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FOR THE YEAR 1843-4.

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1846-7.

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- XLVIII.** A Catalogue of the Collection of Tracts for and against Popery (published in or about the reign of James II.) in the Manchester Library founded by Humphrey Chetham; in which is incorporated, with large Additions and Bibliographical Notes, the whole of Peck's List of the Tracts in that Controversy with his References. Edited by THOMAS JONES Esq. M.A. Part I.

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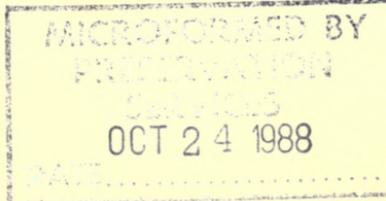
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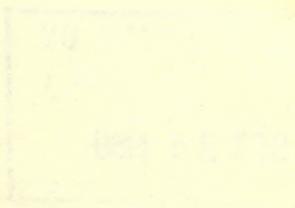
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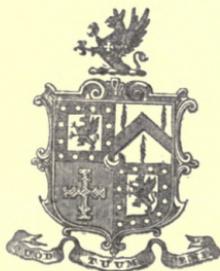
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A CATALOGUE
OF THE
COLLECTION OF TRACTS FOR AND
AGAINST POPERY

(PUBLISHED IN OR ABOUT THE REIGN OF JAMES II.)

IN THE MANCHESTER LIBRARY FOUNDED
BY HUMPHREY CHETHAM,

IN WHICH IS INCORPORATED, WITH LARGE ADDITIONS AND
BIBLIOGRAPHICAL NOTES, THE WHOLE OF PECK'S
LIST OF THE TRACTS IN THAT CONTROVERSY,
WITH HIS REFERENCES.

EDITED BY
THOMAS JONES, B. A.,
LIBRARIAN OF THE CHETHAM LIBRARY.

PART I.

PRINTED FOR THE CHETHAM SOCIETY.

M.DCCC.LIX.

P R E F A C E .

THE Library founded by HUMPHREY CHETHAM, as part of his noble Educational Charity, contains a more than ordinarily complete Collection of the Tracts published on both sides in the Roman Catholic Controversy which was waged with so much learning, ability, and argumentative skill in the latter part of the reign of Charles the Second, and throughout the whole of that of his successor.

As it appeared desirable that a specimen of the contents of this Library should be afforded by a detailed account of some portion of it, which might be easily separable from the remainder, in the series of publications which bear the honoured name of its founder, it was conceived that a Catalogue of these Tracts, taking Peck's¹ elaborate and valuable

¹ "A complete Catalogue of all the Discourses written, both for *and* against *Popery*, in the Time of King *James II.* Containing in the Whole, An Account of Four hundred and Fifty seven Books and Pamphlets, a great Number of them not mentioned in the three former Catalogues. With References after each Title, for the more speedy finding of a further Account of the said Discourses, and of their Authors, in sundry Writers: And An Alphabetical List of the Writers on each Side. A Tract very necessary for these Times, and for all those who are desirous to complete their Sets of those Pieces, or would sort them to the best Advantage. Drawn up in a new Method, By *Francis Peck*, M.A. Rector of *Godeby*, near *Melton* in *Leicestershire.* Διὰ Δυσφημίας καὶ Ευφημίας. 2 Cor. vi. 8. *London*: Printed and Sold at *St. John's Gate*; by *A. Dodd*, without

List as its groundwork, and giving therefore a complete bibliographical view of the Controversy, would not be unacceptable to the Members of the CHETHAM SOCIETY, more especially as the List referred to has never been reprinted, and has now become exceedingly scarce. That a reprint of it was not subjoined to the late republication of Bishop Gibson's *Preservative* by the Reformation Society appears an unaccountable omission.

The plan adopted in the present work has been to give the Tract of Peck entire, incorporating with it whatever additions, which it will be seen at once are not slight or inconsiderable, the Editor was able to collect from the sources which have been open to him, and relieving the dryness of a mere catalogue of books by historical and bibliographical notes and references. It will be observed that all the Tracts and Books not numbered are additions to Peck's original List. The marginal letters *C. L.* indicate the Chetham Library, *B. M.* the British Museum, *B. L.* the Bodleian Library, *T. C. D.* Trinity College, Dublin, *M. L.* Archbishop Marsh's, Dublin, and *S. C.* Sion College Library, as the depositories in which the books thus marked are respectively to be found.

It is rather remarkable that scarce as Peck's Tract undoubtedly is, the Chetham Library possesses three copies of it, in which extensive MS. additions have been made,

Temple Bar; J. Stag and J. Fox, in *Westminster-Hall*; E. Nutt and Mrs. Cook, at the *Royal Exchange*. 1735. Price 2s." 4to pp. 62; title, preface and contents, pp. 8. For an account of Francis Peck and his writings, see Nichols's *Literary Anecdotes*, vol. i. p. 507, et seqq.

partly by the Rev. John Clayton,² M.A., Fellow of the Collegiate Church, Manchester, and partly by another annotator less known, who subscribes himself E. Syddal (vid. p. 11), and was probably the Edward Syddal or Siddal of Fallowfield,³ who appears in the Pedigree of the Siddal family as of Slade Hall in the Parish of Manchester. These MS. additions encouraged the Editor in his endeavours to make the List of Controversial Tracts as nearly complete as possible. Similar additions have been supplied from an interleaved copy of Peck, kindly placed at his service by the Rev. JOHN TAYLOR ALLEN, M.A., Ex-Librarian of the Chetham Library, which formerly belonged to Bishop White Kennett, and furnishes fresh proofs of the patient and laborious industry of that indefatigable writer.

But the most useful assistance which the Editor has derived from any source, and to which the present work must owe its principal value and main recommendation, is from the liberality and learned and careful research of the eminent theological scholar, JAMES HENTHORN TODD, D.D., of Trinity College, Dublin. Dr. Todd had made large collections for a second edition of Peck with a view to their being printed at the Clarendon Press, Oxford, and had proceeded as far as chap. xviii. No. 220, when, on learning that a similar publication was in progress in the Chetham Series, he most kindly placed his MS. materials in the hands of the present Editor, in order to be made available for the

² For an account of this able and learned man see *Byron's Remains*, vol. i. part ii. p. 509.

³ See Booker's *Chapelry of Birch*, Chetham Series, p. 136.

work now in the reader's hands. Those who refer to the notes and additions to which the initials *J. H. T.* are subjoined will have no difficulty in estimating the extent of the obligation under which Dr. TODD has placed the Members of the Chetham Society and all who take an interest in the publication to which he has afforded so rich a contribution.

The Editor has much pleasure in availing himself of this opportunity of acknowledging also his obligations to the Rev. JOHN I. DREDGE⁴; to ROBERT TRAVERS, Esq., M.A., M.B. of Trinity College, Dublin, who on this as on other occasions has been his faithful guide and counsellor; and especially to JAMES CROSSLEY, Esq., F.S.A., President of the Chetham Society, by whose valuable counsels and suggestions the volume has been greatly benefited. He has to lament that to one zealous co-operator all expression of gratitude is now vain; the effective aid of the Rev. ROBERT RYLAND MENDHAM, B.A., of Sutton Coldfield, having been lost to him by death shortly after this volume was commenced.

In such a multitudinous series of titles it is almost impossible to avoid occasional inaccuracies, and any corrections therefore which the Editor may receive he will gladly insert and most thankfully acknowledge in the concluding part of this Catalogue.

T. J.

⁴ As a proof of the rarity of Peck's *Catalogue*, it may be mentioned that this gentleman (who possesses a large collection of the Tracts) has for years sought in vain for a copy of Peck.

PREFACE TO PECK'S CATALOGUE.

THERE being *three* Catalogues of this sort by three very eminent persons already printed,¹ the reader will be perhaps surprised at my here offering him a *fourth*.

But 1. The *two first* Catalogues were printed while the controversy was yet on foot. This appears from their very titles. *The present state of the controversy.* And, *A continuation of the present state of the controversy.* And, for this reason, neither of those two could be complete.

2. The *third* Catalogue (tho' it came not out 'till 1689) mentions only the writers *against* popery; and not *all* those neither by a great many. For which reason, and as it is in a manner perfectly silent as to the writers *for* popery, it may be said to be, tho' not so defective as the two former Catalogues in the *one* respect, yet much more so in the *other*.

3. The titles of the several discourses written by the *Romanists* are (so many of them as are mentioned in the *two first* Catalogues) so contracted and abridged, that

¹ Viz. *The Present State of the Controversie between the Church of England and the Church of Rome; Or, An Account of the Books written on both sides.* In a Letter to a Friend. [By William Claget, D.D.] Imprimatur Guil. Needham. May 7, 1686. pp. 36, 4to Lond. 1687.

A Continuation of the Present Controversy between the Church of England and the Church of Rome. Being a full Account of the Books that have been of late written on both sides. [By William Wake.] pp. 76, Epistle, Dedic., &c., pp. 12, 4to Lond. 1688.

The Catalogue of all the Discourses published against Popery during the Reign of King James II. By the Members of the Church of England, and by the Non-conformists. With the names of the Authors of them. By Edward Gee, M.A. pp. 34, 4to Lond. 1689.

None of these Tracts are reprinted in Gibson's *Preservative*.—*Ed.*

(whatever any other person may do) I must frankly own, I often could not so well understand their account of the discourses written *against* popery, for want of a better account of the discourses written *for* popery.

And, for all these reasons, I could not forbear frequently wishing for a more complete account of the several writers and discourses *on both sides*; and, as no abler hand appeared to go about it, have at length attempted to do it myself. And this I have done,

1. By giving *the title* of each book *pro* and *con* (when I had it by me) *at large*. Or (where I had it not) as full as I could gather it from the former Catalogues or any other books which my little study afforded.

2. By inserting proper *references* after the title of each tract, which will carry the reader (if he pleases) to the places where he will meet with many curious remarks in the former Catalogues and in some other books, relating to these discourses and their several authors: Particularly to all those in the second edition of Mr. *Wood's Athenæ Oxonienses*. Which volumes (coming not out 'till 1721) I have diligently read over, almost with this one view. And,

3. By exhibiting, in the close, an alphabetical *List of the Writers on both sides*; with farther references after each name: Whereby may be presently seen what discourses of this sort each person there mentioned hath wrote.

The collecting of all these additions, the reader may well think, have cost me a great deal of pains. But they have also afforded me a great deal of knowledge and pleasure. And, if they are of the same advantage to others who have occasion to look into these matters (as I think they will) I shall have still the more satisfaction.

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The word *State*, refers to the present *State* of the controversy. By William Claget, D.D. See No. 71.

The word *Contin.*, refers to a *continuation* of the *present state*, of the controversy. By William Wake, D.D. See No. 438.

The word *Cat.* refers to the *catalogue* of all the discourses, published against Popery in the reign of K. James II. By Edward Gee, M.A. See No. 438.

The words *Ath.* and *Fasti* refer to the pages of the I. and II. volumes of the *Athence* and *Fasti Oxonienses*, 2d edition.

This mark ✕ is set before all the popish pieces.

This mark * is set against all such of the pieces *pro* and *con.*, as I have by me, in my private collection.—F. P. [This mark has not been retained, as no opportunity of access now remains to Peck's Collection.

The references to Dr. Todd's notes to Gibson's *Preservative* are to the folio edition in three volumes, and in the Editor's notes *vol.* designates the reprint in quarto, and *folio* the original edition. — *Ed.*]



A
C A T A L O G U E
O F T H E
D I S C O U R S E S,
W R I T T E N
For *and* Against *Poper*y, *in the time of K. James II.*

ERRATUM.

Dele "in quarto" in the last line of page xii.



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pp. 221, 4to Lond. 1674

See Wood's *Ath. Ox.* vol. ii. col. 560. (*Edit.* Bliss, vol. iii. col. 1067.) Republished, 4to, 1679, under the title of "A Dialogue between a Protestant and a Papist concerning," &c., with the former as a second title-page. Coles died in 1676. "Wood saith, that he became Fellow of the College near Winchester, but soon after was ejected by the Visitors appointed by the Parliament; which I know

C. L.

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C A T A L O G U E
O F T H E
D I S C O U R S E S,
W R I T T E N
For *and* Against *Popery*, in the time of *K. James II.*

C H A P. I.

*Of certain Discourses published before the End of the Reign
of K. Charles II.*

1.  HEOPHILUS and Philodoxus, or several conferences between two friends, the one a true son of the Church of England, the other fallen off to the Church of Rome. Concerning, 1. Prayer in an unknown Tongue. 2. Half Communion. 3. Worship of Images. 4. Invocation of Saints. By Gilbert Coles, D.D. Fellow of Winchester Coll. Oxon.

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C. L.

not what to make of: because I do not apprehend how the Visitors power reach'd that College: and I have been informed that none of the Fellows there were turned out . . . However that be, 'tis certain this Mr. Coles was depriv'd of a Fellowship either in this College [New College] or that near Winchester for some time; and so was in part a Sufferer: but he was so much belov'd by the Society that they re-elected him." — Walker's *Account of the Numbers and Sufferings of the Clergy*, part ii. p. 129.

- C. L. 2. Origo Protestantium; or an answer to a Popish MS. of *N. N.* that [which answer] would fain make the Protestant catholick religion bear date at the very time when the Roman popish commenced in the world. Wherein Protestancy is demonstrated to be elder than Popery. To which is added a Jesuit's Letter; with the Answer. By John Shaw, Rector of Whalton in Northumberland, and preacher at St. John's in Newcastle. pp. 133, 4to Lond. 1677

Ath. Ox. vol. ii. col. 832. (*Edit.* Bliss, vol. iv. col. 256.) *N. N.* introduces the subject of the Nag's Head Ordination. Amongst the principal works on the validity of the English Ordinations, are Mason, *De Ministerio Angl.*, fol. 1625, the same work translated by John Lyndsay, fol. 1728; the works of Bramhall, fol. *Dubl.* 1677, *Oxf.* 1842-45, and Burnet on English Ordinations, 1677; and especially M. Courayer's *Dissertation sur la Validité des Ordin. Angl.*; *Défence de la Dissertation*, and *Supplement*, *Brux.* 1723, translated by Dan. Williams, 1727-28, and of which there is an analysis in *The Present State of the Republic of Letters*, 1728; Bp. Elrington's *Validity of English Ordinations*, 1809. Browne's *Concio ad Clerum*, 4to, *Cantab.* 1628, contains from the original MS. in Corpus Christi College, Cambridge, the Instrument, — "Rituum atq. ceremoniarum ordo in consecrando Reverendissimo in Christo patre Mattheo Parker Cantuarensi Archiepō in Sacello suo, apud Maneriū suum de Lambeth, die Dñico 17° vīz. die mensis Decembris Anno Dōni 1559, habit." This, with other documents, is also given by Bramhall from the Registry of the See of Canterbury. See Collier's *Ecclesiastical History of Great Britain*, vol. ii. p. 460. In reference to the Reformed Churches may be mentioned the following treatises: — Certain Briefe Treatises written by diverse Learned Men, concerning the ancient and moderne government of the Church.

(By Richard Hooker, Lancelot Andrewes, Martin Bucer, John Rainolds, James Archbishop of Armagh, and Edward Brerewood.) Wherein, both the Primitive Institution of Episcopacie is maintained, and the Lawfulness of the Ordination of the Protestant Ministers beyond the Seas likewise defended. By John Duree and Francis Mason. 4to Lond. 1641. See also chap. xvii.

3. A calm answer to a violent discourse of N. N. a seminary priest for the invocation of saints, with a reflection upon the covetousness and imposture of the popish clergy. 4to 1677

The same? N. N. Translated out of French "The Proceedings of the General Assembly of the Clergie of France Assembled in the year 1682 at Paris, and in the year 1685 at S. Germain in Laye, concerning Religion. Lille, 1686." Among the articles of the Doctrine of the Church here defended is that of the Invocation of Saints, of Relicks, and of Images. This writer exemplifies the remark made by Macaulay that the style of the Roman Catholic divines of the period was disfigured with foreign idioms, "The edict of the King which defends [prohibits] the Ministers of all others of the P[retended] R[eformed] R[eligion] to Preach or compose books," &c.

C. 3.

4. Considerations touching the true way to suppress Popery in this Kingdom, by making a distinction between men of loyal and disloyal principles in that communion. On occasion whereof is inserted an historical account of the Reformation in England. [By William Lloyd.] pp. 164, 4to Lond. 1677

The publishing of this book made a great noise. — *Peck. Ath. Ox.* vol. ii. col. 1090. (*Edit. Bliss*, vol. iv. cols. 714, 889.) Bishop Lloyd, born in 1627, died 1717. See also *Biographia Britannica*, *Williams's Biographical Dictionary of Eminent Welshmen*.

No chapter having been apportioned to Allegiance, I shall here give a list of such Tracts, published at this period, as are not found in *Watt's Bibliotheca Britannica*, s. v. Allegiance and Oath of Allegiance, that legal tie by which subjects are bound to their Sovereign.

The Protestant Religion is a sure Foundation and Principle of a true Christian, and a good Subject, a great Friend to Humane Society; and a grand Promoter of all Virtues, both Christian and Moral. By Charles Stanley, Earl of Derby. The second edition. 4to Lond. 1671.
"This piece contains a dedication 'To all Supreme Powers, by what titles

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soever dignified or distinguished, *i.e.* to Emperors, Kings, Sovereign Princes, Republics, &c.' an Epistle to the Reader; another longer in the second edition; and the Work itself, which is a Dialogue between Orthodox, a royalist, and Cæcodemon, one popishly affected. His lordship is warm against the church of Rome, their casuists and the Jesuits, and seems well read in the fathers and in polemic divinity, from both of which his style has adopted much acrimony. He died in 1672. His father was the brave James, Earl of Derby; his mother, the heroine who defended Latham House, grand-daughter of the great Prince of Orange; — a compound of Protestant heroism that evaporated in controversy." — Walpole's *Royal and Noble Authors*, vol. ii.

The Great Loyalty of the Papists to Charles I. 4to Lond. 1673

Popery absolutely destructive to Monarchy. 18mo Lond. 1673

The Papal Tyranny as it was exercised over England for some ages represented by Peter Du Moulin. 4to Lond. 1674

The Controversial Letters, or the Grand Controversie concerning the Pope's Temporal Authority between two English Gentlemen; the one of the Church of England, the other of Rome. By [Peter Walsh.]

4to Lond. 1673-75

A Letter to the Catholics of England, &c. &c. &c. By Father Peter Walsh. 8vo Lond. 1674

History and Vindication of the Irish Remonstrance, &c. By Peter Walsh. 1661. Reprinted, fol. Lond. 1674

England's Independency upon the Papal Power historically and judicially stated, out of the Reports of Sir John Davis and Sir Edw. Coke. By Sir John Pettus. 4to Lond. 1674

Some Considerations of Present Concernment; how far Romanists may be trusted by Princes of another Persuasion. By Henry Dodwell.

8vo Lond. 1675

A Reply to a Person of Honour, his pretended Answer to the Vindication of the Protestant Religion in the point of Obedience to Sovereigns, and to the Book of Papal Tyranny. By Peter Du Moulin. 4to Lond. 1675

A Seasonable Question, and an Useful Answer; contained in an Exchange of a Letter between a Parliament Man in Cornwall and a Bencher of the Temple, London. By Andrew Marvell. Lond. 1676

The Jesuits' Loyalty, in Three Tracts, written by them against the Oath of Allegiance, with the Reasons of Penal Laws. 4to Lond. 1677

Answer to Three Treatises published under the title of "The Jesuits' Loyalty." By Peter Walsh. 4to Lond. 1678

"Peter Walsh was the honestest and learnedest man I ever knew among them. He was of Irish extraction, and of the Franciscan order: and was indeed in all points of controversy almost wholly protestant: but he had senses of his own, by which he excused his adhering to the church of Rome: and he maintained, that with these he could continue in the communion of that church without sin: and he said that he was sure he did some good staying still on that side, but that he could do none at all if he should come over. He thought, no man ought to forsake that religion in which he was born and bred, unless he was clearly convinced that he must certainly be damned if he continued in it. He was an honest and able man, much practised in intrigues, and knew well the methods of the Jesuits, and other missionaries." — Burnet's *Own Times*, vol. i. p. 195. An account of his life is given by Sir James Ware; and from him, by Chalmers, in his General Biographical Dictionary, and by Charles Butler, in his Historical Memoirs respecting the English, Irish and Scottish Catholics, 1819, vol. ii. p. 491.

The Catholic Cause, or the horrid Practice of Murdering Kings justified and commended by the Pope in a Speech to his Cardinals upon the

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- barbarous Assassination of Henry III. of France, who was stabbed by Jaques Clement, a Dominican Fryar. 4to Lond. 1678
 Reprinted in the seventh volume of the Harleian Miscellany. See Foulis's History of Popish Treasons and Usurpations, pp. 546-61.
- The Grand Design of the Papists in the reign of our late Sovereign Charles I., and now carried on against his Present Majesty, his Government, and the Protestant Religion. 4to Lond. 1678
 Reprinted in the eighth volume of the Harleian Miscellany.
- Popery and Tyranny lording it over the Consciences, Lives, Liberties and Estates both of King and People. [By Sir Roger L'Estrange.] 4to Lond. 1678
- The Common Interest of King and People; shewing the original antiquity and excellency of Monarchy compared with Aristocracy and Democracy, and particularly of our English Monarchy; and that absolute Papal and Presbyterian Popular Supremacy are utterly inconsistent with Prerogative, Property and Liberty. By John Nalson. 8vo Lond. 1678
- A Vindication of the Sincerity of the Protestant Religion in the point of Obedience to Sovereigns. Opposed to the doctrine of Rebellion authorised and practised by the Pope and the Jesuits. In answer to a Jesuitical Libel, entitled, *Philonax Anglicus*. By Peter Du Moulin. The Fourth Edition, in which more light is given about the Horrible Popish Plot, whereby our late Sacred Sovereign Charles I. was murdered. 4to Lond. 1679
- A Letter from a Jesuit in Paris to his Correspondent in London. Shewing the most effectual way to ruin the Government and Protestant Religion. 4to Lond. 1679
- Truth and Honesty in Plain English. Or a Brief Survey of those Libels and Pamphlets printed and published since the Dissolution of the last Parliament. Together with a Letter to the Reverend and Worthy Pastors of the Separate Congregations. By a True Lover of Monarchy and the Anglican Church. 4to Lond. 1679
- An Appeal from the Country to the City for the Preservation of his Majesties Person, Liberty, Property, and the Protestant Religion. 4to Lond. 1679
- An Exact Account of Romish Doctrine in the case of Conspiracy and Rebellion, by pregnant Observations collected out of the express Dogmatical Principles of Popish Priests and Jesuites. 4to Lond. 1679
- An Account of the Growth of Popery, and Arbitrary Government in England; more particularly from the long Prorogation of Parliament of Nov. 1675, ending the 15th Feb. 1676, till the last Meeting of Parliament, the 16th of July, 1677. By Andrew Marvell. Fol. Lond. 1678
 Reprinted in "State Tracts" in 1689.
- Second Part of the Growth of Popery unto 1682. By Andrew Marvell. 4to Cologne 1682
- This second part is not generally known.
- Popery, or the Principles and Positions approved by the Church of Rome (when really believed and practised), are very dangerous to all, and to Protestant Kings and Supreme Powers more especially pernicious and inconsistent with that Loyalty which (by the Law of Nature and Scripture) is indispensably due to Supreme Powers. By Thomas Barlow, Bishop of Lincoln. 4to Lond. 1679
- Brutum Fulmen, or the Bull of Pius V. against Q. Elizabeth, with Observations and Animadversions. By the Same. 4to Lond. 1681
- The King-Killing Doctrine of the Jesuits, translated from the French. By Peter Bellon. 4to Lond. 1679

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The Jesuits' Catechism according to St. Ignatius Loyola for the Instructing and Strengthening of all those which are weak in that Faith. Wherein the Impiety of their Principles, Perniciousness of their Doctrines, and Iniquity of their Practises are declared. 4to Lond. 1679

The Jesuits Unmasked; or Politick Observations upon the Ambitious Pretensions and Subtle Intreagues of that Cunning Society. Presented to all High Powers as a Seasonable Discourse at this Time. 4to Lond. 1679

C. L.

Christian Loyalty; or a Discourse, wherein is asserted that just Royal Authority and Eminency, which in this Church and Realm of England, is yielded to the King. Especially concerning Supremacy in Causes Ecclesiastical. Together with the Disclaiming all Foreign Jurisdiction; and the Unlawfulness of Subjects Taking Armes against the King. By William Falkner. 8vo Lond. 1679

An Exact Discovery of the Mystery of Iniquity as it is now in practice among the Jesuits and other their Emissaries. With a particular Account of their Anti-christian and Devillish Policy. 4to 1679

The Case put concerning the Succession of the D. of York. With some Observations upon the Political Catechism, the Appeal, &c., and Three or Four other Libels. 2nd edit. enlarged. [By Sir Roger L'Estrange.] Lond. 1679

Seasonable Advice to all true Protestants in England in this present Posture of Affairs. Discerning the present Designs of the Papists, with other remarkable Things, tending to the Peace of the Church, and the Security of the Protestant Religion. By a Sincere Lover of his King and Country. 4to Lond. 1679

A Seasonable Memorial in some Historical Notes upon the Liberties of the Press and Pulpit, with the Effects of Popular Petitions, Tumults, Associations, Impostures, and disaffected Common Councils. To all good Subjects and true Protestants. [By Sir Roger L'Estrange, partly in favour of the succession of the Duke of York.] 4to Lond. 1680

Roman Catholic Principles in reference to God and the King. 1680? Reprinted in 1684 and 1686

This tract will be found in Butler's Lives of the Catholics, 1819, vol. ii. p. 343, and in the ninth volume of the Somers Tracts, p. 59. A new edition, by the Rev. John Kirk, was published in 1815, 8vo. Prefixed is an elaborate inquiry respecting the previous editions and the author.

Three Great Questions concerning the Succession, and the Danger of Popery. Fully examined in a Letter to a Member of the Present Parliament. 4to 1680

The True Protestant Subject, or the Nature and Rights of Sovereignty discussed and stated. Addressed to the Good People of England. 4to Lond. 1680

A Seasonable Address to both Houses of Parliament concerning the Succession, the Fears of Popery, and Arbitrary Government. By George Savile, Marq. of Halifax. 4to 1681

In the Somers Tracts.
A Conference about the next Succession to the Crown of England. By R. Doleman. Reprinted, 1681

The Case of Protestants in England under a Popish Prince, if any shall happen to wear the Imperial Crown. 4to 1681

Loyalty asserted, in Vindication of the Oath of Allegiance. 8vo 1681

Jus Cæsaris et Ecclesie vere dictæ (Anglice). By William Denton. Folio, Lond. 1681

To which he added, an Apology for the Liberty of the Press.

- A Dialogue between the Pope and a Phanatic concerning Affairs in England. By a Hearty Lover of his Prince and Country. 4to Lond. 1681
- Ursa Major et Minor, shewing that there is no such Fear as is factiously pretended of Popery and Arbitrary Power. Lond. 1681
- No Protestant Plot, or the present pretended Conspiracy of Protestants against the King and Government discovered to be a Conspiracy of the Papists against the King and his Protestant Subjects. (By Antony Ashley Cooper, Earl of Shaftesbury.) 4to Lond. 1681
- A Letter to a Friend containing certain Observations upon some Passages which have been published in a late Libel, intituled, The Third Part of No Protestant Plot; and which do relate to the Kingdom of Ireland. 4to Lond. 1682
- Last Efforts of Afflicted Innocence; being an Account of the Persecution of the Protestants of France, and a Vindication of the Reformed Religion from the Aspersions of Disloyalty and Rebellion charged on it by the Papists, translated from the French by W. Vaughan. 1682
- The Loyalty of Popish Principles examined in answer to a late Book entitled "Stafford's Memoirs." By Robert Hancock. 4to Lond. 1682
- The Power Communicated by God to the Prince, and the obedience required of the Subject, &c. By the most Reverend Father in God, James, late Lord Archbishop of Armagh and Primate of all Ireland. Faithfully published out of the original copy, by Robert Sanderson, L. Bishop of Lincoln, with his Lordship's Preface thereunto. 8vo Lond. 1683
- The Judgment of an Anonymous Writer concerning these following particulars: 1. A Law for Disabling a Papist to Inherit the Crown, &c. &c. The second edition. 4to Lond. 1684
- This was first published in 1674 under a different title: see *Biographia Britannica*, Suppl., p. 95, n. D. Dr. Geo. Hickes was the writer.
- The Royal Apology, or Answer to the Rebel's Plea, wherein the anti-monarchical Tenents, first published by Doleman the Jesuit, to promote a Bill of Exclusion against King James. Secondly, practised by Bradshaw and the Regicides in the actual Murder of King Charles the 1st. Thirdly, republished by Sidney and the Associators to Depose and Murder his Present Majesty, are distinctly considered. With a Parallel between Doleman, Bradshaw, Sidney, and other of the True Protestant Party. 4to Lond. 1684
- Watt ascribes this work to Sir R. L'Estrange as well as to Assheton.
- Jus Regium: or, The just and solid Foundations of Monarchy in general: and more especially of the Monarchy of Scotland: maintain'd against Buchanan, Naphtali, Dolman, Milton, &c. By Sir George Mackenzie. 12mo Lond. 1684
- In the same volume, That the Lawful Successor can not be debarr'd from Succeeding to the Crown, &c.
- The Case of Resistance of the Supreme Powers stated and resolv'd according to the doctrine of the Holy Scriptures. By William Sherlock. 8vo Lond. 1684
- Religion and Loyalty; or a demonstration of the power of the Christian Church within itself, the supremacy of sovereign power over it, the duty of passive obedience or non-resistance to it, exemplified out of the Records of the Church and the Empire, from the beginning of Christianity to the end of the reign of Julian. By Sam. Parker, D.D., Bishop of Oxford. 8vo Lond. 1684
- Religion and Loyalty, the second part; or the history of the concurrence of the imperial and ecclesiastical jurisdiction in the government of the

- Church, from the beginning of the reign of Jovian to the end of the reign of Justinian. 8vo Lond. 1685
- The Apostate Protestant. A Letter to a Friend, occasioned by the late reprinting of a Jesuit's Book about Succession to the Crown of England, pretended to have been written by R. Doleman. By Edw. Pelling. 4to Lond. 1685
- The first edition was published in 1682. Ascribed by Watt to Sir R. L'Estrange also. On R. Doleman's, *i.e.* R. Parson's Conference about the next Succession to the Crown of England, see Brady's Introduction to the Old English History (fol. Lond. 1684), pp. 339-412.
- Remarks upon the reflections of the Author of Popery misrepresented, &c. on his Answerer; particularly as to the deposing Doctrine, &c. &c. By Mr. Abednego Seller. 4to 1686
- The same writer published The History of Passive Obedience since the Reformation. 4to Amsterdam 1689.
- Popery anatomized; or the Papists cleared from the false Imputations of Idolatry and Rebellion. 4to 1686
- An Answer of a Minister of the Church of England to a Seasonable and Important Question proposed to him by a loyal and religious Member of the present House of Commons, viz., What Respect ought the true Sons of the Church of England in point of Conscience and Christian Prudence to bear to the Religion of that Church, whereof the King is a Member. 4to Lond. 1687
- How the Members of the Church of England ought to behave themselves under a Roman Catholic King, with reference to the Test and Penal Laws. By a Member of the same Church. 12mo Lond. 1687
- The Catholic Balance; or a Discourse determining the Controversies concerning I. The Tradition of Catholic Doctrines; II. The Primacy of St. Peter and the Bishop of Rome; III. The Subjection and Authority of the Church in a Christian State; according to the suffrages of the primest antiquity. pp. 136. 4to Lond. 1687
- The True Test of the Jesuits, or the Spirit of that Society disloyal to God, their King, and Neighbour. 4to Amsterdam, 1688
- The Jesuits' Reasons Unreasonable. Or Doubts proposed to the Jesuits upon their Paper presented to Seven Persons of Honour for Non-Exception from the common favour voted to Catholics. 4to 1688
- The True Spirit of Popery, or the treachery and cruelty of the Papists exercised against Protestants in all ages and countries when Popery hath the upper hand. 4to 1688
- An Impartial Query for Protestants, viz. Can Good come out of Galilee, or can a Popish Ruler propagate the Reformed Religion. 4to 1688
- The Obligation resulting from the Oath of Supremacy to assist and defend the Prerogative of the Dispensative Power belonging to the King. Fol. 1688
- An Enquiry into the Measures of Submission to the Supreme Authority; and of the Grounds upon which it may be lawful or necessary for Subjects to defend their Religion, Lives and Liberties. 1688
- Allen's (Will.) *alias* Col. Titus Killing no Murder, proving it lawful to kill a Tyrant. 4to 1689
- Reprinted in the fourth volume of the Harleian Miscellany: first published in 1659. A Col. Sexby is said to have been the real author of this work, but this is denied in the Clarendon Papers, vol. iii. p. 343.
- Ascham's (Anthony) Seasonable Discourse of what is lawful during the Confusions and Revolutions of Government. First published in 1649. 4to 1689

Brutus (Junius) *Vindiciæ contra Tyrannos*; or, a Defence of Liberty against Tyrants, or of the Prince over the People, and of the People over the Prince, translated. 4to 1689

This translation was first published in 1648. The original is by some ascribed to Hubert Languet, by others to Theodore Beza. See *Placcii Theatrum Anonymorum*, and *The General Biographical Dictionary*, x. 305, folio. It was translated by Walker, the presumed executioner of Charles I.

Sidney Redivivus, or the Opinion of the late Colonel Sidney as to Civil Government. 4to 1689

A Treatise of Monarchy, containing two Parts: I. Concerning Monarchy in General; II. Concerning this Particular Monarchy. Wherein all the main questions, occurrent in both, are stated, disputed, and determined. 4to Lond. 1689

Reprinted in the sixth volume of the Harleian Miscellany.

Brief Historical View of the Behaviour of the Jesuits and their Faction for the first 25 years of Q. Elizabeth's Reign. 4to Lond. 1689

The Jesuit's Memorial, for the intended Reformation of England, under their first Popish Prince. Published from the Copy that was presented to the late King James II. With an Introduction, and some Animadversions. By Edward Gee. 8vo Lond. 1690

It would occupy too much space to enumerate the Tracts relative to the Revolution. See "A Collection of State Tracts, publish'd on occasion of the Late Revolution in 1688. And during the Reign of King William III." 3 vols. fol. Lond. 1705.

C. L.

5. Christianity abused by the Church of Rome, and Popery shewed to be a corruption of it, being an answer to a late printed paper given out by Papists, in a Letter to a Gent. By John Williams, M. A. 4to Lond. 1679

B. L.

Note. The printed paper is printed with it. — *Peck. Ath. Ox.* vol. ii. col. 1120. (*Edit. Bliss*, vol. iv. col. 769.) Bishop of Chichester, born in 1634, died 1709. Among his works are Boyle Lecture Sermons, and History of the Gunpowder Treason. On the abuses of Christianity introduced by ecclesiastical and papal tyranny and corruptions the following works may be consulted: — *Gratii Fasciculus rerum expetendarum et fugiendarum etc.* 2 voll. fol. 1690; *Hus et Hieronymi Monumenta*; *Illyrici Catalogus Testium Veritatis*, 1618 fol.; *Wolfii Lectiones Memorabiles*, 2 voll. fol. 1600; *Onus Ecclesiæ* [a Joanne Episcopo Saltsburg.] 1531 fol.; *Mornayi Mysterium Iniquitatis seu Historia Papatus. Quibus gradibus ad id fastigii enisus sit quamque acriter omni tempore ubique a piis contra intercessum*, 1611 fol. See also *Hallam's Literature of Europe*, vol. i. 132, &c.; *Mendham's Literary Policy of the Ch. of Rome*, 15, 16. Among modern controversial writers it will be sufficient to mention *Penrose's Bampton Lectures*, 1808; "An Attempt to prove the Truth of Chris-

tianity from the Wisdom displayed in its original Establishment, and from the History of false and corrupted Systems of Religion."

- C. L.** 6. A persuasive to an ingenuous tryal of opinions in religion. [By Nicholas Claget, M.A.] (*Gibson*, vol. xvi. folio 3) pp. 57, 4to
Lond. 1685
- Cat. No. 3. Contin. p. 2. (*Edit.* Bliss, vol. iii. col. 640.) "A plain practical useful discourse." — *Chetham MS.* Archdeacon Clagett was born 1654, died 1727. By Bliss and Gibson this is ascribed to Wm. Clagett. Wrongly, for I learn from Mr. J. R. Smith he has a copy in which is written by J. Kettlewell that it was presented to him by the author Nicholas Claget.
- C. L.** 7. The difference of the case between the separation of the Protestants from the Church of Rome, and the separation of Dissenters from the Church of England. [By Will. Claget, D.D.] preacher to the society of Gray's Inn. (*G.* xiv. fol. 3).
pp. 71, 4to Lond. 1683
- Cat. No. 9. Contin. p. 2. (*Edit.* Bliss, vol. iii. col. 640.) Born in 1646, died 1688. "The Case of Indifferent Things used in God's Worship, stated on behalf of Dissenters," here referred to, was written in reply to a Discourse on the same subject by Dr. Williams, Bishop of Chichester, which with a Vindication appears in the London Cases. See also Bishop Sanderson's admirable Sermon, "Puritan Prejudices and Censures against the Regular Episcopal Clergy, considered and answered," (in the fourth vol. of Wordsworth's *Christian Institutes*); Bancroft's Survey of the pretended holy discipline, 4to, Lond. 1593; and Dangerous positions and proceedings, etc., 8vo, Lond. [1595]; Thorndike's Just Weights and Measures, 4to, Lond. 1680. Much information concerning the principles and practices of the Nonconformists may also be found in Walton's Life of Hooker, in Hooker's Preface to his Ecclesiastical Polity, especially the first four sections, in the Preface to "Cosins's Conspiracy for pretended Information," and in Edwards's *Gangræna*, 4to Lond. 1646. On the causes of schism and nonconformity, see Spry's (Bampton Lecture) Sermons, "Christian Unity doctrinally and historically considered," Oxf. 1817.
- C. L.** 8. A discourse concerning the devotions of the Church of Rome,

especially as compared with those of the Church of England; in which is shewn, that, whatever the Romanists pretend, there is not so true devotion among them, nor such rational provision for it, nor encouragement to it, as is in the Church established by law amongst us. [By William Stanley, D.D.] (*G.* viii. folio 2.) pp. 67, 4to Lond. 1685

Cat. No. 10. Contin. p. 5. Dean of St. Asaph, born 1647, died 1731. "A useful and judicious discourse if we except the Author's erroneous opposition to the doctrine of Praying for the Saints departed." *Chetham MS.* See Reflections on the Devotions of the Roman Church, by John Patrick, 8vo Lond. 1686.

9. A discourse of the unity of the catholick Church maintained in the Church of England. [By William Cave, D.D.?] C. L.
pp. 57, 4to Lond. 1684

Cat. No. 13. Contin. p. 4. — *Peck.* "By Dr. Thorp, as he told me himself." E. SYDALL. — *Chetham MS.* See chap. xxxvi of the Discourses written of the Notes of the Church.

10. The proselyte of Rome called back to the communion of the Church of England. By L. W. pp. 27, 4to Lond. 1679 C. L.

The Creed of Pope Pius IV. is here cited. See also Altham's Comments, &c., 4to, Lond. 1687; Gardiner's Brief Examination of the present Roman Catholic Faith, &c., fol., Lond. 1689; the Tridentine Gospel, or Papal Creed, &c., with Notes by W. Ramsay, Lond. 1672. Protestant Journal, 1831, pp. 18-29.

11. A true and lively representation of Popery, shewing that Popery is only new modelled Paganism, and perfectly destructive of the great ends and purposes of God in the Gospel. [By Thankful Owen.] C. L.
pp. 82, 4to Lond. 1679

Mr. Thankful Owen designed a book for the press, which he entitled *Imago Imaginis*; the design of which was to shew, that Rome Papal is an Image of Rome Pagan. See *Fasti Oxon.* vol. ii. col. 52. (*Edit.* Bliss, vol. iv. col. 91.) But whether it was ever completed and printed, I find not. — *Peck.* A Dissenter, born in 1619, died 1681. The resemblance between Paganism and Popery has

been often adverted to by writers on the Romish controversy, but the chief works devoted expressly to the illustration of it are the following: — Du Pré's Conformity of Ancient and Modern Ceremonies, translated from the French, 1745; Stopford's Paganism, or an Exact Parallel between Rome-Pagan and Rome-Christian, in their Doctrines and Ceremonies, published in 1675; *Εικων του θηριου*, or the Image of the Beast, by Delaune, the well-known Nonconformist, 1684; Middleton's Letter from Rome, showing an exact Conformity between Popery and Paganism, or the Religion of the present Romans derived from that of their Heathen Ancestors; Popery the Religion of Heathenism, by Ignotus [J. Poynder], published in 1818, which contains along with a summary of the conformity of Popery to Ancient Paganism, a full proof of its similarity to Modern Hinduism; Poynder's Alliance between Popery and Paganism. The Abbé de la Berthier, the author of the following treatise, was a prisoner in the Bastille, and being asked why he troubled himself to write against the Constitution Unigenitus, made answer that he took Priest's Orders with no other view than to preach and defend the Truth which is wounded by that Constitution; . . . that if his enemies pleased they might put him to death, which he was resolved to suffer rather than retract one tittle of what he had written. "A Parallel of the Doctrine of the Pagans, with the Doctrine of the Jesuits; and that of the Constitution Unigenitus issued by Pope Clement XI. Divided into several chapters and sections, shewing the contrary Sentiments of the Pagans and Jesuits. Translated (by Stephen Whatley) from the Original printed in France. To which are added, Copies of the said Constitution, and of the 101 Propositions of Father Quesnel thereby condemned." 8vo Dubl. 1726

It is here proved that the Jesuit authors have advanced infamous principles in regard to almost every department of duty, which had been denounced even by Heathen writers. See also The Jesuits Morals [by Anthony Arnauld] translated from the French, fol. Lond. 1670. To the list given above may be added Francis De Croy's Harmony of the Romish Church with Gentilism, Judaism, and ancient Heresies. Translated from the French by Hart, 4to Lond. 1620. — "Sicut Christus ex Judæis et Gentibus unum facit, ita Antichristus Judæorum et Gentium abominaciones in unum coacervat." Christianismi Restitutio [a Serveto] 1553. Reprinted 1790.

CHAP. II.

Of the royal papers (viz. two of K. Charles II. and one of the Duchess of York's,) and of the discourses written about them.

12. ✠ **A** Short and plain way to the faith and church, composed C. L.
 many years since by that eminent divine Mr. Richard Hudleston, of the English congregation of S. Benedict, and now published for the common good by his nephew Mr. John Hudleston of the same congregation. To which are annexed his late Majesty's K. Charles II. papers found in his closet after his decease. As also a brief account of what occurred on his death-bed in matters of religion. pp. 38, 4to Lond. 1688
- See Contin. p. 27 and 57. The Publisher to the Reader. "The Malignity of the times, and the Disasters ensuing thereupon for above these Forty years, have been too pernicious to be soon forgot. There are none so ignorant who have not heard of the Defeat of his Late Majesties Army by the Rebels at Worcester on the 3d of September 1651. And of the then Preservation of His Sacred Life and Person by the care and fidelity of his Catholic Subjects, of whom I acknowledg myself the most unworthy. In this sad Conjunction it was that the desolate King after having been harassed to and fro, night and day in continual fatigues and perils, from Wednesday the Day of the Battel till Sunday following (the particulars of which are out of the sphere of my present design to enlarge upon) at last found an Asylum and Refuge at Mr. Whitgrave's House at Moseley in Staffordshire, whither Divine Providence not long before brought me, and where I had first the Honor of Attending upon him. During this Retreat, whilst Mr. Whitgrave, his Lady, and Mother, (who alone of all the Household were Privy to the Secret) were often busied in watching and other discharges of their Duty towards his Accommodation and Safeguard, His Majesty was pleased to entertain himself for the most part with me in my chamber, by perusing several of my Books, amongst others he took up this present Treatise then a Manuscript, lying on the table

of a Closet adjacent to my Chamber. He read it; He seriously considered it, and after mature deliberation pronounced this Sentence upon it (viz.) I have not seen any thing more Plain and clear upon this subject: the Arguments here drawn from Succession, are so conclusive, I do not conceive how they can be denyed," &c. &c. Richard Hudleston was the youngest son of Andrew Hudleston of Farrington Hall in Lancashire. John Hudleston was a younger brother of the renowned family of the house of Hutton-John, in the county of Cumberland. Among "the Boscobel Tracts relating to the Escape of Charles II. after the Battle of Worcester," &c. &c., is Whitgreave's Narrative. For a relation of the reconciliation of Charles II. to the Church of Rome, see also Lingard, vol. x. p. 109; Macaulay, vol. i. pp. 434-436, who adds, "I have seen in the British Museum, and also in the Library of the Royal Institution, a curious broadside containing an account of the death of Charles. It will be found in the Somers Collection. The author was evidently a zealous Roman Catholic, and must have had access to good sources of information. I strongly suspect that he had been in communication, directly or indirectly, with James himself. No name is given at length, but the initials are perfectly intelligible, except in one place. It is said that the D. of Y. was reminded of the duty which he owed to his brother by P. M. A. C. F. I must own myself quite unable to decipher the last five letters. It is some consolation that Sir Walter Scott was equally unsuccessful. Since the first edition of this work was published, several very ingenious conjectures touching these mysterious letters have been communicated to me; but I am convinced that the true solution has not yet been suggested."—Ibid. pp. 437-438. The true solution has doubtless been supplied in Notes and Queries (2nd series, vol. i. pp. 110, 247), from Memoirs of the Rev. John Huddlestone, reprinted in 1816.—"P[ere] M[ansuete] A C[apuchin] F[r iar], Confessor to the Duke." A copy of this contemporary broadside will be found, No. 1120, in the collection of Proclamations, Broad-sides, Ballads, and Poems, presented to the Chetham Library, Manchester, by James O. Halliwell Esq., F.R.S.

- C. 1. 13. ✠ Reasons of her leaving the communion of the church of England, and making herself a member of the Roman catholic church. Written by her grace the Duchess of York, for the satisfaction of her friends. pp. 6.

Prefixed are Charles the Second's Papers, pp. 8. "James now (1686) took a step which greatly disconcerted the whole Anglican party. Two papers, in which were set forth very concisely the arguments ordinarily used by Roman Catholics in controversy with Protestants, had been found in Charles's strong box, and appeared to be in his handwriting. These papers James showed triumphantly to several Protestants, and declared that, to his knowledge, his brother had lived and died a Roman Catholic. One of the persons to whom the manuscripts were exhibited was Archbishop Sancroft. He read them with much emotion, and remained silent. Such silence was only the natural effect of a struggle between respect and veneration. But James supposed that the Primate was struck dumb by the irresistible force of reason, and eagerly challenged his Grace to produce, with the help of the whole episcopal bench, a satisfactory reply. 'Let me have a solid answer, and in a gentlemanly style; and it may have the effect which you so much desire of bringing me over to your Church.' The Archbishop mildly said, that in his opinion, such an answer might, without much difficulty, be written, but declined the controversy on the plea of reverence for the memory of his deceased master. This plea the King considered as the subterfuge of a vanquished disputant. He ordered these tracts to be printed with the utmost pomp of typography, and appended to them a declaration attested by his sign manual, and certifying that the originals were in his brother's own hand. James himself distributed the whole edition among his courtiers and among the people of humbler rank who crowded round his coach. He gave one copy to a young woman of mean condition whom he supposed to be of his own religious persuasion, and assured her that she would be greatly edified and comforted by the perusal. In requital of his kindness she delivered to him, a few days later, an epistle adjuring him to come out of the mystical Babylon, and to dash from his lips the cup of fornications." Macaulay, vol. ii., pp. 44-5.

14. An answer to some papers lately printed, concerning the authority of the catholic church in matters of faith, and the reformation of the church of England. [By Edward Stillingfleet, D.D.] pp. 72, 4to Lond. 1686

C. L.

Cat. No. 31. Contin. p. 28. Bishop of Worcester, born in 1635, died 1699. Stillingfleet, who was renowned as a consummate master of all the weapons of controversy, gave James deep offence by pub-

lishing an answer to the papers which had been found in the strong box of Charles the Second. He is generally acknowledged to have occupied the very first place among those illustrious men who, in that important crisis of our history, brought great talents and prodigious learning to bear upon the exposure of Popery. — Macaulay, vol. ii. p. 149. “A clear and solid answer to the Papers undertaken herein to be examined.” — *Chetham MS.*

- C. I.** 15. ✠ A defence of the papers written by the late King of blessed memory and Duchess of York, against the answer made to them. [By John Dryden.] pp. 126, 4to Lond. 1686
 Contin. p. 28. Born in 1631, died 1700. “The help of Dryden was welcome to those Roman Catholic divines who were painfully sustaining a conflict against all that was illustrious in the Established Church It seemed that it was no light thing to have secured the cooperation of the greatest living master of the English language. The first service which he was required to perform in return for his pension was to defend his Church in prose against Stillingfleet. But the art of saying things well is useless to a man who has nothing to say; and this was Dryden’s case. He soon found himself unequally paired with an antagonist whose whole life had been one long training for controversy. The veteran gladiator disarmed the novice, inflicted a few contemptuous scratches, and turned away to encounter more formidable combatants.” — Macaulay, vol. ii. p. 198.
- C. I.** 16. ✠ A reply to the answer made upon the three royal papers. [4to] pp. 56, 1686
 Contin. p. 28. The author of this pamphlet is honoured by Stillingfleet, in his Vindication, with a very respectful rejoinder.
- C. I.** 17. A vindication of the answer to some late papers concerning the unity and authority of the catholick church, and the reformation of the church of England. [By Edward Stillingfleet, D.D.] pp. 118, 4to Lond. 1687
 Cat. No. 32. Contin. p. 28. See 14.
18. An answer to father Huddleston’s short and plain way, &c. as above. No. 12.

Contin. p. 57. "To this there is an Answer almost finished by a very Learned Person, who will demonstrate to the World, how little that Book had in it to convince."

19. A discourse sent to the late K. James, to persuade him to embrace the protestant religion; with a letter to the same purpose. By Samuel Parker, Lord Bishop of Oxon.

pp. 46, 4to Lond. 1690

Ath. Ox. vol. ii. col. 280. (*Edit. Bliss*, vol. iv. col. 225.) Republished, 8vo, 1714, under the title of "A Letter sent by Sir Leolyn Jenkins," &c. See 20. In the "Life of Sir Leoline Jenkins, Judge of the High Court of Admiralty, and Prerogative Court of Canterbury, &c. Ambassador and Plenipotentiary for the General Peace at Cologne and Nimeguen, and Secretary of State to K. Charles II." &c. &c., by William Wynne, 2 vols. fol. Lond. 1724, there are two Letters addressed by him to the Duke of York, respecting which his Biographer remarks, in defence of his Protestantism: "To this (his bounty to the French Protestants in the year 1681) may be justly added the many affectionate and pressing Instances he had made to his Royal Highness to persuade him to return to the Communion of the Church of England both by Letter and Conversation. Dr. Parker's Letter to Sir Leoline Jenkins (?) is already in print, and the Lord Clarendon's Letters on the same subject, which I have some reason to think were published by Sir Leoline's means, in order to promote and encourage others in the like Addresses. There is likewise a Letter in the following Collection to his Highness when he was retired to Scotland, (vol. ii. p. 690,) wrote just after the Debates in the House of Commons, upon the Bill of Exclusion, full of affectionate expressions and pathetick arguments to induce him to forsake the Roman Catholick Religion, but was no more than, as he there says, what he had often presumed to urge in his private and occasional Conferences with him. 'I will presume,' says Sir Leoline, 'humbly to say that besides what you owe to the Injunctions of your Martyr Father, and the rest of the Protestant World, you are bound in Justice 1. To the Church of England. 2. In submission to the King your Royal Brother. 3. In natural Affection to your Children. 4. In charity to these Three unhappy Nations, to use all the Means possible to inform yourself, whether you can with a safe Conscience return again to this Communion.'" The Injunctions of Charles I. will be found in a Broad-

C. L.

side, No. 1144, in the Collection of Proclamations, &c., presented to the Chetham Library, Manchester, by James O. Halliwell Esq., F.R.S., viz.: "Not Popery but the Protestant Religion the Support of the Crown Confirmed out of the Mouth of the Blessed Martyr K. Charles I. of Pious Memory. With other of his Sayings and Instructions concerning both Religion and Government, worthy to be seriously considered by all Protestants."

- C. 7.** Letter to Ann, Duchess of York, a few months before her death. [By Geo. Morley, Bishop of Winchester.] 1670

"Of this letter of Morley, dated Jan. 1670, there is a copy indorsed by the hand of Lord Clarendon himself. There is, besides, a most able and pathetic letter written by that illustrious exile himself to his daughter, and another full of respectful but manly remonstrance to the Duke, on occasion of the rumours which had reached him concerning the change in her Royal Highness's religious faith. These are dated in 1668. The last paper in the series is a letter by Lord Cornbury to the Duke of York on the same subject, dated December 26, 1670. They are so full of interest, that I had purposed to print them here entire; but the great space, which they would occupy, forbids me. I trust however that the public will soon obtain them by some other channel." — *Phillpotts' Letters to Charles Butler, Esq.*, p. 330. The first is in the collection of "Several Treatises written upon several Occasions by the Right Reverend Father in God George Lord Bishop of Winton," 4to Lond. 1683; the second and third in the third volume of the *Harleian Miscellany*; the second and fourth in the Supplement to the *Clarendon State Papers*, pp. 38-41.

- C. 8.** A true relation of the late King's death. One folio half sheet. See 12 *supra*. No. 1120 of the Collection of Proclamations, Broad-sides, Ballads, and Poems, presented to the Chetham Library by James O. Halliwell Esq., F.R.S. Also in *State Tracts*, 1660-89.

- C. 9.** Copies of two papers written by the late King Charles II. of blessed memory; as also a copy of a paper written by the late Duchess of York, *ut supra* 13.

Folio and 4to. pp. 14, 4to Lond. 1686
Reprinted in the fifth volume of the *Harleian Miscellany*.

Remarks on the two Papers, writ by his late Majesty King Charles II. concerning Religion. By Gilbert Burnet, D.D. C. 1.

4to Hague, 1687

This was the third answer to King Charles's Tracts published in the reign of James. Of these answers Dr. Lingard appears to have been ignorant. In vol. x. p. 215, he writes thus: "A question respecting their [King Charles's Tracts] authenticity was soon raised by persons who, with Evelyn and Burnet, maintained that both papers displayed a much greater proficiency in controversial learning than the laughter-loving Monarch had ever possessed. On the other side competent judges, acquainted with the handwriting of Charles, pronounced them genuine, and, from the erasures and corrections, and interlineations with which they abounded, drew the conclusion that they were not mere copies of documents presented to that Prince, but compositions of his own, which he had revised and improved on different occasions. It was speedily known that numerous conversions to the Roman Catholic creed had occurred among the nobility and the dependants on the Court: the example of the higher was gradually imitated by the lower classes; and the more zealous of the Catholic body were careful to reprint editions of the two tracts, which they triumphantly dispersed among their neighbours. But the most unaccountable thing was the torpor with respect to them of the Protestant press. During the whole reign of James nothing was published in the shape of refutation; *not a writer came forward to enter the lists against the royal theologian.* This was a circumstance to which James has alluded with evident marks of satisfaction."—James's Memoirs, vol. ii. p. 9. In the same page is added, "There was something of an answer published by an unknown hand; but the drift of it was rather to prove that the papers were not the late King's, than any reply to the arguments in it." Reprinted in State Tracts, 1660–89.

An Answer to a book, entituled, A short and plain way to the Faith and Church. By Samuel Grascome, a Priest of the Church of England. C. 1.
pp. 210, 8vo Lond. 1703

"It may perhaps be objected, that I have said nothing to the Two Papers of King Charles the Second, nor to the Account which the younger Huddleston gives of his Death, printed at the end of that small Treatise. I have good reason to call in question

Mr. Huddleston's Sincerity and fair dealing in that relation. For I have been told by a person of no mean Quality and Known Integrity, who attended his Majesty from the time presently after his fall in that fatal Distemper to the last minute of his Life, excepting the space of about one half hour, when he and others were desired to withdraw, to make room for some other company, whereof Mr. Huddleston was one, that the King at that time was not able to speak three words together without great difficulty, and those so brokenly and unintelligibly that they were forced to guess at his meaning. Now let any man well consider all the Formalities and parts which Mr. Huddleston tells us he then acted, and you will scarce allow it to be done with any decency in less than an hour and a half (although nothing should have passed at that time between the King and Queen to hinder or interrupt his proceedings) and that is three times as long as he was there. But the strangest thing of all is that he puts long speeches in the King's Mouth, and makes him speak them Readily and Cheerfully; whereas that Honourable Person tells me, that when he and the others went in again to the King, they observed his speech to fail more, and so it continued to his death. Now how came he to speak so well and readily then, who could do it neither before nor after?"—*Pref.*

A Letter to the King, when Duke of York, persuading him to return to the protestant Religion, wherein the chief errors of the Papists are exposed. By an old Cavalier and faithful son of the church of England as established by law.

A single sheet. 4to 1688

Probably the same as the Letter addressed by Sir Leoline Jenkins to the Duke of York in Scotland in 1680 above referred to.

CHAP. III.

Of the discourses written upon the design of abrogating the penal Laws and Test.

20. Reasons for abrogating the test imposed upon all members of parliament. First written for the author's own satisfaction, and now published for the benefit of all others whom it may concern. By Samuel Parker, L. Bp. of Oxon. C. I.
pp. 131, 4to Lond. 1688
See Contin. p. 50. *Ath. Ox.* vol. ii. col. 820. (*Edit.* Bliss, vol. iv. col. 820.) Born in 1640, died in 1687. A defence of the Declaration of Indulgence, or rather a defence of the doctrine of transubstantiation. This piece called forth many answers, particularly one from Burnet, written with extraordinary vigour and acrimony. See Enquiry into the Reasons for abrogating the Test, &c., *infra*.
21. Transubstantiation a peculiar article of the Roman catholic faith, which was never owned by the antient church or any of the reformed. In answer to a late discourse called, Reasons for abrogating the test. By — Goodwin, a dissenting teacher in London. C. I.
pp. 48, 4to Lond. 1688
See Cat. p. 33. Contin. p. 50. I can find no notice of this writer although not a theologian *κατα συμβεβηκος*. "How unsuccessfully he (Bp. Parker) has managed this design of expounding transubstantiation has been shewn in a late Discourse proving transubstantiation to be the peculiar doctrine of the Church of Rome, and in the Preface to the Examination of the New Articles of the Roman Creed by Catholic Tradition."—Wake.
22. A discourse concerning the nature of idolatry, in which a late author [Samuel L. Bp. of Oxon's] true and only notion of Idolatry [in his reasons for abrogating the test, as above, No. 20.] is considered and confuted. By William Wake, M.A. C. I.
Pref. pp. xvi., 96, 4to Lond. 1688

See Cat. No. 160. Contin. p. 50. Born in 1657, died in 1737. "Archbishop Wake was early and long engaged in controversy with the papists; and of all the great Divines who stood forward in defence of the Church of England in that protracted and memorable contest he, after Stillingfleet, was at once the most profoundly skilled in the learning, the most acute, solid and judicious in the argument of his cause. His gentle spirit led him to be moderate; but to convince you how he really thought and wrote of the Church of Rome, I will beg leave to add one or two quotations from his works in return for yours. The charge of idolatry is repeatedly enforced by him, and that not incidentally and by the way, but directly and argumentatively. The title of one of his chapters is as follows. That the Church of Rome thus worshipping of images is truly and properly guilty of idolatry . . . Of the Adoration of the Host he says, the Church of England, consequently to her principles of the Bread and Wine remaining in their natural substances, professes that she thinks it to be Idolatry, and to be abhorred of all faithful Christians. Of the Sacrifice of the Mass, that it both makes up the chiefest part of the Popish worship, and is justly esteemed one of the greatest and most dangerous errors that offend us. See Exposition of the Doctrines of the Church of England."—Letter to Charles Butler, Esq. By the Rev. Henry Phillpotts, D.D. The question so laboriously dilated upon in *Moncæii Aaron Purgatus sive de Vitulo Aureo simul Cheruborum Mosis, Vitulorum Jeroboami, Theraphorum Micha formam et historiam Explicantes, Atribati*, 1606, (of which there is an analysis in Poole's *Synopsis ad Exod. xxxii.*) viz. Whether the Golden Calf was set up in honour of Apis, the Egyptian god, or symbolically in honour of Jehovah, was involved in the controversy between Godden and Stillingfleet, and again in the revival of that controversy between Parker and Wake. "I shall not discuss the question of Moncæius," [who believed Aaron and the Levites to have offered relative worship only, whilst the rest of the congregation were guilty of apostasy]—says the Rev. Dr. Townsend in *Scriptural Communion with God, or the Pentateuch and the Book of Job*, vol. ii. p. 287—"neither shall I enquire into the accuracy of the opinion of Pfeiffer and of the majority of commentators, that it was set up in honour of Apis. I believe that it was framed in honour of the God of the patriarchs, the God of Israel, Jehovah." Our learned author has evidently misrepresented the opinion of Pfeiffer, as will appear from the following extract from his *Difficiliorum S. S. Locorum Centuriæ*, Ultrajecti 1704, p. 131. Eum

vitulum Israelitæ non habebant pro Deo sed verum Deum *representative et symbolice* colere volebant illo. Nec enim vitulum eduxisse se ex Ægypto (cujus materiam potius ipsi secum ex Ægypto asportant) nec Aaron tam emotæ mentis erat. . . . Nihilominus tamen idololatriam Israelitæ committebant, quia Deum aliter colere intendebant quam coli volebat. Confer B.D. Chemnitius P. 4. Exam. C. T. p. m. 22. seq. D. Gerhardus de Lege Mor. § 92. D. D. Calovius Bibl. Illustr. h. 1. pag. 454. B. D. Dannhaverus Coll. Decal. p. 95. D. Klotzius de Angelol. p. 11. seq. D. Keslerus im Pabsthum p. 446. 476. Mich. Haveman Theogn. Proleg. § 8. Hackspanius Not. Bibl. P. 1. pag. 390. Vossius de Theol. Gent. l. p. 10. Seeing then the theory of Moncæius supported by so many consentient authorities, we cannot but be surprised that it has so severely been condemned by the learned Lutheran Divine, Jo. Henr. Maius, in his *Historia Animalium Scripture Sacræ*; viz. "Ac juste denique ille purgatus impuri hominis a Paulo V. et Alexandro VII. Pontificibus iudici librorum prohibitorum insertus, purgatorioque igni subjectus est." That from the use of animals as symbols of the divine nature, animal worship originated, is shown by Jamblicus de *Myster. Ægypt.* s. ii. c. 1. &c. &c. See Jurieu's *Critical History of the Doctrine and Worship of the Church*, vol. ii. p. 178; Kircher's *Obeliscus Pamphilius*, c. 1; Vossius de *Idololatria*; Cudworth's *Intellectual System*; Faber's *Origin of Pagan Idolatry*. In a curious work on "Ancient Alphabets and Hieroglyphics," written in Arabic by Ibn Wahshih, and translated by M. Joseph Hammer, London, 1806, 4to, there is a singularly formed hieroglyphic symbol, called by Kircher, *Anima Mundi*. See *Œdipus Ægyptiacus*, vol. ii. p. 415, vol. iii. p. 405, and *Prodromus Coptus*, cap. ix. Of this symbol the author says, "This figure is expressive of the most sublime secret, called originally, Bahumed and Kharuf, (or calf,) viz., The Secret of the Nature of the World, or The Secret of Secrets, or The Beginning and Return of every thing." On which M. Hammer remarks: "It is superfluous to recall here to the memory of the reader the great antiquity and mysterious sense of the idolatrous veneration in which the calf has been continually held," &c. Pref. p. xiii, and pp. 22, 23. On Symbol-Idolatry see also Brocklesby's *Explication of the Gospel-Theism and the Divinity of the Christian Religion*, fol. Lond. 1706, Book i. c. 7.

The first Apologists indeed exulted in a religion more dogmatical and spiritual than that of the subjects of the ceremonial law, and zealously and severely condemned the frequent defections of the Jews,

which were no other than the joining foreign worship to the worship of the God of Israel; and in this they acted with much good judgment, inasmuch as Christianity could not have been established but upon the abandonment by the Pagans of their inveterate prejudices concerning intercommunity of worship. So great was the influence of this principle that in the same time and country the Jews of Jerusalem added the Pagan idolatries to their religion, while the Pagans of Samaria added the Jewish religion to their idolatries. For instances of Jewish intercommunity, see Apthorpe's Letters on the Prevalence of Christianity. The truth of Christianity was acknowledged by the Pagans; they only wanted the compliment to be returned. As this could not be done, there was a necessity for the Christians to assign the reasons for their refusal. And this gave birth to so many confutations of idolatrous worship. See Warburton's Div. Leg. B. ii. s. 6. Severe laws of the Church were established against such as mingled the Jewish religion and the Christian together, and who are specified and condemned in the laws of Honorius in the Theodosian code. Lib. xvi. tit. viii. On the evils infused into the Church, both Jewish and Christian, by Pagan Philosophy, see Gale's Court of the Gentiles, Part iii. B. 2, c. i., 4to Lond. 1677.

