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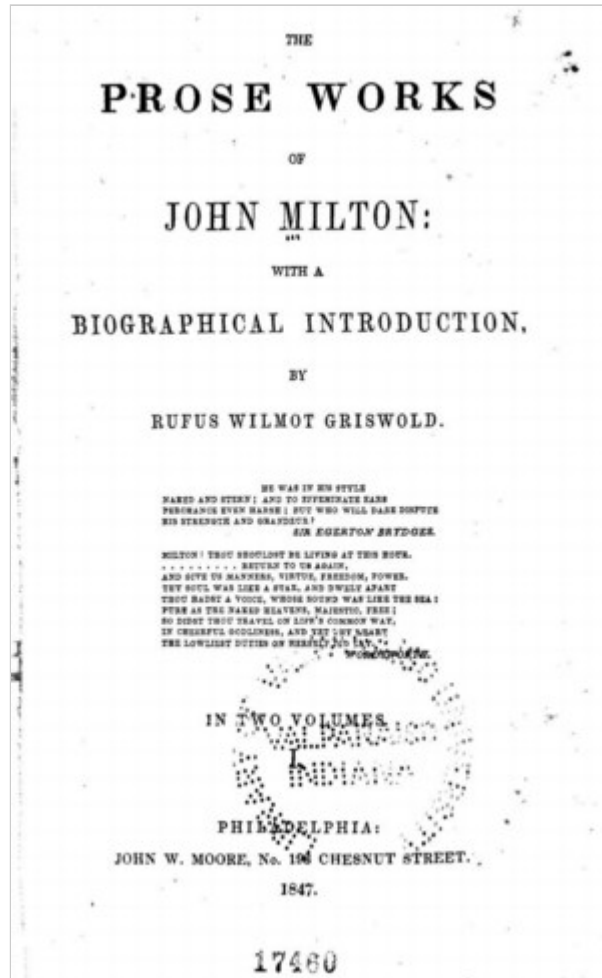
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About This Title:

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BIOGRAPHICAL INTRODUCTION.

On the ninth day of December, 1608, John Milton was born in London.

It was near the close of the golden age of England. Spenser had been dead ten years. Shakspeare was alive, but had ceased to write. Bacon was in the meridian of his power, but was known already to be one of the meanest of mankind, and neither his genius nor his station secured respect.

The father of Milton had been disinherited for becoming a Protestant; but not until the completion of his studies at Oxford, where he was distinguished for his scholarship, taste and accomplishments.* Deprived of his patrimony, he adopted the profession of a scrivener, in the practice of which he was so successful as to be able to give his son a liberal education, and at an early age to retire with a competence into the country.

The instruction of Milton was carefully attended to: his private tutor was Thomas Young, a Puritan minister, who remained with him until compelled on account of his religious opinions to leave the kingdom. In 1624, soon after entering upon his sixteenth year, he was sent to Cambridge, where he was committed to the tuition of Mr. Chappell, afterwards a bishop, and the reputed author of *The Whole Duty of Man*. He had already made astonishing progress in learning. He was familiar with several languages, and with the most abstruse books in philosophy. Before he was eighteen, he studied critically the best Greek and Roman authors, and wrote more elegant Latin verses than were ever before produced by an Englishman.

After remaining seven years at the university, where he took the degrees of bachelor and master of arts, he returned to his father's house, at Horton, near Colebrook, whither, he says, he was accompanied by the regrets of most of the fellows of his college, who showed him no common marks of friendship and esteem. In the malignant and envious life of Milton by Dr. Johnson, there is an endeavour to prove that he was expelled from Cambridge for some misdemeanor, or that he went away in discontent because unable to obtain preferment, to spend his time in the company of lewd women, and in the play-houses of London. All this is false. It is evident from what has been written on the subject, that he committed no act deserving punishment or regret. He left Cambridge because his theological opinions, and his views of ecclesiastical independence, not permitting him to enter the church, a longer stay there was not required. He believed that he who would accept orders, "must subscribe himself slave, and take an oath withal, which unless he took with a conscience that would retch, he must either straight perjure himself, or split his faith;" and he deemed it "better to prefer a blameless silence, before the learned office of speaking, bought and begun with servitude and forswearing."

On his father's estate Milton passed happily five years of uninterrupted leisure, occasionally visiting London to enjoy the theatres and the conversation of his friends, or to learn something new in mathematics or music. He wrote here the *Mask of Comus*, and *Lycidas*, the *Arcades*, *L'Allegro*, and *Il Penseroso*, a series of poems

alike extraordinary for the sublimity and beauty of their conception, and for the exquisite finish of their execution.

On the death of his mother, in 1637, when he was about twenty-nine years of age, he became anxious to visit foreign parts, and particularly Italy. His reasons for wishing to travel, as quaintly expressed by his biographer Toland, were, that “he could not better discern the preëminence and defects of his own country, than by observing the customs and institutions of others; and that the study of never so many books, without the advantages of conversation, serves either to render a man a fool or a pedant.” Obtaining permission of his father, he left England in 1638, accompanied by a single servant, and bearing a letter of direction and advice from Sir Henry Wotton. He arrived in Paris, the most accomplished Englishman who had ever crossed the Channel, and was courteously received by the ambassador of King Charles, who introduced him to the celebrated Grotius, then representative of the queen of Sweden at the court of France. The best account of his travels is contained in the brief autobiography which opens his *Second Defence of the People of England*. He soon set out for Italy, and taking ship at Nice, visited Genoa, Leghorn, Pisa and Florence. “In the latter city,” he says, “which I have always more particularly esteemed for the elegance of its dialect, its genius, and its taste, I stopped about two months; when I contracted an intimacy with many persons of rank and learning; and was a constant attendant at the literary parties, which prevail there, and tend so much to the diffusion of knowledge and the preservation of friendship. No time will ever abolish the agreeable recollections which I cherish of Jacob Gaddi, Carolo Dati, Frescobaldo, Cultellero, Bonnomatthai, Clementillo, Francisco, and many others. From Florence I went to Siena, thence to Rome, where, after I had spent about two months in viewing the antiquities of that renowned city, where I experienced the most friendly attentions from Lucas Holstein, and other learned and ingenious men, I continued my route to Naples. There I was introduced by a certain recluse, with whom I had travelled from Rome, to John Baptista Manso, Marquis of Villa, a nobleman of distinguished rank and authority, to whom Torquato Tasso, the illustrious poet, inscribed his book on friendship. During my stay, he gave me singular proofs of his regard; he himself conducted me round the city, and to the palace of the viceroy; and more than once paid me a visit at my lodgings. On my departure he gravely apologized for not having shown me more civility, which he said he had been restrained from doing, because I had spoken with so little reserve on matters of religion. When I was preparing to pass over into Sicily and Greece, the melancholy intelligence which I received, of the civil commotions in England, made me alter my purpose; for I thought it base to be travelling for amusement abroad, while my fellow citizens were fighting for liberty at home. While I was on my way back to Rome, some merchants informed me that the English Jesuits had formed a plot against me if I returned to Rome, because I had spoken too freely on religion; for it was a rule which I laid down to myself in those places, never to be the first to begin any conversation on religion; but if any questions were put to me concerning my faith, to declare it without any reserve or fear. I nevertheless returned to Rome. I took no steps to conceal either my person or my character; and for about the space of two months, I again openly defended, as I had done before, the reformed religion in the very metropolis of popery. By the favour of God, I got safe back to Florence, where I was received with as much affection as if I had returned to my native country. There I stopped as many months as I had done

before, except that I made an excursion for a few days to Lucca; and crossing the Apennines, passed through Bologna and Ferrara to Venice. After I had spent a month in surveying the curiosities of this city, and had put on board a ship the books which I had collected in Italy, I proceeded through Verona and Milan, and along the Lemman lake to Geneva. The mention of this city brings to my recollection the slandering More, and makes me again call the Deity to witness, that in all those places, in which vice meets with so little discouragement, and is practised with so little shame, I never once deviated from the paths of integrity and virtue, and perpetually reflected that, though my conduct might escape the notice of men, it could not elude the inspection of God. At Geneva I held daily conferences with John Deodati, the learned professor of theology. Then pursuing my former route through France, I returned to my native country, after an absence of one year and about three months; at the time when Charles, having broken the peace, was renewing what is called the episcopal war with the Scots; in which the royalists being routed in the first encounter, and the English being universally and justly disaffected, the necessity of his affairs at last obliged him to convene a parliament.”

On his arrival in London, Milton could discover no way in which he might directly serve the state, and he therefore hired a spacious house for himself and his books, and resumed his literary pursuits; calmly awaiting the issue of the contest, which he “trusted to the wise conduct of Providence, and the courage of the people.”

He now undertook the education of his sister’s sons, John and Edward Phillips, and subsequently received a few other pupils, whom he instructed in the best learning of the ancients and moderns. Johnson sneers at Milton’s “great promise and small performance,” in returning from the continent because his country was in danger, and then opening a private school. But it was not from cowardice that he preferred the closet to the field, and he saw no absurdity in adding to his light income by teaching, while he wrote his immortal works on the nature and necessity of liberty. “I did not,” he says in his *Defensio Secunda*, “for any other reason decline the dangers of war, than that I might in another way, with much more efficacy, and with not less danger to myself, render assistance to my countrymen, and discover a mind neither shrinking from adverse fortune, nor actuated by any improper fear of calumny or death. Since from my childhood I had been devoted to the more liberal studies, and was always more powerful in my intellect than in my body, avoiding the labours of the camp, in which any robust soldier would have surpassed me, I betook myself to those weapons which I could wield with the most effect; and I conceived that I was acting wisely when I thus brought my better and more valuable faculties, those which constituted my principal strength and consequence, to the assistance of my country and her honourable cause.”

Milton was a silent and calm, but careful and far seeing spectator of the general agitation. The outrageous abuses of power by the weak minded and passionate king, and the despotism of the episcopal officers, caused the popular heart to beat as the sea heaves in a storm; and the restraints of established authority, made weaker every day by over exertion, were soon altogether to cease. The Long Parliament was in session; the bigoted and persecuting Primate had been impeached; and the Second Spirit of the Revolution stepped before the audience of the world, to be in all the great period

which followed the most earnest and powerful champion of the cause of the people. “I saw,” he says, “that a way was opening for the establishment of real liberty; that the foundation was laying for the deliverance of man from the yoke of slavery and superstition; that the principles of religion, which were the first objects of our care, would exert a salutary influence on the manners and constitution of the republic; and as I had from my youth studied the distinctions between religious and civil rights, I perceived that if I ever wished to be of use, I ought at least not to be wanting to my country, to the church, and to so many of my fellow Christians, in a crisis of so much danger; I therefore determined to relinquish the other pursuits in which I was engaged, and to transfer the whole force of my talents and my industry to this one important object.”

He accordingly wrote and published in the year 1641 his first work in prose, under the title *Of Reformation in England, and the Causes that hitherto have hindered it*. In this he attempts to show that prelacy is incompatible with civil liberty, and to the support of this proposition he brings learning more various and profound, a power of reasoning, and an impassioned eloquence, unprecedented in English controversy. The treatise ends with the following prayer, “piously laying the sad condition of England before the footstool of the Almighty;” than which, as Sir Edgerton Brydges well observes, “there is not a more sublime and patriotic ode in any language.”

“Thou, therefore, that sittest in light and glory unapproachable, Parent of angels and men! next, thee I implore, omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting Love! and thou, the third subsistence of divine infinitude, illumining Spirit, the joy and solace of created things! one Tripersonal Godhead! look upon this thy poor and almost spent and expiring church; leave her not thus a prey to these importunate wolves, that wait and think long, till they devour thy tender flock; these wild boars that have broken into thy vineyard, and left the print of their polluting hoofs on the souls of thy servants. O let them not bring about their damned designs, that stand now at the entrance of the bottomless pit, expecting the watchword to open and let out those dreadful locusts and scorpions, to reinvolve us in that pitchy cloud of infernal darkness, where we shall never more see the sun of thy truth again, never hope for the cheerful dawn, never more hear the bird of morning sing. Be moved with pity at the afflicted state of this our shaken monarchy, that now lies labouring under her throes, and struggling against the grudges of more dreadful calamities.

“O thou, that, after the impetuous rage of five bloody inundations, and the succeeding sword of intestine war, soaking the land in her own gore, didst pity the sad and ceaseless revolution of our swift and thick-coming sorrows; wher we were quite breathless, of thy free grace didst motion peace, and terms of covenant with us; and having first well-nigh freed us from antichristian thralldom, didst build up this Britannic empire to a glorious and enviable height, with all her daughter-islands about her; stay us in this felicity, let not the obstinacy of our half-obedience and will-worship bring forth that viper of sedition, that for these fourscore years has been breeding to eat through the entrails of our peace; but let her cast her abortive spawn without the danger of this travailing and throbbing kingdom: that we may still remember in our solemn thanksgivings, how for us, the northern ocean even to the

frozen Thule, was scattered with the proud shipwrecks of the Spanish armada, and the very maw of hell ransacked, and made to give up her concealed destruction, ere she could vent it in that horrible and damned blast.

“O how much more glorious will those former deliverances appear, when we shall know them not only to have saved us from greatest miseries past, but have reserved us for greatest happiness to come! Hitherto thou hast but freed us, and that not fully, from the unjust and tyrannous claim of thy foes; now unite us entirely, and appropriate us to thyself, tie us everlastingly in willing homage to the prerogative of thy eternal throne.

“And now we know, O thou our most certain hope and defence, that thine enemies have been consulting all the sorceries of the great whore, and have joined their plots with that sad intellingencing tyrant that mischiefs the world with his mines of Ophir, and lies thirsting to revenge his naval ruins that have larded our seas: but let them all take counsel together, and let it come to nought; let them decree, and do thou cancel it; let them gather themselves, and be scattered; let them embattle themselves, and be broken; let them embattle, and be broken, for thou art with us.

“Then amidst the hymns and hallelujahs of saints, some one may perhaps be heard offering at high strains in new and lofty measures, to sing and celebrate thy divine mercies and marvellous judgments in this land throughout all ages; whereby this great and warlike nation, instructed and inured to the fervent and continual practice of truth and righteousness, and casting far from her the rans of her old vices, may press on hard to that high and happy emulation to be found the soberest, wisest, and most Christian people at that day, when thou, the eternal and shortly-expected King, shalt open the clouds to judge the several kingdoms of this world, and distributing national honours and rewards to religious and just commonwealths, shalt put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth; where they, undoubtedly, that by their labours, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive above the inferior orders of the blessed, the regal addition of principalities, legions, and thrones into their glorious titles, and in supereminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, shall clasp inseparable hands with joy and bliss, in overmeasure for ever.”

To this, and other attacks of the Puritan writers, Bishops Hall and Usher soon after replied; the first in *An humble Remonstrance to the High Court of Parliament*, and the last in *The Apostolical Institution of Episcopacy*. Milton had commenced the controversy, and he did not shrink from its prosecution. He thought that on subjects to the consideration of which he was early led solely by his love of truth and reverence for Christianity, he should not reason worse than they who were contending only for their emoluments and usurpations. He wrote, therefore, in answer to the bishops, the tract on *Prelatical Episcopacy*, and in the same year, *The Reason of Church Government urged against Prelacy*. In the preface to the second book of this last treatise, he discloses with a calm confidence the high opinion he held of his own powers, and gives promise of a work which his mind, in the spacious circuit of her musing, had proposed to herself, “not to be raised from the heat of youth or the

vapours of wine, like that which flows at waste from the pen of some vulgar amonist or the trencher fury of a rhyming parasite, but by devout prayer to the eternal Spirit, who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases.” This is the prophetic announcement of *Paradise Lost*, from which he turned for a while his thoughts, in obedience to “God’s secretary Conscience,” to “embark in a troubled sea of noises and hoarse disputes.”

Bishop Hall came out with a *Defence of the Remonstrance*, which was quickly succeeded by Milton’s *Animadversions*, in the form of a dialogue, and written in a lighter and more satirical vein than his previous works, though not without some passages of solemn and impressive eloquence.

In the beginning of the year 1642 an anonymous reply to the *Animadversions* appeared, under the title of *A Modest Confutation of a Slandorous and Scurrilous Libel*, in which Milton was assailed with every sort of rancorous abuse; and Christian men were called upon to “stone him to death,” lest they should smart from his impunity. In his *Apology for Smectymnuus*,* which followed soon after, he repulsed and overthrew his adversaries with their own weapons, and put an end by the unapproachable ability of his argument, to the prelatical controversy. In the beginning of the year 1642, the English hierarchy was abolished by act of parliament, with the royal assent: so rapid and so powerful was the influence of a mighty genius upon the opinion and action of the nation.

Milton was now but thirty-four years of age. Had he never written more than the works already finished, he would have been one of the greatest benefactors of the church and of mankind. He had surpassed all the masters of eloquence in his own country and language, and equalled the greatest of all the ages, in those voices for liberty which, though long silent, are destined to ring with a clear and sonorous sound through many centuries around the world. Shakspeare had shown the capacities of our tongue for harmony and beauty. Milton, rivalling his immortal predecessor in mastery of its melodies, developed all its vigour and grandeur, and by his words fought such battles as the genius of his elder brother alone might fittingly record.

His form was cast in the finest mould of manly beauty; no one surpassed him in elegance of manners; and his carriage “bespoke undauntedness and courage.” His voice was variably musical, and his conversational abilities never were approached, perhaps, unless in those of one of the most illustrious Englishmen of this present age. In the mornings of winter he was “up and stirring ere the sound of any bell awoke men to labour or devotion; in summer as oft, with the bird that first rouses, to read good authors till the attention was weary or the memory had its fraught;” so possessed was he “with a fervent desire to know good things, and with the dearest charity to infuse a knowledge of them into others.” Yet he sometimes indulged his passion for the observation of external beauty, for in the fine days of spring, he thought, “in the vernal seasons of the year when the air is calm and pleasant, it were an injury and sullenness against nature not to go out and see her riches, and partake of her rejoicing with heaven and earth.”

The marriage of Milton was unfortunate, and it gave a new direction to his literary labours. His susceptibility to impressions from loveliness is shown in the episode of his history which connects it with that of Leonora Baroni of Rome. He was now suddenly captivated by the person and manners of Mary, a daughter of Richard Powell of Oxfordshire, whom he married and brought to London. Of a royalist family, and accustomed to an affluent gayety, she soon grew weary of the frugality and quiet simplicity which reigned in the house of her husband, and in a few weeks requested permission to revisit her relatives, with whom she remained, in spite of his remonstrances, the whole summer, refusing even to answer his letters or to see his messengers. This so incensed him, that he resolved to repudiate her on the grounds of disobedience and desertion; and to justify himself he published in 1644, *The Doctrine and Discipline of Divorce*, addressed to the parliament. He held it to be an absurdity that every union by priest or magistrate, of parties reeling from the bagnio or under the influence of any fraud or terror, was a *joining by God*, and that an unsuitable disposition of mind was a far better reason for divorce than such infirmities of body as were good grounds in law, provided there were a mutual consent for separation. The treatise was soon followed by *The Judgment of Martin Bucer Concerning Divorce*, and in the next year by *Tetrachordon* and *Colasterion*, the last being a reply to an anonymous assailant. He exhibited in no other works more accurate and extensive learning, or greater skill in argument; and if his assumptions are wrong, his reasoning is to this day unanswered. These treatises kindled against him the enmity of the Presbyterian divines, who, unmindful of his recent important services, now assailed him from the pulpit and the press with malignant bitterness, and even caused him to be summoned before the parliament, by which tribunal however he was promptly acquitted, so that his persecutors by their weak wickedness gained no advantage, and alienated forever the most powerful supporter of their cause. The battle of Naseby had now destroyed the hopes of the royalists, and the Powells perceiving that they might need Milton's protection, and alarmed lest he should contract a second marriage, contrived an interview between him and his wife, in which she begged his pardon, and was generously restored to her home, where, in a few years, she died.

In the same year in which Milton wrote his works on divorce, he also produced his remarkable *Tractate on Education*, in which are embodied all the best ideas of the next two centuries on the subject; and that *Speech for the Liberty of Unlicensed Printing*, which in the splendour of its diction and the irresistible force of its reasoning, continues to be without a parallel in the literature of the world. He was the first to assert the unlimited right of discussion, and has left nothing to be said on this question by succeeding ages. "Who knows not," he exclaims, "that truth is strong! Next to the Almighty, she needs no policies, no stratagems, no licensings, to make her victorious." "Though all the winds of doctrine were let loose upon the earth, so Truth be in the field, we injure her to misdoubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse in a free and open encounter?" The Presbyterians had been from the first hypocritical in their advocacy of freedom. They only preferred the Genevan gown to the cassock. They would permit the publication of no book which their illiterate or illiberal licensers could not understand, or which contained sentiments above the vulgar superstition. But under the Protectorate, when this *Speech* was read by Cromwell, whose genuine greatness triumphed over enslaving precedents, its lofty eloquence and faultless argument induced him to

establish by law that perfect freedom of the intellect without which all other liberty is a mockery.

For a while Milton returned to those more elegant pursuits to which he was led by the genial power of nature, and in 1645 brought out a collection of his early poems. The execution of Charles in 1648, however, caused the direction of his attention once more to public affairs, and a few weeks after that event he published *The Tenure of Kings and Magistrates*, wherein he maintained that it is lawful and had been held so through all ages for any who have the power to call to account a tyrant, and after due conviction to depose and put him to death. Sir Edgerton Brydges remarks of this proposition, that it is so objectionable as in these days to require no refutation; but in the United States, where the divine right of any man to oppress his fellows is not held, we think differently; and our admiration of Milton suffers no abatement, but rather is greater, for this and other works of like spirit which have been the prime causes of the unjust estimation in which he continues to be held in his own country. No one questions that Charles was a “traitor, a murderer, and a public enemy,” whose very existence was perilous to every sort of liberty in England; and though the constitution was defective in providing no way for convicting and punishing the first officer of the state, however flagrant might be his crimes, the right to call him to account remained with the people, forever possessing ultimate sovereignty over every authority but that of the Almighty.

Soon after the death of Charles, a book appeared under the title of *Εἰς τὸν Βασιλῆα*, or a Portraiture of his Sacred Majesty in his Solitudes and Sufferings, purporting to be by the “royal martyr” himself, but since ascertained to be the production of Dr. Gauden, bishop of Exeter. In this he is represented in the constant exercise of prayer to God for the justice and mercy which were denied him by men. It was calculated to produce a strong reaction in the public mind in his favour, and the sale of fifty thousand copies in a few weeks showed the necessity of counteracting its influence. For this purpose the Council of State determined to avail itself of the abilities of its new secretary, who wrote with his customary rapidity the *Εἰς τὸν Ὀλοῦστος*, one of the most extraordinary of his works, of which his great learning, clear and energetic style and acute and close reasoning, lead the reader’s conviction with his admiration to the end.

Milton had scarcely finished this unanswerable work when he was called upon to do battle for the republican party on a wider field. Thus far his audience had been the English nation; he was now to address the family of civilized mankind. The son of the late king having found a refuge in the states of Holland, prevailed upon Claudius Salmasius, in the general estimation the first scholar of the age, to undertake the vindication of prelacy and monarchy in his *Defensio Regia pro Carolo Primo ad Carolum Secundum*, which was published near the close of the year 1649. Although this book disappointed the learned by its want of method and occasional feebleness, the arsenal whence Burke drew the artillery of his most powerful declamation cannot be so contemptible a performance as it has been the custom to represent it. Certainly, addressed as it was to the fraternity of kings, and with the weight it derived from the name of Salmasius, it was likely to produce an effect, and the Council of State saw at once that it must be answered. Milton was present at their sitting when they resolved

that he should meet the champion of the Pretender. His sight was already greatly impaired, and he was warned by his physicians that total blindness would inevitably result from such labours; but he would listen to no voice opposed to that of the heavenly monitor within his breast. He finished early in 1651 the immortal *Defensio pro Populo Anglicano contra Claudii Salmasii Defensionem Regem*, the most masterly work in all written controversy; and while the darkness was stealing upon his eyes, overplied in the defence of liberty, he heard “all Europe ring from side to side” with his great triumph over the insolent and mercenary defender of despotism, who stole from amid a storm of hisses into obscurity and died.

Notwithstanding his blindness, Milton continued to discharge the duties of his office; and two years after his loss of sight he contracted a second marriage with Catherine, a daughter of Captain Woodcock, to whom he was bound by the fondest affection. Within a year after their union however she died, like his first wife, in giving birth to a child, who soon followed her to the grave.

Several replies to the Defence by Milton were published, but the only one which he condescended to notice was *Regii Sanguinis Clamor ad Cælum adversus Parricidas Anglicanos*, written by De Moulin, a Frenchman, but printed at the Hague, under the editorship of one Alexander More, who for a considerable time was reputed to be its author. It was full of the grossest abuse of the parliament as well as of Milton, who in his answer, entitled *Defensio Secunda pro Populo Anglicano contra Infamem Libellum anonymum cui titulus Regii Sanguinis Clamor*, etc. treated More with merited severity, exploring the privacies of his licentiousness as well as the falsehood of his slanders. This Second Defence is not equal to the reply to Salmasius, though it has passages of unsurpassed power and beauty, and is valuable for the information it contains respecting Milton’s own history and the motives by which he regulated his actions, and for its striking portraiture of Cromwell and some other members of the republican party. With this and two subsequent answers to More, he closed his controversial labours, though he still continued to serve the state as foreign secretary. The greatness of his intellect and the purity of his heart are too conspicuous in all his works for any one to doubt the inherent grandeur of his character; and nearly the only ground upon which any one ventures now to assail him is that of his having continued in office under the Protector, whom it is a custom of English sophomores to denounce as a parricide and an usurper, but whom the intelligent and true hearted in all nations look upon as one of the noblest patriots and statesmen who ever guided the course of empire. His victories won, and an imperial crown within his grasp, with an unparelled moderation he gave his countrymen the most free and perfect of constitutions, reserving to himself powers scarcely equal to those of a president of our own republic. The career of no ruler was ever marked by more justice, wisdom, or genuine love of country; and though Milton may have disapproved of some acts of his administration, it was not inconsistent with any of his professions or principles, or with anything that has been said in praise of him, that he continued to be his associate in office and his friend.

