

agreeing with good policy, For conformity to the Church of England (which at any time exempts them from the penalty of the said lawes) and banishment, have both one effect, as to the prime end of those Lawes, to wit, the decrease of Roman Catholiques in England, and it was not their being *Roman Catholiques*, but their being soe in England, which caused the said lawes, wherefore, *ablata causa tollitur effectus*, in this case, may be a just plea for them, and their persons, and estates, (without which they can subsist no where) have too neer a relation to one another to be voluntarily parted, so as to deny this, is (in effect) to deny them leave to go, & to force them away, without their estates, might make them have *animum revertendi*: which affection, in desperate & discontented persons, might perhaps be of ill consequence to England. Moreover to give them leave to go, and to deny them leave to dispose of their estates, might bring a dishonourable imputation on this State, in making the World believe, that the lawes here against Recusants were made, or at least wise now made use of, for lucre only, and not for advancing the Gospel. And the Honourable Houses of Parliament may be pleased in this case of voluntary banishment, to allow the said *Roman Catholicks* as much favour as the Spaniards did the

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