- C. 2.** 23. A discourse concerning transubstantiation and idolatry; being an answer to the L. Bishop of Oxford's plea to those two points. By Gilbert Burnet, D.D. pp. 36, 4to Lond. 1688

"The wisdom of our Legislators is demonstrated in singling out this to be the sole point of the Tests for Employments; since it is perhaps the only point in Controversy in which the whole Church of Rome holds the Affirmative, and the whole Reformed hold the Negative." This treatise is in the ninth volume of the Somers Tracts, p. 151, and is thus described: "Samuel Parker, D.D. Bishop of Oxford, a man of some talents and activity, disgraced himself during this busy period by his implicit compliance with the arbitrary commands of James II. This involved him in a dispute with Dr. Burnet, who treated him as unmercifully as Andrew Marvel had done upon a former occasion. Indeed Parker had exalted the king's supremacy in terms which amounted to direct blasphemy. Burnet's account of the controversy is as follows:—'He wrote a book against the tests full of petulant scurrility, of which I shall only give one instance. He had reflected much on the popish plot, and on Oates's evidence; and upon

that he called the test the sacrament of Oatesian villainy. He treated the parliament that enacted the tests with a scorn that no popish writer had yet ventured on; and he said much to excuse transubstantiation and to free the church of Rome from the charge of idolatry. This raised such a disgust of him, even in those that had been formerly but too much influenced by him, that, when he could not help seeing that, he sunk under it. I was desired to answer his book with the severity that he deserved; and I did it with an acrimony of style that nothing but such a time and such a man could in any sort excuse. It was said the king sent him my papers, hearing that nobody else durst put them into his hands, hoping it would raise his indignation and engage him to answer them.' — Burnet's *History of His Own Time*, vol. iii. p. 1265. (Edit. 1724, vol. i. p. 740.)

24. Draconica, or, an abstract of all the penal laws touching matters of religion and the several oaths and tests thereby enjoined; with brief observations thereupon. The third edition, with considerable additions. By Henry Care. C. L.

pp. 40, 4to Lond. 1688

In reply to this tract and the same author's *Animadversions* (41 *infra*) was published, A Seasonable Discourse showing the necessity of Union among Protestants, &c., *ut infra*.

25. A discourse for taking off the test and penal laws about religion. C. L.

Pref. pp. vi, 40, 4to Lond. 1687

Dr. More's discourse on the Real Presence is here quoted, in which "he can not escape a falling in with Transubstantiation any other way than by closing with a Notion manifestly false and Platonic."

26. The judgment and doctrine of the clergy of the church of England concerning the King's prerogative in dispensing with penal laws. Asserted by the Lords Archbishops Bancroft, Laud and Usher. The Lords Bishops Sanderson and Cartwright. The Reverend Doctors Sir Thomas Ridley LL.D., Dr. Heylin, Dr. Barrow, Dr. Sherlock, Master of the Temple, Dr. Hicks, Dr. Nalson and Dr. Puller. And by the Anonymous Author of the *Harmony of Divinity and Law*. Together C. L.

with the concurring Resolutions of our Reverend Judges, as most consonant and agreeable thereunto

Imperfect, pp. . 4to Lond. 1687.

- C. L.** 27. An Answer to a late pamphlet, entitled, The judgment and doctrine of the clergy, &c. [as above, No. 26], shewing that this is not asserted by the Archbishops Bancroft, Laud, and Usher; Bp. Sanderson; the Doctors Heylin, Barrow, Sherlock, Hickes, Nalson, Puller; so far as appears from their words cited in this pamphlet. In a letter to a friend.

pp. 39, 4to Lond. 1687

This tract shows that even those writers who advocated non-resistance and passive obedience did not consequentially include the dispensing power among the rights and privileges of sovereignty. "The Laws of England are the King's Laws, but when they are made Laws by the King [King's authority] they become the Laws of the Land, the Rule of his own Government, and his Subjects' obedience." "He concludes this pamphlet with some few Authorities for Liberty of Conscience. I shall not now examine how pertinent they are, for I will give no other Answer but this; when he has answered all the Presbyterian arguments against Toleration, but especially that Book call'd Toleration Discuss'd and the arguments of Dr. Parker, now the Right Reverend Bishop of Oxford, in his Ecclesiastical Policy; when he can prove that Liberty of Conscience is the doctrine and practise of the Church of Rome, and the Standing Rule of the Inquisition, then I will consider further on this Argument."

The works from which testimonies to this "judgment" (Tracts 26, 27) are derived are as follow :

Jovian; or, An Answer to (Samuel Johnson, Author of) Julian, the Apostate. By George Hickes, D.D. 8vo Lond. 1683

A Vindication of the Monarchy and Government long established in the Church and Kingdome of England against the pernicious assertions &c. of the Innovators during the last Parliament in the Reign of Charles I. By Sir Robert Poyntz. 4to Lond. 1661

The Church, her doctrines and the opposing heresies; a Sermon preached at St. Paul's Cross. By Richard Bancroft, Archbishop of Canterbury. Lond. 1588.

C. L.

Reprinted in Hickes's Bibliotheca Scriptorum Ecclesie Angl. 1709, and in Tracts of the Anglican Fathers, vol. i. The substance of this Sermon will be found in Collier's Eccl. History, vol. ii. p. 609.

View of the Civil and Ecclesiastical Law; wherein the practice of them is streitned and may be relieved within this land. By Sir Thomas Ridley,

one of the Masters in Chancery. Oxford 1607, 4to. 2nd edit. Oxf. 1634, 4to. 3rd edit. Oxf. 1664. 4th edit., Oxf. 1676, 8vo.

All these editions, except the first, contain Notes by John Gregory, A.M., of Christ College.

Conference between Bishop Laud and Fisher the Jesuit, with an answer to the exceptions of A. C. [Fisher.]

C. L.

The first edition was printed along with White's Reply to Jesuit Fisher's answer to certain questions propounded by King James, fol. Lond. 1624. The second edition was published separately, much enlarged, 1639, fol.; the third in 1673, with important alterations; the fourth in 1686, with trifling variations from the third; the fifth, 1849, in Lib. of Anglo-Cath. Theol., Oxon. In this edition the whole of Fisher's Account of the Conference, with his notes, to which Laud's Relation is a reply, and of which some portions only were given in the former editions, is incorporated from the only copy known to exist, and the numerous quotations from the Fathers and Schoolmen are printed with their context. — "He quotes a saying of his [Laud's] out of his book against Fisher, but never directs us where to find it," &c. It will be found in page 211 of the third edition. Of the nine questions proposed to Fisher the last is — "Deposing Kings and transferring their Dominions by Papal Authority either directly or indirectly."

The Power communicated by God to the Prince and the Obedience required of the Subject, &c. By James Ussher, Archbishop of Armagh. Published by his grandson, James Tyrrel, after the Restoration, with a Preface by Bishop Sanderson. 8vo Lond 1661

C. L.

In the eleventh volume of Archbishop Ussher's Works, Dublin, 1847 — "The reverend Author without meddling with these Punctilios of the Law undertaketh no more but to declare and assert the Power of Sovereign Princes, as the godly Fathers and Councils of the ancient Catholic Church from the evidence of Holy Scripture, and the most judicious Heathen Writers by discourse of Reason from the light of Nature, have constantly taught and acknowledged the same." Prof. D. 3.

Cases of Conscience. By Robert Sanderson, D.D. Translated by Robert Codrington. 12mo Lond. 1660

Compare his "De Obligatione Conscientiæ Praelectiones Decem." 12mo Lond. 1676. Republished in 1851, with a translation by Professor Whewell. See also Wordsworth's Christian Institutes, vol. iii. This eminent Divine published also, "Judgment concerning Submission to Usurpers, 1678."

A Sermon preached upon the Anniversary Solemnity of the happy Inauguration of our dread Sovereign James 2. 6th February 1685-6. By Thomas Cartwright, Bishop of Chester.

The Jacobite devotion of this "still viler sycophant than Parker" may be gathered from the following extract from his Diary printed for the Camden Society. "May 29, 1687. I was at the first sermon, and after at the King's levee, who ordered me to deliver my address at 10 after the rising of the cabinet council, which was graciously accepted and answered with a speech of his Majesty's to this effect — My Lord, I could expect no less than such a loyal address as this from a prelate of such approved loyalty as you have been, and am fully convinced that, where my bishops are loyal, the clergy of the Church of England will easily be ruled by them in any thing relating to my service; and I do assure you and them that whilst they continue their duty, they shall never find me unmindful of my engagements to them, but ready to make good all that I have promised them, and to stand by them as long as I live; but when the bishops are wanting in doing their duties, I can not but expect their clergy shall be unmindful of theirs."

The extract given from Dr. Heylin respecting "the King's sometimes

C. L. passing by a Statute with a Non-obstante" is not to be found by any reference given here or in the Answer. It occurs in "The Stumbling Block of Disobedience and Rebellion: cunningly laid by Calvin in the Subjects way, discovered, censured and removed." (In his Historical and Miscellaneous Tracts, fol. Lond. 1681.)

C. L. Treatise on the Pope's Supremacy. By Isaac Barrow, D.D. Master of Trinity College, Cambridge. 4to Lond. 1688. Fol. Lond. 1683, vol. i.

The places where to find them are given in the Answer viz. pp. 311-318, 400, 4to. This excellent and elaborate treatise is given in the first volume of the Supplement to Gibson's Preservative from Popery, 8vo Lond. 1849; and "The Nature and Extent of the Papal Claims to Supremacy, whether in Things Temporal or Spiritual," from the same Treatise will be found in Wordsworth's Christian Institutes, vol. iv. "Of the life of this luminary of mathematical science and ornament of the English church, it is hardly necessary to say a word, as a biography of him will be met with in every Cyclopædia and Collection of Lives;" Worthington's Diary and Correspondence, vol. i. p. 66. A few passages, however, from Abraham Hill's Account of his Life, prefixed to his works, are too interesting to be omitted. "Besides the particular assistance he gave to many in their studie, he concerned himself in every thing that was for the interest of his College; upon the single affair of building their Library, he writ out quires of Paper, chiefly to those who had been of the College, first to ingage them and then to give them thanks, which he never omitted: these Letters he esteemed not enough to keep copies of, but by the generous returns he brought in, they appeared to be of no small value; and those Gentlemen that please to send back their Letters will deserve to be accounted further Benefactours to their Library. In this place seated to his ease and satisfaction he yielded the day to his public business, and took from his Morning sleep many hours to increase his stock of Sermons and write his Treatise of the Pope's Supremacy. He understood Popery both at home and abroad, he had narrowly observed it, militant in England, triumphant in Italy, disguised in France, and had earlier apprehensions than most others of the approaching danger, and would have appeared with the forwardest in a needful time; for his ingagement in that Cause, and his place in your Friendship [Dr. Tillotson's] I would (with the leave of the most worthy Dean of St. Paul's, his highly respected Friend) call him another Dr. Stillingfleet." See also Ward's Lives of the Professors of Gresham College, fol. Lond. 1740. How delightful it is to see such men as Dr. Barrow and his successor in the Mathematical Chair, Sir Isaac Newton, thus "yielding the day to public business." "I do not love to be printed on every occasion, much less to be dunned and teased by foreigners about mathematical things, or to be thought by our own people to be trifling away my time about them when I am about the King's business." (Newton to Flamsteed.) The "particular Branches of Sovereignty," as set down by Dr. Barrow, will be found in pp. 274, 287, 297, 318, 319, 323, 341, 357, 365, 382, 388, 396, 398, 400, and are collected in *Vox Cleri pro Rege*, ut infra.

C. L. The Case of Resistance of the Supreme Powers stated and resolved, according to the doctrine of the Holy Scriptures. By William Sherlock, D.D. Master of the Temple, and Dean of St. Paul's. Lond. 1684

"A pension was bestowed on him by Charles: but that pension James soon took away; for Sherlock, though he held himself bound to pay passive obedience to the civil power, held himself equally bound to combat religious errors, and was the keenest and most laborious of that host of controversialists who, in the day of peril, manfully defended the Protestant faith. In little more than two years he published sixteen treatises, some of them large books, against the high pretensions of Rome. Not content with the easy victories

which he gained over such feeble antagonists as those who were quartered at Clerkenwell and the Savoy, he had the courage to measure his strength with no less a champion than Bossuet, and came out of the conflict without discredit. Nevertheless Sherlock still continued to maintain that no oppression could justify Christians in resisting the kingly authority." (Macaulay, vol. iii. pp. 457-8.) In vol. iv. of the same work is fully told the story of his conversion from Jacobitism by a passage in the eighth chapter of Bishop Overall's Convocation Book, 1606, concerning the Government of God's Catholick Church and the Kingdoms of the Whole World. 4to Lond. 1690. In justification of his conduct he published a pamphlet entitled *The Case of Allegiance to Sovereign Powers* stated, 4to Lond. 1691.

The Common Interest of King and People; shewing the original antiquity and excellency of Monarchy, compared with Aristocracy and Democracy, and particularly of our English Monarchy; and that Absolute, Papal and Presbyterian Popular Supremacy are utterly inconsistent with Prerogative, Property and Liberty. By John Nalson. 8vo Lond. 1678

The Moderation of the Church of England considered. By Timothy Puller, D.D. 8vo Lond. 1679. A new Edition, with an Introductory Preface, by the Rev. Robert Eden. Lond. 1818

The Harmony of Divinity and Law, in a Discourse about not Resisting of Sovereign Princes, on Prov. xxx. 31. [By George Hickee, D.D.] 4to Lond. 1684. Anon.

This learned divine and philologist advocated passive obedience and the theory of divine right in several other works, *e.g.* *The Judgment of an Anonymous Writer*, &c., already enumerated in page 7, *Jovian*, &c.—A Letter to the Author of a late Paper, entitled, a Vindication of the Divines of the Church of England, &c., in Defence of the History of Passive Obedience, (the Author of the Vindication, Dr. Fowler, Bishop of Gloucester) 1689.—A Discourse of the Sovereign Power, in a Sermon preached Nov. 28, 1682, before the Artillery Company, 1713. He here says (Collection of Sermons, vol. i. p. 315): "God hath reserved wicked Princes and Tyrants for his punishment, and hath allowed their Subjects no Arms against them, but the Arms of the Catholick and Apostolical Church, even the primitive Artillery of Prayers and Tears."—The celebrated story of the Theban Legion no Fable, in answer to the Objections of Dr. Gilbert Burnet's Preface to his Translation of *Lactantius de Mortibus Persecutorum*, with some Remarks on his Discourse of Persecution; written in 1687, though not published till 1714. His favourite argument for passive obedience drawn from the story of the Theban Legion has been annihilated by John Dubourdieu in an Historical Dissertation upon the Theban Legion, plainly proving it to be Fabulous, 1696.

28. Samuel Lord Bp. of Oxford, his celebrated reasons for abrogating the test and notions of idolatry answered by Samuel Archdeacon of Canterbury. [By John Phillips, (?) nephew to John Milton.] The third edition. pp. 22, 4to Lond. 1688

See *Ath. Ox.* vol. ii. col. 850 and 1119. (*Edit.* Bliss, vol. iv. col. 820.) To understand this title-page, it is necessary that the reader be informed that, in reward of Bishop Parker's obsequiousness to King James, he had, upon being preferred to the see of Oxford, obtained permission to hold the archdeaconry of Canterbury in commendam

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with that preferment. The archdeaconry he had obtained by distinguishing himself in the controversy between the church of England and the dissenters; and as, in the present struggle, he assumed the appearance of compassion and affection for the latter class of protestants, his antagonists fail not to reproach him with the very different sentiments he formerly entertained respecting non-conformists. These are chiefly drawn from Parker's work, entitled "A Discourse of Ecclesiastical Polity, wherein the Authority of the Civil Magistrate over the Consciences of Subjects in Matters of external Religion is asserted." This treatise appeared about 1673-4, and greatly offended the dissenters, as appears from the intemperate titles to several answers to which it gave occasion, as, for example, "Insolence and Impudence triumphant, Envy and Fury enthroned." The vindication of the test and penal laws, which the Ecclesiastical Polity contains, is in this tract placed by Burnet in contrast with Parker's Defence of the Indulgence. — Somers Tracts, ix. 160.

The author, whether Burnet or Phillips, here adopts Horace's maxim :

Ridiculum acri

Fortius ac melius magnas plerumque secat res."

Lib. ii. Sat. iv. 14.

"There is another reason, why His Majesty was graciously pleas'd to think Force in Matters of meer Religion directly contrary to the Interest of Government, and that is, Spoyling of Trade. — Trade! cries the Arch-Deacon; Trade! No. Let grass grow about the Custom-House, rather than abate one Tittle of my Ecclesiastical Polity..... He is a very silly Man, and understands nothing of the follies, passions and inclinations of Human Nature, who sees not there is no Creature so ungovernable, as a Wealthy Phanatick, (p. 51.) And therefore (p. 48) I confess I can not but smile, when I observe how some, that would be thought wonderful grave and solemn Statesmen, labour with mighty projects of setting up this and that Manufacture in their respective Towns and Corporations, and how eagerly they pursue these petty attempts beyond the great Affairs of a more Publick Concernment (meaning the dreadful and terrible execution of the Penal Laws;) and how wisely they neglect the settlement of a whole Nation, for the Benefit of a Village or Burrough! Very pleasant Ecclesiastical Polity! No Man must eat or drink, or maintain his Family: the grand relation of Human Necessities, depending one upon another, must stand still to oblige the Arch-Deacon's Ecclesias-

tical Polity. Here's a Quietus est for above the Third Part of the Nation. None but those that can swallow a Surplice, and adore the Parochial Levite, must weave Camlets at Norwich, make Bays at Colchester, Spurs at Rippon, Nayls at Brummigeham, or Saddles at Burford. For why? There is not any sort of people so seditious, as the Trading Part of the Nation."

29. The reasonableness of the church of England's test and justness of her reformation, asserted; in answer to the Bp. of Oxon's fallacious reasons and precarious assertions against it. Also the worship of images, adoration of the host, and invocation of saints proved idolatry; by the catholick doctrine of the holy scripture, the ancient fathers, and all reformed churches. By which the writings of the doctors, Stillingfleet, Tillotson, More, &c. are cleared from the charge of anti-catholick, anti-christian, phanatical, &c. C. 1.

pp. 22, 4to 1688

"That men as loyal as himself and as far from being fanatical or unlearned entertained different notions of idolatry I shall insert the following passages," &c. p. xi. The authors here quoted are Whitgift, Abbot and Laud. Another contemporary equally learned might have been cited, viz. Bilson in "The True Difference betweene Christian Subjection and Unchristian Rebellion," &c. 4to Lond. 1685. The fourth part.

30. Vox cleri pro rege; or the rights of the imperial sovereignty of the crown of England vindicated in reply to a late pamphlet [No. 27 *supra*] pretending to answer a book, entitled The judgment and doctrine of the clergy of the church of England, concerning the King's prerogative in dispensing with penal laws. In a letter to friend. C. 1.

pp. Pref. xv., 68, 4to 1688

There was a second edition, with an Historical Account appended of the Convocation, 1689. In 1690 was published An Answer to Vox Cleri, &c. Among other works here cited as concurring in this judgment is Patriarcha: or the Natural Power of Kings, Lond. 1680, 8vo, by the Learned Sir Robert Filmer Baronet, "one of the most learned and loyal Gentlemen of the last Age, who as the Author of the Epistle Dedicatory to his Grace the present Duke of Beaufort (Edm. Bohun) says of him, dared to be true to the Crown when his

Fidelity could entitle him to Nothing, but the glory of living and dying a Good Subject, with the hazard of his Life and Fortunes." His "Power of Kings and in particular of the King of England," Lond. 1648-1680, concludes thus: — "The Council of Many wise men may be better than of One; but to resolve, determine, and to command, One will always perform it better than Many; He which hath advisedly digested all their Opinions, will soon resolve without contention: the which many cannot easily perform: it is necessary to have a Sovereign Prince, which may have Power to resolve and determine of the Opinions of his Council." He wrote several other political works, e.g. *The Anarchy of a Limited and Mixed Monarchy*; in answer to Phil. Hutton's Treatise on Monarchy, 8vo. Lond. 1646, 1648, 1679. *Observations concerning the Original of Government against Hobbes, Milton, Grotius, Hutton, &c.*, 4to. Lond. 1652. *The Freeholders Grand Inquest touching the King and his Parliament*, written by Sir Richard Hobhouse, 8vo. Lond. 1679. *Defense against the Mistakes and Misrepresentations of Algernon Sidney Esq. in a Paper delivered by him to the Sherifs upon the Scaffold in Tower Hill, on Friday December 7, 1683, before his Execution there*, fol. Lond. 1684. Sidney's Paper will be found in *State Tracts 1660-1689*. The most celebrated of his works, the "Patriarcha," in which the author derives all power from paternal authority and from Adam, occasioned some of the best works on government not only in this country but likewise on the continent, e.g. Locke's Two Treatises of Government. In the former, the false Principles and Foundation of Sir Robert Filmer and his Followers are detected and overthrown. The latter, an Essay concerning the true Original Extent and End of Civil Government, 8vo Lond. 1690. Sir James Tyrrel's *Patriarcha non Monarcha*. *The Patriarch Unmonarch'd: being Observations on a late Treatise and diverse other Miscellanies*, published under the name of Sir R. F. Bart, In which the falseness of those Opinions that would make Monarchy *Jure Divino* are laid open; and the true Principles of Government and Property (especially in our Kingdom) asserted. 8vo Lond. 1681. Algernon Sidney's *Discourses concerning Government*, fol. Lond. 1698.

On the doctrine of an Original Contract, or Compact, the following works may also be consulted:—

C. I.

Lex, Rex: The Law and the Prince. A Dispute for the just Prerogative of King and People. Containing the Reasons and Causes of the most necessary Defensive Wars of the Kingdom of Scotland, and of their Expedition for the ayd and help of their Dear Brethren of England.

In which their Innocency is asserted, and a full answer is given to a Seditious Pamphlet, Intituled, *Sacro-sancta Regum Majestas*, or The Sacred and Royal Prerogative of Christian Kings; under the name of J. A. But penned by Jo. Maxwell the Excommunicate P. Prelat. With a Scripturall Confutation of the Ruinous Grounds of W. Barclay, H. Grotius, H. Arnisaus, Ant. de Domi. P. Bishop of Spalato, and of other late Anti-Magistratical Royalists; as, The Author of *Ossorianum*, D. Fern, E. Symmons, the Doctors of Aberdeen &c. By Samuel Rutherford. 4to Lond. 1644-1657. Anon.

Ordered to be burnt by the hands of the common hangman. See Craig's *Right of Succession*, Pref. 1703. In pp. 111-15 is discussed this Question, Whether or no the King be univocally, or only analogically, and by proportion a father?

The Tenure of Kings and Magistrates; proving that it is lawful, and hath been held so through all ages, for any who have the power, to call to account a Tyrant or wicked King, and after due conviction to depose and put him to death, if the ordinary Magistrate have neglected or denied to do it. By John Milton. 4to 1650

A Sermon preached at Seoon in Scotland, Jan. 1, 1651, at the Coronation of Charles the Second. By Robert Dowglas, Minister at Edinburgh, Moderator of the Commission of the General Assembly. 1660
Reprinted in the first volume of the *Phenix*.

De Corpore Politico, or the Elements of Law, Moral and Politick. By Thomas Hobbes. 8vo Lond. 1650. *Leviathan*, or the Matter, Form and Power of a Commonwealth Ecclesiastical and Civil. By the same. Fol. Lond. 1651. A Dialogue between a Philosopher and a Student of the Common Laws of England. By the same. 1681. Moral and Political Works of T. H. with his Life. Fol. Lond. 1750. Edited by Sir William Molesworth, 11 volumes 8vo. Lond. 1839

See Worthington's *Diary*, part i. p. 277, note.

The Art of Lawgiving, in three Books. The first, shewing the foundations and superstructure of all kinds of Government. The second, shewing the Frames of the Commonwealths of Israel and of the Jews. The third, shewing a Model fitted to the present State or Balance of this Nation. 1659. In Toland's edition of Sir John Harrington's Works. Fol. 1700. Also in the same volume, written not by Harrington but John Hall, The Grounds and Reasons of Monarchy consider'd and exemplify'd in the Scottish Line, &c.

On Hobbes' and Harrington's Models of Government see Tenison's *Epistle Dedicatory* to his *Examination of Hobbes's Creed* Examined. 4to Lond. 1670

A Brief History of the Succession of the Crown of England, &c., collected out of the Records of the most authentick Historians.

From a Folio, printed in the year 1688-9. In *State Tracts* 1660-89, fol. 1693, part i. p. 383, and in the *Harleian Miscellany*, vol. i. p. 448. This treatise was answered by the intrepid advocate of an indefeasible hereditary right of the Crown, Robert Brady, in *A True and Exact History of the Succession of the Crown of England, &c.* Lond. 1681. The Second Edition much enlarged. Together with Reflections upon the Bill of Exclusion, and a full and satisfactory Answer to Mr. Hunt's Argument in his Postscript about the succession of the Children of Robert the Second, King of Scotland, by Elizabeth Mure his pretended Concubine and Enfame his Wife. One of the Three Tracts of the Author's Introduction to the *Old English History*. Fol. Lond. 1684. There was another Answer, entitled, *The Great Point of Succession Discussed*.

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- C. L.** An Essay on the Original and Nature of Government. By Sir William Temple. Written in the year 1672: Vol. i. of Miscellanea, pp. 55-82. 8vo 1705
Both Hobbes and his adversary Cumberland, Sanderson, Overall, and Paley, the advocates of divine right, as well as Sir W. Temple, were of opinion that civil government originated in Patriarchal power.
- C. L.** The Tryall of Dr. Henry Sacheverell before the House of Peers for High Crimes and Misdemeanours, &c. Fol. 1710
Especially the Extracts from Divines, pp. 154-186.
On the tendency of Dr. Sacheverell's Sermons see A New Catechism with Dr. Hickes's Thirty-nine Articles, in the twelfth vol. of Somers Tracts, p. 178.
- C. L.** Scripture Politicks; or an impartial Account of the Origin and Measures of Government, ecclesiastical and civil, taken out of the Books of the Old and New Testament. With a Postscript relating to the Report of the Committee of Convocation about the Bishop of Bangor's Preservative and Sermon before the King. To which is subjoined The Supposal, or a New Scheme of Government. By William Whiston. 8vo 1717
- C. L.** Lord Bolingbroke's Dissertation on Parties, in vol. ii. his Works. 4to 1764
A Treatise of the Social Compact; or the Principles of Politic Law, translated from the French of John James Rousseau. 12mo Lond. 1763
An Utopian government! See Coleridge's Friend, vol. i. p. 324, On the Grounds of Government as laid exclusively in the Pure Reason; or a statement and critique of the Theory of Rousseau and the French Economists. "All the different philosophical systems of political justice," says Coleridge, "all the Theories on the rightful Origin of Government are reducible in the end to three classes, correspondent to the three different points of view, in which the Human Being itself may be contemplated." The system of Hobbes ascribes the origin and continuance of Government to fear. The second system derives it from human prudence, the invisible powers of our nature, whose immediate presence is disclosed to our inner sense. The third and last system denies all rightful origin to government except as far as it is derivable from principles contained in the Reason of Man, and judges all the relations of men in society by the laws of moral necessity, which is the common duty of all men. Coleridge declares himself an adherent of the second system, in which the human being is considered as an animal gifted with understanding, or the faculty of suiting measures to circumstances. This theory appears to be supported by Aristotle, who ascribes Government to connate principles or moral sentiments, those life-blent characteristics of humanity by which it is instinctively impelled as well to civil as to domestic society. The origin and constitution of Human Society, considered as the necessary result of the physical and moral conditions impressed on our nature by the Creator, is beautifully exhibited in the fifth, sixth and seventh chapters of Dr. Chalmers' Bridgewater Treatise; and in the sixth Lecture of Archbishop Whateley's Political Economy.
Blackstone's Commentaries on the Laws of England, first edit. 4to Oxf. 1765-69. Book i. chap. 6.
"As to the terms of the original contract between king and people, these I apprehend to be now couched in the coronation oath, which by the statute 1 W. and M. st. i. c. 6 is to be administered to every king and queen, who shall succeed to the imperial crown of these realms, by one of the archbishops or bishops of the realm, in the presence of all the people; who on their parts do reciprocally take the oath of allegiance to the crown."
- C. L.** The Spiritual and Temporal Liberty of Subjects in England, &c. By Anthony Ellys, D.D. 4to Lond. 1765. Part ii. pp. 226-257.

Lord Hardwick's State Papers, vol. ii. p. 401, "Notes of what passed in the Convention upon the day the question was moved in the House of Commons concerning the Abdication of King James II., the 28th of Jan. 1688-9. 2 vols 4to 1778

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The doctrine of Hooker, Aquinas and Suarez will be found in Hallam's Literature of Europe, part iv. chap. 4, part iii. chap. 4.

Some of the objections which have been urged against the doctrine of the Social Contract are noticed by Whewell in the second volume of "The Elements of Morality, including Polity," Lond. 1848. See also Burke's "Appeal from the New to the Old Whigs."

In opposition to the notion of an original Contract and in favour of the Divine Right of Kings, the following works may be consulted:—

The Rebels' Catechism; composed in an easy and familiar way to let them see the heinousness of their offence, the weakness of their strongest subterfuges, and to recall them to their duties both to God and Man. 4to 1643

In the Harleian Miscell. vol. vii. p. 434.

Bishop Sanderson's Preface to Usher "On the Power of the Prince," *ut supra*.

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Sacrosancta Regum Majestas; or the Sacred and Royal Prerogative of Christian Kings. Wherein Sovereignty is by Holy Scriptures, reverend Antiquity and sound Reason asserted, by discussing of five Questions. And the Puritanical, Jesuitical, Anti-Monarchical Grounds are disproved, and the untruth and weakness of their new devised State-principles are discovered. 4to Oxon, 1644: 8vo Lond. 1680

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An example of a royalty thus emanating directly from on high is seen in the line of David established on the throne of Judah; and a claim to a resemblance to this right is expressed or implied in the language of Oriental monarchs, and of many princes of the house of Stuart (see A Defence of the Right of Kings by James I.) and of the house of Bourbon. "It is," writes Louis XIV. (see his Mémoires Historiques in the second and third volumes of his works, 6 vols. 8vo 1806), "the will of Heaven who has given kings to man that they should be revered as his vicegerents, he having reserved to himself alone the right to scrutinise their conduct." On the doctrine of the Jesuits, *the Majesty of the People*, see Baxter's *Key for Catholics*, edit. by Allport, 1839, p. 412.

The Serpent-Salve; or a Remedy for the Biting of an Aspe. Wherein the Observators Grounds are discussed and plainly discovered to be unsound, seditious, not warranted by the Laws of God, of Nature, or of Nations, and most repugnant to the known Laws and Customs of this Realm, &c. First printed in the year 1643. The Catching of the Leviathan; or the Great Whale. Demonstrating out of Mr. Hobbs his own Works, That no man who is thoroughly an Hobbist, can be a good Christian, or a good Commonwealths-man, or reconcile himself to himself. Because his Principles are not only destructive to all Religion, but to all Societies: extinguishing the Relation between Prince and Subject, Parent and Child, Master and Servant, Husband and Wife; and abound with palpable contradictions. 1658. Schism Guarded, and beaten back upon the Right Owners, &c. Sect. v. 1658. By John Bramhall, D.D., Abp. of Armagh. Folio, Dubl. 1677. 5 voll. 8vo. Lib. of Anglo-Cath. Theology. Oxf. 1842-45.

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Three Sermons, preached at Lancaster, and in the late Guild of Preston. Wherein the nature of Subjection to the Civil Magistrate is explained, the duty proved, and the Clergy justified in pressing the same upon

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their Fellow-Subjects. By Thomas Gipps, Rector of Bury in Lancashire, Chaplain to the Right Honourable the Earl of Darby. 4to Lond. 1683.

A Defence of Sir Robert Filmer against the Mistakes and Representations of Algernon Sidney Esq.; in a Paper delivered by him to the Sheriffs upon the Scaffold, &c. By Edmund Bohun. 1684

Among the upholders of the patriarchal theory may be mentioned Chrysostom, Bp. Andrews and the Caroline Divines (see Hurd's sixth Dialogue), Fleury, Bossuet and their followers in France. (See Sir James Stephen's Lectures on the History of France, vol. ii., "The Absolute Monarchy of Louis XIV.")

"It was," writes Hallam in his Constitutional History of England, "at this time [1685] that the university of Oxford published their celebrated decree against pernicious books and damnable doctrines, enumerating as such above twenty propositions, which they anathematized as false, seditious and impious. The first of these is, that all civil authority is derived originally from the people; the second, that there is a compact, tacit or express, between the king and his subjects: and others follow of the same description. They do not explicitly condemn a limited monarchy, like Filmer, but evidently adopt his scheme of primogenitary right, which is incompatible with it. . . . This decree was publicly burned by an order of the house of lords in 1709: nor does there seem to have been a single dissent in that body to a step that cast such a stigma on the university. But the disgrace of the offence was greater than that of the punishment." This decree will be found in State Tracts from the year 1660 to 1689, part ii. p. 154; Collier's Ecclesiastical History of Great Britain, vol. ii. p. 902; Sacheverell's Tryall, p. 162; Somers Tracts, vol. viii. p. 420.

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Hickes's Jovian, *ut supra*. Especially the Preface.

Vindiciæ Juris Regii, or Remarks upon a Paper entitled, An Enquiry into the measures of Submission to the Supreme Authority. By Jeremy Collier. 4to 1689. Dr. Sherlock's Case of Allegiance considered, with some Remarks upon his Vindication. By the same. 4to 1691. A Persuasive to Consideration, tendered to the Royalists, particularly those of the Church of England. By the same. 4to 1693.

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Sir Thomas Craig's Right of Succession to the Kingdom of England against the Sophisms of Parsons the Jesuite, &c. Fol. Lond. 1703. Especially chap. xviii.

"One of the contrivances of the Jesuits was by searching into the origin of civil power, which they brought rightly, though for this wicked purpose, from the people; for they concluded that if the original power could be shown to have no divine right, but to be of human, and even popular institution, the liberty which the pope took in deposing would be less invidious: thus the Jesuits reasoned. The argument was pushed with great vigour by Harding and his brethren in Elizabeth's reign, but afterwards with more learning and address by Bellarmine, Mariana and others. (Note. This notion was stated even so early as Henry's rejection of the supremacy. Cardinal Pole insists strongly on this origin of kingship in his book, *Pro ecclesiasticæ unitatis defensione*, lib. i. p. 74.) To combat this dangerous position so prejudicial to the power of kings and which was meant to justify the attempts of violence on the lives of heretical princes, the Protestant divines went into the other extreme, and to save the person of their sovereign, preached up the doctrine of Divine Right. Hooker, superior to every prejudice, followed the truth. But the rest of our reforming and reformed divines stuck to the other opinion, which, as appears from the Homilies, the Institution of the Christian Man,

and the general stream of writings in those days, became the opinion of the church, and was indeed the received Protestant doctrine."—Hurd's Moral and Political Dialogues, vol. iv. p. 61.

Hume's Essays. 4to Lond. Vol. i. part ii. Essay xii.

Paley's Principles of Moral and Political Philosophy, Book vi. chap. i.

The arguments against the theory of an original contract are stated with great ability in chap. iii. But, as Coleridge observes, "the contempt lavished by him on the notion of an original contract, though sufficiently compatible with the tenets of a Hume, will seem strange to us in the writings of a Protestant clergyman, who surely owed some respect to a mode of thinking which God himself had authorized by his own example, in the establishment of the Jewish constitution." These arguments will also be found in Bishop Sander-son's Preface to Usher "On the Power of the Prince," § 15-18.

I shall not attempt to give the golden chain of champions of monarchy from the Heroic ages down to our own days. Some links will be found in Mackenzie's *Jus Regium* (*ut supra* p. 7) and Duport's *Gnomologia Homericæ ad Iliad. 2, v. 204*.

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*Οὐκ ἀγαθὸν πολυκοιρανίῃ εἰς κοίρανος ἔστω
Εἰς βασιλεὺς etc.*

There are now living two eminent monarchists, Guizot and Palgrave. The former, in his *Lectures on European Civilization*, has accurately distinguished the varieties of regal power which have prevailed at different periods, Barbarian, Imperial or Roman, Feudal, Religious, and Constitutional.

On the Divine Right see also Hayward's *Life and Raigne of Henrie the iii.*, pp. 101-110, 4to Lond. 1599; Wolley's *Loyalty amongst Rebels; The True Royalist*, or *Hushay the Archite*, Lond. 1662. For other authorities on both sides see Dr. Doddridge's *Lectures*. Hooker, Baxter, Horsley, Burke, and Paley contended that all government is in such sort of divine institution that be the form of any particular government what it may, the submission of the individual is a principal branch of that religious duty which each man owes to God; but the principles which they advanced ascribed no greater sanctity to monarchy than to any other form of established government. See Wordsworth's *Christian Institutes*, vol. iii.

I shall conclude this digression into the field of Political Philosophy with a list of Tracts on non-resistance and passive obedience. Their name is Legion, but I shall confine it to those works which, having been collected in the *State Tracts* referred to in p. 9 and similar publications, are easily accessible —

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Memorial to the Prince and Princess of Orange. By Major Wildman. Vol. i. p. 36. An Enquiry into the present State of Affairs, &c. By Dr. G. Burnet, pp. 128-133. A Justification of the Prince of Orange's Descent, pp. 134-148. Some Remarks upon Government, and particularly upon the Establishment of the English Monarchy, relating to this present Juncture. In two Letters, written by and to a Member of the Great Convention, pp. 149-62. Four Questions Debated, pp. 163-66. Important Questions of State, Law, Justice and Prudence, both civil and religious, pp. 167-74. Short Considera-

tions relating to the Settling of the Government, pp. 175-78. The Proceedings of the Present Parliament justified by the Opinion of H. Grotius, pp. 178-84. A Defence of their Majesties K. William and Q. Mary, pp. 186-208. A Defence of the Proceedings of the Late Parliament, anno 1689, pp. 209-216. A Discourse of the Nature of the present Conventions in both Kingdoms, pp. 218-24. The Supremacy Debated, or The Authority of Parliaments (formerly owned by Romish Clergy) the Supremest Power, &c., pp. 231-36. A Letter from a French Lawyer to an English Gentleman upon the present Revolution, p. 236. Reflections upon the Great Revolution. Written by a Lay-Hand in the Country. pp. 242-65. The Advantages of the Present Settlement and Danger of a Relapse, pp. 265-80. The Nullity of King James's Title, pp. 280-84. A Dialogue between a Jacobite and a Williamite, pp. 285-300. Examination of the Scruples about the Oath of Allegiance, pp. 300-18. The Case of Allegiance consider'd. By Samuel Masters, B.D. pp. 318-33. Some Considerations touching Succession and Allegiance, pp. 334-40. The Case of the Oaths Stated, pp. 340-47. Non-resistance and Passive Obedience no way concerned in the present Controversies. By Edm. Bohun. pp. 347-67. The Doctrine of Passive Obedience and Jurc Divino disprov'd, and Obedience to the present Government prov'd from Scripture, Law and Reason, pp. 368-71. The Letter which was sent to the Author of the Doctrine of Passive Obedience, &c. answered and refuted, pp. 371-86. Political Aphorisms, or the true Maxims of Government display'd. By way of Challenge to Dr. William Sherlock and Ten other new Dissenters: and recommended as proper to be read by all Protestant Jacobites. pp. 386-402. Agreement between the present and former Government, pp. 409-39. A Resolution of certain Queries concerning Submission to the Government, pp. 439-65. Reflections upon the Opinions of some Modern Divines concerning the Nature of Government in general, and that of England in particular. With an Appendix, containing, I. The Seventy-fifth Canon of the Council of Toledo; II. The original Articles in Latin, out of which the Magna Charta of King John was fram'd; III. The True Magna Charta of King John in French; by which the Magna Charta in Matth. Paris is clear'd and justify'd, and the Alterations in the Common M. C. discover'd. All three Englished. By P.[eter] A.[llix] D.D. pp. 466-541. An Historical Account of the English Government, sect. III. and sect. VI. A Discourse concerning the Unreasonableness of a new Separation on account of the Oaths. With an Answer to the History of Passive Obedience, so far as relates to them. By Bishop Stillingfleet. pp. 598-614. A Vindication of the Same. By J. Williams, D.D. pp. 615-30. A Letter writ by a Clergyman against the New Separation, pp. 631-634.

Vol. ii. — An Answer to the late King James's Declaration to all his pretended Subjects in the Kingdom of England, pp. 61-70. Plain English: or an Inquiry concerning the Real and Pretended Friends to the English Monarchy. With an Appendix concerning the Coronation Oath administered to King James the Second. pp. 79-95. Answer to Mr. Ashton's Paper [by Dr. Edward Fowler?], pp. 104-15. Reflections upon K. James's Letter to his Privy Counsellors, pp. 234-42. A Letter to a Friend concerning a French Invasion, pp. 243-52. A Second Letter, pp. 253-65. The Earl of Warrington's Charge, pp. 342-46. A Dialogue between Whig and Tory, pp. 371-92. An Inquiry into the Nature and Obligation of Legal Rights, pp. 392-412. An Essay concerning Obedience to the Supreme Powers and the Duty of Subjects in all Revolutions, pp. 431-61. An Essay concerning the Laws of Nations and the Rights of Sovereigns, pp. 462-75. A Defence of the Archbishop's Sermons on the Death of the Queen, &c. &c. pp. 522-38. Argument shewing, That a Standing Army is inconsistent with a Free Government, &c. [by John Trenchard], pp. 564-613. A Letter against Restraining the Press, pp. 614-26.

Vol. iii. — The Revolution vindicated; in an Answer to the two Memorials, and the Protestation against the Peace treated at Reswick, and other Papers published in the late King James's Name. In which particularly the Matter of the Abdication, or the Sense in which King James is said to have abdicated, is more fully explain'd than has yet been done, pp. 694-728.

The Declaration of his Highness, William Heury, Prince of Orange, &c. Of the Reasons inducing him to appear in Arms in the Kingdom of England, for preserving of the Protestant Religion, and for restoring the Laws and Liberties of England, Scotland and Ireland, is given entire in the Tryall of Dr. Sacheverell, pp. 179-185. State Tracts, 1660-89. Part ii., pp. 420-26. The opinion of Grotius referred to in the first volume, *ut supra*, was that our non-resistance should be ever measured by the intention of those who first framed the society. "The Rights of War and Peace," b. i. c. iv. s. 7. See also Puffendorf "*de Jure Naturæ et Gentium*," lib. vii. c. 7, s. 7. "The maxim, *Fiat Justitia et ruat Cælum*, let justice be performed though the universe be destroyed, is apparently false, and by sacrificing the end to the means, shews a preposterous idea of the subordination of duties." Hume's Essays, xiii., On Passive Obedience.

The political Treatises of Samuel Johnson, Chaplain to Lord Russel, were collected in one volume, folio, 1710, *e.g.* Julian the Apostate; being an Account of his Life, and the sense of the primitive Christians about his Succession, &c. (published in 1682). Julian's Arts to undermine and extirpate Christianity; together with Answers to Constantius the Apostate, and Jovian (published in reply to Hiekes's Jovian, 1689). Remarks on Dr. Sherlock's book, entitled, The Case of Resistance of the Supreme Powers stated and resolved (published 1689). An Argument proving that the abrogation of King James was according to the Constitution of the English Government (published 1692). Of Magistracy, Of Prerogatives by Divine Right, Of Obedience, Of Laws, (published 1688, reprinted in State Tracts, pp. 1660-1689, part ii. pp. 269-72, and in the Fifth Collection of Papers relating to the present Juncture of Affairs in England, 4to 1688). The Trial and Examination of a late Libel, *ut infra*. See Biographia Britannica. His Reflections on the History of Passive Obedience (pp. 251-56), in reply to Seller's History, *ut infra*.

All these inquiries are collectively discussed in "*Bibliotheca Politica*; or an Inquiry into the Ancient Constitution of the English Government." In thirteen Dialogues. Lond. 1694. The first dialogue relates to the question, whether monarchy be of divine right? the second, whether hereditary succession to crowns be a divine institution: the third, whether resistance of the supreme power by a whole nation, can be justified by the law of nature, or the gospel: the fourth, whether absolute non-resistance is enjoined by the gospel, or was the doctrine of the primitive church: the fifth, whether the king be the supreme legislative authority, and whether the parliament be a fundamental part of the government, or proceeds from the favour of kings: the sixth, whether the commons of England was one of the three estates of the kingdom, before the 49th of Henry III.: the seventh, the same question continued: the eighth, continuation of the same subject: the ninth, whether by the ancient laws and constitution of this kingdom, as well as by the statutes of the 13th and 14th of Charles II., all resistance of the king, or of those commissioned by him, is expressly forbidden upon any pretence whatsoever: the tenth, whether a king of England can ever fall from, or forfeit his royal dignity, for any breach of an original contract, or wilful violation of the fundamental laws of the kingdom; and whether King William the Conqueror did not acquire, by virtue of his conquest, an absolute and unconditioned right to

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the crown of these realms: the eleventh, in what sense civil power is said to be derived from God, &c.: whether the appointment of William Prince of Orange be in accordance to the constitutional maxims of the English Constitution: the twelfth and thirteenth dialogues are on matters of little public moment.

I find in "The Law of Christ respecting Civil Obedience, especially in the Payment of Tribute, &c., by John Brown D.D.," extracts on the Right of Resistance from numerous authorities, references to the most valuable of which I here subjoin:—

Locke on Civil Government, chap. xix. Paley's Mor. and Pol. Phil., book vi. chap. iii. Hutcheson's Elements of Ethics, book iii. M'Crie's Review of the first series of the Tales of my Landlord. Edinburgh Christian Instructor for 1817. "We can appeal to divines and dignitaries of the Church of England, who have sanctioned the principles of resistance on which our ancestors acted—to Jewel, Hooker, Bilson, Bedel, Burnet, Hoadly, and King. But this is unnecessary, as the whole convocation, the Church of England representative, in Elizabeth's reign, publicly acknowledged it 'glorious to assist subjects in their resistance to their sovereigns, and their endeavours to rid themselves of their tyranny and oppressions.'" Sir James Mackintosh's View of the Reign of James II. from his Accession to the Enterprize of the Prince of Orange, chap. x. *Jus Populi*; or, a Discourse wherein clear satisfaction is given as well concerning the Right of Subjects as the Right of Princes: showing how both are consistent, and where they border one upon the other; as also what there is divine and what there is humane in both; and whether is of more value and extent, pp. 63–65, 4to Lond. 1664. It has been ascribed, obviously in mistake, to Milton.

"The reader," adds Dr. Brown, "who wishes to see what can be said against a principle which is so powerfully supported in these extracts, and in favour of its opposite, will do well to consult a small but most elaborate dissertation, in the form of a sermon, entitled *Passive Obedience, or the Christian Doctrine of not resisting the Supreme Power, proved and vindicated upon the Principles of the Law of Nature*, in a discourse preached at the College Chapel, by George Berkeley, M.A., Fellow of Trinity College, Dublin, (afterwards Bishop of Cloyne). 'Nec vero aut per senatum aut per populum solvi hac lege posimus.'—*Cic. fragm. de rep.* Lond. 1713. This without doubt, and beyond comparison, the ablest defence of Passive Obedience and Non-resistance on philosophical principles consistent with revelation, is a curious display of the characteristic extreme acuteness, yet unsoundness of the mind of its singularly gifted and most estimable author—'ingeniosa et sagax hariolatio viri discretissimi.' The scriptural argument in favour of these doctrines is fully stated in Dean Sherlock's 'Case of Resistance,' &c. . . . And the argument from the doctrine and practice of the primitive Christians may be found in Archbishop Usher's tract, entitled, *The Power communicated by God, &c.* Few questions have been more thoroughly discussed. A specimen of the advocacy of what we regard as the right side is presented to the reader, and it is but justice to say that if that side of it which we consider untenable has been disgraced by the impiety of Hobbes and the unprincipled meanness of Parker—the learning of Usher, the judgment of Sanderson, the wit of South, the subtilty and candour of Berkeley, and the sanctity of Ken, are more than enough to entitle to careful consideration any principle which they entertained," &c. Abednego Seller, in his *History of Passive Obedience since the Reformation*, 4to Amsterdam, 1689, maintained that the Church of England "in contradiction both to Papists and to Dissenters has constantly asserted the principles of Obedience to Princes, as the best ages of Christianity practised it."

Hurd's remark cited *supra*, p. 37, on the opinion of most of our reforming and reformed Divines, is illustrated also in Jovian (chap. 10), in which are produced not only Statutes and Judgments of Convocations, but numerous authorities both legal and ecclesiastical. Kettlewell, in his *Treatise on Christianity, A Doctrine of the Cross; or, Passive Obedience under any pretended Invasions of Regal Rights and Liberties* (in the second volume of his *Works*, fol. Lond. 1719), adduces also the Statutes, and concludes, p. 181: "By all which I conceive it plainly appears, 1. that the Two Houses sit with the King in Parliament, and concur in making laws, not as co-ordinate Powers that are equal to him, but as subordinate under him; not in place of Sovereigns, but of Subjects under him, their sole Sovereign." The theory of a co-ordinate monarchy had been adopted to justify the war which the two houses were waging against King Charles I., and is the subject of a short pamphlet, entitled, *A fuller Answer to a Treatise written by Dr. Ferne, entitled, "The Resolving of Conscience," 1642, 4to.*, the writer of which, according to Dr. Wordsworth, in *Christian Institutes*, vol. iii. p. 14, was Charles Herle, rector of Winwick in Lancashire, one of the licensers of the press under the two houses, a member of the Assembly of Divines, &c. &c. The subordination of the Three Estates of Scotland, Lords temporal and spiritual, and Commons, is zealously advocated in Abercromby's *Martial Achievements of the Scots Nation*, folio, Edinb. 1715. See Index in vol. ii. s.v. Antimonarchical Authors Confuted, (George Ridpath, &c.)

On the other side Sir Robert Howard, in the *History of the Reigns of Edward and Richard II.*, Lond. 1690, quotes reformed Divines asserting and supporting a contrary doctrine, viz. Zuinglius, Calvin, Bucer, Peter Martyr, Paræus, &c. (as we are frequently reminded by Papal writers, e.g. Brereley or Anderton, Parsons, Patenson); extracts the original agreement in *Magna Charta*, and the opinion of Bracton and Fortescue; and subjoins from Hooker's *Ecclesiastical Polity* the rationale of civil governments, according to which they have only an executive government committed to them by the people, in which he was defended by Bishop Hoadley—after Locke the most formidable adversary of the Patriarchal Scheme of Filmer, vol. ii. pp. 250-86.

31. A new test of the Church of England's loyalty.

C. 1.

pp. 8, 4to Lond. 1687

In the ninth vol. of the Somers Tracts, p. 195.

"Hitherto we have only seen the most decent part of the controversy, which at this time raged between the King and the Church of England, when they stood forth on each side in their own characters, and for that reason were obliged to observe decorum; but in the two following pieces (*A New Test and Some Considerations*, &c.) or in the first of them at least, we shall find that the same temper and decency were not always observed. The Church of England, it is plain, could not act up to her own professions, and the moment she hesitated, the king forgot her services. In the expostulations that followed, the gall of each party overflowed; and, as on the one hand, the courtiers would not allow the churchmen to be loyal, so, on the other, the churchmen were resolved not to lose the first opportunity that offered to make the courtiers eat their words, or, if not, to make them sensible that they had given them a sufficient provocation to be otherwise." *Somers' Tracts*, vol. ix. p. 195.

- C. L.** 32. A reply to the new test of the church of England's loyalty.
pp. 8, 4to Lond. 1687
- C. L.** 33. The new test of the church of England's loyalty examined by the old test of truth and honesty. pp. 10, 4to 1687
"But however who can endure to hear Papists crying up Moderation, and exclaiming against Sanguinary Laws? For this is for the Kettle to accuse the Pot of Blackness," p. 5. See the thirteenth chapter of Puller's Moderation of the Church of England, 8vo Lond. 1679. New edition, by the Rev. Robert Eden, M.A., F.S.A., Lond. 1843. Gray's (Bampton Lecture) Sermons on the Principles upon which the Reformation of the Church of England was established. 1796. See Serm. VII. Conf. Mendham's Pius V., pp. 62 et seq.
34. ✠ An instance of the church of England's loyalty. 4to 1687
In the ninth vol. of the Somers Tracts: — "This is another arrow from the same quiver which afforded the New Test of the Church of England's loyalty. It rips open the history of Mary Queen of Scots, and is obviously the work of some angry catholic." p. 203.
- B. M.** 35. ✠ A reply to the two answers of the new test of the church of England's loyalty. 4to 1687
- C. L.** 36. Reflections upon the new test and the reply thereto; with a letter of Sir Francis Walsingham's concerning the penal laws made in the reign of Q. Elizabeth. (Sir F. W.'s Letter to Monsieur Critoy concerning the Queen's proceedings against both Papists and Puritans.) pp. 20, 4to 1687
Respecting Queen Elizabeth's "grace towards such as in her wisdom she knew to be Papist in conscience, and not faction and singularity," dilated on in Sir F. Walsingham's Letter, and, on the other hand, "the undutiful and traitorous affection borne against her Majesty by her Roman Catholic subjects," I shall give the testimonies not only of Protestants but of those who are represented as persecuted, in *chronological order*, because the lenity of the Queen and the Government for the first ten years of her reign is acknowledged by Parsons himself, and in the works of the Secular Priests *ut infra*; and the institution of a seminary at Douay in 1569, followed by another at

Rome ten years later, which together sent three hundred priests into the English harvest (as Rishton in his *Continuation of Sanders de Schism. Angl.* relates) with the deposing bull of Pius V. (dated by Sanders February 27, 1569-70; by Catena in his Italian translation of it in his *Life of Pius V.* February 25, and 5 Kal. Martii 1570 in the *Bullarium Magnum*) would naturally make some difference in the views and conduct of the English Government. At the same time the books here referred to will be found to contain a "Vindication" of the English Catholics under Queen Elizabeth.

A Bull granted by the Pope to Dr. Harding and others, by reconciliation and assyoling of English Papistes, to undermine Faith and Allegiance to the Quene; with a true Declaration of the Invention and Truthes thereof, and a Warning of Perils thereby imminent not to be neglected. By Thomas Norton. The bull is dated "anno 1567, die Jouis, 14 Aug." This and several similar articles by Norton were printed by John Daye, all without dates. See Watt, s. v. Norton, and the *British Librarian*, p. 1042; also *Archæologia*, vol. xxxvi. pp. 105-19.

A Viewe of a seditious Bul sente into Englande from Pius Quintus, Bishop of Rome, Anno 1569. By John Jewel, Bp. of Salisbury. "Bishop Jewel has left some able and eloquent strictures upon the manifesto of Pius V. in his *View of a Seditious Bull, &c.* Scarcely any portion is more remarkable for his characteristic excellences than that in which he chastised the low-minded reflexion of the pontiff upon the shelter afforded to the unhappy persons whom he persecuted out of his country, and who, he would be doubly mortified to find, had escaped his fury by finding an asylum in the dominions of the British Queen. And yet it appears from the orders for enquiry by Elizabeth and the Archbishop of Canterbury that great care was taken in this work of exemplary charity to distinguish between those who came into the country for conscience sake and those who came from improper motives." See Wilkins' *Concilia*, vol. iv. pp. 254-5; *The Life and Pontificate of Saint Pius the Fifth, &c.*, by the Rev. Joseph Mendham M.A., Lond. 1832; Cf. Pantin's *Observations on Dr. Arnold's Christian Duty*. See also Bishop Barlow's *Brutum Fulmen, or the Bull of Pope Pius V., concerning the damnation, excommunication, and deposition of Q. Elizabeth*, as also the absolution of her Subjects of their Oath of Allegiance, with a peremptory injunction upon Pain of an Anathema, never to obey any of her Laws or Commands; with some Observations and Animadversions upon it. Whereunto is annex'd the Bull of Pope Paul the Third, containing the damnation &c.

of King Henry the Eighth. "A work," says Mendham, "of great original research and value, and far from being superseded in the present age."

The End and Confession of John Felton, the rank Traytor, who set vp the trayterous Bull on the Bishop of London's Gate, 4to Lond. 1570. See Howell's State Trials, 1085.

Nic. Sanderi de visibili Monarchia Ecclesiæ, Libri viii., Lovanii, 1571, Antw. 1581, Witeburg. 1592. It appears that this work of Father Sanders gave great uneasiness to the Government of Queen Elizabeth, on account of its advocating the deposing power of the Pope, and defending the Bull of Pius V. To counteract his designs, Elizabeth framed her Six Celebrated Questions, which were proposed to all Catholic missionaries, and to which Questions she required explicit and satisfactory answers. Two of these Questions, the third and the fifth, applied to Father Sanders; and the fifth especially relates to this work. See Butler's English Catholics. "In this book Sanders doth avow the bull of Pope Pius V. against Qu. Elizabeth to have been lawful, and affirmeth that by virtue thereof one Dr. Moreton, an old fugitive and conspirator, was sent from Rome into the north parts of England, to stir up the first rebellion there, whereof Charles Nevile, Earl of Westmoreland, was head captain."—Wood, vol. i. col. 471. It is full of scurrilous abuse of England and English affairs. He wrote likewise Pro defensione Excommunicationis a Pio V. late in Angliæ reginam, lib. i. Printed, but afterwards suppressed by the author.

Barthol. Clerke, Fidelis Servi Subdito infideli Responsio, una cum Errorum et Calumniarum quarundam examine quæ continentur in septimo libro de V. M. E. a N. S. conscripta, 4to Lond. 1573. For other works, written in reply to Sanders on the Papal Supremacy, see Walchii Bibl. Theolog. vol. ii. p. 210.

A brief Treatise of diuerse plaine and sure Wayes to find out the Truthe in this doubtful and dangerous time of Heresie. By Richard Bristow D.D. 16mo Antw. 1574. This work, generally entitled Dr. Bristow's Motives, was reprinted Antw. 1599, 8vo; translated into Latin by Dr. Worthington 1608, 4to. The "particular Declaration," mentioned *infra*, and Butler's Memoirs of the Catholics, give extracts from Bristow and from Sanders de V. M. E. "Whereby it is manifest they do miserably forget themselves, who feare not excommunications of Pius quintus of holy memory, in whome Christ himselfe to have spoken and excommunicated as in St. Paul, they might consider

by the miracles that Christ by him as by St. Paul did worke." — Bristowe, in his Sixth Motive, fol. 31. Oliver Carter, a Fellow of Christ's College in Manchester, "writt a book in answer to Bristowe's Motives." — Hollingworth's History of Manchester.

A treatise of Schism showing that all Catholics ought to abstain from Heretical Conventicles. By Gregory Martin. Duaci 1578.

"*Authoris porro ea mens est, coque refert omnia, partim ut Regiæ Majestati subjectos a parendi studio avocet, eosque tumultuosos et seditiosos efficiat, partim ut ipsa Regina tollatur e vita.*" Bridgewater's Concert, p. 129. See in reply Lingard's History, vol. vi. p. 693, and Tierney's Dodd, vol. iv. Append. p. ccii. The Declaration of the Fathers of the Council of Trent concerning the Going unto Churches at such time as Hereticall Service is said, or Heresy preached. Edited, with a Preface, by Eupator [the Rev. Joseph Mendham]. 12mo Lond. 1850.

A Checke or Reproofe of M. Howlet's (Rob. Parsons') untimely Skreeching in her Majesty's Eares; with an Answere to the Reasons alleaged in a Discourse thereunto annexed, why Catholikes refuse to go to church; wherein (amongst other things) the Papists traitorous and treacherous doctrine and demeanour towards our Sovereigne is some what at large upon occasion unfolded, their develish pretended conscience also examined, 4to Lond. 1581.

See The British Librarian, col. 1045.

A Declaration of the true Causes of the great troubles presupposed to be intended against the Realme of Englande, &c. By Robert Parsons, 1581, 1592.

One of the rarest and most interesting volumes relating to English history ever published. It was looked upon to be so dangerous a piece as to receive an answer from Bacon, under the title, Certain Observations upon a libel printed this present year, 1592.

"From Persons we may prove the necessity of the penal laws enacted under Elizabeth against a priesthood which had then openly made a league with persecution, with treason and with massacre." Southey's *Vindiciæ*.

The Execution of Justice in England for maintenaunce of publique and Christian Peace against certeine Stirrers of Sedition and Adherents to the Traitours and Enemies of the Realme without any persecution of them for Questions of Religion, as is falsely reported and published by the Fautors and Fosterers of their Treasons &c. By William Cecil, Lord Burgleigh. 1581.

In the second volume of the Harleian Miscellany; Somers' Tracts, vol. i. p. 192; Gibson's Preservative, vol. xvii.; Stowe's Annals; and in a Collection of several Treatises concerning the reasons and occasions of the Penal Laws: i. The Execution, &c.; ii. Important Considerations, *ut infra*; iii. The Jesuits' Reasons, &c., *ut supra*, p. viii. Printed 1677, 1687, 1688. "This is a defence of the penal laws against Catholics, instituted in the reign of Queen Elizabeth. These were chiefly occasioned by the violence of those Papists who acknowledged the bull of Pius V. excommunicating Queen Elizabeth, and absolving her subjects from their allegiance. In January 1581-2 a severe statute was passed, declaring those guilty of high treason who should dissuade English subjects from their allegiance, and from the established religion, or who should reconcile them to the church of Rome: and the same penalty of high treason was denounced against those who should be so dissuaded or reconciled. It is probable that this pamphlet, which has the air of being written by the royal command, was intended as a commentary on so severe an act.

Great, and natural, and laudable anxiety is shown in this curious treatise, to draw a distinction between the executions made in Queen Mary's time, on account of religion alone, and those examples which Elizabeth had made amongst the Catholics, not on account of their abstract religious tenets, but because they had warped with them political doctrines inconsistent with the safety of the state. Elizabeth was anxious to escape the reproach of persecution, and to show that in those priests who, acting on the bull of Pius V., endeavoured to excite her subjects against her, she punished, not the Catholic, but the traitor." Somers' Tracts, vol. i.

"For the complete vindication of this much injured princess (Q. Eliz.) from the main if not precisely every particular of her alleged offences, especially her conduct in respect of severity towards her papal subjects, it would be abundantly sufficient to refer any impartial reader to Lord Burleigh's Execution of Justice; to the generally received history of Europe at the time, particularly to the Life and Letters of Pius V.; and for a modern historian, to Sharon Turner, who by travelling even out of the country to the real sources of what was transacting in it, has produced a more rational and just account of the reign of Elizabeth than ever appeared before in our language. I refer with much satisfaction to the elaborate biography of her most eminent minister, Lord Burghley, by Dr. Nares." Mendham.

Rationes decem oblati Certaminis redditæ Academicis Angliæ. Ab

Edmundo Campiano Soc. Jesu. 1581. Claramontanæ 1583. Rochelle 1585. Herbipol. 1589. Rorschachii 1606. Cadomi 1616. Coloniae Agripinæ 1625. Antverp. 1631. Translated into English 1671.

Campian's Rationes, or Reasons for embracing the Faith of Rome, addressed to the Universities of Oxford and Cambridge, occasioned numerous replies and rejoinders from Whitaker, Charke, Lawrence Humphrey, and from John Dorey or Dureus, also a member of the Society of Jesus, and Parsons. The reply provoked from Whitaker, 1581, was translated by Richard Stoke under the title of "Answer to the Ten Reasons of E. C. Jesuite, in confidence whereof he offered disputation to the Ministers of the Church of England in the controversy of Faith," 4to Lond. 1706. (See Baines's Lancashire.) It was also translated under the title of "A seasonable Preservative against Popish Delusions. Or, an Answer," &c. To which is prefixed an Account as well of the Jesuit, as the Professor, together with some Remarks (subjoin'd to the Ten Reasons) upon a late boasted Performance, entitled, The Conversion and Reformation of the Church of England compar'd, &c. By Thomas Dawson, D.D. 8vo Lond. 1732. In his animadversions on the Preface, or the Letter sent by Campian to the two Universities, "The honour of our Schools and the angel of our Church, learned Whitaker, than whom our age saw nothing more memorable" [Bishop Hall] exclaims, "But who are you and what's the religion you profess, that you take upon you to upbraid us with cruelty? Hear me, dear Campian, and deny it, if you can, There have been more of *us* destroy'd at one sentence, in one day, and at one fiery stake, by your Party than all that you can reckon up together amongst yourselves that suffer'd at different times, and by different punishments, for the Popish Cause, all this happy reign of Queen Elizabeth." Dorey's "Confutations" [Paris 1582. Ingolst. 1585] are inserted with a Rejoinder, in Whitakeri Opp. fol. Genevæ, 1610.

Concertatio Ecclesiae Catholicae in Anglia adversus Calvinopapistas et Puritanos sub Elizabetha Regina quorundam hominum doctrina et sanctitate illustrium renovata et recognita. Quæ nunc de novo centum et eo amplius Martyrum, sexcentorumque insignium virorum rebus gestis variisque certaminibus, lapsorum Palinodiis, novis persecutorum edictis, ac doctissimis Catholicorum de Anglicano seu muliebri Pontificatu, ac Romani Pontificis in Principes Christianos auctoritate; disputationibus et defensionibus aucta, &c. A Joanne Aquapontano (John

Bridgewater.) Aug. Trev. 1594. [First edition 1583, second 1588, third 1594.]