Until the close of the Protectorate, Milton’s leisure hours were principally devoted to the collection of materials for a Latin Thesaurus, the composition of two additional books of his History of England, and the laying of the foundation of his immortal epic

poem. In the autumn of the year 1658 Oliver Cromwell died; and the extraordinary conflict of parties which followed, resulted in the restoration of the monarchy.

In the interval between the death of the great Englishman and the return of Charles the Second, Milton was not inactive. In the year 1659 he published a *Treatise of Civil Power in Ecclesiastical Causes*, showing that it is not lawful for any authority to compel in matters of religion; *Considerations touching the likeliest Means to remove Hirelings out of the Church*, in which he contended for the voluntary system of supporting religion, which has since so successfully obtained in the United States but which was then everywhere regarded as impracticable or dangerous; a *Letter to a Friend concerning the Ruptures of the State*; and his *Letter to General Monk*. In 1660 appeared the *Ready and Easy Way to Establish a Free Commonwealth*, and *The Excellen thereof compared with the Inconveniencies and Dangers of readmitting Kingship into the Realm*; and soon after, *Brief Notes upon a late Sermon entitled The Fear of God and the King*, preached and published by Matthew Griffith, Chaplain to Charles the First, in which, upon the very eve of the restoration, he continued to assert his republican principles.

Milton had acted too conspicuous a part to live openly with safety in the capital, and before Charles entered London, therefore, he concealed himself in the house of an acquaintance, where he remained until the passage of the act of oblivion, in the exceptions of which his name was happily omitted, through the intercessions of some of his friends. Soon after returning to society, he was a third time married, in consequence of the neglect and unkindness of his daughters, upon whom he had depended for the management of his domestic affairs. To this period he alludes in the passage of his *Samson Agonistes* in which he says,

Dark in light, exposed
To daily fraud, contempt, abuse, and wrong,
Within doors or without: still as a fool
In power of others, never in my own:
Scarce half I seem to live, dead more than half.
Oh dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total eclipse
Without all hope of day!

To this period has been generally referred Milton's recently discovered *Treatise on Christian Doctrine*; but that work, which he would never have given to the press himself, and which is on every account less worthy of praise than any of his other productions, was probably composed during the first years after his return from Italy, and is the substance of familiar lectures on theology to his pupils. He had studied the nature of our Saviour before his mind attained the strength of its maturity, as some have looked upon the sun, until his sight for a while was darkened. In the end he was right. In none of his great works is there a passage from which it can be inferred that he was an Arian; and in the very last of his writings he declares that "the doctrine of the Trinity is a plain doctrine in Scripture."

In earlier manhood Milton had excelled the greatest uninspired authors of all ages and nations as a theologian and political philosopher. Now, poor and old and blind, he erected the stateliest structure,

With pyramids and towers,
From diamond quarries hewn and rocks of gold,

in the regions of the imagination, in which, with “his garland and singing robes about him,” he celebrates the “throne and equipage of God’s almightiness” in strains which angels paused to hear; and which the wise and pure hearted in the world receive as echoes of the triumphant and glorious harmonies they will listen to in heaven; to enter which place of rest, not more than duly to understand a true poem, requires the simple credulity of childhood, blent with the most profound and expansive knowledge.

Paradise Lost was published in 1667; in 1671 appeared Paradise Regained, and Samson Agonistes; in 1672 his *Artis Logicæ Plenior Institutio*; and in 1673 the Treatise on True Religion, Heresy and Schism.

On Sunday, the eighth day of November, 1674, one month before completing his sixty-sixth year, John Milton died.

He was the greatest of all human beings: the noblest and the ennobler of mankind. He has steadily grown in the world’s reverence, and his fame will still increase with the lapse of ages.

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OF REFORMATION IN ENGLAND, AND THE CAUSES THAT HITHERTO HAVE HINDERED IT.

IN TWO BOOKS.

WRITTEN TO A FRIEND.

[FIRST PUBLISHED 1641.]

THE FIRST BOOK.

Sir,—Amidst those deep and retired thoughts, which, with every man Christianly instructed, ought to be most frequent, of God and of his miraculous ways and works amongst men, and of our religion and works, to be performed to him; after the story of our Saviour Christ, suffering to the lowest bent of weakness in the flesh, and presently triumphing to the highest pitch of glory in the spirit, which drew up his body also; till we in both be united to him in the revelation of his kingdom, I do not know of any thing more worthy to take up the whole passion of pity on the one side, and joy on the other, than to consider first the foul and sudden corruption, and then, after many a tedious age, the long deferred, but much more wonderful and happy reformation of the church in these latter days. Sad it is to think how that doctrine of the gospel, planted by teachers divinely inspired, and by them winnowed and sifted from the chaff of overdated ceremonies, and refined to such a spiritual height and temper of purity, and knowledge of the Creator, that the body, with all the circumstances of time and place, were purified by the affections of the regenerate soul, and nothing left impure but sin; faith needing not the weak and fallible office of the senses, to be either the ushers or interpreters of heavenly mysteries, save where our Lord himself in his sacraments ordained; that such a doctrine should, through the grossness and blindness of her professors, and the fraud of deceivable traditions, drag so downwards, as to backslide into the Jewish beggary of old cast rudiments, and stumble forward another way into the new-vomited paganism of sensual idolatry, attributing purity or impurity to things indifferent, that they might bring the inward acts of the spirit to the outward and customary eye-service of the body, as if they could make God earthly and fleshly, because they could not make themselves heavenly and spiritual; they began to draw down all the divine intercourse betwixt God and the soul, yea, the very shape of God himself, into an exterior and bodily form, urgently pretending a necessity and obligation of joining the body in a formal reverence, and worship circumscribed; they hallowed it, they fumed it, they sprinkled it, they bedecked it, not in robes of pure innocency, but of pure linen, with other deformed and fantastic dresses, in palls and mitres, gold and gewgaws fetched from Aaron's old wardrobe, or the flamins vestry: then was the priest set to con his motions and his postures, his liturgies and his luries, till the soul by this means of overbodying herself, given up justly to fleshly delights, bated her wing apace

downward: and finding the ease she had from her visible and sensuous colleague the body, in performance of religious duties, her pinions now broken, and flagging, shifted off from herself the labour of high soaring any more, forgot her heavenly flight, and left the dull and droiling carcase to plod on in the old road, and drudging trade of outward conformity. And here, out of question, from her perverse conceiting of God and holy things, she had fallen to believe no God at all, had not custom and the worm of conscience nipped her incredulity: hence to all the duties of evangelical grace, instead of the adoptive and cheerful boldness which our new alliance with God requires, came servile and thralllike fear: for in very deed, the superstitious man by his good will is an atheist; but being scared from thence by the pangs and gripes of a boiling conscience, all in a pudder shuffles up to himself such a God and such a worship as is most agreeable to remedy his fear; which fear of his, as also is his hope, fixed only upon the flesh, renders likewise the whole faculty of his apprehension carnal; and all the inward acts of worship, issuing from the native strength of the soul, run out lavishly to the upper skin, and there harden into a crust of formality. Hence men came to scan the Scriptures by the letter, and in the covenant of our redemption, magnified the external signs more than the quickening power of the Spirit; and yet looking on them through their own guiltiness with a servile fear, and finding as little comfort, or rather terror from them again, they knew not how to hide their slavish approach to God's behests, by them not understood, nor worthily received, but by cloaking their servile crouching to all religious presentments, sometimes lawful, sometimes idolatrous, under the name of humility, and terming the piebald frippery and ostentation of ceremonies, decency.

Then was baptism, changed into a kind of exorcism and water, sanctified by Christ's institute, thought little enough to wash off the original spot, without the scratch or cross impression of a priest's forefinger: and that feast of free grace and adoption to which Christ invited his disciples to sit as brethren, and coheirs of the happy covenant, which at that table was to be sealed to them, even that feast of love and heavenly-admitted fellowship, the seal of filial grace, became the subject of horror, and glouting adoration, pageanted about like a dreadful idol; which sometimes deceives well-meaning men, and beguiles them of their reward, by their voluntary humility; which indeed is fleshly pride preferring a foolish sacrifice, and the rudiments of the world, as Saint Paul to the Colossians explaineth, before a savoury obedience to Christ's example. Such was Peter's unseasonable humility, as then his knowledge was small, when Christ came to wash his feet; who at an impertinent time would needs strain courtesy with his master, and falling troublesomely upon the lowly, all-wise, and unexaminable intention of Christ, in what he went with resolution to do, so provoked by his interruption the meek Lord, that he threatened to exclude him from his heavenly portion, unless he could be content to be less arrogant and stiffnecked in his humility.

But to dwell no longer in characterizing the depravities of the church, and how they sprung, and how they took increase; when I recall to mind at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the church; how the bright and blissful reformation (by divine power) struck through the black and settled night of ignorance and antichristian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of

him that reads or hears; and the sweet odour of the returning gospel imbathe his soul with the fragrancy of heaven. Then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new-erected banner of salvation; the martyrs, with the irresistible might of weakness shaking the powers of darkness, and scorning the fiery rage of the old red dragon.

The pleasing pursuit of these thoughts hath oftentimes led me into a serious question and debatement with myself, how it should come to pass that England (having had this grace and honour from God, to be the first that should set up a standard for the recovery of lost truth, and blow the first evangelic trumpet to the nations, holding up, as from a hill, the new lamp of saving light to all Christendom) should now be last, and most unsettled in the enjoyment of that peace, whereof she taught the way to others; although indeed our Wickliffe's preaching, at which all the succeeding reformers more effectually lighted their tapers, was to his countrymen but a short blaze, soon damped and stifled by the pope and prelates for six or seven kings' reigns; yet methinks the precedency which God gave this island, to be first restorer of buried truth, should have been followed with more happy success, and sooner attained perfection; in which as yet we are amongst the last: for, albeit in purity of doctrine we agree with our brethren; yet in discipline, which is the execution and applying of doctrine home, and laying the salve to the very orifice of the wound, yea, tenting and searching to the core, without which pulpit preaching is but shooting at rovers; in this we are no better than a schism from all the reformation, and a sore scandal to them; for while we hold ordination to belong only to bishops, as our prelates do, we must of necessity hold also their ministers to be no ministers, and shortly after, their church to be no church. Not to speak of those senseless ceremonies which we only retain, as a dangerous earnest of sliding back to Rome, and serving merely, either as a mist to cover nakedness where true grace is extinguished, or as an interlude to set out the pomp of prelaticism. Certainly it would be worth the while therefore, and the pains, to inquire more particularly, what, and how many the chief causes have been, that have still hindered our uniform consent to the rest of the churches abroad, at this time especially when the kingdom is in a good propensity thereto, and all men in prayers, in hopes, or in disputes, either for or against it.

Yet I will not insist on that which may seem to be the cause on God's part; as his judgment on our sins, the trial of his own, the unmasking of hypocrites: nor shall I stay to speak of the continual eagerness and extreme diligence of the pope and papists to stop the furtherance of reformation, which know they have no hold or hope of England their lost darling, longer than the government of bishops bolsters them out; and therefore plot all they can to uphold them, as may be seen by the book of Santa Clara, the popish priest, in defence of bishops, which came out piping hot much about the time that one of our own prelates, out of an ominous fear, had writ on the same argument; as if they had joined their forces, like good confederates, to support one falling Babel.

But I shall chiefly endeavour to declare those causes that hinder the forwarding of true discipline, which are among ourselves. Orderly proceeding will divide our inquiry

into our forefathers' days, and into our times. Henry VIII. was the first that rent this kingdom from the pope's subjection totally; but his quarrel being more about supremacy, than other faultiness in religion that he regarded, it is no marvel if he stuck where he did. The next default was in the bishops, who though they had renounced the pope, they still hugged the popedom, and shared the authority among themselves, by their six bloody articles, persecuting the protestants no slacker than the pope would have done. And doubtless, whenever the pope shall fall, if his ruin be not like the sudden downcome of a tower, the bishops, when they see him tottering, will leave him, and fall to scrambling, catch who may, he a patriarchdom, and another what comes next hand; as the French cardinal of late and the see of Canterbury hath plainly affected.

In Edward the Sixth's days, why a complete reformation was not effected, to any considerate man may appear. First, he no sooner entered into his kingdom, but into a war with Scotland; from whence the protector returning with victory, had but newly put his hand to repeal the six articles, and throw the images out of churches, but rebellions on all sides, stirred up by obdurate papists, and other tumults, with a plain war in Norfolk, holding tack against two of the king's generals, made them of force content themselves with what they had already done. Hereupon followed ambitious contentions among the peers, which ceased not but with the protector's death, who was the most zealous in this point: and then Northumberland was he that could do most in England; who, little minding religion, (as his apostacy well showed at his death,) bent all his wit how to bring the right of the crown into his own line. And for the bishops, they were so far from any such worthy attempts, as that they suffered themselves to be the common stales, to countenance with their prostituted gravities every politic fetch that was then on foot, as oft as the potent statists pleased to employ them. Never do we read that they made use of their authority and high place of access, to bring the jarring nobility to Christian peace, or to withstand their disloyal projects: but if a toleration for mass were to be begged of the king for his sister Mary, lest Charles the Fifth should be angry; who but the grave prelates, Cranmer and Ridley, must be sent to extort it from the young king? But out of the mouth of that godly and royal child, Christ himself returned such an awful repulse to those halting and time-serving prelates, that after much bold importunity, they went their way not without shame and tears.

Nor was this the first time that they discovered to be followers of this world; for when the protector's brother, Lord Sudley, the admiral, through private malice and malengine was to lose his life, no man could be found fitter than bishop Latimer (like another Dr. Shaw) to divulge in his sermon the forged accusations laid to his charge, thereby to defame him with the people, who else it was thought would take ill the innocent man's death, unless the reverend bishop could warrant them there was no foul play. What could be more impious than to debar the children of the king from their right to the crown? To comply with the ambitious usurpation of a traitor, and to make void the last will of Henry VIII., to which the breakers had sworn observance? Yet bishop Cranmer, one of the executors, and the other bishops, none refusing, (lest they should resist the duke of Northumberland,) could find in their consciences to set their hands to the disabling and defeating not only of Princess Mary the papist, but

of Elizabeth the protestant, and (by the bishops' judgment) the lawful issue of King Henry.

Who then can think (though these prelates had sought a further reformation) that the least wry face of a politician would not have hushed them? But it will be said, these men were martyrs: what then? though every true Christian will be a martyr when he is called to it, not presently does it follow, that every one suffering for religion is, without exception. Saint Paul writes, that "a man may give his body to be burnt, (meaning for religion,) and yet not have charity:" he is not therefore above all possibility of erring, because he burns for some points of truth.

Witness the* Arians and Pelagians, which were slain by the heathen for Christ's sake, yet we take both these for no true friends of Christ. If the martyrs (saith Cyprian in his 30th epistle) decree one thing, and the gospel another, either the martyrs must lose their crown by not observing the gospel for which they are martyrs, or the majesty of the gospel must be broken and lie flat, if it can be overtopped by the novelty of any other decree.

And here withal I invoke the Immortal Deity, revealer and judge of secrets, that wherever I have in this book plainly and roundly (though worthily and truly) laid open the faults and blemishes of fathers, martyrs, or Christian emperors, or have otherwise inveighed against error and superstition with vehement expressions; I have done it neither out of malice, nor list to speak evil, nor any vain glory, but, of mere necessity to vindicate the spotless truth from an ignominious bondage, whose native worth is now become of such a low esteem, that she is like to find small credit with us for what she can say, unless she can bring a ticket from Cranmer, Latimer, and Ridley; or prove herself a retainer to Constantine, and wear his badge. More tolerable it were for the church of God, that all these names were utterly abolished like the brazen serpent, than that men's fond opinion should thus idolize them, and the heavenly truth be thus captivated.

Now to proceed, whatsoever the bishops were, it seems they themselves were unsatisfied in matters of religion as they then stood, by that commission granted to eight bishops, eight other divines, eight civilians, eight common lawyers, to frame ecclesiastical constitutions; which no wonder if it came to nothing, for (as Hayward relates) both their professions and their ends were different. Lastly, we all know by example, that exact reformation is not perfected at the first push, and those unwieldy times of Edward VI. may hold some plea by his excuse. Now let any reasonable man judge whether that king's reign be a fit time from whence to pattern out the constitution of a church discipline, much less that it should yield occasion from whence to foster and establish the continuance of imperfection, with the commendatory subscriptions of confessors and martyrs, to entitle and engage a glorious name to a gross corruption. It was not episcopacy that wrought in them the heavenly fortitude of martyrdom; as little is it that martyrdom can make good episcopacy; but it was episcopacy that led the good and holy men through the temptation of the enemy, and the snare of this present world, to many blameworthy and opprobrious actions. And it is still episcopacy that before all our eyes worsens and slugs the most learned and seeming religious of our ministers, who no sooner

advanced to it, but like a seething pot set to cool, sensibly exhale and reek out the greatest part of that zeal, and those gifts which were formerly in them, settling in a skinny congealment of ease and sloth at the top: and if they keep their learning by some potent sway of nature, it is a rare chance; but their devotion most commonly comes to that queazy temper of lukewarmness, that gives a vomit to God himself.

But what do we suffer misshapen and enormous prelatism, as we do, thus to blanch and varnish her deformities with the fair colours, as before of martyrdom, so now of episcopacy? They are not bishops, God and all good men know they are not, that have filled this land with late confusion and violence; but a tyrannical crew and corporation of impostors, that have blinded and abused the world so long under that name. He that, enabled with gifts from God, and the lawful and primitive choice of the church assembled in convenient number, faithfully from that time forward feeds his parochial flock, has his coequal and compresbyterial power to ordain ministers and deacons by public prayer, and vote of Christ's congregation in like sort as he himself was ordained, and is a true apostolic bishop. But when he steps up into the chair of pontifical pride, and changes a moderate and exemplary house for a misgoverned and haughty palace, spiritual dignity for carnal precedence, and secular high office and employment for the high negotiations of his heavenly embassy: then he degrades, then he unbishops himself; he that makes him bishop, makes him no bishop. No marvel therefore if St. Martin complained to Sulpitius Severus, that since he was a bishop, he felt inwardly a sensible decay of those virtues and graces that God had given him in great measure before; although the same Sulpitius writes that he was nothing tainted or altered in his habit, diet, or personal demeanour from that simple plainness to which he first betook himself. It was not therefore that thing alone which God took displeasure at in the bishops of those times, but rather an universal rottenness and gangrene in the whole function.

From hence then I pass to Queen Elizabeth, the next protestant princess, in whose days why religion attained not a perfect reducement in the beginning of her reign, I suppose the hindering causes will be found to be common with some formerly alleged for King Edward VI.; the greenness of the times, the weak estate which Queen Mary left the realm in, the great places and offices executed by papists, the judges, the lawyers, the justices of peace for the most part popish, the bishops firm to Rome; from whence was to be expected the furious flashing of excommunications, and absolving the people from their obedience. Next, her private counsellors, whoever they were, persuaded her (as Camden writes) that the altering of ecclesiastical policy would move sedition. Then was the liturgy given to a number of moderate divines, and Sir Thomas Smith, a statesman, to be purged and physicked: and surely they were moderate divines indeed, neither hot nor cold; and Grindal the best of them, afterwards archbishop of Canterbury, lost favour in the court, and I think was discharged the government of his see, for favouring the ministers, though Camden seemed willing to find another cause: therefore about her second year, in a parliament, of men and minds some scarce well grounded, others belching the sour crudities of yesterday's popery, those constitutions of Edward VI., which as you heard before, no way satisfied the men that made them, are now established for best, and not to be mended. From that time followed nothing but imprisonments, troubles, disgraces on all those that found fault with the decrees of the convocation, and straight were they

branded with the name of puritans. As for the queen herself, she was made believe that by putting down bishops, her prerogative would be infringed, of which shall be spoken anon as the course of method brings it in: and why the prelates laboured it should be so thought, ask not them, but ask their bellies. They had found a good tabernacle, they sate under a spreading vine, their lot was fallen in a fair inheritance. And these, perhaps, were the chief impeachments of a more sound rectifying the church in the queen's time.

From this period I count to begin our times, which because they concern us more nearly, and our own eyes and ears can give us the ampler scope to judge, will require a more exact search; and to effect this the speedier, I shall distinguish such as I esteem to be the hinderers of reformation into three sorts, Antiquitarians (for so I had rather call them than antiquaries, whose labours are useful and laudable). 2. Libertines. 3. Politicians.

To the votarists of antiquity, I shall think to have fully answered, if I shall be able to prove out of antiquity, First, that if they will conform our bishops to the purer times, they must mew their feathers, and their pounces, and make but curtailed bishops of them; and we know they hate to be docked and clipped, as much as to be put down outright. Secondly, that those purer times were corrupt, and their books corrupted soon after. Thirdly, that the best of those that then wrote, disclaim that any man should repose on them, and send all to the Scriptures.

First therefore, if those that overaffect antiquity will follow the square thereof, their bishops must be elected by the hands of the whole church. The ancientest of the extant fathers, Ignatius, writing to the Philadelphians, saith, "that it belongs to them as to the church of God to choose a bishop." Let no man cavil, but take the church of God as meaning the whole consistence of orders and members, as St. Paul's epistles express, and this likewise being read over: besides this, it is there to be marked, that those Philadelphians are exhorted to choose a bishop of Antioch. Whence it seems by the way that there was not that wary limitation of diocese in those times, which is confirmed even by a fast friend of episcopacy, Camden, who cannot but love bishops as well as old coins, and his much lamented monasteries, for antiquity's sake. He writes in his description of Scotland, "That over all the world bishops had no certain diocese till pope Dionysius about the year 268 did cut them out; and that the bishops of Scotland executed their function in what place soever they came indifferently, and without distinction, till King Malcolm the Third, about the year 1070." Whence may be guessed what their function was: was it to go about circled with a band of rooking officials, with cloakbags full of citations, and processes to be served by a corporality of griffonlike promoters and apparitors? Did he go about to pitch down his court, as an empiric does his bank, to inveigle in all the money of the country? No, certainly, it would not have been permitted him to exercise any such function indifferently wherever he came. And verily some such matter it was as want of a fat diocese that kept our Britain bishops so poor in the primitive times, that being called to the council of Ariminum in the year 359, they had not wherewithal to defray the charges of their journey, but were fed and lodged upon the emperor's cost; which must needs be no accidental but usual poverty in them: for the author, Sulpitius Severus, in his 2d book of Church History, praises them, and avouches it praiseworthy in a bishop to be so

poor as to have nothing of his own. But to return to the ancient election of bishops, that it could not lawfully be without the consent of the people is so express in Cyprian, and so often to be met with, that to cite each place at large, were to translate a good part of the volume; therefore touching the chief passages, I refer the rest to whom so list peruse the author himself: in the 24th epistle, "If a bishop," saith he, "be once made and allowed by the testimony and judgment of his colleagues and the people, no other can be made." In the 55th, "When a bishop is made by the suffrage of all the people in peace." In the 68th mark but what he says; "The people chiefly hath power either of choosing worthy ones, or refusing unworthy: this he there proves by authorities out of the Old and New Testament, and with solid reasons: these were his an tiquities.

