulgar, they make one of their best Arguments.

They allege, That the Captain of them, * viz. Father Blackwell, dyed suddenly: To which the other Party reply, That it's granted, that Blackwell on Saturday in the afternoon, * viz. 25 of January, 1612 fell into a swoon (being well before upon which he was had to bed, whether some Priests came to him; to whom he affirmed, he had done nothing contrary to his Conscience in taking the said Oath, and that it was a lawful Oath: so dyed a little after; but his death was five years after he had taken the Oath.

That if sudden deaths be Arguments, they could assert, and tell them of some Priests, Enemies of the Oath, who dyed by the True Judgments; as of one in the North, who (other wise very healthy) was so sudde'nly strucken with a deadly Disease, he dyed within sixteen hours. Of another that fell down a pair of Stairs, whereby he was so bruised, that he lived not long after. Of a third, who leaping hastily over an Hedge, fell into a pit on the other side of the Hedge, and so was cast away. To all these might be added, that one of the greatest Champions the Oath had, was Mr.
Mr. Thomas (or Rowland) Preston, a learned Benedictine Monk, who lived many a fair year after his taking and defending the lawfulness of the said Oath, though the Pope and his Party might have supposed that he had dyed sooner, or writ less. Yet he dignified his Writing under the name of Roger Widdrington [who indeed was another Romanist, living in the North] under which Name he opposed Socrates, baffled Bellarmine, confuted Grotier, Becanus, and the rest of their Party; wherupon some began to call it Widdrington's Delirium, i.e. to defend the lawfulness of the Oath of Allegiance. The Jesuits had several designs against him once they plotted to feize upon him in a Boat upon the River Thames, and to hurry him beyond Seas, where they would have claw'd him for his defending Loyalty and Allegiance: but he suspected that the beyond Sea Air would hattin his death; therefore for some years he secured himself in the Clink, where he lived with freedom, followed his Studies, and had an excellent Library of his own.

Again the other Party object, That Mr. Jackson who took the Oath, dyed of the Plague. But this is nothing to the unwarrantable acts of the Oath, unless we will argue, that it was unlawful to regain the Holy Land from the Saracens, because S. Lewis in King of France, and one that is Canonized, is said to dye of the Plague in that Expedition; or that we must not read Sardus his Book de Scismate, because Edward Rishon, a rebellious ungrateful Priest, published it, and made Continuations to it, and dyed of the Plague in Lorraine.

Now the Anti-Loyalists cry so low, that rather than have nothing to say, they would object as a fault the living or breathing at a Bishops House; and all this a-do, because Mr. William Warmington lived in the Bishop of Winchester's House; whereas the Objection was occasioned by their own uncharitableness: For Warmington having taken and engaged himself as a Champion of the Oath, his own Roman Friends and Kindred became his Enemies, withdrawing from him all the Benevolence they used to allow him.

Warmington put to this fires of Livelihood only for his Loyalty and Obedience, petitions the King for some Allowance. The King graciously accepts it, commends him to Dr. Siffon, the Bishop of Winchester, with order to take him to himself to his own House, there to provide for him. The Bishop obeys, Warmington lives with him, wants nothing, hath liberty at pleasure, and freedom of his Religion. And is not this a notable Argument to prove the Oath of Allegiance unlawful?

But if these should fail, they can flee to their old trick of Miracles, and bring Heaven it fell to confrute the Oath; and this they doubt not but will work much with the honest Romanist. One of their Stories take as followeth.

Mr. Thomas Newton of Pickworth in Lincolnshire, a Roman Catholick, meeting at Stamford with one Mr. Edward Sutton of Kelham in Nortingham, a dissembler pretended Protestant, were there apprehended, and committed to the Town-Hall; at left were carried to Thomas Cecil Earl of Exeter, who crossed them the Oath of Allegiance; Sutton after some excuse took it; but Newton denied time to consider of it. Upon which, for want of Bail, and at the Constables desire, they were return'd to the Town-Hall.