The first part contains, *Duas Epistolas Edmundi Campiani* [the original, in English, of that addressed to Everard Mercurian, will be found in Fuller's Church History, and that of the Letter to the Lords of the Council in Strype's Annals, vol. iii. p. vi.] *eiusdemque Rationes decem &c. una cum Epistola alterius docti viri, in qua explicantur crudelissimæ leges Calvinistarum in Catholicos editæ. De Persecutione Anglicana Epistola* [Paris 1582, Romæ 1582, 8vo], which has been ascribed to Parsons. An English translation was printed at Douay 1582, 16mo. The second part, *Martyria aliorum Catholicorum*, consisting principally of extracts from the seventh book of Sanders de *Visibili Monarchia*, and the third book of the same author's *De Origine ac Progressu Schismatis Anglicani*, lib. iii. etc. [Col. Agrip. 1585, Rom. 1586, Ingolst. 1588, Col. Agrip. 1590, 1610, 1628.] The latter of these is the work in which were first published the "calumnies" relative to the birth and parentage of Queen Anne Boleyn. Campian's *Narratio Divorcii Henrici VIII. ab uxore Catharina*, published in his *Opuscula*, Ingolst. 1602, Mediol. 1625, Antwerp 1631, is inserted at the end of Harpsfield's *Hist. Eccl. Angl.* "A Diary kept by the Rev. Mr. Rishton, a prisoner in the Tower, in which he gives a description of the various modes of torture inflicted on the Catholic prisoners from 1580 to 1585, was first published in Latin at the end of Sanderus de *Schismate*." Butler's *Book of the R. C. Church*. Lingard supplies some extracts from it in the Appendix. In the last edition, 1628, Rishton, or Rushton, added a third part and a fourth by way of Appendix, together with "*Summarium de Morte Mariæ Stuartæ*." It has been translated under the title of "*The Rise and Progress of the English Reformation*," &c., Dublin, 1827, 8vo. At the end of the first volume of Burnet's *History of the Reformation* is an Appendix concerning some of the Errors and Falshoods in Sanders' *Book of the English Schism*. To Dr. Cowell is generally attributed *Anti-Sanderus, duos continens Dialogos, in quibus variæ N. S. aliorumque Romanensium Calumniæ in hæc Anglorum ab Excuso Pontifice Tempora confictæ refelluntur*, Cantab. 1593, 4to. A *Life of Sanders* will be found in Wood's *Ath. Oxon.*—To return to the *Concertatio*. The second part contains also "*Certamina quatuor nobilium Puerorum, Thomæ, Roberti, Ricardi ac Joannis Worthingtoniorum. Item Georgii Hather-salli nobilis, Gulielmi Crumelbulmii, Humfredi Maxfeldii laicorum,*

Thomæ Worthingtonii et Thomæ Browni Sacerdotum." This narrative gives considerable information relative to the Romanists in Lancashire. Cf. Hollingworth's Chronicle, p. 94. "Certamen Domine Alanæ, viduæ fratris Illustrissimi Cardinalis Gulielmi Alani." "Palinodia Antonii Tyrelli." [There is an English original of his Recantation, 1588.]—The third part, "Apologia Martyrum, qua ipsorum innocentia variis rationibus demonstratur; eosque solius religionis Catholicæ causa, quam susceperant propagandam et propugnandam, crudelissime enecatos fuisse." "Literæ et Confessio Publica Joannis Nicolai," etc. See Lingard's History, vol. vi. p. 343. "Apologia doctissimi viri D. Gul. Alani pro sacerdotibus societatis Jesu, cum duobus Edictis Elizabethæ Reginæ Angliæ." [Printed Aug. Trev. 1583.] Additur eiusdem "piissima Admonitio et Consolatio vere Christiana ad afflictos Catholicos Angliæ." [Ibid. 1583.] The original of the former was "Apologie, and true declaration, of the institution and endeavours, of the two English Colleges;" the one in Rome, the other now resident in Rhemes, &c. Printed at Mounts in Henault 1581, against "certaine sinistre Informations given up against the same." With the latter compare Saunders's Address to the Irish Nobility in Ellis's Second Series of Letters, vol. iii. p. 92. "Ad Persecutores Anglos pro Catholicis domi forisque persecutionem sufferentibus contra falsum, seditiosum et contumeliosum Libellum, inscriptum, Justitia Britannica [*ut supra*] Responsio." Ingolst. 1584, 8vo. This is Cardinal Allen's work translated, "A true and modest Defence of the English Catholicks that suffered for their faith at home and abroad, against a Libel entituled "The Execution of Justice in England." Or, Justitia Britannica; per quam liquet perspicue aliquot in Anglia perditos ciues, propter turpes prodiones, morte mulctatos esse; propter Religionem vero aut ceremonias Romanas neminem, 1584. Annexed to this celebrated volume is "De summa eorum Clementia, qui habendis quæstionibus præfuerant contra proditores quosdam, deque tormentis quæ in eosdem ob Proditionem, non ob Religionem, exprompta sunt." An account of it will be found in Lingard, Append. Note 0, and in Strype's Annals, vol. iii., Append. p. 121. "Statutum Calvinianum in Catholicos Anglos," 1585. "Brevis descriptio rerum a Cathol. Angl. gestarum." "Nomina eorum qui doctissimis in lucem editis Libris fidem et vitam Catholicam contra hæreticos Anglos propugnarunt sub Elizabetha," viz., Gul. Alanus, N. Sanderus, T. Hardingus, T. Stapletonus, T. Heskinus, T. Dormerus [i. q. Dorman], R. Pointz, Jo. Marschallus, A. Langdal, H. Joliffus,

Jo. Rastellus, A. Copus, Jo. Yongus [i. e. Harpsfeldius], R. Bristous, Greg. Martinus, G. Reinoldus, E. Campianus, R. Personius, R. Hopkineus, L. Vauxæus. "Index Personarum quæ propter fidem Catholicam passæ sunt aliquando in Anglia vincula, bonorum direptionem, exilium aut mortem sub Eliz. Regina." Foeminæ quæ in Anglia passæ sunt pro fide Catholica mortem etc. Cf. Lingard, ch. v. p. 344.

A briefe Historie of the Martyrdom of 12 reuerend Priests, executed within these twelve Monthes for Confession and Defence of Catholike Faith, but under false Pretence of Treason, a Note of sundrie Things that befel them in their Life and Imprisonment, and a Preface declaring their Innocence. Printed An. 1582, 8vo.

Cf. Apologia Martyrum in the Concertatio.

A particular Declaration or Testimony of the undutifull and traitorous affection borne against her Maiestie, by Edmund Campian, Jesuite, and other condemned Priestes, witnessed by their own confessions; in reproofe of those slanderous bookes and libels delivered out to the contrary by such as are malitiously affected towards her Maiestie and the State. Imprinted at London by Christopher Barker, An. Dom. 1582, 4to.

"Of so much importance and at the same time rarity (never having to my knowledge been reprinted) as to justify a particular and extensive reference," &c. See Mendham's Notes to Watson, *ut infra*, p. 76.

There is a copy in the British Museum. See Butler's Historical Memoirs of the English Catholics, in which will be found copious extracts from this important document.

Declaration of the favourable dealing of her Majesty's Commissioners appointed for the examination of certaine Traitours (Campian and others) and of tortures unjustly reported to be done upon them for matters of religion. By Lord Burghley, 1583.

Inserted in Holingshed's Chronicle, p. 1357. Reprinted in Somers' Tracts, vol. i.

A Discovery of John Nichols, misrepresented a Jesuit; with a full Answer to his Recantation. By Robert Parsons, 8vo.

His recantation is in Bridgewater's Concertatio.

A true and plain declaration of the horrible treasons practised by William Parry the traitor against the Queenes Maiestie. The maner of his arraignment, conviction and execution, together with the copies of sundry letters of his and others, tending to divers purposes, for the

proofes of his Treasons. Also an addition not impertinent thereunto, containing a short collection of his birth, education and course of life. Moreover, a few observations gathered of his owne wordes and writings, for the farther manifestation of his most disloyal, devilish and desperate purposes. 4to Lond. 1584.

See Hargrave's State Trials, vol. i. Foulis's Popish Treasons, B. vii. c. 4. The Art of Assassinating Kings, taught Lewis XIV. and James II. by the Jesuites. Wherein is discovered, the secret of the last conspiracy, form'd at Versailles in Sep. 1695, against the life of William III. king of Great Britain. And discover'd at White-Hall, Feb. 1695-6. Done out of the French. London 1691.

A Watchwood to England to beware of Traitours and Tretcherous Practises, which have bene the ouerthrowe of many famous Kingdomes and Common Weales. [Including the Myraculous preservation of Lady Elizabeth, now our most dread and gracious Queene, from extreme calamitie and daunger of life, in the time of Q. Marie, her sister.] Written by a faithfull affected Friend to his Country, who desireth God long to blesse it from Traytours and their secret Conspirayes. [Anthony Munday.] 4to Lond. 1584.

A discouerie of the Treasons practised and attempted against the Queene's Maiestie and the Realme, by Francis Throckmorton, who was, for the same arraigned and condemned in Guyld Hall, in the citie of London, the 21 day of May last past. 4to Lond. 1584.

A Declaration of the Causes mooving the Queene of Englande to give aide to the defence of the people afflicted and oppressed in the Low Countries. Imprinted by Christopher Barker, 1585.

In the first volume of Somers' Tracts. This Declaration was answered by Stapleton under the title of Apologia pro Rege Catholico Philippo II. [Not in his works.] Constantiae, 1592.

The True Difference betweene Christian Subjection and Unchristian Rebellion. Wherein the Princes lawfull power to commaund for trueth and indeprivable right to beare the sword are defended against the Popes censures and the Jesuits sophismes, uttered in their Apologie and Defence of English Catholikes, against a Libel intituled, The Execution of Justice. With a demonstration that the thinges reformed in the Church of England by the Lawes of this Realme are truely Catholike, notwithstanding the vaine shew made to the contrary in their Rhemish Testament. By Tho. Bilson, Bp. of Winchester. 4to Oxford 1585.

In the third Part, pp. 313-545, this most accomplished scholar replies to Cardinal Allen's books here referred to. In his booke on Purgatory, Antwerp 1565, Allen inculcates the belief in the Pope's supremacy, which subsequently he maintained so strenuously. It was probably on this account that Fitzherbert called this book an answer to Jewel. See Allen's Defence of Stanley, p. lxxiii.

Epistola de Daventriæ Redditione, 1586-7. Cracoviæ 1588. Reprinted under the title of Cardinal Allen's Defence of Sir William Stanley's Surrender of Deventer. Edited, with an Historical Introduction, by Thomas Heywood, Esq., F.S.A., for the Chetham Society, Manchester, 1851.

A briefe Discoverie of Dr. Allen's Seditious Drifts contriued in a Pamphlet written by him conc. the yeelding up of the Towne of Deunter, in Oueroissel, vnto the King of Spain by Sir Wm. Stanley. 4to Lond. 1588.

Cf. Important Considerations, *ut infra*.

Cruditatis Calvinianæ exempla duo recentissima ex Anglia, quorum primum continet barbarum Edictum contra Catholicos, alterum exhibet indigniss. mortem illustr. viri Comitis Northumbriæ occisi mense Julio hujus anni. Anno 1585.

A contemporary account of the death of the Earl of Northumberland. It was given out that the Earl had committed suicide, but the author of the above volume endeavours to prove that he was murdered, at which conclusion Dr. Lingard also arrived. See A True and Summarie Reporte of the Declaration of some Parte of the Earle of N's Treason, 8vo 1585.

A Dutiful Invective against the moste haynous Treasons of Ballard and Babington, with other their adherents, latelie executed. Together with the horrible attempts and Actions of the Queen of Scottes; and the sentence pronounced against her at Fodderingay. Newlie compiled and set foorth, in English verse, for a New-Yeaeres gifte to all loyall English subjects. By William Kemp. 4to Lond. 1587.

The Censure of a loyal subject upon certaine noted speeches and behauiour of those 14 notable Traitors, (Ballard, Babington, &c.) at the place of their execution, (Lincoln's Inn Fields,) the xi. (20) and 12 (21) of September last past; etc. 4to Lond. 1587.

A Defence of the honorable sentence and execution of the Queene of Scots: exempled with analogies and diuerse presidents of Emperors, Kings and Popes: with the opinions of learned men in the

point and diuerse reasons gathered fourth out of both Lawes Ciuil and Canon, &c. [By Maurice Kyffin.] 1587.

The Holy Bull and Crusado of Rome, first published by Pope Gregory XIII., and afterwards by Pope Sixtus V., for all those who desire full pardon and indulgence of their sinnes; with Declaration found in the Armada of Spaine. 1588.

Admonition to the Nobility and People of England and Ireland, concerning the present warres made for the execution of his holines sentence, by the highe and mightie kinge Catholike of Spaine. By the Cardinal of England. Antverpiæ 1588.

Reprinted with a Preface by Eupator [the Rev. Joseph Mendham], 12mo Lond. 1842.

The first part of this tract was intituled, A Declaration of the Sentence of Sixtus V. See Strype's *Annals*, vol. iii. bk. ii. ch. 18; Dodd, by Tierney, vol. iii. App. p. xlv.; and Lingard's *History*. The history of this work is given in Placcii *Theatr. Anonymor.* f. 523, and in Schelhornii *Amoenitat.* T. ii. p. 385. There can be but one opinion on this precious document; and it is well expressed by one of the most candid writers that ever honoured the church of Rome, Tierney, (Dodd, vol. iii. pp. 28, 29.) See also Watson's *Important Considerations* for a comprehensive analysis of the book; Mendham's ed. p. 57 et seq.; and for a systematic digest, see Lingard, vol. viii. p. 446, note 2.

The Hunting of Antichrist. With a caueat to the contentious. By Leonard Wright.

[Of Seditious Schismatikes sprung up in our time, &c.] 4to Lond. 1589.

Elizabethæ Angliæ Reginæ Haeresim Calvinianam Propugnantis, saevisimum in catholicos sui Regni edictum, quod in alios quoq. Reipub. Christianæ Principes contumelias continet indignissimas: Promulgatum Londini 29. Nouemb. 1591. Cum Responsione ad singula capita: qua non tantum sæuitia, et impietas tam iniqui edicti, sed mendacia quoque, et fraudes ac imposturæ deteguntur, et confutantur. Per D. Andream Philopatrum presbyterum ac Theologum Romanum, ex Anglis olim oriundum. [Robert Parsons.] Augustæ 1592.

“There was much to reprehend in the scurrilous language of this instrument; and several passages in it appear to call for an answer from the leaders of the Spanish party among the exiles. Two were soon published: one by Persons under the title of *Responsio ad edictum*, for an accurate account of which I shall refer the reader to Mr. But-

ler's Memoirs, vol. iii. p. 236 ; and another by F. Creswell, intituled *Exemplar literarum missarum è Germania ad D. Gulielmum Cecilium, consiliarium regium. Impressum Anno Domini MDXCII.*"

"It is difficult to speak of these tracts with the severity which they deserve. They might please the king of Spain, and might uphold his hope of effecting the conquest of England ; but they were calculated to irritate Elizabeth, to throw suspicion on the loyalty of the Catholics, and to increase the pressure of persecution. The real motive of the authors may perhaps be discovered from the conclusion of each tract. They seem to have believed that the queen was alarmed, and they hoped, by adding to that alarm, to extort her assent to the following proposals : that she should make peace with Philip, should tolerate the exercise of the Catholic worship, and should allow all men, without distinction of religion, to partake of the favours and protection of government. See *Responsio*, p. 247 ; *Exemplar literarum* p. 179 ; *Lingard's History*, vol. vi. pp. 712, 713.

Theatrum Crudelitatum Hæreticorum nostri temporis [per Versteگان]. Antv. 1592, 1604 ; Gall. 1607, 4to.

See Dodd, vol. ii. p. 428. Watt ascribes this work to Hadrian Hubert.

A Defence of the Catholick Cause : containing a Treatise of sundry Untruths and Slanders, publish'd by the Hereticks, in infamous libels as well against all English Catholicks in general, as against some in particular, &c., by T. F. with an Apology in defence of his Innocence in a feign'd Conspiracy against her Majesty's Person, &c. By Thomas Fitzherbert. 1598, 1602, 8vo. See Dodd, vol. ii. p. 413.

A Watch-word to all Religious and True-hearted Englishmen, by Francis Hastings. 8vo Lond. 1598.

The Temperate Wardword against the Seditious Watchword of Sir Francis Hastings, in Behalf of the Popish Cause, by N. D. [i.e. Robert Parsons the Jesuit. 1598, 4to.]

The Warnword to Sir F. Hastings' Wasteword. By N. D. ; 4to 1599, 1602. (The First Encounter about Blessinges and Cursinges brought in by change of Catholike Religion in England. Cap. vi.)

An Apologie or Defence of the Watch-word against the Ward-word, publ. by an English-Spaniard, lurking under the title of N. D., devided into eight Resistances, by Sir Francis Hastings. 4to Lond. 1600.

The Wormwood of Sir Francis Hastings' Watchword, by Robert Parsons. 8vo 1602.

A New Challenge made to N. D. wherein O. E. offereth to justify

that popish religion is not catholike or apostolike; secondly that it is compounded of divers novelties and heresies; thirdly that the church of Rome is not the true church of Christ Jesus. Lastly that such as have died in the popes quarrels were rather false traitors, then Christian martyrs. By Matthew Sutcliffe. 4to Lond. 1600.

A Challenge concerning the Romish Church, her doctrine and practices, against Parsons, Garnet, and Blackwel. By Matthew Sutcliffe. 4to Lond. 1602.

Watson (William) Important Considerations, or a Vindication of Queen Elizabeth from the charge of Unjust Severity towards her Roman Catholic Subjects, by Roman Catholics themselves: being Important Considerations in the name of certain Secular Priests, printed in 1601. Edited, with a Preface and Notes, by the Rev. Joseph Mendham, M.A. 12mo Lond. 1831.

The Treasons here confest will be found, as stated by the Secular Priests, in Blackerby's Historical Account of Making the Penal Laws, &c. Lond. 1689.

Decachordon of Ten Quodlibeticall Questions concerning Religion and State; wherein the Author solves a hundred cross interrogatory doubts about the general contentions betwixt the Seminary Priests and the Jesuits. By William Watson. 4to 1602.

These two works are noticed by Mendham in his Literary Policy of the Church of Rome, p. 355.

Brief Historical Account of the Behaviour of the Jesuites &c. for the first twenty-five years of Queen Elizabeth's Reign. With an Epistle of W. Watson, a Secular Priest, shewing how they were thought of by the other Romanists of that time.

"This discourse was composed by a priest of the Church of Rome, with the consent and in the name of many more, and was then a preface to a treatise, &c. (Important Considerations, ut supra.) The Epistle is the same as that in the same treatise." In Gibson's Preservative, fol. vol. iii. p. xvii. 8vo. "For further decisive, and it should appear, sincere acknowledgments of clemency by Romanists themselves, I refer to certificates by twenty-one individuals in 1584, (Gibson, *ibid.*), and of thirty-two more in 1585, (Stow's Chron. p. 710); the Protestation of thirteen Secular Priests in 1602, (given at length in Dodd's History, vol. ii. pp. 292-3, and Butler's Historical Memoirs, vol. i. p. 261); the relation of the faction at Wisbich, (Gibson, *ibid.*); and the admissions of Warmingham, Barclay, Widdrington, and Peter Walsh, with others adduced in the Brief Historical account of the

Jesuits," [ibid. at the end.] Mendham's Notes as above. To her (Elizabeth's) eternal honour she ordered seventy popish priests, either under sentence of death or awaiting it, to be released from prison, the rack and the scaffold. (Camden's Annals; Mackintosh's Hist. of England, vol. iii. p. 287; Gibson, as above, p. 22.) It was in 1580 the Jesuits first came into England, and therefore they had no right to complain of penal inflictions, since the Act against Papal Bulls was adopted in 1572. They voluntarily incurred the evil they braved and suffered from; and it was the peculiar character of these laws that they were defensive, not attacking measures. See Mackintosh, *ibid.* p. 161, and Sharon Turner's History of Edw. VI., Mary and Elizabeth, Book ii. ch. 32.

The following works, containing reflections on the preceding reign, were published after James's accession and at a subsequent period.

The *Catholikes Supplication unto the King's Majesty; for Toleration of Catholike Religion in England: with short Notes or Animadversions in the margine.* Whereunto is annexed Parallel-wise, a *Supplicatorie Counterpoise of the Protestants, unto the same most excellent Majesty.* Together with the reasons of both sides, for and against toleration of diuers religions. By Gabriel Powell. pp. 39, 4to Lond. 1603.

The "Counterpoise" is nothing more than a parody of the Supplication. See Tierney's *Dodd*, vol. iv. Appendix p. lxxiv.

In 1604 there was also published by Gabriel Powell, *A Consideration of the Papists Reasons of State and Religion, for toleration of Poperie in England, intimated in their Supplication, &c.* 4to Oxford, 1604.

An exact Discoverie of Romish Doctrine in the case of Conspiracie and Rebellion, by pregnant observations: collected (not without direction from our Superiours) out of the expresse dogmaticall principles of Popish Priests and Doctors. pp. 54, 4to Lond. 1605.

The principal authors of this rebellious doctrine are here enumerated, viz. Tollet, Bellarmine, Allen, Molina, Gregorie of Valentia, Stapleton, Dominicus Bannes. "We have also alleaged The Resolution of the Jesuites Colledge of the Universitie of Salamanca in Spaine, anno 1602, as likewise Creswels Philopater, printed at Rome, Licentia Superiorum, signifying the Jesuites. What shall I neede to mention Reynolds (in his Rosæus) a Doctor of Divinity, and chiefest man in the English Seminarie at Rhemes? Father Parsons (in his Dolman) a principal Rector of the Seminarie at Rome?" There were seminaries also at Valladolid, Saville, St. Omer's and Douay.

Those who desire information respecting the contest between the Seculars and the Jesuits in these Seminaries will find their curiosity amply fed in Dodd's "History of the English College at Doway from its first Foundation in 1568 to the present year, 1713;" and "The Secret Policy of the English Society of Jesus, discover'd in a series of Attempts against the Clergy, &c. &c. 1715." Cardinal Alan, or Alien, the founder of this College and of others, especially the Roman College, is eulogized in the following terms in the Preface to the *Galathæus, sive de Moribus Liber Italicus*, of Joannes Casa (the Italian Chesterfield), Romæ, 1595: "Cardinalis Alanus (Deus bone, qualis et quantus vir) familiaribus multam sæpe prudentis disputationis materiem subject; fecitque dubitando disceptandoque, ut et aula ejus videretur schola, et mensa cathedra pietatis et prudentiæ."

We have now arrived at the year of the Gunpowder Plot, and it will not perhaps be impertinent to our subject to introduce an anecdote locally connected with Manchester, and politically with the causes of one of the most remarkable occurrences in English history. It appears that at the assizes at Manchester, in the summer of 1604, several Jesuits or seminary priests were tried, condemned and executed, under the statute 27th Elizabeth, for high treason for remaining within the realm after the time prescribed by the royal proclamation. Mr. Pound, an aged Roman Catholic gentleman residing in Lancashire, who had been imprisoned in Queen Elizabeth's time on account of his religion, presented a petition to the King complaining generally of the persecution of the Roman Catholics, and in particular of the rigorous proceedings and alarming doctrines of the Judges at Manchester. He was prosecuted by the Attorney-General in the Star Chamber for a contempt, and no pains were spared to render this judicial proceeding against an inoffensive old man as imposing as possible. Sir Edward Coke inveighed violently against the doctrines and practices of the Romanists; the Lords of the Council and Judges followed in the same strain; and in the end Mr. Pound was sentenced by the Court to be imprisoned in the Fleet during the King's pleasure; to stand in the pillory both at Lancaster and Westminster; and to pay a fine of one thousand pounds. Many members of the Court proposed to add to this severe sentence that the old man should be nailed to the pillory and have both his ears cut off. This barbarous proposition was negatived by one or two voices only. (Rushton Papers, MSS.

of Sir Thomas Tresham, discovered at Rushton, in Northamptonshire, quoted by Jardine; see Winwood's Memorials, vol. ii. p. 36, where this sentence is somewhat differently stated.)

An Answer to the Fifth Part of Reportes lately set forth by Sir Edward Cooke, Knight, the Kinges Attorney generall. Concerning the ancient and moderne Municipall lawes of England, which do apperteyne to Spirituall Power and Jurisdiction, etc. By a Catholike Deuyne [Robert Parsons]. 4to 1606. See chap. xv.

An Epistle of Comfort to the Reverend Priestes, and to the Honorable, Worshipful and other of the Laye sort restrayned in Durance for the Catholicke Fayth. 16mo Paris [1605].

This work is presumed to be by the Martyr Southwell, and the same as that assigned to him by Dodd by the title of a Consolation for Catholics imprisoned on account of Religion. See Turnbull's edition of Southwell's Poems, Memoir, p. xxxv. *Notes and Queries*, second series, vol. iii. pp. 376, 475.

Brerely (John) Priest. [James Anderton, of Lostock in Lancashire.] The Protestants Apologie for the Roman Church. Divided into three several Tractes. The first concerneth the antiquity and continuance of the Roman Church and Religion, ever since the Apostles times. The second 1. that the Protestants Religion was not so much as in being, at or before Luther's first appearing. 2. That the Marks of the true Church are apperteyning to the Roman, and wholly wanting to the several Churches, begun by Luther and Calvin. The third that Catholics are no less loyall and dutifull to their Soueraigne than Protestants. All which is undertaken and proved by testimonies of the learned Protestants themselves. With a conclusion to the Reuerend Judges, and other the grave and learned Sages of the law. 4to 1608.

The first edition 1604; the second 1608; the third 1615. Translated into Latin by Rayner. 4to Paris 1615. The Preface is an examination of the chargeable demeanour of the Protestants towards their Soueraignes. "There was a Printing-house suppest about three years since (1621) in Lancashire, where all Brerely his workes, with many other popish pamphlets, were printed." The Foot out of the Snare, by John Gee, 4to Lond. 1624, p. 97. Reprinted in Sir Walter Scott's edition of the Somers Tracts, vol. iii. p. 49.

An Apologie for the Oath of Allegiance. Against the Two Breves of Pope Paulus Quintus, and the late Letter of Cardinall Bellarmine

to G. Blackwell the Arch-priest. Premonition to all Most Mightie Monarches, Kings, Free Princes and States of Christendome. King James's Works, fol. Lond. 1616. In page 250 of the former and page 336 of the latter, James sacrifices to the Manes of his late Predecessor (to the propriety of these words Parsons objects in his Replie to Barlow, pp. 166-68, which, however, are defended by the latter in his Answer, *ut infra*, p. 70, *et seqq.*) by declaring his conviction that "the punishment of the Papists was ever extorted out of her hands against her will by their own misbehaviour," &c. Cf. Nowell's Confutation of Dorman, p. 258, 4to Lond. 1567. It is a curious circumstance that an answer to Sir Henry Saville's translation of King James's Apology for the Oath of Allegiance, which was made by command of the Conclave by Francisco Suarez, and entitled *Defensio Fidei Catholicae*, was interlined by the Inquisition at Rome with the doctrine of deposing and killing Princes; though detested by the writer of the Answer. See Dr. King's Letter to Walton, prefixed to Hooker's Ecclesiastical Polity. An imperfect list of the books published on occasion of the Apology will be found in the Appendix to Harris's Life of James I. See also Lowndes's British Librarian.

An Answer to a Catholike English-Man (so by himselfe entituled), who, without a name, passed his Censure upon the Apology, for the Oath of Allegiance; which Censure is heere examined and refuted. By the Bishop of Lincoln (Willam Barlow), 4to Lond. 1609. See pp. 64-102. 'But to conclude this complaint of Queene Elizabeth's crueltie, an Italian, no Protestant shall speake; (Bizar. Histor. Genuens, p. 568.)

"So great and so apparant was the moderation of her minde, and her inbred clemencie, that (not vnderseuedly) it may be said of her, which the ancient Histories haue left to posteritie of Alexander Seuerus, borne of his Mother Mammæa, *nempé anæmaton, hoc est, Citra Sangvinem*; namely, that she hath governed her Kingdome without blood-shed, *cùm svapte natvra semper a cædibus et crvdelitate abhorreat*; for even her natvre doth abhorre the thought of slaughter or crveltie: and so he goeth on in a large discourse; in this her praise; and when he wrote thus, she had reigned twenty yeeres." p. 92.

A Discussion of the Answer of M. William Barlow D. of Divinity to the Booke intituled The Judgment of a Catholike Englishman living in banishment for his Religion &c. Concerning the Apology of the new Oath of Allegiance. Written by the R. Father, F. Robert Persons of the Society of Jesus. Whereunto since the said Father's

death, is annexed a Generall Preface, &c. *Permissu Superiorum*. 1612. "This excellent work, (The Judgment, &c.) equally distinguished by strength of argument and eloquence, is now extremely scarce." Butler, iii. 180.

The Second Part about the Breves of Paulus Quintus. Concerning M. Barlowe his exorbitant flattery in exaggerating Queene Elizabeth's vertues and sanctity, pp. 159-228. After the Pope forbade the people to swear allegiance to the King a long controversy began among the Romanists on the extent of the deposing power; but the result was that the foreign Pontiff was obeyed. Obedience to the temporal sovereign was decided to be inconsistent with religious duty. "Wid-drington, a Benedictine Monk, published a masterpiece in defence of the Oath. The Jesuits to a man refused it. The generality of the Clergy were for it. The Pope is advised with. He puts forth several Bulls to prohibit it; but they were neglected by many, in the same manner as those had lately been which absolved the English from their allegiance to Queen Elizabeth. If the Jesuits could find a means to evade the Bull, which absolved all subjects from their obedience to Queen Elizabeth, under penalty of excommunication; why could not such as took the Oath of Allegiance make use of the same pretence, to excuse themselves from submitting to those Bulls, which forbid the Oath of Allegiance?" *Dodd's Secret Policy of the English Society of Jesus*. Lond. 1715, p. 195. Cf. *The Difference between the Church and Court of Rome considered in some Reflections on a Dialogue entitled, A Conference between two Protestants and a Papist*. 4to Lond. 1674. — *Pseudo-Martyr*; shewing that Roman Catholics in this kingdom may and ought to take the Oath of Allegiance. By John Donne, D.D. 4to Lond. 1610. — *A Pattern of Christian Loyalty*: whereby any prudent man may clearly perceive in what manner the new oath of allegiance, and every clause thereof, may in a true and catholike sense, without danger of perjurie, be taken by the roman catholikes Collected out of authors who have handled the whole matter more largely. By William Howard, an English catholike, 4to Lond. 1634 — *Butler's Historical Memoirs*, vol. iii. ch. 48.

The Jesuits Downefall, threatened against them by the Secular Priests for their wicked lives, accursed manners, hereticall doctrine, and more than Machiavillian police. Together with the Life of

Father Parsons an English Jesuite. By Thomas James. 4to Oxf. 1612. See Richard James's *Iter Lancastrense*. Edited, with Notes and an Introductory Memoir, by the Rev. Thomas Corser, M.A.

Antilogia adversus Apologiam Andreæ Eudæmon-Joannis Jesuitæ pro Henrico Garneto Jesuita Proditore. Qua mendacissimi Monacli adversus Ecclesiam et Remp. Anglicanam violatæ religionis et justitiæ nomine calumniæ refutantur; et Jesuitarum, Garneti vero maxime, proditoria consilia et conjurationes exploratissima veritate referuntur. Authore Rob. Abboto. 4to Londini 1613. Vide cap. iv. An account of this rare work will be found in Jardine's *Narrative of the Gunpowder Plot*. Lond. 1857. The real name of the author of the several works published under the title of Eudæmon-Joannes was L'Heureux. He was a native of Candia and a Jesuit of high reputation for learning, who taught theology at the University of Padua, and was appointed by Pope Urban VIII. Rector of the Greek College at Rome. See the Act of Parliament 3 Jacobi cap. 4, 5, where we are told by the Parliament of the hellish conspiracies of the Jesuits and Seminary Priests. For a particular narrative of the horrid Powder Plot consult Williams's *History of the Gunpowder Treason*, Lond. 1678, and those authors out of which he collected it, in the last page of that tract. Cf. Townsend's *Accusations of History against the Church of Rome*. Lond. 1826.

A thankful remembrance of God's Mercy. In an Historical Collection of the great and mercifull Deliverance of the Church and State of England, since the Gospel beganne here to flourish, from the beginning of Queen Elizabeth. By George Carleton. Lond. 1614, 1627, 1630. The historical part is chiefly extracted from Camden's *Annals of Queen Elizabeth*.

Cesar's Dialogue; or a Familiar Communication, containing the first Institution of a Subject in Allegiance to his Soueraigne. By E. N. 12mo Lond. 1601. Reprinted in 1615, and entitled, *God and the King; or a Dialogue shewing that our Sovereign Lord King James being immediate under God within his Dominions, doth rightfully claim whatsoever is required by the Oath of Allegiance*. 12mo Lond. 1615. Another edition, imprinted by his Majesty's special Priviledge and Command. 4to Lond. 1663. With the portrait of the Merry Monarch. Another edition, published in 1727, does not advocate the divine right of the Stuarts, but that of their successful adversaries, the

Hanoverians. The first impression, in which there is a fine full length portrait of Queen Elizabeth, in regal costume, in a chair of state, surrounded by her Divine Charters in the shape of texts from the Old and New Testaments, is in the possession of the Rev. T. Corser, M.A. See *Notes and Queries*, second series, vol iv. p. 141. .

An Answer to a Treatise written by Dr. Carrier, by way of Letter to his Maiestie; wheren he layeth downe sondry politike considerations; by which he pretendeth himselfe was moued, and endeureth to moue others to be reconciled to the Church of Rome, and embrace that Religion, which he calleth Catholike. By George Hakewil, Doctour of Divinity, and Chapleine to the Prince his Highnesse. 4to Lond. 1616. See p. 104 *et seqq.*

The Image of Bothe Churches, Hierusalem and Babel, Unitie and Confusion, Obedience and Sedition, (being a treatise historically discussing whether Catholicks or Protestants are the better Subjects. [By Father Matthew Patenson, or Patison.] Tornay 1623. An account of this curious book is given in *Notes and Queries*, first series, vol. iii. p. 469. It was dedicated to Charles I. when Prince of Wales, by his physician.

Reflections upon the Oath of Supremacy and Allegiance. By a Catholic Gentleman, an obedient Son of the Church, and loyal Subject to his Majesty [John Sergeant] 1661, 12mo. "He understands by the former oath, that prescribed by queen Elizabeth; by the latter the oath prescribed by James: he shows, with great clearness, that the oath of supremacy can not be conscientiously taken by the roman catholics, and that the oath of allegiance, though in other respects defensible, was substantially objectionable, from its declaring the déposing doctrine to be heretical." Butler's Historical Memoirs, vol. iii. p. 430.

Horæ Subsecivæ, or a treatise shewing the original, grounds, reasons and provocations, necessitating our sanguinary Laws against Papists, made in the days of queen Elizabeth. By William Denton. Lond. 1664. 4to.

Denton's *Jus Cæsaris et Ecclesiæ* has been referred to, *supra* p. 6; for his other works, *Jus Regiminis*, etc. see Wood, ed. Bliss, vol. iv. p. 307, col. 863.

The Late Apology in behalf of the Papists re-printed and answered, in behalf of the Royalists. 4to Lond. 1667. See pp. 22 - 28.

The History of Romish Treasons and Usurpations: together with a particular Account of many gross Corruptions and Impostures in the Church of Rome, highly dishonourable and injurious to Christian Religion. To which is prefixt a large Preface to the Romanists Carefully collected out of a great number of their approved Authors, by Henry Foulis. Fol. Lond. 1671, 1678, 1681. (Lib. viii. chap. ii. A Vindication of Queen Elizabeth.)

Foxes and Firebrands: or a specimen of the Danger and Harmony of Popery and Separation. Wherein is proved from undeniable matter of fact and reason, that Separation from the Church of England is in the judgment of Papists, and by sad experience, found the most compendious way to introduce Popery, and to ruine the Protestant religion. [By Robert Ware.] 12mo Dubl. 1680; Lond. 1682, 1689. See pp. 13-47. Cf. The Discovery of the Jesuits' College at Clerkenwell, in March 1627-8: and a Letter found in their House, (as asserted) directed to the Father Rector at Bruxelles. Edited by John Gough Nichols, F.S.A. In the Camden Miscellany, vol. ii. 1852.

The Jesuits Memorial, for the intended Reformation of England, under their first Popish Prince. Published from the copy that was presented to the late King James II. With an Introduction, and some Animadversions by Edward Gee. Lond. 1690. The original title is as follows: A Memorial of the Reformation of England: containing certain Notes and Advertisements which seem might be proposed in the first Parliament and National Council of our Country after God, of his mercy, shall restore it to the Catholick Faith, for the better Establishment and Preservation of the said Religion. Gathered and set down by R.[obert] P.[arsons], 1596. "A book which never saw the light till of late years; it had slept in Flanders from 1588, being first adapted (as tis supposed) for that Invasion." Dodd, *The Secret Policy, &c.*, p. 128.

The English Spanish Pilgrime. Or a new Discoverie of Spanish Popery, and Iesuiticall Stratagems. With the estate of the English Pentioners and Fugitives under the King of Spaines Dominions, and elsewhere at this present. Also laying open the new Order of the Iesuitrices and preaching Nunnes. Composed by James Wadsworth gentleman, newly converted into his true mothers bosom, the Church of England, with the motives why he left the Sea of Rome; a late Pentioner to his Maiesty of Spaine and nominated his Captaine in

Flanders: sonne to Mr. James Wadsworth Bachelor of Divinity, sometime of Emanuell Colledge in the University of Cambridge, who was perverted in the yeere 1604, and late Tutor to Donia Maria Infanta of Spaine. Published by Authority. Printed at London by T. C. for Michael Sparke, dwelling at the blue Bible in Greene-Arbor, 1630. In small 4to, pp. 95. It has belonged to "Wh. Kennett." It is a very curious piece of biography, abounding with adventures and anecdotes of English refugees.

P. 69 is a notice of Sir William Stanley, who "cozened in his old age, turned Carthusian at Austend, and gave the Carthusians there his plate, and that little money which he had, where I have heard him often complaine of the Jesuites, and say he was heartily sorry to find them such knaves, and that if his Majesty of great Britaine would grant him pardon, and leave to live the rest of his daies in Lancashire with beefe and bagge-pudding, hee should deeme himselfe one of the happiest in the world; but this could never bee obtained of his aforesaid Majesty hee having been so great and notorious a traytour."

This rare tract is in the possession of the Rev. James Raine jun. M.A., Secretary of the Surtees Society, by whom the above description was kindly communicated.

- C. L. 37.** Good advice to the Church of England, Roman Catholick and Protestant Dissenter. In which it is endeavoured to be made appear that it is their duty, principle and interest to abolish the penal laws and tests. Beati Pacifici. [By William Penn the Quaker.] pp. 61, 4to Lond. 1687

See *Ath. Oxon.* vol. ii. col. 1054. (Edit. Bliss, vol. iv. col. 650.) William Penn, born in 1644, died 1718. See also *Biographia Britannica*. The second part of this tract contains extracts from Divines of the Church of England in favour of toleration, as Sanderson, Taylor, Lloyd, Stillington, Tillotson, Burnet, Sir Robert Poyntz, Charles I. Cf. Penn's Address to Protestants upon the present conjuncture, 1679, ad calc. "William Penn, a man of such virtue as to make his testimony weighty, even when borne to the sufferings of his party, publicly affirmed at the time [in page 57 of this tract] that since the restoration more than five thousand persons had died in bonds for matters of mere conscience to God."—Mackintosh's History of the Revolution, p. 160.

38. The great and popular objection against the repeal of the penal **C. I.** laws and test briefly stated and considered, and which may serve for answer to several late pamphlets upon that subject. By a Friend to Liberty for Liberties sake. [William Penn.] pp. 23, 4to Lond. 1688

See *Ath. Oxon.* vol. ii. col. 1054.

- An Enquiry into the Reasons for abrogating the test imposed on **C. I.** all Members of Parliament, offered by Sa. Oxon.

pp. 8, 4to 1688

Without title-page. In the ninth volume of the Somers Tracts, p. 151, where it is ascribed to Bishop Burnet. See note to No. 20 *supra*.

“His Majesty commanded the stationers not to print any answer to Bishop Parker’s book. This was very surprising from a Bishop of the Church of England, and the more so when it was found that he had treated the chief Divines of it with an insolence superior to any of its open enemies. Therefore, notwithstanding the King’s commands, several sharp answers came out against it; but none made greater noise than that written by Dr. Burnet; out of which we may take notice of two or three passages. He unluckily turns these words in the titlepage, Written for the Author’s own satisfaction, and now publish’d for the Benefit of all others whom it may concern. But says he the words are certainly wrong plac’d, for the truth of the matter is that it was written for the Author’s own Benefit, and now publish’d for the Satisfaction of all others whom it may concern . . . ‘With what sensible regret must those who were edify’d with the gravity, the piety, the generosity and charity of the late Bishop of Oxford, look on, when they see such a Harlequin in his room.’ Having charg’d Dr. Burnet with writing Lampoons upon the present Princes of Christendom, the Doctor retorts it upon him with this satyrical period: ‘It is Lampoon enough upon the Age, that he is a Bishop, but it is a downright Reproach that he is made the Champion of a Cause, which if it is bad of itself, must suffer extremely by being in such hands.’” (Echard’s history of England, vol. iii. pp. 838, 839.) Somers Tracts, pp. 153, 156, 159.

- C. L.** Concerning the Act imposing the test, 1678; in answer to the Bishop of Oxford (Dr. Samuel Parker's) Reasons for abrogating the test. By the E.[arl] of C.[arendon]. In Gutch's *Collectanea Curiosa*, vol. i. p. 313-25.
- C. L.** Answer to the Bishop of Oxford's Reasons for abrogating the test impos'd on all Members of Parliament Anno 1678, Octob. 30. In these words, "I A. B. do solemnly and sincerely, in the Presence of God, profess testifie and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ at, or after, the consecration thereof by any person whatsoever; and that the Invocation, or Adoration of the Virgin Mary, or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are Superstitious and Idolatrous." By a Person of Quality [William Lloyd, D.D. Bishop of St. Asaph.] pp. vi. 46, 4to Lond. 1688
- C. L.** Answer to *Vox Cleri* &c. examining the reasons against making any alterations and abatements in order to a Comprehension. pp. 36, 4to Lond. 1690
See Macaulay, vol. iii. p. 495.
- S. C.* Vindication of the Church of England in answer to a Pamphlet,
B. L. entitled, A new Test of the Church of England's loyalty. By Mrs. Eleanor James. 4to Lond. 1687
- Answer to a Paper entitled, A new Test etc. By Bp. Burnet.
- C. L.** See his Six Papers, *infra*.
- The trial and examination of a Libel intituled, A new Test of the Church of England's loyalty; with some Reflections upon the additional Libel, entitled, An Instance of the Church of England's loyalty. 4to. [By the Rev. Sam. Johnson.] s. a. v. l.
- C. L.** In the ninth volume of Somers Tracts. In his Works, p. 9.

Some Considerations about the new Test of the Church of England's loyalty, in a letter to a Country Gentleman on the occasion of the present Invasion. s. l. s. a. 4to [1688]
In Somers Tracts, 1750, vol. i. p. 226. Scott's edition, ix. 198.

The Church of England's complaint in vindication of her loyalty.

England's present Interests discovered with honour to the Prince and safety to the People; submitted to the consideration of superiors. By William Penn. 4to Lond. 1675

A Defence of the Duke of Buckingham's Book of Religion and Worship from the exceptions of a nameless author. By the Pensylvanian [W. Penn]. 4to Lond. 1685

See Wood's Ath. Oxon. *ut supra*. The Duke's discourse gave rise to a considerable controversy, which is comprised in the following political rather than theological pamphlets.

A short Discourse upon the reasonableness of men's having a religion or worship of God. By the Duke of Buckingham. 4to Lond. 1685. In the second volume of The Phenix.

A short Answer to his Grace the Duke of Buckingham's Paper concerning religion, toleration, and liberty of conscience. 4to Lond. 1685.

The Duke of Buckingham his Grace's Letter to the unknown Author of a Paper entitled, A short Answer etc. Lond. 1685. (In Somers Tracts, 1748, vol. i.) A Reply to his Grace the Duke of Buckingham's Letter to the Author of a Paper entitled, A short Answer &c. 1685. A Reply to the Answer of the Man of no name to the Duke of Buckingham's Paper. By G. C. 4to Lond. 1685. An Apologie for the Church of England, against the clamours of the men of No-Conscience, or the Duke of Buckingham's Seconds. By E[dmund] B[ohun] Esq. 4to Lond. 1685.

Some reflections on a Discourse called Good Advice to the Church of England, &c. In State Tracts, 1693, part ii. p. 363.

A Seasonable Discourse shewing the necessity of Union amongst Protestants in opposition to Popery, as the only means (under God) to preserve the Reformed Religion. Also the Charge of Persecution lately maintained against the Established Religion, by W. P. H. C. and other insignificant Scribblers, detected, proving it to be the Ministers of State and not the Church that prosecuted the Penal Laws on Protestant Dissenters. pp. 14, 4to Lond. 1688
I suppose W. P. H. C. means Wm. Penn, Henry Care.

Heraclitus Ridens Redivivus; or a Dialogue between Harry and Roger concerning the Times. pp. 8, 4to Oxford 1688
By Harry and Roger are meant H. Care, R. L'Estrange.

C. L. A Treatise of true religion, heresy, schism, toleration, and the best means to prevent the growth of Popery. By John Milton. Printed in the year 1673. Works, folio, Amsterdam 1698, p. 807-12.

See also his poem, "On the new forcers of conscience under the Long Parliament." Irving's Life of Robert Leighton, Archbishop of Glasgow, furnishes an interesting commentary on these lines:

"Men whose life, learning, faith and pure intent
Would have been held in high esteem with Paul,
Must now be nam'd and printed Heretics
By shallow Edwards and Scotch what d'ye call."

The Burnt Child dreads the fire; or an examination of the merits of the Papists relating to England, mostly from their own Pens. In justification of the late Act of Parliament for preventing dangers which may happen from Popish Recusants (25 Ch. ii. c. 2, A.D. 1672). And further showing that whatsoever their merits have been, no thanks to their Religion, and therefore ought not to be gratified in their Religion by toleration thereof. By William Denton M.D.

4to Lond. 1675

The Established Test, in order to the Security of His Majesties **C. 1.**
 Sacred Person, and Government, and the Protestant Religion.
 Against the malicious attempts and treasonable machinations
 of Rome. pp. 54, 4to Lond. 1679

England's Grievances in times of Popery, drawn out of the Canon
 Law, Decretals, Epistles and Histories of those times; with
 Reasons why all sober Protestants may expect no better deal-
 ing from the Roman Catholics, should God, for their sins,
 suffer them to fall under the Pope's tyranny again.
 4to Lond. 1679

The Laws of Q. Elizabeth, K. James, and K. Charles the First, **C. 1.**
 concerning Jesuites, Seminary Priests, Recusants, &c., and
 concerning the Oaths of Supremacy and Allegiance, explained
 by divers judgments and resolutions of the Reverend Judges.
 Together with other Observations upon the same Laws. To
 which is added the Statute xxv. Car. II. cap. 2, for preventing
 dangers which may happen from Popish Recusants. And an
 Alphabetical Table to the whole. By William Cawley, of the
 Inner Temple, Esq. Fol. Lond. 1680

Some interesting documents relating to Lancashire Recusants are
 given in Peck's *Desiderata Curiosa*, vol. i., and in the first volume of
 Baines's *Lancashire*, pp. 241-45.

A Discourse concerning the Laws, Ecclesiastical and Civil made
 against Hereticks by Popes, Emperors and Kings, Pro-
 vincial and General Councils approved by the Church of
 Rome. Shewing, 1. What Protestant subjects may expect to
 suffer under a Popish Prince according to those Laws; 2.
 That no Oath or Promise of such a Prince can give them any
 just security that he will not execute these Laws upon them.
 With a Preface against persecuting and destroying Hereticks.
 [By Daniel Whitby, DD.]

4to Lond. 1682. Repr. 8vo Dublin 1723

In Reading's Catalogue of Sion College Library ascribed to Bp. Barlow. See an interesting notice of Whitby in Worthington's Diary, vol. ii. part i. p 202. "A full account of this learned and voluminous writer will be found in the Biog. Brit."

- C. L. A Letter from a Gentleman in the Country to his Friend in London on the subject of the penal laws and tests. 4to Lond. 1687. A second Letter, &c., 1687. A third Letter, 1687.

Remarks on the several sanguinary and penal laws made in Parliament against Roman Catholics. With some reasons humbly offer'd in order to obtain a Repeal of those Laws for the better advancement of His Majesty's Service and the ease of many of his most loyal subjects. pp. 24, 4to Lond. 1687

Advice to Freeholders and other Electors of members to serve in Parliament, in relation to the Penal Laws and the Test. 4to 1687

The good old Test revived and recommended to all sincere Christians. 4to 1687

A Letter concerning the Test and Persecution for Conscience sake, to a member of the House of Lords. 4to 1687

A Letter in answer to a City Friend shewing how agreeable Liberty of Conscience is to the Church of England. pp. 10, 4to Lond. 1687

A Discourse for taking off the Test and Penal Laws about Religion. 4to 1687

The reasonableness of Toleration and the unreasonableness of Penal Laws and Tests. 4to 1687

How the Members of the Church of England ought to behave **C. 1.**
 themselves under a Roman Catholick King with reference to
 the test and penal laws. In a letter to a friend by a member
 of the same Church. pp. 221, 12mo Lond. 1687

Three Letters tending to demonstrate how the security of this
 Nation against al future Persecution for Religion, lys in the
 Abolishment of the present penal Laws and Tests, and in the
 Establishment of a New Law for universal Liberty of Con-
 science. pp. 27, 4to, Lond. 1688

Some necessary disquisitions and close expostulations with the
 Clergy and People of England touching their loyalty. Writ-
 ten by a Protestant. 4to, 1688

Old Popery as good as New; or the unreasonableness of the
 Church of England in some of her doctrines and practices,
 and the reasonableness of liberty of Conscience. 4to, 1688

The Project for repealing the penal laws and tests, with the honor-
 able means used to effect it. Being a Preface to a Treatise
 concerning the penal laws and tests. 4to Lond. 1688

A New Test in lieu of the Old one by way of Supposition, or a
 satisfactory answer to that great and common question, viz.
 If the penal laws and tests should be abolished, how shall the
 Protestant Religion and interest be secured. By G. S.
 pp. 34, 4to Lond. 1688

See Mackintosh's History of the Revolution, p. 224.

Pax Redux, or the Christian Reconciler. In three parts. Being
 a project for reuniting all Christians into one sole commu-
 nion. Done out of French into English, by Philip Ayres,
 Esq. pp. 106, 4to Lond. 1688

The famous Bull in Cœna Domini, published at Rome every Maunday-Thursday against Hereticks and all Infringers of ecclesiastical Liberties. 4to Lond. 1689

An Historical Account of making the Penal Laws by the Papists against the Protestants, and by the Protestants against the Papists. Wherein the true ground and reason of making the laws is given, the Papists most Barbarous usage of the Protestants here in England, under a colour of law, set forth; and the Reformation Vindicated from the Imputation of being Cruel and Bloody, unjustly cast upon it by those of the Romish Communion. By Samuel Blackerby, Barrister of Grays-Inn. Summa est ratio, quæ Religioni facit. Fol. Lond. 1689.

Epistola ad clarissimum Virum T. A. R. P. T. O. L. A. [*i.e.* Theologiæ apud Remonstrantes Professorem, Tyrannidis Osorem, Limburgium, Amstelodamensem] scripta a P. A. P. O. J. L. A. [*i.e.* Pacis Amico, Persecutionis Osore, Joanne Lockio, Anglo]. 12mo Tergon 1689

C. L.

“This piece was so highly approved of in Holland and England, that it was translated immediately into Dutch and English. It was translated likewise into French by Monsieur Le Clerc, who inserted it in the collection of *miscellaneous discourses* of Mr. Locke, printed in 1710.” An abstract of the English Letter was inserted in the nineteenth volume of the *Bibliothèque Universelle*, p. 170 et seqq. “This letter was attacked by Mr. Jonas Proast in a piece intitled, The argument of the letter concerning toleration briefly considered and answered. Oxford, 1690, 4to. Upon this Mr. Locke published A second letter concerning toleration, Lond. 1690, 4to. Mr. Proast replied in A third letter, &c. Oxford 1691, 4to. Mr. Locke published in answer to this A third letter for toleration, 4to 1692, containing 350 pages. Mr. Proast made no reply for twelve years, but at last published a pamphlet of 18 pages against the long letter of Mr. Locke, who, though in a very declining state (for he died the same year) determined to reply in a *fourth letter concerning toleration*,” &c.

Bayle, 1738, vol. vii. A deficiency in this letter has been supplied in **C. L.** Lord King's Life of John Locke. See *ibid.* On the Difference between Civil and Ecclesiastical Power, indorsed Excommunication. Dated 1673-4: pp. 297-304. And, Defence of Non Conformity, an unpublished work, in which he animadverts on The Unreasonableness of Separation, by Dr. Stillingfleet: pp. 341-54. Extract from Locke's Common-Place Book, art. Sacerdos, 285-91.

See also Tracts on Allegiance, pp. 3-9.

CHAP. IV.

Of the discourses written on occasion of the King's most gracious letters of indulgence.

C. L. 39. A Letter to a dissenter, upon occasion of his majesty's late gracious declaration of indulgence. pp. 7, 4to 1687

By George Savile, Marquis of Halifax, born about 1630, died 1695. In the State Papers, 1693, part i. p. 294. Somers Tracts.

“The Marquis of Hallifax, whose dexterity had been the active cause of throwing out the Bill of Exclusion, was in active opposition to King James ere he had held the throne two years, on which Ralph has the following sensible remarks: ‘It is no uncommon thing for statesmen to look one way and row another: and yet there is scarce any circumstance of this reign more worthy of remark than the inconsistent parts now acted by two such eminent men as the Marquis of Hallifax and the Earl of Sunderland, and the inconsistent behaviour of his majesty towards them. The latter, who had gone warmly into the exclusion, under a seeming conviction of the many evils likely to befall the public under a catholic king, and who was now the oracle of the cabinet, laboured with all his might to introduce those very evils, if not to entail them on posterity. The Marquis, on the contrary, who had been indefatigable to shew that exclusion alone was a greater evil than all those put together, and yet was now out of place and favour, for that reason probably, took as much pains to convince the world that his former triumph was but a lucky mistake, and rather owing to the superiority of his parts than the goodness of his cause.’”
Ralph's History, vol. i. p. 953.

“Hallifax's object in the present tract is to prevent that dissension between the protestant non-conformists and the church of England, which the declaration was so likely to produce, and to unite them firmly against the papists.” The Somers Tracts, vol. ix. p. 50; vol. ii. p. 364 of the original edition (first collection).

“Of the numerous pamphlets in which the cause of the Court and the cause of the Church were at this time eagerly and anxiously

pleaded before the Puritan, now, by a strange turn of fortune, the arbiter of the fate of his persecutors, one only is still remembered, the Letter to a Dissenter. In this masterly little tract all the arguments which could convince a Nonconformist that it was his duty and his interest to prefer an alliance with the Church to an alliance with the Court, were condensed into the smallest compass, arranged in the most perspicuous order, illustrated with lively wit, and enforced by an eloquence earnest indeed, yet never in its utmost vehemence transgressing the limits of exact good sense and good breeding. The effect of this paper was immense; for as it was only a single sheet, more than twenty thousand copies were circulated by the post; and there was no order of the kingdom in which the effect was not felt. Twenty-four answers were published, but the town pronounced that they were all bad, and that Lestranger's was the worst of the twenty-four. The government was greatly irritated, and spared no pains to discover the author of the Letter; but it was found impossible to procure legal evidence against him. Some imagined that they recognised the sentiments and diction of Temple. (*Note.* The letter was signed T. W. Care says, in his *Animadversions*, This Sir Politic T. W. or W. T.; for some critics think that the truer reading). But in truth that amplitude and acuteness of intellect, that vivacity of fancy, that terse and energetic style, that placid dignity, half courtly half philosophical, which the utmost excitement of conflict could not for a moment derange, belonged to Halifax, and to Halifax alone."—Macaulay, vol. ii. p. 217.

“Lord Halifax published, on the same occasion, a Letter to a Dissenter; the most perfect model, perhaps, of a political tract; which, although its whole argument, unbroken by diversion to general topics, is brought exclusively to bear with concentrated force upon the question, the parties, and the moment, cannot be read, after an interval of a century and a half, without admiration of its acuteness, address, terseness, and poignancy.”—Mackintosh's *History of the Revolution*. p. 174.

40. ✠ Answer to a Letter to a Dissenter, upon occasion of His **C. L.** Majesties late Gracious Declaration of Indulgence.

pp. 6, 4to Lond. 1687.

In the Bodleian Catalogue is "An Answer to the Letter to a Dissenter, detecting the unjust insinuations which highly reflect on his majesty, as likewise the many false charges on the dissenters." "It is justly observed by Sir Walter Scott that the object of the poem (The Hind and Panther) shews that Dryden was not in the secret of James the Second, as the purpose of the monarch was to introduce a free exercise of the catholic religion, not by an union between its adherents and the members of the established church, but by uniting the dissenting congregations in a common interest against the exclusive power and privileges of the panther and her subjects." — Butler's Memoirs of the English, &c., Catholics.

- C. L.** 41. Animadversions on a late Paper entituled, A Letter to a Dissenter, upon occasion of his Majesties late Gracious Declaration of Indulgence. By H.[enry] C.[are].

pp. 40, 4to Lond. 1687

See No. 24 *supra*. A. Wood gives this account of Henry Care: "He is several times reflected upon by Roger L'Estrange in his *Observers*, for a poor snivelling fellow; who after he had wrote several things in behalf of the church of England and the presbyterians, and had reflected on both the Universities in several of his writings as popishly affected, was at length prevailed upon in the time of James II. to write for the Roman Catholics, against the Church which he before had eagerly defended; whereby it was made manifest that what he wrote was not for religion, or conscience' sake, which he before did pretend, but for interest." Peck gives the title, "Animadversions on a late *pamphlet*," &c., but the original reads "paper," as above.—*J. H. T.*

- C. L.** 42. An Answer to a Letter to a Dissenter upon occasion of His Majesties late Gracious Declaration of Indulgence. By Sir Roger L'Estrange.

pp. 50, 4to Lond. 1687

Born 1616, died 1704. The Letter is incorporated. "This," concludes L'Estrange, "is enough for my present purpose; and if it be not so for common satisfaction, my Third Volume of *Observers* has fifty times as much upon this Subject" (the King's Prerogative, and the Duty of a Subject).

“The most just principles of unbounded freedom in religion were now the received creed at St. James’s. Even Sir Roger L’Estrange endeavoured to save his consistency, by declaring that though he had for twenty years resisted religious liberty as a right of the people, he acquiesced in it as a boon from the King.— Mackintosh, p. 174.

43. An Answer from the Country to a late Letter to a Dissenter **C. L.** upon occasion of his Majesty’s late Gracious Declaration of Indulgence. By a member of the Church of England. 4to 1687
44. A modest Censure of the immodest Letter to a Dissenter, **C. L.** upon occasion of His Majesty’s late Gracious Declaration for Liberty of Conscience. By T. N. a true member of the Church of England. pp. 24, 4to Lond. 1687
45. ✕ A second Letter to a Dissenter upon occasion of his Majesty’s late Gracious Declaration of Indulgence. **C. L.** pp. 18, 4to Lond. 1687
Not from a Romanist, but a member of a Congregational Church.
46. ✕ The Lay-man’s Opinion, sent in a Private Letter to a considerable Divine of the Church of England. By W.[m] D.[arell]. pp. 8, 4to 1687
47. The Lay-man’s Answer to a Lay-man’s Opinion. In a Letter to a Friend. **C. L.** pp. 12, 4to Lond. 1687
48. The Reasons of the Oxford Clergy against addressing.

In the ninth volume of the Somers Tracts will be found — “A Copy of an Address to the King by the Bishop of Oxon, to be subscribed by the clergy of his Diocess; with the Reasons for the Subscription to the Address, and the Reasons against it.” With the following note: “That the declaration might be so much the less unpalatable, and that those of the legal church might not be rendered desperate, his majesty had been advised to open it with a clause that seemed to be in their favour, viz.: ‘In the first place we do declare

that we will protect and maintain our archbishops, bishops and clergy, and all other our subjects of the church of England in the free exercise of their religion as by law established; and in the quiet and full enjoyment of all their possessions, without any molestation or disturbance whatsoever.' Now there wanted not undertakers, even among the bishops themselves, to procure addresses of thanks from the clergy of their respective dioceses to his Majesty, for the instances of his gracious regard towards them. Those of Durham, Chester, Lincoln, Litchfield and Coventry, and St. David's had their endeavours countenanced at least, if not fully answered; for after the form which had been set by the first of those right reverend fathers, the rest, at different times, made their compliments to the throne. But Samuel Parker, Bishop of Oxford, not satisfied with this simple mode of proceeding, insisted upon his clergy joining him in the address, which produced the following controversy."

See also Ralph's History, vol. i. p. 947, where are enumerated some of "the varieties of adulation that steam'd up to the Throne from every corner of the Kingdom, on this occasion." — Mackintosh's History of the Revolution, p. 176.

C. L. 49. ✠ A Reply to the Oxford-Clergy against addressing.

pp. 20, 4to Lond. 1687

The clergy having decidedly the better in their contest with the bishop, Sir Robert L'Estrange, the Coryphæus of his party, was invoked to the prelate's support, and produced this defence of the proposed address.

50. An Answer of a Minister of the Church of England to a reasonable and important Question, proposed to him by a *Loyal and Religious Member* of the present House of Commons. *Viz.* What Respect ought the True Sons of the Church of England, in point of Conscience and Christian Prudence, to bear to the Religion of that Church, whereof the King is a member.

C. L.

pp. 63, 4to Lond. 1687

How vast the contrast between the autonomic independency inculcated in the writings of De Foe, (see *A New Test of the Church of England's Loyalty*; or *Whiggish Loyalty and Church Loyalty com-*

pared; in the ninth volume of Somers Tracts, p. 569, in the original edition, vol. iii. fourth collection, pp. 1-15,) and the suicidal extravagances of loyalty scattered through the pages of the most eminent Divines of the seventeenth century, *e.g.* Sanderson, South, Kettlewell. These champions of Divine Right, not content with the limited obedience advocated by Grotius and Puffendorf, *ut supra*, p. 39, and Barclay, *De Regno, et Regali Potestate*, 4to Parisiis 1600, were ready in their impolitic and servile speculations to sacrifice the redemption of the whole world to the Juggernaut processions of their Sovereign Lord, or Vicarius Dei. "No conjuncture of circumstances whatsoever, can make that expedient to be done at any time, that is of itself and in the kinde unlawful. For a man to blaspheme the holy name of God, to sacrifice to idols, to give wrong sentence in judgement, by his power to oppress those that are not able to withstand him, by subtilty to overreach others in bargaining, to take up arms (offensive or defensive) against a lawfull Sovereign: none of all these, and sundry other things of like nature, being all of them simply and de toto genere unlawful, may be done by any man, at any time, in any case, upon any colour or pretension whatsoever; the express command of God himself only excepted, as in the case of Abraham for sacrificing his son. Not for the avoiding of scandal; not at the instance of any friend, or command of any power upon earth; not for the maintenance of the lives or liberties either of ourselves or others; not for the defence of Religion; not for the preservation of Church or State: no nor yet, if that could be imagined possible, for the salvation of a soul, no nor for the redemption of the whole world." Sanderson's twelfth Sermon ad Aulam, p. 232, fol. 1656. See also *De Foe's New Test*; Edinburgh Review, vol. lv. p. 51, (*Bowles's Life of Bishop Ken*); and Mackintosh's *History of the Revolution*, pp. 153 and 294. This is perhaps an instance of the solidity of sense and matter being outweighed by high-sounding Ciceronian sentences, in which, as has been observed by Bacon, many absurdities have originated, and which often mislead writers who are over studious of the fascinations of diction. "How many false thoughts has the desire of maintaining a nicety produced? . . . Who would not laugh to hear Bembo cry that the Pope was elected by the favour of the Immortal Gods"? *Port Royal Logic*. I have said perhaps an instance, because Burnet states that Bishop Parker had exalted the King's authority in matters of religion in so in-

decent a manner that he condemned the ordinary form of saying the King was under God and Christ as a crude and profane expression; saying, that though the King was indeed under God, yet he was not under Christ, but above him. Burnet, vol. iii. p. 1186; (fol. 1724, vol. i. p. 696.) In the reign of James I. Bishop Parry "made an apology in the preface to his Welsh version of the Bible, for preferring the Deity to his majesty, after which we cannot be surprised at any instance of adulation." — Barrington's Observations on the Statutes.

C. I. Reflections on his Majesty's Proclamation for a Toleration in Scotland. [by Gilbert Burnet.] 1687

The Proclamation is given here, and in Echard's History, vol. iii. p. 814. "He had determined to begin with Scotland, where his power to dispense with Acts of Parliament had been admitted by the obsequious Estates." Macaulay, vol. ii. p. 205. Cf. Woodrow's History of the Sufferings of the Church of Scotland from the Restauration to the Revolution, vol. ii. bk. iii. ch. xi. s. ii. "Of the various Acts of Indulgence granted this year (1687) and particularly that Liberty in July, which Presbyterian Ministers fell into, with some remarks." Fountainhall's Historical Notices, 1661-1668. Balcarras's Memoirs touching the Revolution in Scotland, 1688-90. Printed for the Banatyne Club, 1841. Echard's History, vol. iii. p. 817. Hallam's Constitutional History, vol. ii. ch. 17.

His Majesties most Gracious Declaration to all his Loving Subjects for Liberty of Conscience. Fol. a single Sheet. In State Tracts, 1693. Part ii. p. 287.

His Majestie's Gracious Declaration for Liberty of Conscience in which his Majesty says his "intentions are not changed since the 4th of April 1687." Folio 1688

C. I. Six Papers containing I. Reasons against the Repealing the Acts of Parliament concerning the Test. Humbly offer'd to the consideration of the Members of both Houses at their next Meeting,

pp. 7. II. Some Reflections on his Majesties Proclamation of the Twelfth of February 1688⁶ for a Toleration in Scotland, together with the said Proclamation. pp. 9-15. Proclamation 16-19. III. A Letter, containing some Reflections on His Majesties Declaration for Liberty of Conscience, Dated the Fourth of April 1687. pp. 21-30.

“These Reflections appear now too late to have one effect that was designed by them, which was, the diverting men from making Addresses upon it; yet if what is here proposed makes men become so far wise as to be ashamed of what they have done, and is a means to keep them from carrying their Courtship farther than good words, this Paper will not come too late.” (In State Tracts, 1693, vol. ii. p. 292, 293.) In reference to this tract Mackintosh observes: Burnet the historian, then at the Hague, published a letter of warning to the Dissenters, in which he owns and deplores “the Persecution,” acknowledging the “temptation under which the Nonconformists are to receive every thing which gives them present ease with a little too much kindness”; and blames most severely the members of the Church who applauded the Declaration, but entreats the Nonconformists not to promote the designs of the common enemy. The residence and connections of the writer bestowed on this publication the important character of an admonition from the Prince of Orange. He had been employed by some leaders of the Church to procure that Prince’s interference with the Dissenters, to prevent their being misled by the King; and Dykvelt the Dutch minister, assured both the Church and the Dissenters of his Highness’s resolution to promote union between them, and to maintain the common interests of Protestants. History of the Revolution, p. 174. See also Ralpli’s History, vol. i. p. 949.

