

"*Protestants*, to be utterly null and void, whenever they are prejudicial in any Manner to the *Catholic Faith*, the *Salvation of Soul*, or to any *Rights of the Church*; even tho' such Engagements have been often ratified, and confirmed by Oath." — As your *Interest* is here so effectually, and to honourably consulted, I have no Reason to doubt the Continuance of your good Offices to my *Brether of England*, who is too dutiful a Son of *Holy Church* to inroach upon any of her Immunities and Privileges. But, pardon me, I would by no means question your *Loyalty*; however, I may seem to press you to it. Your *Interest* is too closely connected with *his*, ever to desert him; and besides, your *Holy Mother* loudly calls for your Duty to him; a *Mother*, whose Intreaties you cannot surely resist; a *Mother* so tender of you, that in order to prevent your mixing with the *wretched Lity*, she hugs you close in her own *Bosom*, and to detach you effectually from their *Interest*, has enjoin'd the *Celibacy of the Clergy*. This then, as it proceeded from mere *Love and Tenderness*, cannot be deemed a *Grievance* by any of you. And tho' the Example of *Jesus Christ* be urged, who, as many in our Church *passively* believe, was married to *St. Catherine*; yet it is expressly added, as a Hint no Doubt for the *Celibacy of the Priesthood*, that he made most of his Visits by a *private Window*. Now the *Holy Church* has forbid you to imitate the former Part of his Example, in *marrying*; yet has she no where, that I know of, denied you the Use of the *private Window*. Nay, the Use of it has been carried to such a Degree of *Excess*, that one of our learned Doctors *scrupulously* complains, that "under *Christ's* Vicars and *Peter's* Successors, the City of *Rome* was made one compleat *Bawdy house*." But sure this Doctor might have spared his Complaints, had he consider'd that, as the great Cardinal *Jel-Jarmine* tells us, † "by the Pope's *Indulgences* we are discharged from the Obligation of bringing forth Fruits meet for Repentance;" †† nay farther, as the same *incomparable* Cardinal assures us, ††† that if the Pope should mistake in commanding Vices and forbidding Virtues, the Church would be bound to believe those Vices to be good, and those Virtues to be evil, unless the would sin against Conscience." — Don't imagine I speak this for your Information: I only mention it, to shew you how entirely I acquiesce in all the *Decisions of Holy Church*, and how fully I am convinced that ††† her *Decrees* are "the Oracles of the Holy Ghost," as one of our most learned *Doctors* justly observes.

BUT to return; tho' your *Designs* have once more miscarried, don't for all that lose *Courage*, but continue still to play the *Men*. And if the *Means* hitherto used have proved ineffectual to compass your *Ends*, learn from hence to propose to yourselves such a Plan of Action, as may not be liable to that Inconvenience. You know there are *imperceptible* Ways of coming to the same *End*, when the more open and immediate fail. And as you are by this Time fully persuaded, that it is not the *Power of France* that can ruin *Great-Britain*, you must set about this Work another Way. To act openly any longer would be absurd. Let me therefore exhort you, that with all the *Art and Address* you are capable of, you would endeavour to keep up an Uneasiness in the Nation at the late *Revolution*. Point out to them the *Wickedness* of the Principles upon which it is founded. Spare no Pains to sink the Credit and Reputation of such as stand up for it; for with regard to such, whose Reputation may do Hurt, one of the great *Doctors* of our Church tells us, that it is "lawful to defame them." ††† Strive to make the People desirous of returning to their *ancient Royal Line*; and to this End, spread *Disaffection*, foment *Jealousies*, create *Divisions*, encourage and raise *Outcries* against the *Government*. But above all Things, labour to convince them of the *Wickedness* and *Unreasonableness* of judging for themselves. Your Work is then done, when you can make a *Property* of the *Understandings of the People*, as ye *Monarchs* make a *Property* of our *Subjects*. Excellent indeed to this Purpose are the Words of the great Cardinal *Cusanus*, who speaks the universal Sense of our *Church*, with such *Strength and Clearness*, that nothing but the most wilful *Prejudices*, and the most obstinate *Heresy*, can resist the Force of them. — The *Opinion of the Pastor*,