This voice of the people, to be had ever in episcopal elections, was so well known before Cyprian's time, even to those that were without the church, that the emperor Alexander Severus desired to have his governors of provinces chosen in the same manner, as Lampridius can tell; so little thought he it offensive to monarchy. And if single authorities persuade not, hearken what the whole general council of Nicæa, the first and famousest of all the rest, determines, writing a synodical epistle to the African churches, to warn them of Arianism; it exhorts them to choose orthodox bishops in the place of the dead, so they be worthy, and the people choose them; whereby they seem to make the people's assent so necessary, that merit, without their free choice, were not sufficient to make a bishop. What would ye say now, grave fathers, if you should wake and see unworthy bishops, or rather no bishops, but Egyptian taskmasters of ceremonies thrust purposely upon the groaning church, to the affliction and vexation of God's people? It was not of old that a conspiracy of bishops could frustrate and fob off the right of the people; for we may read how St. Martin, soon after Constantine, was made bishop of Turin in France, by the people's consent from all places thereabout, maugre all the opposition that the bishops could make. Thus went matters of the church almost 400 years after Christ, and very probably far lower: for Nicephorus Phocas the Greek emperor, whose reign fell near the 1000 year of our Lord, having done many things tyrannically, is said by Cedrenus to have done nothing more grievous and displeasing to the people, than to have enacted that no bishop should be chosen without his will; so long did this right remain to the people in the midst of other palpable corruptions. Now for episcopal dignity, what it was, see out of Ignatius, who in his epistle to those of Trallis, confesseth, "That the presbyters are his fellow-counsellors and fellow-benchers." And Cyprian in many places, as in the 6th, 41st, 52d epistle, speaking of presbyters, calls them his compresbyters, as if he deemed himself no other, whenas by the same place it appears he was a bishop; he calls them brethren, but that will be thought his meekness: yea, but the presbyters and deacons writing to him think they do him honour enough, when they phrase him no higher than brother Cyprian, and dear Cyprian in the 26th epistle. For their authority it is evident not to have been single, but depending on the counsel of the presbyters as from Ignatius was erewhile alleged; and the same Cyprian acknowledges as much in the 6th epistle, and adds thereto, that he had determined, from his entrance into the office of bishop, to do nothing without the consent of his people, and so in the 31st epistle, for it were tedious to course through all his writings, which are so full of the like assertions, insomuch that even in the womb and center of apostacy, Rome itself, there yet remains a glimpse of this truth; for the pope himself, as a learned English

writer notes well, performeth all ecclesiastical jurisdiction as in consistory among his cardinals, which were originally but the parish priests of Rome. Thus then did the spirit of unity and meekness inspire and animate every joint and sinew of the mystical body; but now the gravest and worthiest minister, a true bishop of his fold, shall be reviled and ruffled by an insulting and only canon-wise prelate, as if he were some slight paltry companion: and the people of God, redeemed and washed with Christ's blood, and dignified with so many glorious titles of saints and sons in the gospel, are now no better reputed than impure ethnics and lay dogs; stones, and pillars, and crucifixes, have now the honour and the alms due to Christ's living members; the table of communion, now become a table of separation, stands like an exalted platform upon the brow of the quire, fortified with bulwark and barricado, to keep off the profane touch of the laics, whilst the obscene and surfeited priest scruples not to paw and mammoc the sacramental bread, as familiarly as his tavern biscuit. And thus the people, vilified and rejected by them, give over the earnest study of virtue and godliness, as a thing of greater purity that they need, and the search of divine knowledge as a mystery too high for their capacities, and only for churchmen to meddle with; which is what the prelates desire, that when they have brought us back to popish blindness, we might commit to their dispose the whole managing of our salvation, for they think it was never fair world with them since that time. But he that will mould a modern bishop into a primitive, must yield him to be elected by the popular voice, undiocesed, unrevenued, unlorded, and leave him nothing but brotherly equality, matchless temperance, frequent fasting, incessant prayer and preaching, continual watchings and labours in his ministry; which what a rich booty it would be, what a plump endowment to the many-benefice-gaping-mouth of a prelate, what a relish it would give to his canary-sucking and swan-eating palate, let old bishop Mountain judge for me.

How little therefore those ancient times make for modern bishops, hath been plainly discoursed; but let them make for them as much as they will, yet why we ought not to stand to their arbitrement, shall now appear by a threefold corruption which will be found upon them. 1. The best times were spreadingly infected. 2. The best men of those times foully tainted. 3. The best writings of those men dangerously adulterated. These positions are to be made good out of those times witnessing of themselves. First, Ignatius in his early days testifies to the churches of Asia, that even then heresies were sprung up, and rise every where, as Eusebius relates in his 3d book, 35th chap. after the Greek number. And Hegesippus, a grave church writer of prime antiquity, affirms in the same book of Eusebius, c. 32: "That while the apostles were on earth, the depravers of doctrine did but lurk; but they once gone, with open forehead they durst preach down the truth with falsities." Yea, those that are reckoned for orthodox, began to make sad and shameful rents in the church about the trivial celebration of feasts, not agreeing when to keep Easter-day; which controversy grew so hot, that Victor the bishop of Rome excommunicated all the churches of Asia for no other cause, and was worthily thereof reproved by Irenæus. For can any sound theologer think, that these great fathers understood what was gospel, or what was excommunication? Doubtless that which led the good men into fraud and error was, that they attended more to the near tradition of what they heard the apostles some times did, than to what they had left written, not considering that many things which they did were by the apostles themselves professed to be done only for the present,

and of mere indulgence to some scrupulous converts of the circumcision; but what they writ was of firm decree to all future ages. Look but a century lower in the 1st cap. of Eusebius 8th book. What a universal tetter of impurity had envenomed every part, order, and degree of the church to omit the lay herd, which will be little regarded, “those that seem to be our pastors,” saith he, “overturning the law of God’s worship, burnt in contentions one towards another, and increasing in hatred and bitterness, outrageously sought to uphold lordship, and command as it were a tyranny.” Stay but a little, magnanimous bishops, suppress your aspiring thoughts, for there is nothing wanting but Constantine to reign, and then tyranny herself shall give up all her citadels into your hands, and count ye thence forward her trustiest agents. Such were these that must be called the ancientest and most virgin times between Christ and Constantine. Nor was this general contagion in their actions, and not in their writings: who is ignorant of the foul errors, the ridiculous wresting of Scripture, the heresies, the vanities thick sown through the volumes of Justin Martyr, Clemens, Origen, Tertullian, and others of eldest time? Who would think him fit to write an apology for Christian faith to the Roman senate, that would tell them “how of the angels,” which he must needs mean those in Genesis called the sons of God, “mixing with women were begotten the devils,” as good Justin Martyr in his Apology told them? But more indignation would it move to any Christian that shall read Tertullian, terming St. Paul a novice, and raw in grace, for reproving St. Peter at Antioch, worthy to be blamed if we believe the epistle to the Galatians: perhaps from this hint the blasphemous Jesuits presumed in Italy to give their judgment of St. Paul, as of a hotheaded person, as Sandys in his relations tells us.

Now besides all this, who knows not how many superstitious works are ingrafted into the legitimate writings of the fathers? And of those books that pass for authentic, who knows what hath been tampered withal, what hath been razed out, what hath been inserted? Besides the late legerdemain of the papists, that which Sulpitius writes concerning Origen’s books, gives us cause vehemently to suspect, there hath been packing of old. In the third chap. of his 1st Dialogue we may read what wrangling the bishops and monks had about the reading or not reading of Origen; some objecting that he was corrupted by heretics; others answering that all such books had been so dealt with. How then shall I trust these times to lead me, that testify so ill of leading themselves? Certainly of their defects their own witness may be best received, but of the rectitude and sincerity of their life and doctrine, to judge rightly, we must judge by that which was to be their rule.

But it will be objected, that this was an unsettled state of the church, wanting the temporal magistrate to suppress the licence of false brethern, and the extravagancy of still new opinions; a time not imitable for church government, where the temporal and spiritual power did not close in one belief, as under Constantine. I am not of opinion to think the church a vine in this respect, because, as they take it, she cannot subsist without clasping about the elm of worldly strength and felicity, as if the heavenly city could not support itself without the props and buttresses of secular authority. They extol Constantine because he extolled them; as our homebred monks in their histories blanch the kings their benefactors, and brand those that went about to be their correctors. If he had curbed the growing pride, avarice, and luxury of the clergy, then every page of his story should have swelled with his faults, and that which Zozimus

the heathen writes of him should have come in to boot: we should have heard then in every declamation how he slew his nephew Commodus, a worthy man; his noble and eldest son Crispus, his wife Fausta, besides numbers of his friends; then his cruel exactions, his unsoundness in religion, favouring the Arians that had been condemned in a council, of which himself sat as it were president; his hard measure and banishment of the faithful and invincible Athanasius; his living unbaptised almost to his dying day; these blurs are too apparent in his life. But since he must needs be the loadstar of reformation, as some men clatter, it will be good to see further his knowledge of religion what it was, and by that we may likewise guess at the sincerity of his times in those that were not heretical, it being likely that he would converse with the famousest prelates (for so he had made them) that were to be found for learning.

Of his Arianism we heard, and for the rest a pretty scantling of his knowledge may be taken by his deferring to be baptized so many years, a thing not usual, and repugnant to the tenor of Scripture; Philip knowing nothing that should hinder the eunuch to be baptized after profession of his belief. Next, by the excessive devotion, that I may not say superstition, both of him and his mother Helena, to find out the cross on which Christ suffered, that had long lain under the rubbish of old ruins; (a thing which the disciples and kindred of our Saviour might with more ease have done, if they had thought it a pious duty;) some of the nails whereof he put into his helmet, to bear off blows in battle, others he fastened among the studs of his bridle, to fulfil (as he thought, or his court bishops persuaded him) the prophecy of Zechariah; “And it shall be that which is in the bridle, shall be holy to the Lord.” Part of the cross, in which he thought such virtue to reside, as would prove a kind of Palladium to save the city wherever it remained, he caused to be laid up in a pillar of porphyry by his statue. How he or his teachers could trifle thus with half an eye open upon St. Paul’s principles, I know not how to imagine.

How should then the dim taper of this emperor’s age, that had such need of snuffing, extend any beam to our times, wherewith we might hope to be better lighted, than by those luminaries that God hath set up to shine to us far nearer hand. And what reformation he wrought for his own time, it will not be amiss to consider; he appointed certain times for fasts and feasts, built stately churches, gave large immunities to the clergy, great riches and promotions to bishops, gave and ministered occasion to bring in a deluge of ceremonies, thereby either to draw in the heathen by a resemblance of their rites, or to set a gloss upon the simplicity and plainness of Christianity; which, to the gorgeous solemnities of paganism, and the sense of the world’s children, seemed but a homely and yeomanly religion; for the beauty of inward sanctity was not within their prospect.

So that in this manner the prelates, both then and ever since, coming from a mean and plebeian life on a sudden to be lords of stately palaces, rich furniture, delicious fare, and princely attendance, thought the plain and homespun verity of Christ’s gospel unfit any longer to hold their lordships’ acquaintance, unless the poor threadbare matron were put into better clothes; her chaste and modest vail, surrounded with celestial beams, they overlaid with wanton tresses, and in a staring tire bespeckled her with all the gaudy allurements of a whore.

Thus flourished the church with Constantine's wealth, and thereafter were the effects that followed; his son Constantius proved a flat Arian, and his nephew Julian an apostate, and there his race ended: the church that before by insensible degrees welked and impaired, now with large steps went down hill decaying: at this time Antichrist began first to put forth his horn, and that saying was common, that former times had wooden chalices and golden priests; but they, golden chalices and wooden priests. "Formerly," saith Sulpitius, "martyrdom by glorious death was sought more greedily than now bishoprics by vile ambition are hunted after," speaking of these times: and in another place, "they gape after possessions, they tend lands and livings, they cower over their gold, they buy and sell: and if there be any that neither possess nor traffic, that which is worse, they set still, and expect gifts, and prostitute every endowment of grace, every holy thing, to sale." And in the end of his history thus he concludes. "All things went to wrack by the faction, wilfulness, and avarice of the bishops; and by this means God's people, and every good man, was had in scorn and derision;" which St. Martin found truly to be said by his friend Sulpitius; for, being held in admiration of all men, he had only the bishops his enemies, found God less favourable to him after he was bishop than before, and for his last sixteen years would come at no bishop's meeting. Thus you see sir, what Constantine's doings in the church brought forth, either in his own or in his son's reign.

Now, lest it should be thought that something else might ail this author thus to hamper the bishops of those days, I will bring you the opinion of three the famousest men for wit and learning that Italy at this day glories of, whereby it may be concluded for a received opinion, even among men professing the Romish faith, that Constantine marred all in the church. Dante, in his 19th Canto of *Inferno*, hath thus, as I will render it you in English blank verse:

Ah Constantine! of how much ill was cause
Not thy conversion, but those rich domains
That the first wealthy pope receiv'd of thee!

So, in his 20th Canto of *Paradise*, he makes the like complaint, and Petrarch seconds him in the same mind in his 108th sonnet, which is wiped out by the inquisitor in some editions; speaking of the Roman Antichrist as merely bred up by Constantine.

Founded in chaste and humble poverty,
'Gainst them that rais'd thee dost thou lift thy horn,
Impudent whore, where hast thou plac'd thy hope?
In thy adulterers, or thy ill-got wealth?
Another Constantine comes not in haste.

Ariosto of Ferrara, after both these in time, but equal in fame, following the scope of his poem in a difficult knot how to restore Orlando his chief hero to his lost senses, brings Astolfo the English knight up into the moon, where St. John, as he feigns, met him. Cant. 34.

And to be short, at last his guide him brings
Into a goodly valley, where he sees

A mighty mass of things strangely confus'd,
Things that on earth were lost, or were abus'd.

And amongst these so abused things, listen what he met withal, under the conduct of the Evangelist.

Then past he to a flowery mountain green,
Which once smelt sweet, now stinks as odiously:
This was that gift (if you the truth will have)
That Constantine to good Sylvestro gave.

And this was a truth well known in England before this poet was born, as our Chaucer's Ploughman shall tell you by and by upon another occasion. By all these circumstances laid together, I do not see how it can be disputed what good this emperor Constantine wrought to the church, but rather whether ever any, though perhaps not wittingly, set open a door to more mischief in Christendom. There is just cause therefore, that when the prelates cry out, Let the church be reformed according to Constantine, it should sound to a judicious ear no otherwise, than if they should say, Make us rich, make us lofty, make us lawless; for if any under him were not so, thanks to those ancient remains of integrity, which were not yet quite worn out, and not to his government.

Thus finally it appears, that those purer times were not such as they are cried up, and not to be followed without suspicion, doubt, and danger. The last point wherein the antiquary is to be dealt with at his own weapon, is, to make it manifest that the ancientest and best of the fathers have disclaimed all sufficiency in themselves that men should rely on, and sent all comers to the Scriptures, as all-sufficient: that this is true, will not be unduly gathered, by showing what esteem they had of antiquity themselves, and what validity they thought in it to prove doctrine or discipline. I must of necessity begin from the second rank of fathers, because till then antiquity could have no plea. Cyprian in his 63d Epistle: "If any," saith he, "of our ancestors, either ignorantly or out of simplicity, hath not observed that which the Lord taught us by example," speaking of the Lord's supper, "his simplicity God may pardon of his mercy; but we cannot be excused for following him, being instructed by the Lord." And have not we the same instructions; and will not this holy man, with all the whole consistory of saints and martyrs that lived of old, rise up and stop our mouths in judgment, when we shall go about to father our errors and opinions upon their authority? In the 73d Epist. he adds, "In vain do they oppose custom to us, if they be overcome by reason; as if custom were greater than truth, or that in spiritual things that were not to be followed, which is revealed for the better by the Holy Ghost." In the 74th, "Neither ought custom to hinder that truth should not prevail; for custom without truth is but agedness of error."

Next Lactantius, he that was preferred to have the bringing up of Constantine's children, in his second book of Institutions, chap. 7 and 8, disputes against the vain trust in antiquity, as being the chiefest argument of the Heathen against the Christians: "They do not consider," saith he, "what religion is, but they are confident it is true, because the ancients delivered it; they count it a trespass to examine it." And in the

eighth: “Not because they went before us in time, therefore in wisdom; which being given alike to all ages, cannot be prepossessed by the ancients wherefore, seeing that to seek the truth is inbred to all, they bereave themselves of wisdom, the gift of God, who without judgment follow the ancients, and are led by others like brute beasts.” St. Austin writes to Fortunatian, that “he counts it lawful, in the books of whomsoever, to reject that which he finds otherwise than true; and so he would have others deal by him.” He neither accounted, as it seems, those fathers that went before, nor himself, nor others of his rank, for men of more than ordinary spirit, that might equally deceive, and be deceived: and oftentimes setting our servile humours aside, yea, God so ordering we may find truth with one man, as soon as in a council, as Cyprian agrees, 71st Epist. “Many things,” saith he, “are better revealed to single persons.” At Nicæa, in the first and best-reputed council of all the world, there had gone out a canon to divorce married priests, had not one old man, Paphnutius, stood up and reasoned against it.

Now remains it to show clearly that the fathers refer all decision of controversy to the Scriptures, as all-sufficient to direct, to resolve, and to determine. Ignatius, taking his last leave of the Asian churches, as he went to martyrdom, exhorted them to adhere close to the written doctrine of the apostles, necessarily written for posterity: so far was he from unwritten traditions, as may be read in the 36th chap. of Eusebius, 3d b. In the 74th Epist. of Cyprian against Stefan, bishop of Rome, imposing upon him a tradition; “Whence,” quoth he, “is this tradition? Is it fetched from the authority of Christ in the gospel, or of the apostles in their epistles? for God testifies that those things are to be done which are written.” And then thus, “What obstinacy, what presumption is this, to prefer human tradition before divine ordinance?” And in the same epist. “if we shall return to the head, and beginning of divine tradition, (which we all know he means the Bible,) human error ceases; and the reason of heavenly mysteries unfolded, whatsoever was obscure becomes clear.” And in the 14th distinct of the same epist. directly against our modern fantasies of a still visible church, he teaches, “that succession of truth may fail; to renew which, we must have recourse to the fountains;” using this excellent similitude, “if a channel, or conduit-pipe which brought in water plentifully before, suddenly fail, do we not go to the fountain to know the cause, whether the spring affords no more, or whether the vein be stopped, or turned aside in the midcourse? Thus ought we to do, keeping God’s precepts, that if in aught the truth shall be changed, we may repair to the gospel and to the apostles, that thence may arise the reason of our doings, from whence our order and beginning arose.” In the 75th he inveighs bitterly against pope Stephanus, “for that he could boast his succession from Peter, and yet foist in traditions that were not apostolical.” And in his book of the unity of the church, he compares those that, neglecting God’s word, follow the doctrines of men, to Corah, Dathan, and Abiram. The very first page of Athanasius against the gentiles, avers the scriptures to be sufficient of themselves for the declaration of truth; and that if his friend Macarius read other religious writers, it was but φιλοῦς come un vertuoso, (as the Italians say,) as a lover of elegance: and in his second tome, the 39th page, after he hath reckoned up the canonical books, “in these only,” saith he, “is the doctrine of godliness taught; let no man add to these, or take from these.” And in his Synopsis, having again set down all the writers of the Old and New Testament, “these,” saith he, “be the anchors and props of our faith.” Besides these, millions of other books have been written by great and wise men

according to rule, and agreement with these, of which I will not now speak, as being of infinite number, and mere dependence on the canonical books. Basil, in his 2d tome, writing of true faith, tells his auditors, he is bound to teach them that which he hath learned out of the Bible: and in the same treatise he saith, “that seeing the commandments of the Lord are faithful, and sure for ever, it is a plain falling from the faith, and a high pride, either to make void any thing therein, or to introduce any thing not there to be found:” and he gives the reason, “for Christ saith, My sheep hear my voice; they will not follow another, but fly from him, because they know not his voice.” But not to be endless in quotations, it may chance to be objected, that there be many opinions in the fathers which have no ground in Scripture; so much the less, may I say, should we follow them, for their own words shall condemn them, and acquit us that lean not on them; otherwise these their words will acquit them, and condemn us. But it will be replied, the Scriptures are difficult to be understood, and therefore require the explanation of the fathers. It is true, there be some books, and especially some places in those books, that remain clouded; yet ever that which is most necessary to be known is most easy; and that which is most difficult, so far expounds itself ever, as to tell us how little it imports our saving knowledge. Hence, to infer a general obscurity over all the text, is a mere suggestion of the devil to dissuade men from reading it, and casts an aspersion of dishonour both upon the mercy, truth, and wisdom of God. We count it no gentleness or fair dealing in a man of power amongst us, to require strict and punctual obedience, and yet give out all his commands ambiguous and obscure; we should think he had a plot upon us; certainly such commands were no commands, but snares. The very essence of truth is plainness and brightness; the darkness and crookedness is our own. The wisdom of God created understanding, fit and proportionable to truth, the object and end of it, as the eye to the thing visible. If our understanding have a film of ignorance over it, or be blear with gazing on other false glisterings, what is that to truth? If we will but purge with sovereign eyesalve that intellectual ray which God hath planted in us, then we would believe the Scriptures protesting their own plainness and perspicuity, calling to them to be instructed, not only the wise and the learned, but the simple, the poor, the babes; foretelling an extraordinary effusion of God’s Spirit upon every age and sex, attributing to all men, and requiring from them the ability of searching, trying, examining all things, and by the spirit discerning that which is good; and as the Scriptures themselves pronounce their own plainness, so do the fathers testify of them.

I will not run into a paroxysm of citations again in this point, only instance Athanasius in his forementioned first page: “The knowledge of truth,” saith he, “wants no human lore, as being evident in itself, and by the preaching of Christ now opens brighter than the sun.” If these doctors, who had scarce half the light that we enjoy, who all, except two or three, were ignorant of the Hebrew tongue, and many of the Greek, blundering upon the dangerous and suspectful translations of the apostate Aquila, the heretical Theodotian, the judaized Symmachus, the erroneous Origen; if these could yet find the Bible so easy, why should we doubt, that have all the helps of learning, and faithful industry, that man in this life can look for, and the assistance of God as near now to us as ever? But let the Scriptures be hard; are they more hard, more crabbed, more abtruse than the fathers? He that cannot understand the sober, plain, and unaffected style of the Scriptures, will be ten times more puzzled with the knotty

Africanisms, the pampered metaphors, the intricate and involved sentences of the fathers, besides the fantastic and declamatory flashes, the cross-jingling periods which cannot but disturb, and come thwart a settled devotion, worse than the din of bells and rattles.

Now, sir, for the love of holy Reformation, what can be said more against these importunate clients of antiquity than she herself their patroness hath said? Whether, think ye, would she approve still to doat upon immeasurable, innumerable, and therefore unnecessary and unmerciful volumes, choosing rather to err with the specious name of the fathers, or to take a sound truth at the hand of a plain upright man, that all his days has been diligently reading the holy Scriptures, and thereto imploring God's grace, while the admirers of antiquity have been beating their brains about their ambones, their dyptichs, and menaiias? Now, he that cannot tell of stations and indictions, nor has wasted his precious hours in the endless conferring of councils and conclaves that demolish one another, (although I know many of those that pretend to be great rabbies in these studies, have scarce saluted them from the strings, and the titlepage; or to give them more, have been but the ferrets and mousehunts of an index:) yet what pastor or minister, how learned, religious, or discreet soever, does not now bring both his cheeks full blown with œcumenical and synodical, shall be counted a lank, shallow, insufficient man, yea a dunce, and not worthy to speak about reformation of church discipline. But I trust they for whom God hath reserved the honour of reforming this church, will easily perceive their adversaries' drift in thus calling for antiquity: they fear the plain field of the Scriptures; the chase is too hot; they seek the dark, the bushy, the tangled forest, they would imbosk: they feel themselves strook in the transparent streams of divine truth; they would plunge, and tumble, and think to lie hid in the foul weeds and muddy waters where no plummet can reach the bottom. But let them beat themselves like whales, and spend their oil till they be dragged ashore: though wherefore should the ministers give them so much line for shifts and delays? wherefore should they not urge only the gospel, and hold it ever in their faces like a mirror of diamond, till it dazzle and pierce their misty eyeballs? maintaining it the honour of its absolute sufficiency and supremacy inviolable: for if the Scriptures be for reformation, and antiquity to boot, it is but an advantage to the dozen, it is no winning cast: and though antiquity be against it, while the Scriptures be for it, the cause is as good as ought to be wished, antiquity itself sitting judge.

But to draw to an end; the second sort of those that may be justly numbered among the hinderers of reformation, are libertines; these suggest that the discipline sought would be intolerable: for one bishop now in a diocese, we should then have a pope in every parish. It will not be requisite to answer these men, but only to discover them; for reason they have none but lust and licentiousness, and therefore answer can have none. It is not any discipline that they could live under, it is the corruption and remissness of discipline that they seek. Episcopacy duly executed, yea, the Turkish and Jewish rigour against whoring and drinking; the dear and tender discipline of a father, the sociable and loving reproof of a brother, the bosom admonition of a friend, is a presbytery, and a consistory to them. It is only the merry friar in Chaucer can disple* them.

Full sweetly heard he confession,
And pleasant was his absolution,
He was an easy man to give penance.

And so I leave them; and refer the political discourse of episcopacy to a second book.

THE SECOND BOOK.