Here these two discoursed about the Oath; Newton affirming to his Companion it's unlawfulness. To bed they go together. About midnight Sutton cries out, That he was damn'd only for taking the Oath, and declareth Newton has only for refusing it. Newton bids him make the sign of the Cross; Sutton doth so: then creepes down into the bed, faying, he durst not lock up to behold the Vision.

Newton looks up, sees the Room full of light and brightnesse, the Mystery of the Trinity represented to him; then there appears the Virgin Mary in a shining white Robe, with an infinite Company of Angels about her, holding a Crown over her head, finging in honour of the Trinity, Alleluia, Gloria in excelsis Deo, &c. Then Newton tho the Virgin thus spoke to him—Behold, see and believe my Assumption in Body. Take not the Oath, but rather endure all Torments; for I will be with thee, and assist thee in all, and will strengthen and preserve thee from all pain and torments, with such Confructions as thou now feelest.

This Vision continued about half an hour; and a little before they vanished, there appeared also a multitude of Saints and Martyrs, offering up (as it were) Incense unto Almighty God, and saying to him—Double thy Devotion unto Saints; for nothing is more acceptable unto Almighty God. Thus was Newton convinced in two points, which before (as he said) he somewhat doubted of, viz. the Virgin's Assumption, and Prayers to Saints.

The Pope forbids the
The Vision ended, Newton and Sutton roar out as loud as they could, Alleluja, Gloria, &c. and thus they continued balling for three or four hours, Sutton saying, that now he had learned how to pray. In short, Sutton turns stark mad, and becomes distracted. The Bishop of Peterborough administers the Oath of Allegiance to Newton, who for all the contrary Commands in the Vision, took it, and so was set at liberty. And this is the sum of the pretty Tale which Father Preston, an honest Romanist, thinks ought to be ascribed either to the vehement Imaginations of a troubled Brain, or else to be accounted a mere Illusion of the Devil. And so I leave it to the discretion of the Reader, with liberty to approve or disprove these doughty Arguments against the Oath of Allegiance.

But lest these Illusions, Inventions, and idle Stories, should not do the good or mischief intended, the Pope must ever now and anon hurry over his Bulls into England, to rouse up the Romanists, and put them into a posture of Defence against the said Oath. In King James his time, there were several such Papers; nor were they discontinued in King Charles I his days. In the beginning of whose Reign Pope Urban VIII, one said to have some affection to the English Nation, sent over a Bull of Comfort to the Romanists; part of which, relating to the Oath, take as followeth.

Quod si coufque Vis prospeditur, ut vos ad nomicum illud, & illicitum Anglicae fidelitatem juramentum adigat, memora non excutiatur, sed omne Anglorum peccatum videat, & Rex sempiternus Principatus Cælestis polleatur, non qui superbo pede jurarum jura proterunt, sed qui perfecutionem patiuntur propter justitiam, &c.

And if Violence proceed so far, as to compel you to that pernicious and unlawful Oath of Allegiance of England; Remem-ber, that your Prayers are heard in the whole Assembly of the Angels beholding you: And let your Tongue cleave to the roof of your mouth, rather than you permit the Authority of St. Peter to be diminished with that form of Oath: For that is not all, that Fidelity be kept unto the King; but that the Sacred Scepter of the Catholic Church be wrung from the Vicar of God Almighty. That which our Predecessor Paul V of blessed memory, with so great deliberation decreed, that ought ye altogether to observe as a Decree of Truth. Beloved Sons, this Tribute due to the Prince of the Apostles, no Threats or Flatteries of diligence;
The Pope forbids the

men ought at any time to extort from you; and they who persuade you otherwise, prophesie unto you a lying Vision, and a fraudulent divination: for sooner ought the Sword of the Mighty take from a Christian his life, than his Faith; yea if an Angel from Heaven teach you otherwise than the Apo
tolick Truth, let him be Accursed, &c.