IV. An Answer to a Paper, printed with Allowance, Entitled, A new Test of the Church of England’s Loyalty. pp. 31-39. V. Remarks on the two Papers (*ut supra*, p. 19). pp. 41-48. VI. The Citation of Gilbert Burnet, D.D. To Answer in Scotland on the 27th June O’d Stile, for High Treason: Together with his Answer; and Three Letters, writ by him upon that Subject, to the Right Honourable the Earl of Middletoune, his Majesties Secretary of State. pp. 67. By G. Burnet. Hague Jun. 27 Old St. 1687.

An Apology for the Church of England with relation to the Spirit of Persecution for which she is accused. By G. Burnet.

In Somers Tracts, vol. ix. p. 174, with a note on the important share this active politician had in the Revolution. First collection, vol. ii. p. 532.

A plain Account of the Persecution, now laid to the charge of the Church of England.

In Somers Tracts. First collection, vol. ii. pp. 525–31.

“The stand which the bishops and clergy of the church of England made against the indulgence was ascribed by their antagonists, whether catholics or dissenters of the more violent sort, to a spirit of intolerance and persecution. Dryden, whose *Hind and Panther* appeared about this time, charges this arbitrary and tyrannical temper upon the church in the following lines :

‘If you condemn that prince of tyranny
Whose mandate forced your Gallie friend to fly,
Make not a worse example of your own.’

This was not a charge under which the church of England could remain with safety, at a period when the king was seeking to unite against the establishment dissenters of every persuasion. Various papers were therefore published to take off the edge of that imputation, and to propitiate the minds of protestant nonconformists.” — Sir W. Scott's edition, vol. ix. This tract is also in the State Papers, part ii. p. 322, 1693.

Notes upon Mr. Dryden's Poems, in Four Letters. By M. Clifford, late Master of the Charter House, Lond. To which are annexed Some Reflections upon the *Hind and Panther*. By another Hand.
pp. 35, 4to Lond. 1687

A Representation of the threatening dangers impending over Protestants in Great Britain ; with an Account of the arbitrary and Popish ends, unto which the Declaration for Liberty of Conscience in England, and the Proclamation for a Toleration in Scotland, are designed. By Robert Ferguson.

In State Tracts, part ii. 380-419. Somers Tracts, vol. ix. 315-67, which gives a memoir of the author. See also The Jacobite Trials at Manchester in 1694; edited by William Beamont, Esq. 1853.

Their Highness the Prince and Princess of Orange's opinion about a general Liberty of Conscience, &c., being a Collection of four **C. L.** select Papers, viz.

I. A Letter writ by Mijl Heer Fagel, Pensioner of Holland, to Mr. James Stewart, Advocate, giving an Account of the Prince and Princess of Orange's Thoughts concerning the Repeal of the Test and the Penal Laws. pp. 8, 4to Lond. 1688. Written in 1687.

“The eyes of all men were at this time turned on the Prince of Orange, whose opinions respecting James's proceedings were very likely to crush the opposition made to them, or to blow it into an irresistible flame. ‘Complaints,’ says Burnet, then resident at the Hague, ‘came daily over from England of all the high things that the priests were every where throwing out. [See a remarkable Letter from a Jesuit, of the state of England, in Echard's History, vol. iii. pp. 811-13.] Penn the quaker came over to Holland. He was a talking, vain man, who had long been in the king's favour, he being the vice-admiral's son. . . . He undertook to persuade the prince to come into the king's measures, and had two or three long audiences of him upon the subject; and he and I spent some hours together on it. The prince readily consented to a toleration of popery as well as of the dissenters, provided it were proposed and passed in parliament; and he promised his assistance, if there was need of it, to get it to pass; but for the tests he would enter into no treaty about them. He said it was a plain betraying the security of the protestant religion to give them up To all (Penn's promises in the name of the king) the prince replied that no man was more for toleration in principle than he was; he thought the conscience was only subject to God; and as far as a general toleration even of papists would content the king, he would concur in it heartily. But he looked on the tests as such a real security, and indeed the only one, that he would join in no counsels with those that intended to repeal those laws that enacted them. Penn said the king would have all or nothing; but that if this was once done, the king

would secure the toleration by a solemn and unalterable law. To this the late repeal of the edict of Nantes, that was declared perpetual and irrevocable, furnished an answer that admitted of no reply. So Penn's negociation with the prince had no effect.'—Burnet, vol. iii. p. 1182. It became necessary to apprise those who opposed James's measures, *i.e.* almost all his protestant subjects, of the sentiments of the prince of Orange concerning the penal laws and dispensing power. This was through the medium of the letter from the grand pensioner of Holland, which was industriously dispersed through England." Somers Tracts, vol. ix. p. 183. First Collection, vol. ii. pp. 540-45.

C. L.

II. Reflexions on Monsieur Fagel's Letter. In State Tracts, 1693, part ii. pp. 338-42. III. Fagel's second Letter to Mr. Stewart. IV. Some Extracts out of Mr. Stewart's printed Letter, 4to 1689.

Answer to Mr. Fagel's Letter concerning the Penal Laws and Tests. By James Stewart. 4to Lond. 1688. The same in French, 4to Lond. 1688.

"A Scotch Whig, named James Stewart, had fled some years before to Holland, in order to avoid the boot and the gallows, and had become intimate with the Grand Pensionary Fagel, who enjoyed a large share of the Stadtholder's confidence and favour. When the Indulgence appeared, Stewart conceived that he had an opportunity of obtaining not only pardon but reward. He offered his services to the government of which he had been the enemy: they were accepted: and he addressed to Fagel a letter purporting to have been written by direction of James. In that letter the Pensionary was exhorted to use all his influence with the Prince and Princess, for the purpose of inducing them to support their Father's policy. After some delay Fagel transmitted a reply, deeply meditated and drawn up with exquisite art. No person who studies that remarkable document can fail to perceive that although it is framed in a manner well calculated to reassure and delight English Protestants, it contains not a word that could give offence, even at the Vatican. It was announced that William and Mary would assist in abolishing every law which made any Englishman liable to punishment for his religious opinions. But between punishments and disabilities a distinction was

taken. To admit Roman Catholics to office would, in the judgment of their Highnesses, be neither for the general interest of England, nor even for the interest of the Roman Catholics themselves. This manifesto was translated into several languages, and circulated widely on the Continent. Of the English version carefully prepared by Burnet, near fifty thousand copies were introduced into the eastern shires, and rapidly distributed over the whole kingdom. No state paper was ever more completely successful. The Protestants of our island applauded the manly firmness with which William declared that he could not consent to entrust papists with any share in the government. The Roman Catholic princes, on the other hand, were pleased with the mild and temperate style in which the resolution was expressed, and by the hope which he held out that under his administration no member of their Church would be molested on account of religion."—Macaulay, vol. ii. pp. 261-262.

Animadversions upon a pretended Answer to Mijn Heer Fagel's **C. L.** Letter. pp. 30, 4to Lond. 1688. In State Tracts, 1693. Part ii. pp. 343-362.

The Anatomy of an Equivalent. [By George Savile, Marquis of **C. L.** Halifax. In State Tracts, 1693, Part ii. pp. 300-309.]

"Even Penn, intemperate and undiscerning as was his zeal for the Declaration, seems to have felt that the partiality with which honours and emoluments were heaped on Roman Catholics might not unnaturally excite the jealousy of the nation. He owned that if the Test Act were repealed, the Protestants were entitled to an equivalent, and went so far as to suggest several equivalents."—Macaulay, vol. ii. p. 238. "This project," says Echard (Hist. of England, vol. iii. p. 850), "was soon shattered, and the word sufficiently dissected by the admirable pen of the Marquiss of Hallifax, in a pamphlet etc. in which are many notable passages, but that towards the conclusion is worthy of a place in History, and of the remembrance of all Princes and great Ministers." Barclay, in his *Argenis*, presents some political counsels equally appropriate, lib. i. cap. xviii. The king declared that he would maintain his loving subjects in their properties and possessions as well of church and abbey lands as of any other. In oppo-

sition to the doctrine of resumption founded on the Council of Trent, was published, by his Majesty's command, *The Assurance of Abbey and other Church Lands in England to the Possessors, cleared from the doubts and arguments raised about the danger of Resumption etc.* By Nathaniel Johnston M.D. 12mo Lond 1687. On the other side appeared, *Abby and Church-Lands, not yet assured to such Possessors as are Roman Catholicks: dedicated to the Nobility and Gentry of that Religion.* In *State Tracts*, Part ii. pp. 326-330, and the ninth volume of *Somers Tracts*, p. 68. See also *Burnet's History of the Reformation*, part ii. fol. 297, and *A Letter written to Dr. Burnet giving some Account of Cardinal Pole's secret Powers*; from which it appears that it never was intended to confirm the Alienation that was made of the *Abbey-lands*. To which are added *Two Breves that Cardinal Pole brought over, and some other of his Letters that were never before printed, 1685.* In the seventh volume of the *Harleian Miscellany*, pp. 258-270.

Mr. Massey's Licence, Dispensation and Pardon, 1686.

The Editor of the *State Letters and Diary of Henry Earl of Clarendon* observes, But of all the papers which enrich the Appendix, the Dispensation to Massey, Dean of Christchurch, is the most remarkable; as the existence of any such Dispensation seems to have escaped the enquiries of every Historian of James's reign. When Bishop Burnet tells us that the Deanery of Christchurch was given to Massey, one of the new converts; who at the first went to prayers in the Chapel, but soon after declared himself more openly; by this lame account the Bishop allows his readers to believe that some appearances were saved, and that Massey had not absolutely disclaimed Protestantism till after he was in possession of his Deanery. But we now know the contrary; and future Historians will justly treat the Dispensation granted to this Popish Dean of Christchurch as the most alarming of all the attacks made by King James the Second on the Constitution. It will be found also in *Gutch's Collect.* vol. i. pp. 294-299. "This dispensation to Massey contained an ostentatious enumeration of the laws which it sets at defiance."—Mackintosh. See also Macaulay.

C. L.

An Instance of Queen Elizabeth's Power of dispensing with Acts of

Parliament, offered to the consideration of the Gentlemen of the University of Cambridge: together with some Queries thereupon. Printed by Henry Hills, Printer to the King's most excellent Majesty for his Household and Chapel, 1687.

This paper is in Ralph's History, vol. i. p. 259.

C. L.

The Trial of Sir Edw. Hale, Bart., for neglecting to take the Oaths of Supremacy and Allegiance, with his Plea thereto, upon the King's dispensing with the Stat. 25 Car. II., and the Opinion of the Judges thereupon.

"Armed with the sanction of the law, the king was resolved to push the advantages of victory, and to exercise in a wider range that branch of the prerogative which had hitherto been palliated with the pretence of gratitude; and confined to those officers, who had meritoriously served him during the rebellion of Monmouth." Somerville's History of Political Transactions, &c. Cf. Jus Regium Coronæ. Accordingly he made an attempt to exercise this unlicensed and obnoxious power in the University of Cambridge and at Magdalen College, Oxford. The history of these disputes will be found in the following works, relating to the Court of Commissioners.

A short Account of Sir Edward Hale's Case. By Sir Edward Herbert. pp. 39, 4to Lond. 1688

It will be found in the second volume of the Collection of State Trials, 1735. C. L.

The King's Visitatorial Power asserted; being an impartial Relation of the late Visitation of St. Mary Magdalene College, Oxford; as likewise an Historical Account of several Visitations of the Universities and particular Colleges: together with some necessary remarks upon the King's Authority in Ecclesiastical Cases, according to the laws and usages of this Realm: written by direction. By Nath. Johnston, M.D.

Dr. J. was employed by the Commissioners to vindicate their proceedings.

An Enquiry into the power of dispensing with Penal Statutes, together with some Animadversions upon a Book writ by Sir Edw. Herbert, entitled, A Short Account, &c. By Sir Robert Atkyns. Folio, Lond. 1689

Lord Chief Justice Herbert's Case of Sir Edward Hale examined, where it is shewn that his Authorities are very unfairly stated and as ill applied.

Examination of Sir Edward Herbert's Account of the Authorities in Law, whereby he could excuse his Judgment in Sir E. Hale's Case. 4to, Lond. 1689

The arguments on this question are contained in the Tracts of Sir Edward Herbert, Sir R. Atkyns, and Mr. Attwood, published after the Revolution. State Trials, vol. xi. That of Attwood is the most distinguished for acuteness and research. Sir Edward Herbert's is feebly reasoned, though elegantly written.—Mackintosh.

C. L. A Vindication of the Proceedings of his Majesties Ecclesiastical Commissioners against the Bishop of London, and the Fellows of Magdalen College. 4to Lond. 1688

A Letter to the Author of the Vindication, etc. 4to, Eleutheropoli.

C. L. The Legality of the Court held by his Majesties Ecclesiastical Commissioners defended. Their proceedings no Argument against the taking off Penal Laws and Tests. pp. 39, 4to Lond. 1688

“No argument against,” but rather incentive to this measure. When liberty of conscience is established, there will be no such Court; but now “the King can either muzzle all the Clergy, or ty up the hands of Protestant Dissenters, and get a Parliament that shall set up Popery.”

C. L. The King's Power in Ecclesiastical Matters truly stated. In State Tracts, 1693. Part ii. pp. 331-334.

On the origin of the High Commission Court during the reign of Queen Elizabeth, King James the First, and King Charles the First, see Sanderson's *Episcopacy not Prejudicial to Regal Power*, 1661. "The main point of the Act of 1st of Elizabeth, by which the Queen had power given her to punish all that she should think fit, by any free born subject to whom she should delegate her power was repealed by Charles I., and the repeal confirmed lately by Charles II. So that without seeing the last Acts of Parliament, no man can tell what the religion of England is." — Martin Green's *Letters*, 1664, as quoted in Dr. Oliver's *Collections towards illustrating the Biography of the Scotch, English and Irish Members, of the Society of Jesus*. Lond. 1845.

A Letter from the Bishop of Rochester to the Right Honourable the Earl of Dorset and Middlesex, Lord Chamberlain, concerning his sitting in the late Ecclesiastical Commission.

pp. 20, 4to Lond. 1688

See Echard's *History of England*, vol. iii. p. 876.

An Exact Account of the whole Proceedings against Henry Lord Bishop of London before the Lord Chancellor and the other Ecclesiastical Commissioners. 4to Lond. 1688.

Burnet, vol. i. p. 677. Barillon, Sept. $\frac{9}{18}$ 1686. The public proceedings are in the *Collection of State Trials*. (Macaulay.) See also Lingard, *Buckle's History of Civilization*, p. 369. "The insane and almost incredible attempt of James II. to set up a High Commission Court by his pretended right at common law or by his prerogative to do so, is familiar to all readers, through the exquisite pen of Lord Macaulay." (*The Acts of the High Commission Court within the Diocese of Durham*. Printed for the Surtees Society. Durham, 1858.)

Lawfulness of the Oath of Supremacy and Power of the King in Ecclesiastical Affairs vindicated, with Queen Elizabeth's Admonition, &c. By Philip Nye. 4to Lond. 1683-87-88

Considerations touching the Great Question of the King's Right in dispensing with the Penal Laws; written on the occasion of his late Blessed Majesty's granting the Free Toleration and Indulgence. By Richard Langhorn. Fol. Lond. 1687

The King's Dispensing Power explicated and asserted.

In Somers' Collection. See Ralph, who describes it as written in the style and printed in the manner of Lestrage, vol. i. p. 948.

C. L.

Compare A Speech against the Suspending and Dispensing Prerogative, &c. in A Collection of Scarce and interesting Tracts, written by Persons of Eminence; upon the most important political and commercial subjects, during the years 1763-1770. Lond. 1787. Vol. ii. pp. 225-305. "The argument upon this great and interesting question was fully stated in the above pamphlet; which was by many ascribed to Lord Mansfield: but this was not true, for it was written or sketched out first by Mr. Mackintosh, and afterwards corrected and great additions made by Lord Temple and Lord Lyttleton."

Jus Regium Coronæ, or the King's supreme Power in dispensing with Penal Statutes, more particularly as it relates to the two Test Acts, in two Parts. By John Wilson. pp. 79, 4to 1688
See Numbers 26, 27, 30.

C. L. The King's Right of Indulgence in Spiritual Matters with the Equity thereof Asserted by a Person of Honour and Eminent Minister of State lately deceased [Arthur Annesley, Earl of Anglesea.] Printed by Henry Care.

pp. 75, 4to Lond. 1688

The rights vested in the Crown are marked out, in a great measure, by the titles which the early law writers give the King, as will be seen in this tract and in Dr. Pusey's publication, "The Royal Supremacy not an arbitrary Authority but limited by the Laws of the Church, of which Kings are Members, Oxford 1850," in which the legitimate authority of Christian Princes has been shewn from ancient Precedents. "The word consecrated King occurs first in the Saxon Chronicle in the reign of Offa, King of Mercia, the contemporary of

Charlemagne about 1000 years since ; and it is very probable that the ceremony of Ethelred was then used. From the peculiar and mixed authority conveyed by this ceremony to the head of the government, it has become a sacred fountain which has poured from its elevation similar streams on all lesser powers. The chief reason why it is now pointed out to the observation of the reader is to shew this ancient service of the consecration of our Kings, as furnishing in reality such a social contract, such proper origin of government, as the politicians and philosophers of modern times think ought to exist, and without which it is asserted power is an usurpation. Similar ceremonies have long been used in the great kingdoms of Christendom ; and notwithstanding, by a strange fatality, no author writing on the origin of power in states, has ever turned his eye to it, to read the plain declarations laid down in it." — The Coronation Service, or Consecration of the Anglo-Saxon Kings, as it illustrates the Origin of the Constitution. By the Rev. Thomas Silver. Oxford 1831.

A Letter in answer to two main Questions of the first Letter to a Dissenter. I. Whether Protestant Dissenters ought to refuse the proposed legal Toleration including Catholick Dissenters. II. Whether Protestant Dissenters ought to expect the said Toleration, until the next Succession upon the suggested hopes of excluding Catholicks. By T. G. 4to 1687

✠ An Answer to the Letter to a Dissenter detecting the many unjust insinuations which highly reflect on his Majesty, as likewise the many false charges on the Dissenters. 4to Lond. 1687

A Letter to a Friend in answer to a Letter to a Dissenter upon occasion etc., half-sheet folio.

What Manner of Men the Clergy of the Church of England and their Creatures are, briefly and fairly shewn in a Letter occasioned by a Postscript in the above. 4to Lond. 1687

C. L. An Answer to a Scandalous Pamphlet, entitled, A Letter to a Dissenter concerning His Majesties late Declaration of Indulgence. [By Henry Payne.] pp. 8, 4to Lond. 1687

An Answer to Mr. Payne's Letter etc. Writ to the Author of the Letter to a Dissenter [subscribed T. T]. By Gilbert Burnet. 4to Lond. 1687

C. L. In his Collection of Eighteen Papers, 4to Lond. 1689, pp. 38-44. Very laudatory of William and Mary, as is also, Reflections on a Pamphlet, entitled, Parliamentum Pacificum, licensed by the Earl of Sunderland, and printed at London in March, 1688. Ibid. pp. 65-82.

Remarks upon a Pamphlet, entitled, A Letter to a Dissenter in another Letter to the same Dissenter. pp. 12, 4to Lond. 1687

T. C. D. Some queries concerning Liberty of Conscience, directed to Wm. Penn and Henry Care, s. l. v. a. 4to.

T. C. D. Some free reflexions upon occasion of the public discourse about Liberty of Conscience. 4to Lond. 1687.

The Dissenters Jubilee: as it was sounded in the audience of a solemn assembly at the Public Meeting place in Spittle Fields near London, on Tuesday May 17th 1687, being a day of Thanksgiving to praise the Lord for his wonderful appearance and overruling Providence in the present Dispensation of Liberty of Conscience. By Charles Nicholets, Preacher of the Gospel and Pastor of a Congregation there. 4to Lond. 1687

Reasons why the Church of England as well as Dissenters should make their address of thanks to the King's Majesty for his late Declaration for Liberty of Conscience. 4to Lond. 1687

Some Free Reflections upon occasion of the Public Discourse **C. L.** about Liberty of Conscience, and the consequences thereof, in the present conjuncture. By one who cordially imbraces whatsoever there is of true Religion in al Professions, and hates everything which makes any of them hate or hurt one another. 4to Lond. 1687

Some sober and weighty Reasons against persecuting Protestant Dissenters for Difference of Opinion in Matters of Religion. Humbly offer'd to the Consideration of all in Authority.

“This tract seems designed to reconcile the church of England to the toleration as if it were chiefly intended for the benefit of the protestant dissenters. But the truth is that the protestant dissenters were at the first publication of the indulgence so elated with their victory over the church of England, so irritated at the remembrance of past severities, and so dazzled with the unexpected and unusual blaze of royal favour, that they were for a time ready to throw themselves into the arms or at the foot of the monarch.”—Somers Tracts, vol. ix. As is manifested by The Dissenters’ Jubilee, *ut supra*, and by A Letter from a Dissenter to the Petitioning Bishops *ut infra*. See also Brethren in Iniquity: or, The Confederacy of Papists with Sectaries, for the destroying of the True Religion, as by Law Establish’d, plainly detected. Wherein is shewn a farther Account of the Romish Snares and Intrigues for the destroying of the True Reformed Religion, as professed in the Church of England, and established by Law, and for the Introducing of Popery or Atheism among us; clearly shewing from very authentic Writers and Testimonies. That the principal ways and methods whereby the Papists have sought the ruine of our Religion and Church, from the beginning of our Reformation to the present Times, and by which they are still in hopes of compassing it, are by promoting of Toleration, or pretended Liberty of Conscience; and that for above these sixscore years the Papists have so craftily influenced our Dissenters, as to make them the unhappy Instruments of effecting their most pernicious designs, which they contrived for the Subverting our Church and State. 4to Lond. 1690. And, A Representation of the threatening dangers, etc. *ut supra* p. 82.

The Toleration Act, which was passed in 1689, was considered as

having given to the Dissenters the possession of all they had a right to claim; but the Act by which Dissenters were kept out of Corporations was not repealed till the year 1828, although their claims were in 1787, 1788 and 1789 so maturely considered and thoroughly understood that, but for the indisposition of the King, their applications for redress would perhaps even at that time have been successful. See I. The Substance of the Speech delivered by Henry Beaufoy Esq., on his Motion for the Repeal of the Test and Corporation Acts, &c. Lond. 1787. II. A Letter to the Bishops on the application of the Protestant Dissenters including Strictures on some passages in the Bishop of Gloucester's Sermon, on January 30, 1788. Lond. 1789. III. The Debate in the House of Commons on Mr. Beaufoy's Motion for the Repeal of such parts of the Test and Corporation Acts as affect the Protestant Dissenters, on Friday the Eighth of May 1789. Lond. 1789. IV. The Right of Protestant Dissenters to a compleat Toleration asserted; containing an Historical Account of the Test Laws, and shewing the injustice, inexpediency and folly of the Sacramental Test, as now imposed with respect to Protestant Dissenters; with an answer to the Objection from the Act of Union with Scotland. By a Layman. Lond. 1789. V. Two Speeches delivered in the House of Commons on Tuesday the 2nd of March 1790, by the Right Honourable Charles James Fox, in support of his Motion for a Repeal of the Corporation and Test Acts. Lond. 1790. In the time of George the First a clause was introduced for repealing certain parts of these Acts into a bill introduced into the House of Lords, but failed, although it was supported by some men most eminent for loyalty and public spirit, and likewise by some of the most learned among the Bishops, but more especially by Hoadley, bishop of Bangor, and Kennet, bishop of Peterborough. See a list of Tracts written by Bishop Hoadley in the Bangorian Controversy, as it was afterwards called, Works, vol. ii. p. 379. A defence of these Acts by Warburton, Sherlock, Ellys and Horsley will be found in the *Churchman armed against the Errors of the Time*. It is stated above that the indisposition of the king arrested the progress of the repeal of these acts; but it must be remembered that it was the boast of George the Third that he would bequeath the government to his successor in the same state as that in which he received it. See Buckle, p. 422.

- A Letter from a Gentleman in the City to a Friend in the Country. By William Sherlock, D.D., 1688.
In Baldwin's Farther State Papers, 309-16. — See Mackintosh, *C. L.* p. 245.
- An Answer from a Country Clergyman to the Letter of his Brother in the City (Dr. Sherlock). June, 1688
- A Letter of several French Ministers fled into Germany upon the account of the Persecution in France, to such of their Brethren in England, as approved the Kings Declaration touching Liberty of Conscience. Translated from the Original in French. 4to, no date or place. *C. L.*
- A Letter from a Clergy-Man in the City to his Friend in the Country containing his Reasons for not reading the Declaration, 22 May 1688. 1 sheet 4to, 1688
- A Letter from a Clergy-Man in the Country to the Clergy-Man in the City etc. shewing the insufficiency of his reasons therein contained for not reading the Declaration. By a Minister of the Church of England. pp. 40, 4to Lond. 1688
- An Answer to the City Minister's Letter from his Country Friend. 4to 1688
- Letters about reading King James's Declaration of Indulgence to Dissenters in 1688. With Answers to Replys. 4to Lond. 1688 *S. C.*
- The Minister's Reasons for not reading the King's Declaration, friendly debated. By a Dissenter. Allowed to be Published this 21st day June 1688. pp. 24, 4to Lond. 1688
- An Expedient for Peace; persuading an agreement amongst

Christians from the impossibility of their agreement in matters of religion. Also shewing the nature and causes of the present differences; the unreasonableness of persecution, the equity of toleration, and the great benefits of a Pacific Charter. pp. 40, 4to Lond. 1688

Pax Redux, or the Christian Reconciler. In three parts. Being a project for reuniting all Christians into one sole communion. Done out of French into English by Philip Ayres. pp. 106, 4to Lond. 1688

C. L. The Petition of William Sancroft, Archbishop of Canterbury and six other Bishops to his Majesty touching their not distributing and publishing the Declaration of Conscience.

4to 1688

“The dispute between the King and the Church was now drawing to a crisis. The King renewed his declaration of indulgence upon 27th April 1688, and upon the 4th May following enjoined the bishops to disperse it through their several dioceses for the purpose of its being read by the clergy in all the churches. The six bishops were St. Asaph, Ely, Bath and Wells, Peterborough, Chichester and Bristol. They laid before him the reasons that determined them not to obey the order of Council that had been sent them. This flowed from no want of respect to his Majesty’s authority, nor from any unwillingness to let favour be shewed to Dissenters, in relation to whom they were willing to come to such a temper as should be thought fit, when that matter should be considered and settled in Parliament and Convocation.”—Burnet’s History. The Declaration of Charles II. in 1662 and 1672, which was pronounced unconstitutional in Parliament, dispensed only with penal laws. See Marlow’s Account of the Growth of Popery. In State Tracts, part ii. p. 80, 1689. Matter of Fact, by the E[arl] of C[larendon] concerning the King’s Dispensing Power, etc. In Gutch, part i. p. 309. Minutes for his Grace of Canterbury: prepared by Mr. Hanses, to have been spoken at the Triall. In Gutch, *ibid.* 363-69. A Speech prepared by the Bishop of St. Asaph, to have been spoken at the Triall, *ibid.*

369-74. The Petition is in the ninth volume of the Somers Tracts ; and, "with some Proceedings thereupon," in the first volume of Gutch's *Collectanea Curiosa*, 335-62.

Case of Reading King James's Declaration in 1688. Question whether a Divine of the Church of England may, with a safe Conscience, read in the Church the K's D—n for Liberty of Conscience without expressing his consent to the Matter contained in it? By Edward Stillingfleet, D.D. Bishop of Worcester, in his *Miscellaneous Discourses*. 8vo Lond. 1735

At the consultation of the London clergy Tillotson, Patrick, Sherlock, Stillingfleet and Fowler were the minority against the Declaration. The majority yielded to the authority of a minority so respectable.

The Lord Bishop of Rochester's Letter to the Right Honourable the Lords Commissioners of his Majesty's Ecclesiastical Court.

In Somers Tracts. Fourth Collection, vol. ii. p. 221. Harl. Miscell. vol. vii. p. 427, 4to. Fourth Collection of Papers relating to the Present Juncture of Affairs in England. 4to Lond. 1688.

Although he complied with the King's command in reading his Declaration, Bishop Sprat resigned his office as Commissioner.—See Macaulay; Burnet's *Memoirs*, vol. i. p. 675, vol. ii. p. 620; and Doyly's *Life of Sancroft*, vol. i. p. 229.

A Short Discourse concerning the Reading his Majesty's late Declaration in the Churches. Set forth by the Right Reverend Father in God, Herbert Lord Bishop of Hereford.
pp. 15, 4to Lond. 1688

In Somers Tracts. First Collection, vol. ii. pp. 361-3.

"I should never doubt of God's merciful pardon in it, seeing I did it out of pure obedience to my King upon God's command, and to so good an end as the preserving of Truth and Peace among us."

A Letter from a Dissenter to the petitioning Bishops.

In the ninth volume of Somers Tracts. "It was too much to expect that all the oppressed dissenters could be won by the reasoning

of Halifax and Burnet. Many there doubtless were who, like the author of this Tract, saw, or wished to see, nothing in the present national crisis, save the exaltation of dissenters of every description over their old enemies of the church of England." Here it will not be out of place to notice *The Protestant Reconciler*, by Daniel Whitby, 1683, whose "piety, learning, and extensive charity will not be disputed, but his judgment, sagacity, and reasoning powers do not appear to have borne a due proportion to his extensive acquirements." (Note in *The Diary and Correspondence of Dr. Worthington*, vol. ii. part i. p. 202.) What a violent storm this performance drew upon its author will be seen in *Biog. Brit. and Chalmers*.

- ✧ An Answer to a Paper importing a Petition of the Archbishop of Canterbury and six other Bishops to his Majesty touching their not distributing and publishing the late Declaration for Liberty of Conscience. 4to Lond. 1688.

In the ninth volume of *Somers Tracts*, pp. 119-31. "The bishops had no sooner taken their ground in direct opposition to James's measures, than pamphlets and libels of every description were published against them with unreserved hostility, under the authority of government. They had sedulously avoided the appearance of giving publicity to their petition; but that to which they themselves seemed decently averse, was privately managed by others, for the petition was scarce presented before it got into print, and was dispersed over the whole Kingdom by the clergy instead of the Declaration of Indulgence. The King therefore resolved no longer to keep terms with the church of England but to publish the petition in his own way, and with his own comments. Accordingly the following piece which appears to have been printed by authority, is a sort of casting the gauntlet by the crown to the church." It is inserted, with some Proceedings thereupon, in the first volume of *Gutch's Collect. Cur.* pp. 335-62. The calumny insinuated in this "Answer" (p. 122) in the *Life of James II.* vol. ii. p. 158, and *Macpherson's Original Papers*, vol. i. p. 151, is refuted by *Mackintosh*, p. 248.

- An Address to his Grace the Lord Abp. of Cant. and the Right Rev. the Bps upon account of their late Petition by a true Member of the Church of England. 4to Lond. 1688.

Some Queries to the Archbishop of Canterbury and to the Six other Bishops concerning the English Reformation and the 39 Articles of the Church of England. By P. M. D.D.

4to Lond. 1688

I suppose P. M. D. D. means Peter Manby, Dean of Derry.

Cf. The Rubric of the Common Prayer declared by the Act of Uniformity to be a part of that statute which directs that nothing shall be published in church by the minister, but what is prescribed by this book, or enjoined by the King.

✱ The Examination of the Bishops upon their refusal of reading his Majesty's most gracious Declaration; and the Non-concurrence of the Church of England in Repeal of the Penal Laws and Test fully debated and argued. 4to Lond. 1688.

In the ninth volume of Somers Tracts, pp. 134-51, and Fourth Collection, vol. ii. pp. 222-43. After having traced the progress of the penal laws and the test, the author remarks:—"Jealous as the founders of that test were (or pretended to be) of the danger of popery, they very well knew the church of England had two impregnable bulwarks, the two great acts of Uniformity, that themselves sufficiently alone established, guarded and preserved the church of England in all points without any fortification from the test, nor indeed was the test wanted in the ecclesiastic administration, those very statutes being a greater and stronger test before: for by those statutes is the whole liturgy, the administration of the sacraments, and indeed all the canons and articles of the church supported. For by the fence of those laws first no Romanist can possibly be admitted into the clergy Secondly, no other divine service as the mass or the like can be introduced into our churches already constituted or assigned for the divine service of the church of England." Our author's memory must have failed him, when he asks—"Wherein and what have our churchmen or our non-dispensing churchmen suffered by all this toleration? Have they lost the least particle of their government, discipline, rights, privileges, or professions whatever?" p. 150. "Doubtless," observes Hallam, "the administration of James II. was not of this nature (an extreme case of intolerable tyranny.) Doubtless he was not a Caligula, or a Commodus, or an

Ezzelin, or a Galeazzo Sforza, or a Christiern II. of Denmark, or a Charles IX. of France, or one of those almost innumerable tyrants whom men have endured in the wantonness of unlimited power. No man had been deprived of his liberty by any illegal warrant. No man, *except in the single though very important instance of Magdalen College*, had been despoiled of his property." The Constitutional History of England. vol. ii. p. 242.

Melius Inquirendum, or an impartial Enquiry into the late proceedings against the Seven Bishops, wherein the King's Supremacy is vindicated. By W. E. 4to Lond. 1688
Compare Buckle's History of Civilization in England, p. 367.

Ten Modest Queries humbly offered to the most serious consideration of the Right Reverend Father in God, Thomas Lord Bishop of St. Davids, and that they may be communicated to the rest of the Clergy at his Primary Visitation now held for that Diocese. By a true and sincere Member of the Church of England, and a wellwisher to his Lordship in all things that are good and honest. pp. 4.

Has reference to his reading the Declaration. Thomas Watson appointed 1687 and deprived for simony, May 1699, is here intended. "He was one of the worst men in all respects, that ever I knew in Holy Orders: passionate, covetous, and false in the blackest instances, without any one vertue or good quality, to balance his many bad ones. But as he was advanced by King James, so he stuck firm to that Interest; and the Party, tho' ashamed of him, yet were resolved to support him, with great zeal: he appealed to a Court of Delegates; and they about the end of the year confirmed the Archbishop's sentence." — Burnet's History.

Among the various localities from which addresses "steamed up to the Throne" on this occasion (see Ralph, Mackintosh, and the Somers Tracts), Chester may be mentioned as very conspicuous for its adulation and servility. In the Political History of the City of Chester, the Charter of King Henry VII. &c., Chester, 1814, there is a circumstantial account of the preparations made by that corporation during the royal progress of James II. in 1687, with the address presented by

the dissenters. "The Corporation," said the recorder Levinz, "is your Majesty's creature, and depends merely on the will of its creator, and the sole intimation of your Majesty's pleasure shall ever have with us the force of a fundamental law." Cf. Ormerod's History of the County Palatine and City of Chester, vol. i. p. 211. Nor in the diocese of Bishop Cartwright (of whose character see p. 27 *supra*) were obedient clergymen wanting to acknowledge the King's supremacy, and their duty to publish in their churches whatever was enjoined by the King or by their Bishop. See Echard, vol. iii. p. 876. "James thought himself secure of the Tories, because they professed to consider all resistance as sinful—and of the Protestant Dissenters, because he offered them relief. He was in the wrong as to both. The error into which he fell about the Dissenters was very natural. But the confidence which he placed in the loyal assurances of the High Church party was the most exquisitely ludicrous proof of folly that a politician ever gave." Macaulay's Review of Sir James Mackintosh's History of the Revolution.

Parliamentum Pacificum: or, The Happy Union of King and People in an Healing Parliament: heartily wish't for and humbly recommended, by a true Protestant and no Dissenter.

C. L.

4to Lond. 1688

This tract contains severe animadversions on Pensioner Fagel and Dr. Burnet.

A Letter of several French Ministers fled into Germany upon the account of the Persecution in France, to such of their Brethren in England as approved the King's Declaration touching Liberty of Conscience.

pp. 7, 4to Lond. 1688

CHAP. V.

Of the Discourses written in the representing controversy.

51. ✠ A papist misrepresented and represented, or a twofold character of popery. The one containing a sum of the superstitions, idolatries, cruelties, treacheries, and wicked principles of that popery which hath disturbed this nation above 150 years; filled it with fears and jealousies, and deserves the hatred of all good christians. The other laying open that popery which the papists own and profess; with the chief articles of their faith, and some of the principal grounds and reasons which hold them in that religion. [Narraverunt mihi iniqui fabulationes: sed non ut lex tua. Psal. 119 [sic] v. 85.] By J—— L——, [pp. 128 and R. C. Principles, pp. 1–8], s.l. 4to 1685. [To which is annexed, Roman-catholic principles, in reference to God and the King.] And note, there are two more parts of this book. See Nos. 63, 72, *infra*. And four defences of this part. See Nos. 53, 56, 58, 60, *infra*.

Dodd attributes this book to John Gother, or Goter. I suppose the initial letters stand for Joannes Lisboensis. “John Goter: born in Southampton, educated a member of the church of England [compare the Introduction to No. 51, p. xi.] but afterwards becoming a catholic was sent over to the English College at Lisboe; where he was ordained priest and returned back into England upon the mission. He resided for the greatest part of his time in London; and appeared at the head of the controversial writers, all king James Second’s reign.” vol. iii. p. 482. The date 1665 found in some copies was probably intended to mislead his adversaries, because, as Dr. Todd observes, the author says expressly in the Pref. to part iii. (No. 72 *infra*) that the work was not published until 1685: “This book was not publish’d till after the adjourning of the first sitting of Parliament 1685, and at the opening of that Parliament the assault was given by Dr. Sherlock in his Sermon before the two Houses,” (sheet a, p. 8.) “Gother’s

work has always continued to be in great repute among Papists. It was republished in an abridged and expurgated form by their great champion Bishop Challoner, who was Vicar Apostolic of the London district from 1741 to 1780. It has often been reprinted since, and the twenty-eighth edition was published at London in 1832." Cunningham's Preface, etc. *ut infra*.

On the tract, Roman Catholic Principles, see page 6, *supra*.

The declaration of indulgence was both preceded and followed by one of the most fierce polemical controversies between Romanists and Protestants which ever agitated England. Burnet, who was deeply engaged in it, gives the following account of the manner in which it was carried on by the church of England: "Many of the clergy acted now a part that made good amends for past errors. They began to preach generally against popery, which the dissenters did not. They set themselves to study the points of controversy; and, upon that, there followed a great variety of small books that were easily purchased and soon read. They examined all the points of popery with a solidity of judgment, a clearness of arguing, a depth of learning, and a vivacity of writing, far beyond anything that had before that time appeared in our language. The truth is, they were very unequally yoked; for, if they are justly to be reckoned among the best writers that have yet appeared on the protestant side, those they wrote against were certainly among the weakest that had ever appeared on the popish side. Their books were poorly, but insolently writ, and had no other learning in them but what was taken out of some French writers which they put into very bad English; so that a victory over them might have been but a mean performance.

"This had a mighty effect on the whole nation; even those who could not search things to the bottom, yet were amazed at the great inequality that appeared in this engagement. The papists who knew what service the Bishop of Meaux's book had done in France, resolved to pursue the same method here, in several treatises, which they entitled, 'Papists Represented and Misrepresented;' to which such clear answers were writ, that what effect soever that artifice might have where it was supported by the authority of a great king, and the terror of ill usage and a dragoonade in conclusion, yet it succeeded so ill in England, that it gave occasion to enquire into the true opinions of that church, not as some artful writers had disguised them, but as

they are laid down in the books that are of authority among them, such as the decisions of council received among them and their established offices, and as they are held at Rome, and in all those countries where popery prevails without any intermixture with hereticks, or apprehension of them, as in Spain and Portugal. This was done in so authentical a manner, that popery itself was never so well understood by the nation as it came to be upon this occasion. The persons who managed and directed this controversial war were chiefly Tillotson, Stillingfleet, Tennison, and Patrick; next them were Sherlock, Williams, Claget, Gee, Aldrich, Atterbury, Whitby, Hooper; and, above all these, Wake, who, having been long in France chaplain to the Lord Preston, brought over with him many curious discoveries that were both useful and surprising. Besides the chief writers of those books of controversy, there were many sermons preached and printed on those heads that did very much edify the whole nation. And this matter was managed with that concert, that, for the most part once a week, some new book or sermon came out which both instructed and amused those who read them." Fol. 1724, p. 673-4.

See [Cat. 4.] Contin. p. 10.

- C. L. 52.** The doctrines and practices of the church of Rome truly represented, in answer to a book intituled a papist misrepresented and represented. By Edward Stillingfleet, D.D. Works, fol. vol. vi. (Gibson, vol. xvi. fol. iii.) pp. 164, 4to Lond. 1686

See Cat. No. 17. Contin. p. 10. Fasti Oxon. vol. ii. col. 118. Reprinted, with a preface and notes, by William Cunningham, D.D., Professor of Divinity and Church History, New College, Edinburgh. A new edition, revised. Edinburgh, 1845.

- C. L. 53.** ✠ Reflections upon the answer to the papist misrepresented; directed to the answerer. pp. 119, 4to, sans date

See [State, p. 11] Contin. p. 10. The Bodl. Cat. gives the date and imprint. Lond. 1686.

- C. L. 54.** A papist not misrepresented by protestants; being a reply to the reflections upon the answer to a papist not misrepresented and represented. By William Sherlock, DD.

See *Cat. No. 18.* [*State, p. 11.*] *Contin. p. 10.* Born about 1601, died 1707. "While sermons in defence of the Roman Catholic religion were preached on every Sunday and holiday within the precincts of the royal palaces, the church of the state, the church of the great majority of the nation, was forbidden to explain and vindicate her own principles. The spirit of the whole clerical order rose against this injustice. William Sherlock, a divine of distinguished abilities, who had written with sharpness against Whigs and Dissenters, and had been rewarded by the government with the Mastership of the Temple and with a pension, was one of the first who incurred the royal displeasure. His pension was stopped, and he was severely reprimanded." — Macaulay.

55. Remarks upon the reflections of the Author of Popery Misrepresented &c. on his Answerer; particularly as to the Deposing doctrine. In a letter to the Author of the Reflections. Together with some few Animadversions on the same Author's Vindication of his Reflections. **C. L.**
pp. 68, 4to 1686

See *Cat. No. 19.* *Ath. Oxon. vol. ii. p. 1000.* [*Edit. Bliss, vol. iv. col. 563.*] This book is anon., but was written by Abednego Seller, rector of Combeintin-head, Devon. Neither Gee nor Peck appear ever to have seen this work, for both give the title incorrectly, Peck copying from Gee, who calls the author Mr. A. Seller "of Plymouth," whence Peck styles him "minister of Plymouth." The title is correctly given above. This book is an answer to the Reflections (*No. 53*) and to the Vindication of the Reflections (*No. 56.*) J. H. T.

56. ✠ Papists protesting against Protestant-Popery. In answer to a Discourse intituled, A Papist not Misrepresented by Protestants, being a Vindication of the Papist Misrepresented and Represented, and the Reflexions upon the Answer. [*Anon. By the Author of No. 51.*] **C. L.**
pp. 38, 4to Lond. 1686

See [*State, p. 11.*] *Contin. p. 10.* Gee and Peck not having seen this tract, or the former, have given the title in an abridged form, and Peck has placed it after instead of before 55, not knowing that 55 was a reply to it. J. H. T.

- C. L. 57. An answer to a Discourse intituled, Papists protesting against Protestant-Popery; being a vindication of Papists not Misrepresented by Protestants; and containing a particular examination of Mons. de Meaux late Bp. of Condom his exposition of the doctrine of the church of Rome, in the articles of invocation of saints and the worship of images, occasioned by that discourse. By William Sherlock, D.D.
pp. 131, 4to Lond. 1686
See Cat. No. 20. [State, p. 11.] Contin. p. 10.
- C. L. 58. ✠ An amicable accommodation of the difference between the misrepresenter and the answerer; in return to the last reply against the papist protesting against protestant popery. Permissu Superiorum. [By the Author of No. 51.]
pp. 40, 4to Lond. 1686
- C. L. 59. An answer to the amicable accommodation of the difference between the representer and the answerer. By William Sherlock, D.D.
pp. 31, 4to Lond. 1686
See Cat. No. 21. [State, p. 12.] Contin. p. 10.
- C. L. 60. ✠ A reply to the answer of the amicable accommodation, being a fourth vindication of the [first part of the] Papist misrepresented and represented; in which are more particularly laid open some of the principal methods by which the Papists are misrepresented by Protestants in their books and sermons. [By the Author of No. 51.]
pp. 46, 4to Lond. 1686
See [State, p. 12.] Contin. p. 10.
- C. L. 61. A view of the whole controversy between the representer and the answerer, with an answer to the representer's last reply; in which are laid open some of the methods by which protestants are misrepresented by papists. By William Claget.
pp. 123, 4to Lond. 1687
See Cat. No. 22. [State, p. 12.] Contin. p. 10. Ath. Oxon. vol. ii. col. 327. [Edit. Bliss, vol. iii. col. 640.]

62. A catechism, truly representing the doctrines and practices of **C. L.** the church of Rome. With an answer thereunto. By John Williams, M.A. The second edition corrected. With a Vindication of a passage in the said catechism from the exceptions made against it, in a reply to the answer of the amicable accommodation. pp. 82, 8vo 1687
 See Cat. No. 23. [State, p. 30.] Ath. Oxon. vol. ii. p. 1119.
 [Edit. Bliss, vol. iv. col. 769.]
63. ✠ The catholic representer, or the papist misrepresented and represented. Part II. published weekly in 16 single sheets, with a title and contents. [By the Author of No. 51.] Fifteen parts. pp. 88, 4to Lond. 1687
 This came out in weekly parts, each part called a chapter. Chaps. i.—vi. are in single sheets of eight pages each. Chaps. viii.—xvi. are in half sheets. A titlepage and table of contents [4 pp.] were added.
 J. H. T.
64. The papist represented and not misrepresented; being an **C. L.** answer to the first sheet of the second part of the papist misrepresented and represented; and for the farther vindication of the catechism truly representing the doctrines and practices of the church of Rome. By John Williams, M.A. pp. 14, 4to Lond. 1687
 See Cat. No. 24. [State, p. 31.] Ath. Oxon. vol. ii. p. 1121.
 [Edit. Bliss, vol. iv. col. 769.]
65. The papist represented and not misrepresented; being in answer **C. L.** to the second sheet of the second part of the papist misrepresented and represented, in the point of their praying to the cross, [and for a further vindication of the catechism truly representing the doctrines and practices of the church of Rome.] By John Williams, M.A. pp. 14, 4to 1687
 See Cat. No. 25. [State, p. 31.] Ath. Oxon. vol. ii. col. 1119.
 It is curious that Wood, although he gives Nos. 64 and 69, in his list of John Williams's works, omits No. 65. This must have been a

mere oversight; but Dr. Bliss has not supplied the defect. The clause in brackets in the title as above has been omitted by Gee and Peck. It is added here from the original. J. H. T.

- C. L. 66.** Transubstantiation no doctrine of the primitive fathers, being a defence of the Dublin letter herein against the papist misrepresented and represented, Part II. cap. 3. [By John Patrick, M.A. preacher at the Charterhouse.]

pp. 72, 4to Lond. 1687

See Cat. No. 26. Contin. p. 22 [and p. 70]. I cannot find any copy of "the Dublin letter," nor can I tell who was its author. Dr. Wake, Contin. (p. 22) says, "The next that gave occasion to the revival of this controversy" [i.e. the next after the author of a Discourse of Transubstantiation (Tillotson, 1685), see No. 125] "was the author of the Dublin Letter, who being answered by the Representor in his second part, cap. 3, a learned man of our communion [viz. John Patrick] made good his party in an excellent discourse," &c. The Representor (loc. cit.) quotes what these authors call "the Dublin letter," under the title of "The Papists doctrine of Transubstantiation not agreeable to the Primitive Fathers." But I can find no title answering to this title in the Catal. of the Dublin Univ. or of the Bodl. Libraries; nor does it appear in Abp. Marsh's Library, or in the large collection of these tracts in the Library of Christ Church Cathedral, Dublin. J. H. T.

- C. L. 67.** Wholesome advices from the blessed Virgin to her indiscreet worshippers. Written by one of the Roman Communion, and done out of the French into English, by a Gentleman of the Church of England, with a Preface shewing the Motives to the Translation. [Anon.] By James Taylor, Gent.

pp. 20, 4to Lond. 1687

See Cat. No. 27. [State, p. 27. Contin. p. 53.] This tract is by Mr. Adam Widenfelt, "a person of high employment under the Prince of Suarzenburgh." (Translator's Pref.) It is alluded to, and the Preface attacked, by the Representor (No. 63) part ii. cap. 4, p. 29, and therefore comes into this controversy, as its object was to shew that authors of the Romish Communion made the same repre-

sentation of abuses of which Protestants complain. Taylor is the translator of the book and the author of the Preface. J. H. T.

The original work is mentioned in "A Catalogue of Books exclusively relating to the Church of Rome: her doctrines, worship, discipline, controversies and annals; including the Histories of her various Religious Orders; their peculiar Missals, Breviaries, &c.: the Tracts published during the reign of James II.; and a set of Canonizations from 1800 to the present time. On sale by Howell and Co., 295, Holborn, London, 1829."

"Widenfeldt, Avis Salutaires de la bienheureuse Vierge Marie à ses Devots Indiscrets, fidelement traduit en François, avec le Latin ensuite (par Gerberon) à Lille 1674. Monita vere salutaria Mariæ Reginae Sanctorum omnium, authore Cremerio, Antverpiæ 1764. Lettre Pastorale de M. l'Evesque de Tournay aux Fidelles de son Diocese sur le Culte de la tres Sainte Vierge et des Saints, a Lille 1674, &c. &c. The curious work which forms the first in the above Collection is an attack on the worship of the Virgin, in which the author puts into her mouth, that she detests the worship because God alone ought to be honoured and loved. It created a great noise at the time of its publication, and was the cause of no less than forty-seven writings being published on both sides of the question. Its end however was being strictly prohibited, first by the Inquisition and then at Rome. The two next in the volume were published in favour of it."

68. A Letter to the Misrepresenter of Papists. Being a Vindication of that part of the Protestant Preface to the Wholesome Advices from the blessed Virgin &c. which concerns the Protestants' charity to Papists, and a Layman's writing in it. In answer to what is objected against it in the 4th Chapter of the second part of the Papist Misrepresented &c. By the same Layman [i.e. James Taylor] who translated the Wholesome Advices &c., and made the Preface to them.

pp. 16, 4to Lond. 1687

See Cat. No. 28. [State, p. 28. Contin. p. 53.] It seems as if Dr. Clagett, State, p. 28, imagined this tract to have been written by the Representer, and written on the popish side; but this error Dr. Wake corrects. Contin. p. 53. J. H. T.

- C. L.** 69. The Papist represented and not misrepresented, being an answer to the fifth and sixth chapters of the second part of the Papist misrepresented and represented, as far as concerns praying to images and the cross. And for a further vindication of the Catechism truly representing the Doctrines and Practices of the Church of Rome. [Anon.] By John Williams, M.A. pp. 14, 4to Lond. 1687

See Cat. No. 29. [State, p. 31.] Ath. Oxon. vol. ii. col. 1121. [Bliss, vol. iv. col. 771.]

- C. L.** 70. The peoples right to read the Holy Scripture asserted. In answer to the 6th, 7th, 8th, 9th and 10th chapters of the second part of the Popish Representer. [Anon.] By Nicholas Stratford D.D. [afterwards Bishop of Chester] pp. 88, 4to [Lond] 1687

See Cat. No. 30. [Contin. p. 39.] Ath. Oxon. vol. ii. col. 1067. Born 1633, died 1707. From the year 1667 to 1683 he was Warden of Manchester. "August 29th (Thursday) Mr. Stratford, the new Warden, was this day installed. A stranger, unthought of, unknown of, unsought for; and of all that we thought of, none so likely to be a mercy to this place. A good man, of a sweet temper, brave scholar and preacher; and one that hath an estate of his own, and seems to resolve to settle in the place and to reside. This we thought then; and then, it was so."—Autobiography of Henry Newcome, vol. i., printed for the Chetham Society, 1852.

- C. L.** 71. The present State of the controversie between the Church of England and the Church of Rome; or an account of the books written on both sides. [In a letter to a friend. Impri-matur. Guil. Needham, May 7, 1686.] (Anon.) By William Clagett, DD. pp. 36, 4to Lond. 1687

See Contin. vol. i. pp. 10, 11. Ath. Oxon. vol. ii. p. 327.

The state of the controversy on the Popish side will be found in the Preface to the Reply to the defence of the exposition of the doctrine of the Church of England [No. 79 *infra*.] J. H. T.

72. ✠ The Papist misrepresented and represented; with a Preface, containing reflections upon two treatises, the one the State [No. 71] the other the View [No. 61] of the Controversie between the Representer and the Answerer. Third Part. Published with allowance. [By the author of No. 51.]

pp. 63 (incl. Index), 4to Lond. 1687

See Nos. 61, 71 *supra*, and No. 82 *infra*.

See Postscript, being a full answer to a Pamphlet published last night, called, "A third part of a Papist Misrepresented," at the end of a second Defence of the Exposition of the doctrine of the Church of England (No. 80 *infra*). J. H. T.

An answer to the eighth chapter of the Representer's second part, in the first dialogue between him and his Lay-friend. Licensed, March 1, 1686. [Anon.] By James Taylor.

pp. 10, 4to Lond. 1687

This tract is on the same subject as No. 70, viz. the right of the Laity to read the Scripture. But it is not mentioned by Gee or Peck. J. H. T.

CHAP. VI.

Of the Discourses in the expounding controversy.

- C. L. 73. ✱ An Exposition of the doctrine of the Catholic Church in matters of controversie. By the Right Reverend James Benigne Bossuet, Counsellor to the King, Bishop of Meaux, formerly of Condom, and Preceptor to the Dauphin; first Almoner to the Dauphiness. Done into English from the 5th edition in French, [by Joseph Johnston, O.S.B.]

pp. 48, Advertis. pp. 22, 4to Lond. 1685

The Advertisement prefixed to this work is by Bossuet himself. It was first printed with the French edit. of 1679. We learn from it that two answers had at that time appeared in France; one anonymous (by M. De la Bastide) approved by the ministers of Charenton; the other by M. Nougier, vol. xviii. *Cœuvres de Bossuet*, Versailles, 1816. The Exposition is followed by a "Remarque," intended as an answer to the accusation (made by Dr. Wake, in the Pref. to his answer—see No. 74) of having suppressed the first edition, and materially altered several passages in it. This is followed by some letters relative to the Exposition. And these by "Fragmens sur diverses matières de controverse, pour servir de réponse aux écrits faits par plusieurs ministres, contre le livre de l'Exposition de la Doctrine Catholique."

The Bodl. Cat. attributes this translation to John Dryden; and the *Hist. de Bossuet* says that it was translated into English by the Abbé de Montaigne in 1672 (vol. i. p. 280, note.)

The first French edit. Paris (Chamoisy), 1671, 12mo., consisted of about twelve copies only, privately printed, and sent by the author to some friends, whom he requested to return them with their remarks. It is supposed that not more than three or four copies of this edit. remain. Another, which is the first *published* edit., was printed in December of the same year 1671 in 12mo., also printed by Chamoisy in Paris, pp. 189, and it is said there was a second issue in the same

month, which differed in some respects from the former (Hist. de Bossuet, vol. i. p. 278). See the Pièces Justificatives, *ibid.* p. 467. The Exposition was translated into Latin by Fleury, Hist. de Bossuet (vol. i. p. 289.) Cardinal de Bausset, author of the Hist. de Bossuet (vol. i. p. 280 note) says that it was translated into Irish by Father Porter O.S.F. superior of the Convent of S. Isidore at Rome, which translation was printed at Rome 1675 at the press of the Propaganda, a high sanction to the work. It was also translated into Italian, and printed at the same press. I have not seen either of these versions.

Twelve editions of the Exposition were published in French during the lifetime of Bossuet. But the sixth, issued in 1686, was the last which he himself corrected, and all subsequent editions were reprints of this. (Hist. de Bossuet, vol. i. p. 291, note.)

See State, p. 14, 15-18, where a particular account is given of the occasion for which this book was written. Contin. p. 12. J. H. T.

It is extracted below. In Howell's Catalogue, already mentioned, it is stated that in an 8vo edit. 1685, there is "prefixed a very entertaining history of this famous work by the translator."

74. An exposition of the doctrine of the Church of England in the several articles proposed by Mons. de Meaux, late Bishop of Condom, in his Exposition of the doctrine of the Catholic Church. To which is prefix'd a particular account of Monsieur de Meaux's book. The 3rd edit. [Anon.] By Wm. Wake, M.A. pp. 87, and Pref. pp. xxxviii. 4to Lond. 1687 C. I.
- See Cat. No. 39. [State, p. 15.] Contin. p. 13. Ath. Oxon. vol. ii. p. 1059. And No. 22 *supra*, note.

75. ✠ A vindication of the Bp. of Condom's Exposition of the doctrine of the Catholic Church. In answer to a book, entitled An Exposition of the doctrine of the Church of England, etc. With a letter from the said Bishop. *Permissu superiorum.* pp. 222, with Contents and Henry Hill's Catal. of books, pp. 4. C. I.
- 4to Lond. 1686

See Contin. p. 16. This is no doubt by Jos. Johnston, an English Benedictine, of the King's Chapel, who is the translator of the Expo-

sition. The letter from Bossuet which is appended to it was addressed to J. Shirburne, superior of the English Benedictines, who had written to Bossuet, enclosing a letter from Johnston, which asked for information to enable him to reply to Wake and others. The whole correspondence is given in the Versailles edit. of Bossuet's works, vol. xviii. p. 169. J. H. T.

- C. L. 76. ✠ A pastoral letter from the Lord Bishop of Meaux to the new Catholics of his Diocese, exhorting them to keep their Easter, and giving them necessary advertisements against the false Pastoral Letters of their Ministers. With reflections upon the pretended persecution. Translated out of French, and published with allowance. pp. 37, 4to Lond. 1686

See Contin. p. 16. [Œuvres de Bossuet, Versailles 1817, tome xxv. A Paris 1748, tome v.] This was probably translated by the Benedictine Jos. Johnston. J. H. T.

- C. L. 77. An answer to the Bishop of Condom (now of Meaux) his Exposition of the Catholick Faith &c. Wherein the doctrine of the Church of Rome is detected, and that of the Church of England expressed from the publick acts of both Churches. To which are added reflections on his Pastoral Letter. [Anon.] By John Gilbert M.A. Vicar of S. John Baptist's Church in Peterborough. pp. 128, Pref. iv., 4to Lond. 1686

See Cat. No. 40. [State, p. 14.] Contin. p. 13. Ath. Oxon. vol. ii. col. 1132. Fasti Oxon. vol. ii. col. 213. An advertisement prefixed to this work states that it was laid by as useless when Wake's answer (No. 78) appeared — the imprimatur of Wake's book is March 1, 1685-6, that of Gilbert's is June 4, 1686, — "till upon an after view it was thought it might be serviceable; because of a more particular explication of the Church of England's sentiments in it, and likewise of a more full expression of the Romish doctrines from the publick acts of that Church, and its direct answering M. Condom's reasons, which the other author" [viz. Wake] "does not propose to himself." J. H. T.

78. A defence of the exposition of the doctrine of the Church of **C. L.**
 England against the exceptions of Monsieur de Meaux, late
 Bishop of Condom, and his Vindicator. The contents are on
 the next leaf. [Anon.] By Will. Wake M.A. (Gibson,
 vol. xii. fol. iii.) pp. 166 and errata 2 pp., 4to Lond. 1686
 See Cat. No. 41. [State, p. 19.] Contin. p. 13. Ath. Oxon.
 vol. ii. col. 1059. The Appendix, p. 105, to this work contains some
 valuable pieces, on the question of idolatry, and particularly an account
 of the suppressed sheets of the Epistle of St. Chrysostom to Cæsarius,
 cut out of M. Bigot's edit. of Palladius. Paris 1680. — This book was
 published a couple of months before No. 77, and ought to have been
 placed before it. J. H. T.
79. ✠ A reply to the defence of the exposition of the doctrine of **C. L.**
 the Church of England; being a further vindication of the
 Bishop of Condom's exposition of the doctrine of the Catholic
 Church. With a second letter of the Bishop of Meaux. *Per-*
missu Superiorum. pp. 190, with Pref. and catal. of Authors
 (at the beginning of the book) pp. 30, and at the end, Index
 pp. 6. 4to, Lond. 1687
 It is probable that this book is also by Johnston, the translator of
 the Exposition; but the letter from Bossuet, annexed to it, does not
 occur in the correspondence appended to the Exposition in the Ver-
 sailles edit. of his works, vol. xviii., already referred to. J. H. T.
80. A second defence of the exposition of the doctrine of the **C. L.**
 Church of England against the new exceptions of Monsieur
 de Meaux, late Bishop of Condom, and his vindicator. The
 first part. In which the account which has been given of
 the Bishop of Meaux's Exposition, is fully vindicated; the
 distinction of old and new Popery historically asserted; and
 the doctrine of the Church of Rome in point of Image-wor-
 ship more particularly consider'd. [Anon.] By Will. Wake.
 (Gibson, vols. xii. and xiii. fol. iii.) pp. 100, with Postscript,
 pp. 2, being a full answer to a pamphlet published the last

night, called A third part of a Papist misrepresented, and Table pp. 8, 4to Lond. 1687

See [Cat. No. 42.] Contin. pp. 14, 15. Section iii. (p. 94) of this tract contains a list of the books published in this controversy on the Protestant side which had not been answered by the Papists. J. H. T.

C. L. 81. ✠ A full answer to the second defence of the exposition of the doctrine of the Church of England, in a letter to the defender. pp. 12, a sheet and a half.

See Contin. p. 15. This is also probably by J. Johnston. In answer to the list of books on the Protestant side remaining unanswered this author says (p. 12), "Your third section is taken up by giving us a Catalogue of books *unanswered*; but you should first have told us whether they were worth answering in particular or no, when all that is said in them is obviated in many Treatises. There are several also of ours that remain *unanswered*; the Guide in Controversie [see Nos. 189-193 incl.] especially, which for anything that I see must remain so, unless some such bold attempter attack them as attack'd the other Discourses [see No. 167] of the same author lately published at Oxford, with the like misfortune." J. H. T.

C. L. 82. An answer to the Representer's reflections upon the State and View of the Controversy. With a reply to the Vindicator's full answer; shewing that the Vindicator [of the Bishop of Meaux] has utterly ruined the *new* design of expounding and representing popery. [Anon.] By Nicholas Clagett, M.A. pp. 130, with Pref. and Contents 8 pp., and Rich. Chiswell's list of books at the end, 2 pp. 4to Lond. 1680

See Cat. No. 43. Contin. pp. 11, 12. Ath. Oxon. vol. ii. col. 327. Dr. Bandinel's Bodl. Catal. attributes this book as well as No. 6 to Nicholas Clagett, D.D. of Christ's Coll. Camb., archdeacon of Sudbury; but Abp. Wake (Contin. p. 12) a contemporary, one engaged in the same controversy, and the intimate friend of Wm. Clagett, could scarcely have been misinformed; and he clearly attributes this to the Dr. Clagett who died in the beginning of 1688. J. H. T.

83. A second defence of the Exposition of the doctrine of the Church of England against the new exceptions of Monsieur de Meaux and his Vindicator. The second Part. [Anon. By Wm. Wake, M.A.] pp. 198, and Rich. Chiswell's list of books, 2 pp. (Gibson, vol. xiii. fol. iii.) 4to Lond. 1688
 See Cat. No. 44. Contin. p. 15. Ath. Oxon. vol. ii. col. 1059. [See Part i. No. 80 *supra*.] Wake (Contin. loc. cit.) gives the following summary of this second part, which Gee and Peck have copied as if it was on the title-page. Part ii. In which the Romish doctrines concerning the nature and object of religious worship of images and reliques are consider'd, and the charge of Idolatry made good against those of the Church of Rome upon the account of them. J. H. T.
84. See also, An Answer to the Bp. of Condom's book, intituled an Exposition of the doctrine of the catholic church upon matters of controversy. Written in French, and translated into English by Joseph Walker, and by him dedicated to Michael, Lord Archbishop of Dublin. 12mo Dublin, 1676

The Canons and Decrees of the Council of Trent, celebrated under Paul III., Julius III., and Pius IV., Bishops of Rome. Faithfully translated into English. With a list of the names, surnames, countries and dignities of the Legates. C. L.

4to Lond. 1687

“There is much artifice in the general list, subjoined to the editions of the Canons and Decrees of the Council, of the Prelates and others who attended it. The last column designates the country of each. That of Italy is subdivided into almost the minutest portions imaginable; evidently for no other purpose than to disguise the disproportionate and extravagant superiority in number of the Italians.—Mendham's Memoirs of the Council of Trent. Lond. 1834.

Another translation. The Canons and Decrees of the Council of Trent. With a Supplement, containing the condemnations

of the early Reformers, and other matter relating to the Council; literally translated into English, by T. A. Buckley, B.A. Sm. 8vo Lond. 1851

“I will not,” says Bossuet, “meddle with any thing but the Decrees of the Council of Trent, because in them the Church has given her decision upon these matters now in agitation.” See No. 97, *infra*.

C. L. Two short discourses against the Romanists. 1. An account of the fundamental principle of popery, and of the insufficiency of the proofs which they have for it. 2. An answer to six queries proposed to a gentlewoman of the Church of England, by an emissary of the Church of Rome. With a new preface particularly relating to the Bp. of Meaux and other modern complainers of misrepresentation. By Henry Dodwell, M.A. late of Trinity College, near Dublin, now Camden professor of Oxford. pp. 32, pref. xii. 4to Lond. 1688

On the fundamental principle of popery, as to which there can be “no pretence of misrepresentation, and on which depend all other disputes betwixt the Romanists and the other Communions of Christendom,” see Chaps. xviii. and xix.

“You must understand that the project of Converting the French-Protestants, which has been more or less carried on ever since Henry the Fourth’s time, was more especially agitated at the conclusion of the Pyrenean Treaty almost 30 years since; the Spaniards being apprehensive of the French Power, and willing to divert it by an undertaking, which they thought might find them work at home, and not leave them at leisure to disturb their neighbours. It was resolved then at the same time that the Civil Power began to oppress them, the Church should offer some Terms of a Reunion to them, and all possible endeavours be used to encline them to accept it: to this end Money was secretly given to several of the Ministers, to favour this project: but the design being discover’d by a Minister of Bas-Languedoc, the Synod of Nismes, Ann. 1662, and that of Cevennes being assembled not long after, appear’d so vigorously against it, that they were forc’d to lay aside the design for some time. About ten years after it broke out again, but the Ministers of Languedoc and the

Synod of the Isle of France opposing it, as those of Nismes and Cevennes had done before, it came to nothing.