Sir,—It is a work good and prudent to be able to guide one man; of larger extended virtue to order well one house: but to govern a nation piously and justly, which only is to say happily, is for a spirit of the greatest size, and divinest mettle. And certainly of no less a mind, nor of less excellence in another way, were they who by writing laid the solid and true foundations of this science, which being of greatest importance to the life of man, yet there is no art that hath been more cankered in her principles, more soiled, and slubbered with aphorisming pedantry, than the art of policy: and that most, where a man would think should least be, in Christian commonwealths. They teach not, that to govern well, is to train up a nation in true wisdom and virtue, and that which springs from thence, magnanimity, (take heed of that,) and that which is our beginning, regeneration, and happiest end, likeness to God, which in one word we call godliness; and that this is the true flourishing of a land, other things follow as the shadow does the substance; to teach thus were mere pulpitry to them. This is the masterpiece of a modern politician, how to qualify and mould the sufferance and subjection of the people to the length of that foot that is to tread on their necks; how rapine may serve itself with the fair and honourable pretences of public good; how the puny law may be brought under the wardship and control of lust and will: in which attempt if they fall short, then must a superficial colour of reputation by all means, direct or indirect, be gotten to wash over the unsightly bruise of honour. To make men governable in this manner, their precepts mainly tend to break a national spirit and courage, by countenancing open riot, luxury, and ignorance, till having thus disfigured and made men beneath men, as Juno in the fable of Io, they deliver up the poor transformed heifer of the commonwealth to be stung and vexed with the breese and goad of oppression, under the custody of some Argus with a hundred eyes of jealousy. To be plainer, sir, how to sodder, how to stop a leak, how to keep up the floating carcass of a crazy and diseased monarchy or state, betwixt wind and water, swimming still upon her own dead lees, that now is the deep design of a politician. Alas, sir! a commonwealth ought to be but as one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body; for look what the grounds and causes are of single happiness to one man, the same ye shall find them to a whole state, as Aristotle, both in his Ethics and Politics, from the principles of reason lays down: by consequence, therefore, that which is good and agreeable to monarchy, will appear soonest to be so, by being good and agreeable to the true welfare of every Christian; and that which can be justly proved hurtful and offensive to every true Christian, will be evinced to be alike hurtful to monarchy: for God forbid that we should separate and distinguish the end and good of a monarch, from the end and good of the monarchy, or of that from Christianity. How then this third and last sort that hinder reformation, will justify that it stands not with reason of state, I much muse; for certain I am, the Bible is shut against them, as certain that neither Plato nor Aristotle is for their turns. What they can bring us now from the

schools of Loyola with his Jesuits, or their Malvezzi, that can cut Tacitus into slivers and steaks, we shall presently hear. They allege, 1. That the church government must be conformable to the civil polity; next, that no form of church-government is agreeable to monarchy, but that of bishops. Must church-government that is appointed in the gospel, and has chief respect to the soul, be conformable and pliant to civil, that is arbitrary, and chiefly conversant about the visible and external part of man? This is the very maxim that moulded the calves of Bethel and of Dan; this was the quintessence of Jeroboam's policy, he made religion conform to his politic interests; and this was the sin that watched over the Israelites till their final captivity. If this state principle come from the prelates, as they affect to be counted statistes, let them look back to Eleutherius bishop of Rome, and see what he thought of the policy of England; being required by Lucius, the first Christian king of this island, to give his counsel for the founding of religious laws, little thought he of this sage caution, but bids him betake himself to the Old and New Testament, and receive direction from them how to administer both church and commonwealth; that he was God's vicar, and therefore to rule by God's laws; that the edicts of Cæsar we may at all times disallow, but the statutes of God for no reason we may reject. Now certain, if church-government be taught in the gospel, as the bishops dare not deny, we may well conclude of what late standing this position is, newly calculated for the altitude of bishop-elevation, and lettuce for their lips. But by what example can they show, that the form of church-discipline must be minted and modelled out to secular pretences? The ancient republic of the Jews is evident to have run through all the changes of civil estate, if we survey the story from the giving of the law to the Herods; yet did one manner of priestly government serve without inconvenience to all these temporal mutations; it served the mild aristocracy of elective dukes, and heads of tribes joined with them; the dictatorship of the judges, the easy or hardhanded monarchies, the domestic or foreign tyrannies: lastly, the Roman senate from without, the Jewish senate at home, with the Galilean tetrarch; yet the Levites had some right to deal in civil affairs: but seeing the evangelical precept forbids churchmen to intermeddle with worldly employments, what interweavings or interworkings can knit the minister and the magistrate, in their several functions, to the regard of any precise correspondency? Seeing that the churchman's office is only to teach men the Christian faith, to exhort all, to encourage the good, to admonish the bad, privately the less offender, publicly the scandalous and stubborn; to censure and separate, from the communion of Christ's flock, the contagious and incorrigible, to receive with joy and fatherly compassion the penitent: all this must be done, and more than this is beyond any church-authority. What is all this either here or there, to the temporal regiment of weal public, whether it be popular, princely, or monarchical? Where doth it intrench upon the temporal governor? where does it come in his walk? where doth it make inroad upon his jurisdiction? Indeed if the minister's part be rightly discharged, it renders him the people more conscionable, quiet, and easy to be governed; if otherwise, his life and doctrine will declare him. If, therefore, the constitution of the church be already set down by divine prescript, as all sides confess, then can she not be a handmaid to wait on civil commodities and respects; and if the nature and limits of church-discipline be such, as are either helpful to all political estates indifferently, or have no particular relation to any, then is there no necessity, nor indeed possibility, of linking the one with the other in a special conformation.

Now for their second conclusion, “That no form of church-government is agreeable to monarchy, but that of bishops,” although it fall to pieces of itself by that which hath been said; yet to give them play, front and rear, it shall be my task to prove that episcopacy, with that authority which it challenges in England, is not only not agreeable, but tending to the destruction of monarchy. While the primitive pastors of the church of God laboured faithfully in their ministry, tending only their sheep, and not seeking, but avoiding all worldly matters as clogs, and indeed derogations and debasements to their high calling; little needed the princes and potentates of the earth, which way soever the gospel was spread, to study ways out to make a coherence between the church’s polity and theirs: therefore, when Pilate heard once our Saviour Christ professing that “his kingdom was not of this world,” he thought the man could not stand much in Cæsar’s light, nor much endamage the Roman empire; for if the life of Christ be hid to this world, much more is his sceptre unoperative, but in spiritual things. And thus lived, for two or three ages, the successors of the apostles. But when, through Constantine’s lavish superstition, they forsook their first love, and set themselves up two gods instead, Mammon and their Belly; then taking advantage of the spiritual power which they had on men’s consciences, they began to cast a longing eye to get the body also, and bodily things into their command: upon which their carnal desires, the spirit daily quenching and dying in them, knew no way to keep themselves up from falling to nothing, but by bolstering and supporting their inward rottenness by a carnal and outward strength. For a while they rather privily sought opportunity, than hastily disclosed their project; but when Constantine was dead, and three or four emperors more, their drift became notorious, and offensive to the whole world; for while Theodosius the younger reigned, thus writes Socrates the historian, in his 7th book, chap. 11. “Now began an ill name to stick upon the bishops of Rome and Alexandria, who beyond their priestly bounds now long ago had stepped into principality:” and this was scarce eighty years since their raising from the meanest worldly condition. Of courtesy now let any man tell me, if they draw to themselves a temporal strength and power out of Cæsar’s dominion, is not Cæsar’s empire thereby diminished? But this was a stolen bit; hitherto he was but a caterpillar secretly gnawing at monarchy; the next time you shall see him a wolf, a lion, lifting his paw against his raiser, as Petrarch expressed it, and finally an open enemy and subverter of the Greek empire. Philippicus and Leo, with divers other emperors after them, not without the advice of their patriarchs, and at length of a whole eastern council of three hundred and thirty-eight bishops, threw the images out of churches as being decreed idolatrous.

Upon this goodly occasion, the bishop of Rome not only seizes the city, and all the territory about, into his own hands, and makes himself lord thereof, which till then was governed by a Greek magistrate, but absolves all Italy of their tribute and obedience due to the emperor, because he obeyed God’s commandment in abolishing idolatry.

Mark, sir, here, how the pope came by St. Peter’s patrimony, as he feigns it; not the donation of Constantine, but idolatry and rebellion got it him. Ye need but read Sigonius, one of his own sect, to know the story at large. And now to shroud himself against a storm from the Greek continent, and provide a champion to bear him out in these practices, he takes upon him by papal sentence to unthrone Chilpericus the

rightful king of France, and gives the kingdom to Pepin, for no other cause, but that he seemed to him the more active man. If he were a friend herein to monarchy, I know not; but to the monarch I need not ask what he was.

Having thus made Pepin his last friend, he calls him into Italy against Aistulphus the Lombard, that warred upon him for his late usurpation of Rome, as belonging to Ravenna which he had newly won. Pepin, not unobedient to the pope's call, passing into Italy, frees him out of danger, and wins for him the whole exarchate of Ravenna; which though it had been almost immediately before the hereditary possession of that monarchy, which was his chief patron and benefactor, yet he takes and keeps it to himself as lawful prize, and given to St. Peter. What a dangerous fallacy is this, when a spiritual man may snatch to himself any temporal dignity or dominion, under pretence of receiving it for the church's use? Thus he claims Naples, Sicily, England, and what not? To be short, under show of his zeal against the errors of the Greek church, he never ceased baiting and goring the successors of his best lord Constantine, what by his barking curses and excommunications, what by his hindering the western princes from aiding them against the Sarazens and Turks, unless when they humoured him; so that it may be truly affirmed, he was the subversion and fall of that monarchy, which was the hoisting of him. This, besides Petrarch, whom I have cited, our Chaucer also hath observed, and gives from hence a caution to England, to beware of her bishops in time, for that their ends and aims are no more friendly to monarchy, than the pope's.

This he begins in the Ploughman speaking, Part ii., Stanz. 28.

The emperor yafe the pope sometime
So high lordship him about,
That at last the silly kime,
The proud pope put him out;
So of this realm is no doubt,
But lords beware and them defend;
For now these folks be wonders stout,
The king and lords now this amend.

And in the next Stanza, which begins the third part of the tale, he argues that they ought not to be lords.

Moses law forbade it tho
That priests should no lordship welde,
Christ's gospel biddeth also
That they should no lordships held:
Ne Christ's apostles were never so bold
No such lordships to hem embrace,
But smeren her sheep and keep her fold.

And so forward. Whether the bishops of England have deserved thus to be feared by men so wise as our Chaucer is esteemed; and how agreeable to our monarchy and monarchs their demeanour has been, he that is but meanly read in our chronicles

needs not be instructed. Have they not been as the Canaanites, and Philistines, to this kingdom? what treasons, what revolts to the pope? what rebellions, and those the basest and most pretenceless, have they not been chief in? What could monarchy think, when Becket durst challenge the custody of Rochester-castle, and the Tower of London, as appertaining to his signory? To omit his other insolencies and affronts to regal majesty, until the lashes inflicted on the anointed body of the king, washed off the holy unction with his blood drawn by the polluted hands of bishops, abbots, and monks.

What good upholders of royalty were the bishops, when by their rebellious opposition against King John, Normandy was lost, he himself deposed, and this kingdom made over to the pope? When the bishop of Winchester durst tell the nobles, the pillars of the realm, that there were no peers in England, as in France, but that the king might do what he pleased. What could tyranny say more? It would be pretty now if I should insist upon the rendering up of Tournay by Woolsey's treason, the excommunications, cursings, and interdicts upon the whole land; for haply I shall be cut off short by a reply, that these were the faults of men and their popish errors, not of episcopacy, that hath now renounced the pope, and is a protestant. Yes, sure; as wise and famous men have suspected and feared the protestant episcopacy in England, as those that have feared the papal.

You know, sir, what was the judgment of Padre Paolo, the great Venetian antagonist of the pope, for it is extant in the hands of many men, whereby he declares his fear, that when the hierarchy of England shall light into the hands of busy and audacious men, or shall meet with princes tractable to the prelacy, then much mischief is like to ensue. And can it be nearer hand, than when bishops shall openly affirm that, no bishop no king? A trim paradox, and that ye may know where they have been a begging for it, I will fetch you the twin brother to it out of the Jesuits' cell: they feeling the axe of God's reformation, hewing at the old and hollow trunk of papacy, and finding the Spaniard their surest friend, and safest refuge, to sooth him up in his dream of a fifth monarchy, and withal to uphold the decrepit papalty, have invented this superpolitic aphorism, as one terms it, one pope and one king.

Surely, there is not any prince in Christendom, who, hearing this rare sophistry, can choose but smile; and if we be not blind at home, we may as well perceive that this worthy motto, no bishop no king, is of the same batch, and infanted out of the same fears, a mere ague-cake coagulated of a certain fever they have, presaging their time to be but short: and now like those that are sinking, they catch round of that which is likeliest to hold them up; and would persuade regal power, that if they dive, he must after. But what greater debasement can there be to royal dignity, whose towering and stedfast height rests upon the unmovable foundations of justice, and heroic virtue, than to chain it in a dependance of subsisting, or ruining, to the painted battlements and gaudy rottenness of prelacy, which want but one puff of the king's to blow them down like a pasteboard house built of court-cards? Sir, the little ado which methinks I find in untacking these pleasant sophisms, puts me into the mood to tell you a tale ere I proceed further; and Meneinus Agrippa speed us.

Upon a time the body summoned all the members to meet in the guild for the common good (as Æsop's chronicles aver many stranger accidents:) the head by right takes the first seat, and next to it a huge and monstrous wen, little less than the head itself, growing to it by a narrow excrescency. The members, amazed, began to ask one another what he was that took place next their chief? none could resolve. Whereat the wen, though unwieldy, with much ado gets up, and bespeaks the assembly to this purpose: that as in place he was second to the head, so by due of merit; that he was to it an ornament, and strength, and of special near relation; and that if the head should fail, none were fitter than himself to step into his place: therefore he thought it for the honour of the body, that such dignities and rich endowments should be decreed him, as did adorn, and set out the noblest members. To this was answered, that it should be consulted. Then was a wise and learned philosopher sent for, that knew all the charters, laws, and tenures of the body. On him it is imposed by all, as chief committee to examine and discuss the claim and petition of right put in by the wen; who soon perceiving the matter, and wondering at the boldness of such a swoln tumor; "Wilt thou (quoth he) that art but a bottle of vicious and hardened excrements, contend with the lawful and free-born members, whose certain number is set by ancient and unrepealable statute? head thou art none, though thou receive this huge substance from it: what office bearest thou? what good canst thou show by thee done to the commonweal?" The wen not easily dashed, replies, that his office was his glory; for so oft as the soul would retire out of the head from over the steaming vapours of the lower parts to divine contemplation, with him she found the purest and quietest retreat, as being most remote from soil and disturbance. Lourdán, quoth the philosopher, thy folly is as great as thy filth: know that all the faculties of the soul are confined of old to their several vessels and ventricles, from which they cannot part without dissolution of the whole body; and that thou containest no good thing in thee, but a heap of hard and loathsome uncleanness, and art to the head a foul disfigurement and burden; when I have cut thee off, and opened thee, as by the help of these implements I will do, all men shall see.

But to return whence was digressed: seeing that the throne of a king, as the wise king Solomon often remembers us, "is established in justice," which is the universal justice that Aristotle so much praises, containing in it all other virtues, it may assure us that the fall of prelacy, whose actions are so far distant from justice, cannot shake the least fringe that borders the royal canopy; but that their standing doth continually oppose and lay battery to regal safety, shall by that which follows easily appear. Amongst many secondary and accessory causes that support monarchy, these are not of least reckoning, though common to all other states; the love of the subjects, the multitude and valour of the people, and store of treasure. In all these things hath the kingdom been of late sore weakened, and chiefly by the prelates. First, let any man consider, that if any prince shall suffer under him a commission of authority to be exercised, till all the land groan and cry out, as against a whip of scorpions, whether this be not likely to lessen, and keel the affections of the subject. Next, what numbers of faithful and freeborn Englishmen, and good Christians, have been constrained to forsake their dearest home, their friends and kindred, whom nothing but the wide ocean, and the savage deserts of America, could hide and shelter from the fury of the bishops? O sir, if we could but see the shape of our dear mother England, as poets are wont to give a personal form to what they please, how would she appear, think ye, but in a mourning

weed, with ashes upon her head, and tears abundantly flowing from her eyes to behold so many of her children exposed at once, and thrust from things of dearest necessity, because their conscience could not assent to things which the bishops thought indifferent? What more binding than conscience? What more free than indifferency? Cruel then must that indifferency needs be, that shall violate the strict necessity of conscience; merciless and inhuman that free choice and liberty that shall break asunder the bonds of religion! Let the astrologer be dismayed at the portentous blaze of comets, and impressions in the air, as foretelling troubles and changes to states: I shall believe there cannot be a more ill-boding sign to a nation (God turn the omen from us!) than when the inhabitants, to avoid insufferable grievances at home, are enforced by heaps to forsake their native country. Now, whereas the only remedy and amends against the depopulation and thinness of a land within, is the borrowed strength of firm alliance from without, these priestly policies of theirs, having thus exhausted our domestic forces, have gone the way also to leave us as naked of our firmest and faithfulest neighbours abroad, by disparaging and alienating from us all protestant princes and commonwealths; who are not ignorant that our prelates, and as many as they can infect, account them no better than a sort of sacrilegious and puritanical rebels, preferring the Spaniard our deadly enemy before them, and set all orthodox writers at nought in comparison with the Jesuits, who are indeed the only corrupters of youth and good learning: and I have heard many wise and learned men in Italy say as much. It cannot be that the strongest knot of confederacy should not daily slacken, when religion, which is the chief engagement of our league, shall be turned to their reproach. Hence it is that the prosperous and prudent states of the United Provinces, (whom we ought to love, if not for themselves, yet for our own good work in them, they having been in a manner planted and erected by us, and having been since to us the faithful watchmen and discoverers of many a popish and Austrian complotted treason, and with us the partners of many a bloody and victorious battle,) whom the similitude of manners and language, the commodity of traffic, which founded the old Burgundian league betwixt us, but chiefly religion, should bind to us immortally; even such friends as these, out of some principles instilled into us by the prelates, have been often dismissed with distasteful answers, and sometimes unfriendly actions: nor is it to be considered to the breach of confederate nations, whose mutual interests is of such consequence, though their merchants bicker in the East Indies; neither is it safe, or wary, or indeed Christianly, that the French king, of a different faith, should afford our nearest allies as good protection as we. Sir, I persuade myself, if our zeal to true religion, and the brotherly usage of our truest friends, were as notorious to the world, as our prelatical schism, and captivity to rochet apophthegms, we had ere this seen our old conquerors, and afterwards liegemen the Normans, together with the Britons our proper colony, and all the Gascoins that are the rightful dowry of our ancient kings, come with cap and knee, desiring the shadow of the English sceptre to defend them from the hot persecutions and taxes of the French. But when they come hither, and see a tympany of Spaniolized bishops swaggering in the foretop of the state, and meddling to turn and dandle the royal ball with unskilful and pedantic palms, no marvel though they think it as unsafe to commit religion and liberty to their arbitrating as to a synagogue of Jesuits.

But what do I stand reckoning upon advantages and gains lost by the misrule and turbulency of the prelates? What do I pick up so thriftily their scatterings and diminishings of the meaner subject, whilst they by their seditious practices have endangered to lose the king one third of his main stock? What have they not done to banish him from his own native country? But to speak of this as it ought, would ask a volume by itself.

Thus as they have unpeopled the kingdom by expulsion of so many thousands, as they have endeavoured to lay the skirts of it bare by disheartening and dishonouring our loyalest confederates abroad, so have they hamstrung the valour of the subject by seeking to effeminate us all at home. Well knows every wise nation, that their liberty consists in manly and honest labours, in sobriety and rigorous honour to the marriage-bed, which in both sexes should be bred up from chaste hopes to loyal enjoyments; and when the people slacken, and fall to looseness and riot, then do they as much as if they laid down their necks for some wild tyrant to get up and ride. Thus learnt Cyrus to tame the Lydians, whom by arms he could not whilst they kept themselves from luxury; with one easy proclamation to set up stews, dancing, feasting, and dicing, he made them soon his slaves. I know not what drift the prelates had, whose brokers they were to prepare, and supple us either for a foreign invasion or domestic oppression: but this I am sure, they took the ready way to despoil us both of manhood and grace at once, and that in the shamefullest and ungodliest manner, upon that day which God's law, and even our own reason hath consecrated, that we might have one day at least of seven set apart wherein to examine and increase our knowledge of God, to meditate and commune of our faith, our hope, our eternal city in heaven, and to quicken withal the study and exercise of charity; at such a time that men should be plucked from their soberest and saddest thoughts, and by bishops, the pretended fathers of the church, instigated by public edict, and with earnest endeavour pushed forward to gaming, jigging, wassailing, and mixed dancing, is a horror to think! Thus did the reprobate hireling priest Balaam seek to subdue the Israelites to Moab, if not by force, then by this devilish policy, to draw them from the sanctuary of God to the luxurious and ribald feasts of Baal-peor. Thus have they trespassed not only against the monarchy of England, but of heaven also, as others, I doubt not, can prosecute against them.

I proceed within my own bounds to show you next what good agents they are about the revenues and riches of the kingdom, which declare of what moment they are to monarchy, or what avail. Two leeches they have that still suck, and suck the kingdom, their ceremonies and their courts. If any man will contend that ceremonies be lawful under the gospel, he may be answered other where. This doubtless, that they ought to be many and overcostly, no true protestant will affirm. Now I appeal to all wise men, what an excessive waste of treasure hath been within these few years in this land, not in the expedient, but in the idolatrous erection of temples beautified exquisitely to outvie the papists, the costly and dear-bought scandals and snares of images, pictures, rich copes, gorgeous altar-cloths: and by the courses they took, and the opinions they held, it was not likely any stay would be, or any end of their madness, where a pious pretext is so ready at hand to cover their insatiate desires. What can we suppose this will come to? What other materials than these have built up the spiritual Babel to the height of her abominations? Believe it, sir, right truly it may be said, that Antichrist is Mammon's son. The sour leaven of human traditions, mixed in one putrefied mass

with the poisonous dregs of hypocrisy in the hearts of prelates, that lie basking in the sunny warmth of wealth and promotion, is the serpent's egg that will hatch an Antichrist wheresoever, and engender the same monster as big, or little, as the lump is which breeds him. If the splendour of gold and silver begin to lord it once again in the church of England, we shall see Antichrist shortly wallow here, though his chief kennel be at Rome. If they had one thought upon God's glory, and the advancement of Christian faith, they would be a means that with these expenses, thus profusely thrown away in trash, rather churches and schools might be built, where they cry out for want; and more added where too few are; a moderate maintenance distributed to every painful minister, that now scarce sustains his family with bread, while the prelates revel like Belshazzar with their full carouses in goblets, and vessels of gold snatched from God's temple; which (I hope) the worthy men of our land will consider. Now then for their courts. What a mass of money is drawn from the veins into the ulcers of the kingdom this way; their extortions, their open corruptions, the multitude of hungry and ravenous harpies that swarm about their offices, declare sufficiently. And what though all this go not over sea? It were better it did: better a penurious kingdom, than where excessive wealth flows into the graceless and injurious hands of common sponges, to the impoverishing of good and loyal men, and that by such execrable, such irreligious courses.

If the sacred and dreadful works of holy discipline, censure, penance, excommunication, and absolution, where no profane thing ought to have access, nothing to be assistant but sage and Christianly admonition, brotherly love, flaming charity and zeal; and then, according to the effects, paternal sorrow, or paternal joy, mild severity, melting compassion: if such divine ministeries as these, wherein the angel of the church represents the person of Christ Jesus, must lie prostitute to sordid fees, and not pass to and fro between our Saviour, that of free grace redeemed us, and the submissive penitent, without the truckage of perishing coin, and the butcherly execution of tormentors, rooks, and rakeshames sold to lucre; then have the Babylonish merchants of souls just excuse. Hitherto, sir, you have heard how the prelates have weakened and withdrawn the external accomplishments of kingly prosperity, the love of the people, their multitude, their valour, their wealth; mining and sapping the outworks and redoubts of monarchy. Now hear how they strike at the very heart and vitals.

We know that monarchy is made up of two parts, the liberty of the subject, and the supremacy of the king. I begin at the root. See what gentle and benign fathers they have been to our liberty! Their trade being, by the same alchymy that the pope uses to extract heaps of gold and silver out of the drossy bullion of the people's sins, and justly fearing that the quicksighted protestant eye, cleared in great part from the mist of superstition, may at one time or other look with a good judgment into these their deceitful pedlaries; to gain as many associates of guiltiness as they can, and to infect the temporal magistrate with the like lawless, though not sacrilegious extortion, see awhile what they do; they engage themselves to preach, and persuade an assertion for truth the most false, and to this monarchy the most pernicious and destructive that could be chosen. What more baneful to monarchy than a popular commotion, for the dissolution of monarchy slides aptest into a democracy; and what stirs the Englishmen, as our wisest writers have observed, sooner to rebellion, than violent and

heavy hands upon their goods and purses? Yet these devout prelates, spite of our great charter, and the souls of our progenitors that wrested their liberties out of the Norman gripe with their dearest blood and highest prowess, for these many years have not ceased in their pulpits wrenching and spraining the text, to set at naught and trample under foot all the most sacred and lifeblood laws, statutes, and acts of parliament, that are the holy covenant of union and marriage between the king and his realm, by proscribing and confiscating from us all the right we have to our own bodies, goods, and liberties. What is this but to blow a trumpet, and proclaim a firecross to an hereditary and perpetual civil war? Thus much against the subjects' liberty hath been assaulted by them. Now how they have spared supremacy, or are likely hereafter to submit to it, remains lastly to be considered.

The emulation that under the old law was in the king towards the priest, is now so come about in the gospel, that all the danger is to be feared from the priest to the king. Whilst the priest's office in the law was set out with an exterior lustre of pomp and glory, kings were ambitious to be priests; now priests, not perceiving the heavenly brightness and inward splendour of their more glorious evangelic ministry, with as great ambition affect to be kings, as in all their courses is easy to be observed. Their eyes ever eminent upon worldly matters, their desires ever thirsting after worldly employments, instead of diligent and fervent study in the Bible, they covet to be expert in canons and decretals, which may enable them to judge and interpose in temporal causes, however pretended ecclesiastical. Do they not hoard up pelf, seek to be potent in secular strength, in state affairs, in lands, lordships, and domains; to sway and carry all before them in high courts and privy councils; to bring into their grasp the high and principal offices of the kingdom? Have they not been told of late to check the common law, to slight and brave the indiminishable majesty of our highest court, the lawgiving and sacred parliament? Do they not plainly labour to exempt churchmen from the magistrate? Yea, so presumptuously as to question and menace officers that represent the king's person for using their authority against drunken priests? The cause of protecting murderous clergymen was the first heartburning that swelled up the audacious Becket to the pestilent and odious vexation of Henry the Second. Nay, more, have not some of their devoted scholars begun, I need not say to nibble, but openly to argue against the king's supremacy? Is not the chief of them accused out of his own book, and his late canons, to affect a certain unquestionable patriarchate, independent, and unsubordinate to the crown? From whence having first brought us to a servile state of religion and manhood, and having predisposed his conditions with the pope, that lays claim to this land, or some Pepin of his own creating, it were all as likely for him to aspire to the monarchy among us, as that the pope could find means so on the sudden both to bereave the emperor of the Roman territory with the favour of Italy, and by an unexpected friend out of France, while he was in danger to lose his newgot purchase, beyond hope to leap into the fair exarchate of Ravenna.