Datum Rome, St. Petri, sub Anula Piscatoris, die xxx May, 1626, Pontifice nostro Anno tertio.

Dated at Rome, at St. Peters, under the Signet of the Fish, xxx of May, 1626, the third year of our Popedom.

FINIS.
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clement VII thanks the Irish for their Rebellion</td>
<td>479</td>
</tr>
<tr>
<td>Sends a Letter to Tyrone the Rebel</td>
<td>482</td>
</tr>
<tr>
<td>Fryar Clement kills Henry III of France</td>
<td>411</td>
</tr>
<tr>
<td>The Prince of Conde poisoned</td>
<td>390</td>
</tr>
<tr>
<td>Contradino King of Naples beheaded</td>
<td>218</td>
</tr>
<tr>
<td>Constanines Donation a meer cheat</td>
<td>85, 86</td>
</tr>
<tr>
<td>Constantine V, Emperor of Constantinople murdered</td>
<td>124, 125</td>
</tr>
<tr>
<td>The Covenant, vid. League</td>
<td>311, 312</td>
</tr>
<tr>
<td>Council of Sixteen, vid. Paris.</td>
<td>330, 331</td>
</tr>
<tr>
<td>Culene King of Scotland murdered</td>
<td>155</td>
</tr>
<tr>
<td>D Andalo in a Chain under the Pope's Table</td>
<td>231</td>
</tr>
<tr>
<td>Deodato Duke of Venice his Eyes put out</td>
<td>135</td>
</tr>
<tr>
<td>Desmond's Plots against Ireland, and Articles with Francis I King of France</td>
<td>301, 302</td>
</tr>
<tr>
<td>Proclain'd Traitor</td>
<td>305</td>
</tr>
<tr>
<td>His Death</td>
<td>307</td>
</tr>
<tr>
<td>Devils abused</td>
<td>23, 24</td>
</tr>
<tr>
<td>The Devil confess'd his Sins, and loved the Mafs</td>
<td>24</td>
</tr>
<tr>
<td>Pray'd that his Sins might be forgiven</td>
<td>99</td>
</tr>
<tr>
<td>S. Dominick his lying Stories</td>
<td>4</td>
</tr>
<tr>
<td>Donald V King of Scotland imprison'd</td>
<td>134</td>
</tr>
<tr>
<td>Duffe King of Scotland murder'd</td>
<td>153, 154</td>
</tr>
<tr>
<td>Duncan King of Scotland murder'd</td>
<td>158</td>
</tr>
<tr>
<td>D Abritio, Duke of Venice his Eyes put out</td>
<td>134</td>
</tr>
<tr>
<td>Edmund King of England murder'd</td>
<td>151</td>
</tr>
<tr>
<td>Edmund Ironside King of England murder'd</td>
<td>155</td>
</tr>
<tr>
<td>Edward King of England, surnamed the Martyr</td>
<td>151, 152</td>
</tr>
<tr>
<td>Edward II King of England, his depoying and murder</td>
<td>233, 234</td>
</tr>
<tr>
<td>Edward VI, Insurrections in the North and West against him</td>
<td>318</td>
</tr>
<tr>
<td>St. Ericus IX King of Swealand kill'd</td>
<td>195</td>
</tr>
<tr>
<td>Erick VI King of Denmark beheaded</td>
<td>216</td>
</tr>
<tr>
<td>Erick VII murdered</td>
<td>ibid</td>
</tr>
<tr>
<td>Ethus King of Scotland imprison'd</td>
<td>134</td>
</tr>
<tr>
<td>Exorcisms cheating</td>
<td>24</td>
</tr>
<tr>
<td>Exorcisms used by the Romanists to inveigle the ignorant people</td>
<td>344, 345, 346</td>
</tr>
<tr>
<td>St. Eusebius King of France not subject to the Papal Power</td>
<td>181, 182</td>
</tr>
<tr>
<td>F Folly of Heathens</td>
<td>1, 2</td>
</tr>
<tr>
<td>Formolus</td>
<td></td>
</tr>
<tr>
<td>The TABLE.</td>
<td>Page</td>
</tr>
<tr>
<td>------------</td>
<td>------</td>
</tr>
<tr>
<td>Formosus Pope his troubles</td>
<td>144, 145</td>
</tr>
<tr>
<td>His body dragged out of the Grave, and his fingers cut off</td>
<td>146</td>
</tr>
<tr>
<td>France, the holy League and Covenant there</td>
<td>361</td>
</tr>
<tr>
<td>More stirts upon the death of the Guises</td>
<td>397</td>
</tr>
<tr>
<td>The people's Declaration</td>
<td>ibid</td>
</tr>
<tr>
<td>S. Francis his child's Stories</td>
<td>2, 3, 4</td>
</tr>
<tr>
<td>Frederick I Barbarossa his troubles</td>
<td>197, &amp;c.</td>
</tr>
<tr>
<td>Frederick II Emperor troubled and depo'd</td>
<td>206</td>
</tr>
</tbody>
</table>