“Now this second attempt was dated precisely at the same time that the Bishop of Condom’s Exposition began to see the light: and that which convinces me that it was purposely contriv’d for the advancing this design is this, that the Marshal de Turenne, who was this Bishop’s Convert, and the principal Defender of this Exposition, was also at the same time the great Undertaker for this project. Tis well known how to this end he sent a Person through the several Provinces of France, with private Instructions to those Ministers, which he thought he could most influence to close with it: and in effect he did obtain several of their Subscriptions, whom when the Protestant Synods would afterwards have censur’d for their so doing, the Kings Commissioners took their parts, and would not suffer them to do it.” *The Present State of the Controversie etc.* by Will. Clagett, D.D. pp. 15-17.

Préservatif contre le changement de Religion, ou Idée juste et véritable de la Religion Catholique Romaine, opposée au portraits flatez que l’on en fait, et particulièrement à celui de Monsieur de Condom, 1682. Suite de Préservatif, ou Réflexions sur l’adoucissement proposé par M. Brueys, Advocat de Montpellier, 1683, par Pierre Jurieu, La Haye.

It is observed by Jurieu in the latter work: “Bossuet’s Exposition was condemned by some in his own church;” and Father Maimbourg said of Bossuet’s work, “Has the church required him to make an Exposition of her doctrines?” Jurieu’s Pastoral Letters, Rotterdam 1686-89, the first volume of which was translated, Lond. 1689, were intended to furnish arguments against the publications of Bossuet, Brueys and other defenders of the persecution. Bayle’s “*Commentaire Philosophique*” upon those words of Scripture, “Compel them to come in,” was written by way of reflection upon the compulsory conversions effected in France. See also his *Dict.*, art. Ferrier.

A Preservative against the change of Religion, &c., translated out of the French Original by Claudius Gilbert, T.B. and Minister of Belfast. Lond. 1683

An Examination of the Reasons which have occasioned the Separation of Protestants. By M. de Brueys. 1683

De Brueys was born of Protestant parents, and in 1682 published an answer to Bossuet's Exposition of the Doctrine of the Church, but afterwards became a convert and cast himself at the feet of the author whose doctrine he had attacked. In *Traité de l'Obéissance des Chrétiennes aux Puissances temporelles*, Montpellier, 1709, he attacked Professor Noodt's eloquent discourses on Sovereign Power and Liberty of Conscience; and in the following works he describes the Protestants as having been influenced only by rebellious motives in refusing to yield to the measures of the king for their conversion. "An Examination etc. An Answer to Claude's Complaints of the Protestants against the means which are employed to reunite them to the Church. 1686." "The History of the Fanaticism of our Times, and the Design of the Protestants to cause Rebellion, 1692," which was continued by a second volume in 1709, and a third in 1713. His apologies for persecution were answered in *Considérations Générales sur le livre de M. Brueys intitulé, Examen des raisons qui ont donné lieu à la Séparation des Protestants*. Rotterdam 1684. *Le Prosélyte abusé, ou fausses vues de M. Brueys dans l'Examen de la Séparation des Protestants*, *ibid*, 1684.

C. L. Actes of the General Assembly of the Clergy of France Anno Domini 1682, concerning Religion. Translated into English for the satisfaction of Curious Inquisitors into the present French Persecution of Protestants. With Memoirs containing the different Methods (15) which may very profitably be us'd for the Conversion of those who profess the pretended Reformed Religion. 4to Lond. 1682

The Letter writ by the last Assembly General of the Clergy of France to the Protestants, inviting them to return to their Communion, translated and examined by Gilbert Burnet D.D. 1683.

A Pastoral Letter of the Lord Cardinal le Camus, Bishop and

Prince of Grenoble, to the Curates of his Diocess, touching the methods they ought to take, and in what manner they should behave themselves towards their new converts.

4to 1687

Cardinal Camus was opposed to the method of conversion by dragging. He was not of the society of Jesuits.

A Pastoral Letter from the four Catholic Bishops to the Lay Catholics of England, touching the methods they ought to take and in what manner they should behave themselves towards their new converts.

4to 1688

The answer of the New Converts of France to a Pastoral Letter from a Protestant Minister.

pp. 31, 4to Lond. 1686

Acts of the General Assembly of the French Clergy in the year 1685, concerning Religion, together with the Complaint of the said General Assembly against the calumnies, injuries and falsities which the Pretended Reformed have and do every day publish in their books and sermons against the doctrines of the Church. Presented to the King by the Clergy in Body, July the 14th, 1685.

C. L.

pp. 43, 4to Lond. 1685

This tract contains a Petition to the King. The King's Edict forbidding all Ministers and other persons whatever of the Pretended Reformed Religion to preach or compose any books against the Faith and Doctrine of the Church; or to use injurious terms or such as tend to calumnie, by imputing to Catholicks those tenets which they condemn: or to speak directly or indiretly against the Catholick Religion. The Doctrine of the Church, contained in our Profession of Faith, and in the Decrees of the Council of Trent. Opposed to the calumnies, etc. pp. 43, 4to. Lond. 1685.

Another edition, entitled, The Proceedings of the General Assembly of the Clergie of France Assembled in the year 1682 at Paris and in the year 1685 at S. Germain's in Laye, concerning Religion. Translated out of French into English by N. N., 4to Lille 1686. Containing also A Pastorall Advertisement by the Church of France Assembled at

C. L.

Paris by authority of the King; to Those of the Pretended Reformed Religion for their Conversion, and Reconciliation to, the Catholick Church. And, A Speech made to the Most Christian King, at Versailles the 21 of July 1685. By the most Illustrious and most Reverend Lord James Nicholas Colbert, Archbishop and Primate of Carthage, etc.

- C. I.** In Œuvres de Bossuet, à Paris 1747, is inserted (vol. iii. p. xxvij) Extrait des Notes de l'Assemblée Générale du Clergé de France de MCLXXXII, concernant la Religion, Monseigneur l'Archevesque de Paris President. Imprimés en la même année chez Leonard, Imprimeur du Clergé. Titre: Mémoire contenant les différentes Méthodes dont on peut se servir très-utilement pour la conversion de ceux qui font profession de la Religion Prétendue-Réformée, dressé dans cette Assemblée, et envoyé par toutes les Provinces avec l'Avertissement Pastoral de l'Eglise Gallicane. In this will be found "The Approbation of the Right Reverend the Archbishops and Bishops," which is prefixed to Bossuet's Exposition (No. 73.)

- C. II.** An Edict of the French King, prohibiting all publick exercise of the pretended reformed religion in his kingdom; wherein he recalls and totally annuls the perpetual and irrevocable edict of K. Henry IV. his grandfather, full of most gracious concessions to Protestants: to which is added the French King's letter to the Elector of Brandenburg, containing several passages relating to the foregoing Edict; as also a brief and true account of the persecution carried on against those of the foresaid religion for to make them abjure and apostatize; together with the form of abjuration the revolting Protestants are to subscribe and swear to: and a declaration of his Electoral Highness of Brandenburg, in favour of those of the reformed religion, who shall think fit to settle themselves in any of his dominions. 4to 1686

- An Account of the Persecutions and Oppressions of the Protestants in France. 4to s.l. 1686

Complaints of the cruel treatment of the Protestants in France,
By John Claude. 8vo Lond. 1686

“This day was burnt in the old Exchange, by the common hangman, a translation of a booke written by y^e famous Mons^r Claude, relating onely matters of fact concerning the horrid massacres and barbarous proceedings of y^e French King against his Protestant subjects, without any refutation of any facts therein; so mighty a power and ascendant here had the French Ambass^r who was doubtlesse in greate indignation at the pious and truly generous charity of all the nation, for y^e reliefe of those miserable sufferers who came over for shelter. About this time also the Duke of Savoy, instigated by y^e French King to extirpate the Protestants of Piedmont, slew many thousands of those innocent people, so that there seem'd to be an universal designe to destroy all that would not go to masse, throughout Europe. Quod avertat D.O.M! No faith in Princes!” Evelyn's Memoirs, 1819, vol. i. p. 627. “Unheard of cruelties to y^e persecuted Protestants of France, such as hardly any age has scene the like, even among the Pagans.” Ibid. p. 623.

Triomphe de la Religion sous Louis le Grand, représentée par des
Inscriptions et des Devises, avec une Explication, par Père Le
Jay, de la Compagnie de Jesus. Plates. Paris 1687

An Account of the late Persecution of the Protestants in the **C. L.**
Vallys of Piemont; by the Duke of Savoy and the French
King, in the year 1686. 4to Oxford 1688

Histoire Apologétique, ou Défense des Libertés des Eglises Ré- **C. L.**
formées de France. Par M. Gautier. Amsterdam 1688

The Life and Death of John Claude, done out of French, by G. P.
4to 1688

Histoire de l'Edit de Nantes, contenant les choses les plus re- **C. L.**
marquables qui se sont passées en France avant et après sa

publication, à l'occasion de la diversité des Religions, jusq'au l'Edit de Révocation. Par Elias Benoit. Oct. 1685.

5 vols. 4to Delft 1693

C. L.

Of the first two volumes of the translation, all that was printed, the publisher, John Dunton, in his "Life and Errors," observes: "It was a wonderful pleasure to Queen Mary to see this history made English, and it was the only book to which she gave her Royal License."

Origine progressi e ruina del Calvinismo nella Frància, ragguaglio istorico, dedicato all' emin. Cardinale Corsi, da D. Casimir Freschot. 4to Parma 1693

An ultramontane history of the Reformed Church of France, composed in the form of Annals from 1517 to 1686. The author relates that "to second the zeal of Louis XIV. in his endeavours to complete the conversion of the Huguenots, the various Religious Orders of France offered the assistance of New Preachers. The Oratory supplied one hundred and fifty; the Jesuits two hundred; the Capuchins above one hundred, and other Religious Societies to the extent of their ability." Page 346. Quoted in "The Witnesses in Sackcloth; or a Description of the Attack made upon the Reformed Churches of France in the Seventeenth Century; with a Bibliographical and Literary Appendix, including Notices of the subsequent history of the French Protestants." Lond. 1852, 12mo.

A Specimen of Papal and French Persecution, exhibited in the Sufferings of eminent Confessors and Martyrs who have signalized their faith and patience within the long and dismal reign of Louis XIV.: particularly of Louis de Marolles, etc. By Thomas Bray, D.D. Fol. Lond. 1712

Arcana Gallica; or, The Secret History of France for the last Century, shewing by what steps the French Ministers destroyed the Liberties of that Nation in general, and Protestant Religion in particular. By [David Jones] the Author of the Secret History of Europe. 1714

Compendious History of the Reformation in France and of the Reformed Churches, in that Kingdom, from the first beginning of the Reformation to the Repealing of the Edict of Nantes. By Stephen Abel Laval. 3 vols. 8vo 1737-41

An enumeration of Authorities giving a descriptive account of the persecutions of the French Protestants would be imperfect, if reference were not made to Burnet's Memoirs of his Own Times, and his Letters during his travels in the years 1685-6; to Quick's Synodicon in Gallia Reformata; or the Acts, Decisions, Decrees and Canons of the National Councils of the Reformed Churches in France, 2 vols. fol. 1692; and Voltaire's *Siècle de Louis XIV.* ch. 36. The Roman Catholics must not indiscriminately be charged with this crusade: it was through the instrumentality of the Jesuits, Louis became the "Scourge of God," of whom it has been said: "It will be difficult to select from the whole course of history a single mortal whose follies have been so injurious, and whose faults have been so fatal to his fellow creatures as were those of Louis XIV."—Lectures on the French Revolution by Professor Smyth. See the Pref. and Append. to Burnet's *Hist. of the Rights of Princes*. In the disgraceful reign of Louis XV. the "dragonnades" were again exercised. The benevolent projects of Louis XVI. were denied opportunity for development. "The work of Rulhière, *Eclaircissement sur les causes de la Révocation de l'Edit de Nantes* (*Œuvres v.*) is no other than a perpetual commentary on a State-Paper sufficiently evincing the profound attention which Louis XVI. would have devoted to Ecclesiastical peace, if the hurricane of the Revolution had not swept away all Ordinances Divine and Civil."—Smedley's *Hist. of the Reformed Religion in France*, vol. iii. p. 321.

CHAP. VII.

Of the Discourses written on the occasion of Mr. Thomas Godden's Conference with Dr. Edward Stillingfleet, the Dean of St. Paul's.

85. A Letter to Mr. [Thomas] G[odden] giving a true account of the late conference at the dean of S. Paul's. Imprimatur Guil. Needham, Martii 12, 1687. pp. 8, 4to Lond. 1687

See Cat. 47. Contin. p. 40. Ath. Oxon. vol. ii. col. 1070. This letter is signed E. S. *i.e.* Edward Stillingfleet, and dated March 7, 1687. Thos. Godden was president of the English College in Lisbon, where he took the degree of D.D. in 1656. In 1678 his servant Hill was executed for the murder of Sir Edmundbury Godfrey (Burnet, Own Times, vol. i. 445, sq.) After this he was almoner and chaplain to the queen dowager, and died about Dec. 1688. Ant. Wood says (Ath. Oxon. loc. cit.) "We may here take notice that Dr. Tho. Godden before mention'd who (as Dr. Stillingfleet saith [Pref. to the Defence of his Discourse and against a Book called Catholics no Idolaters] was the most considerable adversary that had appeared against him) was born, as I have been informed in London of the same family with Sir Adam Browne of Surrey (his right surname being Browne) bred in S. John's Coll. in Cambridge, where he was bach. of arts, but leaving the English church he went to Lisbon in Portugal, where spending some time in the English coll. he was sent on the mission to England," &c. I believe however that his real name was Tilden, see Ath. Oxon. ed. Bliss vol. iv. col. 93.

Gee calls him Mr. Peter Gooden (Cat. p. 9) which I believe is a mistake; and tells us that he had a conference with Dr. Claget about Transubstantiation, Feb. 21, 1686, which was published under this title, The sum of a conference on Feb. 21, 1686, between Dr. Claget and father Gooden about the point of transubstantiation, 8vo Lond. 1689. Also published at the end of Dr. Clagett's Seventeen Sermons preached on several occasions. This was Dr. W. Clagett of Eman. Coll. Cambr. J. H. T.

B. L.

C. I.

86. ✠ A letter to the D.[ean] of P. [S. Paul's] in answer to the **C. L.** arguing part of his first letter to Mr. G[odden]. Anon. By Mr. John Sargeant, or Sargeant. pp. 36, 4to Lond. 1687

See Contin. p. 40. Ath. Oxon. vol. ii. col. 1069. This Sargeant, alias Smith, was a secular priest, see Ath. Oxon. vol. ii. col. 247 and 1068. But he seems to have also gone by the name of Holland, and he wrote his book called "Sure Footing in Christianity Examined" under the name of George Hughes. He was a native of Lincolnshire and had been a Sizar of S. John's Coll. Cambr. and A.B. of that University, and was for some time secretary to Dr. Tho. Morton Bp. of Durham. In 1642 he seceded to Romanism and went to the English Coll. of Lisbon; and was in 1652 sent back to England as secretary to the secular clergy of the Mission: in which employment he remained to his death in 1707. He was accused of heretical opinions by Peter Talbot, tit. Abp. of Dublin. See Stillingfleet's nature and grounds of the Certainty of Faith (No. 95 *infra*) p. 4 sq. against which charge he defended himself in a book entitled *Vindiciæ contra Pet. Talbotum &c.* 8vo 1678. John Sargeant wrote against Bramhall under the initials S. W. from which some have given him the Christian name of William, but Wood (*loc. cit.*) and Dodd (*Ch. Hist.* vol. iii. part viii. bk. ii. art. 5, pp. 472 sq.) call him John. And in this controversy with Stillingfleet his initials are J. S. See the new edition of Bramhall's Works (*Anglo Cath. Libr.*) Life p. xxviii vol. ii. p. 358 note. J. H. T.

Other works of this voluminous Roman Catholic author will be noticed hereafter.

87. A letter to a Friend reflecting on some passages in a letter [of **C. L.** Mr. John Sargeant] to the D. of P. in answer to the arguing part of his first letter to Mr. G. [Anon.] By Clement Ellis M.A. Rector of Kirkby in Com. Notting.

pp. 31, 4to Lond. 1687

See Cat. No. 49. Contin. p. 40. Ath. Oxon. vol. ii. col. 970. [See No. 86.]

88. ✠ A second Catholic Letter against the reflections of Dr. Stillingfleet's defender. By Mr. John Sargeant. 4to Lond. 1687

See Ath. Oxon. vol. ii. col. 1069.

- C. L. 89. The Reflector's defence of his letter to a friend, against the furious assaults of M. J. S. in his second Catholic Letter. In four dialogues. pp. 72, 4to Lond. 1688

See Cat. No. 53. Contin. p. 42. Ath. Oxon. vol. ii. col. 1069. This is anon. but is evidently by Clement Ellis, the author of No. 87. J. H. T.

- C. L. 90. A second Letter to Mr. G. in answer to two Letters lately published concerning the conference at the D. of P. Imprimator Guil. Needham. April 22, 1687. Anon. By Edw. Stillingfleet, D.D. pp. 44, 4to Lond. 1687

See Cat. No. 48. Contin. p. 40. Ath. Oxon. vol. ii. col. 1069, where however there is nothing about this second letter of Stillingfleet, which was written not against Sargeant (Nos. 86, 88 *supra* as Peck states) but against Mr. M. who had been present at the conference with Godden, and who seems to have published two letters in defence of Godden, of which Peck makes no mention. But Wake (Contin. p. 40) notices them thus: "In return to this [*i.e.* to Stillingfleet's first letter, No. 85 *supra*] Mr. M. who was with Mr. G. at the conference returned a letter or two to Dr. Stillingfleet concerning the conference; and these produced a second from the Dean of S. Paul's, called &c. A copy of one of these letters, under the initials E. M. [*i.e.* Edw. Meredith] is in Trin. Coll. Library, Dublin, with this title, A letter to Dr. E. S. concerning his late letter to Mr. G., and the account he gives in it of a conference between Mr. G. and himself. 4to, Lond. 1687.

T.C.D.

There must also have been another letter, as Stillingfleet distinctly speaks of two in his title-page, and in his book more than once, as p. 36, "The Author of the first letter desires information," &c.; p. 40. For as the Author of the first letter well observes, "I love to spare my own pains. But I took the opportunity of your Absence. Herein Mr. M. did me injury;" which words seem to make Mr. M. author of this letter also. And yet in his opening sentence p. 3, he speaks of "two gentlemen who have appeared in print so lately." At all events it is evident that the second letter to Mr. Godden (which is dated April 21, 1687) had no reference to Sergeant's letters; which Stillingfleet afterwards answered in a distinct book. See No. 95 *infra*. J. H. T.

91. ✠ A third Catholic letter in answer to the arguing part of Dr. Stillingfleet's second letter, &c. [Anon.] By John Sargeant. 4to Lond. 1687

See [Contin. p. 40] Ath. Oxon. vol. ii. col. 1069, from whence this title is copied, for Peck does not appear to have seen any of Sargeant's letters. Wake speaks of a fourth and fifth Catholic Letter, and says expressly (Contin. p. 41) that the fifth was so called. They are not given by Wood under that name; and hence Peck suggests that the two tracts, Nos. 93 and 94, although not called "Catholic letters" in the title he has given, may nevertheless be those referred to by Wake. See his note after No. 94. J. H. T.

I have been furnished with the following titles, which prove Peck's suggestion to be groundless: "The fourth Catholick letter in answer to Dr. Stillingfleet's Sermon (as *infra*) address to his Auditory," 1688, 4to. "The fifth Catholick letter in reply to Dr. Stillingfleet's [pretended] Answer about the 40th part of J. S.'s Catholick letters, address to all impartial readers," by John Sargeant. 1688 4to. "Your second falshood is that Dr. St. has reply'd to my first Four Letters: and this is a most notorious Banger. For, first, it is shown in my fifth Letter Page by Page to every Examiner's Eye, from Page 154 to Page 173, that he has omitted so much as to *take notice of* (much more to *Answer*) Thirty Nine parts of Forty of my First and Third Letters.' A Letter to the Continuator of the Present State of our Controversy. Laying open the Folly of his extravagant Boasting, and the Malice of his Willfull Forgeries. By John Sergeant. (Ad. calc. Continuation, see No. 438 *infra*.) C. L.

92. Scripture and Tradition compared; in a Sermon preached at Guildhall Chapel, Nov. 27, 1687. By Edward Stillingfleet, D.D. and Dean of St. Paul's. pp. 32, 4to Lond. 1688

See Cat. No. 50; [Contin. p. 40;] Ath. Oxon. vol. ii. col. 1069. In the preface to this Sermon, Stillingfleet says: "I intend, God willing, to publish in a little time a full answer to J. S. his Catholick Letters, so far as I am concerned in them." See No. 95. Works, vol. i. p. 393. J. H. T.

See also Sermon xiii. vol. i. p. 176, The Reformation justify'd, Acts xxiv. 14.

- C. L. 93. ✠ An answer to Dr. Stillingfleet's sermon at Guildhall Chapel, 27 Nov. 1687. By Mr. John Sargeant. 4to

See [Contin. p. 40;] Ath. Oxon. vol. ii. col. 1069; [where Wood says: "This was going to press the latter end of January the same year [viz. 1687], and I think it was printed in qu. but I have not seen it." I have not seen any copy of it, nor do I know whether it was ever published.] J. H. T.

"He owes me a full Answer to my Fourth Letter laying open the vanity of his insignificant Guildhall Sermon; to which he has hitherto said nothing." In A Letter to the Continuator, p. 12. The original title is as follows, "The Fourth Catholick Letter in Answer to Dr. Stillingfleet's Sermon, Preach't at Guild-Hall, November 27th, 1687. Entituled, Scripture and Tradition Compared, Address to his Auditory. pp. 35, Pref. v. 4to Lond. 1688.

94. ✠ The nature and grounds of the certainty of faith. By Mr. John Sargeant.

See Ath. Oxon. vol. ii. col. 1069. These two last pieces, I conceive, make up Mr. Sargeant's fourth and fifth Catholic Letters to Dr. Stillingfleet, spoken of in the Continuation of the present Controversy, p. 41. However quære.

I know not where Peck got the title of this last book, for which I can find no authority. It is not mentioned in the place of Ath. Oxon. to which he refers; and I think it must have been taken from the title of No. 95, on the presumption that J. S. had written a book with a corresponding title. But this I believe is a mistake. J. H. T.

The following works of Sargeant relate to the subject here under consideration, the Rule of Faith: Sure-Footing in Christianity, or Rational Discourses on the Rule of Faith. With short Animadversions on Dr. Pierce's Sermon (viz. The Primitive Rule of Reformation, pp. 341-90 in his Collection of Sermons, 4to Oxford 1671); also on some passages in Mr. Whitby and Mr. Stillingfleet which concern that Rule: (viz. Whitby's Romish Doctrines not known from the Beginning. Lond. 1662, 4to. Stillingfleet's Rational Grounds of the Protestant Religion, &c. Lond. 1665.) A Discovery of the groundlessness and insincerity of my Lord of Down's Dissuasive, being the

fourth Appendix to Sure-Footing. 8vo Lond. 1665. *Error Non-plust*, or Dr. Stillingfleet shown to be The Man of no Principles. With an Essay how Discourses concerning Catholick Grounds bear the highest Evidence. 8vo 1671, 1673. A Letter of Thanks from the Author of Sure-Footing to his Answerer, Mr. J.[ohn] T.[illotson]. 8vo Paris 1666. *Faith Vindicated* from a possibility of Falshood (against some part of a Sermon of Mr. Tillotson on Job xxviii. 28), printed 1667, 8vo. The publications of his adversaries will be found in Dodd and the British Librarian, col. 1080, 1081. See also chaps. xx., xxi., xxii. *infra*, and compare Sergeant's Rule of Faith with that of Thomas White, or the author of those Dialogues which pass under Rushworth's name, 1640. Reprinted 1654. And Chillingworth's Answer (subjoined to the best editions of his works, as the folio, 1704, and the new edit. Oxford, 1838, three vols. 8vo.), of whose Conference with White on Tradition an account is given in An Historical and Critical Account of the Life and Writings of William Chillingworth. By Peter Des Maiseaux, 1725.

"Sergeant was the very genius of controversy, and there was no great English Protestant writer of his own time that he did not encounter. As if it were not sufficient to be pitted against Hammond, Bramhall, Jeremy Taylor, Stillingfleet, Tillotson, Whitby, Pierce and Tenison, he got into fierce conflict with Talbot, the Catholic Archbishop of Dublin, who endeavoured to represent his doctrine as heterodox, especially concerning the Rule of Faith. A very curious account of the proceedings in relation to Talbot's charges against him is contained in Sergeant's 'Clypeus Septemplex' (Duaci 1677, 12mo), his *Vindiciæ alteræ* (12mo), and in a later work of his, of great scarcity, which appears to have escaped Dodd and other historians altogether, entitled, 'Raillery defeated by calm reasoning' (Lond. 1699, 12mo), in which he gives an interesting narrative of the whole transaction."—Worthington's Diary, vol. ii. part i. p. 193, note.

95. A discourse concerning the nature and grounds of the certainty of faith in answer to J. S. his Catholick Letters. By Edward Stillingfleet D.D., Dean of St. Paul's, London, pp. 116, and Cat. of Books printed for Henry Mortlock, 2 pp. 4to Lond.

See Cat. No. 51; Contin. p. 41; Ath. Oxon. vol. ii. col. 1069; [Stillingfleet's Works, vol. vi. p. 361.] He published in 1673 A Second Discourse in vindication of the Protestant Grounds of Faith, against the pretence of Infallibility in the Roman Church: in Answer to the Guide in Controversies, by R. Holden; Protestancy without Principles; and Reason and Religion, or the Certain Rule of Faith, by E. Warner. With a Particular Enquiry into the Miracles of the Roman Church.

In this he replies also to Cressy, who had published, in a Collection of several Treatises, Stillingfleet's Principles, giving an account of the Faith of Protestants, considered by N. O. Paris 1671, 12mo. E. Worsley also was an Anti-Stillingfleet in The Infallibility of the Roman Catholick Church and her Miracles, defended against Dr. Stillingfleet's Cavils, unworthily made publick in two late Books. The one called An Answer to Several Treatises, &c. The other, A Vindication of the Protestant Grounds of Faith, &c. Antwerp 1674, 12mo.

96. An historical discourse concerning tradition [in answer to Mr. John Sargeant.] By John Williams M.A. [afterwards Bishop of Chichester.]

See Cat. No. 52; Contin. p. 41; Ath. Oxon. vol. ii. col. 1119. Although this book is mentioned under the above title (omitting the words in brackets) by Wood and Gee, yet I much doubt if it ever was published. It does not exist in the Dublin Univer. or Bodl. Libraries. I believe the only reason for supposing it to have been published is the following passage in Wake's Contin. p. 41, speaking of John Sargeant's "Fifth Catholic Letter." He says: "There is a very learned person hath undertaken to answer not only that fifth letter, but the other discourses of the Romanists about Tradition in an Historical Discourse concerning Tradition. This we may expect to have published very shortly." If Bp. Williams ever designed such a work, it is probable that he has given us the principal part of his collections for it in his "Examination of the texts cited in proof of the insufficiency of Scripture and necessity of tradition." See No. 376 *infra*. J. H. T.

97. The Council of Trent examin'd and disprov'd by Catholick Tradition in the main points in controversie between us and the Church of Rome; with a particular account of the times and occasions of introducing them. Part I. To which a preface is prefixed concerning the true sense of the Council of Trent, and the notion of Transubstantiation. [Anon.] By Edw. Stillingfleet, D.D. Gibson vol. xi. fol. ii. Works vol. vi. pp. 147, 4to Lond. 1688

See Cat. No. 54; Contin. p. 42. Quære, if Part ii. was ever published?

There can be no doubt that Part ii. never was published. It does not appear in the collected edition of Stillingfleet's works, where this first Part is given, vol. vi. p. 423. Bp. Gibson, in his Preservative, vol. ii., Append. p. 103, has printed a portion only of this work, viz. to the end of the fifth point, (pp. 1-74 of the orig. edit.,) but without any intimation of having omitted anything.

The first Part was intended by the author to prove that there was no Catholic Tradition for the Tridentine doctrines: the second, to give an account by what steps and degrees and on what occasions those doctrines and practices came into the Church.

A second edition of this book was published in London the same year. Stillingfleet's works are edited in a most unsatisfactory manner; the titles of his controversial tracts abridged without notice, often with the omission of essential particulars, and not a word of note to record the circumstances under which they were written. It is a disgrace to the Church that the works of such a man have not yet been collected under a competent editor. J. H. T.

The pagination is very incorrect. One of the treatises in vol. v. is paged irregularly 1-54, and 333-576. In vol. vi. there is a chasm from page 224 to 361.

98. An appendix [to the Council of Trent examin'd, Part I.] in answer to some passages of J. W. of the Society of Jesus, concerning the Prohibition of Scripture in vulgar languages, in the Council of Trent. By Edward Stillingfleet, D.D. 2 sheets 4to

This appendix appears at the end of the second edition of the book, 4to Lond. 1688. There is a copy in Trin. Coll. Library, Dublin; and see Stillingfleet's works, vol. v. p. 511. J. H. T.

The subject of the first Part had already been elaborated by Bishop Hall in *The Peace of Rome proclaimed to all the World by her Famous Cardinal Bellarmine, &c.* Lond. 1609. Reprinted by the Rev. Peter Hall, Oxford 1838. That of the second Part—the theological history of the Tridentine doctrines—by Chemnitius in his *Examen Concilii Tridentini*, fol. Genevæ, 1641. Translated into English, and entitled *A Discourse and Batterie of the Great Fort of unwritten Traditions; otherwise called an Examination of the Counsell of Trent.* Lond. 1582, 4to.

C. L. A reply to Mr. Sergeant's Third Appendix, containing some animadversions on A rational account of the grounds of Protestant Religion; (being a vindication of Abp. Laud's Relation of a Conference.) By Edward Stillingfleet, D.D. Works, vol. iv. 626.

C. L. A letter to the Continuator of the Present State of our Controversy. [William Wake. See No. 438 *infra*.] By John Sergeant.

M. L. ✠ A letter desiring information of the conference at the Dean of St. Paul's, mentioned in the letter to Mr. G.

A single half-sheet, 4to 1687

A Relation of a Conference held about Religion at London by Edward Stillingfleet D.D. and Gilbert Burnet with some gentlemen of the Church of Rome. pp. 64, 4to 1687

From Kennet's MSS. additions.

T. C. D. Protestant Certainty; or a short treatise, shewing how a Protestant may be well assured of the Articles of his Faith. *Let*

every man be fully assured &c. Rom. xiv. 5. pp. 34, Mortlock's Cat. of Books, pp. 2. 4to. Lond. 1689

This is not mentioned by Gee or Peck, but in the Bodl. Cat. is attributed to William Dillingham, D.D. J. H. T.

CHAP. VIII.

Of the discourses written on occasion of the conference between father Andrew Pulton and Dr. Thomas Tenison.

99. ✠ A true account of the conference between Dr. Thos. Tenison and Andrew Pulton. By Andrew Pulton.

See Contin. p. 61. "They met on the account of a Boy whom Mr. Pulton had perverted from our Religion. Great things were presently talked, as usual on such occasions, concerning this Conference; and the Papists fail'd not to boast of a mighty conquest made over the Doctor. This forced him to resolve on a Publication of what passed, tho' otherwise as little fit, as designed, to be communicated to the world."—Contin. p. 61. See also a Letter from Dr. Horneck in Tenison's Account, p. 79.

The same with that in Tenison's account, pp. 59–71.

- C. L. 100. ✠ A true and full account of a conference held about religion between Dr. Thomas Tenison and Andrew Pulton, one of the masters in the Savoy. pp. 18, Pref. 4

See Contin. p. 61. No books under these titles are in the Bodl. Cat., nor are they in the Trin. Coll. Library, Dublin. Dr. Tenison's account of the conference contains a Paper entitled, "The account written by Mr. Pulton, a true account of a conference had about Religion between Dr. T. and A. P. on the 29th of September 1687 in Long-Acre London" (pp. 59, see No. 101 *infra*); and there is a reference (p. 78 *ibid*) to a more full account which is spoken of as "Mr. Pulton's second Narrative," but which is not given. J. H. T.

The account referred to is this No., in the beginning of which is this Advertisement:—"A. P. having been eighteen years out of his own country, pretends not yet to any Perfection of the English Expression or Orthography, wherefore for the future he will crave the favour of treating with the Dr. in Latine, since the Dr. finds fault with his English." On which Macaulay remarks: "His orthography is indeed deplorable. In one of his letters wright is put for write, wold

for would. He challenged Tenison to dispute with him in Latin that they might be on equal terms." In a contemporary satire, entitled *The Advice*, is the following couplet:

"Send Pulton to be lashed at Busby's school,
That he in print no longer play the fool."

101. A true account of a conference held about religion at London, **C. L.** Sept. 29, 1687, between A. Pulton, Jesuit, and Tho. Tenison, D.D. as also of that which led to it, and followed after it. By Tho. Tenison, D.D. The third edition corrected. pp. 83, list of books 1 page. pp. 83, 4to Lond. 1687
See Cat. No. 168. Contin. p. 61. Ath. Oxon. vol. ii. col. 1056.
102. Remarks on a late conference between Andrew Pulton Jesuit and Thomas Tenison, D.D. By Edward Meredith. 4to Lond. 1687
See No. 351 *infra*. Ath. Oxon. vol. ii. col. 1056. I do not understand the double date given by Wood, and copied by Peck, unless the second (1688) refers to No. 106 *infra*. J. H. T.
103. The Vindication of A. Cressener, school-master in Long-Acre from the aspersions of A. Pulton Jesuit and school-master in the Savoy; together with some account of his discourses with Mr. Meredith. [Imprimatur Oct. 24, 1687.] pp. 14, 4to Lond. 1687
See Cat. No. 170. Contin. p. 62, 63. This Vindication refers to some passages in Dr. Tenison's account of the conference with Pulton, wherein Cressener was alluded to, he having been present, and taking some part, at the conference. See No. 101 *supra*, p. 63. J. H. T.
104. ✠ Remarks of Andrew Pulton, Master in the Savoy, upon **C. L.** Dr. Tenison's late narrative; with a confutation of the doctor's rule of faith, and a reply to A. Cressener's pretended refutation. pp. 42, 4to Lond. 1687
See Contin. p. 61.

C. 1. 105. Mr. Pulton considered in his sincerity, reasonings, and authorities; or a just answer to what he hath hitherto published in his true account; his true and full account of a conference, &c. His Remarks; and in them his pretended confutation of what he calls Dr. Tenison's Rule of Faith. By the said Tho. Tenison. pp. 100, and books printed for R. Chiswell 4 pp. pp. 100, Dedic. &c., pp. 8, 4to Lond. 1667
See Cat. No. 169. Contin. p. 62.

106. ✕ Some farther remarks on the late account given by Dr. Tenison of his conference with Mr. Pulton wherein the doctor's three exceptions against Edward Meredith are examined, several of his other misrepresentations laid open, motives of the said Edward Meredith's conversion shewed, and some other points relating to controversy, occasionally treated. Together with an appendix, in which some passages of the doctor's book entitled, Mr. Pulton considered, are reconsidered; and in the close the best means of coming to the true faith proposed. To all which is added a postscript, in answer to the pamphlet put forth by the school-master of Long-acre. By Andrew Pulton. 4to Lond. 1688

T.C.D.

See Contin. p. 62. Peck ascribes this, as above, to A. Pulton. But it is evidently by Edw. Meredith, as distinctly stated by Wake, Contin. loc. cit., and as appears from the book itself, a copy of which is in the Trin. Coll. Library, Dublin. Meredith had been proposed by Pulton as a witness of the conference; Tenison's three objections were 1. That Meredith had not acted fairly in the conference between Stillingfleet and Godden. 2. That he had in a Coffeehouse pitied the state of St. Martin's (of which Dr. T. was rector) as being under one man, although it was capable of maintaining 30 friars. 3. That he was a convert from the Church of England, and therefore (as was usual with converts) possessed with a spirit of fiercer bigotry. J. H. T.

C. 1. 107. The Missionaries arts discovered; or an account of their ways of insinuation, their artifices and several methods of

which they serve themselves in making converts. With a letter to Mr. Pulton, challenging him to make good his charge of disloyalty against Protestants. And an historical Preface, containing an account of their introducing heathen Gods in their processions, and other particulars relating to the several chapters of this Treatise. Jer. xii. 6, *Believe them not, though they speak fair words unto us.* Tertull. adv. Valent. *Habent artificium &c.* Pers. Sat. v. *fronte politi &c.* By H. minister of the Church of England.

pp. 96, Letter to Mr. Pulton, 4 pp. Pref. xxiv. 4to Lond. 1688

See Cat. No. 173. Contin. p. 59. Gee tells us, and is copied by Peck, that this book is "by Mr. H., a Divine of the Church of England." I know not whether it was any additional information that made Peck alter the word "Divine" into "Minister," but I have not been able to learn who Mr. H. was. There is nothing in the book itself to guide us even to the amount of information that Gee has communicated. The title page makes no mention of Mr. H. The letter to Mr. Pulton is signed "Anonymous." Bp. Gibson, who has reprinted this book (Preserv. against Popery, vol. iii. tit. xiii. p. 3) attributes it to "Dr. Hicks" (Titles of the Treatises in vol. iii. p. 6), meaning I presume the celebrated Dr. George Hickes, but it is not in the list of his works given in Bayle's Dict. by Bernard, Bird, and Lockman, nor in that given Ath. Oxon. vol. ii. col. 1002 sq., nor can I find any other authority besides Gibson's for attributing it to Hickes. J. H. T.

That this and the following tract were not written by George Hickes is certain, because in a Catalogue which he presented to Thoresby in 1708 of his own Books, Sermons and Tracts, these are not mentioned. See Thoresby's Diary and Correspondence, vol. iv. pp. 115-20, 208, 209.

"That the gentlemen of the Church of Rome may have all the help in the world to convince me of falsifications, if they can; and to spare them that trouble which they put us to, by careless and ignorant quotations, I have here given a Catalogue of the Books [180] cited in the ensuing Treatise, with their Editions." pp. xxii-xxiv.

108. A defence of the missionaries arts, wherein the charge of **C. I.**

disloyalty, rebellions, plots and treasons, asserted p. 76 of that book, are fully proved against the Members of the Church of Rome, in a brief account of the several plots contrived, and rebellions raised by the papists against the lives and dignities of sovereign princes since the Reformation. By the Author of the Missionaries Arts.

pp. 96, Pref. 6 pp. Advert. of books 2 pp. 4to Lond. 1689

A total Defeat of the Protestant Rule of Faith, by A. Pulton against Dr. Tenison. 4to 1687

A Vindication of Protestant Charity, in Answer to some passages in Mr. E. M's Remarks on a late Conference. [Printed with Some Reflexions upon a Treatise call'd Pietas Romana et Parisiensis, lately printed at Oxford. By James Harrington.] 4to Oxford 1688

C. L.

See Ath. Oxon. vol. ii. col. 1059, and No. 352 *infra*. A copy of this is in Trin. Coll. Library, Dublin. It is Anon., but was written by James Harrington, A.M., Stud. of Ch. Ch. Ath. Oxon. vol. ii. col. 909 and 1056, where Wood informs us that Mr. E. M. was Edward Meredith, "son of a father of both his names, minister of Landulph in Cornwall," who had been Stud. of Ch. Ch. in 1666, but left without taking a degree, and afterwards became secretary to Sir Wm. Godolphin, when he was ambassador in Spain, and a strict Roman Catholic. See No. 102 *supra*. Mr. Meredith is mentioned by Tenison in his Account of a Conference with Pulton (No. 101 *supra*), where there are some notices of the Conference with Stillingfleet. The late Conference here spoken of is not that between Stillingfleet and Godden, but that between Tenison and Pulton. See Nos. 102, 106. J. H. T.

✠ Some remarks upon the author and licenser of "The Missionaries Arts discovered," with a reply to a challenge made him. By Andrew Pulton, in a letter prefixed to the said Pamphlet. 4to Lond. 1688

CHAP. IX.

The sequel of the conference between father Andrew Pulton and Dr. Thomas Tenison; or an account of the Speculum Ecclesiasticum and the discourses written thereupon.

The conference and dispute between father Pulton and Dr. Tenison produced another, which opened with

109. ✠ *Speculum Ecclesiasticum; or an ecclesiastical prospective glass.* By T. Ward, a Roman catholick soldier.

See Contin. p. 63. The Bodl. Cat. attributes this work to the Thomas Ward, who was the author of the "Errata of the Protestant Bible" and other works. I have not seen the original edition which is in folio, a single sheet. It did not however contain the name of T. Ward, as Peck's mode of transcribing the title might lead one to suppose. Wake (Contin. p. 62) says, "written, we are told, by a souldier of that party, T. Ward." J. H. T.

Note, this Roman catholick soldier was soon after followed by "The protestant Footman." And each party boasted much of their particular champion. See chap. x. *infra*.

The *Speculum Ecclesiasticum* was reprinted with No. 115 *infra*. C. L. Peck.

110. Six conferences concerning the Eucharist; wherein is shewed, C. L. That the doctrine of transubstantiation overthrows the proofs of christian religion. Imprimatur Jo. Battely, Sept. 12, 1687. [Anon.] By Monsieur de la Placette. Translated and published by Thomas Tenison, D.D.

pp. 120 and 2 pp. Cat. of Books, 4to Lond. 1687

See Cat. No. 77; Contin. p. 24. This work is a translation from a French writer, M. Jean de la Placette, as we learn from Gee and Peck, who add to the above title, as if it had formed part of it, "Written by M^r de la Placette, and translated and published by Dr.

Tenison. This latter statement, that it was published (not that it was translated) by Tenison is evident from the following advertisement prefixed to the work Nov. 5, 1678. Mr. A. Pulton, Jesuit, having in his remarks (published Nov. 4) declared in effect (in pp. 29, 30) that the principles of philosophy which contradict the doctrine of Transubstantiation are to be renounc'd, and that Christians have the same ground to believe Transubstantiation as the blessed Trinity, and demanding *how great the confusion of Dr. Tillotson will be at the Day of Judgment, when he shall find that tenet true*; the said Dr. Tenison, the Publisher of this book does so far as concerns these particulars, refer Mr. Pulton to it, and for the rest of his remarks he will in due time give a very just answer to them."

I have thought it worth while to transcribe this, as it exhibits the rise of a subsequent controversy, "the Doctrine of Transubstantiation and the Trinity compared." J. H. T.

- C. L. 111. Of the incurable scepticism of the church of Rome. Impri-
matur Guil. Needham, Oct. 20, 1687.

pp. 160 and Cat. of Books 4 pp. 4to Lond. 1688

See Cat. No. 103. Contin. p. 7.

This work by the same Johannes de la Placette was first published in Latin at Amsterdam in 1596, 4to under the title, "De insanabili Romanæ ecclesiæ scepticismo dissertatio." The present translation is by the learned Henry Wharton, who when a very young man was employed by Dr. Tenison to make it. See Life of Wharton, in the Appendix to D'Oyly's Life of Sancroft, vol. ii. p. 119, where it is said that he completed the translation in a fortnight. J. H. T.

John de la Placette, born in 1639, died in 1718. Another work of this eminent French Protestant minister ought here to be mentioned, *Traité de la Foi Divine*. 1697 12mo, and 1716 4to.

112. ✱ A full answer to Dr. Tenison's conferences concerning the Eucharist.

Peck does not profess to have seen this book; he probably inferred its existence from the following which was in his collection. I have never seen either. J. H. T.

113. Of transubstantiation; or a reply to a late paper called a full answer to Dr. Tenison's conferences concerning the eucharist.
A single half sheet, fol. 1688

114. ✠ A letter to the author of [the reply to] a late paper called a full answer to Dr. Tenison's conferences concerning the eucharist. *B.L.*
T.C.D.
A single sheet, 4to 1687

Peck marks this as having been written on the Popish side, although from the title as he gives it it would seem as if it had been written in defence of Tenison. He has omitted, however, the words in brackets. The Bodl. puts this under W. D. Who was W. D.? J. H. T.

115. The pamphlet entitled *Speculum Ecclesiasticum*, or an ecclesiastical prospective glass considered in its false reasonings and quotations. There are added by way of preface two farther answers; the first, to the defender of the *Speculum*; the second to the half sheet against the six conferences. [Anon.] By Henry Wharton, M.A. *C.L.*

pp. 72 and Cat. of Books 4 pp. 4to Lond. 1688

See Cat. No. 171. Contin. p. 62. Ath. Oxon. vol. iii. col. 874.

This begins by a letter from Thomas Tenison to Mr. A. B. [i.e. Henry Wharton] communicating to him certain papers written in defence of the *Speculum* by its author, which had in some way, as he says, "by a very strange Providence of God," fallen into Tenison's hands. Then the answer from A. B. to Tenison (page 7) in which Wharton examines the references to the Fathers, made by the author of the *Speculum*, proving them to have been either quoted from spurious writings, or containing nothing to the purpose. Then (page 22) the answer to the half-sheet (see No. 112 *supra*). Then follows (page 25) a reprint of the *Speculum* itself "according to the copy bought of the woman in the Savoy, to whom Mr. Pulton directed." At the end of which is "Per T. W." [i.e. Thomas Ward] the only intimation of the author's name which the Tract contains. Then follows another title page (included, however, in the pagination as page 45) exactly the same as the former with the omission of the

clause, "There are added by way of preface," &c. and page 47-72 Wharton's admirable exposure of the gross dishonesty of quotations, citing of forged writings, &c. of the author of the *Speculum*. J. H. T.

Born in 1664, died in 1694. "Conspicuous amongst the recruits whom Cambridge sent to the field was a distinguished pupil of the great Newton, Henry Wharton, who had, a few months before, been senior wrangler of his year, and whose early death was soon after deplored by all parties as an irreparable loss to letters. See the preface to Henry Wharton's *Posthumous Sermons*." Macaulay.

116. ✠ The Roman catholic soldier's letter to Dr. Thomas Tenison.

This letter was reprinted with the next number.

I know not if it was ever printed elsewhere, although Peck says it was *reprinted*. It occurs page 9 of the next number, and is there subscribed T. Ward. In the answer the original edition of the letter is alluded to thus: "Now in your absence the author of the *Ecclesiastical Prospective Glass* has wrapt up your *Speculum* examin'd in a little bit of coarse paper." The letter (which makes but two pages) was therefore probably printed originally on coarse paper for sale in the streets, or cheap distribution. J. H. T.

- C. L. 117. An answer to the letter of the Roman catholic souldier [as he calls himself]. In a letter from C. D. to A. B. the examiner of his *Speculum*. The souldier's letter is added at the end. Imprimatur H. Maurice. [Anon.] By Thomas Tenison, D.D. pp. 10. 4to 1688

See Cat. No. 172. Contin. p. 62.

Although Gee and after him Peck expressly attribute this tract to Tenison, I have no doubt from the style that it was by Henry Wharton. The Bodl. Catal. also attributes it to Tenison. J. H. T.

118. ✠ *Monomachia*; or a duel between Dr. Thomas Tenison, pastor of St. Martin's, and a Roman catholic soldier, wherein the *Speculum Ecclesiasticum* is defended against the frivolous cavils, vain objections and false aspersions of Dr. Tenison;

the doctor also put to defend his form of ordination and to prove himself priest and pastor of St. Martin's, and lastly to hear the confessions of his parishioners, and give them absolution.

pp. 48, 4to 1687

See Contin. p 63.

This is probably by Thomas Ward. See the Answer (No. 117) page 7, where it is called "your mannerly and learned pamphlet called the Duel." Two copies of it in the Trin. Coll. Library, Dublin. J. H. T.

Dodd mentions it in his list of Ward's works. Of his Hudibrastic poem, England's Reformation, see Retrospective Review, iii. 329.

"Before *The Speculum Ecclesiasticum considered* was published, the Doctor obtained a copy of the Defence which the Soldier had prepared of his Quotations, but was not yet come from the Press; and to finish all at once, an Answer was set forth to that too at the same time, ere it could appear abroad in the world. This the Soldier resented, and expressed his sense of it in a Letter to Dr. Tenison; which, together with a Reply to it, were published under the title of An Answer to the Letter, &c. However, not long after this, the Defence was publish't with a dreadful name, viz., *Monomachia*, &c. And so I think this worthy Controversie ended." Contin. p. 63.

The author of the *Speculum Ecclesiasticum* divides it into eight parts or columns; and in them undertakes to prove the doctrines of the Church of Rome from Scripture, and the testimonies of the Fathers of the Church for the first 500 years. I. The Succession of the Church. II. The Primacy of the Pope. III. The Infallibility of the Church. IV. The Unity of the Church. V. Transubstantiation. VI. Auricular Confession and Absolution. VII. Invocation or Prayer to Saints, &c. VIII. Purgatory and Prayer for the Dead. Lastly, that Apostolical Tradition is the true Rule of Faith.

A full discovery of the false evidence produced by the Papists against the most reverend and learned Dr. Tho. Tenison.

One sheet, 4to 1688

The soldier's letter is added at the end. N.B. In the note to No. 116 the Editor neglected to suppress the sentence "I know not," &c.

CHAP. X.

Of the Discourses written in the dispute between Dr. William Sherlock and father Lewis Sabran, about the doctor's Preservative against Popery.

- C. L.** 119. A preservative against popery; being some plain directions to unlearned protestants, how to dispute with Romish Priests. The first part. By Will. Sherlock, D.D. Master of the Temple. pp. 90, 4to Lond. 1688

See Cat. No. 174. Contin. p. 2.

On the use of Church authority and tradition, as compatible with private judgment, see Daille on the use of the Fathers, Laud's Conference, Taylor's Liberty of Prophesying, John White's Way to the True Church [see an account of this interesting folio of the learned Vicar of Eccles, Lancashire, in Humphrey Chetham's Church Libraries], and Newman's Lectures on the Prophetical Office of the Church, viewed relatively to Romanism and Popular Protestantism: Lect. v. On the use of private judgment.

- C. L.** 120. ✠ An answer to Dr. Sherlock's preservative against popery. [Anon.] By Lewis Sabran, Jesuit.

One sheet, 4to Lond. 1688

See Contin. p. 3.

Born in 1652, died in 1732. A memoir of the Chaplain to James II. will be found in Dr. Oliver's Memoirs of the Members of the Society of Jesus.

This Catalogue contains Sabran's other works.

- C. L.** 121. A defence of Dr. Sherlock's preservative against Popery; in reply to a Jesuit's answer. Wherein the R. Father's reasonings are fully confuted. By William Giles, a protestant footman, living with Madam H. in Mark-Lane. The third edition. [pp. 27, and the publisher to the reader pp. 110.] 4to Lond. 1688

See Cat. No. 176. Contin p. 3.

I know not who was the real author of this book, for William Giles, I presume, is a feigned name. It is evidently the work of a scholar. Three editions at least appear to have been called for the year of its publication. J. H. T.

122. The second part of the preservative against popery ; shewing **C. L.**
how contrary popery is to the true ends of the christian religion, fitted for the instruction of unlearned protestants. By William Sherlock, D.D. Master of the Temple.

pp. 91, 4to Lond. 1688

See Cat. No. 175. Contin. p. 3.

123. ✠ Dr. Sherlock's preservative considered ; first part, with its defence [by William Giles] in two letters. By Lewis Sabran, of the society of Jesus.

See Contin. p. 4.

124. A vindication of both parts of the preservative against **C. L.**
popery, in answer to the cavils of Lewis Sabran, Jesuit. By William Sherlock, D.D.

pp. 111 and Catal. of Books pp. 3, 4to 1588

See Cat. No. 177. Contin. p. 4. Peck, by an error of the press, has marked this book as if it had been on the popish side. J. H. T.

Another edition of No. 123,

- ✠ Dr. Sherlock's preservative considered ; the first part, and its defence proved to contain principles which destroy all right use of reason, Fathers, Councils, undermine divine faith and abuse moral honesty ; in the second part forty malicious calumnies and forged untruths laid open ; besides several fanatical principles which destroy all church discipline and oppose Christ's divine authority. In two letters of F. Lewis Sabran, of the Society of Jesus. With a third letter to Mr. Needham.

pp. 86, 4to 1688

See Dr. Oliver's Memoirs.

CHAP. XI.

Of the discourses written about the conversions of several persons to the Church of Rome, with their motives; and the churchmen's replies.

- C. L.** 125. A discourse against Transubstantiation. [Anon.] By John Tillotson, D.D.

pp. 43 and Catalogue of Books pp. 3, 4to Lond. 1685
pp. 36, 8vo 1687

See Cat. No. 4 [State p. 8.] Contin. pp. 6 and 8.

This discourse is placed in this section because it was attacked by the following, which it seems to have occasioned, but of course not in the sense of having occasioned Mr. Basset's conversion to Romanism, which is a mere pretence. J. H. T.

“Though some of their greatest wits, as Cardinal Perron, and of late Monsieur Arnaud, have undertaken the defence of it (Transubstantiation) in great volumes; yet it is an absurdity of that monstrous and massy weight, that no humane authority or wit are able to support it: It will make the very pillars of St. Peter's crack, and requires more volumes to make it good than would fill the Vatican.” p. 42.

- C. L.** 126. ✠ Reason and Authority; or the motives of a late protestant's reconciliation to the Catholick Church. Together with remarks upon some late discourses against Transubstantiation. Publisht with allowance.

pp. 130, 4to Henry Hills, Lond. 1687

See Contin. p. 8. This work is attributed in the Bodl. and Dublin Catalogues to Josh. Bassett, Master of Sidney Coll. Cambridge. Dodd (Church Hist. vol. iii. p. 483) attributes it to Gother, which can scarcely be true; for the writer of this work represents himself as having been converted to Romanism *after* the publication of Tillotson's discourse against Transubstantiation, which was published in 1685. “At least (he says) I was recommended to a late discourse against Transubstantiation. I read it over and over with great atten-

tion," &c. p. 43. It is very possible, however, that Gother may have written the matter of the book or supplied it to Bassett, who was probably a mere instrument in the hands of the party. The main object of the work is to attack this Discourse of Tillotson (pp. 43-113) and that by Dr. Wake (pp. 113 et seq.) See No. 280 *infra*. Joshua Bassett, S.T.B. Caius Coll. made master of Sidney, regis literis Jac. II. 1686. Amotus regis literis Jac. II. 1 Dec. 1688. Cooper's Annals, vol. iii. pp. 614, 616, 636, 642. Mr. Cooper refers to Bodl. Catal. vol. i. p. 198, and to Bassett's verses on the death of the Duke of Albemarle 1700, on the accession of James II. 1684, and on the birth of the Prince of Wales 1688. For the dates of his degrees see the Graduatii Cantabr. J. H. T.

127. An answer to a book entitled, Reason and Authority, &c. **C. L.** together with a brief account of Augustine the Monk, and of the conversion of the English, taken out of Bede's Ecclesiastical History. In a Letter to a Friend. [Anon.] By Thomas Bambridge, D.D. Fellow of Trinity College, Cambridge.

pp. 96, 4to Lond. 1687

See Cat. No. 133. Contin. p. 35. Fasti Oxon. vol. ii. col. 177. Gee calls the author Dr. Bembridge; the name is Bambridge in Wood (loc. cit.), but the true name is Thos. Bainbrigg, as he is called in the Reg. of Cambr. He graduated B.A. 165½. He was Proctor 1678. See Hardy's Le Neve. Graduatii Cantabr. and Blomfield Collect. Cantabr. p. iii. Bainbrigg was made A.M. per Regias literas 1661, and S.T.B. per Reg. lit. 1684. He died suddenly August 16, 1703.—Baker's note [ib. ed. Bliss.] See also Cooper's Ann. of Cambr. vol. iv. p. 64. J. H. T.

Compare Archbishop Parker, De Antiquitate Britannicæ Ecclesiæ, fol. 1572, 1605. Ussher's Discourse of the Religion anciently professed by the Irish and British, 4to Lond. 1631, Works, vol. iv. Basire on the Ancient Liberty of the Britannick Church and the Legitimate Exemption thereof from the Roman Patriarchate &c. &c., 12mo Lond. 1661. Of the Heart and its right Sovereign: and Rome no Mother-Church to England, Or an historical Account of the title of an English Church; and by what Ministry the Gospel was first planted in every county. By Thomas Jones, of Oswestry, 8vo Lond. 1678. See Wood's Ath.

Oxon. ed. Bliss. iv. col. 711. Stillingfleet's *Origines Britannicæ*, or *The Antiquities of the British Churches*, fol. Lond. 1685. Works 1710, vol. i. A new edition with additional notes, by the Rev. Tho. Pinder Pantin, M.A., 2 vols 8vo Oxford 1842. Bp. Lloyd's *History of the Government of the Church, as it was in Great Britain and Ireland when they first received the Christian Religion*, 12mo Lond. 1703, and in Pantin's *Stillingfleet*, vol. ii. With a list of Authors referred to. The Britons and Saxons not converted to Popery, containing an Answer to all material in a book, "England's Conversion and Reformation compar'd." By George Smith. 8vo. Lond. 1748. On the other side consult *A Treatise of Three Conversions of England from Paganisme to Christian Religion*, 3 vols. 12mo. 1603. [By Rob. Parsons. See Wood's *Ath. Oxon.* vol. ii. col. 67] Cressy's *Church History of Brittany*, fol. 1668; and Dr. Lingard's *History and Antiquities of the Anglo-Saxon Church*, 2 vols. 1845.

- C. L. 128.** ✠ The considerations which obliged Peter Manby, Dean of Derry, to embrace the Catholic Religion. Humbly dedicated to His Grace the Lord Primate of Ireland. Ps. xlii. *Judica me Deus, et discerne causam meam, &c.* Dublin Castle the 11th of March 1686-7. This following Discourse is allowed to be printed. Tho. Sheridan.

pp. 19, to the Reader pp. 6, 4to Lond. 1687

See Contin. p. 36. P. Manby had been a scholar of Trin. Coll. Dublin in 1660, Chaplain to Abp. Boyle, and Dean of Derry, September 17th, 1672. It is said that having been disappointed in obtaining a bishoprick, which he had hoped for from the influence of the Primate, he joined the Church of Rome. This is alluded to in Dr. King's answer to the present work, see No. 129. In 1686 he had a dispensation under the Great Seal to hold the Deanery notwithstanding his having declared himself a Roman Catholic, and therefore it will be observed that in the title page of the present work he styles himself "Dean," not late Dean, "of Derry." In 1688 the king made him an alderman of Derry. After the battle of the Boyne he retired into France; and died in Laiden in 1697. It is said that his brother, also a clergyman, was by his means converted to Romanism, and left two sons who both became Jesuits. Ware, *Writers of Ireland* (Harris's ed. p. 257), Cotton's *Fasti*, vol. iii. p. 332.

It is worthy of remark that the "Queries to Protestants, concerning the English Reformation, by T. W. Gent" (see No. 173 *infra*) are the same as those given in Latin, by Peter Manby, at the end of No. 128. J. H. T.

129. An answer to the considerations which obliged Peter Manby, **C. L.** Late Dean of London-Derry in Ireland (as he pretends) to embrace what he calls the Catholick Religion. By William King, Chancellor of St. Patrick's Dublin. Isaiah i. ii. I have nourished and brought up children, and they have rebelled against me. pp. 104, 4to Lond. 1687

Cat. No. 139. Contin. p. 35. An edition was printed in Dublin (or with a Dublin title page) the same year. William King had been a scholar of Trin. Coll. Dublin; was Chancellor of St. Patrick's 1679, Dean of St. Patrick's 168 $\frac{8}{9}$, Bishop of Derry 169 $\frac{2}{3}$, Archbishop of Dublin 1703. He died May 8, 1729. His Answer to Manby gave rise to the following controversial tracts in Ireland.

✠ A reformed catechism in two dialogues, concerning the English Reformation, collected for the most part word for word out of Dr. Burnet, John Fox, and other Protestant Historians, published for the information of the people, in reply to Master William King's Answer to Dean Manby's Considerations. The first Dialogue. 4to Dublin 1687.

Here again, it will be observed, that the author styles himself "Dean Manby." The second Dialogue never appeared. To this Mr. King replied in

A Vindication of the answer to the Considerations, which obliged Peter Manby, Dean of Derry, to embrace what he calls the Catholick Religion: being an answer to the first Dialogue, already printed, of his reformed Catechism. 4to Dublin 1688.

In the same year Manby published

✠ A letter to a friend, shewing the vanity of this opinion, that every man's sense and reason is to guide him in matters of faith. 4to Dublin 1688.

And to this King again replied in

A vindication of the Christian Religion and Reformation against the attempts of a late letter wrote by Peter Manby, Dean of Derry, pre-

tending to show that all religions have a like plea, and that there can be no such sins as heresy and schism if every man's sense and reason are to guide him in matters of faith. 4to Dublin 1688. J. H. T.

- C. L. 130. ✠ *Consensus Veterum*; or the reasons of Edward Sclater, Minister of Putney, for his Conversion to the Catholic Faith and Communion. Jer. vi. 16. Thus saith the Lord, stand you in the ways, &c. *Ecclesia Romana principem in ecclesias locum semper tenuit, et antiquarum traditionum tenacissima fuit.* Dr. Walton, *Prolegom.* 10, non procul ab initio.

[pp. 100, to the Reader pp. 6], 4to Lond. 1686

See *Contin.* p. 43. *Ath. Oxon.* vol. ii. col. 1083. Edward Sclater was of St. John's Coll. Oxford; M.A. 1647: a schoolmaster and afterwards minister of Putney; having joined the Church of Rome on the accession of James II. he had a licence to retain the income of the cure, employing a curate to do the clerical duty. See an allusion to the numerous scandalous cases of this kind that occurred at that time in "Some Dialogues between Mr. G." [a clergyman in exactly the same circumstances as Sclater] "and others." No. 254 *infra*. On Rogation Sunday, May 5th, 1689, he made a public recantation of the Roman Catholic Religion, and was received into the Communion of the Church of England in the Savoy Church, after which he lived privately near Exeter-House or Change Wood. J. H. T.

"The dispensing power was, at the same time, employed for the purpose of enabling Roman Catholics to hold ecclesiastical preferment. The new Solicitor readily drew the warrants in which Sawyer had refused to be concerned. One of these warrants was in favour of a wretch named Edward Sclater, who had two livings which he was determined to keep at all costs and through all changes. He administered the sacrament to his parishioners according to the rites of the Church of England on Palm Sunday 1686. On Easter Sunday, only seven days later, he was at mass. The royal dispensation authorised him to retain the emoluments of his benefices. To the remonstrances of the patrons from whom he had received his preferment he replied in terms of insolent defiance, and, while the Roman Catholic cause prospered, put forth an absurd treatise in defence of his apostasy. But, a very few weeks after the Revolution, a great congregation as-

sembled at Saint Mary's in the Savoy, to see him received again into the bosom of the Church which he had deserted. He read his recantation with tears flowing from his eyes, and pronounced a bitter invective against the Popish priests whose arts had seduced him.

See the letters patent in Gutch's *Collectanea Curiosa*. The date is the 3rd of May, 1686. Sclater's *Consensus Veterum*; Gee's Reply, entitled *Veteres Vindicati*; Dr. Anthony Horneck's account of Mr. Sclater's recantation of the errors of Popery on the 5th May, 1689; Dodd's *Church History*, part viii. book ii. art. 3. — Macaulay, vol. ii. p. 85.

His other Reasons, besides Transubstantiation, are the unity of the Church, St. Peter's supremacy, &c.

131. *Veteres Vindicati*, in an expostulatory letter to Mr. Sclater C. L.
of Putney, upon his *Consensus Veterum*; wherein the absurdity of his method, the weakness of his reasons are shewn, his false aspersions upon the Church of England are wiped off, and her faith concerning the Eucharist proved to be that of the Primitive Church. Together with animadversions on Dean Boileau's French translation of and Remarks upon Bertram. King Charles the Martyr to the Prince. *Εὐκ. Βασιλ.* 27. "But if you never see my face again . . . and the meanness of fantastic anarchy." [Anon.] By Edward Gee, M.A. [pp. 107], 4to Lond. 1687

See Cat. No. 46. Contin. p. 43. Ath. Oxon. vol. ii. col. 222. This reference ought to be *Fasti* vol. ii. col. 222. For another answer to Sclater see No. 240 *infra*. J. H. T.

"Mar. 4, 1683. Edw. Gee, M.A., of St. Joh. Coll. in the said univ. [Cambridge] was then incorporated. This learned divine, who is of the Gees of Manchester in Lancash., is now rector of St. Benedict's church near Paul's Wharf in London, and chapl. in ord. to their majesties king William and queen Mary. He hath written and published several books, mostly against popery, which came out in the reign of king James II., the titles of which I shall now for brevity's sake omit." [Edw. Gee *Lancastr. de Manchester ubi natus et literis institutus, filius Georgii Gee sutor calcearum, annos natus 17 adm. subsizator pro magistro Alport: tutore et fidejussore ejus magistro Leech, Maii 9,*

1676. Reg. Coll. Jo. Cant. Baker.]” *Fasti Oxon.* col. 222. All his books against popery are enumerated in this Catalogue.

- C. L.** 132. ✠ Transubstantiation defended and proved from Scripture : in answer to the first part of a Treatise intitled, A Discourse against Transubstantiation. The first Part. S. Ignatius Ep. ad. Smyrnæos. *Εὐχαριστίας καὶ προσευχῆς αποθνησκουσι.* They abstain from our communion die questioning the matter among themselves. [pp. 64, with introduction (at the beginning) pp. 22 and contents (at the end) 2 pp.]

4to Lond. 1687

See Contin. p. 8. This, with the following tracts Nos. 133 and 135, were in answer to No. 125 *supra*. There is no other reason why they should be placed in this chapter. J. H. T.

- C. L.** 133. ✠ A answer to a discourse against Transubstantiation. *Hic est Filius meus dilectus. Ipsum audite.* This is my beloved son. Hear ye him. Matthew xvii. 5.