A good while the pope subtly acted the lamb, writing to the emperor, "my lord Tiberius, my lord Mauritius;" but no sooner did this his lord pluck at the images and idols, but he threw off his sheep's clothing, and started up a wolf, laying his paws upon the emperor's right, as forfeited to Peter. Why may not we as well, having been forewarned at home by our renowned Chaucer, and from abroad by the great and

learned Padre Paolo, from the like beginnings, as we see they are, fear the like events? Certainly a wise and provident king ought to suspect a hierarchy in his realm, being ever attended, as it is, with two such greedy purveyors, ambition and usurpation; I say, he ought to suspect a hierarchy to be as dangerous and derogatory from his crown as a tetrachy or a heptarchy. Yet now that the prelates had almost attained to what their insolent and unbridled minds had hurried them; to thrust the laity under the despotical rule of the monarch, that they themselves might confine the monarch to a kind of pupillage under their hierarchy, observe but how their own principles combat one another, and supplant each one his fellow.

Having fitted us only for peace, and that a servile peace, by lessening our numbers, draining our estates, enfeebling our bodies, cowing our free spirits by those ways as you have heard, their impotent actions cannot sustain themselves the least moment, unless they would rouse us up to a war fit for Cain to be the leader of; an abhorred, a cursed, a fraternal war. England and Scotland, dearest brothers both in nature and in Christ, must be set to wade in one another's blood; and Ireland, our free denizen, upon the back of us both, as occasion should serve: a piece of service that the pope and all his factors have been compassing to do ever since the reformation.

But ever blessed be he, and ever glorified, that from his high watchtower in the heavens, discerning the crooked ways of perverse and cruel men, hath hitherto maimed and infatuated all their damnable inventions, and deluded their great wizards with a delusion fit for fools and children: had God been so minded, he could have sent a spirit of mutiny amongst us, as he did between Abimelech and the Shechemites, to have made our funerals, and slain heaps more in number than the miserable surviving remnant; but he, when we least deserved, sent out a gentle gale and message of peace from the wings of those his cherubims that fan his mercyseat. Nor shall the wisdom, the moderation, the Christian piety, the constancy of our nobility and commons of England, be ever forgotten, whose calm and temperate connivance could sit still and smile out the stormy bluster of men more audacious and precipitant than of solid and deep reach, until their own fury had run itself out of breath, assailing by rash and heady approaches the impregnable situation of our liberty and safety, that laughed such weak enginery to scorn, such poor drifts to make a national war of a surplice brabble, a tippet scuffle, and engage the untainted honour of English knighthood to unfurl the streaming red cross, or to rear the horrid standard of those fatal guly dragons, for so unworthy a purpose as to force upon their fellow-subjects that which themselves are weary of—the skeleton of a mass-book. Nor must the patience, the fortitude, the firm obedience of the nobles and people of Scotland, striving against manifold provocations; nor must their sincere and moderate proceedings hitherto be unremembered, to the shameful conviction of all their detractors.

Go on both hand in hand, O nations, never to be disunited; be the praise and the heroic song of all posterity; merit this, but seek only virtue, not to extend your limits; (for what needs to win a fading triumphant laurel out of the tears of wretched men?) but to settle the pure worship of God in his church, and justice in the state: then shall the hardest difficulties smooth out themselves before ye; envy shall sink to hell, craft and malice be confounded, whether it be homebred mischief or outlandish cunning; yea, other nations will then covet to serve ye, for lordship and victory are but the

pages of justice and virtue. Commit securely to true wisdom the vanquishing and uncasing of craft and subtlety, which are but her two runagates: join your invincible might to do worthy and godlike deeds; and then he that seeks to break your union, a cleaving curse be his inheritance to all generations.

Sir, you have now at length this question for the time, and as my memory would best serve me in such a copious and vast theme, fully handled, and you yourself may judge whether prelacy be the only church-government agreeable to monarchy. Seeing therefore the perilous and confused state into which we are fallen, and that to the certain knowledge of all men, through the irreligious pride and hateful tyranny of prelates, (as the innumerable and grievous complaints of every shire cry out,) if we will now resolve to settle affairs either according to pure religion or sound policy, we must first of all begin roundly to cashier and cut away from the public body the noisome and diseased tumour of prelacy, and come from schism to unity with our neighbour reformed sister-churches, which with the blessing of peace and pure doctrine have now long time flourished; and doubtless with all hearty joy and gratulation will meet and welcome our Christian union with them, as they have been all this while grieved at our strangeness, and little better than separation from them. And for the discipline propounded, seeing that it hath been inevitably proved that the natural and fundamental causes of political happiness in all governments are the same, and that this church-discipline is taught in the word of God, and, as we see, agrees according to wish with all such states as have received it; we may infallibly assure ourselves that it will as well agree with monarchy, though all the tribe of Aphorismers and Politicasters would persuade us there be secret and mysterious reasons against it. For upon the settling hereof mark what nourishing and cordial restorments to the state will follow; the ministers of the gospel attending only to the work of salvation, every one within his limited charge, besides the diffusive blessings of God upon all our actions; the king shall sit without an old disturber, a daily incroacher and intruder; shall rid his kingdom of a strong, sequestered, and collateral power, a confronting mitre, whose potent wealth and wakeful ambition he had just cause to hold in jealousy: not to repeat the other present evils which only their removal will remove, and because things simply pure are inconsistent in the mass of nature, nor are the elements or humours in a man's body exactly homogeneal; and hence the best-founded commonwealths and least barbarous have aimed at a certain mixture and temperament, partaking the several virtues of each other state, that each part drawing to itself may keep up a steady and even uprightness in common.

There is no civil government that hath been known, no not the Spartan, not the Roman, though both for this respect so much praised by the wise Polybius, more divinely and harmoniously tuned, more equally balanced as it were by the hand and scale of justice than is the commonwealth of England; where, under a free and untutored monarch, the noblest, worthiest, and most prudent men, with full approbation and suffrage of the people, have in their power the supreme and final determination of highest affairs. Now if conformity of church-discipline to the civil be so desired, there can be nothing more parallel, more uniform, than when under the sovereign prince, Christ's vicegerent, using the sceptre of David, according to God's law, the godliest, the wisest, the learnedest ministers in their several charges have the instructing and disciplining of God's people, by whose full and free election they are

consecrated to that holy and equal aristocracy. And why should not the piety and conscience of Englishmen, as members of the church, be trusted in the election of pastors to functions that nothing concern a monarch, as well as their worldly wisdoms are privileged as members of the state in suffraging their knights and burgesses to matters that concern him nearly? And if in weighing these several offices, their difference in time and quality be cast in, I know they will not turn the beam of equal judgment the moiety of a scruple. We therefore having already a kind of apostolical and ancient church election in our state, what a perverseness would it be in us of all others to retain forcibly a kind of imperious and stately election in our church! And what a blindness to think that what is already evangelical, as it were by a happy chance in our polity, should be repugnant to that which is the same by divine command in the ministry! Thus then we see that our ecclesiastical and political choices may consent and sort as well together without any rupture in the state, as Christians and freeholders. But as for honour, that ought indeed to be different and distinct, as either office looks a several way; the minister whose calling and end is spiritual, ought to be honoured as a father and physician to the soul, (if he be found to be so,) with a son-like and disciple-like reverence, which is indeed the dearest and most affectionate honour, most to be desired by a wise man, and such as will easily command a free and plentiful provision of outward necessaries, without his further care of this world.

The magistrate, whose charge is to see to our persons and estates, is to be honoured with a more elaborate and personal courtship, with large salaries and stipends, that he himself may abound in those things whereof his legal justice and watchful care gives us the quiet enjoyment. And this distinction of honour will bring forth a seemly and graceful uniformity over all the kingdom.

Then shall the nobles possess all the dignities and offices of temporal honour to themselves, sole lords without the improper mixture of scholastic and pusillanimous upstarts; the parliament shall void her upper house of the same annoyances; the common and civil laws shall both be set free, the former from the control, the other from the mere vassalage and copyhold of the clergy.

And whereas temporal laws rather punish men when they have transgressed, than form them to be such as should transgress seldomest, we may conceive great hopes, through the showers of divine benediction watering the unmolested and watchful pains of the ministry, that the whole inheritance of God will grow up so straight and blameless, that the civil magistrate may with far less toil and difficulty, and far more ease and delight, steer the tall and goodly vessel of the commonwealth through all the gusts and tides of the world's mutability.

Here I might have ended, but that some objections, which I have heard commonly flying about, press me to the endeavour of an answer. We must not run, they say, into sudden extremes. This is a fallacious rule, unless understood only of the actions of virtue about things indifferent: for if it be found that those two extremes be vice and virtue, falsehood and truth, the greater extremity of virtue and superlative truth we run into, the more virtuous and the more wise we become; and he that, flying from degenerate and traditional corruption, fears to shoot himself too far into the meeting

embraces of a divinely warranted reformation, had better not have run at all. And for the suddenness, it cannot be feared. Who should oppose it? The papists? they dare not. The protestants otherwise affected? they were mad. There is nothing will be removed but what to them is professedly indifferent. The long affection which the people have borne to it, what for itself, what for the odiousness of prelates, is evident: from the first year of Queen Elizabeth it hath still been more and more propounded, desired, and beseeched, yea, sometimes favourably forwarded by the parliaments themselves. Yet if it were sudden and swift, provided still it be from worse to better, certainly we ought to hie us from evil like a torrent, and rid ourselves of corrupt discipline, as we would shake fire out of our bosoms.

Speedy and vehement were the reformations of all the good kings of Judah, though the people had been nuzzled in idolatry ever so long before; they feared not the bugbear danger, nor the lion in the way that the sluggish and timorous politician thinks he sees; no more did our brethren of the reformed churches abroad; they ventured (God being their guide) out of rigid popery, into that which we in mockery call precise puritanism, and yet we see no inconvenience befel them.

Let us not dally with God when he offers us a full blessing, to take as much of it as we think will serve our ends, and turn him back the rest upon his hands, lest in his anger he snatch all from us again. Next, they allege the antiquity of episcopacy through all ages. What it was in the apostles' time, that, questionless, it must be still; and therein I trust the ministers will be able to satisfy the parliament. But if episcopacy be taken for prelacy, all the ages they can deduce it through, will make it no more venerable than papacy.

Most certain it is (as all our stories bear witness) that ever since their coming to the see of Canterbury, for near twelve hundred years, to speak of them in general, they have been in England to our souls a sad and doleful succession of illiterate and blind guides; to our purses and goods a wasteful band of robbers, a perpetual havoc and rapine; to our state a continual hydra of mischief and molestation, the forge of discord and rebellion: this is the trophy of their antiquity, and boasted succession through so many ages. And for those prelate-martyrs they glory of, they are to be judged what they were by the gospel, and not the gospel to be tried by them.

And it is to be noted, that if they were for bishoprics and ceremonies, it was in their prosperity and fulness of bread; but in their persecution, which purified them, and near their death, which was their garland, they plainly disliked and condemned the ceremonies, and threw away those episcopal ornaments wherein they were installed, as foolish and detestable; for so the words of Ridley at his degradation, and his letter to Hooper, expressly show. Neither doth the author of our church-history spare to record sadly the fall (for so he terms it) and infirmities of these martyrs, though we would deify them. And why should their martyrdom more countenance corrupt doctrine or discipline, than their subscriptions justify their treason to the royal blood of this realm, by diverting and entailing the right of the crown from the true heirs, to the houses of Northumberland and Suffolk? which had it took effect, this present king had in all likelihood never sat on this throne, and the happy union of this island had been frustrated.

Lastly, whereas they add that some, the learnedest of the reformed abroad admire our episcopacy; it had been more for the strength of the argument to tell us, that some of the wisest statesmen admire it, for thereby we might guess them weary of the present discipline, as offensive to their state, which is the bug we fear: but being they are churchmen, we may rather suspect them for some prelatizing spirits that admire our bishoprics, not episcopacy.

The next objection vanishes of itself, propounding a doubt, whether a greater inconvenience would not grow from the corruption of any other discipline than from that of episcopacy. This seems an unseasonable foresight, and out of order, to defer and put off the most needful constitution of one right discipline, while we stand balancing the discommodities of two corrupt ones. First constitute that which is right, and of itself it will discover and rectify that which swerves, and easily remedy the pretended fear of having a pope in every parish, unless we call the zealous and meek censure of the church a popedom, which whoso does, let him advise how he can reject the pastorly rod and sheephook of Christ, and those cords of love, and not fear to fall under the iron sceptre of his anger, that will dash him to pieces like a potsherd.

At another doubt of theirs I wonder—whether this discipline which we desire be such as can be put in practice within this kingdom; they say it cannot stand with the common law nor with the king's safety, the government of episcopacy is now so weaved into the common law. In God's name let it weave out again; let not human quilllets keep back divine authority. It is not the common law, nor the civil, but piety and justice that are our foundresses; they stoop not, neither change colour for aristocracy, democracy, or monarchy, nor yet at all interrupt their just courses; but far above the taking notice of these inferior niceties, with perfect sympathy, wherever they meet, kiss each other. Lastly, they are fearful that the discipline which will succeed cannot stand with the king's safety. Wherefore? it is but episcopacy reduced to what it should be: were it not that the tyranny of prelates under the name of bishops had made our ears tender and startling, we might call every good minister a bishop, as every bishop, yea, the apostles themselves, are called ministers, and the angels ministering spirits, and the ministers again angels. But wherein is this propounded government so shrewd? Because the government of assemblies will succeed. Did not the apostles govern the church by assemblies? How should it else be catholic? How should it have communion? We count it sacrilege to take from the rich prelates their lands and revenues, which is sacrilege in them to keep, using them as they do; and can we think it safe to defraud the living church of God of that right which God has given her in assemblies? O but the consequence! assemblies draw to them the supremacy of ecclesiastical jurisdiction. No, surely, they draw no supremacy, but that authority which Christ, and St. Paul in his name, confers upon them. The king may still retain the same supremacy in the assemblies, as in the parliament; here he can do nothing alone against the common law, and there neither alone, nor with consent, against the Scriptures. But is this all? No, this ecclesiastical supremacy draws to it the power to excommunicate kings; and then follows the worst that can be imagined. Do they hope to avoid this, by keeping prelates that have so often done it? Not to exemplify the malapert insolence of our own bishops in this kind towards our kings, I shall turn back to the primitive and pure times, which the objectors would have the rule of reformation to us.

Not an assembly, but one bishop alone, Saint Ambrose of Milan, held Theodosius, the most Christian emperor, under excommunication above eight months together, drove him from the church in the presence of his nobles; which the good emperor bore with heroic humility, and never ceased by prayers and tears, till he was absolved; for which coming to the bishop with supplication into the salutatory, some outporch of the church, he was charged by him with tyrannical madness against God, for coming into holy ground. At last, upon conditions absolved, and after great humiliation approaching to the altar to offer, (as those thrice pure times then thought meet,) he had scarce withdrawn his hand, and stood awhile, when a bold archdeacon comes in the bishop's name, and chases him from within the rails, telling him peremptorily, that the place wherein he stood was for none but the priests to enter, or to touch; and this is another piece of pure primitive divinity! Think ye, then, our bishops will forego the power of excommunication on whomsoever? No, certainly, unless to compass sinister ends, and then revoke when they see their time. And yet this most mild, though withal dreadful and inviolable prerogative of Christ's diadem, excommunication, serves for nothing with them, but to prog and pander for fees, or to display their pride, and sharpen their revenge, debarring men the protection of the law; and I remember not whether in some cases it bereave not men all right to their worldly goods and inheritances, besides the denial of Christian burial. But in the evangelical and reformed use of this sacred censure, no such prostitution, no such Iscariotical drifts are to be doubted, as that spiritual doom and sentence should invade worldly possession, which is the rightful lot and portion even of the wickedest men, as frankly bestowed upon them by the all-dispensing bounty as rain and sunshine. No, no, it seeks not to bereave or destroy the body; it seeks to save the soul by humbling the body, not by imprisonment, or pecuniary mulct, much less by stripes or bonds, or disinheritance, but by fatherly admonishment and Christian rebuke, to cast it into godly sorrow, whose end is joy and ingenuous bashfulness to sin: if that cannot be wrought, then as a tender mother takes her child and holds it over the pit with scaring words, that it may learn to fear where danger is; so doth excommunication as dearly and as freely, without money, use her wholesome and saving terrors: she is instant, she beseeches; by all the dear and sweet promises of salvation she entices and woos; by all the threatenings and thunders of the law, and rejected gospel, she charges, and adjures: this is all her armory, her munition, her artillery; then she awaits with long-sufferance, and yet ardent zeal. In brief, there is no act in all the errand of God's ministers to mankind, wherein passes more loverlike contestation between Christ and the soul of a regenerate man lapsing, than before, and in, and after the sentence of excommunication. As for the fogging proctorage of money, with such an eye as struck Gehazi with leprosy, and Simon Magus with a curse; so does she look, and so threaten her fiery whip against that banking den of thieves that dare thus baffle, and buy and sell the awful and majestic wrinkles of her brow. He that is rightly and apostolically sped with her invisible arrow, if he can be at peace in his soul, and not smell within him the brimstone of hell, may have fair leave to tell all his bags over undiminished of the least farthing, may eat his dainties, drink his wine, use his delights, enjoy his lands and liberties, not the least skin raised, not the least hair misplaced, for all that excommunication has done: much more may a king enjoy his rights and prerogatives undeflowered, untouched, and be as absolute and complete a king, as all his royalties and revenues can make him. And therefore little did Theodosius fear a plot upon his empire, when he stood excommunicate by Saint Ambrose, though it were done either

with much haughty pride, or ignorant zeal. But let us rather look upon the reformed churches beyond the seas, the Grizons, the Swisses, the Hollanders, the French, that have a supremacy to live under as well as we; where do the churches in all these places strive for supremacy? Where do they clash and justle supremacies with the civil magistrate? In France, a more severe monarchy than ours, the protestants, under this church-government, carry the name of the best subjects the king has; and yet presbytery, if it must be so called, does there all that it desires to do; how easy were it, if there be such great suspicion, to give no more scope to it in England! But let us not, for fear of a scarecrow, or else through hatred to be reformed, stand hankering and politizing, when God with spread hands testifies to us, and points us out the way to our peace.

Let us not be so overcredulous, unless God hath blinded us, as to trust our dear souls into the hands of men that beg so devoutly for the pride and gluttony of their own backs and bellies, that sue and solicit so eagerly, not for the saving of souls, the consideration of which can have here no place at all, but for their bishoprics, deaneries, prebends, and canonries. How can these men not be corrupt, whose very cause is the bribe of their own pleading, whose mouths cannot open without the strong breath and loud stench of avarice, simony, and sacrilege, embezzling the treasury of the church on painted and gilded walls of temples, wherein God hath testified to have no delight, warming their palace kitchens, and from thence their unctuous and epicurean paunches, with the alms of the blind, the lame, the impotent, the aged, the orphan, the widow? for with these the treasury of Christ ought to be—here must be his jewels bestowed, his rich cabinet must be emptied here; as the constant martyr Saint Lawrence taught the Roman prætor. Sir, would you know what the remonstrance of these men would have, what their petition implies? They intreat us that we would not be weary of those insupportable grievances that our shoulders have hitherto cracked under; they beseech us that we would think them fit to be our justices of peace, our lords, our highest offices of state, though they come furnished with no more experience than they learnt between the cook and the manciple, or more profoundly at the college audit, or the regent house, or to come to their deepest insight, at their patron's table; they would request us to endure still the rustling of their silken cassocs, and that we would burst our midriffs, rather than laugh to see them under sail in all their lawn and sarcenet, their shrouds and tackle, with a geometrical rhomboides upon their heads: they would bear us in hand that we must of duty still appear before them once a year in Jerusalem, like good circumcised males and females, to be taxed by the poll, to be sconced our headmoney, our twopences, in their chandlerly shop-book of Easter. They pray us that it would please us to let them still hale us, and worry us with their bandogs and pursuivants; and that it would please the parliament that they may yet have the whipping, fleecing, and flaying of us in their diabolical courts, to tear the flesh from our bones, and into our wide wounds instead of balm, to pour in the oil of tartar, vitriol, and mercury: surely a right reasonable, innocent, and soft-hearted petition. O the relenting bowels of the fathers! Can this be granted them, unless God have smitten us with frenzy from above, and with a dazzling giddiness at noonday? Should not those men rather be heard that come to plead against their own preferments, their worldly advantages, their own abundance; for honour and obedience to God's word, the conversion of souls, the Christian peace of the land, and union of the reformed Catholic church, the

unappropriating and unmonopolizing the rewards of learning and industry, from the greasy clutch of ignorance and high feeding? We have tried already, and miserably felt what ambition, worldly glory, and immoderate wealth, can do; what the boisterous and contradictional hand of a temporal, earthly, and corporeal spirituality can avail to the edifying of Christ's holy church; were it such a desperate hazard to put to the venture the universal votes of Christ's congregation, and fellowly and friendly yoke of a teaching and laborious ministry, the pastorlike and apostolic imitation of meek and unlordly discipline, the gentle and benevolent mediocrity of church-maintenance, without the ignoble huckstirage of piddling tithes? Were it such an incurable mischief to make a little trial, what all this would do to the flourishing and growing up of Christ's mystical body? as rather to use every poor shift, and if that serve not, to threaten uproar and combustion, and shake the brand of civil discord?

O, sir, I do now feel myself inwrapped on the sudden into those mazes and labyrinths of dreadful and hideous thoughts, that which way to get out, or which way to end, I know not, unless I turn mine eyes, and with your help lift up my hands to that eternal and propitious Throne, where nothing is readier than grace and refuge to the distresses of mortal suppliants: and it were a shame to leave these serious thoughts less piously than the heathen were wont to conclude their graver discourses.

Thou, therefore, that sittest in light and glory unapproachable, Parent of angels and men! next, thee I implore, omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting Love! and thou, the third subsistence of divine infinitude, illumining Spirit, the joy and solace of created things! one Tripersonal godhead! look upon this thy poor and almost spent and expiring church; leave her not thus a prey to these importunate wolves, that wait and think long till they devour thy tender flock; these wild boars that have broke into thy vineyard, and left the print of their polluting hoofs on the souls of thy servants. O let them not bring about their damned designs, that stand now at the entrance of the bottomless pit, expecting the watchword to open and let out those dreadful locusts and scorpions, to reinvolve us in that pitchy cloud of infernal darkness, where we shall never more see the sun of thy truth again, never hope for the cheerful dawn, never more hear the bird of morning sing. Be moved with pity at the afflicted state of this our shaken monarchy, that now lies labouring under her throes, and struggling against the grudges of more dreaded calamities.

O Thou, that, after the impetuous rage of five bloody inundations, and the succeeding sword of intestine war, soaking the land in her own gore, didst pity the sad and ceaseless revolution of our swift and thick-coming sorrows; when we were quite breathless, of thy free grace didst motion peace, and terms of covenant with us; and having first well nigh freed us from antichristian thraldom, didst build up this Britannie empire to a glorious and enviable height, with all her daughter-islands about her; stay us in this felicity, let not the obstinacy of our half-obedience and willworship bring forth that viper of sedition, that for these fourscore years hath been breeding to eat through the entrails of our peace; but let her cast her abortive spawn without the danger of this travailing and throbbing kingdom: that we may still remember in our solemn thanksgivings, how for us, the Northern ocean even to the frozen Thule was scattered with the proud shipwrecks of the Spanish armada, and the very maw of hell

ransacked, and made to give up her concealed destruction, ere she could vent it in that horrible and damned blast.

O how much more glorious will those former deliverances appear, when we shall know them not only to have saved us from greatest miseries past, but to have reserved us for greatest happiness to come! Hitherto thou hast but freed us, and that not fully, from the unjust and tyrannous claim of thy foes; now unite us entirely, and appropriate us to thyself; tie us everlastingly in willing homage to the prerogative of thy eternal throne.

And now we know, O thou our most certain hope and defence, that thine enemies have been consulting all the sorceries of the great whore, and have joined their plots with that sad intelligencing tyrant that mischiefs the world with his mines of Ophir, and lies thirsting to revenge his naval ruins that have larded our seas: but let them all take counsel together, and let it come to nought; let them decree, and do thou cancel it; let them gather themselves, and be scattered; let them embattle themselves, and be broken; let them embattle and be broken, for thou art with us.

Then, amidst the hymns and hallelujahs of saints, some one may perhaps be heard offering at high strains in new and lofty measures, to sing and celebrate thy divine mercies and marvellous judgments in this land throughout all ages; whereby this great and warlike nation, instructed and inured to the fervent and continual practice of truth and righteousness, and casting far from her the rags of her old vices, may press on hard to that high and happy emulation to be found the soberest, wisest, and most Christian people at that day, when thou, the eternal and shortly-expected King, shalt open the clouds to judge the several kingdoms of the world, and distributing national honours and rewards to religious and just commonwealths, shalt put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth; where they undoubtedly, that by their labours, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive above the inferior orders of the blessed, the regal addition of principalities, legions, and thrones into their glorious titles, and in supereminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, shall clasp inseparable hands with joy and bliss, in overmeasure for ever.