| And to make themselves next Heirs of the Kingdom | 376, 377, &c. |
| Look upon Cardinal Bourbon as first Prince of the Blood, rather than the King of Navar | 380 |
| Duke Guise holds a Treaty or Convention with several Spanish Commissioners and others, and the agreement at the Council | 378 |
| Has a meeting of the Chieftains of the House of Lorraine at Nancy | 390 |
| Presents several Propositions to the King | ibid |
| Comes to Paris, has the acclamations of the People | 392 |
| The Queen-Mother sent to treat with him | 393 |
| His insolent demands | ibid |
| Refuses to swear Allegiance to the King, and plots to take away his Life | 396 |
| Is kill'd at Blois | ibid |
| Cardinal of Guise kill'd by the King's Order | ibid |
| Gunpowder-Treason 507, 508, &c. | |

| Ong Hair of great value | 122 |
| Hare, occasion'd the taking of Rome | 138 |
| Harenfarman punishment, what | 198 |
| Heaven abused with Lies | 26, 27 |
| Henry II King of England, his Troubles by Thomas a Becket | 183, 184, &c. |
| His grief and penance for Becket's murder | 192, 193 |
| Henry IV King of Castile and Leon, his Miseries by his proud and rebellious Nobility | 261 |
| They make a League against him | 262 |
| Design to kill him | 263 |
| Henry IV Emperor his troubles and deposition | 160, 161, &c. |
| Deprived | 162, 165, 166 |
| His strange Humility and Submission | 163 |
| Crown'd at Rome | 167 |
| Depo'd by his Son | 178, 179 |
| His Poverty and Death | ibid |
| His | L 111 2 |

© Biblioteca Nacional de España
| His body denied burial | 179 |
| Henrician Heretics, what | 179 |
| Henry V Emperor kissed the Popes Toe | ibid |
| Henry VI Emperor how crowned | 203 |
| Henry VII Emperor his death | 227 |
| Henry, son to John D’Albert | 227 |
| Henry, King of Navarre, Excommunicated and declared Deprived by Pope Leo X | 273 |
| Henry VIII King of England, Supreme Head of the Church, declared deprived of his Dominions | 311, 312, 313, &c. |
| Paul III’s Bull against him | 315 |
| Rebellions in the North against him | 316 |
| His Apology undertook by William Thomas | 317 |
| Henry III King of France, his troubles from the League; Book 8th | 318 |
| He flees privately out of Paris | 393 |
| Submit to the D. of Guise | 393 |
| Closes in with the King of Navar | 405 |
| His name daub’d out of all Prayer-Books | ibid |
| A Monitory Bull sent out against him by Sixtus V | 406, 407, &c. |
| Is murdered by Fryar Clem. | 411 |
| The Action rejoiced at, and vindicated by the Covenanters | 411 |
| and the Chiefmen of Rome | 412, 413, &c. |
| Henry IV King of France, his troubles | lib. 8, cap. 7. |
| Declared Heretic, and deprived of his Dominions, by Gregory XIV | 433 |
| Murdered by Ravaillac | 470 to 477 |
| Hildebrand, vid. Gregory VII | 477 |
| Hugonots, the Grandees of them massacred in one day | 323 |
| The Action commended and applauded publickly | 324 |
| Hungary, bloody Actions there | 324 |
| Oro. Hypato, Duke of Venice slain | 323 |

The Table.