[pp. 80], 4to Lond. 1687

Contin. p. 8. Dodd, in his *Church History*, vol. iii. p. 483, attributes this tract to John Goter or Gother. J. H. T.

134. A reply to a treatise entitled Transubstantiation defended, &c., as No. 132 *supra*.

Contin. p. 8. Quære if ever printed? [An answer to No. 132 is promised by Wake, Contin. p. 3, and is said to have been then prepared. J. H. T.]

135. ✠ Transubstantiation defended. Part ii. of No. 132 *supra*.

Contin. p. 8. Quære if ever published? [There is no reason to suppose that this work was ever printed. Wake (Contin. p. 8) says that (in 1688) it had not appeared. J. H. T.]

ADDENDA ET CORRIGENDA.

No. 119. Daillé or Dallæus; on the merits of this work see Des Maiseaux's *Life of Chillingworth*.

No. 124. 1688 *pro* 1588. Supplem. [Wm. Needham was the Chaplain of

the Abp. of Canterbury, who signed the Licence or Imprimatur to Dr. Sherlock's books. J. H. T.]

No. 126. At last *pro* At least.

No. 128. After Dean of Derry, — a circumstance which is thus alluded to in Dr. King's Answer: — "Why did you defer publishing this paper (such as it is), which was ready some time before, till you thought you might be sure of keeping the profits of your Deanery? Either you are a Lay or Clergyman. If a Layman are you not abominably sacrilegious to have possessed, and still retain the Revenue of a Clergyman? Why do you retain the Title of Dean in the Frontispiece of a book, which is designed to prove you to be no Priest, and consequently incapable of it? If your orders had yielded you as much *per annum* as your Deanery doth, have we not reason to believe you would no more have renounced the one than the other? For shame, — resign our church her own, since you have deserted her, or never talk of conscience." — Answer to the Considerations, &c., p. 13. J. H. T.

After France, — but afterwards returned to England, and died in *London* in 1697. J. H. T.

Vindiciæ Calvinisticæ: or some impartial reflections on the Dean of Londonderry's Considerations, and Mr. Chancellor King's Answer thereto, in which he no less unjustly than impertinently reflects on the Protestant Dissenters. In a letter to a friend, by W. B., D.D. 4to Dublin 1688.

This Tract has been printed among the works of the Rev. Joseph Boyse, of Dublin, an eminent and learned Dissenting Minister, vol. ii. p. 45, Lond. fol. (two vols.) 1728, with a Prefatory Epistle (in which this Tract is particularly alluded to), signed by E. Calamy and five other ministers. J. H. T.

The Romish Priest turn'd Protestant, with the reasons of his conversion. Wherein the true church is exposed to the view of Christians, and derived out of the holy scriptures, sound reason, and the ancient fathers. Humbly presented to both Houses of Parliament. By James Salgado, formerly a priest of the Order of the Dominicans. pp. 31, 4to Lond. 1679

A Confession of Faith of James Salgado, a Spaniard and sometime

a priest in the Church of Rome. Dedicated to the University of Oxford. With an account of his life and sufferings, by the Romish party, since he forsook the Romish religion.

pp. 15, 4to 1681

A letter to a Lord upon his happy conversion from Popery to the Protestant Religion. By T. Burnet, D.D.

Half sheet, 4to 1688

An account of the arguments which moved the author to turn papist; with his confutation of the same, appended to William Chillingworth's Religion of Protestants, abridged (by John Patrick).

4to Lond. 1688

See No. 441 *supra*.

Motives and Reasons for dissevering from the Church of Rome and her Doctrine, by C.[hristopher] Musgrave after he had lived a Carthusian Monk for 20 years, wherein after the declaration of his conversion he openeth diverse absurdities practised in that Church, being not matters of Report, but such Things whereof he was an Eye and Ear Witness.

4to Lond. 1688

In the second volume of Froude's History of England from the Fall of Wolsey to the Death of Elizabeth, there is a truthful description by "an Eye and Ear Witness" of the religious life of the monks of the London Charterhouse at the time of the Reformation.

An historical relation of several great and learned Romanists who have embraced the protestant religion &c. See No. 218 *infra*.

Motives of Conversion to the Catholick faith, as it is professed in the Reformed Church of England. By Neal Carolan, formerly Parish Priest of Slane and Stacallan, &c. in Meath. 4to 1688

See an account of Neal Carolan or O'Carolan in Ware's Writers of Ireland by Harris, p. 204. J. H. T.

The declaration of Francis Briber Gent. which he publickly made before the Lord Bishop of Waterford, in the Cathedral Church of Waterford, in the kingdom of Ireland, June 17th, 1688, containing the reasons for his renouncing the Roman Catholic and embracing the Protestant religion; together with what the Lord Bishop of Waterford returned upon that occasion. Half sheet, 4to Lond. 1688

Exomologesis; or, a faithful Narrative of the Occasion and Motives of his Conversion unto Catholic Unity. By Hugh Paulin de Cressy. 18mo Paris 1647-1653

Cressy was a native of Yorkshire, but became Dean of Leighlin in Ireland. See Cotton's *Fasti Eccl. Hibern.* (Prov. of Dublin) pp. 77, 174, 390. He afterwards joined the Benedictines in the English College of Douay, and took the name of Serenus (in religion). See Ware's *Writers of Ireland* by Harris, p. 356. J. H. T.

"This Exomologesis was the golden calf which the English papists fell down and worshipped. They brag'd that book to be unanswerable, and to have given a total overthrow to the Chillingworthians, and book and tenets of Lucius Lord Falkland." — Wood's *Athenæ*, ed. Bliss. vol. iii. col. 1014. The book and tenets of Lord Falkland will be found in the first volume of Dr. Hammond's works, fol. 1674. Compare Des Maiseaux's *Life of Chillingworth*.

The noble historian of the Revolution, in his *Animadversions upon a book, entitled Fanaticism fanatically imputed to the Catholick Church by Dr. Stillingfleet, and the imputation refuted, by S.[erenus] C.[ressy]*, 8vo Lond. 1674, answers the arguments which are there adduced from the Catholic Unity of the Church, and charges the author with very different motives from those assigned in the Exomologesis for his conversion. In his dedication to Dr. Stillingfleet he speaks of Cressy as "a person whom he had long known and familiarly conversed with before he was perverted in his Religion, and had often seen since;" and (in p. 86) he asserts that "he never thought of entering the Religion he now professes till the same rebellious power that drove the King out of the kingdom, drove him likewise from the good preferments which he enjoyed in the Church, and then the necessity and distraction of his fortune, together with the melan-

cholick and irresolution in his nature, prevailed with him to bid farewell to his own reason and understanding, and to resign himself to the conduct of those who had a much worse than his." His life may be seen in the third volume of Dodd. Cf. Dr. Oliver's Biography, p. 43.

Memoirs of Mr. James Wadsworth, a Jesuit that recanted, discovering a dreadful prospect of impiety in the blasphemous doctrines or Gospel of the Jesuits, with their Atheistical Lives and conversations. 4to 1679

C. L. The Copies of Certain Letters which have passed between Spain and England in matter of Religion, concerning the general motives to Roman Obedience, between Mr. James Wadsworth, a late Pensioner of the holy Inquisition in Seville, and W. Bedell, a Minister of the Gospel of Jesus Christ in Suffolk. Appended to The Life of William Bedell, D.D., Lord Bishop of Killmore in Ireland. Written by Gilbert Burnet, D.D. Lond. 1685-92

Besides the English Spanish Pilgrime (see p. 63 *supra*) Wadsworth was the author of other works, e.g. a translation of Sandoval's Life of Charles the Fifth, a documentary work of authority much relied on by Robertson.

Farewell to Popery, in a letter to Dr. Nicholas, by W. H., shewing the true motives that withdrew him to the Romish Religion, and the reason of his return to the Church of England. 4to 1679

The Proselyte of Rome called back to the communion of the Church of England, in a private letter thought very fit and seasonable to be made public. 4to 1679

Conversion and persecution of Eva Cohan, now called Elizabeth Verboon, a person of quality of the Jewish Religion. 4to 1680

A Relation of the Fearful Estate of Francis Spira after he turn'd **C. L.**
Apostate from the Protestant Church to Popery. To which
are now added sundry the like dreadful examples of God's
Judgments, on persons of all degrees, that have for fear of
worldly interest forsaken the true Religion which once they
professed. Together with that incomparable Lamentation of
the Great Origen, for his Fall, when he was again received
into the Church. By Nath. Bacon, Esq.
pp. 81, preface and to the reader pp. 16, 18mo Lond. 1683

CHAP. XII.

Of the discourses written by the country Parson and the Romish Missionary.

136. The Country Parson's admonition to his Parishioners. Malachi ii. 7: "The Priest's lips," &c. Heb. xiii. 17: "Obey them that have rule," &c.

Single sheet, pp. 14, 8vo Lond. 1686

Cat. No. 112. Contin. p. 29. Ath. Oxon. vol. ii. col. 1026. William Assheton, D.D., Prebendary of York Cathedral and Rector of Beckenham in Kent, the son of the Rev. William Assheton, Rector of Middleton, Lancashire, was born in the year 1641, died in 1711. He was the first projector of a scheme for providing a maintenance for clergymen's widows and others. See Baines's History of Lancashire, vol. ii. p. 606-10.

[I have given the title above as I find it in my copy. But Peck (who had also a copy of the book) seems to describe a different edition. He gives the title thus:—

"The country parson's admonition to his parishioners, with directions how to behave themselves when any one designs to seduce them from the Church of England. By William Ashton, D.D., Rector of — in Surrey." 12mo Lond. 1686.

And this is also the title given by Gee and Wake. Ant. Wood (loc. cit.) gives a title differing from both, in these words:—

"The Country Parson's admonition to his Parishioners, in two parts, persuading them to continue in the Protestant religion, with directions how to behave themselves when any one comes to seduce them." 24mo Lond. 1689.

In the Library of Trin. Coll. Dublin, there is no printed copy of this book, but there is a MS. copy in the hand-writing of Dr. Claud. Gilbert, transcribed from a printed book, and evidently most accurately copied by him, for the purpose of completing his set of this class of works. In this MS. the title is given thus:—

"The Country Parson's Admonition to his Parishioners, persuading

them to continue in the Protestant religion, with directions how to behave themselves when any one designs to seduce them from the Church of England. By Dr. Asheton, Minister of Beckenham in Kent. Lond. Printed for R. Wilde."

On the whole it seems probable that there were several editions of this tract, which varied in the title page, but otherwise agreed in substance.

It was necessary to give this explanation, lest it should be inferred from the foregoing great discrepancies that there had been published different books, agreeing nearly in the title. The "two parts," mentioned in Wood's title, evidently include the next tract (No. 137) as part ii. J. H. T.]

137. The plain man's reply to the catholic Missionaries. pp. 38, and "Books by the same author, pp. 2-12."

12mo Lond. 1688

"It is agreed by Catholicks that the church is an infallible witness and guide. And Protestants profess, that if this could be made evidently appear they would hold out in no controversy at all. This, therefore is to be made evident unto Protestants. This is the task of Catholicks, especially of Catholic Missionaries."—Cressy's Append. to Exomol. Cap. 4, ff. 6.

See Cat. No. 113 (State; p. 34.) Contin. p. 29. A copy of this book, London 1686, 12mo, is in the Library of Trin. Coll. Dublin. J. H. T.

138. The plain man's answer to his country parson's admonition; together with the missionaries answer to the plain man's reply. (Anon.) Lond. 1686

See Contin. p. 30. A copy of this tract in MS., in the handwriting of Dr. Claud. Gilbert, is in the Library of Trin. Coll. Dublin. J. H. T.

139. A Defence of the plain man's reply to the Catholick Missionaries. Being a further examination of the pretended Infallibility of the Church of Rome. Imprimatur, Guil. Needham,

&c., March 29, 1688. By the Author of the Plain-man's reply to the Catholick Missionaries [William Ashton, D.D.] pp. 44. Title and Argt. pp. 4. 12mo Lond. 1688

See Cat. No. 114. Contin. p. 30. Ath. Oxon. vol. ii. Col. 1026. A copy of this, in MS. in the hand-writing of Dr. Claud. Gilbert, from the edit. Lond. 1687, reprinted 1704, is in the Library of Trin. Coll. Dublin. J. H. T.

140. A defence of the Country Parson's admonition; against the exceptions of the plain man's answer. (Anon. By William Ashton, D.D.) pp. 22, Lond. 1688

See Cat. No. 115. Contin. p. 30. Ath. Oxon. vol. ii. col. 1026.

This tract ought to have been placed before No. 139, as it was published before it. See "The Argument" prefixed to No. 139, in which an account is given of the occasion of the controversy. A copy of this book, in MS. in the hand-writing of Dr. Claud. Gilbert, from the ed. of London 1687, is in the Library of Trin. Coll. Dublin.

It would seem that these tracts were highly valued, and that they must have become very scarce at the beginning of the last century, since Dr. Gilbert took the trouble of transcribing them in his own hand, in order to complete his set. Dr. Claud. Gilbert was elected a Fellow of Trinity College in 1693, Senior Fellow 1698, Vice Provost 1716, Regius Professor of Divinity 1722. In 1735 he accepted the living of Ardstraw, and at the same time gave to the College Library his splendid collection of books, consisting of upwards of 13,000 volumes; which he saw arranged and placed on the shelves of the library as they now stand before he retired to his living. His bust in marble is preserved in the library, and there is a picture of him in the provost's house. J. H. T.

141. The child's monitor against popery. Written at first for the private use of a child, who hath Popish parents, and now made publick for the benefit of others. 24mo Lond.

See Ath. Oxon. vol. ii. col. 1026. Peck and Wood give only as the title of this book, "The child's monitor against popery." Wood adds, but not as part of the title, "written to preserve the child of a person of quality from being seduced by his popish parents." I do

not know who were the popish parents of this child of a person of quality; nor have I ever seen a copy of this tract. I have taken the title as given above from the list of books at the end of No. 137. J. H. T.

These tracts were all reprinted in 1751, Lond. 4to., with the following advertisement:—

“It may be necessary to observe that, since the time of their original editions mentioned in their respective title pages, each of these pieces (the Child’s Monitor only excepted) was reprinted in the year 1706. Which edition, like the former, is now very difficult to be met with. No apology, therefore, need be offered for introducing these papers into a new acquaintance with the world, as this will be a means the better to promote their dispersion into the hands of unlearned readers, for whose benefit they were principally designed. But a particular reason for their present appearance from the press is, to recover them from an obscurity, in which they have lain so long as to become, in a manner, lost to the world; in order to assist such persons who are collecting these tracts, which have done such honour to the Protestant cause, to make their sets as complete as possible. The four first of them are exactly reprinted according to their original editions, but a printed copy of the Child’s Monitor, being too scarce to be obtained, this impression is taken from a transcript of it, communicated by a worthy clergyman.”

In the Hist. and Crit. Dict. fol. 1735, there is an analysis of these tracts, art. Assheton.

142. A caution to protestants not to forsake the Communion of the Church of England. C. L.
12mo 1687
143. The plausible arguments of a Romish priest answered by an English Protestant. Seasonable and useful for all Protestant families. Licensed, May 24, 1686. (Anon. By Thomas Comber, D.D., Præcentor of York.) pp. 54, with title and pref. &c., pp. 8. List of Books at the end, pp. 2. C. L.
Svo Lond. 1686
See Cat. No. 187. Reprinted 1725, 8vo, pp. 47. “The plausible

arguments of a Roman priest from antiquity, answered by the Author of the answer to the plausible arguments from Scripture." Of the author of the "Companion to the Temple," and of his writings, Memoirs were published by his great grandson Thomas Comber, A.B., 8vo Lond. 1799.

A protestant's resolution shewing his reasons why he will not be a papist, directed to the meanest capacity. Sixth edition.
12mo Lond. 1684

Friendly and seasonable Advice to the Roman Catholics of England. By Tho. Comber, D.D. Fourth edition.
12mo Lond. 1685

CHAP. XIII.

Of the popish discourses written by way of advice to the Protestant pulpits; with the churchmen's replies.

144. ✠ Good advice to the pulpits, delivered in a few cautions for keeping up the reputation of those chairs, and preserving the nation in peace. Published with allowance. **C. L.**

pp. 70. Title and to the Reader pp. 6. 4to Lond. 1687

Contin. p. 16. Dodd, in his Church History, vol. iii. p. 483, ascribes this tract to John Gother; and Wake (Contin. loc. cit.) attributes it to the author of the "Papist misrepresented and Represented," No. 51, *supra*; from which the Bodl. Cat. places it under J. Leybourn. J. H. T.

"In which he rakes together out of the Sermons publish'd in the last years of the late King's Reign, whatever he thought would serve to make them odious. The Design was well enough laid; and the Circumstances of the Times consider'd, it were not to be wonder'd if some things should have pass'd more hot against those of the Church of Rome, than was to have been wish'd," &c. Contin. pp. 16, 17. The Preachers cited are B. Smith, Dr. Burnet, Jane, Dr. Sharp, Dr. Tillotson, Dr. Stillingfleet, Pelling, Hesketh, Okes, Th. Smith, Johnson, Standish, Turner, Wray, James, Bisby, Tennison, Orme, Hickerling, Fowler, Hooper, Wallis, Calamy, Butler, South, Sherlock.

145. An apology for the pulpits; being in answer to a late book, intituled, Good advice to the Pulpits, together with an appendix, containing a defence of Dr. Tenison's Sermon about Alms: in a letter to the author of this Apology. Imprimatur &c. H. Maurice, January 12, 1687. Anon. By John Williams, A.M., afterwards Bp. of Chichester. **C. L.**

pp. 58. Defence, &c., pp. 25. 4to Lond. 1688

See Cat. No. 121. Contin. pp. 11 and 17. Athl. Oxon. vol. ii.

col. 1121. After p. 58 follows the Defence of Dr. Tenison's Sermon, with a new pagination and the following title: "A defence of Dr. Tenison's Sermon of discretion in giving alms, written in a letter to the author of the Apology for the Pulpits." The letter is signed "Tho. Tenison," and dated "S. M." (i.e. St. Martin's) "Jan. 11, '87." J. H. T.

- C. 146. ✱ Pulpit sayings, or the characters of the Pulpit-Papists examined. In answer to the apology for the pulpits, and in vindication of the Representer against the Stater of the Controversie. With allowance. pp. 58, pp. to the Reader 14, and contents at the end 2. 4to Lond. 1688

See Contin. p. 17, where this book is attributed to the Representer, i.e. according to Dodd (*ubi supra*) John Goter or Gother; and according to the Bodl. Cat. John Leybourn. See No. 51 *supra*. "The Stater," mentioned in the title-page, is evidently Dr. Clagett, author of the "State of the Controversy," see No. 71 *supra*. J. H. T.

- C. 147. Pulpit popery, true popery; being an answer to a book intituled Pulpit sayings: and in vindication of the Apology for the Pulpits, and the Stater of the controversie against the Representer. Anon. [By John Williams, M.A., afterwards Bp. of Chichester.] pp. 72, Title and contents pp. 6, 4to Lond. 1688
Cat. 122. Contin. p. 17. Ath. Oxon. vol. ii. col. 1121.

A Sermon preached at S. Margaret's Westminster, May 29th, 1685, before the Honourable House of Commons, by William Sherlock, D.D. 4to 1685

N.B. This Sermon to the House of Commons was the occasion of our following controversies, as being the first thing that appeared in Print against Roman Catholics. See Reply to the Defence of the Exposition of the doctrine of the Church of England, Preface. Cf. No. 51 note. It is mentioned in Good Advice to the Pulpits, p. 64.

A Vindication of a passage in Dr. Sherlock's sermon [as above]
from the remarks of a late pretended remonstrance, by way
of address from the Church of England to both Houses of
Parliament. 4to 1685

CHAP. XIV.

Of the Romanists charge of schism and heresy upon the Church of England; with the churchmen's replies.

148. A vindication of the Church of England from the foul aspersions of Schism and Heresie unjustly cast upon her by the Church of Rome. Anon. By Michael Altham, M.A. [Gibson, vol. i. fol. 1.] Part i. pp. 30. 4to Lond. 1687. Part ii. pp. 40. 4to Lond. 1687
 See Cat. No. 134. Contin. p. 35. Fasti Oxon. vol. ii. col. 220. The Imprimatur of Part i. is dated November 30, 1686; that of Part ii. March 2, 1686, i.e. 1687. Michael Altham was vicar of Latton in Essex. J. H. T.
149. ✠ An address to the Ministers of the Church of England. pp. 31, 4to 1688
 This seems to be the same tract which is given by Peck again, No. 248.
150. An Answer to a late printed Paper, given about by some of the Church of Rome. In a letter to a Gentleman. The second edition. Rev. ii. 5. Remember from whence thou art faln, &c. [Anon. By John Williams, M.A.] pp. 18, 4to Lond. 1686
 See Cat. No. 135. Contin. p. 35. Ath. Oxon. vol. ii. col. 1121. "The Popish Paper," to which this book is an answer, is given on the back of the title page. J. H. T.
 "The same word for word with No. 5. I have compared them." Dolman. Another edition, 1688, 12mo pp. 24.
151. ✠ Lucilla and Elizabeth, or the Donatist and Protestant Schism parallel'd. 4to 1686
 See Contin. p. 36. My copy of this tract has no title, and I think

never had: it consists of 4 pp. only in 4to, and at the end of the last page we have "Published with allowance, London, printed by Henry Hills, printer to the King's most Excellent Majesty, for his Household and Chappel. 1686. J. H. T.

152. A Protestant of the Church of England no Donatist. Or **C. I.**
some short Notes on Lucilla and Elizabeth. Licensed December 8, 1686. Anon. By William Sherlock, D.D.

pp. 6, 4to Lond. 1686

See Cat. No. 136. Contin. p. 35.

153. An apogetical vindication of the Church of England: in **C. I.**
answer to those who reproach her with the English heresies
and schisms, or suspect her not to be a Catholick Church
upon their account. (Anon. By George Hiekes, D.D.)
[Gibson. vol. ii. fol. vol. i.] pp. 96, with the title and introd.,
pp. 4. 4to Lond. 1687

See Cat. No. 45. Contin. p. 35. Ath. Oxon. vol. ii. col. 1004.
A second edition of this valuable book was published in 1706, with the following title: "An apogetical vindication of the Church of England: in answer to her adversaries who reproach her with the English heresies and schisms. With an Appendix of Papers relating to the Schisms of the Church of Rome. By George Hiekes, D.D. The second edition, revised by the Author. London (Walter Kettilby), 1706." 8vo. Besides the appendix this edition has a large and learned Preface. In the interval between the two editions the author, who had been Dean of Worcester, was deprived of his church preferments, for refusing to take the oaths to King William and Queen Mary. In the second edition he admits the genuineness of the papers attributed to King Charles II. (see No. xii.) which in the first edition he had quoted without expressing any opinion as to their author,—King James II. (as he states) having in the mean time shewn him the originals "interlined with the King's (Charles's) own hand." J. H. T.

A Nonjuring divine of uncommon abilities and universal learning, born at Newsham, Yorkshire, 1642, deprived on refusing to take the

oaths 1689, consecrated Bishop of Thetford by the Nonjurors 1694, died 1715.

- C. L.** 154. ✠ The Schism of the Church of England, &c., demonstrated in four Arguments formerly propos'd to Dr. Gunning and Dr. Pearson, the late bishops of Ely and Chester, by two Catholic Disputants in a celebrated conference upon that point.

pp. 10, 4to Oxon. 1688

See Contin. p. 37, where we read, "This little paper with a large title was the other day reprinted at Oxford by the converts there." And Peck says, "Reprinted at Oxford." It originally appeared in the falsified account of the conference between Drs. Gunning and Pearson, on the one side, and two Romish disputants on the other, held in 1657. This account bears the following title:—Schisme unmask't, &c., *ut infra*. J. H. T.

- C. L.** 155. The sum of a Conference had between two Divines of the Church of England, and two Catholic Lay-Gentlemen, at the request, and for the satisfaction of three persons of quality, August 8, 1671. Publisht with allowance.

pp. 40, 4to Lond. 1687

See Contin. p. 36. Peck, doubtless by an error of the press, has omitted to mark this book as being on the popish side.

In the Preface from "The Publisher to the Reader," we are told that "in the year 1676, there happen'd a conference about points of Religion, between some Protestant Divines and some Roman Catholic Gentlemen, which, after a long silence, has been now lately set out the second time, in a fine Dress and with a long Preface: this (the publisher says) gave me the curiosity to seek further into those matters, and meeting accidentally with the copy of another conference held in 1671, wherein some of the same persons were concern'd, I thought good to present you with it." It does not appear, however, who the "two divines of the Church of England," engaged in the conference of 1671, or who the "three persons of quality" for whose satisfaction it was intended, were. The other conference alluded to is thus described in the margin: "A relation of a Conference, Apr. 3, 1676," and is doubtless that which Thomas Burnet, in his Life of the Bishop,

published at the end of the second volume of Burnet's *Own Times* (vol. ii. p. 685), thus notices: "As the apprehensions of popery grew daily stronger, the most eminent divines of the Church of England signalized themselves in the Romish Controversy: nothing of that kind was more taken notice of than the Account our author printed, in the year 1676, of a Conference, which himself and Dr. Stillingfleet were engaged in with Coleman and the principal of the Romish priests: this made him considered as one who stood in the very front of the opposition to popery."

I have not seen the original edition of this conference, but I have a copy of it, which I doubt not is the same which the publisher of the Conference of 1671 speaks of (in the words just quoted) as having been "lately set out the second time." Neither Peck nor Wake have noticed the Conference of 1676, published by Bishop Burnet, nor does it occur in the *Bodl. Cat.* I have a copy of the second edition of it, although it is not so called in the book itself, nor any hint given that it was published before.

The first edition of this Conference was printed in 8vo, 1676, under the title: "A relation of a conference held about religion at London, 3 April, 1676, by Edward Stillingfleet D.D. and Gilbert Burnet," &c. See *chron. account of Burnet's Works, Own Times*, vol. vi. p. 336, (Oxford ed.), fol. vol. ii. p. 727. J. H. T.

156. *The Reformation of the Church of England justified, according to the canons of the Council of Nice, and other general councils and the traditions of the Catholick Church. Being an answer to a paper reprinted at Oxford, called the Schisme of the Church of England demonstrated in four arguments, formerly proposed to Dr. Gunning and Dr. Pearson, the late bishops of Ely and Chester, by two Catholic disputants, in a celebrated Conference upon that point. In which answer the unworthy and false dealings of the Papists are shewed, and the charge of schisme returned upon them, and the Church of England proved truly Catholick and Apostolick in her doctrine and constitution. Anon. By William Saywell D.D.,* **C. L.**

Master of Jesus College, Cambridge (afterwards Archdeacon of Ely). pp. 33, with title and pref. pp. 6, 4to Camb. 1688

Cat. No. 142. Contin. p. 37. See above No. 154. Wake (loc. cit.) tells us that Dr. Saywell "was particularly related to one of the abused bishops." I believe Bishop Gunning is meant, to whom Saywell was chaplain, (Fasti Oxon. vol. ii. col. 177,) this being the relation spoken of, not any consanguinity. J. H. T.

N.B. — The Nos. 148–150 ought to have been marked as being in the **C. L.**

An answer to the address presented to the Ministers of the Church of England. pp. 31, 4to Lond. 1688

The same as No. 248 *infra*.

C. L. The English case exactly set down by Hezekiáh's reformation in a Court Sermon (on 2 Kings xviii. 22) at Paris. By Dr. Richard Steward, the Dean of Westminster, and of his Majesty's Chappel. Published for the brief but full vindication of the Church of England from the Romanists charge of Schism. And commended to the consideration of the late Author of *The Grotian Religion Discovered*. pp. 71, 18mo. Lond. 1659. pp. 30, 4to 1687–88

The difference of the case between the Separation of Protestants from the Church of Rome and the Separation of Dissenters from the Church of England. pp. 71, 4to Lond. 1683

✠ *Schisme unmask't: Or A late conference betwixt Mr. Peter Gunning and Mr. John Pierson, Ministers, on the one part, and two disputants of the Roman Profession on the other: wherein is defined both what schisme is, and to whom it belongs. With a brief Recapitulation; wherein at one view may be seen the whole drift of this Conference, for such as want either learning to reach or leisure to read the whole Tract. And all is concluded with a decision of the main*

question, whether Protestants or those of the Roman Church be schismatiques. Also an Index is drawne pointing at the principal matters. Paris (cum privilegio), 8vo 1658

We learn from the Preface to this production that the conference began a little before Whitsuntide (May) 1657. See an account of the book (which it appears was disavowed by one of the Romish disputants) in the preface to the answer to it (No. 156 *supra*), and in the Engl. transl. of Bayle's Dictionary by Bernard, Birch and Lockman: art. Pearson, John; where we are informed that one of the Roman disputants went under several names, as Spencer, or Tyrwhitt, or Hatcliffe; and that the other was a Physician.

But "The Schism of the Church of England demonstrated" (No. 154) is not a reprint of this account of the Conference (as the translators of Bayle assert, note (A) loc. cit.) but only a Paper added at the end of it, and which (as Dr. Saywell remarks in the Preface to his answer, see No. 156 *supra*) "the authors do not so much as say that it was a part of their dispute, but a pure addition of their own," &c. See also Ath. Oxon. vol. ii. col. 766, where we read, "Upon the title of this book bishop Barlow wrote:—"I am told that John White (author of a Letter to a person of Honour, in vindication of himself and his doctrine, printed 1659, Oct.) was he who did principally manage and put out this disputation." To which he afterwards added this note: "Others say his name was Spencer (the same who answered Dr. Laud's book), and Dr. Lenthal was his associate, who was first of Christ's Coll. [in Cambridge, then Fellow of Pembroke Hall, a preacher and in orders; afterwards turning papist, would have professed the civil law, and a physician now he is in 1663. This Dr. Breton, master of Emanuel Coll. (who was at the debate), assures me. A Jesuit, who went by the name of Spenser, a Lincolnshire man, is said to be the author of Questions propounded for resolution of unlearned pretenders in Matters of Religion, to the doctors of the prelati- cal, pretended reform'd Church of England. Paris (alias Lond. as it seems) 1657, 8vo, 4 sh." In a note in Bliss's ed. of the Ath. Oxon. (loc. cit.), on the authority of Baker, who refers to Baxter, Of the True Church, vol. iii. p. 1, we are told that "one of the disputants of the Romish persuasion was Wm. Johnson, alias Terret." This was

one of the aliases of the person above spoken of as White, Spencer, Tyrwhitt (Terret ?), or Hatcliffe. J. H. T.

“Spencer John — (the account of this great polemical writer is anything but circumstantial in p. 52 *Florus Anglo Bavaricus*) — sometimes called Vincent Hatcliffe, was born in Lincolnshire in 1601 Died 1671. F. Spencer ranks amongst the ablest polemical writers F. N. Southwell p. 504 of the *Bibliotheca*, &c., says that he was the Author of an 8vo work published in London, intitled, ‘*Aut Deus aut Nihil*,’ also ‘*Schism detected*,’ see *Florus Anglo Bavaricus*.” From Dr. Oliver’s *Biography*, who mentions two other works he has seen written by Spencer. This publication, “*Schism Unmaskt*,” is ascribed by Dolman to John Sergeant.

A relation of a conference held about religion, at London, by Edward Stillingfleet, D.D. &c., with some gentlemen of the Church of Rome.

pp. 64, and preface with title pp. 8, 4to Lond. 1687

The preface states that this conference was undertaken at the request of Lady T. for the satisfaction “of her husband and some others of the Church of Rome, as well as for clearing such scruples as the perpetual converse with those of that religion had raised in the Lady.” This conference took place April 3, 1676. The divines on the side of the Church of England are mentioned in the conference as D. S. and D. B. i.e. Dr. Stillingfleet and Dr. Burnet. The divines on the other side were M. C. (i.e. Mr. Coleman, a Jesuit, secretary to the Duchess of York), and a person called N. N., who did not take any part in the discussion until towards the end. This is no doubt the personage whom Thomas Burnet calls “the principal of the Romish Priests,” and I think he must have been either John Gother or John Leyburn. The letters N. N. are the last letters of the Christian and Surname of John Leyburn. The other parties whose initials appear in the narrative are M. L. T. and her husband, S. P. or S. P. T. i.e. My Lady Tyrwhit or Terwhit and Sir Philip Terwhit. M. W. appears to have taken an active part on the Romish side, but I do not know who is designated by these letters; possibly Mr. Woodhead; see No. 189 *infra*.

The Relation of the Conference was drawn up by Burnet, and is

subscribed (with their names in full) by Gilbert Burnet, Edward Stillingfleet, and Will. Nailor, a gentleman whom they brought with them to be a witness on their side. [See Burnet's account of this conference, *Own Times*, vol. i. p. 395. "Sir Philip Terwhit (he says) had married a zealous Protestant, who, suspecting his religion, charged him with it. But he denied it before marriage, and carried it so far that he received the sacrament with her in her own church. After they were married, she found that he had deceived her; and they lived untowardly together. At this time some scruples were put in her head," &c.] Then follows (p. 11) "The relation which N. N. desired might be subjoined to the Relation of the Conference," with the answer. Then (p. 16) "The Letter which we promised, wherein an account is given of the doctrine of the church for the first eight centuries demonstrated to be contrary to Transubstantiation in a letter to Lady T." signed by Stillingfleet and Burnet. Also (p. 29) "A discourse shewing how unreasonable it is to ask for express words of Scripture in proving all articles of faith," by Burnet: and lastly (p. 44) "A discourse to shew that it was not only possible to change the belief of the church concerning the manner of Christ's presence in the sacrament; but that it is very reasonable to conclude both that it might be done, and that it was truly changed."

With respect to the Conference of 1671 (No. 155) it is evidently a report drawn up on the side of the Roman Church. The publisher tells us that "some of the same persons" were engaged in it, as were afterwards in a similar way "engaged" in the conference of 1676. This is sufficiently vague. But it is all the information I possess as to the *dramatis personæ* of the conference in 1671, the subject of which was schism. The dialogue seems to imply that two doctors on the side of England were engaged against one on the side of Rome: they are designated as Dr. 1, Dr 2, and Cath., and the Protestant doctors are sometimes made to speak together, when their words are given as coming from Drs. There was also a "Company" present who are more than once addressed by "Cath." (p. 10, 16) and who on some occasions took a part in the discussion, where they are called Gentlemen (p. 9), Gentlem. and Gent. (pp. 36, 37, 39), and who always spoke together and on the Popish side. There is also a mysterious personage who made two pretty long speeches, and who is called

Narr. (p. 15) and Nar. (p. 28), both on the Romish side. Or perhaps this does not mean any individual present, but rather a Narrative of something which did not take place at the conference. J. H. T.

✠ Twenty-one conclusions further demonstrating the schism of the Church of England, formerly offered in confutation of Dr. Hammond and Bp. Bramhall. Oxon. 1688

The publications here referred to are Schism Dispatched; or a Rejoinder to Dr. Hammond and the Lord of Derry, 1657, 8vo; Schism Disarmed, against Dr. Hammond and the Bp. of Derry, by J. W. [i.e. J. Sergeant]. Paris 1665, 8vo.

Ⓒ. L. The True Catholic and Apostolic Faith maintained in the Church of England. Being a Reply to several Books published under the names of J. E., N. N., and J. S., &c. By Andrew Sall, D.D. 8vo Oxford 1676

This very interesting volume, written in reply to Nicholas French's "Bleeding Iphigenia," and his "Dolefull Fall of Andrew Sall," also to the "Unerring Unerrable Church," commences with a Dedication to the Earl of Essex, Lord Lieutenant of Ireland; followed by a Letter from J. Free, the Superior of the Jesuits in Ireland, with Sall's Reply; the Licence granted to Sall, when Rector of the Irish College at Salamanca, to keep and read Prohibited Books, by the Bishop of Valencia in 1652; then a Letter of Nicholas French, Bp. of Ferns, and his Elogium upon Sall. In "The Literary Policy of the Church of Rome exhibited in an account of her Damnatory Catalogues of Indexes, both prohibitory and expurgatory," by the Rev. Joseph Mendham, M.A., Lond. 1830, will be found a Papal revocation of the licence of reading heretical works, on the ground of the apprehended conversion of those who were to confute the heretics. "Ferraris, Prompta Bibl. under Fides, will show with what alarm Rome beheld the discussions of her sons with heretics, and how carefully the Propaganda provided against mischief." Addit. Suppl., p. 16, *ibid.* With what chains the human intellect has been shackled in Papal countries is evinced by the precautions of revision, correction and expurgation, which have been used in the most orthodox books, as will be seen in the licenses prefixed to

the second and later editions of the *Historia Pontifical* by Yllescas. See Southey's *Vindiciæ Ecclesiæ Anglicanæ*, p. 392. Concerning this book, which is the most rare of all Sall's publications, see also No. 218 *infra*.

"The Bleeding Iphigenia" of Dr. French has long been known as a book of uncommon rarity, and has been eagerly sought after by book collectors. Whenever it or the 'Sale and Settlement of Ireland' have appeared at an auction room, crowds of bidders have attended, and the contents of this little volume, in the reader's hands, have sold for no less a sum than £40." Advertisement to the Bleeding Iphigenia in the "Historical Works of the Right Rev. Nicholas French, **C. L.** D.D., Bishop of Ferns, &c. &c. Now for the first time collected." James Duffy, Dublin, 18mo 1846.

"As for the Bleeding Iphigenia there came three copies to this town, sent by Bp. French. The people are so taken with it as, in my opinion, if 20,000 volumes of it had come over, they would all have been bought up." From a letter from a friar in Connaught, in Dr. O'Connor's Catalogue of MSS. in Stowe Library, vol. i. p. 264. An account of this author is given in Ware's *Irish Writers*, by Harris, p. 166 et seq. [The Bleeding Iphigenia is really the suppressed Preface to the *Dolceful Fall of Andrew Sall*, as appears by comparing the printer's signatures in the original editions. The Bleeding Iphigenia was reprinted Dublin 1829, in *Fac Simile* so far as the lines go and pages, but not as to type. This edition has a preface signed O. [Rev. Cæsar Otway] giving an account of the Author, etc. A copy of this reprint on vellum is in the Library of Trin. Coll. Dublin. We have also the orig. edit. without a title page.

The person who wrote against Sall under the initials J. S. was Ignatius Brown (*Ware's Writers of Ireland*, by Harris, pp. 186-7.) N. N. was Nicholas French, tit. bishop of Ferns. I do not know who J. E. was, but his book is in the Library of Trin. Coll. Dublin. J. H T.]

We have, says Dr. Oliver, from the sprightly pen of Ignatius Brown, "The Unerring and Unerrable Church," 8vo. 1675, pp. 310. "An Unerrable Church or None," 8vo. 1678, pp. 342.

The command of God to his People to come out of Babylon, Rev. xviii. 4, demonstrated to mean the coming out of the present

Papal Rome, with a most earnest Persuasive to all to come out who are in it, and a Dissuasive from looking back if come out, or entertaining any alliance with that Communion, and herewith a Calculation of the time that the Papacy can according to this Prophecy continue, is given, etc. 1688

CHAP. XV.

Of the Romanists charge of an Agreement between the church of England and the church of Rome; with the churchmen's replies.

157. ✠ An agreement between the Church of England and Church of Rome, evinced from the concertation of some of her sons with their brethren of the Dissenters. Published with allowance. pp. 88, and pref. and title pp. 8, 4to Lond. 1687 C. L.

See Contin. p. 18, where this tract is attributed to the Representor, but it is not mentioned among his works by Dodd. See No. 51 *supra*. In p. 61 there is a paper, which the preface tells us was drawn up by another hand, entitled, "The Necessity of an Agreement between the Church of England and the Church of Rome, evinced from the nature and constitution of a National Church episcopally established." J. H. T.

"I must observe, by the way, that though the Prefacer does ascribe this learned Piece to another Author, yet he has concealed the true Father: His other Author was a good Roman Catholick, who disputes in good earnest from the Subordination of Pastors in the Church to prove the Supremacy of an Oecumenic or Universal Pastor; but the true Author was an Independent Protestant, from whom this honest Romanist borrows every argument, and almost every word, excepting such little variations as a Papist must of necessity make in an Independent's writing, without ever confessing his Benefactor, or owning from whence he had it. The title of the Book is, The Catholick Hierarchie, or the Divine Right of a Sacred Dominion in Church and Conscience, truly Stated, Asserted, and Pleaded. Printed for Sam. Crouch at the Princes Arms in Pope's Head-Alley in Cornhil, & Tho. Fox at the Angel in Westminster-hall, 1681. In the XIV. Chap. of which Book, p. 76, being a Digression concerning the Subordination of Pastors; whoever has the curiosity may find this entire Treatise of the Necessity of Agreement between the Church of England and the Church of Rome, onely with this difference, that the Independent disputes against the Subordination of Pastors by this very Argument,

That the Asserting the Subordination of Pastors in the Church, doth by all good consequence infer the Supremacy of an Oecumenical or Universal Pastor." Sherlock's Vindication, &c., p. 63.

158. A vindication of some Protestant principles of church unity and Catholick communion, from the charge of Agreement with the Church of Rome. In answer to a late pamphlet intituled, An Agreement between the Church of England and the Church of Rome, evinced from the concertation of some of her sons with their brethren the Dissenters. By William Sherlock, D.D., Master of the Temple. pp. 128, title and advert. pp. 6, Rogerson's List of Books pp. 2, 4to. Lond. 1688

See Cat. No. 123. Contin. p. 18. At the end of the advertisement "To the Reader," the author states that he had intended a preface to explain some notions about the Church, but has reserved it for a distinct treatise. See No. 196 *infra*. J. H. T.

- C. L. 159. The difference between the Church of England and the Church of Rome, in opposition to a late Book intituled An Agreement between the Church of England and the Church of Rome. Imprimatur H. Maurice, Oct. 6, 1687. Anon. By John Williams, M.A. (afterwards Bp. of Chichester).

pp. 81 incl. title, 4to Lond. 1687

See Catal. No. 124. Contin. p. 18. Ath. Oxon. vol. ii. col. 1121. This ought to have been placed before Sherlock's book, as it was published first. The Imprimatur of Sherlock's having been Nov. 16, 1687. Peck followed the order in which they were given by Gee. J. H. T.

The doctrinal Theses and Anti-Theses of the two Churches have more recently been stated in Bishop Marsh's Comparative View of the Churches of England and Rome. Second edition, with some Explanatory Notes on Church Authority, the character of Schism, and the Rock, on which our Saviour declared that he would build his Church. 8vo Lond. 1816.

Papists no Catholicks and Popery no Christianity. Anon. By **C. L.**
 W. Lloyd, Bp. of St. Asaph. pp. 12, to the reader, &c., pp.
 2. Printed for the Author. 4to Lond. 1677
 A second Ed. much enlarged. pp. 56, was printed 4to Lond. (for
 Henry Browne at the Gun in St. Paul's Ch. yard), 1679. J. H. T.

A Short and True Account of the several advances the Church of **C. L.**
 England hath made towards Rome, or a Model of the
 Grounds upon which the Papists for these hundred years
 have built their hopes and expectations, that England would
 ere long return to Popery. [By Dr. Du-Moulin, some time
 History Professor of Oxford.] Veritas Odium parit.
 pp. 118, 4to Lond. 1680

Also, A Confirmation of the precedent Discourse, drawn from several
 Passages out of the Irenicum, A Weapon-Salve for the Churches
 Wounds, written by Edward Stillingfleet, D.D., Dean of St. Paul's,
 Canon of Canterbury, and Chaplain in Ordinary to His Most Sacred
 Majesty. The Postscript. A True Report of a Discourse between
 Monsieur De L'Angle, Canon of Canterbury, and Minister of the
 French Church in the Savoy, and Lewis Du Moulin; the 10th of
 February 1678, Lond. 1679. Declaratory Considerations upon the
 Present State of the Affairs of England. By way of Supplement.
 Lond. 1679. A New Essay towards a true Ecclesiastical History,
 which may serve as a key to the Annals of Baronius. "Jortin ob-
 serves on this great cardinal and advocate of the Roman See, that he
 breathes nothing but fire and brimstone, and accounts kings and em-
 perors to be catchpolls and constables, bound to execute with implicit
 faith all the commands of insolent ecclesiastics." Disraeli's Curiosities
 of Literature. For an account of Du-Moulin see Wood's Fasti Oxon.
 ed. Bliss, vol. iv. col. 113.

CHAP. XVI.

Of the discourses written by the Romanists reflecting upon the Reformation of the Church of England; with the Churchmen's replies.

160. ✠ The Church of England truly represented according to Dr. Peter Heylin's history of the Reformation.
See Contin. p. 36. [And No. 181, *infra*.]

“Sanderson, in his History of the Life and Reign of King Charles, layeth a scandal upon the Doctor that he was an Agent for the See of Rome. The Doctor indeed in all his writings did ever assert the King's Prerogative, and the Churches Rights, for which he incur'd the Odium of the opposite Party, with whom 'tis ordinary to brand such persons with the ignominious name of Papists, or being Popishly affected, as abhor the other extreme of Puritanism, in which kind of Calumnies the Doctor hath sufficiently had his share, though no man hath written more sharply against the Church of Rome, as appears from most of his Books, and particularly in his Theologia Veterum, and his Sermons upon the Tares: but though these have not been able to secure him from the malicious Tongues and Pens of ill men, yet his innocence hath found very worthy Advocates. Among whom I thank particularly the Reverend and Learned Dr. Stillingfleet in his Answer to T. G. [see No. 85 *supra*] who would have made use of the Puritans accusation for the Papists purpose, but the worthy Doctor quickly refuted him out of the fourth Sermon of Doctor Heylin upon the Tares, where he lays at the door of the Papists the most gross Idolatry, greater than which was never known among the Gentiles.

“But against these things 'tis commonly said, and as commonly believed, that some persons, and those of most illustrious quality, [i.e. the Duchess of York] have been perverted from the Protestant Faith to Popery, by reading some of the Doctors Books, and particularly that which he writ about the History of the Reformation, called *Ecclesia Restaurata*. This Objection having many particular charges

contained in it, will require as many distinct Answers, which I shall give in short. And first, if it be true that any have embraced the Roman Faith, by means of that Book, he may conclude them to be very incompetent Judges in the matters of Religion, that will be prevailed upon to change it upon the perusal of one single History; and especially in the Controversies between us and the Papists, which do not depend upon matter of fact, or an Historical Narration of what Occurrences happened in this Kingdom, but upon doctrine of Faith, what we are to believe and disbelieve, in order to our serving God in this life, and being Eternally blessed with him in the next." — Life of Heylin, prefixed to his works, pp. 24, 25. The charge above referred to is not confirmed by his other work published in 1657, viz.,

Ecclesia Vindicata; or, the Church of England Justified; I. In the Way and Manner of Reformation. II. In Officiating by a Public Liturgy. III. In prescribing a Set Form of Prayer to be used by Preachers before their Sermons. IV. In her Right and Patrimony of Tithes. V. In retaining the Episcopal Government, and therewith, VI., The Canonical Ordination of Priests and Deacons. By Peter Heylin, D.D. (Compare Woodhead on Church Government, part v., pp. 250-54,) Nor by that published in 1645, *The Parliament's Power in Lawes for Religion, or an Answer to the Calumny of the Papists, nicknaming the Church of England by the name of a Parliamentary Religion*, 4to Oxf. 1645. **C. 1.**

161. *The State of the Church of Rome when the Reformation began; as it appears by the advices given to Paul III. and Julius III. by creatures of their own. With a Preface leading to the Matter of the Book.* Anon. By Will. Clagett, D.D. pp. 34, and pref. pp. 8, 4to Lond. 1688 **C. 1.**

See Cat. No. 137. Contin. p. 35.

It is scarcely possible that Dr. Clagett could have been the author of the translation of the documents which he has published in this tract. For in one place the well known theological phrase, *ex opere operato*, is translated (p. 24) "by the works done," and there are several other errors of ignorance or of carelessness. It is probable, therefore, that Dr. Clagett only wrote a hasty preface to the publication, and that the translation was executed by some inferior hand, and

yet he apparently adopts the translation as his own when he says in the Preface, "I thought a few hours spent in translating them into our language would not be thrown away." It is most unfortunate, however, that one of the documents thus put forth, viz., "the advice to Julius III." (which the Preface tells us was "the most fatal thing that ever happened to the reputation of the Roman cause") is a manifest pasquinade, the production of the celebrated Peter Paul Vergerio, bishop of Capo d'Istria. How any one could read it, and believe it to be a serious document, addressed by three bishops to a Pope is very surprising; and even Dr. Clagett seems to think some apology to be necessary, for he says in the Preface, "that the nine" (who wrote the first letter) "were serious and seemed to be so: the three (who wrote the second letter) were serious and seemed not to be so; which makes the advice of the former look like sincerity and that of the latter to look like wit," &c.

Nevertheless the *Consilium* was published as a serious document by John Wolfius in his *Lectiones Memorabiles* (vol. ii. p. 549), by W. Crashaw (from a different copy); and afterwards by Edw. Browne (who reprinted Crashaw's edition) in his additions to the *Fasciculus* of Orthuinus Gratus. In Wolfius the *Consilium* is addressed to Paul III., not Julius III., and a passage at the end relating to England and queen Mary (Clagett's ed. p. 33) is omitted, we may therefore perhaps infer that the first edition of the Pasquinade was put forth in the time of Paul III., and that another edition which Crashaw reprinted, addressed to Julius III., with the allusion to queen Mary's persecution of the Protestants in England, came out afterwards. At all events it does not appear to have deceived anybody when first published, nor to have been intended to deceive, for Vergerio has given it as his own in his works; a fact which Crashaw endeavours to explain by telling us that Vergerio inserted it in his works because he had found it in the Pope's private study — "*Hoc Vergerius in conclavi privato (pessimarum Musarum Musæo) Papæ, inter secretiora et sacratiora papalis Imperii arcana inventum, amicis primo privatis communicavit, deinde suis inseruit operibus.*" And yet the document so far from being communicated only to his private friends had been printed and published in 1549, and afterwards in 1553, whereas the works of Vergerio, in which it appears, bear date Tubingen, 4to 1563, two years before the author's death. The other document, viz., the "Advice" given to

Paul III. by nine bishops is probably genuine; or at least it cannot be suspected of a protestant origin, as it appeared in Crabbe's edition of the Councils, 1551; and in the Acts of the first Council of Pisa, Paris 4to 1612. See Mendham's *Literary Policy of the Church of Rome*, pp. 48, 49, and Index of Greg. XIV. pp. 75-83. Also an Article in the *British Magazine* (vol. xxxv. for 1849, pp. 538-42), on Dr. Cumming's edit. of Gibson's *Preservative against Popery*.

It is curious as showing the haste with which Dr. Clagett's tract was got up, that although he entitles this latter document "An Advice given to Paul III. by four Cardinals and five other Prelates," and speaks of it in his preface as signed by nine, yet he has printed the names of eight only of the subscribers, having omitted one name, and transposed the title of the omitted name to another bishop. The names of the prelates, as he gives them, are these: Frederick Archbishop of Brundusium, which ought to be Frederick Archbishop of Salerno. He then omits the name of "Jerome, Archbishop of Brundusium," but gives the remainder correctly, viz., "Joh. Matthew [Gibet] Bishop of Verona, Gregory [Cortese] Abbat of St. George at Venice, Fryar Thomas, Master of the sacred palace." And yet he seems to have taken some pains in the matter, as he inserts the surnames of Gibet and Cortese, which do not appear in Brown's reprint. Fascic. vol. ii. p. 236. In the signatures of the three bishops, at the end of the Advice given to Julius III., there are also mistakes of carelessness:—"Giles Talceta" ought to be "Giles Falceta," and "Gerards Burdragus" ought to be "Gerhard (or Gerhardus) Busdragus." The author of the paper in the *British Magazine*, above referred to, has shown that "Gerhardus Busdragus" was a name assumed by Vergerio in some of his similar pieces of ironical controversy. A good account of this singular man will be found in the English translation of Bayle's Dictionary, by Bernard, Birch and Lockman. J. H. T.

The title of the genuine *Consilium* is as follows: *Consilium Delectorum Cardinalium et aliorum Prelatorum, de emendanda Ecclesia. S. D. N. Papa Paulo 3 ipso jubente conscriptum et exhibitum an. 1538. Libellus vere aureus. Ante annos 70 in Concil. Tridentino primum editus; deinde Romani Antichristi tyrannico jussu injuste suppressus. Nunc autem ab interitu vindicatus et renuo recusis. Ex Bibliotheca W. Crashawi. 4to Londini 1609.* "This little-known but often-mentioned work was the result of the Consultations of the

Cardinals and other divines appointed by Pope Paul III. to report on the state of the Church, and what necessity there might be for a Reformation. At the end of the volume is appended a list of those appointed to the important undertaking, and it includes the most learned and respected churchmen of the age, as Cardinals Pole, Contareni, Sadolet, &c. It produced an animated discussion between Schelhorn and Cardinal Quirini in the last century, the latter at first maintaining that the book was not authentic, but was put forth primarily by the Protestants; but he afterwards convinced himself of the contrary. This *Advice* is appended to Carranza's *Summa Conciliorum*, 1546 and 1551. This *Counsel* is transformed into a Council in Foster's translation of Ranke's *History of the Popes*, vol. i. p. 3, note, Lond. 1853, [Bohn, vol. i. p. 111,] and the same mistake appears twice in the *Christian Remembrancer* for July 1856, pp. 80, 92, where mention is made of the Council of Cardinals." Gibbing's *Trial and Martyrdom of Carneseccchi*. It will be found also in *Durandus de Modo Concilii*, etc. ad calc. 105-12. The title of the supposititious *Consilium* is: *Consilium quorundam Episcoporum Bononiæ congregatorum quod de ratione stabilien-dæ Romanæ Ecclesiæ Julio III. Pont. Max. datum est. Quo artes et astutiæ Romanensium et Arcana Imperii Papalis non pauca propalantur. Ex Bibliotheca W. Crawshawii, 4to Lond. 1613.* For the history of this "Conciliabulum" consult *Notes and Queries*, first series, vol. ix. Schelhorn's remarks on these two documents are in the seventh volume of his *Amœnitates Literariæ*, p. 276 et seq.

C. L.

[The true title of the original and excessively rare edition is as follows: "Consilium Delectorum Cardinalium & aliorum Prælatorum de emendanda Ecclesia, S.D.N.D. Paulo III. ipso iubente conscriptum & exhibitum, M.D.XXXVII." It has no place of printing, but has the arms of Paul III. on the title, and was printed 1538, the year after its being "Conscriptum et exhibitum." See Reprint of the *Roman Index*, by Rev. R. Gibbings, Pref. p. 20.

In some copies we find *Concilium* for *Consilium*.

Trin. Coll. Dublin has one with this title:—

Concilium delectorum Cardinalium et aliorum Prælatorum de emendanda ecclesia, S.D.N.D. Paulo tertio ipso iubente conscriptum, et exhibitum Anno M.D.XXXVIII. Accessit æquitatis Discussio super Consilio [sic] Delectorum Cardinalium, &c., ad tollendam per Generale concilium inter Germanos in religione discordiam. Antwerpæ. In

scuto Burgundiæ per Joannem Steelsium Anno a Christo nato M.D.XXXIX.

The author of the *Æquitatis discussio* was Joannes Cochlæus.

There were two editions of Crashaw's reprint of this: one with the title as given *supra*, "Londini excudebat Felix Kynston sumptibus Richardi Boyle, 1609."

The other with some slight variations in the title, as "S.D.N.D. Paulo III." and "anno 1538," "Londini Excudebat N. O. sumptibus Richardi Boyle." This consists of a single sheet, with signature A., containing twelve leaves, and is therefore properly 12mo.

The short note, "Lectori," which follows the address to the Abp. of York in the 4to, does not occur in the 12mo. edit.

In both these editions the document is called *Consilium*. But it is *Concilium*, p. 130 of the *Apologia sacri Pisani Concilii Moderni*, at the end of the "Acta primi Concilii Pisani," 4to Lut. Paris, 1612, where the whole document is given. J. H. T.]

162. ✠ Catholic Theses, on several chief heads of controversy. C. I.
Anon. By Abraham Woodhead, fellow of Univ. Coll. Oxford.
4to Oxford 1689

See Ath. Oxon. vol. ii. col. 617 [where Wood expresses a doubt whether the work was ever completed. And the same doubt is repeated in the Cat. of the Bodl. Libr. J. H. T.]

For a notice of Woodhead and his writings see No. 218 *infra*.

163. ✠ Church Government. Part V. A Relation of the English C. I.
Reformation, and the lawfulness thereof examined by the
Theses delivered in the four former parts. Anon. By Abra-
ham Woodhead. pp. 260, with title, contents and address
pp. 12. 4to Oxford 1687

See Contin. p. 36. Ath. Oxon. vol. ii. col. 616-17. The title-page has a wood-cut ornament with a medallion head of King Alfred. The prefatory letter begins, "Sir, well knowing your fidelity and loyalty to your prince," &c. But there is nothing to show to whom this epistle was addressed. There is no doubt that the author was Abraham Woodhead, fellow of Univ. Coll. Oxford, one of the most zealous con-

verts to the Church of Rome of that period, who died May 4, 1678 (æt. 70), leaving behind him a great number of works in MS. on the controversial questions at issue between the Roman and English Churches. Many of these, and the present amongst the number, were afterwards printed, at a private printing press which he had set up in his lodgings, by Obadiah Walker, Master of Univ. Coll., for which press (as the books printed by him could not have been licensed in the ordinary way) he had obtained the special licence of James II. This circumstance is the cause of the mistake committed by many and even by contemporary writers, that this, and some other of Woodhead's works, were written by Walker. Burnet, in the first part of his Reflections (No. 172 *infra*) on this treatise, says in the introduction, "We have been long in expectation of some extraordinary productions of the eminent convert of Oxford. His age [Walker was then, 1688, about 77 years of age], his learning, and the present conjuncture hath raised that expectation very high; and though the ill success of his discourses concerning the presence in the Sacrament and the adoration of it [see Nos. 279, 282 *infra*, which are also by Woodhead, although printed by Walker], hath sunk his reputation to a great degree," &c. Here it is evident that Walker must have been intended; for his being a head of a house in Oxford, his having avowed himself a Romanist in 1685, and his attempt to set up a chapel for the celebration of Mass in his College, all gave him a notoriety, which accounts for his being styled by Burnet "the eminent convert of Oxford." Moreover in 1688 Woodhead was dead, and therefore could not have been the person alluded to. Nevertheless it is clear that Burnet must have known very well that Walker was only the reputed author, for he adds (p. 4) "I am, I confess, much inclined to believe, he who hath published this book could not have writ it."

This book is styled "Part V.," and "four former parts" are alluded to in the title. These were also by Abr. Woodhead, and had reference to the Presbyterian controversy. They were published together under the title, "A brief account of ancient Church-Government, with a reflection on several modern writings of the Presbyterians (the assembly of divines, their Jus Divinum ministerii Anglicani, published 1654, and Dr. Blondel's Apologia pro sententia Hieronymi, and others) touching this subject. Anon. Lond. 1662 4to (in four parts)

reprinted in 1685. In the first ed. of the Ath. Oxon. Wood had stated, on the authority of "a certain R. Catholick, who was originally of Univ. Coll.," that this book was written by Obad. Walker. But in his second edit. he cancels this statement, and says, "Some say it was written by R. Holden, a Sorbon Dr., but falsely; for Abr. Woodhead was without doubt the author of it." Ath. Oxon. vol. ii. col. 614 [ed. Bliss, vol. iii. col. 1159]. For an account of Obad. Walker, see Ath. Oxon. vol. ii. col. 933 sq. J. H. T.

Walker had a license granted to him by the King, dated May 1686, for the exclusive sale of certain books for twenty-one years. The list of them was printed in the second volume of Gutch's *Miscellanea Curiosa*; they are all in favour of the Roman Catholic Religion.

The Contents of the four former parts are — I. The Apostles the successors of Christ. II. Bishops the successors of the Apostles. III. The Presbyterians plea against Bishops. IV. An answer to this their plea. Cf. Bentley's *Phileleutherus Lipsiensis*. "It was agreed over all Christendom at once in the very next generation after the Apostles to assign and appropriate to them the word *Επισκοπος* or bishop. From that time to this that appellation, which before included a Presbyter, has been restrained to a superior Order. And here's nothing in all this but what has happened in all languages and communities in the world. See the *Notitia* of the Roman and Greek Empires; and you'll scarce find one name of any State Employment, that in course of time did not vary from its primitive signification. So that should our Lutheran Presbyters contend they are Scripture Bishops, what would they get by it? No more than lies in the syllables. The time has been when a commander even of a single regiment was called *Imperator*: and must every such now a days set up to be *Emperors*? The one pretence is altogether as just as the other." Remark, xxxiv. Also Jer. Taylor's *Episcopacy Asserted* § 21 (*Polemical and Moral Discourses*, fol. 1657, p. 157, 8), Du Moulin and Andrews in *Wordsworth's Christian Institutes*, vol. iii., Pearson (*Vindie. Ignat.* part II. ch. iii. quoted *ibid.* p. 196.) "We shall find that the Dissenters in this Kingdom, usually passing under the title of 'the Three Denominations,' that is the Presbyterians, the Independents, and the Baptists (or more correctly, Anabaptists), declare for the parity of the ministers of the Gospel in matters of Church govern-

ment. But we have seen that the Universal Church and our ancient Church, as a portion of it, was from its beginning established in Episcopacy. Our judicious Hooker asserts, 'A thousand five hundred years and upwards the Church of Christ hath now continued under the sacred regimen of bishops.' Salmasius of France, one of the most learned of all Presbyterians, admits, concerning Episcopal government: 'The thing itself is most ancient; for, if the times of the Apostles are excepted, those two orders of bishops and presbyters have been distinct in the church.' If this be conceded, then Salmasius gives up the contest; for it is evident, as has been already observed, that the Apostles themselves, as shewn in the New Testament, exercised this supervision, which, as an abiding part of their office, has descended to the bishops of the Church. Blondel, another very learned Frenchman and Presbyterian, singularly enough admits, 'By all that we have said to assert the rights of the Presbytery, we do not intend to invalidate the ancient and Apostolical constitution of Episcopal pre-eminence.' And the three leading Reformers, Luther, Melancthon, and Calvin, were all in favour of Episcopacy, as their works, if examined, will shew. If any doubt this assertion, especially as it regards Calvin, let such consult the 'Life and Correspondence of Parker, Archbishop of Canterbury,' as written and published by Strype, and they may be satisfied." *The Church of England apostolical in its origin, episcopal in its government, and scriptural in its belief. Wherein, also, its claims, in opposition to Popery and Dissent, are considered and asserted.* By the Rev. Tho. P. Pantin, M.A. (The references are not given, because the tract itself, pp. 48 12mo., may easily be obtained from Mr. Stewart, King William-street, Lond.) "St. Hieronom himself when out of his anger against John Bp. of Jerusalem he endeavoured to equal the Presbyter with the Bishop, though in very many places he spake otherwise, yet even then also and in that heat, excepted ordination, acknowledging that to be the Bishop's peculiar." Jer. Taylor's Sermon preached at the Consecration of two Archbishops and ten Bishops, Dublin 1661. "I shall say one thing more, which indeed is a great truth, that the diminution of Episcopacy was first introduced by Popery, and the Popes of Rome by communicating to Abbots and other mere Priests special graces to exercise some special offices of Episcopacie, hath made this sacred order to be cheap, and apt to be invaded." — Ibid.

Of Tracts against Episcopacy there were, in Milton's words, "Numbers numberless." "Never did men so ply their adversaries with the hail-shot of Libels as Martin Marprelate and his followers plied upon the Bishops."—Heylin's Pref. to *Ecclesia Vindicata*. They were finally put down at Manchester by the Earl of Derby. See Baines's *Lancashire*, vol. ii. p. 263. Copious notices of them will be found in Fuller, Collier, Strype (*Ann.* vol. ii. p. 261), Wood by Bliss, Ames by Herbert, and Beloe. See also Maskell's *Hist. of the Marprelate Controversy during the reign of Elizabeth*. The Smectymnuans, viz. Marshall, Calamy, Young, Newcomen, and Spurstow, who wrote a celebrated book called *Smectymnuus* (a title made up of their initials, Christian and surname), although they were "undertaken" by Bp. Hall in *The Humble Remonstrance*, and by Heylin in his *Hist. of Episcopacy* and his *Hist. of the Presbyterians*, had a powerful effect, and, as Calamy affirms, gave the first deadly blow to Episcopacy. In this struggle to render Episcopacy, in Baillie's words, "a poor plucked crow," Milton joined the side of the Puritans, and in coming forward with his *Apology for Smectymnuus* and other tracts he may have been influenced by his regard to Thomas Young, one of the writers, who for some years had been his preceptor.—See Robert Baillie's *Letters and Journals*. Edited by David Laing for the Bannatyne Club. Baillie or Baylie, Principal of the University of Glasgow, and the most learned champion of Presbyterianism, was the author of *Laudensium Aὐτοκατάκρισις*, the *Canterburians Self-Conviction*; or an evident Demonstration of the avowed Arminianisme, Poperie and Tyrannie of that Faction, by their own Confessions, &c., 1640, 4to, 1641-1643. *The Unlawfulness and Danger of limited Episcopacie*, whereunto is subjoined a short Reply to the Modest Advertiser of that Treatise; as also the Question of Episcopacie discussed from Scripture and the Fathers, Lond. 1641, 4to. *An Historical Vindication of the Government of the Church of Scotland, from the manifold base calumnies which the most malignant of the Prelats did invent of old, &c.* Lond. 1646, 4to. Of the celebrated Rutherford's writings an account will be found in "Bibliographical Notices of the Church Libraries bequeathed by Humphrey Chetham." The sentiments of Stillingfleet and other irenical writers are given in David Irving's *Life of Leighton*, and in the Rev W. Goode's *Vindication of the Doctrine of the Church of England on the Validity of the Orders of the Scotch and Foreign*

Non-Episcopal Churches. 1852. The reader who desires to examine impartially both sides of the question will be satisfied with *An Inquiry into the constitution, discipline, unity and worship of the Primitive Church, that flourished within the first three hundred years after Christ.* By Lord Chancellor King. In two Parts. [1712.] Part I. With Remarks and an Appendix, the whole comprising an Abridgment of an "Original Draught of the Primitive Church," in answer to the above-mentioned Discourse. By a Clergyman of the Church of England. Lond. 1843. The Editor, the Rev. T. J. Whittington, late Curate of Winwick, Lancashire, "not merely confined himself to that able work" (the Original Draught, &c.), "but occasionally had recourse to the learned and useful labours of Potter, Pearson, Wheatly," &c. See also Bishop Sage's *Principles of the Cyprianic Age, &c.*, with Memoir and Notes, and his *Fundamental Charter of Presbytery*, as it hath been lately established (1688) in the Kingdom of Scotland, Examined and Disproved, &c., together with a Preface. Printed for the Spottiswoode Society, Edinburgh, 1844, 46.