But they contrary, that by the impairing and diminution of the true faith, the distresses and servitude of their country, aspire to high dignity, rule, and promotion here, after a shameful end in this life, (which God grant them,) shall be thrown down eternally into the darkest and deepest gulf of hell, where, under the despiteful control, the trample and spurn of all the other damned, that in the anguish of their torture, shall have no other ease than to exercise a raving and bestial tyranny over them as their slaves and negroes, they shall remain in that plight for ever, the basest, the lowermost, the most dejected, most underfoot, and downtrodden vassals of perdition.

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OF PRELITICAL EPISCOPACY,

AND WHETHER IT MAY BE DEDUCED FROM THE APOSTOLICAL TIMES, BY VIRTUE OF THOSE TESTIMONIES WHICH ARE ALLEGED TO THAT PURPOSE IN SOME LATE TREATISES; ONE WHEREOF GOES UNDER THE NAME OF JAMES, ARCHBISHOP OF ARMAGH.

[first published 1641.]

Episcopacy, as it is taken for an order in the church above a presbyter, or, as we commonly name him, the minister of a congregation, is either of divine constitution or of human. If only of human, we have the same human privilege that all men have ever had since Adam, being born free, and in the mistress island of all the British, to retain this episcopacy, or to remove it, consulting with our own occasions and conveniences, and for the prevention of our own dangers and disquiets, in what best manner we can devise, without running at a loss, as we must needs in those stale and useless records of either uncertain or unsound antiquity; which, if we hold fast to the grounds of the reformed church, can neither skill of us, nor we of it, so oft as it would lead us to the broken reed of tradition. If it be of divine constitution, to satisfy us fully in that, the Scripture only is able, it being the only book left us of divine authority, not in any thing more divine than in the all-sufficiency it hath to furnish us, as with all other spiritual knowledge, so with this in particular, setting out to us a perfect man of God, accomplished to all the good works of his charge: through all which book can be nowhere, either by plain text or solid reasoning, found any difference between a bishop and a presbyter, save that they be two names to signify the same order. Notwithstanding this clearness, and that by all evidence of argument, Timothy and Titus (whom our prelates claim to imitate only in the controlling part of their office) had rather the vicegerency of an apostleship committed to them, than the ordinary charge of a bishopric, as being men of an extraordinary calling; yet to verify that which St. Paul foretold of succeeding times, when men began to have itching ears, then not contented with the plentiful and wholesome fountains of the gospel, they began after their own lusts to heap to themselves teachers, and, as if the divine Scripture wanted a supplement, and were to be eked out, they cannot think any doubt resolved, and any doctrine confirmed, unless they run to that indigested heap and fry of authors which they call antiquity. Whatsoever time, or the heedless hand of blind chance, hath drawn down from of old to this present in her huge drag-net, whether fish or sea-weed, shells or shrubs, unpicked, unchosen, those are the fathers. Seeing, therefore, some men, deeply conversant in books, have had so little care of late to give the world a better account of their reading, than by divulging needless tractates stuffed with specious names of Ignatius and Polycarpus; with fragments of old martyrologies and legends, to distract and stagger the multitude of credulous readers, and mislead them from their strong guards and places of safety, under the tuition of holy writ; it came into my thoughts to persuade myself, setting all distances and nice respects aside, that I could do religion and my country no better service for the time, than doing my utmost endeavour to recall the people of God from this vain foraging after straw, and to reduce them to their firm stations under the standard of the gospel; by

making appear to them, first the insufficiency, next the inconveniency, and lastly the impiety of these gay testimonies, that their great doctors would bring them to dote on. And in performing this, I shall not strive to be more exact in method, than as their citations lead me.

First, therefore, concerning Ignatius shall be treated fully, when the author shall come to insist upon some places in his epistles. Next, to prove a succession of twenty-seven bishops from Timothy, he cites one Leontius bishop of Magnesia, out of the 11th act of the Chalcedonian council: this is but an obscure and single witness, and for his faithful dealing who shall commend him to us, with this his catalogue of bishops? What know we further of him, but that he might be as factious and false a bishop as Leontius of Antioch, that was a hundred years his predecessor? For neither the praise of his wisdom, or his virtue, hath left him memorable to posterity, but only this doubtful relation, which we must take at his word: and how shall this testimony receive credit from his word, whose very name had scarce been thought on but for this bare testimony? But they will say, he was a member of the council, and that may deserve to gain him credit with us. I will not stand to argue, as yet with fair allowance I might, that we may as justly suspect there were some bad and slippery men in that council, as we know there are wont to be in our convocations: nor shall I need to plead at this time, that nothing hath been more attempted, nor with more subtlety brought about, both anciently by other heretics, and modernly by papists, than to falsify the editions of the councils, of which we have none, but from our adversaries' hands, whence canons, acts, and whole spurious councils are thrust upon us; and hard it would be to prove in all, which are legitimate, against the lawful rejection of an urgent and free disputer. But this I purpose not to take advantage of; for what avails it to wrangle about the corrupt editions of councils, whenas we know that many years ere this time, which was almost five hundred years after Christ, the councils themselves were foully corrupted with ungodly prelatism, and so far plunged into worldly ambition, as that it stood them upon long ere this to uphold their now well tasted hierarchy by what fair pretext soever they could, in like manner as they had now learned to defend many other gross corruptions by as ancient, and supposed authentic tradition as episcopacy? And what hope can we have of this whole council to warrant us a matter, four hundred years at least above their time, concerning the distinction of bishop and presbyter, whenas we find them such blind judges of things before their eyes, in their decrees of precedency between bishop and bishop, acknowledging Rome for the apostolic throne, and Peter, in that see, for the rock, the basis, and the foundation of the catholic church and faith, contrary to the interpretation of more ancient fathers? And therefore from a mistaken text, did they give to Leo, as Peter's successor, a kind of pre-eminence above the whole council as Euagrius expresses; (for now the pope was come to that height, as to arrogate to himself by his vicars incompatible honours;) and yet having thus yielded to Rome the universal primacy, for spiritual reasons as they thought, they conclude their sitting with a carnal and ambitious decree, to give the second place of dignity to Constantinople from reason of state, because it was new Rome; and by like consequence doubtless of earthly privileges annexed to each other city, was the bishop thereof to take his place.

I may say again therefore, what hope can we have of such a council, as, beginning in the spirit, ended thus in the flesh? Much rather should we attend to what Eusebius, the ancientest writer extant of church-history, notwithstanding all the helps he had above these, confesses in the 4th chapter of his third book, That it was no easy matter to tell who were those that were left bishops of the churches by the apostles, more than by what a man might gather from the Acts of the Apostles, and the Epistles of St. Paul, in which number he reckons Timothy for bishop of Ephesus. So as may plainly appear, that this tradition of bishoping Timothy over Ephesus was but taken for granted out of that place in St. Paul, which was only an intreating him to tarry at Ephesus to do something left him in charge. Now, if Eusebius, a famous writer, thought it so difficult to tell who were appointed bishops by the apostles, much more may we think it difficult to Leontius, an obscure bishop, speaking beyond his own diocese: and certainly much more hard was it for either of them to determine what kind of bishops these were, if they had so little means to know who they were; and much less reason have we to stand to their definitive sentence, seeing they have been so rash to raise up such lofty bishops and bishoprics out of places in Scripture merely misunderstood. Thus while we leave the Bible to gad after the traditions of the ancients, we hear the ancients themselves confessing, that what knowledge they had in this point was such as they had gathered from the Bible.

Since therefore antiquity itself hath turned over the controversy to that sovereign book which we had fondly straggled from, we shall do better not to detain this venerable apparition of Leontius any longer, but dismiss him with his list of seven and twenty, to sleep unmolested in his former obscurity.

Now for the word $\pi\alpha\sigma\tau\epsilon\rho\varsigma$, it is more likely that Timothy never knew the word in that sense: it was the vanity of those next succeeding times not to content themselves with the simplicity of scripture-phrase, but must make a new lexicon to name themselves by; one will be called $\pi\alpha\sigma\tau\epsilon\rho\varsigma$, or antistes, a word of precedence; another would be termed a gnostic, as Clemens; a third sacerdos, or priest, and talks of altars; which was a plain sign that their doctrine began to change, for which they must change their expressions. But that place of Justin Martyr serves rather to convince the author, than to make for him, where the name $\pi\alpha\sigma\tau\epsilon\rho\varsigma \tau\epsilon\lambda\phi\omega\nu$, the president or pastor of the brethren, (for to what end is he their president, but to teach them?) cannot be limited to signify a prelatical bishop, but rather communicates that Greek appellation to every ordinary presbyter: for there he tells what the Christians had wont to do in their several congregations, to read and expound, to pray and administer, all which he says the $\pi\alpha\sigma\tau\epsilon\rho\varsigma$, or antistes, did. Are these the offices only of a bishop, or shall we think that every congregation where these things were done, which he attributes to this antistes, had a bishop present among them? Unless they had as many antistites as presbyters, which this place rather seems to imply; and so we may infer even from their own alleged authority, “that antistes was nothing else but presbyter.”

As for that nameless treatise of Timothy’s martyrdom, only cited by Photius that lived almost nine hundred years after Christ, it handsomely follows in that author the martyrdom of the seven sleepers, that slept (I tell you but what mine author says) three hundred and seventy and two years; for so long they had been shut up in a cave without meat, and were found living. This story of Timothy’s Ephesian bishopric, as it

follows in order, so may it for truth, if it only subsist upon its own authority, as it doth; for Photius only saith he read it, he does not aver it. That other legendary piece found among the lives of the saints, and sent us from the shop of the Jesuits at Louvain, does but bear the name of Polycrates; how truly, who can tell? and shall have some more weight with us, when Polycrates can persuade us of that which he affirms in the same place of Eusebius's fifth book, that St. John was a priest, and wore the golden breastplate: and why should he convince us more with his traditions of Timothy's episcopacy, than he could convince Victor bishop of Rome with his traditions concerning the feast of Easter, who, not regarding his irrefragable instances of examples taken from Philip and his daughters that were prophetesses, or from Polycarpus, no nor from St. John himself, excommunicated both him, and all the Asian churches, for celebrating their Easter judaically? He may therefore go back to the seven bishops his kinsmen, and make his moan to them, that we esteem his traditional ware as lightly as Victor did.

Those of Theodoret, Felix, and John of Antioch, are authorities of later times, and therefore not to be received for their antiquity's sake to give in evidence concerning an allegation, wherein writers, so much their elders, we see so easily miscarry. What if they had told us that Peter, who, as they say, left Ignatius bishop of Antioch, went afterwards to Rome, and was bishop there, as this Ignatius, and Irenæus and all antiquity with one mouth deliver? there be nevertheless a number of learned and wise protestants, who have written, and will maintain, that Peter's being at Rome as bishop cannot stand with concordance of Scripture.

Now come the epistles of Ignatius to show us, first, that Onesimus was bishop of Ephesus; next, to assert the difference of bishop and presbyter: wherein I wonder that men, teachers of the protestant religion, make no more difficulty of imposing upon our belief a supposititious offspring of some dozen epistles, whereof five are rejected as spurious, containing in them heresies and trifles; which cannot agree in chronology with Ignatius, entitling him archbishop of Antioch Theopolis, which name of Theopolis that city had not till Justinian's time, long after, as Cedrenus mentions; which argues both the barbarous time, and the unskilful fraud of him that foisted this epistle upon Ignatius. In the epistle to those of Tarsus, he condemns them for ministers of Satan, that say, "Christ is God above all." To the Philippians, them that kept their Easter as the Asian churches, as Polycarpus did, and them that fasted upon any Saturday or Sunday, except one, he counts as those that had slain the Lord. To those of Antioch, he salutes the subdeacons, chanters, porters, and exorcists, as if these had been orders of the church in his time: those other epistles less questioned, are yet so interlarded with corruptions, as may justly endue us with a wholesome suspicion of the rest. As to the Trallians, he writes, that "a bishop hath power over all beyond all government and authority whatsoever." Surely then no pope can desire more than Ignatius attributes to every bishop; but what will become then of the archbishops and primates, if every bishop in Ignatius's judgment be as supreme as a pope? To the Ephesians, near the very place from whence they fetch their proof for episcopacy, there stands a line that casts an ill hue upon all the epistle; "Let no man err," saith he; "unless a man be within the rays or enclosure of the altar, he is deprived of the bread of life." I say not but this may be stretched to a figurative construction; but yet it has an ill look, especially being followed beneath with the mention of I

know not what sacrifices. In the other epistle to Smyrna, wherein is written that “they should follow their bishop as Christ did his Father, and the presbytery as the apostles;” not to speak of the insulse, and ill laid comparison, this cited place lies upon the very brim of a noted corruption, which, had they that quote this passage ventured to let us read, all men would have readily seen what grain the testimony had been of, where it is said, “that it is not lawful without a bishop to baptize, nor to offer, nor to do sacrifice.” What can our church make of these phrases but scandalous? And but a little further he plainly falls to contradict the spirit of God in Solomon, judged by the words themselves; “My son,” saith he, “honour God and the king; but I say, honour God, and the bishop as high-priest bearing the image of God according to his ruling, and of Christ according to his priesting, and after him honour the king.”

Excellent Ignatius! can ye blame the prelates for making much of this epistle? Certainly if this epistle can serve you to set a bishop above a presbyter, it may serve you next to set him above a king. These, and other like places in abundance through all those short epistles, must either be adulterate, or else Ignatius was not Ignatius, nor a martyr, but most adulterate, and corrupt himself. In the midst, therefore, of so many forgeries, where shall we fix to dare say this is Ignatius? As for his style, who knows it, so disfigured and interrupted as it is? except they think that where they meet with any thing sound, and orthodoxal, there they find Ignatius. And then they believe him not for his own authority, but for a truth’s sake, which they derive from elsewhere: to what end then should they cite him as authentic for episcopacy, when they cannot know what is authentic in him, but by the judgment which they brought with them, and not by any judgment which they might safely learn from him? How can they bring satisfaction from such an author, to whose very essence the reader must be fain to contribute his own understanding? Had God ever intended that we should have sought any part of useful instruction from Ignatius, doubtless he would not have so ill provided for our knowledge, as to send him to our hands in this broken and disjointed plight; and if he intended no such thing we do injuriously in thinking to taste better the pure evangelic manna, by seasoning our mouths with the tainted scraps and fragments of an unknown table; and searching among the verminous and polluted rags dropped overworn from the toiling shoulders of time, with these deformedly to quilt and interlace the entire, the spotless, and undecaying robe of truth, the daughter not of time, but of Heaven, only bred up here below in Christian hearts, between two grave and holy nurses, the doctrine and discipline of the gospel.

Next follows Irenæus bishop of Lyons, who is cited to affirm, that Polycarpus “was made bishop of Smyrna by the apostles;” and this, it may seem, none could better tell than he who had both seen and heard Polycarpus: but when did he hear him? Himself confesses to Florinus, when he was a boy. Whether that age in Irenæus may not be liable to many mistakings; and whether a boy may be trusted to take an exact account of the manner of a church constitution, and upon what terms, and within what limits, and with what kind of commission Polycarpus received his charge, let a man consider, ere he be credulous. It will not be denied that he might have seen Polycarpus in his youth, a man of great eminence in the church, to whom the other presbyters might give way for his virtue, wisdom, and the reverence of his age; and so did Anicetus, bishop of Rome, even in his own city, give him a kind of priority in administering the sacrament, as may be read in Eusebius: but that we should hence conclude a distinct and superior order from the young observation of Irenæus, nothing yet alleged can

warrant us; unless we shall believe such as would face us down, that Calvin and, after him, Beza were bishops of Geneva, because that in the unsettled state of the church, while things were not fully composed, their worth and learning cast a greater share of business upon them, and directed men's eyes principally towards them: and yet these men were the dissolvers of episcopacy. We see the same necessity in state affairs; Brutus, that expelled the kings out of Rome, was for the time forced to be as it were a king himself, till matters were set in order, as in a free commonwealth. He that had seen Pericles lead the Athenians which way he listed, haply would have said he had been their prince: and yet he was but a powerful and eloquent man in a democracy, and had no more at any time than a temporary and elective sway, which was in the will of the people when to abrogate. And it is most likely that in the church, they which came after these apostolic men, being less in merit, but bigger in ambition, strove to invade those privileges by intrusion and plea of right, which Polycarpus, and others like him possessed, from the voluntary surrender of men subdued by the excellency of their heavenly gifts; which because their successors had not, and so could neither have that authority, it was their policy to divulge that the eminence which Polycarpus and his equals enjoyed, was by right of constitution, not by free will of condescending. And yet thus far Irenæus makes against them, as in that very place to call Polycarpus an apostolical presbyter. But what fidelity his relations had in general, we cannot sooner learn than by Eusebius, who, near the end of his third book, speaking of Papias, a very ancient writer, one that had heard St. John, and was known to many that had seen and been acquainted with others of the apostles, but being of a shallow wit, and not understanding those traditions which he received, filled his writings with many new doctrines, and fabulous conceits: he tells us there, that "divers ecclesiastical men, and Irenæus among the rest, while they looked at his antiquity, became infected with his errors." Now, if Irenæus was so rash as to take unexamined opinions from an author of so small capacity, when he was a man, we should be more rash ourselves to rely upon those observations which he made when he was a boy. And this may be a sufficient reason to us why we need no longer muse at the spreading of many idle traditions so soon after the apostles, while such as this Papias had the throwing them about, and the inconsiderate zeal of the next age, that heeded more the person than the doctrine, had the gathering them up. Wherever a man, who had been any way conversant with the apostles, was to be found, thither flew all the inquisitive ears, although the exercise of right instructing was changed into the curiosity of impertinent fabling: where the mind was to be edified with solid doctrine, there the fancy was soothed with solemn stories: with less fervency was studied what St. Paul or St. John had written, than was listened to one that could say, Here he taught, here he stood, this was his stature; and thus he went habited; and, O happy this house that harboured him, and that cold stone whereon he rested, this village wherein he wrought such a miracle, and that pavement bedewed with the warm effusion of his last blood, that sprouted up into eternal roses to crown his martyrdom. Thus, while all their thoughts were poured out upon circumstances, and the gazing after such men as had sat at table with the apostles, (many of which Christ hath professed, yea, though they had cast out devils in his name, he will not know at the last day,) by this means they lost their time, and truanted in the fundamental grounds of saving knowledge, as was seen shortly by their writings. Lastly, for Irenæus, we have cause to think him less judicious in his reports from hand to hand of what the apostles did, when we find him so negligent in keeping the faith which they

wrote, as to say in his third book against heresies, that “the obedience of Mary was the cause of salvation to herself and all mankind;” and in his fifth book, that “as Eve was seduced to fly God, so the virgin Mary was persuaded to obey God, that the virgin Mary might be made the advocate of the virgin Eve.” Thus if Irenæus, for his nearness to the apostles, must be the patron of episcopacy to us, it is no marvel though he be the patron of idolatry to the papist, for the same cause. To the epistle of those brethren of Smyrna, that write the martyrdom of Polycarpus, and style him an apostolical and prophetic doctor, and bishop of the church of Smyrna, I could be content to give some credit for the great honour and affection which I see those brethren bear him; and not undeservedly, if it be true, which they there say, that he was a prophet, and had a voice from heaven to comfort him at his death, which they could hear, but the rest could not for the noise and tumult that was in the place; and besides, if his body were so precious to the Christians, that he was never wont to pull off his shoes for one or other that still strove to have the office, that they might come in to touch his feet; yet a light scruple or two I would gladly be resolved in: if Polycarpus (who as they say, was a prophet that never failed in what he foretold) had declared to his friends, that he knew, by vision, he should die no other death than burning, how it came to pass that the fire, when it came to proof, would not do his work, but starting off like a full sail from the mast, did but reflect a golden light upon his unviolated limbs, exhaling such a sweet odour, as if all the incense of Arabia had been burning; insomuch that when the billmen saw that the fire was overawed, and could not do the deed, one of them steps to him and stabs him with a sword, at which wound such abundance of blood gushed forth as quenched the fire. By all this relation it appears not how the fire was guilty of his death, and then how can his prophecy be fulfilled? Next, how the standers-by could be so soon weary of such a glorious sight, and such a fragrant smell, as to hasten the executioner to put out the fire with the martyr’s blood; unless perhaps they thought, as in all perfumes, that the smoke would be more odorous than the flame: yet these good brethren say he was bishop of Smyrna. No man questions it, if bishop and presbyter were anciently all one, and how does it appear by any thing in this testimony that they were not? If among his other high titles of prophetic, apostolical, and most admired of those times, he be also styled bishop of the church of Smyrna in a kind of speech, which the rhetoricians call *ἄριστος*, for his excellence sake, as being the most famous of all the Smyrnian presbyters; it cannot be proved neither from this nor that other place of Irenæus, that he was therefore in distinct and monarchical order above the other presbyters; it is more probable, that if the whole presbytery had been as renowned as he, they would have termed every one of them severally bishop of Smyrna. Hence it is, that we read sometimes of two bishops in one place; and had all the presbyters there been of like worth, we might perhaps have read of twenty.

Tertullian accosts us next, (for Polycrates hath had his answer,) whose testimony, state but the question right, is of no more force to deduce episcopacy, than the two former. He says that the church of Smyrna had Polycarpus placed there by John, and the church of Rome, Clement ordained by Peter; and so the rest of the churches did show what bishops they had received by the appointment of the apostles. None of this will be contradicted, for we have it out of the Scripture that bishops or presbyters, which were the same, were left by the apostles in every church, and they might perhaps give some special charge to Clement, or Polycarpus, or Linus, and put some

special trust in them for the experience they had of their faith and constancy; it remains yet to be evinced out of this and the like places, which will never be, that the word bishop is otherwise taken, than in the language of St. Paul and The Acts, for an order above presbyters. We grant them bishops, we grant them worthy men, we grant them placed in several churches by the apostles; we grant that Irenæus and Tertullian affirm this; but that they were placed in a superior order above the presbytery, show from all these words why we should grant. It is not enough to say the apostle left this man bishop in Rome, and that other in Ephesus, but to show when they altered their own decree set down by St. Paul, and made all the presbyters underlings to one bishop. But suppose Tertullian had made an imparity where none was originally, should he move us, that goes about to prove an imparity between God the Father, and God the Son, as these words import in his book against Praxeas? “The Father is the whole substance, but the Son a derivation, and portion of the whole as he himself professes, because the Father is greater than me.” Believe him now for a faithful relater of tradition, whom you see such an unfaithful expounder of the Scripture: besides, in his time, all allowable tradition was now lost. For this same author, whom you bring to testify the ordination of Clement to the bishopric of Rome by Peter, testifies also, in the beginning of his treatise concerning chastity, that the bishop of Rome did then use to send forth his edicts by the name of Pontifex Maximus, and Episcopus Episcoporum, chief priest, and bishop of bishops: for shame then do not urge that authority to keep up a bishop, that will necessarily engage you to set up a pope. As little can your advantage be from Hegesippus, an historian of the same time, not extant but cited by Eusebius: his words are, that “in every city all things so stood in his time as the law, and the prophets, and our Lord did preach.” If they stood so, then stood not bishops above presbyters; for what our Lord and his disciples taught, God be thanked, we have no need to go learn of him: and you may as well hope to persuade us out of the same author, that James the brother of our Lord was a Nazarite, and that to him only it was lawful to enter into the holy of holies; that his food was not upon any thing that had life, fish or flesh; that he used no woollen garments, but only linen, and so as he trifles on.

If therefore the tradition of the church were now grown so ridiculous, and disconsenting from the doctrine of the apostles, even in those points which were of least moment to men’s particular ends, how well may we be assured it was much more degenerated in point of episcopacy and precedency, things which could afford such plausible pretences, such commodious traverses for ambition and avarice to lurk behind!

As for those Britain bishops which you cite, take heed, what you do; for our Britain bishops, less ancient than these, were remarkable for nothing more than their poverty, as Sulpitius Severus and Beda can remember you of examples good store.