James VI, King of Scotland, Plots against him by the Romanists | 287, 288, &c. |
| Designs against his taking the Crown of England | 498, 499, 500 |
| Imposes the Oath of Allegiance, and defends it | 522, 523, 524, &c. |
| Jesuites foolish stories of their Founder and Order | 5, 6 |
| They have two Confessions | 41 |
| Jesus Christ, childish Stories of him | 14, &c. |
| Married to several | 14, 19, 25 |
| Not so much worship’d as were others | 15 |
| Ignatius Loyola, his lying Stories | 5, 6 |
| Images, troubles about them | 120, 121 |
| Ingratitude | 179 |
| The Spanish Invasion | 348 to 351 |
| The Spanish Royal Standard blessed | 349, 353 |
| Joane Pope | 132 |
| John King of England his troubles | 213 |
| Joh. K. of Navar deprived | 271, 272 |
| Ireland, troubles there against Queen Elizabeth | 300, 301, 302, &c. |
| Articles between Francis I, King of France, and the Earl of Desmond for the conquering it | 301 |
| A Rebellion raised there by Tir-Oen | 477 |
| The Irish send a slanderous Letter to the Pope against Queen Elizabeth | 478 |
| They are thanked for their Rebellion by the Pope | 479 |
| Defended by the Divines of Salamanca and Valladolid | 491, &c. |
| Irene murders her son Constantine | 124 |
| Donna Isabella, Sister to Henry IV | 124 |
| King of Castile invited to accept the Government, refuses, declared Prince of the Alfaras, and lawful Heir to the Kingdom of Castile and Leon | 264 |
| Succeeds, | 264 |
The Table

<table>
<thead>
<tr>
<th>The Articles of the Holy League</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Leaguers solicit their Cases at Rome with Pope Gregory XIII</td>
<td>379</td>
</tr>
<tr>
<td>Their Declaration drawn up in the name of Cardinal Bourbon, whom they call first Prince of the Blood</td>
<td>380, 381</td>
</tr>
<tr>
<td>Their Council of Sixteen at Paris, vid. Paris</td>
<td></td>
</tr>
<tr>
<td>Some Preachers set on work by them to bespatter the King and his Actions</td>
<td>388, 389</td>
</tr>
<tr>
<td>Their insolences against King Henry III after the Death of the Guises</td>
<td>397, 401</td>
</tr>
<tr>
<td>Their Holy Union</td>
<td>402</td>
</tr>
<tr>
<td>They send Messengers to the Pope with private Instructions to add</td>
<td>ibid</td>
</tr>
<tr>
<td>Card. Bourbon declared King by the Leaguers</td>
<td>422, 423, &amp;c.</td>
</tr>
<tr>
<td>Leo III Emperor troubled about Images</td>
<td>120, 205, 264</td>
</tr>
<tr>
<td>L. Lettius bad Principles</td>
<td>65, 66</td>
</tr>
<tr>
<td>Lewis le Debonnaire Emperor deposed</td>
<td>125, 126, &amp;c. 130</td>
</tr>
<tr>
<td>Lewis IV his Eyes pull'd out</td>
<td>140</td>
</tr>
<tr>
<td>Lewis VII of France Interdicted</td>
<td></td>
</tr>
<tr>
<td>Lewis IV Emperor, his Troubles</td>
<td>197</td>
</tr>
<tr>
<td>Lewis XII of France Interdicted</td>
<td>328, 329</td>
</tr>
<tr>
<td>Calls a Council at Pila to depose Pope Julio</td>
<td>274</td>
</tr>
<tr>
<td>Roderigo Lopez his Treason against Queen Elizabeth</td>
<td>354, 8c.</td>
</tr>
<tr>
<td>Design to poison her</td>
<td>356</td>
</tr>
<tr>
<td>Loretto's Chappel and flying Story</td>
<td>20</td>
</tr>
<tr>
<td>Luidolph his humble Submission</td>
<td>142</td>
</tr>
<tr>
<td>Those of Lyons join with the Leaguers</td>
<td>403</td>
</tr>
<tr>
<td>Their Declarations</td>
<td>ibid</td>
</tr>
<tr>
<td>The form of their Oath</td>
<td>400</td>
</tr>
</tbody>
</table>