"saith he, binds thee upon thy *Salvation*, for the Good of *Obedience*, altho' it be *unjust*; for it belongs not to thee to take Notice whether it be *unlawful* or not, neither hast thou Leave not to obey, if it seem *unlawful* to thee; for that *Obedience* which is *irrational*, is the most *compleat*; and most *perfect* *Obedience*; to wit, when one obeys without the Use of *Reason*, as a *Beast* obeys his *Owner*." — Make it your *Business* therefore to banish all *Common Sense* from amongst *Mankind*. But this, as you are at present the *weaker Party*, you must by no means attempt to bring to pass by Force. For tho' it be true that all our *Prelates*, before they enter upon their *Episcopal Function*, take an Oath, † "to persecute and fight against *Heretics*, as Rebels to their *Lord the Pope*;" †† tho' it be true, that by the *Lateran Council* under Pope *Innocent III.* in the Year 1215, ††† "*Heretics* are *excommunicated*, and their Estates *confiscated*"; that the *Temporal Princes*, or *Lords*, are to be compelled and bound with a solemn Oath, to root them out; and that if any *Temporal Prince* or *Lord* proceed not to such Execution within a Year, the *Pope* is to absolve those that are under him from their *Alligiance*; the Land is to be seized on by *Catholics*, who having exterminated the *Heretics*, are to possess it without *Controul*." Further still; tho' it be true, that by the Council of *Constance* under Pope *John XXIV.* in 1416, †††† it be decreed, "That no Faith is to be kept with *Heretics*;" yet, as I have already observ'd, seeing you are at present the *weaker Party*, you are carefully to avoid mentioning these *Decrees*, and even to deny them, the better to promote your *Designs*. For it has been accounted a great Piece of *Piety* to tell *Lies* for *Religion*, †††† as some of our most learned *Doctors* assure us. But that great Oracle of our Church Cardinal *Bellarmino*, speaks to plainly and clearly what ought to be your Behaviour in your present circumstances, that I need not add any Thing further. "If it were possible, says the *incomparable* Cardinal, †††† to root out the *Heretics*, without doubt they are to be destroyed *Root and Branch*; but if it cannot be done, because they are stronger than we, and there be Danger, if they should oppose us, that we should be worsted, then we are to be *quiet*." I am fully persuaded, for my own part, that the *Heretics* among you have no *Privilege* to live, but because you have not *Power* to kill them; however, as the asserting of such a *Right*, at a Time when, thro' Want of *Power*, you are deprived of the *Exercise* of it, would be highly *impolitic*, and render you less useful to me, I cannot but recommend to you to let it lie dormant, 'til you are in a Condition, as the most excellent Cardinal expresses it, to destroy the *Heretics* ROOT AND BRANCH.

I HAVE thus, as a *Mark* of my *Regard*, given you my Advice how to act, being unable at present to do you any further Service; and shall just pay my Compliments to you and my other *Friends* in general, and then take Leave.

My very good *Friends*,

To treat one's *Friends* with Ceremony is by no Means a *Mark of Sincerity*. I shall therefore plainly tell you, that I am not so vain as to think that all is owing to pure *Love* and *Regard* to myself: I am sensible that many of you, being Persons of *disperate Fortunes* and *narrow circumstances*, have an Eye to *Posts and Offices*, which have something of *Efficacy* in them. But when I consider how *little Service*, and for how small a Portion of *Time*, you do for yourselves; and how *inconstant* and *lasting* the *Benefit* to me may be, I cannot help concluding, from all Appearances, that I am not without a good *Share* of your *Favour*; and I am even forced to acknowledge, that I have not deserved to much at your *Hands*. If then you desire to reap the *Fruits* of your *Labours*; if you desire to see the happy Day, when I shall be *Universal Monarch*, and the *Pope Universal Bishop*; if you desire once more to see the *Independence* of *Holy Church* and *Churchmen* upon the *State*; if you desire to see the so much wish'd for *Restoration* of your *Church's Liberty*; if you desire to see the entire Dependence of the *wretched Lity* upon your *Benedictions* and *Absolutions*; if you desire to see that blessed Time, when your beloved Topics of *magnifying yourselves*

* *Espineaus de continet. lib. 3, cap. 4* † *De Penit. lib. 4, cap. 13* †† *De Rom. Pont. lib. 4, cap. 5, pag. 721* ††† *Stapleton Controvers. cap. 6, sect. 3, art. 4, tom. 3, pag. 119* †††† *Seto de Just. lib. 5, quest. 10, art. 2.*

* *Epist. 2 ad Bobemos* † *Vid. Jurabent. Episcopi. lib. in Eccles. Roman. Pontificis Romanum Clement. 8vi, Romæ 1698, pag. 80.* † *Concilium Lateran. cap. 3, de Hereticis.* † *Concilium Constantense, Sessio 21.* †† *Vid. & Espineaus Cont. in Tim. lib. 1, cap. 11, pag. 156.* ††† *De Eccles. lib. 3, cap. 7, pag. 1319.*