Lastly, (for the fabulous Metaphrastes is not worth an answer,) that authority of Clemens Alexandrinus is not to be found in all his works; and wherever it be extant, it is in controversy whether it be Clement’s or no; or if it were, it says only that St. John in some places constituted bishops: questionless he did, but where does Clemens say he set them above presbyters? No man will gainsay the constitution of bishops: but the raising them to a superior and distinct order above presbyters, seeing the gospel

makes them one and the same thing, a thousand such allegations as these will not give prelatical episcopacy one chapel of ease above a parish church. And thus much for this cloud I cannot say rather than petty fog of witnesses, with which episcopal men would cast a mist before us, to deduce their exalted episcopacy from apostolic times. Now, although, as all men well know, it be the wonted shift of error, and fond opinion, when they find themselves outlawed by the Bible, and forsaken of sound reason, to betake them with all speed to their old startinghole of tradition, and that wild and overgrown covert of antiquity, thinking to farm there at large room, and find good stabling, yet thus much their own deified antiquity betrays them to inform us, that tradition hath had very seldom or never the gift of persuasion; as that which church-histories report of those east and western paschalists, formerly spoken of, will declare. Who would have thought that Polycarpus on the one side could have erred in what he saw St. John do, or Anicetus bishop of Rome on the other side, in what he or some of his friends might pretend to have seen St. Peter or St. Paul do; and yet neither of these could persuade either when to keep Easter? The like frivolous contention troubled the primitive English churches, while Colmanus and Wilfride on either side deducing their opinions, the one from the undeniable example of Saint John, and the learned bishop Anatolius, and lastly the miraculous Columba, the other from Saint Peter and the Nicene council; could gain no ground each of other, till King Oswy, perceiving no likelihood of ending the controversy that way, was fain to decide it himself, good king, with that small knowledge wherewith those times had furnished him. So when those pious Greek emperors began, as Cedrenus relates, to put down monks, and abolish images, the old idolaters, finding themselves blasted, and driven back by the prevailing light of the Scripture, sent out their sturdy monks called the Abramites, to allege for images the ancient fathers Dionysius, and this our objected Irenæus: nay, they were so highflown in their antiquity, that they undertook to bring the apostles, and Luke the evangelist, yea Christ himself, from certain records that were then current, to patronize their idolatry: yet for all this the worthy emperor Theophilus, even in those dark times, chose rather to nourish himself and his people with the sincere milk of the gospel, than to drink from the mixed confluence of so many corrupt and poisonous waters, as tradition would have persuaded him to, by most ancient seeming authorities. In like manner all the reformed churches abroad, unthroning episcopacy, doubtless were not ignorant of these testimonies alleged to draw it in a line from the apostles' days: for surely the author will not think he hath brought us now any new authorities or considerations into the world, which the reformers in other places were not advised of: and yet we see, the intercession of all these apostolic fathers could not prevail with them to alter their resolved decree of reducing into order their usurping and over-provendered episcopants; and God hath blessed their work this hundred years with a prosperous and steadfast, and still happy success. And this may serve to prove the insufficiency of these present episcopal testimonies, not only in themselves but in the account of those that ever have been the followers of truth. It will next behove us to consider the inconvenience we fall into, by using ourselves to be guided by these kind of testimonies. He that thinks it the part of a well-learned man to have read diligently the ancient stories of the church, and to be no stranger in the volumes of the fathers, shall have all judicious men consenting with him; not hereby to control, and new fangle the Scripture, God forbid! but to mark how corruption and apostasy crept in by degrees, and to gather up wherever we find the remaining sparks of original truth, wherewith to stop the mouths of our

adversaries, and to bridle them with their own curb, who willingly pass by that which is orthodox in them, and studiously cull out that which is commentitious, and best for their turns, not weighing the fathers in the balance of Scripture, but Scripture in the balance of the fathers. If we, therefore, making first the gospel our rule and oracle, shall take the good which we light on in the fathers, and set it to oppose the evil which other men seek from them, in this way of skirmish we shall easily master all superstition and false doctrine; but if we turn this our discreet and wary usage of them into a blind devotion towards them, and whatsoever we find written by them; we both forsake our own grounds and reasons which led us at first to part from Rome, that is, to hold the Scriptures against all antiquity; we remove our cause into our adversaries' own court, and take up there those cast principles, which will soon cause us to soder up with them again; inasmuch, as believing antiquity for itself in any one point, we bring an engagement upon ourselves of assenting to all that it charges upon us. For suppose we should now, neglecting that which is clear in Scripture, that a bishop and presbyter is all one both in name and office, and that what was done by Timothy and Titus, executing an extraordinary place, as fellow-labourers with the apostles, and of a universal charge in planting Christianity through divers regions, cannot be drawn into particular and daily example; suppose that neglecting this clearness of the text, we should, by the uncertain and corrupted writings of succeeding times, determine that bishop and presbyter are different, because we dare not deny what Ignatius, or rather the Perkin Warbeck of Ignatius, says; then must we be constrained to take upon ourselves a thousand superstitions and falsities, which the papists will prove us down in, from as good authorities, and as ancient as these that set a bishop above a presbyter. And the plain truth is, that when any of our men, of those that are wedded to antiquity, come to dispute with a papist, and leaving the Scriptures put themselves, without appeal, to the sentence of synods and councils, using in the cause of Sion the hired soldiery of revolted Israel, where they give the Romanists one buff, they receive two counterbuffs. Were it therefore but in this regard, every true bishop should be afraid to conquer in his cause by such authorities as these, which if we admit for the authority's sake, we open a broad passage for a multitude of doctrines, that have no ground in Scripture, to break in upon us.

Lastly, I do not know, it being undeniable that there are but two ecclesiastical orders, bishops and deacons, mentioned in the gospel, how it can be less than impiety to make a demur at that, which is there so perspicuous, confronting and paralleling the sacred verity of St. Paul with the offals and sweepings of antiquity, that met as accidentally and absurdly, as Epicurus's atoms, to patch up a Leucippean Ignatius, inclining rather to make this phantasm an expounder, or indeed a depraver of St. Paul, than St. Paul an examiner, and discoverer of this impostorship; nor caring how slightly they put off the verdict of holy text unsalved, that says plainly there be but two orders, so they maintain the reputation of their imaginary doctor that proclaims three. Certainly if Christ's apostle have set down but two, then according to his own words, though he himself should unsay it, and not only the angel of Smyrna, but an angel from heaven, should bear us down that there be three, Saint Paul has doomed him twice, "Let him be accursed;" for Christ hath pronounced that no tittle of his word shall fall to the ground; and if one jot be alterable, it as possible that all should perish: and this shall be our righteousness, our ample warrant, and strong assurance, both now and at the last day, never to be ashamed of, against all the heaped names of

angels and martyrs, councils and fathers, urged upon us, if we have given ourselves up to be taught by the pure and living precept of God's word only; which, without more additions, nay, with a forbidding of them, hath within itself the promise of eternal life, the end of all our wearisome labours, and all our sustaining hopes. But if any shall strive to set up his ephod and teraphim of antiquity against the brightness and perfection of the gospel; let him fear lest he and his Baal be turned into Bosheth. And thus much may suffice to show, that the pretended episcopacy cannot be deduced from the apostolical times.

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THE REASON OF CHURCH-GOVERNMENT URGED AGAINST PRELACY.

IN TWO BOOKS.

THE FIRST BOOK.

[FIRST PUBLISHED 1641.]

THE PREFACE.

In the publishing of human laws, which for the most part aim not beyond the good of civil society, to set them barely forth to the people without reason or preface, like a physical prescript, or only with threatenings, as it were a lordly command, in the judgment of Plato was thought to be done neither generously nor wisely. His advice was, seeing that persuasion certainly is a more winning and more manlike way to keep men in obedience than fear, that to such laws as were of principal moment, there should be used as an induction some well-tempered discourse, showing how good, how gainful, how happy it must needs be to live according to honesty and justice; which being uttered with those native colours and graces of speech, as true eloquence, the daughter of virtue, can best bestow upon her mother's praises, would so incite, and in a manner charm, the multitude into the love of that which is really good, as to embrace it ever after, not of custom and awe, which most men do, but of choice and purpose, with true and constant delight. But this practice we may learn from a better and more ancient authority than any heathen writer hath to give us; and indeed being a point of so high wisdom and worth, how could it be but we should find it in that book, within whose sacred context all wisdom is unfolded? Moses, therefore, the only lawgiver that we can believe to have been visibly taught of God, knowing how vain it was to write laws to men whose hearts were not first seasoned with the knowledge of God and of his works, began from the book of Genesis, as a prologue to his laws; which Josephus right well hath noted: that the nation of the Jews, reading therein the universal goodness of God to all creatures in the creation, and his peculiar favour to them in his election of Abraham their ancestor from whom they could derive so many blessings upon themselves, might he moved to obey sincerely, by knowing so good a reason of their obedience. If then, in the administration of civil justice, and under the obscurity of ceremonial rights, such care was had by the wisest of the heathen, and by Moses among the Jews, to instruct them at least in a general reason of that government to which their subjection was required; how much more ought the members of the church, under the gospel, seek to inform their understanding in the reason of that government, which the church claims to have over them! Especially for that church hath in her immediate cure those inner parts and affections of the mind, where the seat of reason is having power to examine our spiritual knowledge, and to demand from us, in God's behalf, a service entirely reasonable. But because about the manner and order of this government, whether it ought to be presbyterial or prelatical,

such endless question, or rather uproar, is arisen in this land, as may be justly termed what the fever is to the physicians, the eternal reproach of our divines, whilst other profound clerks of late, greatly, as they conceive, to the advancement of prelaty, are so earnestly meting out the Lydian proconsular Asia, to make good the prime metropolis of Ephesus, as if some of our prelates in all haste meant to change their soil, and become neighbours to the English bishop of Chalcedon; and whilst good Breerwood as busily bestirs himself in our vulgar tongue, to divide precisely the three patriarchates of Rome, Alexandria, and Antioch; and whether to any of these England doth belong: I shall in the mean while not cease to hope, through the mercy and grace of Christ, the head and husband of his church, that England shortly is to belong, neither to see patriarchal nor see prelatical, but to the faithful feeding and disciplining of that ministerial order, which the blessed apostles constituted throughout the churches; and this I shall assay to prove, can be no other than presbyters and deacons. And if any man incline to think I undertake a task too difficult for my years, I trust through the supreme enlightening assistance far otherwise; for my years, be they few or many, what imports it? So they bring reason, let that be looked on: and for the task, from hence that the question in hand is so needful to be known at this time, chiefly by every meaner capacity, and contains in it the explication of many admirable and heavenly privileges reached out to us by the gospel, I conclude the task must be easy: God having to this end ordained his gospel, to be the revelation of his power and wisdom in Christ Jesus. And this is one depth of his wisdom, that he could so plainly reveal so great a measure of it to the gross distorted apprehension of decayed mankind. Let others, therefore, dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness. And this seems to be the cause why in those places of holy writ, wherein is treated of church-government, the reasons thereof are not formally and professedly set down, because to him that heeds attentively the drift and scope of Christian profession, they easily imply themselves; which thing further to explain, having now prefaced enough, I shall no longer defer.

CHAPTER I.

That church-government is prescribed in the gospel, and that to say otherwise is unsound.

The first and greatest reason of church government we may securely, with the assent of many on the adverse part, affirm to be, because we find it so ordained and set out to us by the appointment of God in the Scriptures; but whether this be presbyterial, or prelatical, it cannot be brought to the scanning, until I have said what is meet to some who do not think it for the ease of their inconsequent opinions, to grant that church-discipline is platformed in the Bible, but that it is left to the discretion of men. To this conceit of theirs I answer, that it is both unsound and untrue; for there is not that thing in the world of more grave and urgent importance throughout the whole life of man, than is discipline. What need I instance? He that hath read with judgment, of nations and commonwealths, of cities and camps, of peace and war, sea and land, will readily agree that the flourishing and decaying of all civil societies, all the moments and turnings of human occasions, are moved to and fro as upon the axle of discipline. So that whatsoever power or sway in mortal things, weaker men have attributed to

fortune, I durst with more confidence (the honour of Divine Providence ever saved) ascribe either to the vigour or the slackness of discipline. Nor is there any sociable perfection in this life, civil or sacred, that can be above discipline; but she is that which with her musical cords preserves and holds all the parts thereof together. Hence in those perfect armies of Cyrus in Xenophon, and Scipio in the Roman stories, the excellence of military skill was esteemed, not by the not needing, but by the readiest submitting to the edicts of their commander. And certainly discipline is not only the removal of disorder; but if any visible shape can be given to divine things, the very visible shape and image of virtue, whereby she is not only seen in the regular gestures and motions of her heavenly paces as she walks, but also makes the harmony of her voice audible to mortal ears. Yea, the angels themselves, in whom no disorder is feared, as the apostle that saw them in his rapture describes, are distinguished and quaternioned into the celestial principdoms and satrapies, according as God himself has writ his imperial decrees through the great provinces of heaven. The state also of the blessed in paradise, though never so perfect, is not therefore left without discipline, whose golden surveying reed, marks out and measures every quarter and circuit of New Jerusalem. Yet is it not to be conceived, that those eternal effluences of sanctity and love in the glorified saints should by this means be confined and cloyed with repetition of that which is prescribed, but that our happiness may orb itself into a thousand vagancies of glory and delight, and with a kind of eccentric equation be, as it were, an invariable planet of joy and felicity; how much less can we believe that God would leave his frail and feeble, though not less beloved, church here below to the perpetual stumble of conjecture and disturbance in this our dark voyage, without the card and compass of discipline! Which is so hard to be of man's making, that we may see even in the guidance of a civil state to worldly happiness, it is not for every learned, or every wise man, though many of them consult in common, to invent or frame a discipline: but if it be at all the work of man, it must be of such a one as is a true knower of himself, and in whom contemplation and practice, wit, prudence, fortitude, and eloquence, must be rarely met, both to comprehend the hidden causes of things, and span in his thoughts all the various effects that passion or complexion can work in man's nature; and hereto must his hand be at defiance with gain, and his heart in all virtues heroic; so far is it from the ken of these wretched projectors of ours, that bescrawl their pamphlets every day with new forms of government for our church. And therefore all the ancient lawgivers were either truly inspired, as Moses, or were such men as with authority enough might give it out to be so, as Minos, Lycurgus, Numa, because they wisely forethought that men would never quietly submit to such a discipline as had not more of God's hand in it than man's. To come within the narrowness of household government, observation will show us many deep counsellors of state and judges to demean themselves incorruptly in the settled course of affairs, and many worthy preachers upright in their lives, powerful in their audience: but look upon either of these men where they are left to their own disciplining at home, and you shall soon perceive, for all their single knowledge and uprightness, how deficient they are in the regulating of their own family; not only in what may concern the virtuous and decent composure of their minds in their several places, but that which is of a lower and easier performance, the right possessing of the outward vessel, their body, in health or sickness, rest or labour, diet or abstinence, whereby to render it more pliant to the soul, and useful to the commonwealth: which if men were but as good to discipline themselves, as some are to tutor their horses and

hawks, it could not be so gross in most households. If then it appear so hard, and so little known how to govern a house well, which is thought of so easily discharge, and for every man's undertaking; what skill of man, what wisdom, what parts can be sufficient to give laws and ordinances to the elect household of God? If we could imagine that he had left it at random without his provident and gracious ordering, who is he so arrogant, so presumptuous, that durst dispose and guide the living ark of the Holy Ghost, though he should find it wandering in the field of Bethshemesh, without the conscious warrant of some high calling? But no profane insolence can parallel that which our prelates dare avouch, to drive outrageously, and shatter the holy ark of the church, not borne upon their shoulders with pains and labour in the word, but drawn with rude oxen their officials, and their own brute inventions. Let them make shows of reforming while they will, so long as the church is mounted upon the prelatical cart, and not as it ought, between the hands of the ministers, it will but shake and totter; and he that sets to his hand, though with a good intent to hinder the shogging of it, in this unlawful wagonry wherein it rides, let him beware it be not fatal to him as it was to Uzza. Certainly if God be the father of his family the church, wherein could he express that name more, than in training it up under his own allwise and dear economy, not turning it loose to the havoc of strangers and wolves, that would ask no better plea than this, to do in the church of Christ whatever humour, faction, policy, or licentious will, would prompt them to? Again, if Christ be the Church's husband, expecting her to be presented before him a pure unspotted virgin, in what could he show his tender love to her more, than in prescribing his own ways, which he best knew would be to the improvement of her health and beauty, with much greater care, doubtless, than the Persian king could appoint for his queen Esther those maiden dietings and set prescriptions of baths and odours, which may render her at last more amiable to his eye? For of any age or sex, most unfitly may a virgin be left to an uncertain and arbitrary education. Yea, though she be well instructed, yet is she still under a more strait tuition, especially if betrothed. In like manner the church bearing the same resemblance, it were not reason to think she should be left destitute of that care, which is as necessary and proper to her as instruction. For public preaching indeed is the gift of the Spirit, working as best seems to his secret will; but discipline is the practice work of preaching directed and applied, as is most requisite, to particular duty; without which it were all one to the benefit of souls, as it would be to the cure of bodies, if all the physicians in London should get into the several pulpits of the city, and, assembling all the diseased in every parish, should begin a learned lecture of pleurisies, palsies, lethargies, to which perhaps none there present were inclined; and so, without so much as feeling one pulse, or giving the least order to any skilful apothecary, should dismiss them from time to time, some groaning, some languishing, some expiring, with this only charge, to look well to themselves, and do as they hear. Of what excellence and necessity then church-discipline is, how beyond the faculty of man to frame, and how dangerous to be left to man's invention, who would be every foot turning it to sinister ends; how properly also it is the work of God as father, and of Christ as husband of the church, we have by thus much heard.

CHAPTER II.

That church-government is set down in Holy Scripture, and that to say otherwise is untrue.

As therefore it is unsound to say, that God hath not appointed any set government in his church, so it is untrue. Of the time of the law there can be no doubt; for to let pass the first institution of priests and Levites, which is too clear to be insisted upon, when the temple came to be built, which in plain judgment could breed no essential change, either in religion, or in the priestly government; yet God, to show how little he could endure that men should be tampering and contriving in his worship, though in things of less regard, gave to David for Solomon, not only a pattern and model of the temple, but a direction for the courses of the priests and Levites, and for all the work of their service. At the return from the captivity, things were only restored after the ordinance of Moses and David; or if the least alteration be to be found, they had with them inspired men, prophets; and it were not sober to say they did aught of moment without divine intimation. In the prophecy of Ezekiel, from the 40th chapter onward, after the destruction of the temple, God, by his prophet, seeking to wean the hearts of the Jews from their old law, to expect a new and more perfect reformation under Christ, sets out before their eyes the stately fabric and constitution of his Church, with all the ecclesiastical functions appertaining; indeed the description is as sorted best to the apprehension of those times, typical and shadowy, but in such manner as never yet came to pass, nor ever must literally, unless we mean to annihilate the gospel. But so exquisite and lively the description is in portraying the new state of the church, and especially in those points where government seems to be most active, that both Jews and Gentiles might have good cause to be assured, that God, whenever he meant to reform his church, never intended to leave the government thereof, delineated here in such curious architecture, to be patched afterwards, and varnished over with the devices and embellishings of man's imagination. Did God take such delight in measuring out the pillars, arches, and doors of a material temple? Was he so punctual and circumspect in lavers, altars, and sacrifices soon after to be abrogated, lest any of these should have been made contrary to his mind? Is not a far more perfect work, more agreeable to his perfections, in the most perfect state of the church militant, the new alliance of God to man? Should not he rather now by his own prescribed discipline have cast his line and level upon the soul of man, which is his rational temple, and, by the divine square and compass thereof, form and regenerate in us the lovely shapes of virtues and graces, the sooner to edify and accomplish that immortal stature of Christ's body, which is his church, in all her glorious lineaments and proportions? And that this indeed God hath done for us in the gospel we shall see with open eyes, not under a veil. We may pass over the history of the Acts and other places, turning only to those epistles of St. Paul to Timothy and Titus where the spiritual eye may discern more goodly and gracefully erected, than all the magnificence of temple or tabernacle, such a heavenly structure of evangelical discipline, so diffusive of knowledge and charity to the prosperous increase and growth of the church, that it cannot be wondered if that elegant and artful symmetry of the promised new temple in Ezekiel, and all those sumptuous things under the law, were made to signify the inward beauty and splendour of the Christian church thus governed. And whether this be commanded, let it now be judged. St. Paul after his preface to the first of Timothy, which he concludes in the 17th verse with Amen, enters upon the subject of this epistle, which is to establish the church-government, with a command: "This charge I commit to thee, son Timothy: according to the prophecies which went before on thee, that thou by them mightest war a good warfare." Which is plain enough thus expounded: This charge I commit to thee,

wherein I now go about to instruct thee how thou shalt set up church-discipline, that thou mightest war a good warfare, bearing thyself constantly and faithfully in the ministry, which, in the first to the Corinthians, is also called a warfare; and so after a kind of parenthesis concerning Hymenæus, he returns to his command, though under the mild word of exhorting, chap. ii. ver. 1, "I exhort therefore;" as if he had interrupted his former command by the occasional mention of Hymenæus. More beneath in the 14th verse of the third chapter, when he had delivered the duties of bishops or presbyters, and deacons, not once naming any other order in the church, he thus adds; "These things write I unto thee, hoping to come unto thee shortly; (such necessity it seems there was;) but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God." From this place it may be justly asked, whether Timothy by this here written, might know what was to be known concerning the orders of church governors or no? If he might, then, in such a clear text as this, may we know too without further jangle; if he might not, then did St. Paul write insufficiently, and moreover said not true, for he saith here he might know; and I persuade myself he did know ere this was written, but that the apostle had more regard to the instruction of us, than to the informing of him. In the fifth chapter, after some other church-precepts concerning discipline, mark what a dreadful command follows, ver. 21: "I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things." And as if all were not yet sure enough, he closes up the epistle with an adjuring charge thus; "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, that thou keep this commandment:" that is, the whole commandment concerning discipline, being the main purpose of the epistle: although Hooker would fain have this denouncement referred to the particular precept going before, because the word commandment is in the singular number, not remembering that even in the first chapter of this epistle, the word commandment is used in a plural sense, ver. 5: "Now the end of the commandment is charity;" and what more frequent than in like manner to say the law of Moses? So that either to restrain the significance too much, or too much to enlarge it, would make the adjuration either not so weighty or not so pertinent. And thus we find here that the rules of church-discipline are not only commanded, but hedged about with such a terrible impalement of commands, as he that will break through wilfully to violate the least of them, must hazard the wounding of his conscience even unto death. Yet all this notwithstanding, we shall find them broken well nigh all by the fair pretenders even of the next ages. No less to the contempt of him whom they feign to be the archfounder of prelaty, St. Peter, who, by what he writes in the fifth chapter of his first epistle, should seem to be for another man than tradition reports him: there he commits to the presbyters only full authority, both of feeding the flock and episcopating; and commands that obedience be given to them as to the mighty hand of God, which is his mighty ordinance. Yet all this was as nothing to repel the venturous boldness of innovation that ensued, changing the decrees of God that are immutable, as if they had been breathed by man. Nevertheless when Christ, by those visions of St. John, foreshows the reformation of his church, he bids him take his reed, and mete it out again after the first pattern, for he prescribes no other. "Arise, said the angel, and measure the temple of God, and the altar, and them that worship therein." What is there in the world can measure men but discipline? Our word ruling imports no less. Doctrine indeed is the measure, or at least the reason of the measure, it is true; but unless the measure be applied to that which it is to measure, how can it

actually do its proper work? Whether therefore discipline be all one with doctrine, or the particular application thereof to this or that person, we all agree that doctrine must be such only as is commanded; or whether it be something really differing from doctrine, yet was it only of God's appointment, as being the most adequate measure of the church and her children, which is here the office of a great evangelist, and the reed given him from heaven. But that part of the temple which is not thus measured, so far is it from being in God's tuition or delight, that in the following verse he rejects it; however in show and visibility it may seem a part of his church, yet inasmuch as it lies thus unmeasured, he leaves it to be trampled by the Gentiles; that is, to be polluted with idolatrous and gentilish rites and ceremonies. And that the principal reformation here foretold is already come to pass, as well in discipline as in doctrine, the state of our neighbour churches afford us to behold. Thus, through all the periods and changes of the church, it hath been proved, that God hath still reserved to himself the right of enacting church-government.

CHAPTER III.

That it is dangerous and unworthy the gospel, to hold that church-government is to be patterned by the law, as bishop Andrews and the primate of Armagh maintain.