K

Kenneth III King of Scotland murdered | 153 |
Kings are but Asses | 33 |
Must kiss the Pope's Feet | ibid |
Lead the Pope Horse | ibid |
Hold his Stirrup | ibid |
Carry up Water for the Pope's hands | ibid |
Carry up his Meat | ibid |
Carry the Pope on their Shoulders | ibid |
May be depo'd by the Pope 37, 38 &c.
May be depo'd by 'Bishops, though poor | 47 |
Compardin Asses 33, to Dogs 39 |
May be depo'd by their Subjects 74, 75 &c. |
May be kill'd by their Subjects 82, 83, &c. |
For how many Causes Kings may be depo'd | 90, 91 |
Their murder defended by a B. D. of the Sorbonne | 377 |

L

Ambert Emperor slain | 140 |
Holy League and Covenant in France, the introduction to it 361, 362, 363, &c. |
# The Table

<table>
<thead>
<tr>
<th>M</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Office of Majordam [Maire du Palais] first set up by</td>
<td>Aples its troubles 254</td>
</tr>
<tr>
<td>Clotaire the I.</td>
<td>John Nichols, an account of him 336</td>
</tr>
<tr>
<td>One Landregefile first chosen to that Office</td>
<td></td>
</tr>
<tr>
<td>Ebrom the first that advanced that Office</td>
<td></td>
</tr>
<tr>
<td>Malcom King of Scotland murdered</td>
<td></td>
</tr>
<tr>
<td>Malcom II King of Scotland murdered</td>
<td></td>
</tr>
<tr>
<td>Gregory Martin's Pamphlet against Queen Elizabeth</td>
<td></td>
</tr>
<tr>
<td>Virgin Mary abused with lying stories</td>
<td></td>
</tr>
<tr>
<td>Her kisfing and marrying</td>
<td></td>
</tr>
<tr>
<td>Her kindness to Whores</td>
<td></td>
</tr>
<tr>
<td>Equal to Christ himself</td>
<td></td>
</tr>
<tr>
<td>Her Blood better than Christ's Blood</td>
<td></td>
</tr>
<tr>
<td>How buryed into Heaven</td>
<td></td>
</tr>
<tr>
<td>We must bow at the Name of the Virgin Mary</td>
<td></td>
</tr>
<tr>
<td>Queen Mary of England in her 5 years Raign put above 260 to death for Religion 325</td>
<td>Oaths of Allegiance 53,522</td>
</tr>
<tr>
<td>The D. of Mayenne goes to Paris, it made Head of the Leaguers</td>
<td>First framed 522,523</td>
</tr>
<tr>
<td></td>
<td>The Pope sends out two Breves against the taking the Oath 527,328</td>
</tr>
<tr>
<td>Refuse Peace, is proclaimed Traitor and all his adherents 405</td>
<td>Pope Urban VIII's Breve against it 533</td>
</tr>
<tr>
<td>Medici, the wicked designs of the Pope upon that Family 255</td>
<td>Obelerio Duke of Venice cut in pieces 135</td>
</tr>
<tr>
<td>Giuliano murdered by Bandini and de Pazzi 405, &amp;c.</td>
<td>Orders in Religion, and the Stories of their Founders 2,3,4,5,6,7</td>
</tr>
<tr>
<td>Lorenzo wounded, but escapes 405, &amp;c.</td>
<td>Oxford, a Priest pretends to cure Diseases there in 1663. P. 344</td>
</tr>
<tr>
<td>Michael Emperor of Constantinople murdered 134</td>
<td></td>
</tr>
<tr>
<td>Miracles lying and forged 2,3,4,5,6, 7,8,9, &amp;c. 12,19,20, 21, &amp;c. 97,</td>
<td></td>
</tr>
<tr>
<td>Foley, 15,146,152,192,206</td>
<td></td>
</tr>
<tr>
<td>Monegario, Duke of Venice, his Eyes put out 135</td>
<td></td>
</tr>
<tr>
<td>Cardinal Montalo his Letter to the General Council of the holy Union about the murder of Henry III 412,413,414, &amp;c.</td>
<td></td>
</tr>
</tbody>
</table>