C. 1. 164. Of the authority of Councils and the Rule of Faith. By a Person of Quality. With an answer to the eight Theses laid down for the trial of the English Reformation, in the book that came last week from Oxford.

pp. 113, Pref. pp. 1-6, 4to Lond. 1687

See Cat. No. 96. Contin. p. 31. Instead of "last week," Gee and Peck have it "the Book that came lately from Oxford." The Imprimatur is dated "March 22, 1686" (i.e. 168 $\frac{1}{2}$); so that Woodhead's *Church Government*, Part v., containing the eight theses (see No. 163) must have come out a week before that date, although it is dated 1687. Peck, copying Gee, says, "The first part (about councils) by — Hutchinson (Gee spells the name Hutchison) Esq., the rest by Dr. Clagett." But the book is in three parts; the first p. 1, "Of the authority of Councils;" the second, p. 63, "Of the Rule of Faith;" and the third, p. 101, "Postscript," in answer to Woodhead. It is this last that is by Dr. Wm. Clagett. The two former parts are by "a person of quality," i.e. Mr. Hutchinson.

See Pepys's *Diary* March 23, 1669 (vol. ii. p. 321), where a Mr. Hutchinson is mentioned, whose "vein" lay in matters of religion. J.H.T.

On the *Tria Capitula* referred to in the former tract, see Crakanthorp's *Vigilius Dormitans*, *Romes Overseer Overseene*. Or a Treatise of the Fift Generall Councill held at Constantinople, anno 553, under Justinian the Emperour in the time of Pope Vigilivs: the occasion being those *Tria Capitula*, which for many yeares troubled the whole Church. Wherein is proved that the Popes Apostolicall Constitution and definitive sentence in matter of Faith was condemned as hereticall by the Synod. And the exceeding frauds of Cardinall Baronius and Binius are clearely discovered. Fol. Lond. 1631.

The story of the Council of Rimini or Ariminum, anno 359, also referred to in the former tract, is very elegantly told by Sulpitius Severus, and by Jerome in his Dialogues against the Luciferians. See also Palmer's *Treatise on the Church on Arianism in connexion with synodical action*. — *Historical Collections concerning Church Affairs*. By a Presbyter of the Church of England. Lond. 1696 4to.

“Here I had been obliged to shew some part of that Cloud of Witnesses wherewith we are encompassed in maintaining that the Fathers took the Holy Scriptures for the Rule of their Faith; but that this point is made out so learnedly and so plainly in the late Vindication of the Answer to some late Papers [No. 17 *supra*] from pag. 40 to pag. 50,” &c. Rule of Faith p. 80.

165. *Animadversions on the eight Theses laid down, and the inferences deduced from them, in a Discourse entitl'd Church Government, Part v. lately printed at Oxford. They went out from us, &c., 1 Joh. ii. 19. [Anon. By George Smallridge, B.A., of Christ's Church.] pp. 68, and to the Univer-sity Reader pp. 2. 4to Oxford (printed at the Theater), a wood-cut of the Theater on the title page.* 1687

See Cat. No. 141. Contin. p. 35. Ath. Oxon. vol. ii. col. 1065. Gee says that this book is in two parts; meaning, I presume, the next article (No. 166) as the second part, but this last I think is not by Smallridge. Both are in answer to No. 163 *supra*. J. H. T.

Compare the *King's Right of Indulgence in Spiritual Matters*, p. 90 *supra*. Peter Walsh in his *Hist. and Vindic. of the Loyal Formulary or Irish Remonstrance*, 1674 fol., admits that ecclesiastical constitutions are not independent of the Prince's sanction. To the Title of

Supreme Head over the Church, given to King Henry VIII. by the Parliament, the learned Jackson devotes a Chapter in his Treatise of Christian Obedience, being the Second Part of his Twelfth Book, concerning the Holy Catholick Faith and Church, vol. iii. pp. 920-30. For an account of Jackson, one of the greatest of English Theological Writers, see Worthington's Diary and Correspondence, vol. i. p. 282-3.

The following extract from the Advertisement to this treatise relates to the subject under consideration, whilst it is an interesting supplement to a note in p. 60 *supra*. "Whereas one, either the true or a personated Roger Widdrington and some others of Romish persuasion, had so much conscience and loyalty, He to write for the lawfulness of taking the Oath of Allegiance, and they to take the same: this J. E. [Matthew Kellison] in his fifteenth chapter (of the Right and Jurisdiction of the Prelate and the Prince, &c.) strives to prove that the Oath can neither be proposed nor taken without sin. Against this bold Author on the one hand, and on the other against such amongst us as yield not due obedience either to Laws Civil or Ecclesiastical, to their Prince or to their Prelate, doth our good Author level much of his Discourse. The Reader may (perhaps) be content to be advertised of one particular more, viz. That there be two Books which pass under the name of Roger Widdrington. One called *Disputatio Theologica de Jurament. Fidelitatis*, quoted often by J. E. in his fifteenth Chapter: the other, *Responsio Apologetica*, cited by J. E. pag. 295. But I have heard a very ancient and most learned Man, Mr. Herbert Thorndike of Happy Memory, say that the reputed Author (at least of one of those Books) was a Priest of the Church of Rome, called Father Preston, who was prisoner in the Clink in Southwark, and being afraid of hard usage, chose to continue so, rather to enjoy a dangerous liberty, esteeming his Prison a Castle or Sanctuary rather than a Gaol." Of Dr. Matthew Kellison, Dodd says, in *The Secret Policy of the Society of Jesus*, p. 180: "It speaks his worth enough to say he was President of Douay College, Royal Professor and Rector of the University of Rheims, and Parent to many excellent Pieces in defence of the true Religion." They are enumerated by Watt.

- C. L.** 166. Reflections on the historical Part of Church Government. Part v. He that is first in his own cause, &c., Prov. 18, 17.

pp. 99, 4to Oxford (printed at the Theater), a wood-cut of the Theater on the title page. 1687

See Contin. p. 35. This is attributed to Smallridge in the Bodl. Cat., probably on the authority of Gee (see last art.) But Smallridge, who is undoubtedly the author of No. 165, says (p. 65 of that tract), "I should now proceed to consider the Historical part of this Discourse; but *that* I understand is already under the consideration of another hand, from which the reader may shortly expect a satisfactory account." And the Introduction to the "Reflections," speaks of the "Animadverter," i.e. the author of the "Animadversions" (No. 165) which seems to imply that the "Animadverter" was not the author of the "Reflections." It was probably for this reason that Peck separated this tract from the preceding; without attributing it to Smallridge. And that the author of No. 165 was not the same as the author of No. 166, is further evident from the preface to Atterbury's Answer to the discourse concerning the spirit of Martin Luther" (see No. 168 *infra*) where he says: "In the Defence of our Reformation to come 'twill be found that the Considerer [i.e. the author of No. 167] is no good historian; the Replyer [see No. 281 *infra*] has proved him no good Catholic; the Animadverter [see No. 165] no good subject; and all together no good Disputant; so that I have no new side of him left to entertain the reader with." Here the author of the defence of the Reformation is apparently distinguished from the "Animadverter," who was certainly Dr. Smallridge. Nevertheless it is possible that Dr. Smallridge may have written the Reflections, with a design to pass for a different person from the author of the Animadversions: this, however, I think is not very likely, when we consider the language he has used, as quoted above, in reference to the Reflections.

Atterbury's tract, (No. 168), received its Imprimatur July 29, 1687, whereas "the Defence of the Reformation" (No. 166) was not licensed until October 19, 1687. It was therefore still "to come," when Atterbury wrote. The Replyer (No. 281) was before both, having been licensed May 19, 1687. J. H. T.

There is another passage in the Reflections more convincing than that in the Introduction. "The Question here discust has already been debated in the Animadversions, and if the Reader desires to be

farther satisfied I can not more oblige him than by sending him to the Most Reverend and Learned Author," p. 24.

"As long as the Sacred History of Hezekiah's and Josiah's Reformation shall be preserved, this prerogative of Godly Princes (of Reforming in extraordinary cases without or against a major part of their clergy) will need no other defence. The particulars of the Parallel have been so exactly drawn in a Discourse lately reprinted (Dr. Steward's Sermon, see p. 172 *supra*) that any farther attempt would be a presumption," &c., p. 96. Compare Steph. Gardineri Oratio de Vera Obedientia in Brown's Fasciculus, vol. ii. pp. 802-20. On the other side see Woodhead's Catholick Theses, Head ix.

- C. L. 167. ✠ Two discourses. The first concerning the spirit of Martin Luther, and the original of the Reformation. The second concerning the celibacy of the Clergy. Anon. By Abraham Woodhead. 4to, printed at Oxford (with the same head of K. Alfred as on the title of No. 163.) 1687

See Contin. p. 36. Ath. Oxon. vol. ii. col. 616. Published by Obadiah Walker, at his private printing press, see above No. 163. The two discourses are separately paged, and have also separate titles, besides the general title above given. The first is entitled "Considerations concerning the spirit of Martin Luther, and the original of the Reformation." pp. 104, whence the author of this tract is sometimes called "The Considerer," by writers on the other side (see note to No. 166); the second part is entitled "A Discourse concerning the Celibacy of the Clergy," pp. 39. This has an imprint which the first has not, "At Oxford printed, anno 1687." Under this it is given separately by Peck, No. 267 *infra*. J. H. T.

- C. L. 168. An Answer to some considerations on the Spirit of Martin Luther, and the original of the Reformation; lately printed at Oxford. "The fierceness of man," &c., Ps. 76, 10. [Anou. By Francis Atterbury, student of Christ Church (afterwards Bp. of Rochester).] pp. 68, and Preface pp. 2, 4to Oxford, printed at the Theater, with a wood-cut of the Theater on the title page. 1687

See Cat. No. 140. Contin. p. 35. Ath. Oxon. vol. ii. col. 1064.

“By the same Authority he sentenc'd the Canon-Law consisting of the former decrees amass'd, as well those of Councils as those of Popes to the fire; and assembling the University solemnly burnt it at Wirtemberg.” The matter of fact is true, but 'tis frivolous to say he assum'd to himself any particular Authority in the doing it. The reasons he publish'd declare that 'twas done by virtue of the Commission he had as Preacher of God's word: and the Oath he took at his going out Dr. of *confounding all pernicious doctrines as much as in him lay*, &c. p. 35. Compare Baker's Reflections upon Learning. “If any thing can be said worse of them (some Books of Gratian's Decree) than they have said themselves, it may be had in Luther (Oper. tom. ii. p. 120 Wit.), who began the Reformation with burning the Canon Law, and in vindication of what he had done made a Collection of such Articles as were most liable to give offence. I have not yet compared his Quotations with the Text, and therefore do not put them down, but if they be faithful I am sure there is enough to give a Man a hard opinion of the Canon Law,” p. 166. I find that the Articles selected by Luther refer not to the Decree but to the Decretals, and declare the Pope's dispensing and absolute Dominion. “The total abrogating (by Henry VIII) of that course Compilation of the Canon-Laws, which never was founded on any good Authority, was so just a thing, that there are very few learned men in the Roman Communion at present, that will not say it were well for the Church if it were quite laid aside, since now all men but such as our Author are ashamed of it.” Burnet's Reflections on the Oxford Theses, p. 73 (No. 172 *infra*.)

“It was perhaps more to the credit of the reigning pontiff that he gave charge to his master of the Sacred Palace, T. Manrique, to prepare a reformed edition of the Canon Law. And the task was performed with some real integrity — indeed too much for Rome; for in the reign of his successor (he himself escaped the disgrace) the proposed improvements were generally rejected, and the Decretals re-edited with the greater portion of their original corruption.” Mendham's Life and Pontificate of Pius V., p. 173.

169. ✠ The Religion of Mar. Luther neither Catholick nor Protestant; proved from his own Works. With some Reflections in answer to the Vindication of Mar. Luther's spirit, printed

at the Theater in Oxon. His Vindication being another argument of the Schism of the Church of England.

pp. 24, 4to Oxon. (Henry Cruttenden) 1688

See Ath. Oxon. vol. ii. col. 940. Wood attributes this tract to Thomas Deane of Univ. Coll., one of the converts of Obad. Walker, in 1685 (see above No. 163). But it is probable that Wood had never seen the book. He calls the first part of it "a thing reprinted," and erroneously gives the other two paragraphs of the title as if they were two additional tracts appended to "The Religion of Mar. Luther, &c." thus:

"Some Reflexions in Answer to the Vindication of Martin Luthers spirit, &c.

"His Vindication; being another argument of the Schism of the Church of England.

"These two were printed in Oxon, &c. They were printed at the end of a thing reprinted, and entitled 'The Religion of Martin Luther,'" &c. Ath. Oxon. *ubi supra*.

This statement, erroneous in itself, Peck has made still more so. For he splits the book into three, which he numbers 169, 170, 171. Thus—

169. ✠ The religion of Martin Luther neither Catholick nor Protestant; proved from his own works. [An old thing reprinted.]

See Ath. Oxon. vol. ii. col. 940.

170. ✠ Some reflections, in answer to the vindication of Martin Luther's spirit, &c. By Thomas Deane. 4to Oxon. 1688

See Ath. Oxon. vol. ii. col. 940.

171. ✠ A vindication of Thomas Deane's forsaking the Church of England; being another argument of the schism of the Church of England. By Thomas Deane. 4to Oxon. 1688

"See Ath. Oxon. vol. ii. col. 940. Note, these three last pieces are all printed together."

The title thus given to the imaginary No. 171 is a preposterous

blunder, not warranted by anything that Wood had said, and still less by the original tract; where "His vindication" is not Deane's Vindication, but Martin Luther's. It means in fact Atterbury's Tract in Vindication of Luther, No. 168 *supra*. The author intended to say that the Vindication of M. Luther, "printed at the Theater at Oxon," was so great a failure that it only furnished an additional argument of the Schism of the Church of England; and the whole of what he says on this point, after a long examination of Atterbury's tract (pp. 9-24), occupies a paragraph of only eight lines, with which the pamphlet concludes. This is an instructive instance of the danger of describing books at second hand, which is the source of such strange mistakes, even in the hands of men of real learning.

I do not know what was Wood's authority for stating that the first part of this tract was "a thing reprinted." J. H. T.

In his book "Of Education, especially of young Gentlemen," Oxf. 1687, Obad. Walker gives this precept: "The same cautions prescribed in speaking, or greater, are to be observed in *writing*. The neglect of their pens hath ruined very many; and particularly the great Master of Civility, the Author of Galateo. For going to present to the Pope a petition, by mistake he delivered a copy of licentious Verses writ by him; whereby he lost the Pope's favor, his own reputation, and all hopes of future advancement."

172. Reflections on the Relation of the English Reformation, **C. I.** lately printed at Oxford. In two Parts. Anon. [By Gilbert Burnet, D.D.] pp. 56, with app. pp. 14, 4to Amsterdam, (printed for J. S.) 1688

See Cat. No. 138. Contin. p. 35. Another edit. (probably the same with a new title page) appeared, Lond. 1689. The first part of this Tract is entitled "Reflections on the Relation of the English Reformation," &c., and is an answer to No. 163 *supra*. The second part (p. 39) is headed "Reflections on the Oxford Theses, relating to the English Reformation." And then follows a paper, with separate pagination within brackets, and new signatures A. and B. (pp. 14) entitled "The History of the Divorce of Henry VIII. and Katharine of Arragon, with the defence of Sanders. The Refutation of the Two first Books of the History of the Reforma-

tion of Dr. Burnett. By Joachim le Grand. With Dr. Burnett's answer and vindication of himself." This is the title page of Le Grand's work, which was printed in French, Paris, 1688, 8vo. The article which follows, entitled Dr. Burnett's answer and vindication, is a short review or censure of the work, followed [p. 4] by Dr. Burnett's vindication, entitled "A Letter to Monsieur Thevenot, being a full refutation of Mr. Le Grand's History of Henry VIII's Divorcing Katharine of Arragon. With a plain indication of the same by Dr. G. B." This letter is dated "Hague, 20 of June."

T.C.D.

The Tract on the Divorce of Henry VIII. is evidently no part of Burnett's "Reflections," and is only by accident found bound up with the copy above described. It is printed in double columns, which the "Reflections," &c. is not, and on a larger page and paper. The letter to M. Thevenot was publ. in 4to 1689, with this title: "A Letter to Mr. Thevenot, containing a censure of M. Le Grand's History of King Henry the Eighth's divorce. To which is added, a censure of Mr. de Meaux's history of the variations of the protestant churches; together with some further reflexions on Mr. le Grand." Chronol. account of the works of Bp. Burnet. (Own Times, Oxf. edit. vol. vi. p. 346.) J. H. T.

173. ✱ Some queries to the Protestants, concerning the English Reformation. By T. W. Gent. Published with allowance. pp. 8, 4to Lond. (Nath. Thompson) 1687

See Contin. p. 37. These are the same queries which Dean Manby has given in Latin at the end of his "Considerations," No. 128 *supra*. T. W. is Thomas Ward. See No. 174.

And see also King's Answer to Manby, ch. vi. p. 86 (No. 129 *supra*.) The same are found under the title, Some queries to the Archbishop of Canterbury, *ut supra*, p. 99. J. H. T.

- ❧. 174. The Queries offered by T. W. to the Protestants concerning the English Reformation reprinted and answered. [Anon. By Wm. Claget, D.D.] Imprimatur Nov. 23, 1687.

pp. 48, 4to Lond. (H. Clark) 1688

See Cat. No. 143. Contin. p. 36. Ath. Oxon. vol. ii. col. 327. Quære, if this Mr. T. W. was not one Mr. Webster of Lynne. See No. 184 *infra*.

I know not why Peck has made this suggestion as to T W., except that Webster begins with W.; there is no allusion in the Tract No. 184 to the queries of T. W., nor anything to identify T. W. with Mr. Webster of Linne. It seems much more probable that the initials T. W. stand for Thomas Ward, "the Roman Catholic soldier" (see above No. 109), and it is worthy of note, in confirmation of this conjecture, that the concluding queries speak of errors in the English Bible, a subject upon which Thomas Ward wrote a special treatise this same year, entitled, *The errata to the Protestant Bible, or the truth of their English translations examin'd, &c.* 4to Lond. 1688. Reprinted Lond. 1737, and 4to Dublin 1807.

This book is taken altogether from Gregory Martin's "A discoverie of the manifold corruptions of the holy scriptures by the heretikes of our daies, specially the English sectaries, and of their foule dealing herein," &c. Rhemes 1582, 8vo, a book which was completely answered before Ward was born, by Dr. W. Fulke (whose defence of the English Translations was reprinted by the Parker Society in 1843). The republication of Ward's book in Dublin, in 1807, with the sanction of the Irish Roman Catholic bishops, produced two answers, both respectable, viz., I. *An Analysis of Ward's errata of the Protestant Bible.* By Rich. Ryan, D.D. Dublin, 8vo 1808. II. *An Answer to Ward's errata of the Protestant Bible.* By Rich. Grier, D.D. Dublin, 4to 1812. J. H. T.

175. ✠ A Dissertation concerning Patriarchal and Metropolitan C. L. authority, in answer to what Edw. Stillingfleet, Dean of St. Paul's, hath written in his book of the British Antiquities. By Eman. à Schelstrate, S.T.D.C.L. [i.e. Sacræ Theologiæ Doctor, Canonicus Lateranensis] and Prefect of the Vatican Library. Translated from the Latin. With allowance. pp. 128, with Title and Dedic. to James II. pp. 10, Preface pp. 22, and at the end Index, Postscript and list of books authorized by his Majesties letters patent.

pp. 8, 4to Lond. (Matthew Turner) 1688

See Contin. p. 36. In the Dedication, which is subscribed "Emanuel of Antwerp in the Low Countries," James II. is styled "Defender of the Faith, Conqueror, Triumphant, Peacemaker." At

the end is a curious list of Popish books, which Matthew Turner of Holborn, bookseller, and his assigns only, had licence to publish by his Majesty's letters patent. The original Latin of this work was printed at Rome 1687, 4to. Emanuel à Schelstrate, or Scheelstrate, of Antwerp, of which town he was a native, and chanter of the Cathedral there, was afterwards promoted to be Librarian of the Vatican and Canon of St. John of Lateran and of St. Peter at Rome, where he died in 1692, aged 44. His works prove him to have been a man of eminent industry and learning.

Of his answer to Stillingfleet Wake says, *Contin. loc. cit.*, "As to this Book, since Mr. Schelstrate's Friends have ventured to expose it in a Translation here, the Reverend and most worthy Dean of Paul's will not fail, if God continue him health and opportunity, to give an Answer; and I am sure the world will not be angry with me for raising their expectations of the Dean's Answer, since they are satisfied that he will make them sufficient amends for them." Upon this Peck has put into his Catalogue the answer, as if it had been published adding, however, a quære, thus:

176. An answer to a dissertation concerning patriarchal and metropolitical authority, &c. as above. By Edw. Stillingfleet, D.D., Dean of S. Paul's.

He promised such a thing. But quære if ever published? See *Contin. p. 36.*

It does not appear that Stillingfleet ever promised such a thing, although Wake promised for him. No such thing appears to have been ever published. J. H. T.

The title of Stillingfleet's work here referred to is as follows: "*Origines Britannicæ; or, the Antiquities of the British Churches.*" Reprinted at Oxford, at the University Press, 1842, in 2 vols. 8vo. To which is added, *An Historical Account of Church Government as first received in Great Britain and Ireland.* By W. Lloyd, D.D., Bishop of Worcester. A new edition, with additional Notes, by the Rev. Tho. P. Pantin, M.A. Of the *Origines Britannicæ* and of Schelstrate's Dissertation in the original Latin, a review will be found in the fifteenth volume of the *Bibliothèque Universelle*. "I shall not here answer," says Schelstrate (*Pref. p. 2*), "all the objections he hath thought fit to

make; for since he hath written against those things which I had deduced from ancient Testimonies concerning the Patriarchal Power of the Roman Bishop over the West, in my Book intituled, *Antiquitas illustrata*, I will refute what he hath writ in answer to it, when I publish my Book *de Antiquitate*, &c., with the addition of three or four Ages to it." The enlarged edition of this, his greatest work, was printed 2 vols. fol. 1690-97. The student will find full information on the respective limits of the Patriarchates in Bingham's *Orig. Eccles.*, book ix. chap. i., illustrated with maps. In the seventh volume of Usher's works will be found The original of Bishops and Metropolitans briefly laid down. See p. 3 *supra*.

177. A discourse concerning the necessity of Reformation, with **C. L.** respect to the errors and corruptions of the Church of Rome. The first part. pp. 60, including title. *Imprimatur*, H. Maurice, &c. Feb. 8, 1686. The second edition. London (Rich. Chiswell) 1687, 4to. [Anon. By Dr. Nich. Stratford, Dean of St. Asaph, afterwards (1689) Bp. of Chester.]

See Cat. No. 1. Contin. p. 5. *Ath. Oxon.* vol. ii. col. 1067. The first ed. was dated 1685. J. H. T.

Reprinted in Gibson's *Preservative*, vol. i.

"This pretended Infallibility of the Church of Rome hath as little support from the Doctrine of the Antient Christian Church, as it hath from Scripture and Reason," p. 11. Compare *The Search after Infallibility. Remarks on the Testimony of the Fathers to the Roman Dogma of Infallibility.* By James Henthorn Todd, D.D. Lond. 1848. They will be found also in the *British Magazine* from April to November 1848, inclusive.

The necessity of Reformation is made evident by taking a particular view of the Corruptions. I. In Doctrine. II. In Worship. III. In Manners. IV. In Discipline. Compare No. 5 and No. 161. For corruptions in discipline our Author refers the Reader also to the *History of the Council of Trent* by Father Paul; the *Review of the Council of Trent* [by Ranchin, transl. by Langbaine]; *Espencæus's Comment on the first Chap. of the Epistle to Titus*; *Richerii Historia Conciliorum*. To these may be added the declamations in *Von der Hardt's Concilium Constantiense* by Peter d'Ailly, etc.

- C. L. 178.** The necessity of Reformation, with respect to the errors and corruptions of the Church of Rome. The second part. Wherein is shewed the vanity of the pretended reformation of the Council of Trent: and of R. H.'s Vindication of it, in his fifth discourse concerning the Guide in Controversies. [Anon. By Nich. Stratford, D.D.] pp. 119, Pref. and Contents pp. 4. Imprimatur Car. Alston Martii 6, 1688. 4to Lond. 1686.

See Cat. No. 2. Contin. p. 5. Ath. Oxon. vol. ii. col. 1067. Wake says, Contin. l. c., that the author designed a third part, which however does not appear to have been ever published. R. H. (the initials of the second syllables of his names) is Abraham Woodhead, who published his Guide in Controversies, under those initials. See Nos. 189-193 *infra*. J. H. T.

This part contains also The Authority of Father Paul's History of the Council of Trent asserted, pp. 29-61.

179. A discourse concerning the necessity of Reformation, &c. Part III. By Nicholas Stratford, D.D. 4to 1686

See Cat. No. 2. Contin. p. 5. So Peck gives the title and date of this imaginary third part. But there is no evidence that it ever existed; for Wake (l. c.) only says, "We have hopes that it will be published ere long," and Gee (following Wake) that from the same learned hand "we expect ere long the third and last part." But as Gee's Cat. was printed 1689 it is evident that Peck drew upon his imagination when he dated this supposed third part 1686. J. H. T.

- C. L. 180.** A discourse about the charge of novelty upon the reformed Church of England, made by the Papists asking of us the question, Where was our religion before Luther? Anon. By Gregory Hascard, D.D., Dean of Windsor.

pp. 36, 4to Lond. (Robt. Horn) 1683

See Cat. No. 8. Contin. p. 4.

"This is the common and trite Objection against our Religion, very frequent not only in the mouths of their more ordinary Disciples, but also of their more learned Writers, Bellarmine, Campian, Smith." p. 4. "The Popish Faith is Pius Quartus his Creed at Trent, so that

we may justly demand of Papists, where was their Religion before Trent, which was since Luther." Lloyd's Papists no Catholicks. See also Nos. 209, 355, 371, 372 *infra*.

England's Independency upon the Papal Power, historically and judicially stated, by Sir John Davis and Sir Edward Coke.

4to Lond. 1674

Historical Vindication of the Church of England in point of **C. I.** Schism, as it stands separated from the Roman, and was reformed by Elizabeth. By Sir Roger Twysden.

4to Lond. 1675

The Pillars of Rome broken, wherein the several Pleas for the Pope's authority in England, with the material defences of them that have been made by the Romanists, are revised and answered. By Fr. Fulwood, D.D.

4to Lond. 1679

The Protestant Religion vindicated from the Charge of Singularity **C. I.** and Novelty, in a Sermon Preached before the King by J. Tillotson, D.D., Dean of Canterbury. [Works, fol. 1696, vol. iii. pp. 308-18.]

Lond. 1680

Sure and Honest Means for the Conversion of all Heretics; and Wholesome Advice and Expedients for the Reformation of the Church.

4to Lond. 1688

A Discourse concerning the Church in these following Particulars. I. Concerning the Visibility of the true Church. II. Concerning the Church of Rome. III. Concerning the Protestant Churches. IV. An Answer to this question, Where was your Church before Luther. By the Rt. Revd. Father in God Robt. Sanderson, late Ld. Bp. of Lincoln.

1688

CHAP. XVII.

Of the Discourses written by Romanists reflecting upon the validity of the orders of the Church of England; with the Churchmen's replies.

181. ✠ The Church of England truly represented.

See Contin. p. 55. Is not this the same as No. 160 *supra*? See Contin. p. 36. Wake appears to be mistaken when he says that "the occasion of reviving this matter," of the validity of English ordination, "was given by a little scurrilous libel that went abroad," under the name of "The Church of England truly Represented," in answer to whose Calumnies three discourses were published, meaning Nos. 182, 186, and 184 *infra*. For the "little scurrilous libel" was quite different, and is printed in Burnet's answer (No. 182 *infra*), and is there entitled "Arguments to prove the Invalidity of the orders of the Church of England." It appears also from what Burnet says (Pref. p. 27) that it had not been printed, but only given about in MS. to such persons as were known to be wavering. No. 186, however, was avowedly written in answer to No. 160; and No. 184 professes to be a reply to "some scattered objections of Mr. Webster of Linne," but makes no mention of No. 160, or any other tract on that side. Wake says that of these three discourses "two are new, and the other only reprinted," which probably means that a second edition of Burnet's tract (the first ed. having appeared in 1677, 8vo) was brought out in consequence of the publication of No. 160. J. H. T.

The arguments of the Romanists are briefly recapitulated in No. 154 *supra*.

C. L. 182. A vindication of the ordinations of the Church of England, in which it is demonstrated that all the essentials of ordination, according to the practice of the primitive and Greek Churches are still retained in our Church. In answer to a

paper written by one of the Church of Rome to prove the nullity of our orders; and given to a Person of quality. The second edition. [Anon. By Gilbert Burnet, D.D., afterwards Bp. of Salisbury.] pp. 94, with title and Pref. pp. 30, Chiswell's list of books at the end pp. 4, 4to Lond. (Ric. Chiswell) pp. 94, Pref. xxviii. 4to Lond. 1688

(Gibson, vol. iii. fol. 1.)

See Cat. No. 161. Contin. p. 54. The first edition of this book was printed in 8vo 1677. The "Paper" is printed at length, p. 1. The "Person of quality" to whom it was given was Lady Terwhitt, at whose house Burnet and Stillingfleet had the conference with Coleman, 3 April, 1676, see pp. 174-6 *supra*. Speaking of this conference Burnet says (Own Times, vol. i. p. 395); "Soon after that, the lady, who continued firm upon this conference, was possessed with new scruples about the validity of our ordinations. I got from her the paper that was put in her hand, and answered it; and she seemed satisfied with that likewise. But afterwards the uneasiness of her life prevailed more on her than her scruples did, and she changed her religion." J. H. T.

183. *Concio ad clerum, habita coram Academia Cantabrigiensi, C. L.* Junii 11^o A^o 1687, pro gradu Baccalaur. in S. Theologia. Ubi vindicatur vera et valida Cleri Anglicani, ineunte Reformatione, ordinatio. Cui accessit concio habita Julii 3, 1687, de canonica Cleri Anglicani ordinatione. Latine reddita et aucta a T[homa] Browne, S.T.B. Coll. D. Joh. Evang. Soc. *Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, &c.* 1 Cor. iv. i. Annexum est Instrumentum consecrationis Matth. Parker, Archiepiscopi Cantuariensis, ex MS. C.C.C. Cant. First sermon pp. 38, with Pref. and title pp. 14. Second sermon pp. 66, 4to Cantabrigiæ (Jo. Hayes) 1688. (Reprinted 8vo Lond. 1731.)

See Cat. No. 162. Contin. p. 55. *Fasti Oxon.* vol. ii. col. 220. The second sermon has this separate title: "Concio habita coram Academia Catabrigiensi Julii 3^o A^o 1687, ubi vindicatur canonica Cleri Anglicani ineunte Reformatione ordinatio: a T. Browne, S. T. B. Coll. D. Joh. Evang. Soc. *Χωρήσατε ἡμᾶς, &c.* 2 Cor. vii. 1." 4to Cantabrigiæ (Jo. Hayes) 1688. J. H. T.

“The validity of the consecration of Archbishop Parker is a matter of much importance to the English Church. For if it could be proved, as the old Papists endeavoured to bring it about, that he was no true Archbishop or Bishop,” by reason of the want of, or irregularity of consecration, then “as a sequel all the Bishops that he afterwards consecrated should be no Bishops, because he was none himself, and therefore could not consecrate nor give order to others,” &c. An Account of the Rites and Ceremonies which took place at the Consecration of Archbishop Parker, with an Introductory Preface and Notes. Communicated to the Cambridge Antiquarian Society by the Rev. James Goodwin, B.D. Cambridge, 1841. See also The Succession of Bishops in the Church of England unbroken; or the Nag’s Head Fable refuted, &c., by the Rev. E. C. Harington, B.D., 1852, and No. 2 *supra*. It is rejected by Lingard himself as a palpable forgery.

- C. L. 184. A short defence of the orders of the Church of England, as by law establish’d: against some scatter’d objections of Mr. Webster of Linne. By a Presbyter of the Diocess of Norwich [i.e. Luke Milburne, minister of Yarmouth.]

pp. 36, 4to Lond. (Randal Taylor) 1688

See Cat. No. 163. Contin. p. 55. I do not know who was the Mr. Webster of Linne, against whom this tract is written, nor where his “scatter’d objections” are to be found. J. H. T.

185. A plain answer to a Popish priest, questioning the orders of the Church of England, drawn up for the satisfaction of his parishioners, by a minister of that Church. The second edition, from the author’s own correct copy. To which is now annext, An answer to the Oxford Animadverter’s Reflections upon it. By the same Author.

pp. 32, 4to Lond. (Sam. Smith) 1689

See Cat. No. 164. Ath. Oxon. vol. ii. col. 1000. This tract is by Abednego Seller, who although he left Oxford without a degree, was a man of deep and real learning. He was Rector of Combeinton Head in Devonshire, and ejected as a nonjuror at the Revolution. The first edition was published 1688, 4to, and was soon after answered by Thos. Fairfax, a Jesuit of St. Omers, of the Fairfax family

in Yorkshire, one of the persons forced upon Magd. Coll. as a fellow by James II. This answer appeared at the end of a book printed at the licensed press of Obadiah Walker, Univ. Coll., entitled *Twenty one questions further demonstrating the Schism of the Church of England, &c.*, 1688. Where Fairfax's answer has been printed with this title: "Some reasons tendered to impartial people why Dr. Henry Maurice, Chaplain to his Grace of Canterbury, ought not to be traduc'd as a Licensor of a Pamphlet entitled, 'A plain answer to a Popish Priest,'" &c. J. H. T.

"Fairfax was appointed in the reign of James II. professor of Philosophy in Magdalen College, Oxford. When the revolution burst forth in all its horrors, he was attacked in the streets of that city, dashed on the ground and trampled upon, and narrowly escaped being murdered outright." — Dr. Oliver.

The first edition of "A Plain Answer" contains 10 pp. 1688.

C. 1.

The second edition concludes with the doctrine of Intention. This subject is fully discussed not only by Marsden, but in Mason's *Vindication of the Church of England*. See *Index* in Lindsay's Translation.

C. 1.

186. A defence of the ordinations and ministry of the Church of England. In answer to the scandals raised or revived against them, in several late pamphlets, and particularly in one intituled *The Church of England truly represented, &c. Τοκληρικὰ ἀνθήαις, &c.* 2 Pet. ii. x. [Anon. By Edmund Whitfield, B.D., fellow of Kings Coll. Cambridge.] pp. 64, Title and "To the Reader" pp. 6, 4to Lond. (Brab. Aylmer) 1688

See Cat. No. 165. This Tract is in answer to No. 160 or No. 181 *supra*. J. H. T.

From which is cited (p. 3) the passage referred to by Macaulay. "Another Roman Catholic treatise begins by informing us that the ignis fatuus of reformation which had grown to a comet by many acts of spoil and rapine had been ushered into England, purified of the filth which it had contracted among the lakes of the Alps." — Vol ii. p. 110.

This defence relates to the whole contest, and takes in both the old and new objections already answered by Usher, Mason, Bramhall, &c.

“Allowing that all the Christianity which these after ages can pretend to here in Britain owes its original either to Pope Eleutherius and his Legates in the reign of King Lucius, or else to Pope Gregory the First and Austin the monk his deputy, in that of King Ethelbert, I say allowing all this, and letting them take their choice which of these two Popes they will make the source and Fountain of this Succession, we are able to derive ours through this channel as well as themselves.” It is remarkable that Pope Eleutherius sent only presbyters for the conversion of the Britons, and consequently they could not have derived episcopal succession from Rome. Most probably they found bishops here, as this institution came down from the first planting of Apostolical Churches, and Lucius, like Constantine, only confirmed the Christian religion by a national establishment. Bishops of British Churches were present at the Councils of Arles, Nice, Sardica and Ariminum, in which canons were passed by metropolitans and other bishops without the confirmation of the Patriarch of Rome. It is also remarkable that Augustine was consecrated bishop by Etherius, Archbishop of Arles, and that his predecessors had aspired to raise that metropolitan seat into a kind of Pontificate of Gaul. “Under Leo the Great, A.D. 445, the supremacy of the Roman See was brought to the issue of direct assertion on his part, of inflexible resistance on that of his opponent. . . . Hilarius, the Archbishop of Arles, inflexibly resisted all the authority of the Pope and of St. Peter; and confronted the Pope with the bold assertion of his unbounded metropolitan power.” (Milman’s *Hist. of Latin Christianity*, vol. i. pp. 192-3.) Thus had the British Church not been Metropolitan, it would have been under the jurisdiction of Arles not of Rome, subject not to the Roman Supremacy but to the Gallic Liberties. Notwithstanding that Augustine and his successors acknowledged the primacy of the bishop of Rome, “it does not yet appear that, for above 600 years after, any of them were required at their consecration to take an oath of fidelity and obedience to their lord pope.” — Burnet’s *Vindication of the Ordinations of the Church of England*, p. 87; Lewis’s *Life of Dr. Reynold Pecock*, p. 122; Mendham’s *Life of S. Pius V. ad calc.*

Stillingfleet’s *Origines Britannicæ* contains a learned history of the antiquity of our church, which was probably founded by St. Paul, according to bishops Stillingfleet and Burgess, Williams and other divines.

187. The validity of the Orders of the Church of England, made out against the objections of the Papists, in several Letters to a Gentleman of Norwich, that desired satisfaction therein. By Humphrey Prideaux, D.D., Prebendary of Norwich. pp. 128, 4to Lond, (John Richardson, for Brab. Aylmer) 1688

See Cat. No. 166. Ath. Oxon. vol. ii. col. 25, and 1058. The reference to col. 25 is an error of Peck. I can find nothing there relating to this book or its author. The Preface tells us that the "Gentleman of Norwich, who desired satisfaction, was Mr. Anthony Norris, late a justice of the peace for the County of Norfolk." The book begins by an Account of the Conference between Mr. Earbery and Mr. Kipping on the Anglican side, and Mr. Acton a Jesuit and Mr. Brown on the other, concerning the validity of English orders. Mr. Norris having been present at this conference sent Dr. Prideaux an anonymous paper, containing his "Summary of the Conference." This led to a correspondence between him and Dr. Prideaux, which occupies the remainder of the pamphlet. J. H. T.

This learned divine was born in 1648, died 1724. A second edition of this treatise was printed, with other ecclesiastical tracts by the same author, 8vo Lond. 1716.

188. Roman Catholicks uncertain whether there be any true **C. I.** Priests or Sacraments in the Church of Rome; evinced by an argument urg'd and maintain'd (upon their own principles) against Mr. Edward Godal of Prescot in Lancashire. By Thomas Marsden, Vicar of Walton in the same County. The Treatise divided into two parts. The first being explicative of terms. The second Argumentative. pp. 136, Title, Pref. and Contents pp. 8. 4to Lond. (Walter Kettilby) 1688

See Cat. No. 167. Contin. p. 57. Ath. Oxon. vol. ii, col. 1025. Fasti Oxon. vol. ii. col. 141. "Tho. Marsden, of Brazen. Coll., was afterwards Chaplain to the English merchants trading at Lisbon in Portugal. . . . He is now living and able to publish other matters." He was *able* to draw the weapons of controversy from the armoury of Scholastic Philosophy.

In this treatise the author insists on the insecurity and absence of faith produced in the mind of the Romanist by this uncertainty.

“Anxiety would oppress the soul, were it left to fluctuate about the weighty matters of Religion, such as the truth of our Sacraments is acknowledged to be. And it hath been shewn that the truth of these can not be known, unless the Minister’s Intention be so too.” His adversary, Goodall, had evidently been a Protestant. “Pray tell me, how it happens, that in your Study of Theology, for full twenty years in our Communion, you were not able to find one of their distinguishing Articles defensible: and now in one years time see them all per-
spicuous and surely founded. . . . Pray then tell us, how, all at once, you hapned to find out all those Points we call Popery, to be warranted by Divine Authority.” p. 136. Cf. Fowler’s Discourse of Christian Liberty, sect. 3, chap. 16, Lond. 1680.

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- A Treatise of the Vocation of Bishops and other Ecclesiastical Ministers; proving the Ministers of the Pretended Reformed Churches in general to have no calling, against Monsieur du Plessis and Mr. Doctour Field, and in particular the pretended Bishops in England to be no true Bishops, against Mr. Mason. By Anthouy Champ or Champney. 4to Douay 1616
See Mason’s second Dedication.

- A Treatise of the nature of Catholic Faith and Heresie, with Reflexions upon the Nullitie of the English Protestant Church and Clergy. By Peter Talbot. 8vo Rouen, 1657

He published this whilst a Father of the Society of Jesus. He was afterwards Archbishop of Dublin. “Dodd, p. 284, vol. iii. Church History, might have improved his article, had he paid more attention to the spirit of Father Southwell’s Narrative, which lay open before him.” Dr. Oliver, p. 268. “Peter Talbot, brother to Richard Talbot, Duke of Tyrconnel; born in Ireland, but originally from a noble family of that name in England.” Dodd. “Under the name of Erastus Senior (sic?) he does not rely on the Nag’s Head Consecration Story.” Dr. Oliver. For an account of Peter Talbot see Ware’s Writers of Ireland, by Harris, and D’Alton’s Memoirs of the Archbishops of Dublin.

- ✠ Erastus Senior scholastically demonstrating this conclusion, that (admitting their Lambeth records for true) those called Bishops here in England, are no Bishops either in order or jurisdiction, or so much as legal, in answer to Mason, Heylyn, and Bramhall. [By John Lewgar.] 12mo 1662

“Notwithstanding what had been said, there was some one or more of them still hardy enough to publish a book (pretending to prove the Nullity of the Prelatic Clergy) about the year 1657, in 8vo [*ut supra*] I have now before me another, of the like sort, intituled, Erastus Junior, or A Fatal Blow to the Clergies pretensions to Divine Right; in a solid Demonstration by Principles, Forms of Ordination, &c., that no Bishop nor Minister, &c., hath any right or authority to preach, &c., in this Nation from Christ, but only from the Parliament; in two Parts, 4to. Bearing the name of Josiah Webb, Gent., a furious Detester of the Dregs of the Anti christian Hierarchy yet remaining among us; but written indeed by John Lewgar, a Revolter to Popery. There is also a second part of Erastus Senior [Junior?] pretending to demonstrate by Forms of Ordination &c. And now I shall proceed to that other performance (of the same Author) with the following title, Erastus Senior, Scholastically demonstrating, &c. I may be allowed to observe what an Author of great learning and reputation assures us, of both these doughty performances under the titles of Erastus,” etc. See Prideaux’s Valid. of the Orders, &c., p. 23, 1688.

[There is no copy of Erastus Senior in the Bodl. nor in Dublin Library except the reprint published in “The English Catholic Library,” vol. ii. Lond. (Dolman) 1844, 8vo. J. H. T.]

- A Vindication of a Sheet concerning the Orders of the Church of **C. I.** England against some Reasons, etc., printed at Oxford.

pp. 10, 4to Lond. 1688

“Christ instituted no form of words (in the institution of Orders) as absolutely necessary; those which he used in the Mission of the Apostles we think the fittest, and therefore as such, use them in our Ordination; but for that form which the Church of Rome uses, there is no shadow of proof in Scripture or Antiquity. The delivery of the

vessels is so far from being instituted by Christ that it is by the Romanists themselves acknowledged a Novelty." See Morinus, &c.

Compare Sall's "Catholic Religion Maintained in the Church of England," chap. viii. "How far the Church of England agrees with the Romish in matter of Ordination; wherein they differ; and how absurd the pretension of Romanists is, that our difference herein with them should annul our Orders." And Burnet's Vindication, Append.

C. L. Canonica Successio Ministerii Ecclesiæ Anglicanæ tam contra Pontificios quam Schismaticos vindicata Authore Sam. Fuller S.S. Th. Prof. Cappellano Regio &c. 4to Cantabr. 1690

✠ The Controversy of Ordination truly stated, as far as it concerns the Church of England by law established; being an exposition of the Thirty-Sixth Article. With a full Account of what both Roman Catholics and Protestants have delivered upon the subject of Ordination. Especially the Attempt of Dr. Burnet, late Bishop of Salisbury, in order to clear that point, is impartially considered, &c. By Thomas Ward.

8vo Lond. 1719

See Mason's Vindication by Lindsay, p. 112. This was answered in Elrington's Clergy of the Church of England truly ordained, and not obliged to subscribe to damnable Contradictions, in reply to Ward's Controversy of Ordination, 8vo Dublin 1808.

Amongst the Romanists, Courayer, Canon Regular of St. Geneviève, distinguished himself by a Dissertation sur la Validité des Ordinations des Anglois, Brux. 1723, and by a masterly "Supplement" to the same work, in which he overthrows triumphantly all the objections of Père le Quien, Father Hardouin, and other Romanists, to our Ordinations. These were translated by Daniel Williams, and published Lond. 1728, 8vo, under the titles, A Defence of the Validity of the English Ordinations, and of the Succession of the Bishops in the Church of England: together with Proofs justifying the Facts advanced in this Treatise (1 vol. 8vo), and a Defence of the Dissertation (2 vols. 8vo). "Besides which," says Mason, "there is another Book in English, come out by Owl-light," intitled,

✠ Remarks upon Le Courayer's Book in defence of the English Ordinations, wherein all his arguments are answered, and the invalidity of the English Ordinations is fully considered and fully proved, by Clerophilus Alethes, (John Constable.)—Without place or date.

"It is," observes Dr. Oliver, "a work of considerable research, and was much admired by the Rev. Robert Manning, an excellent judge in such matters." According to Chancellor Harington (Notes and Queries, second series, vol. i. p. 135), Constable did not respond to any portion of Courayer's Defence of his Dissertation. These "Remarks" and another popish publication by John Trapp—(England's Conversion and Reformation compared, Antwerp 1725, 8vo)—are noticed in Lindsay's Pref. to Mason pp. 114-16.

Besides Courayer several Romanists have allowed the Orders of the Church of England to be good and valid, *e.g.* Father Walsh, Father Davenport, alias Sancta Clara and Cudsemius; see Prideaux p. 45 (quoted by Lindsay). Bossuet made the same admission in his letter to Mabillon, quoted in the Appendix of Courayer's Defence, &c. Barnes, the Benedictine, went so far as to write a book (Catholico-Romanus Pacificus, see Brown's Fasciculus, vol. ii. p. 826-70) to induce the Roman patriarch to receive the English church into his communion, and to justify us from the charge of schism and heresy. See Basier On the Ancient Liberty of the Britannic Church and the legitimate exemption thereof from the Roman Patriarchate: three chapters concerning the Priviledges of the Britannic Church, &c. selected out of a Latin Manuscript, entitled Catholico-Romanus Pacificus: translated by Rich. Watson, Lond. 1661, 8vo. In Ussher's Opuscula, ad calc. will be found, Sententia de Ecclesiæ Britannicæ Privilegiis, ex Cathol. Rom. Pacif. sect. 3. This learned and candid man (Barnes) was, in consequence of his liberal notions, seized at Paris, carried prisoner to Rome, immured in the dungeon of the Inquisition, and ere long thrust into a madhouse, where he died. On his melancholy end see also the authors referred to in Walch, Bibl. Theol. vol. ii. p. 355. Basier's opusculum appears to have been unknown to C. L. Bingham; see Antiq. of the Christian Church, chap. ix.

Detection of the Forgery of the Nag's Head Consecration: or a modest Vindication of the Clergy of the Church of England, both as to their Orders and Succession. By Matthew Earbery.

8vo Lond. 1722

See No. 187 *supra*. He makes use of Leslie's four famous marks.

The Succession of Protestant Bishops asserted; or the regularity of the ordinations of the Church of England justify'd. Wherein the first Protestant Bishops are cleared from the aspersions lately cast upon them by Mr. Thomas Ward, &c. By Daniel Williams. 8vo Lond. 1721

The first edition of the celebrated work of Francis Mason, "from which it appears," says Wood, vol. i. col. 546, "that the author was a general-read-scholar, thorough-pac'd in the Councils, and all sorts of Historie, whether divine, civil or profane," was in English, published Lond. 1613, fol., but greatly enlarged in the second, which the author wrote in Latin. The last edition is as follows: A Vindication of the Church of England, and of the lawful ministry thereof: that is to say, of the succession, election, confirmation and consecration of bishops, and also of the ordination of priests and deacons. In five books. Wherein the Church of England is defended against the calumnies and reproaches of Bellarmine, Saunders, Bristow, Harding, Allen, Stapleton, Parsons, Kellison, Eudæmon, Becanus, and other Romanists. Now faithfully translated from the Author's Latin edition (much enlarged and corrected). Whereunto is added a new edition of a Sermon of the same author's concerning the authority of the Church in making Canons and Constitutions in things indifferent. [On 1 Cor. xiv. 40. Also printed in Wordsworth's Christian Institutes, vol. iv. p. 444.] A copy of the first reformed Ordinal. A Translation of some fragments of Letters written to Father Le Courayer; in an Appendix. Together with an exact Index of the principal matters, and marginal Notes upon the whole Book. To all which is prefixed A full and particular Series of the Succession of our Bishops, through the several Reigns since the Reformation; an Historical Account of the Rise and Progress of the present Controversy, and of the several Writers on both sides; and particularly of our Learned Author Mason, and of all

his Works, in a large Preface. By John Lindsay, a Priest of the Church of England. Fol. Lond. 1728.

Lindsay considers the pamphlet spurious, which was published under Mason's name entitled, *The Validity of the Ordination of the Ministers of the Reform'd Churches beyond the Seas*, maintained against the Romanists, printed at Oxford 1641, 4to, for divers reasons, as "1. With respect to the time of its appearance in the world. 2. With respect to its Editor; viz. John Duree, a Scotsman, and a Preacher, though whether he had taken Orders according to the Form of the Church of England, which it seems he always scrupled, it doth not appear. However he was a great pretender towards the making a reconciliation between the Calvinists and Lutherans beyond the Seas; but so far from being a friend to the Church of England, that he sided with the Presbyterians, when they became prevalent in 1641, was one of the zealous Preachers before the Rebellious Parliament, and by them, amongst other employments, made one of their pious Assembly of Divines, to reform away the Church of England (Root and Branch) as they themselves reform'd the State," &c. An account of John Dury, or Duræus, will be found in Worthington's Diary and Correspondence. Cf. Lindsay in Byrom's Remains, vol. ii. part ii. p. 532. C. L.

Professor Hey, in his admirable Lectures on Divinity, Cambridge, 1798, in reference to a succession of Bishops among Protestants, cites "Baxter on Councils, p. 471, Sect. viii., and page 484, Prop. vi. — Burnet on the Validity, etc. — Neal, vol. i. p. 502, bottom, 4to. — Heylin's Hist. of Episcopacy. — Archbishop Bramhall has a work on this subject, which may be good: see the account in his Life, Biogr. Britan. note (u): or his works in folio." To avoid repetition I must here refer to page 2, and conclude with

The story of the ordination of our first Bishops in Q. Elizabeth's reign at the Nag's Head Tavern in Cheap-Side thoroughly examined; and proved to be a late invented, inconsistent, self-contradictory and absurd fable. In answer to Le Quien and to Remarks on Le Courayer. By Thomas Brown, B.D.
8vo Lond. 1731

CHAP. XVIII.

Of the discourses written of the unity, authority and infallibility of the Church.

- C. L.** 189. ✠ The guide in controversies; or a rational account of the doctrine of Roman Catholicks concerning the ecclesiastical guide in controversies of religion; reflecting on the later writings of Protestants, particularly of Archbp. Laud and Mr. Stillingfleet, on this subject. By R. H. pp. 85, Pref. vii. 4to s. l. 1673

Sic in Catal. Bodl. This is by Abraham Woodhead, of Univ. Coll. Oxford. (See what has been said of him No. 163 *supra*.) He appears to have chosen the letters R. H. because they were the initials of the second syllables of his names. Peck gives the title of this book erroneously, and I have therefore corrected it, as above. It consists of five parts, with an appendix. Peck (following Wood) mentions only four; and yet Wood, although he says that the work consists of four parts, gives afterwards the title of the fifth. Ath. Oxon. vol. ii. cols. 614, 615. The first and second parts were published in London in 1666, 4to; the third and fourth, London 1667, 4to. So says Ant. Wood; but the Bodl. Catal. (which library contains only Parts III. and IV.) gives the date 1668, and says that no place of printing is mentioned. Parts I. and II. are of extreme rarity, the whole impression having been burnt in the fire of London, with the exception of a very few copies. Parts II. and III. were published in London 1667 [i.e. 1667½], and all four parts together, with some additions and alterations, were printed again in London 1673, 4to.

C. L.

The words "rational account" shew an evident allusion to Stillingfleet's "Origines Sacrae, or a rational account of the grounds of the Christian faith," &c., and to the same author's Rational Account of the grounds of the Protestant religion, &c.

Peck ought to have placed these books by Woodhead in Chap. I., as they were connected with Stillingfleet's controversial writings published in the reign of Charles II. But as they were again brought

into the controversy about an infallible guide, &c., in the reign of James II., he has placed them out of chronological order here; and I have not thought fit to change their place, although I have been, in consequence, obliged to introduce here a notice of several tracts that ought to have had a place in Chap. I. J. H. T.

190. ✠ The Guide in Controversies. Part II. Proceeding upon **C. I.** the Concessions of Learned Protestants that the Pastors of the Church, some or other, in all Ages, do guide their subjects infallibly in Necessaries to search which, in any Division happening among these Pastors, are those to whom Christians ought to adhere, and yield their obedience. pp. 87–152.

191. ✠ The Guide in Controversies. Part III. pp. 153–373. **C. I.**

See Ath. Oxon. vol. ii. col. 614. Part of this third discourse was refuted by Dr. Edw. Stillingfleet, in his work entitled

A second (see No. 193 *infra*) discourse in vindication of the protestant grounds of faith, against the pretence of infallibility in the Roman Church, in answer to the Guide in Controversies, by R. H. Protestancy without principles, and Reason and Religion, by E. W. 8vo Lond. 1673.

See Stillingfleet's works, vol. v. p. 117, where the initials R. H. are erroneously attributed to R. Holden, and E. W. to E. Warner. For R. H., as we have seen, denote AbRaham WoodHead; and the other two tracts are known to be by the Jesuit Edward Worsley; they are not mentioned by Peck, but were published with the following titles:

Protestancy without principles; or sectaries unhappy fall from infallibility to fancy; in four discourses. 4to Antwerp 1668.

Reason and Religion; or the certain rule of faith; where the infallibility of the Roman Catholic Church is asserted, against Atheists, Heathens, Jews, Turks and all sectaries, with a refutation of Mr. Stillingfleet's many gross errors. 4to Antwerp 1672.

And soon after, the same author published a reply with this title:

The infallibility of the Roman Catholick Church and her miracles, **C. I.** defended against Dr. Stillingfleet's cavils, unworthily made publick in two books; the one called An answer to several treatises, &c. (see Stillingfleet's works, vol. v. p. 220); the other, A vindication of the

protestant ground of faith, &c. 2 parts, 4to Antwerp 1674.

We learn also from Ant. Wood (*loc. cit.*) that Stillingfleet's tract was answered by Abr. Woodhead himself in a pamphlet entitled,

Exercitations concerning the resolution of faith, against some exceptions, 4to s. l. 1674. This book I have never seen; neither is it in the Bodleian Library. I give the above title on Wood's authority. J. H. T.

"Edward Worsley, born in Lancashire in 1604, admitted at the age of 22, and Professor 29 Sept. 1641. For many years taught Philosophy and Theology at Liège, of which College he became Rector from 1658 to 1662. E. W. must ever rank among the ablest controvertists of this or any other country, as the following works will prove:

C. L. 'Truth will out,' in answer to Dr. Jeremy Taylor's 'Dissuasive from Popery,' 4to, Lond. 1665, &c. &c. A posthumous work of his appeared, entitled, *Anti-Goliah, or an Epistle to Mr. Brevint, containing some Reflexions upon his Saul und Samuel at Endor.* 8vo, 1678. Dr. Oliver. In Chap. XVII. of the former treatise, he charges Taylor with wronging the Canon Law by quotations unworthily corrupted.

C. L. Dr. Oliver has omitted in his list of Worsley's works *A Discourse of Miracles wrought in the Roman Catholic Church, or, A full refutation of Dr. Stillingfleet's unjust exceptions against Miracles, together with a large discovery of the Doctors unreasonable frauds, manifest in his many false, perverted and impertinent Quotations*, 8vo Antwerp, 1676.

C. L. 192. ✠ *The Guide in Controversies. Part IV.* pp. 374-448.

Containing the Socinian's Apology for the believing, and teaching, his doctrine against former Church-Definitions, and present Church-Authority, upon the Protestant's Grounds (not holding anything contrary to the Holy Scriptures).

It may here be remarked that Smallridge, in his *Animadversions, etc.* (No. 165 *supra*) writes: — "I may not omit for the Reader's diversion a Grammatical Criticism which our author hath made upon the little particle *as*. It is enacted the 32nd Henry VIII. 26 c.: 'That all such Determinations, Decrees, Definitions, and Ordinances *as*, according to God's word and Christ's Gospel, shall at any time be set forth by the Arch-Bishops, Bishops, and Doctors in Divinity appointed by

his Majesty, or else by the whole Clergy of England, in and upon the matters of Christ's Religion, &c., shall be by all his Grace's subjects fully believed, obeyed," &c. Upon which he makes this learned note. Whereas under the Reformation private men are tied only to obey and believe the Definitions of Councils when they are set forth according to God's word, i.e. when private men think them to be so, yet here this Liberty was thought fit to be restrain'd, and private men tyed to believe these Definitiens when set forth *as* according to God's word, i.e. when the setters forth believe them to be so. To obey a thing defin'd, according to God's word, and to obey a thing defin'd, *as* being according to God's word, are Injunctions very different. Now a little skill in *Honest Walker's* particles would have clear'd this point, and a School-boy that was to turn this passage into Latin, would have known that *as* is put for *which*. Accordingly Keble, abridging this statute, makes it run thus: All Decrees and Ordinances *which* according to God's word, &c. But this it is for people to meddle in Controversie at an age when they have forgot their Grammar. Notwithstanding, therefore, this Aristarchus, we still retain the Liberty of believing and obeying only such thiugs which be defined according to God's word. For which we are much blamed in the conclusion of this Discourse."

193. ✠ An appendix to the four discourses concerning the Guide **C. L.**
in controversies; further shewing the necessity and infallibility thereof, against some contrary Protestant principles.

pp. 246, Pref. and Contents 25. 4to s. l. 1675

Some copies of this book have the title, "A discourse of the necessity of Church-Guides, for directing Christians in necessary faith; with some annotations on Dr. Stillingfleet's answer to N. O. By R.H." 4to s. l. 1675. See Ath. Oxon. vol. ii. col. 614. A copy with this title is in the Bodleian Library. The initials N. O. were also adopted by Woodhead (being perhaps the letters following the initials UNiversity COLlege), in his book entitled, "Dr. Stillingfleet's principles, giving an account of the faith of protestants, considered by N. O." 8vo Paris 1671. This was an answer to Dr. Stillingfleet's book entitled, "A rational account of the grounds of the protestant religion; being a vindication of the Archbishop (Laud) of Canterbury's Relation of a Conference, &c., from the pretended answer by T. C." fol. Lond. **C. L.**

1665. T. C. (i.e. Thos. Carwell, whose real name is said to have been Spencer) wrote "Labyrinthus Cantuariensis; or Dr. Laud's labyrinth; being an answer to the late Archbishop's relation of a conference between himself and Fisher." Fol. Paris 1658. This was the first discourse, of which E. W.'s discourse was the sequel or second discourse. "Annotations on Dr. Stillingfleet's Answer to N. O.'s consideration of his principles." This is the second part of No. 193 *supra*, and printed with it. Ath. Oxon. vol. ii. col. 614. "Dr. Stillingfleet against Dr. Stillingfleet; or the palpable contradictions committed by him in charging the Roman Church with idolatry," &c. 8vo s. l. 1671. Bodl. This is by John Williams, a Roman Catholic writer. "The new way of answering examined; in a reply to two pamphlets, entitled, Dr. Stillingfleet against Dr. Stillingfleet, and Dr. Stillingfleet's principles considered," &c. 8vo Lond. 1672. "Dr. Stillingfleet still against Dr. Stillingfleet; or the examination of Dr. Stillingfleet against Dr. Stillingfleet examined." Anon. [By John Williams.] 8vo, s. l. 1675.
- B. L.** "Considerations on the Council of Trent; being the fifth discourse concerning the Guide in Controversies;" by R. H. [i.e. Abraham Woodhead.] 4to s. l. 1671, No. 208. See Ath. Oxon. vol. ii. col. 615, where Wood says: "'Tis said there is a sixth part concerning the alienation of church lands, but Quære?" J. H. T.

Meric Casaubon, the adversary of Sergeant, defended Stillingfleet against Carwell or Spencer, in his treatise "Of the Necessity of Reformation in and before Luther's time, and what hath visibly most hindered its progress. Occasioned by some late most virulent books written by Papists, but especially by that entitled Labyrinthus Cantuariensis." Paris 1658. 4to Lond. 1664.

By Dolman "Stillingfleet still against Stillingfleet" is ascribed to J. Keyns, who wielded, says Dr. Oliver, his powerful pen against Dr. Stillingfleet, pointing out his contradictions and blunders. His controversy with the Doctor continued with little interruption from 1671 to 1675. He published also in London "A Rational Compendious Way to convince without any dispute all persons whatever dissenting from the True Religion." 12mo 1674. . . . It is well known that this polite scholar was the principal compiler of the "Florus Anglo-Bavaricus." 4to Liège 1685. This history of the Jesuits comprises the eventful crisis of Oates's plot.

Of Cressy, whose replies to Stillingfleet have been noticed *supra*,

pp. 132, 157, Butler in his *Memoirs of Catholics*, vol. iv. p. 423, remarks: "His conversion did not deprive him of his protestant friends. The learned Dr. Henry Hammond having received from him a copy of his *Exomologesis* declined, in the language of friendship, to become his antagonist, "that he might give no disturbance to a person for whom he had, as he expressed himself, so great a value, and who could have no humane consideration in the exchange he had made. . . . A new edition of the *Exomologesis*, with a succinet view of the controversy between Cressy and his two great opponents (Lord Clarendon and Dr. Stillingfleet), would form an interesting manual of Catholic controversy." In those days the spirit of charity, thus exercised by Dr. Hammond, was not diffused through society, but "a cruel and false opinion prevailed that as Protestantism and Christianity are inseparable, so Romanism and Christianity are incompatible." (See Gladstone on the State in its Relations with the Church, chap. vi., where there is an historical sketch of the policy of the State respecting religious differences down to the Revolution in 1688, and a similar outline from the Revolution to the present time.) Consequently no controversialist is more entitled to be heard in vindication of the Reformation and in the defence of the Church of England against the objections of the Romanist, that by casting out the authority of the Bishop of Rome she cast off the head of all Christian unity, and so must needs be guilty of Schism. See his *Works*, fol. Lond. 1684, vol. i. pp. 526-531. Lib. of Angl.-Cath. Theol., Oxf. 1847, vol. ii. An account of Hammond is given in Worthington's *Diary and Correspondence*, vol. i. p. 222.

Having already mentioned most of the treatises constituting the controversy between Cressy and his two great opponents, I shall here give a complete list. "The *Sancta Sophia*" of Father Baker, a Benedictine monk, in the abridgment given of it by Father Cressy of the same order, and "Philotheus's *Pilgrimage to Perfection*, in a practice of ten days solitude," Bruges 1668, were once popular among English Roman Catholics. The *Sancta Sophia* was severely animadverted upon by Dr. Stillingfleet in his "Idolatry practised by the Church of Rome." Cressy replied to it by his "Answer to part of Dr. Stillingfleet's book," &c., and his "Fanaticism fanatically imputed to the Catholic Church by Dr. Stillingfleet." [See his *Collection of several Treatises in answer to Dr. Stillingfleet*, viz. 1. "Fanaticism," &c.; 2. "The

Roman Church's devotions vindicated from Doctour Stillingfleet's misrepresentation," by O. N., a Catholick; 3. "The Roman Doctrine of Repentance and of Indulgences vindicated," &c.; 4. Dr. Stillingfleet's "Principles," &c., by N. O., 1671-2.] In answer to this work Lord Chancellor Clarendon published a vindication of Dr. Stillingfleet, entitled, "Animadversions," &c. Mr. Cressy answered by an "Epistle apologetical of S. C. to a person of honour, touching his vindication of Dr. Stillingfleet," [which contains many notices of a personal kind which deserve to find a place in his biography. His *Sancta Sophia* is extracted from forty small treatises of Father Baker, and printed Douay 1657, 2 vols. 12mo. Worthington's *Diary and Correspondence*, vol. ii. part i. p. 196.] To this Dr. Stillingfleet replied by his *Answer to Mr. Cressy's Epistle apologetical*, &c. All these controversial works are ably written and deserve an attentive perusal; not so much, however, for their mystic lore as for the important facts and observations which they communicate respecting the grounds on which the penal laws, in the English code against the Roman Catholics, can be best attacked or defended." *The Retrospective Review*, vol. i. part ii. On *Mystical Devotion*, by Ch. Butler.

- C. L.** 194. A Discourse concerning a Guide in matters of faith. With respect, especially, to the Romish pretence of the necessity of such a one as is infallible. The second edition, corrected. [Anon. By Thos. Tenison, D.D., Vicar of St. Martin's, afterw. Abp. of Canterbury.] pp. 50, Title and Contents pp. 6, Cat. of Books by Tooke (at end) pp. 2.

4to Lond. (T. Basset and Benj. Tooke) 1687

In Gibson's *Preservative*, vol. iv. fol. 1.

- C. L.** 195. A fair and methodical discussion of the first and great controversy between the Church of England and the Church of Rome, concerning the infallible guide; in three discourses. [Anon. By George Hooper, D.D., afterwards Bp. of St. Asaph, then of Bath and Wells.] [Works, fol. Oxf. 1757, pp. 27-126.]

4to Lond. 1689

See *Ath. Oxon.* vol. ii. col. 1049. "The title has three Discourses

but two only appear." "They were begun before the Revolution, and that event put an end to the controversy." Works, p. 126.

Born 1640, died 1727.

196. A discourse concerning the Nature, Unity, and Communion **C. L.** of the Catholick Church, wherein most of the controversies relating to the Church are briefly stated. Part I. By William Sherlock, D.D., Master of the Temple.

pp. 60, 4to Lond. (Wm. Rogers) 1688

See Cat. No. 105. Contin. p. 29. In Gibson's Preservative, vol. iii. fol. i. The following tracts of the same author, which are all in the **C. L.**, are in Gibson: No. 119, No. 122, vol. xi. fol. 2; No. 158, vol. xiv. fol. 3; No. 196, vol. iii. fol. 1; No. 246, vol. xi. fol. 2; No. 306, vol. iv. fol. 1; No. 337, vol. vi. fol. 2; No. 353, vol. iii. fol. 1; No. 370, *ibid.*

Compare the second Part of "A Discourse of the Visible and Invisible Church of Christ." In which it is shewn, That the Powers claim'd by the Officers of the Visible Church, are not inconsistent with the Supremacy of Christ as Head; or with the Rights and Liberties of Christians, as Members of the Invisible Church. By John Rogers, B.D., Lond. 1720. "Respecting the great distinction between the Visible and Invisible Church, on which most of the controversies concerning its Divine Institution principally depend, see Dr. Rogers's Discourse, &c., and a Review of that Discourse, published soon afterwards, and entering more largely into a discussion of the controverted points; both of them masterly Treatises." Van Mildert's Bampton Lect. viii. Append. p. 406.

197. A discourse concerning the nature, union, and communion of the Catholic Church. Part II. By William Sherlock, D.D.

See Cat. p. 17. It does not appear that this second part was ever published. Gee (*loc. cit.*) says: "The author did intend, and we hope will ere long gratify the world with the second part of this Discourse concerning the Church." So that it had not appeared in 1689, and I can find no evidence that it ever appeared. J. H. T.

198. The Pillar and Ground of Truth. A Treatise shewing that **C. L.**

the Roman Church falsely claims to be *that* Church, and the pillar of *that* Truth, mentioned by St. Paul in his first Epistle to Timothy, chap. iii. v. 15. Which is explained in Three Parts. [Anon. By Simon Patrick, D.D., afterwards Bp. of Ely.] Imprimatur Jo. Batteley, May 9, 1687. pp. 126, to the reader with title pp. 10, list of books at the end pp. 4. (Gibson, vol. v. fol. 1.) 4to Lond. (Ric. Chiswell) 1687

See Cat. No. 106. Contin. p. 30. Fasti Oxon. vol. ii. col. 166. The Bodl. Cat. says that this book is by some attributed to Dr. Wm. Sherlock, Master of the Temple. See "Autobiography of Bp. Patrick," 8vo Oxford 1839, and Cat. Bodl. tom. iv., where this book is ascribed to Bp. Simon Patrick. J. H. T.

Simon Patrick born 1626, died 1707; was one of the most learned men as well as one of the best writers of his time.

Compare Van Mildert's Sermon above referred to, Preservation of Scripture-Truth a sacred charge committed to the Church, Inquiry how far it has hitherto fulfilled that trust, Conduct of the Church of England in this respect, Her principles of Scripture-interpretation, &c.

C. L. 199. A short discourse concerning the Churches Authority in matters of Faith, shewing that the pretenses of the Church of Rome are weak and precarious in the resolution of it. Licensed March 8, 1686. pp. 27, Title and Pref. pp. 4.

4to Lond. (Randal Taylor) 1687

See Cat. No. 108. Contin. p. 31. Gee tells us that this tract is "by Ignotus," as if it were so said on the title page. He meant only that he himself knew not the author. Peck gives it without the author's name. But it is ascribed to John Williams, afterwards Bp. of Chichester, in the Bodl. Catal. although not mentioned by Wood in the list of that author's works. See Ath. Oxon. vol. ii. col. 1020. J. H. T.

Compare Leslie's Tract entitled, Of Private Judgment and Authority in matters of Faith, Oxford 1832, vol i. p. 378, fol. vol. i. p. 180, and his other Tract, The Case Stated between the Churches of Rome and England, vol. iii. and fol. vol. i. "A small volume by the Margaret Professor of Divinity in Cambridge (Marsh) under a similar title, A Comparative View of the Churches of England and Rome, comprises

within a short compass so much extensive research, forcible reasoning and perspicuous illustration of the subject, as almost to supersede the necessity of further investigation. If to this work, however, be added a careful perusal of the two pieces of Leslie just mentioned, together with his Case of the Regale and of the Pontificate stated in the same volume, a clearer view may perhaps be taken of some points, upon which it did not fall within the scope of Dr. Marsh's design to dilate." Van Mildert's Bampton Lectures, Append. p. 328, who quotes Leslie's happy illustration of the whole subject, in the case of a Traveller and his Guides.

200. A plain and familiar discourse by way of dialogue betwixt a **C. L.** Minister and his Parishioners, concerning the Catholick Church. In three parts. I. Shewing what's the Nature of the Catholick Church. II. That the Church of Rome is not the Catholick Church. III. That the Scriptures, and not the Church, are the rule of Faith. Which may serve as an answer to some late Tracts upon that argument. By a Divine of the Church of England. pp. 70, Title and Pref. pp. 4. (Gibson, vol. iii. fol. 1.) 4to Lond. (R. Clavel and B. Tooke) 1687
See Cat. No. 109. This Tract is by Samuel Freeman, D.D., Dean of Peterborough, as Gee and Peck tell us. J. H. T.

Eusebius Paget or Pagit wrote *Christianography*; or a description of sundry sorts of *Christians in the World not subject to the Pope*, &c., 4to Lond. 1635. Often reprinted; with a Treatise of the Religion of the Ancient Christians in Britany, in some editions. (Watt.) An edition with the date 1674 bears his name in the title page. Cf. T. P. P[antin] in Baxter's *Key for Catholics*, by Allport, p. 16, in which the Nature of Catholicity is explained, as in ancient writers, (see Suiceri *Thesaurus*) to be synonymous with orthodoxy. See also Raynoldes's *Conference with Hart* (Third Conclusion), 4to Lond. 1584.

201. A few plain reasons why a Protestant of the Church of Eng- **C. L.** land should not turn Roman Catholick. By a real Catholick of the Church of England. 1 Thess. v. 21. Prove all things, &c. Imprimatur, Jo. Battely, Sept. 15, 1687.
pp. 53. 4to Lond. (R. Clavel) 1688

See Cat. No. 110. Contin. p. 35. Ath. Oxon. vol. ii. col. 878. This Tract is by Thomas Barlow, Bp. of Lincoln. It is in the form of a Letter, addressed to a clergyman, who consulted Bp. Barlow on the best mode of meeting the arguments of the emissaries of the Church of Rome. Wood says (*loc. cit.*) that "Dr. J. Battely, the licenser, would not suffer several sheets to pass, and therefore they were omitted." Dr. Bliss, in his ed. of the Ath. Oxon. (vol. iv. col. 338) has published a curious letter of Abp. Sancroft to Barlow, in which the Abp. says of this Tract: "There is no man versed in your books, but in reading a tenth part of this will as plainly discover it to be yours, as if Thom. Lincoln. were texted in the title page, *litteris uncialibus.*" This remark is most just; but nevertheless the Tract is anon. The author, at the end of the Postscript, subscribes himself, "N. N.;" perhaps taking the final letters of the two syllables of Lincoln. In Bp. Barlow's "Genuine Remains," London (John Dunton), 1693 8vo. there is a paper (p. 454) on the claimed "Infallibility of the Church of Rome," which contains a great deal of the same matter as the present tract. J. H. T.

- C. L.** 202. Good and solid reasons why a Protestant should not turn Papist; or Protestant prejudices against the Roman Catholick religion; propos'd in a letter to a Romish priest. By a Person of Quality. The third edition. pp. 37, title and contents pp. 4, Taylor's Cat. of Books pp. 3. Imprimatur July 9, 1687. 8vo Lond. (John Taylor) 1688

See Cat. No. 111. Contin. p. 30. Neither Gee nor Peck appear to have seen this book, and they have given the title very inaccurately. Gee says "by Ignotus," meaning that he did not know the author. It is attributed to the Hon. Robert Boyle in the Bodl. Catal. The first edition was printed 1687 in 4to, entitled "Reasons why a Protestant," &c. J. H. T.

The first edition, pp. 32. Taylor's Cat. of Books, pp. 2.

- C. L.** 203. ✠ A conference with Mr. Claude, minister of Charenton, concerning the authority of the Church. By James Benigne Bossuet, Bishop of Meaux, councillor to the most Christian King and formerly preceptor to the Dauphin; first Almoner to the

Dauphiness. Faithfully done into English out of the French Original. Publisht with allowance. pp. 126, title, advertisement, &c., pp. 8. 4to Lond. (Matthew Turner) 1687

See Contin. p. 31. The Conference ends p. 55. Then follows "Reflexions on a writing of Mr. Claude," (pp. 57-126.) The "Writing of Mr. Claude" is No. 204 sq. The original edition is entitled "Conférence avec M. Claude, ministre de Charenton sur la matière de l'Eglise. Paris 1682, 12°." And it will also be found in Bossuet's Works (Versailles, 1815) tom. 23, p. 233 sq. I know not by whom the translation was made. J. H. T.

204. Mr. Claude's answer to Monsieur de Meaux's book, intituled, A **C. L.** Conference with Mr. Claude, with his Letter to a Friend, wherein he answers a Discourse of M. de Condom, now Bishop of Meaux, concerning the Church. Imprimatur, Guil. Needham, Jun. 18, 1687. 4to Lond. (T. Dring) 1687

See Cat. No. 116, where Gee says; "Translated and published by Ignotus." This only means that he did not know who translated and published it. This book is paged thus: Author's Preface; and Translator to the Reader, &c., pp. i-xxvi; Relation of the Conference, pp. 1-30; Answer to M. de Condom's Discourse concerning the Church, pp. 1-67. See the account of this conference, in the "Life and Death of Mr. Claude," p. 32 (No. 205 *infra*).

Réponse au livre de l'évesque de Meaux intitulé Conférence avec M. Claude. 8vo. Queville, 1683. 2 parts. This is the original of Nos. 204 and 206.

A relation of the famous conference held about religion between M. Bossuet and M. Claude at the Countess of Roze's house; translated from the French copy as it was lately published by M. Claude. Fol. Lond. 1684. J. H. T.

See an account of the theological conferences held between the doctors of both churches in Mosheim's Institutes of Ecclesiastical History, cent. xvii. sect. ii. p. 12, &c. He has here assembled Roman, German, French, Dutch and English peace-makers both Protestants and Roman Catholics. The Author [Townsend] of "Historical Collections out of several grave Protestant Historians, concerning the **C. L.** Changes of Religion, and the strange confusions following from thence :

in the Reigns of King Henry the Eighth, Edward the Sixth, Queen Mary, and Elizabeth," 8vo 1674, in chap. vii. Append. produces the Assertions of some Protestants concerning Church Authority, some of which he considers as concessions to the Dignity and Authority of the Church of Rome; viz. Sir Edw. Sandys, Dr. Jer. Taylor, Grotius, Dr. Field, Dr. Hammond, Dr. Jackson, Dr. Ferne. *Ab Uno Disce Omnes*. See Dr. Field's Appendix, containyng a Defence of svch partes and passages of the former Foure bookes (of the Church) as haue bin either excepted against, or wrested to the maintenance of Romish errors (fol. Oxford, 1628.)—"Concerning Grotius's opinion, design and great endeavours for reducing the Churches to Popery," see Baxter's Key for Catholics, edited by Allport, and The Grotian Religion Discovered against Mr. Thomas Pierce, 8vo Lond. 1658. In a note, pp. 371-4, vol. 1, of Worthington's Diary and Correspondence there is an admirable vindication of Grotius, from which I cannot refrain from quoting in part the noble portrait originally sketched by Grotius for Arminius:—

"Damnatus aliis, ipse neminem damnat
Modestæque limitem premens, donat
Nunc verba vero, nunc silentium paci."

- C. L.** 205. *The Life and Death of Monsieur Claude, the famous Minister of Charenton in France.* Done out of French by G. P. Imprimatur, G. Needham, Sept. 13, 1687. pp. 58, Title and Pref. pp. 14, Dring's list of books at the end, pp. 2.

4to Lond. (Thomas Dring) 1688

An "*Abrégé de sa vie*" by Mr. de la Devèze, Pastor at the Hague, is quoted in Bernard, Birch, and Lockman's transl. of Bayle's Dictionary. Article Claude (John). And an extract there given note (E) agrees so nearly with the corresponding passage of the present Tract, that I have no doubt M. de la Devèze [Abel Rodolph de Ladevèze, or de la Devèse] is the author of this Life "Done out of French by G. P." But who G. P. was I do not know. J. H. T.

Born 1619, died 1687. His "*Historical Defence of the Reformation*," one of the ablest vindications of protestantism, was published in English by T. B. Lond. 1683, 4to, and his "*Essay on the Composition of a Sermon*" which he wrote about the year 1676, for the use of his

son, was translated and published in English in 1778 by the late Rev. Robert Robinson, of Cambridge, 2 vols. 8vo, with a Life of the Author, and notes, "all which, as displaying an implacable and unprovoked hostility to the established church, have been very properly omitted in a new edition of the translation, published in 1796, by the Rev. Charles Simeon of King's College, Cambridge." Chalmers.

206. The second part of Mr. Claude's answer to Monsieur de Meaux's Book, intituled, A Conference with Mr. Claude, &c., containing an examination of M. de Meaux's thirteen reflections on a writing of Mr. Claude's. pp. 200, Title, to the Reader, and Contents, pp. 6. 4to Lond. (T. Dring) 1688

Gee does not mention this second part. See 204. J. H. T.

"The Protestants have not," says Bossuet, "the consolation which the Catholics have, to see Jesus Christ's promise visibly accomplisht, and maintain'd during so many ages. They can not shew a Church which has ever been since Jesus Christ came to build it on the Rock; and to save his word, they are obliged to have recourse to a Church of the Predestinate, which neither themselves, nor any one else can shew." "While the Reformed deny the perpetuity of Christ's presence with the Church of Rome, they may fairly be called upon to establish the perpetuity of a Church or Churches, which by the maintenance of their own doctrine in all grand essentials, shall connect them with the Primitive Church, and thus shew that, in their case, neither of the promises of Christ has failed of its accomplishment." Faber's "Inquiry into the History and Theology of the Ancient Vallenses and Albigenses; as exhibiting agreeably to the Promises the perpetuity of the Sincere Church of Christ." Lond. 1838. But the most satisfactory solution of this difficulty on the part of Protestants is given in Baxter's Key for Catholics (chap. xxiv., Visibility). Compare Allix's Remarks upon the Ecclesiastical History of the Ancient Churches of the Albigenses, Bp. Ussher, de Success. et Statu Eccles. and in his Answer to the Jesuits and the Ancient Religion of Ireland, Mornay's Mystery of Iniquity, Dr. Field of the Church, Flacius Illyricus, Sir Humphrey Lynde's Via Devia, sect. 24 (in Gibson's Preservative, Suppl. vol. iv.) See also No. 5, p. 9, *supra*.

- C. L.** 207. An historical examination of the authority of general Councils, shewing the false dealing that hath been used in the publishing of them; and the difference amongst the Papists themselves about their Number. The second edition corrected. pp. 76, Title, Pref. and Contents pp. 18.

Lond. (H. Mortlock) 1688

See Cat. No. 97. Contin. p. 31. Gee attributes this book to "Mr. Jenkins," and Peck to "Robert Jenkin, M.A., Fellow of S. John's College, Cambridge." The Bodleian Catal. has it under "Jenkins" (—) probably from Gee.

Roman forgeries, or a true account of false records, discovering the impostures and counterfeit antiquities of the Church of Rome. Anon. By Thomas Traherne. 8vo. Lond. 1673.

See Ath. Oxon. vol. ii. col. 531. This book having been published before the reign of James II. does not properly come within the period to which this Catalogue is confined. But I have inserted it as having been the first tract on the forgeries in the Councils; and mentioned by Dr. Comber as being the work that set him upon the design of continuing the subject. For Traherne died in 1674 without completing his book, which does not go much beyond the Nicene Council. The subject is one which is far from being exhausted, and for the sake of those who may desire to pursue it, I mention here the following books of an earlier date:—

Problema de Romanæ fidei ementito Catholicismo, contra Cocceium. By William Perkins. 4to Cantab. 1604.

- C. L.** Censura quorundam scriptorum quæ sub nominibus sanctorum et veterum auctorum a pontificiis passim in eorum scriptis, citari solent; in qua ostenditur scripta illa vel esse supposititia, vel dubiæ saltem fidei. By Robert Cooke; (Robertus Cocus;) Fellow of Brasenose Coll. Oxford. See Ath. Oxon. vol. i. col. 396. 4to Lond. 1614; 4to Lond. 1623; 8vo Helm. 1655.

- C. L.** A treatise of the corruption of Scripture, Councils, and Fathers, by the prelates &c. of the Church of Rome, for maintenance of poperie. Bp Thomas James, D.D., first keeper of the Bodleian Library. 4to Lond. 1611; 8vo Lond. 1688. See Ath. Oxon. vol. i. col. 538.

Roman Forgeries in the Councils during the first four centuries. Together with an Appendix concerning the forgeries and errors in the Annals of Baronius. By Thomas Comber, D.D., Prebend of York. pp. 175, and introd. matter pp. 14. (Robt. Clavell.) 4to Lond. 1689. Divided into two parts, part i. containing centuries I.-III.; part ii. containing century IV.

The Church History clear'd from the Roman Forgeries and corruptions found in the Councils and Baronius: from the year 400 till the end of the fifth General Council An. Dom. 553. Being the third and fourth parts of the Roman Forgeries. By Thomas Comber, DD., Dean of Durham. "For we have not followed," &c. 2 Pet. i. 16. pp. 335, and pref. matter pp. 14. (Robt. Clavell.) 4to Lond. 1695.

The foreign writers Junius, Daillé, and Rivet, although *caute legendi*, ought to be consulted; and I hope I may be excused for recommending also the following work of a living author. "Roman Forgeries and Falsifications; or an examination of Counterfeit and corrupted records, with especial reference to Popery. Part I. By the Rev. Richard Gibbings, M.A." 8vo Dublin 1842. It is to be regretted that the little encouragement now given to works of deeper learning than ordinary, has prevented the appearance of more than Part I. of this valuable work. J. H. T.

The author "designs two things: first, To shew the false dealing that has been used in putting forth the Councils. Secondly, To shew that Papists are not agreed in the Authority of them as they are put forth." For a reference to notices of forgeries of Canons and Decretal Epistles see Baxter's Key for Catholics, edited by Rev. J. Allport, Lond. 1839. For a complete body of information upon this point, the reader may consult Mendham's Literary Policy of the Church of Rome. Lond. 1830. Of James's treatise above mentioned there is a large analysis in Oldys's British Librarian.

"As the Authority of Apostolical Traditions," says our Author, "could reach no farther than the first Ages, so in succeeding times we have little reason to think that the Holy Ghost had much to do in their Councils; Christ himself seems to have been almost excluded, since Christ's Vicar, as he styles himself, has had such an absolute sway in Councils. If any one shall say, says Gerson (apud Richer, l. 2, p. 262) there must be recourse to the See and Court of the High Priest, we will not deny it, if Divinity shall have there two impartial

Doctours, not seduced, not proud, not covetous or envious, not favourers of the temporal and spiritual Power, more than of the Truth; otherwise it would be more tolerable to have none than to endure such." p. 71. Compare Hallam (Constitutional History of England, chap. iv.) in reference to Hooker's Ecclesiastical Polity: "It may justly be objected to some passages that they elevate ecclesiastical authority, even in matters of belief, with an exaggeration not easily reconciled to the protestant right of private judgment, and even of dangerous consequence in those times; as when he inclines to give a decisive voice in theological controversies in general councils; not indeed on the principles of the church of Rome, but on such as must end in the same conclusion, the high probability that the aggregate judgment of many grave and learned men should be well founded. . . . Hooker's mistake was to exaggerate the weight of such men's judgment; and not to allow enough for their passions and infirmities, the imperfection of their knowledge, their connivance with power, their attachment to names and persons, and all the other drawbacks to ecclesiastical authority.

"It is well known that the Preface to the Ecclesiastical Polity was one of the two books to which James II. ascribed his return into the fold of Rome; and it is not difficult to perceive by what course of reasoning on the positions it contains it was effected."

- C. L. 208. ✠ Considerations on the Council of Trent, &c., being the Fifth Discourse concerning the Guide in Controversies (with a Digression against Claude on Transubstantiation). By Abraham Woodhead. pp. 335 and 24, 4to Lond. 1675

This Tract has already been described [No. 193] in connection with the other publications of the author, forming parts of the same series, and the pamphlets to which they gave rise. J. H. T.

209. ✠ Pope Pius his Profession of Faith vindicated from novelty in additional articles. Published with allowance.

pp. 40, 4to Lond. (Henry Hills) 1687

See Contin. p. 57. Dod, in his Church History, vol. iii. p. 483, attributes this tract to John Gother. J. H. T.

210. The creed of Pope Pius the IV., or a Prospect of Popery, **C. L.**
 taken from that authentic record, with short Notes. [Anon.
 By Michael Altham M.A.] Imprimatur Guil. Needham,
 Jun. 29, 1687. pp. 10, 4to Lond. (L. Meredith) 1687
 See Cat. No. 183; Contin. p. 58. [And No. 10 *supra*.]
211. The additional articles in Pope Pius's Creed, no Articles of **C. L.**
 the Christian faith. Being an answer to a late Pamphlet inti-
 tuled Pope Pius his profession of faith vindicated from novelty
 in additional articles. And the Prospect of Popery taken from
 that authentick record, with short notes thereupon defended.
 [Anon. By Michael Altham, M.A.]
 pp. 88, 4to Lond. (L. Meredith) 1688
 See Cat. No. 184; Contin. p. 58. Michael Altham was of Christ's
 Coll. Cambr., and Vicar of Tatton in Essex. J. H. T.
212. A brief Examination of the present Roman Catholick Faith
 contained in Pope Pius his New Creed, by the Scriptures,
 Antient Fathers, and their own modern writers, in answer to a
 letter, desiring satisfaction concerning the visibility of the Pro-
 testant Church and religion in all ages, especially before Luther's
 time. Imprimatur Guil. Needham, Oct. 26, 1688. pp. 123,
 Title and introd. pp. 4, 4to Lond. (James Adamson) 1689
 Peck erroneously attributes this book to Mr. Altham, confounding
 it with Gee's No. 183 (which is No. 210 *supra*), and referring also to
 Contin. p. 57 (which ought to be p. 58), where we find only mention
 of Nos. 210 and 211 *supra*. Neither Gee nor Wake mentions this
 book. Bp. Gibson has reprinted it in his Preservative against Popery,
 vol. iii. tit. x. p. 7, and attributes it to Mr. *Samuel* Gardiner. There
 is a copy in the library of Trin. Coll. Dublin, which is in every respect
 the same as the anon. one, except that it has a new title page, giving
 the author's name thus:—"By Samuel Gardiner D.D., late Rector of
 Eckinton in Derbyshire." J. H. T.
 Compare No. 206 *supra*.
213. A sermon preached on St. Mark's Day MDCLXXXVI. in the

parish Church of St. Paul's, Covent Garden. By Symon Patrick, Rector there [afterwards Bishop of Ely.]

pp. 48, 4to Lond. (R. Royston) 1686

See Cat. No. 119; Contin. p. 31.

- C. L. 214. Doubts concerning the Roman Infallibility: I. Whether the Church of Rome believe it. II. Whether Jesus Christ or his Apostles ever recommended it. III. Whether the Primitive Church knew or used that way of deciding controversie. [Anon. By Henry Maurice D.D., Domestic Chaplain to Archbishop Sancroft.]

pp. 39, 4to Lond. (James Adamson) 1688

See Cat. No. 132; Contin. p. 31; Ath. Oxon. vol. ii. col. 873.

“May I be allowed to ask, on what authoritative decision of *what* Ecumenical Council do Bossuet and Trevern and other Popish Ecclesiastics claim for their Church this same prerogative of Infallibility?

“In the eleventh century, during which no Ecumenical Council was sitting, the famous Hildebrand, who played the part of Pope by the style and title of Gregory VII., decided indeed that the Roman Church has never erred, and never will err [under the conviction that ‘were the talisman of infallibility broken the magic edifice of the Papal dominion would crumble to ruins;’ Whately]; but this can only serve the turn of those who hold the individual Infallibility of the Pope; nor will it serve even their turn, who hold the individual Infallibility of the Pope, unless they can produce the infallible decision which infallibly assigns to the Pope the privilege of individual Infallibility. Where does there exist the canon of an Ecumenical Council, in which the possession of Infallibility is decreed to the Church of Rome?” Faber, *ubi supra*.

215. ✠ Seek and you shall find: or a search into the grounds of Religion: together with some queries in order to a particular satisfaction, upon account of the various opinions in this present age. Quæritis me et invenietis &c. “You shall seek me and you shall find me,” &c. Jer. 29, 13. Permissu su-

periorum. pp. 26, To the Reader pp. 10, Hills's Catal. of books pp. 2.

4to Lond. (Henry Hills) 1686

See Contin. p. 31. I know not who the author was. J. H. T.

216. A Discourse shewing that protestants are on the safer side, notwithstanding the uncharitable judgment of their adversaries; and that their religion is the safer way to heaven. **C. L.**

pp. 43. 4to Lond. (Richd. Chiswell) 1687

See Cat. No. 117; Contin. p. 58. Gee, and after him Peck, tell us that this tract is "by Mr. Bolieu, chaplain to the Lord Chancellour Jeffreys," meaning Luke Beaulieu prebendary of Gloucester, of whom see an account Ath. Oxon. vol. ii. cols. 1065-6.

He wrote also, Take heed of both extreams; or plain and usefull cautions against popery and presbytery, in two parts. 8vo Lond. 1675.

The holy Inquisition; wherein is represented what is the religion of the Church of Rome. 8vo Lond. 1681. J. H. T.

Compare No. 457 *infra*.

The Jesuit Peter Talbot, in his "Treatise of Religion and Government," 4to 1670, discusses the argument whether Protestantcy be less dangerous to the Soul than the Roman Catholic Religion? In the Appendix to Townsend's Historical Collections, chap. ii., are Testimonies of Scripture evidently convincing, that there can be no hope of Salvation for such as are separated from the Church by Heresie or Schism. Laud speaks out (Conference with Fisher § 38): "All Protestants unaimously agree in this, 'that there is great peril of damnation for any man to live and die in the Roman persuasion.'" On the difference between Protestants and Romanists on this subject see Stillingfleet's Doctrines and Practices of the Church of Rome, chap. xxxv., with a Preface and Notes by W. Cunningham, D.D., 12mo. Edinburgh 1845, and his Rational Account of the Grounds of the Protestant Religion. Part iii., chaps. 4 and 5. "Chillingworth," remarks Mr. Hallam, "well redeemed any censure that might have been thrown on him by his great work in answer to the Jesuit Knott, entitled the Religion of Protestants a Safe Way to Salvation. [See No. 441.] In the course of his reflections he had perceived the insecurity of resting the Reformation on any but its original basis, the independency of private opinion. This too he asserted with a

fearlessness and consistency hitherto little known, even within the Protestant pale; combining it with another principle, which the zeal of the early reformers had rendered them unable to perceive, and for want of which the adversary had perpetually discomfited them, namely, that the errors of conscientious men do not forfeit the favour of God. This endeavour to mitigate the dread of forming mistaken judgments in religion runs through the whole work of Chillingworth, and marks him as the founder in this country of what has been called the latitudinarian school of theology. In this view, which has practically been the most important one of the controversy, it may pass for an anticipated reply to the most brilliant performance on the opposite side, the *History of the Variations of Protestant Churches*; and those who from a delight in the display of human intellect, or from more serious motives of inquiry, are led to these two masterpieces, will have seen perhaps the utmost strength that either party, in the great schism of Christendom, has been able to put forth." Hallam's *Constitutional History of England*, vol. i. p. 486. Compare Chillingworth's "Thoughts of Peace" in Book iv. p. 16, and *The Principles and Practices of certain Moderate Divines of the Church of England, &c.*, by Edward Fowler, D.D., Bishop of Gloucester, p. 314.

217. Thirty plain but sound reasons why Protestants dissent from Popery. To which is added, Thirty-four points, held by many Papists, which were never yet rationally proved by any one of them. Therefore Protestants expect a reasonable proof of them, before they can be satisfied of the truth of them, so as to become their converts. Written in a plain and familiar style, for the instruction of the common people, that they may be able to give a reasonable answer to any Popish emissary when he assaults them. pp. 28, 4to London, printed in the year 1688

See Cat. No. 181. Contin. p. 58. Gee says that this is "By Ignotus," meaning that he did not know the author. Peck has numbered this work 216 by a mistake of the press, instead of 217. J. H. T.

- C. L. 218. An historical relation of several great and learned Romanists who did embrace the Protestant religion, with their reasons for

their change, deliver'd in their own words. Collected chiefly from the most eminent Historians of the Roman perswasion. To which is added a catalogue of sundry great Persons of the Roman Catholick Religion, who have all along oppos'd the Tenents of the Church of Rome. With allowance, April 20, 1688. pp. 34, 4to Lond. (Rich. Baldwin) 1688

See Cat. No. 188 ; Contin. p. 59. Gee says that this is "By Ignotus," i.e. he did not know by whom. This is 217 in Peck, by a mistake of the press. J. H. T.

Instead of describing this very interesting tract here, I shall notice it in the Supplement, to be inserted in Part II., in the hope of devoting to the subject the consideration it deserves.

219. ✠ *Veritas Evangelica*; or the gospel truth asserted in sixteen useful questions, which being seriously searched into, will open the way to find out assuredly the true and saving faith of Christ, which is but One, as the Apostle affirms, Eph. 4; One Lord, one Faith, one Baptism. Written by T. K. and now published by R. C. Read; Understand; and then Censure. Published with allowance. pp. , 4to Lond. (N. Thompson) 1687

See Contin. p. 57. "The Epistle Dedicatory," subscribed R. C., is "To the most serene and supreme Nursing Mother of the Holy Catholick Church, Mary, by the Grace of God Queen of England, Scotland, France and Ireland." The preface is signed T. K. I know not who are R. C. and T. K. J. H. T.

220. A brief account of the first rise of the name Protestant; and what Protestantism is: with a Justification of it, and an earnest exhortation to all Protestants to persist in that Holy Religion. By a Professed enemy to Persecution.

pp. 40, 4to Lond. printed in the year 1688

See Cat. No. 196. Contin. p. 59. On the title-page is an extract from the "Lord Bishop of Cork's Protestant Peacemaker," p. 128:— "I am and must be in mind, that the strength of the Protestant Cause, both here at Home, and throughout Christendom, lyes in the Union of Protestants; and the Glory, Purity, and Power of Christianity in the

world, stands or falls with Protestantism." The Bodl. Catal. (under *Protestant*) attributes this book to Samuel Bolde. The author was evidently of the school favorable to Protestant Dissent; but the Bodl. Cat. does not give this work under Bolde, perhaps because when the article Bolde (Sam.) was printed, it had not been ascertained that it was by him.

Samuel Bolde was Vicar of Shapwicke, Dorsetshire. To which is added, "A plea for moderation towards Dissenters." It was probably in allusion to this that he calls himself "a *professed* enemy to Persecution." J. H. T.

- C. L. 221 The Protestant Resolved: or a discourse shewing the unreasonableness of his turning Roman Catholic for Salvation. [Anon. By Clement Ellis.] (Gibson, vol. iv. fol. 1.)

pp. 91, 4to Lond. 1688

See Cat. No. 197. Contin. p. 59. Ath. Oxon. vol. ii. col. 970.

- C. L. 222 The Protestant Resolution of Faith, being an answer to Three Questions. I. How far we must depend on the Authority of the Church for the true sense of Scripture? II. Whether a visible succession from Christ to this day makes a Church, which has this visible succession, an infallible interpreter of Scripture: and whether no Church, which has not this succession, can teach the true sense of Scripture. III. Whether the Church of England can make out such a visible succession. [Anon. By Will. Sherlock, D.D.] (Gibson, vol. v. fol. 1.)

pp. 26, Pref. iv. 4to Lond. 1686

In reply to the first two questions see Chillingworth, chap. iii.

A Sermon in confutation of R. H., the author of the Guide in Controversies, shewing that his most plausible arguments produced against Protestants do more effectually conclude for Judaism against Christianity. By Dan. Whitby. 8vo 1679.

See No. 277, 346, by the same author, who subjoined some Reflexions on a late Popish book called The Guide of Controversies to his work on Host-worship. 8vo Lond. 1679.

The Church of Rome no safe Guide, or Reasons to prove that no rational Man who takes due care of his eternal Salvation can give himself up unto the conduct of that Church in matters of Religion. By John Owen. 1679

A Letter to a Priest of the Romish Church, wherein the grounds of their pretended Infallibility are called for and examined in some Queries. 4to Lond. 1675

✠ Dr. Stillingfleet's Principles of Protestancy cleared, confuted and retorted; and the Infallibility of the Roman Catholic Church asserted; and that the same Church alone is the whole Catholic Church. By Peter Talbot, Archbishop of Dublin. 4to 1673

See Stillingfleet's Rational Grounds of the Protestant Religion, part ii. chap. 5. Of the Roman Church's Authority, chap. 7. The Pope's Authority not proved from Scripture, or Reason, part iii. chap. 1. Of the Infallibility of General Councils, &c. A Reply to Mr. J. Sergeant's Third Appendix, containing some Animadversions on the Book intituled, A Rational Account, &c. In p. 222 I have mentioned Meric Casaubon as defending Stillingfleet, against Carwell or Spencer. We find him again associated with Stillingfleet in his tract, The New Way of Infallibility lately devised to uphold the Roman Cause; the ancient Fathers and Councils laid aside: against J. S. (the author of Sure Footing) his Letter lately published, 4to Lond. 1665. See also p. 131 *supra*.

Popish Labyrinth: shewing the Errors of the Papists in that opinion that the Church can not Err. By Simon Episcopius. Done into English by J. K. (Opp. Theolog. fol. Amst., 1650, tom. ii. pp. 148-53.) 8vo Lond. 1673

The same, translated from the Latin. By R. Watson. 8vo Lond. 1826

Roma Mendax: or the Falsehood of Rome's high pretences to Infallibility and Antiquity evicted. By John Menzies, S.T.P. Lond. 1675

The Infallibility of the Church of Rome examined and confuted.
In a Letter to a Roman Priest. By Gilbert Burnet, D.D.

pp. 35, 4to 1680

✠ 1. Question. Why are you a Catholic? The answer follows,
&c. (No. 432 *infra*.)

Why are you not a Roman Catholick? A discourse occasioned
by the pamphlet, intituled, Why are you a Catholick?

pp. 54, 8vo 1679

A vindication of the answer to some late papers, &c. (*ut supra*,
No 17), by Edward Stillingfleet, D.D.

“A discourse so learnedly and clearly written, that we ought to
thank our adversaries for their importunity that has produced us so
excellent a Treatise in a point of such importance.” State, p. 25.

A Conference between John Lewgar and Mr. Chillingworth, whe-
ther the Roman Church be the Catholic Church, and all out
of her Communion Heretics or Schismatics. Lond. 1687

See No. 441 *infra*. “The arguments on both sides are set down
with the Answers and Replies to them. This Method hath the ad-
vantage of bringing a Controversy within a narrow compass, and of
shewing at one view the weight of the arguments, the closeness of the
answers, and the justness of the conclusions; and thereby it was the
most suited to Mr. Chillingworth’s clear, impartial and strong way of
arguing.

“We have in the same manner the substance of a dispute he had
with Mr. Daniel, wherein he disproves the Infallibility of the Church
of Rome, by an argument taken from the Contradictions which are
contain’d in the Doctrine of Transubstantiation [No. 441]. He had
another with a gentleman he does not name, in which he confutes the
same Infallibility by proving that either the present Church of Rome
errs in offering Tapers and incense to the Virgin Mary, or that the an-
cient Church of Rome did err in condemning as Heretics the Colly-
ridians for offering a Cake to her [No. 441]. Besides the pieces

already mentioned, Mr. C. wrote one to demonstrate that the doctrine of Infallibility, the main point of Romish votaries, is neither evident of itself, nor grounded upon certain and infallible reasons, nor warranted by any passage of Scripture [No. 144]. And in two other Papers he shews that the Church of Rome hath formerly erred; first by the admitting of Infants to the Eucharist, and holding that without it they could not be saved; and secondly by teaching the Doctrines of the Millenaries, viz. that before the world's end Christ should reign upon Earth for a thousand years, and that the Saints should live under him in all holiness and happiness; both which doctrines are condemned as false and heretical by the present Church of Rome [No. 441]. He writ also a short Letter [No. 441] in answer to some objections put to him by one of his friends, wherein he shews that neither the Fathers nor the Councils are infallible witnesses of Tradition; and that the Infallibility of the Church of Rome must first of all be proved from the Scripture. He concludes with these words: 'Remember that if we have any infallible way, we have no use (at least no necessity) of an Infallible Guide; for if we may be saved by following the Scripture as near as we can (though we err), it is as good as any Interpreter to keep unity in charity (which is only needful) though not in opinion; and this can not be ridiculous, because they say if any man misinterpret the Council of Trent, it shall not damn him; and why (without any more ado) may not the same be said of Scripture?' Des Maisseaux, pp. 38-40. Chillingworth was confronted on some of these arguments by E. Hawarden in *Wit against Reason: or The Protestant Champion*, the great, the incomparable Chillingworth, not invulnerable. 8vo. Brussels 1735.

Two short discourses against the Romanists, &c. See p. 118.

Five short treatises; 1. Concerning Faith necessary to Salvation. 2. Of Infallibility. 3. Concerning the obligation of not professing or acting against our judgment or conscience. 4. Concerning obedience to ecclesiastical governors and trial of doctrines. 5. Concerning Salvation possible to be had in a Schismatical Communion. 4to Oxford 1688

Among the most zealous defenders of Papal Authority is John Thomas de Rochaberti, who left a long treatise, — *De Romani Pontificis Autoritate*, 3 vols. fol. esteemed in Spain and Italy, prohibited in France; and *Bibliotheca Pontificia*, a large collection of all the Treatises which have been written by different Authors in favour of the Pope's Authority and Infallibility; 21 vols. fol. Rome, 1700. Also prohibited by Act of Parliament of Paris.

“Bossuet [who denounced the Pope's infallibility] was a great orator, a consummate dialectician, and an accomplished master of those vague sublimities by which men are easily affected. All these qualities he employed in the production of what is probably the most formidable work ever directed against Protestantism. This is the opinion of Mr. Hallam respecting Bossuet's *History of the Variations of Protestant Churches*. *Const. Hist.* vol. i. p. 486; compare Lermnier, *Philos. du Droit*, vol. ii. p. 86. Attempts have been made by Protestant theologians to retort against the Catholics the arguments of Bossuet, on the ground that the religious variations are a necessary consequence of the honest pursuit of religious truth. See Blanco White's *Evidence against Catholicism*, pp. 109-112; and his *Letters from Spain* by Doblado, p. 127. With this I fully agree; but it would be easy to show that the argument is fatal to all ecclesiastical systems with strictly defined creeds, and therefore strikes as heavily against the Protestant Churches as against the Catholic.” Buckle's *History of Civilization in England*, vol. i. p. 721. I think it right to give, without always adopting, the opinions of this able and learned writer. The limits of church authority are clearly stated in Archbishop Whately's *Errors of Romanism*, Essay IV. “Scepticism,” as his Grace observes, “is not implied by absence of a claim to infallibility” (*The Kingdom of Christ*, p. 336); and Buckle himself admits that there is a decisive criterion of religious truth, p. 323 *et seqq.* Bacon, in his *Adv. of Learning*, discussing the use of reason in spiritual things, maintains that Creeds are safeguards against novelties and theories. Cf. Tatham's *Chart and Scale of Truth*, vol. ii., and Morell's *Philosophy of Religion*, 1849.

For an answer to the imputation of divisions among Protestants, and with it the same retorted upon the church of Rome, see Field on the Church, ch. 42 and *passim*. Stillingfleet's *Idolatry of the Church of Rome*, c. v. Cf. the *Divisions of the Church of Rome*. (*Works*, vol. v. p. 170.) Bp. Hall, *ut supra*, p. 134. Placette on the In-

curable Scepticism of Rome (No. 3 *supra*). Concerning Salvation possible to be had in a Schismatical Communion, see The Protestant Resolved, *ut supra*, pp. 56-65.

A Discourse concerning the Unity of the Catholic Church maintained in the Church of England [No. 9 *supra*]. **C. L.**

4to Lond. 1684

Catholick Religion asserted by St. Paul, and maintained in the Church of England; in opposition to the Errors of the Church of Rome. In a Sermon preached at St. Warbrough's Church in Dublin. By William (King) Lord Bp. of Kilmore and Ardagh. **C. L.**

pp. 22, 4to Dublin 1686

✠ Dr. Sherlock sifted from his Bran and Chaff; or a certain Way of finding the true Sense of the Scripture, and discovering who are the true living Members of the Church of Christ [No. 415 *infra*].

4to Lond. 1687

✠ Controversial Discourses relating to the Church, being an Answer to Dr. Sherlock's Discourse concerning the Nature, Unitie, and Communion of the Catholick Church. By B. D.

8vo Douay 1697

A Treatise of the Pope's Supremacy. To which is added, A Discourse concerning the Unity of the Church. By Isaac Barrow.

4to Lond. 1688

In the first volume of his Works, the Discourse, p. 293-325. See p. 28 *supra* and chap. xix.

The Pillar and Ground of Truth (on 1 Tim. iii. 15), a Sermon preached before the King at Whitehall, May 7, 1676. By John Sudbury, D.D., Dean of Durham and Chaplain in Ordinary to his Majesty. **C. L.**

4to Lond. 1676

Novelty of the Modern Romish Religion sent forth in answer to three Queries propounded by N. G., Priest. By S. Felgate.

8vo Lond. 1682

“The Church of Rome hath changed the Primitive Canon, or Rule of Faith, by adding new articles to it, as necessary to be believed in order to Salvation; look to the Confession of Faith, according to the Council of Trent We deny not but that general or provincial Councils may make constitutions concerning extra-fundamental verities, and oblige all such as are under their jurisdiction to receive them, at least passively, so as not openly and contumaciously to oppose them. But to make any of them a part of the creed, and to oblige all Christians under pain of damnation to receive and believe them, this is really to add to the Creed, and to change the ancient Canon or Rule of Faith. But alas, these superadded articles of the Trent Creed are so far from being certain truths, that they are most of them manifest untruths, yea, gross and dangerous errors. To make this appear, I shall not refuse the pains of examining some of the chief of them.” The Corruptions of the Church of Rome in Relation to Ecclesiastical Government, the Rule of Faith, and Form of Divine Worship; in answer to the Bishop of Meaux’s Queries: with an Appendix [containing the Creed of Pope Pius IV.] By Geo. Bull, D.D., Lord Bishop of St. David’s. (In the 2nd volume of the Churchman Armed). Compare Bramhall’s Just Vindication of the Church of England, (Works p. 56, vol. i.)

It is stated by Nelson in his Life of Bull, that in a letter addressed to himself the Bishop of Meaux proposed several Queries to Dr. Bull, in order to know the sentiments of so great a man upon those subjects (what is meant by the Catholic Church), which the Bishop expected to receive with no small degree of satisfaction. “But just as Dr. Bull’s Answer” adds Nelson “came to my hands, I received the melancholy news of the Bishop of Meaux’s Death, which prevented the progress of that controversy; which we might have expected to have seen carried on with great decency, and to good effect, by two such great men, though of different Communions, if the Providence of God had not put a stop to it by taking the Bishop out of the world before Dr. Bull’s Letter was sent to him,” p. 250. In Spry’s Bampton Lectures already referred to, p. 10, one Sermon is devoted to “The Inefficiency and Mischievous Tendency of the Measures which have been taken at different Periods for the Restoration of Unity.” The author reviews the “labours for peace” of Cassander, Bossuet, Grotius and Wake. An account of Bossuet’s controversy with Wake

(see chap. vi.) will be found in the Appendix, pp. 422-25. On the subject of this Sermon the reader is referred to Walchii Bibliotheca Theologica, vol. ii., c. v., sect. 14, § 20; Saxii Onomasticon, vol. iv., sect. 17, &c.

A short Historical Essay touching General Councils, Creeds and Impositions in Religion. By Andrew Marvell.

4to Lond. 1688

In the third volume of his Works. In page 126 he points out the original "good-natured" signification of heresy and heretic. Cf. Hobbes's Dialogue between a Philosopher and a Student. Sect. v.

The Judgment of private discretion, etc., by Richard Kidder (No. 422 *supra*). 1687

In Gibson, vol. v. fol. vol. i.

The unreasonableness of the Romanists requiring our communion with the present Romish Church, etc. By William Squire (No 449 *infra*). 1672.

Cf. Rose's State of Protestantism in Germany, pp. 8-30.

Fides Ecclesiæ Anglicanæ vindicata ab incertitudine, etc., a Johanne Cudworth (No. 454 *infra*). 1688

De Ecclesia Romana, etc., a Georg. Ashwell (No. 455 *infra*). 1688

The Salvation of Protestants asserted and defended, etc., by J. A. Dalhusius (No. 457 *infra*). 1689

I shall not overlay the titles of the Author of the Complete Catalogue with a supplement not synchronical, but nevertheless I shall conclude with a book the date of which is nearer our own times than our predecessors.

An Interesting Controversy with Mr. Ritschel, Vicar of Hexham, by Thomas Ward, Author of The Cantos and The Errata of the Protestant Bible, from a Manuscript written by Himself.

“Why shall we hesitate to throw ourselves upon the authority of the catholic church, which has always maintained herself by the succession of bishops, by the faith of the people, by the decision of councils, and by the authority of miracles? Not to acknowledge her doctrine is a proof either of great impiety or extreme arrogance.” St. Augustine. 279 pp. exclusive of Pref. and Life. 8vo Manchester, 1819

“The work which is here offered to the public was occasioned by a personal interview between the author [see No. 109 *supra*] and Mr. Ritschel, vicar of Hexham, on the subject of religion. The particulars of this interview Mr. Ward laid before the world in a book entitled A Conference with Mr. Ritschel, vicar of Hexham. Mr. Ritschel replied: answers were exchanged on either side; and the following pages are what Mr. W. wrote in reply to the second letter of the Vicar of Hexham.” Pref. x. iv.

Dodd does not mention the Conference with Ritschel in the list of Ward's works.

Reading the Fathers Chillingworth contemptuously calls travelling on a “north-west discovery,” p. 366. (Edit. 1846.) Even to Augustine, who was probably the ablest of them, Chillingworth pays no deference. See what he says at pp. 196, 333, 376; and as to the authority of the Fathers in general see pp. 152, 346. “After a prodigious waste of industry and erudition, a learned foreigner (M. Daillé) at length shewed the inutility and the folly of pursuing the contest any further. In a well-considered discourse, On the use of the Fathers, he clearly evinced that their authority was much less than was generally supposed, in all points of religious controversy; and that their judgment was especially incompetent in *those* points, which were agitated by the two parties. This discovery had great effects. It opened the eyes of the more candid and intelligent inquirers; and our incomparable Chillingworth, with some others (Lord Falkland, Lord Digby, Dr. Jer. Taylor, &c.) took the advantage of it to set the controversy with the church of Rome, once more, on its proper foot; and to establish, for ever, the old principle *that the Bible*, and that only (interpreted by our best reason) *is the religion of protestants.*” Hurd's Sermons on the Study of the Prophecies, *ad finem* Serm. xii. Cf. Warburton's Preface to his “Julian.”

CORRIGENDA ET ADDENDA

TO PART I.

N.B. Such of the following notes as are by Dr. Todd were not placed in the Editor's hands in time, so as to be available for insertion in their proper places:—

PAGE 1—*Tract No. 1.* My copy of this book (for I have no doubt it is the same) has this title:—“Four conferences concerning, I. Reading the Holy Scriptures in the Vulgar Tongue. II. Half Communion. III. Worshipping of Images. IV. Invocation of Saints. Imprimatur R. Bathurst, Oxford 1688.” J. H. T.

Chap. i., observes Dr. Todd, is very meagre and imperfect; several tracts of Stillingfleet, Burnet, and John Williams (Ath. Oxon. vol. ii. col. 1120), which belong to the succeeding controversy, are omitted in it. Also some of the Sermons in the “Morning Exercises” of the Dissenters might have been included. On the general subject of the controversy see Stillingfleet's Life, p. 17 [vol. i. of his Works].

PAGE 2—*Tract No. 2.* The book to which this is an answer, although called “a popish MS.,” seems to have been printed in 1633, and to have been the same of which the title is thus given in the Bodl. Cat. under N. N.

“The progenie of catholics and protestants whereby on the one side **C. L.** is proved the lineal descent of catholics for the Roman faith and religion, from the holie fathers of the primitive church, even from Christs verie time until these our dayes, and on the other the never being of protestants during al the foresayd time.” Rouen 1633, 4to.

The author of “Origo Protestantium” (John Shaw) died 22nd May 1689. J. H. T.

The title concludes thus: — “Otherwise then in confessed and condemned Hereticks. And al this is conuincd by the manifold and clearest acknowledgements of Protestant Writers, both forrain and domestick. By thine owne mouth I iudge thee, naughtie seruant. Luc. xix. 22.”

The writer, Lawrence Anderton, was born in Lancashire, educated at Blackburn and Cambridge, became a convert, and entered the Society of Jesus in 1604. “He became a bright ornament to his order: when on the mission, he principally resided in Lancashire, where he died in 1643.” Dodd refers to Alegambe p. 294. Athen. Oxon. p. 480 [col. 668]. Life of Robert Bolton, by Edward Bagshaw, 1633. This work is dedicated to M. Doctour Morton, Superintendent of Litchfield and Coventrie, on account of his “Appeale for Protestants,” made in answer to “The Protestants Apologie for the Roman Church,” by James Anderton, alias John Brerely. See p. 58, and Baxter’s Key for Catholics, edit. by Allport, p. 426.

C. L.

PAGE 3 — *Tract No. 3.* This is by Peter du Moulin, Jun. — Peter Talbot, tit. Abp. of Dublin, and brother to the D. of Tirconnel, wrote some books under the signature of N. N. (Harris’s Ware’s Writers, p. 193, and Bramhall’s Works, Oxford 1842, vol. i. p. 30.) But this must be a different person, probably John Leyburn, taking the final letters of his names. J. H. T.

IBID. *Tract No. 4.* William Lloyd, Bp. of St. Asaph, 1690, translated to Lichfield and Coventry, 1692, to Worcester 1699, ob. 1714. J. H. T.

PAGE 4. On the loyalty of the Papists, see Dodd’s Church History of England, part vi. art. 5.

PAGE 5. The Compendium: or a short View of the late Tryals in relation to the present Plot against his Majesty and Government, &c. By the Earl of Castlemain. 4to Lond. 1679.

Prefatory discourse to a late Pamphlet entitled, A Memento for English Protestants, and being an answer to that part of the Compendium which reflects upon the Bp. of Lincoln’s Book. 4to Lond. 1681.

PAGE 9 — *Tract No. 5.* John Williams was Rector of St. Mildred’s, Poultry, and Canon of St. Paul’s, London, Chaplain to William III., D.D. of Cambr. in 1689 (although originally of Magd. Hall, Oxford), afterwards Bishop of Chichester. J. H. T.

PAGE 10 — *Tract No. 6.* [Anon. By Nicholas Clagett, D.D., Archdeacon

of Sudbury, of Chr. Ch. Coll. Cambr.] This is attributed to Nicholas Clagett in his *Life in the Biographia Britannica*, which professes to have been drawn up from materials communicated by his son, Bishop Clagett. J. H. T.

IBID. *Tract No. 8.* As King Charles II. died Feb. 6, 168 $\frac{1}{2}$, it is evident that this book ought not to have been given among those published *before* the reign of James II. Peck, however, had no copy of it, and he therefore very naturally followed Gee, who, however, speaks of it as one of the Treatises published near the end of the reign of King Charles II. J. H. T.

PAGE 11 — *Tract No. 11.* Compare The Protestant Journal for 1831 and 1832. "The offering of Tapers and incense to the Virgin Mary" (see Chillingworth's Conferences) is illustrated in the Review of Lidgate's poem, "How Candelmesse Day first toke the Name," Oct. 1832, pp. 602-624.

The following tract by E[dward] W[orsley?] might here be mentioned on the other side:—"Anti-Haman, or An Answer to M. G. Burnet's *Mistere of Iniquiti unvaild.* (See No. 429 *infra.*) Wherein is shewed the conformity of the doctrine, worship and practice of the Roman Catholic Church with those of the Purest times. The Idolatry of the Pagans is truly stated, and the imputation of Pagan Idolatry cleerely confuted. And reasons are given why Catholics avoyde the communion of the Protestant Church. To which is annexed a Letter to R. Cudworth, D.D. With Leave of Superiours. 1679."

No. 11 is not by Thankful Owen. The author was Henry Hallywell, the Platonist. See Worthington's *Diary, &c.*, vol. i. p. 135, and advertisements in Hickeys's *Jovian*. Omitted in Wood's *List of Hallywell's Works*.

PAGE 13 — *Tract No. 12.* See *Contin.* p. 58, where we are told, "To this" (i.e. to the short and plain way, as above), "there is an answer almost finished by a very learned person, who will demonstrate to the world, how little that book had in it to convince." On the authority of this statement Peck puts down the answer as if published, No. 18. But I cannot find that it was ever printed, nor do I know who the "very learned person" alluded to was; probably Stillingfleet.

See Evelyn's account of the death bed of Charles II., *Memoirs*, vol. i. p. 581-2, and "A true relation of the King's death. To which are added Copies of two papers found in the Strong-Box." *Phœnix Lond.* 1707, vol. i. p. 566. J. H. T.

PAGE 14 — *Tract No. 13.* The Bodl. Catal. mentions this as a single sheet without place or date, in folio; under the title of "Copy of a paper written by the late Duchess of York." I cannot find any edition of it with the title given above by Peck. I conclude, therefore, that he took that title from the words with which Stillingfleet's answer to the Duchess's paper begins. The third letter is said to be written by a Great Lady *for the satisfaction of her friends*, as to the reasons of *her leaving the communion of the Church of England and making herself a Member of the Roman Catholic Church*; but the words in *Italics* are evidently cited by Stillingfleet from the first paragraph of the paper itself as given in p. 18 *supra*. It is curious that Hudleston does not notice the Duchess's paper. J. H. T.

C. L.

The folio sheet is No. 1008 of the Halliwell Collection of Proclamations, &c. From "St. James's, Aug. 20, 1670." Ed.

T.C.D.

The tract given imperfectly by Peck, No. 160 and again No. 181 *infra*, is entitled, The Church of England truly represented, according to Dr. Heylin's History of the Reformation, in justification of the late Duchess of York's paper, Lond. 1686, 4to. J. H. T.

PAGE 15. *For veneration read vexation.*

IBID. *Tract No. 14.* See [State p. 24] Stillingfleet's Life, p. 18, prefixed to his works, vol. i. fol., Lond. 1707, and works, vol. vi. p. 641. J. H. T.

PAGE 16 — *Tract No. 15.* See [State p. 24]. Peck had not seen this tract. He gives the title erroneously thus: "A defence of the Papers written by the late King, and found in his strong box." He adds no imprint or date.

IBID. *Tract No. 16.* See [State p. 25]. J. H. T.

IBID. *Tract No. 17.* See [State p. 25]. J. H. T.

IBID. *Tract No. 18.* See the note on No. 12. J. H. T.

PAGE 18. *Copies of two papers, &c.* On the authenticity of these papers see Evelyn's Memoirs October 2, 1685, and Dr. George Hicke's Apologetical Vindication of the Church of England (2nd edition) Introduction, who says that he saw the original *interlined* in the King's own hand. But it is certain that the papers themselves were not in the King's hand. See Burnet's testimony, Own Times, vol. i. p. 615 [Oxford, 8vo ed. vol. ii. p. 471-2.] The King's papers are certified by James II. (p. 8 of this pamphlet) to be true copies, and to have been in his Royal brother's own hand,

but the paper by the Duchess is introduced (p. 9) without any heading, and without any certificate. See Burnet's account of the Duchess's death, *Own Times*, vol. i. p. 309-10. She died March 31, 1672, at which time it was not publicly known even that the Duchess of York had become a Romanist. In another place (vol. i. p. 308) Burnet tells us that the Duke in 1673 shewed him the Duchess's paper, and that "it was all writ with her own hand." Lord Clarendon's letter to the Duchess, mentioned by Burnet, will be found in *Speeches, &c.*, annexed, *Sedley's Poetical Works* (1707) p. 92, and in *Harleian Miscell.* vol. iii. See also *Monthly Repository* (1815) vol. x. p. 294-296, *Calamy's Life*, vol. i. p. 68. Voltaire, in his *Siècle de Louis XIV.* (chap. ix. note) says, *L'argent de Louis XIV. gouverna l'Angleterre depuis 1669 jusqu'en 1677; il détermina Charles II. à se convertir, puis à différer sa conversion. Ces détails de corruption sont honteux, mais il est utile que les peuples les connaissent, et que les princes apprennent qu'ils sont toujours révélés.*

PAGE 19. *Remarks on the two Papers.* This letter was written 1685, but not published till 1688. Note in List of Burnet's works, *Own Times*, vol. vi. p. 339. It is not in *Trin. Coll. Dublin*, nor in the *Bodl.* J. H. T. C. L.

PAGE 20. This Letter is not the same as that referred to. The former will be found in *A Fifth Collection of Papers relating to the present Junction of Affairs in England.* 4to, *Janeway*, Lond. 1688. C. L.

PAGE 21 — *Tract No. 21.* There was a Mr. Thomas Goodwin "pastor of a church of Christ at Pinner, Middlesex," who was probably the author of 21. See *Bodl. Catal.* J. H. T.

IBID. *Tract No. 22.* See *Ath. Oxon.* vol. ii. p. 327, where this book seems to be attributed to Dr. Wm. Claggett. J. H. T.

PAGE 24 — *Tract No. 23.* This book is a re-issue of two tracts previously published. Burnet's answer to the Bishop of Oxford appeared originally in three parts, viz. :

1. An Inquiry into the reasons, &c. (See p. 65 *supra*.)

2. A second part of the Inquiry into the reasons offered by Dr. Sam. Parker, bishop of Oxford, for abrogating the test; or an answer to his plea for transubstantiation, and for acquitting the Church of Rome of Idolatry. 4to 1688.

3. A continuation of the second part of the Inquiry, &c. relating to the idolatry of the church of Rome.

These two last pieces (the second part of the Inquiry and the continuation of the second part) were published a few months afterwards in one tract, with the title of "A discourse concerning Transubstantiation and Idolatry," &c., as above.

PAGE 25 — *Tract No. 24.* Second edit. The first edit. was in folio, Lond. 1687, and a third edit. in 4to was published in Lond. 1688. See Ath. Oxon. vol. ii. col. 631, where A. Wood gives this account of H. Care, (*ut infra*, p. 76.)

PAGE 29 — *Tract No. 28.* See Le Neve's *Fasti*, p. 13.

PAGE 31. *For 1685 read 1585.* Cf. p. 51.

PAGE 39. *Bibliotheca Politica*, by James Tyrrel.

PAGE 45. Of Oliver Carter see also *Notes and Queries*, 2nd series, vol. iv. p. 130. The Rev. Canon Raines possesses a copy of this rare tract.

PAGE 60. William Howard, *add*, afterwards Viscount Stafford.

C. L. PAGE 62. *The late Apology*, reprinted, &c., by Dr. Lloyd, afterward Bishop of St. Asaph. See *Butler's Memoirs of Catholics*, vol. iii. p. 47.

PAGE 67. *The Church of England's complaint*, &c. In *Somers Tracts*, 3rd Collection, vol. iii. pp. 135-401.

IBID. Considerations moving to a toleration and liberty of conscience, with arguments inducing to a cessation of the penal statutes against all dissenters whatever upon account of religion, occasioned by an excellent discourse upon that subject, published by his Grace the Duke of Buckingham. Humbly offered to the Parliament at their next sitting at Westminster. *Tantæne animis cœlestibus iræ?* pp. 12, 4to Lond. 1685. J. H. T.

PAGE 72. *The famous Bull*, &c. Translated by H. Wharton. See *D'Oyley's Life of Wharton* (*Life of Abp. Sancroft*), *Append. No. 1*, vol. ii. p. 125. J. H. T.

C. L. ought to have been affixed to this tract.

IBID. Locke's *Epistola* was translated into English by Mr. Popple. (Watt.) B. L. ought to have been affixed to this. Mr. Crossley also possesses the rare original.

PAGE 102. The city we call Lisbon is by the natives called Lisboa as well as Lisbona. See *Lasor A Varea*, or *Coronelli*.

PAGE 104. An account of Gother's second work (No. 53) will be found in *Cunningham's Preface to Stillingfleet's Doctrines and Practices*, pp. 38-40. To No. 51 C. L. ought to have been affixed.

PAGE 112 — *Tract No. 73.* A detailed account of Bossuet's *Exposition* and

of his controversy with Wake is given in Mendham's Literary Policy, pp. 220-32.

- PAGE 117. To the note from Mendham's Memoirs, &c., add: This fact is **C. L.** illustrated in "The Council of Trent plainly discover'd not to have been a Free Assembly," &c. &c. By Michael Geddes. Lond. 1714, 8vo; and in Luzancy's Reflexions on the Council of Trent. Oxford, 1677, 8vo.
- PAGE 137 — *Tract No.* 102. Peck gives the date "1687, 88." I would now say that the double date probably indicated the old style year 1688⁷/₈, the book having perhaps been printed in Jan. or Feb. of what we would now call A.D. 1688. J. H. T.
- PAGE 142 — *Tract No.* 111. *For* 1596 *read* 1696.
- PAGE 143 — *Tracts Nos.* 115, 117. In reference to the authorship of these see D'Oyley's Life of Saneroft, vol. ii. p. 121. J. H. T.
- PAGE 157. *For* Revolution *read* Rebellion.
- PAGE 166. This Sermon (by Sherlock) was answered in a Remonstrance by way of address from the Church of England to both Houses of Parliament. Sherlock replied in a Vindication, 1685. After some time "a good man" published A Papist misrepresented and represented, &c. J. H. T.
- PAGE 180 — *Tract No.* 158. **C. L.** ought to be affixed to this. In Gibson, vol. xiv. fol. vol. iii.
- IBID. *Tract No.* 159. In Gibson, vol. xiii. fol. vol. iii.
- PAGE 192 — *Tract No.* 164. Hutchinson in Gibson, vol. v. fol. vol. i.
- PAGE 199. Insert before "In his book," &c., Deane's master, whose creature and convert he was, was a strong friend to calligraphy as well as to Popish principles.
- PAGE 204 — *Tract No.* 180. In Gibson, vol. ii. fol. vol. i.
- PAGE 208. Respecting the consecration of Bishop Barlow, which is an important question on account of the part he took in the consecration of Archbishop Parker, see Notes and Queries, 2nd Ser. vol. vii. p. 48.
- PAGE 210 — *Tract No.* 186. Compare No. 127. A succinct account of the traditions and legends respecting the introduction of Christianity into England will be found in Collier's Ecclesiastical History of Great Britain, chiefly of England; and in reference to its sister, "the Sacred Island," see Dr. Todd's History of the Ancient Church of Ireland; and The Testimony of St. Patrick against the false pretensions of Rome to Primitive Antiquity in Ireland, by Henry J. Monck Mason, LL.D. Dublin, 1846.

PAGE 230. On the prejudices of Grotius against the doctrine of Antichrist, see Hurd's Sermons on the Study of the Prophecies. On the discrepancies of interpreters in general on this subject, Dr. Todd's Donnellan Lectures, 1840. In Lecture v. he shows that Romanism is inadequately opposed by the application of the prophecy to the corruptions of the Papacy.

PAGE 231. To Baxter's Key for Catholics, &c., add: and the two following works by the same author:—The Successive Visibility of the Church of which the Protestants are the soundest Members, I. Defended against the Opposition of Mr. William Johnson, 12mo. Lond. 1660. Which is the true Church; the whole Christian World as headed by Christ, or the Pope and his Subjects, in answer to Mr. Johnson. 4to Lond. 1679. See also the Second Part of his Key for Catholics.

PAGE 233. Comber's Roman Forgeries are in Gibson, vol. xv. fol. vol. iii.

IBID. 4th paragraph. In this reference to Mendham my memory unaccountably deceived me. The Decrees discussed in his Literary Policy are those issued by the official authorities of Rome against such books as were offensive to the Roman see. The history of the false Decretals, and of their principal object, the exaltation of the episcopal, but more especially of the papal power, will be found in Gieseler's Ecclesiastical History, vol. ii. See also Townsend's Ecclesiastical and Civil History philosophically considered, vol. ii. chap. iii. The Jus novum or Pseudoisidorian principle that obedience was due to all the papal decrees, was brought in by the Pope, Nicolas I., 836 years after Christ. See Milman's History of Latin Christianity, vol. ii. p. 373.

PAGE 234 — *Tract No. 208.* See No. 178 *supra*.

PAGE 236 — *Tract No. 214.* In Gibson. vol. iv. fol. vol. i.

PAGE 247. *A short Historical Essay: De Ecclesia Romana: An interesting Controversy.* These three Tracts are in the Chetham Library: the letters **C. L.** were inadvertently omitted.

IBID. In the 13th line, for *supra* read *infra*.

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