© Biblioteca Nacional de España
### The Table

<p>| Pope Paul V, his quarrels with the Venetians | 455 to 470 |
| Pe pin made King | 121, 122 |
| The first Christian King that was anointed | 123 |
| Cardinal Perron his bad Principles | 51, 52, 73, 74 |
| Fa. Parson's bad Principles | 66, 67, 77, 78, 80, 81, 86 |
| His Life | 500 to 507 |
| Philip the Emperor murdered | 205 |
| Philip I King of France excommunicated | 281 |
| Philip IV le Bell King of France his troubles by Pope Boniface VIII | 219, &amp;c. |
| Pius V, his Bull against Queen Elizabeth | 331 to 334 |
| Its interpretation granted by Pope Gregory XIII | 337 |
| Pope, his Power and Authority | 27, 28, &amp;c. |
| Extravagant Titles given him | 28 |
| The Pope is God | 29 |
| Can create something out of nothing | ibid |
| Above all power in Heaven or Earth | 30 |
| We must bow at the name of the Pope | 34 |
| Pope to be obeyed rather than Christ or God | ibid |
| Pope can depose Emperours and Kings, and dispose of their Dominions | 37, 38, &amp;c. |
| Can absolve Subjects from their Allegiance to their Kings | 71, 72, &amp;c. |
| Great striving to be Pope | 95, 96, &amp;c. |
| The manner of their Elections | ibid |
| Formerly chose by Emperours | 101, 102, 131, 132, 146, 148, 159, 160 |
| Whether there be really a true Pope | 104, 105, &amp;c. |
| Their Toes left 33, 119, 123, 179, 201 |  |
| U't to adore the Emperours | 125 |
| Their Horrid led by Kings and Emperours | 33, 133, 196, 197, 200 |
| Their succession not agreed on | 143, 144, 145, &amp;c. 86 |
| Of 18 years old | 147 |
| Of 10 or 12 years old | 159 |
| The changing of their names | 147 |
| Popes firrop held 167, 196, 197, 198, 201, 202, 225 |
| Defies the Imperial Power | 196 |
| Schisms amongst them, and Refectious on some of their Actions | 247, 248, &amp;c. |
| Declares it lawful for Subjects to fight against their King if an Heretick | 380 |
| Nicholas Poulain taken into the Council of Sixteen | 387 |
| Discovers all their designs to the King | 387, 388, 389, &amp;c. |
| Flees from Paris to the King | 393 |
| THe Reformation (of the Church of England) defended | 321 |
| Reliques false and frivolous | 12, 13, 21, 22 |
| Micol de Renzo his pranks at Rome | 230 |
| William Reynolds, an account of him | 410 |
| Richard II King of England, his deposing and death | 235, 236 |
| Charles Redicove, a Fryar sent to kill the King | 449 |
| Rodolph declared Emperor against Henry IV | 164, 165 |
| Robert Rodolpho sent into England by Pope Pius V, to set up Rebellion against Queen Elizabeth | 394, 395 |
| Roger King of Naples flot to death | 196 |
| Rome taken by the occasion of an Hare | 138 |
| Swears Allegiance to the Emperor | 139 |
| Odd Tumults there | 228, 229 |
| S Aints, Sottifs, beastly and unchristian | 16, 17, 18 |
| Counterfeits, that never were | 18, 19 |
| Sanders had Principles | 55, 59, 72 |
| Scotland, plots there by the Romishs against King James VI | 287, 288, 289, to 301 |
| Scripture basely abused | 3, 5, 6, 8, 29, 30, 34 |
| Segovia |  |</p>
<table>
<thead>
<tr>
<th>Event/Person/Location</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Spanish Invasion, vid.</td>
<td>Page 280</td>
</tr>
<tr>
<td>Segovia, tumults there begun upon the Emperor Charles V's leaving Spain</td>
<td>280</td>
</tr>
<tr>
<td>Simony, Tumults there begun upon the Emperor Charles V's leaving Spain</td>
<td>104, 105, 111</td>
</tr>
<tr>
<td>Sixtus V, Pope, his Bull against King of Navar, and Prince of Conde very furious against Queen Elizabeth</td>
<td>350</td>
</tr>
<tr>
<td>Depresses the Queen of her Dominions, and abolishes her Subjects from Allegiance</td>
<td>ibid</td>
</tr>
<tr>
<td>Soarez, vid. Suarez, Sorbonne-Colledge their bad Principles</td>
<td>64</td>
</tr>
<tr>
<td>When built</td>
<td>84</td>
</tr>
<tr>
<td>They make a secret Decree that Princes may be deposed, &amp;c.</td>
<td>389</td>
</tr>
<tr>
<td>They decree that the people of France are freed from the Oath of Allegiance and Obedience to Henry III, and may fight against him</td>
<td>298, 299</td>
</tr>
<tr>
<td>They send to Sixtus V for a ratification of this Decree</td>
<td>399, 400</td>
</tr>
<tr>
<td>They conclude that Prayers are not to be made for the King, and the word Henry to be defaced out of their Prayer-books</td>
<td>403</td>
</tr>
<tr>
<td>Spain's Rebellions League against Charles V</td>
<td>277</td>
</tr>
<tr>
<td>Or the holy Junta or Assembly</td>
<td>281</td>
</tr>
<tr>
<td>Or Commonalty</td>
<td>280</td>
</tr>
<tr>
<td>Tumults there upon Charles V's departure from Germany</td>
<td>280, 281, 282</td>
</tr>
<tr>
<td>The Spanish Invasion, vid.</td>
<td>Page 280</td>
</tr>
<tr>
<td>Squire's design to kill Queen Elizabeth</td>
<td>358</td>
</tr>
<tr>
<td>Stapleton's bad Principles</td>
<td>40</td>
</tr>
<tr>
<td>Stephanus Pope strangled</td>
<td>145</td>
</tr>
<tr>
<td>Thomas Stuckely his ambition for a Kingdom</td>
<td>303</td>
</tr>
<tr>
<td>His designs against Ireland</td>
<td>304</td>
</tr>
<tr>
<td>Fran. Suarez bad Principles</td>
<td>53</td>
</tr>
<tr>
<td>Subjects of themselves may depose Kings</td>
<td>74, 75, 82, 83, &amp;c.</td>
</tr>
<tr>
<td>May kill their King</td>
<td>82, 83, &amp;c.</td>
</tr>
<tr>
<td>Suarcherus II, King of Sweden, murder'd</td>
<td>195</td>
</tr>
<tr>
<td>Suarcherus III, kill'd</td>
<td>196</td>
</tr>
<tr>
<td>Suimila, King of Spain, depose'd</td>
<td>116, 117</td>
</tr>
</tbody>
</table>

FINIS