We may return now from this interposing difficulty thus removed, to affirm, that since church-government is so strictly commanded in God's word, the first and greatest reason why we should submit thereto is because God hath so commanded. But whether of these two, prelaty or presbytery, can prove itself to be supported by this first and greatest reason, must be the next dispute: wherein this position is to be first laid down, as granted; that I may not follow a chase rather than an argument, that one of these two, and none other, is of God's ordaining; and if it be, that ordinance must be evident in the gospel. For the imperfect and obscure institution of the law, which the apostles themselves doubt not oftentimes to vilify, cannot give rules to the complete and glorious ministration of the gospel, which looks on the law as on a child, not as on a tutor. And that the prelates have no sure foundation in the gospel, their own guiltiness doth manifest; they would not else run questing up as high as Adam to fetch their original, as it is said one of them lately did in public. To which assertion, had I heard it, because I see they are so insatiable of antiquity, I should have gladly assented, and confessed them yet more ancient: for Lucifer, before Adam, was the first prelate angel; and both he, as is commonly thought, and our forefather Adam, as we all know, for aspiring above their orders, were miserably degraded. But others, better advised, are content to receive their beginning from Aaron and his sons, among whom bishop Andrews of late years, and in these times the primate of Armagh, for their learning are reputed the best able to say what may be said in this opinion. The primate, in his discourse about the original of episcopacy newly revised, begins thus: "The ground of episcopacy is fetched partly from the pattern prescribed by God in the Old Testament, and partly from the imitation thereof brought in by the apostles." Herein I must entreat to be excused of the desire I have to be satisfied, how, for example, the ground of episcopacy is fetched partly from the example of the Old Testament, by whom next, and by whose authority. Secondly, how the church-government under the gospel can be rightly called an imitation of that in the Old Testament; for that the gospel is the end and fulfilling of the law, our liberty also from

the bondage of the law, I plainly read. How then the ripe age of the gospel should be put to school again, and learn to govern herself from the infancy of the law, the stronger to imitate the weaker, the freeman to follow the captive, the learned to be lessoned by the rude, will be a hard undertaking to evince from any of those principles, which either art or inspiration hath written. If any thing done by the apostles may be drawn howsoever to a likeness of something mosaical, if it cannot be proved that it was done of purpose in imitation, as having the right thereof grounded in nature, and not in ceremony or type, it will little avail the matter. The whole judaic law is either political, (and to take pattern by that, no Christian nation ever thought itself obliged in conscience,) or moral, which contains in it the observation of whatsoever is substantially and perpetually true and good, either in religion or course of life. That which is thus moral, besides what we fetch from those unwritten laws and ideas which nature hath engraven in us, the gospel, as stands with her dignity most, lectures to her from her own authentic handwriting and command, not copies out from the borrowed manuscript of a subservient scroll, by way of imitating: as well might she be said in her sacrament of water, to imitate the baptism of John. What though she retain excommunication used in the synagogue, retain the morality of the sabbath? She does not therefore imitate the law her underling, but perfect her. All that was morally delivered from the law to the gospel, in the office of the priests and Levites, was, that there should be a ministry set apart to teach and discipline the church; both which duties the apostles thought good to commit to the presbyters. And if any distinction of honour were to be made among them, they directed it should be to those that not only rule well, but especially to those that labour in the word and doctrine. By which we are told that laborious teaching is the most honourable prelaty that one minister can have above another in the gospel; if therefore the superiority of bishopship be grounded on the priesthood as a part of the moral law, it cannot be said to be an imitation; for it were ridiculous that morality should imitate morality, which ever was the same thing. This very word of patterning or imitating, excludes episcopacy from the solid and grave ethical law, and betrays it to be a mere child of ceremony, or likelier some misbegotten thing, that having plucked the gay feathers of her obsolete bravery, to hide her own deformed barrenness, now vaunts and glories in her stolen plumes. In the mean while, what danger there is against the very life of the gospel, to make in any thing the typical law her pattern, and how impossible in that which touches the priestly government, I shall use such light as I have received, to lay open. It cannot be unknown by what expressions the holy apostle St. Paul spares not to explain to us the nature and condition of the law, calling those ordinances, which were the chief and essential offices of the priests, the elements and rudiments of the world, both weak and beggarly. Now to breed, and bring up the children of the promise, the heirs of liberty and grace, under such a kind of government as is professed to be but an imitation of that ministry, which engendered to bondage the sons of Agar; how can this be but a foul injury and derogation, if not a cancelling of that birthright and immunity, which Christ hath purchased for us with his blood? For the ministration of the law, consisting of carnal things, drew to it such a ministry as consisted of carnal respects, dignity, precedence, and the like. And such a ministry established in the gospel, as is founded upon the points and terms of superiority, and nests itself in worldly honours, will draw to it, and we see it doth, such a religion as runs back again to the old pomp and glory of the flesh: for doubtless there is a certain attraction and magnetic force betwixt the religion and the ministerial form thereof. If

the religion be pure, spiritual, simple, and lowly, as the gospel most truly is, such must the face of the ministry be. And in like manner, if the form of the ministry be grounded in the worldly degrees of authority, honour, temporal jurisdiction, we see with our eyes it will turn the inward power and purity of the gospel into the outward carnality of the law; evaporating and exhaling the internal worship into empty conformities, and gay shows. And what remains then, but that we should run into as dangerous and deadly apostacy as our lamentable neighbours the papists, who, by this very snare and pitfall of imitating the ceremonial law, fell into that irrecoverable superstition, as must needs make void the covenant of salvation to them that persist in this blindness.

CHAPTER IV.

That it is impossible to make the priesthood of Aaron a pattern whereon to ground episcopacy.

That which was promised next is, to declare the impossibility of grounding evangelic government in the imitation of the Jewish priesthood; which will be done by considering both the quality of the persons, and the office itself. Aaron and his sons were the princes of their tribe, before they were sanctified to the priesthood: that personal eminence, which they held above the other Levites, they received not only from their office, but partly brought it into their office; and so from that time forward the priests were not chosen out of the whole number of the Levites, as our bishops, but were born inheritors of the dignity. Therefore, unless we shall choose our prelates only out of the nobility, and let them run in a blood, there can be no possible imitation of lording over their brethren in regard of their persons altogether unlike. As for the office, which was a representation of Christ's own person more immediately in the high-priest, and of his whole priestly office in all the other, to the performance of which the Levites were but servitors and deacons, it was necessary there should be a distinction of dignity between two functions of so great odds. But there being no such difference among our ministers, unless it be in reference to the deacons, it is impossible to found a prelaty upon the imitation of this priesthood: for wherein, or in what work, is the office of a prelate excellent above that of a pastor? In ordination you will say; but flatly against Scripture: for there we know Timothy received ordination by the hands of the presbytery, notwithstanding all the vain delusions that are used to evade that testimony, and maintain an unwarrantable usurpation. But wherefore should ordination be a cause of setting up a superior degree in the church? Is not that whereby Christ became our Saviour a higher and greater work, than that whereby he did ordain messengers to preach and publish him our Saviour? Every minister sustains the person of Christ in his highest work of communicating to us the mysteries of our salvation, and hath the power of binding and absolving; how should he need a higher dignity, to represent or execute that which is an inferior work in Christ? Why should the performance of ordination, which is a lower office, exalt a prelate, and not the seldom discharge of a higher and more noble office, which is preaching and administering, much rather depress him? Verily, neither the nature nor the example of ordination doth any way require an imparity between the ordainer and the ordained; for what more natural than every like to produce his like, man to beget man, fire to propagate fire? And in examples of highest opinion, the ordainer is inferior to the

ordained; for the pope is not made by the precedent pope, but by cardinals, who ordain and consecrate to a higher and greater office than their own.

CHAPTER V.

To the arguments of bishop Andrews and the Primate.

It follows here to attend to certain objections in a little treatise lately printed among others of like sort at Oxford, and in the title said to be out of the rude draughts of bishop Andrews: and surely they be rude draughts indeed, insomuch that it is marvel to think what his friends meant, to let come abroad such shallow reasonings with the name of a man so much bruited for learning. In the twelfth and twenty-third pages he seems most notoriously inconstant to himself; for in the former place he tells us he forbears to take any argument of prelaty from Aaron, as being the type of Christ. In the latter he can forbear no longer, but repents him of his rash gratuity, affirming, that to say, Christ being come in the flesh, his figure in the high priest ceaseth, is the shift of an anabaptist; and stiffly argues, that Christ being as well king as priest, was as well fore-resembled by the kings then, as by the high priest: so that if his coming take away the one type, it must also the other. Marvellous piece of divinity! and well worth that the land should pay six thousand pounds a year for in a bishopric; although I read of no sophister among the Greeks that was so dear, neither Hippias nor Protagoras, nor any whom the Socratic school famously refuted without hire. Here we have the type of the king sewed to the tippet of the bishop, subtilely to cast a jealousy upon the crown, as if the right of kings, like Meleager in the Metamorphosis, were no longer-lived than the firebrand of prelaty. But more likely the prelates fearing (for their own guilty carriage protests they do fear) that their fair days cannot long hold, practise by possessing the king with this most false doctrine, to engage his power for them, as in his own quarrel, that when they fall they may fall in a general ruin; just as cruel Tiberius would wish:

“When I die let the earth be rolled in flames.”

But where, O bishop, doth the purpose of the law set forth Christ to us as a king? That which never was intended in the law, can never be abolished as a part thereof. When the law was made, there was no king: if before the law, or under the law, God by a special type in any king would foresignify the future kingdom of Christ, which is not yet visibly come; what was that to the law? The whole ceremonial law (and types can be in no law else) comprehends nothing but the propitiatory office of Christ's priesthood, which being in substance accomplished, both law and priesthood fades away of itself, and passes into air like a transitory vision, and the right of kings neither stands by any type nor falls. We acknowledge that the civil magistrate wears an authority of God's giving, and ought to be obeyed as his vicegerent. But to make a king a type, we say is an abusive and unskilful speech, and of a moral solidity makes it seem a ceremonial shadow: therefore your typical chain of king and priest must unlink. But is not the type of priest taken away by Christ's coming? No, saith this famous protestant bishop of Winchester, it is not; and he that saith it is, is an anabaptist. What think ye, readers, do ye not understand him? What can be gathered hence, but that the prelate would still sacrifice? Conceive him, readers, he would

missificate. Their altars, indeed, were in a fair forwardness; and by such arguments as these they were setting up the molten calf of their mass again, and of their great hierarch the pope. For if the type of priest be not taken away, then neither of the high priest, it were a strange beheading; and high priest more than one there cannot be, and that one can be no less than a pope. And this doubtless was the bent of his career, though never so covertly. Yea, but there was something else in the high priest, besides the figure as is plain by St. Paul's acknowledging him. It is true, that in the 17th of Deut., whence this authority arises to the priest in matters too hard for the secular judges, as must needs be many in the occasions of those times, involved with ceremonial niceties, no wonder though it be commanded to inquire at the mouth of the priests, who besides the magistrates their colleagues, had the oracle of urim to consult with. And whether the high priest Ananias had not encroached beyond the limits of his priestly authority, or whether he used it rightly, was no time then for St. Paul to contest about. But if this instance be able to assert any right of jurisdiction to the clergy, it must impart it in common to all ministers, since it were a great folly to seek for counsel in a hard intricate scruple from a dunce prelate, when there might be found a speedier solution from a grave and learned minister, whom God hath gifted with the judgment of urim, more amply oftentimes than all the prelates together; and now in the gospel hath granted the privilege of this oraculous ephod alike to all his ministers. The reason therefore of imparity in the priests, being now, as is aforesaid, really annulled both in their person and in their representative office, what right of jurisdiction soever can be from this place levitically bequeathed, must descend upon the ministers of the gospel equally, as it finds them in all other points equal. Well, then, he is finally content to let Aaron go; Eleazar will serve his turn, as being a superior of superiors, and yet no type of Christ in Aaron's lifetime. O thou that wouldest wind into any figment, or phantasm, to save thy mite! yet all this will not fadge, though it be cunningly interpolished by some second hand with crooks and emendations: hear then, the type of Christ in some one particular, as of entering yearly into the holy of holies, and such like, rested upon the high priest only as more immediately personating our Saviour: but to resemble his whole satisfactory office, all the lineage of Aaron was no more than sufficient. And all or any of the priests, considered separately without relation to the highest, are but as a lifeless trunk, and signify nothing. And this shows the excellence of Christ's sacrifice, who at once and in one person fulfilled that which many hundreds of priests many times repeating had enough to foreshow. What other imparity there was among themselves, we may safely suppose it depended on the dignity of their birth and family, together with the circumstances of a carnal service, which might afford many priorities. And this I take to be the sum of what the bishop hath laid together to make plea for prelaty by imitation of the law: though indeed, if it may stand, it will infer popedom all as well. Many other courses he tries, enforcing himself with much ostentation of endless genealogies, as if he were the man that St. Paul forewarns us of in Timothy, but so unvigourously, that I do not fear his winning of many to his cause, but such as doting upon great names are either over-weak, or over-sudden of faith. I shall not refuse, therefore, to learn so much prudence as I find in the Roman soldier that attended the cross, not to stand breaking of legs, when the breath is quite out of the body, but pass to that which follows. The primate of Armagh at the beginning of his tractate seeks to avail himself of that place in the sixty-sixth of Isaiah, "I will take of them for priests and Levites, saith the Lord," to uphold hereby such a form of superiority among the

ministers of the gospel, succeeding those in the law, as the Lord's-day did the sabbath. But certain if this method may be admitted of interpreting those prophetic passages concerning Christian times and a punctual correspondence, it may with equal probability be urged upon us, that we are bound to observe some monthly solemnity answerable to the new moons, as well as the Lord's-day which we keep in lieu of the sabbath: for in the 23d verse the prophet joins them in the same manner together, as before he did the priests and Levites, thus: "And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Undoubtedly, with as good consequence may it be alleged from hence, that we are to solemnize some religious monthly meeting different from the sabbath, as from the other any distinct formality of ecclesiastical orders may be inferred. This rather will appear to be the lawful and unconstrained sense of the text, that God, in taking of them for priests and Levites, will not esteem them unworthy, though Gentiles, to undergo any function in the church, but will make of them a full and perfect ministry, as was that of the priests and Levites in their kind. And bishop Andrews himself, to end the controversy, sends us a candid exposition of this quoted verse from the 24th page of his said book, plainly deciding that God, by those legal names there of priests and Levites, means our presbyters and deacons; for which either ingenuous confession, or slip of his pen, we give him thanks, and withal to him that brought these treatises into one volume, who, setting the contradictions of two learned men so near together, did not foresee. What other deducements or analogies are cited out of St. Paul, to prove a likeness between the ministers of the Old and New Testament, having tried their sinews, I judge they may pass without harm-doing to our cause. We may remember, then, that prelaty neither hath nor can have foundation in the law, nor yet in the gospel; which assertion, as being for the plainness thereof a matter of eyesight rather than of disquisition, I voluntarily omit; not forgetting to specify this note again, that the earnest desire which the prelates have to build their hierarchy upon the sandy bottom of the law, gives us to see abundantly the little assurance, which they find to rear up their high roofs by the authority of the gospel, repulsed as it were from the writings of the apostles, and driven to take sanctuary among the Jews. Hence that open confession of the primate before mentioned: "Episcopacy is fetched partly from the pattern of the Old Testament, and partly from the New as an imitation of the Old;" though nothing can be more rotten in divinity than such a position as this, and is all one as to say, episcopacy is partly of divine institution, and partly of man's own carving. For who gave the authority to fetch more from the pattern of the law, than what the apostles had already fetched, if they fetched any thing at all, as hath been proved they did not? So was Jeroboam's episcopacy partly from the pattern of the law, and partly from the pattern of his own carnality; a party-coloured and a party-membered episcopacy: and what can this be else than a monstrous? Others therefore among the prelates, perhaps not so well able to brook, or rather to justify, this foul relapsing to the old law, have condescended at last to a plain confessing, that both the names and offices of bishops and presbyters at first were the same, and in the Scriptures nowhere distinguished. This grants the remonstrant in the fifth section of his defence, and in the preface to his last short answer. But what need respect be had, whether he grant or grant it not, when as through all antiquity, and even in the loftiest times of prelaty, we find it granted? Jerome, the learnedest of the fathers, hides not his opinion, that custom only, which the proverb calls a tyrant, was the maker of prelaty; before his audacious

workmanship the churches were ruled in common by the presbyters: and such a certain truth this was esteemed, that it became a decree among the papal canons compiled by Gratian. Anselm also of Canterbury, who, to uphold the points of his prelatism, made himself a traitor to his country, yet, commenting the epistles to Titus and the Philippians, acknowledges, from the clearness of the text, what Jerome and the church rubric hath before acknowledged. He little dreamed then, that the weeding-hook of reformation would after two ages pluck up his glorious poppy from insulting over the good corn. Though since some of our British prelates, seeing themselves pressed to produce Scripture, try all their cunning, if the New Testament will not help them, to frame of their own heads, as it were with wax, a kind of mimic bishop limned out to the life of a dead priesthood: or else they would strain us out a certain figurative prelate, by wringing the collective allegory of those seven angels into seven single rochets. Howsoever, since it thus appears that custom was the creator of prelaty, being less ancient than the government of presbyters, it is an extreme folly to give them the hearing that tell us of bishops through so many ages: and if against their tedious muster of citations, sees, and successions, it be replied that wagers and church-antiquities, such as are repugnant to the plain dictate of Scripture, are both alike the arguments of fools, they have their answer. We rather are to cite all those ages to an arraignment before the word of God, wherefore, and what pretending, how presuming they durst alter that divine institution of presbyters, which the apostles, who were no various and inconstant men, surely had set up in the churches; and why they choose to live by custom and catalogue, or, as St. Paul saith, by sight and visibility, rather than by faith? But, first, I conclude, from their own mouths, that God's command in Scripture, which doubtless ought to be the first and greatest reason of church-government, is wanting to prelaty. And certainly we have plenteous warrant in the doctrine of Christ, to determine that the want of this reason is of itself sufficient to confute all other pretences, that may be brought in favour of it.

CHAPTER VI.

That prelaty was not set up for prevention of schism, as is pretended; or if it were, that it performs not what it was first set up for, but quite the contrary.

Yet because it hath the outside of a specious reason, and specious things we know are aptest to work with human lightness and frailty, even against the solidest truth that sounds not plausibly, let us think it worth the examining for the love of infirmer Christians, of what importance this their second reason may be. Tradition they say hath taught them, that, for the prevention of growing schism, the bishop was heaved above the presbyter. And must tradition then ever thus to the world's end be the perpetual cankerworm to eat out God's commandments? Are his decrees so inconsiderate and so fickle, that when the statutes of Solon or Lycurgus shall prove durably good to many ages, his, in forty years, shall be found defective, ill-contrived, and for needful causes to be altered? Our Saviour and his apostles did not only foresee, but foretell and forewarn us to look for schism. Is it a thing to be imagined of God's wisdom, or at least of apostolic prudence, to set up such a government in the tenderness of the church as should incline, or not be more able than any others to oppose itself to schism? It was well known what a bold lurker schism was, even in the household of Christ, between his own disciples and those of John the Baptist about

fasting; and early in the Acts of the Apostles the noise of schism had almost drowned the proclaiming of the gospel; yet we read not in Scripture, that any thought was had of making prelates, no not in those places where dissension was most rife. If prelaty had been then esteemed a remedy against schism, where was it more needful than in that great variance among the Corinthians, which St. Paul so laboured to reconcile? and whose eye could have found the fittest remedy sooner than his? And what could have made the remedy more available, than to have used it speedily? And lastly, what could have been more necessary, than to have written it for our instruction? Yet we see he neither commended it to us, nor used it himself. For the same division remaining there, or else bursting forth again more than twenty years after St. Paul's death, we find in Clement's epistle, of venerable authority, written to the yet factious Corinthians, that they were still governed by presbyters. And the same of other churches out of Hermas, and divers other the scholars of the apostles, by the late industry of the learned Salmasius appears. Neither yet did this worthy Clement, St. Paul's disciple, though writing to them to lay aside schism, in the least word advise them to change the presbyterian government into prelaty. And therefore if God afterward gave or permitted this insurrection of episcopacy, it is to be feared he did it in his wrath, as he gave the Israelites a king. With so good a will doth he use to alter his own chosen government once established. For mark whether this rare device of man's brain, thus preferred before the ordinance of God, had better success than fleshly wisdom, not counselling with God, is wont to have. So far was it from removing schism, that if schism parted the congregations before, now it rent and mangled, now it raged. Heresy begat heresy with a certain monstrous haste of pregnancy in her birth, at once born and bringing forth. Contentions, before brotherly, were now hostile. Men went to choose their bishop as they went to a pitched field, and the day of his election was like the sacking of a city, sometimes ended with the blood of thousands. Nor this among heretics only, but men of the same belief, yea, confessors; and that with such odious ambition, that Eusebius, in his eighth book, testifies he abhorred to write. And the reason is not obscure, for the poor dignity, or rather burden, of a parochial presbyter could not engage any great party, nor that to any deadly feud: but prelaty was a power of that extent and sway, that if her election were popular, it was seldom not the cause of some faction or broil in the church. But if her dignity came by favour of some prince, she was from that time his creature, and obnoxious to comply with his ends in state, were they right or wrong. So that, instead of finding prelaty an impeacher of schism or faction, the more I search, the more I grow into all persuasion to think rather that faction and she, as with a spousal ring, are wedded together, never to be divorced. But here let every one behold the just and dreadful judgment of God meeting with the audacious pride of man, that durst offer to mend the ordinances of heaven. God, out of the strife of men, brought forth by his apostles to the church that beneficent and ever-distributing office of deacons, the stewards and ministers of holy alms: man, out of the pretended care of peace and unity, being caught in the snare of his impious boldness to correct the will of Christ, brought forth to himself upon the church that irreconcilable schism of perdition and apostasy, the Roman antichrist; for that the exaltation of the pope arose out of the reason of prelaty, it cannot be denied. And as I noted before, that the pattern of the high priest pleaded for in the gospel, (for take away the head priest, the rest are but a carcass,) sets up with better reason a pope than an archbishop; for if prelaty must still rise and rise till it come to a primate, why should it stay there? when as the catholic

government is not to follow the division of kingdoms, the temple best representing the universal church, and the high priest the universal head: so I observe here, that if to quiet schism there must be one head of prelaty in a land, or monarchy, rising from a provincial to a national primacy, there may, upon better grounds of repressing schism, be set up one catholic head over the catholic church. For the peace and good of the church is not terminated in the schismless estate of one or two kingdoms, but should be provided for by the joint consultation of all reformed Christendom: that all controversy may end in the final pronounce or canon of one archprimate or protestant pope. Although by this means, for aught I see, all the diameters of schism may as well meet and be knit up in the centre of one grand falsehood. Now let all impartial men arbitrate what goodly inference these two main reasons of the prelates have, that by a natural league of consequence make more for the pope than for themselves; yea, to say more home, are the very womb for a new subantichrist to breed in, if it be not rather the old force and power of the same man of sin counterfeiting protestant. It was not the prevention of schism but it was schism itself, and the hateful thirst of lording in the church, that first bestowed a being upon prelaty; this was the true cause, but the pretence is still the same. The prelates, as they would have it thought, are the only mauls of schism. Forsooth if they be put down, a deluge of innumerable sects will follow; we shall be all Brownists, Familists, Anabaptists. For the word Puritan seems to be quashed, and all that heretofore were counted such, are now Brownists. And thus do they raise an evil report upon the expected reforming grace that God hath bid us hope for; like those faithless spies, whose carcasses shall perish in the wilderness of their own confused ignorance, and never taste the good of reformation. Do they keep away schism? If to bring a numb and chill stupidity of soul, an unactive blindness of mind, upon the people by their leaden doctrine, or no doctrine at all; if to persecute all knowing and zealous Christians by the violence of their courts, be to keep away schism, they keep schism away indeed: and by this kind of discipline all Italy and Spain is as purely and politically kept from schism as England hath been by them. With as good a plea might the dead-palsy boast to a man, It is I that free you from stitches and pains, and the troublesome feeling of cold and heat, of wounds and strokes; if I were gone, all these would molest you. The winter might as well vaunt itself against the spring, I destroy all noisome and rank weeds, I keep down all pestilent vapours; yes, and all wholesome herbs, and all fresh dews, by your violent and hidebound frost: but when the gentle west winds shall open the fruitful bosom of the earth, thus over-girded by your imprisonment, then the flowers put forth and spring, and then the sun shall scatter the mists, and the manuring hand of the tiller shall root up all that burdens the soil without thank to your bondage. But far worse than any frozen captivity is the bondage of prelates; for that other, if it keep down any thing which is good within the earth, so doth it likewise that which is ill; but these let out freely the ill, and keep down the good, or else keep down the lesser ill, and let out the greatest. Be ashamed at last to tell the parliament, ye curb schismatics, whenas they know ye cherish and side with papists, and are now as it were one party with them; and it is said they help to petition for ye. Can we believe that your government strains in good earnest at the petty gnats of schism, whenas we see it makes nothing to swallow the camel heresy of Rome, but that indeed your throats are of the right pharisaical strain? where are those schismatics, with whom the prelates hold such hot skirmish? show us your acts, those glorious annals which your courts of loathed memory lately deceased have left us? Those schismatics I doubt me will be found the

most of them such as whose only schism was to have spoken the truth against your high abominations and cruelties in the church; this is the schism ye hate most, the removal of your criminous hierarchy. A politic government of yours, and of a pleasant conceit, set up to remove those as a pretended schism, that would remove you as a palpable heresy in government. If the schism would pardon ye that, she might go jagged in as many cuts and slashes as she pleased for you. As for the rending of the church, we have many reasons to think it is not that which ye labour to prevent, so much as the rending of your pontifical sleeves: that schism would be the sorest schism to you; that would be Brownism and Anabaptism indeed. If we go down, say you, (as if Adrian's wall were broken,) a flood of sects will rush in. What sects? What are their opinions? Give us the inventory: it will appear both by your former prosecutions and your present instances, that they are only such to speak of, as are offended with your lawless government, your ceremonies, your liturgy, an extract of the mass-book translated. But that they should be contemners of public prayer, and churches used without superstition, I trust God will manifest it ere it long to be as false a slander, as your former slanders against the Scots. Noise it till ye be hoarse, that a rabble of sects will come in; it will be answered ye, no rabble, sir priest, but an unanimous multitude of good protestants will then join to the church, which now, because of you, stand separated. This will be the dreadful consequence of your removal. As for those terrible names of sectaries and schismatics, which ye have got together, we know your manner of fight, when the quiver of your arguments, which is ever thin, and weakly stored, after the first brunt is quite empty, your course is to betake ye to your other quiver of slander, wherein lies your best archery. And whom you could not move by sophisticated arguing, them you think to confute by scandalous misnaming; thereby inciting the blinder sort of people to dislike and deride sound doctrine and good Christianity, under two or three vile and hateful terms. But if we could easily endure and dissolve your doughtiest reasons in argument, we shall more easily bear the worst of your unreasonableness in calumny and false report: especially being foretold by Christ, that if he our master were by your predecessors called Samaritan and Beelzebub, we must not think it strange if his best disciples in the reformation as at first by those of your tribe they were called Lollards and Hussites, so now by you be termed Puritans and Brownists. But my hope is, that the people of England will not suffer themselves to be juggled thus out of their faith and religion by a mist of names cast before their eyes, but will search wisely by the Scriptures, and look quite through this fraudulent aspersion of a disgraceful name into the things themselves: knowing that the primitive Christians in their times were accounted such as are now called Familists and Adamites, or worse. And many on the prelatie side, like the church of Sardis, have a name to live, and yet are dead; to be protestants, and are indeed papists in most of their principles. Thus persuaded, this your old fallacy we shall soon unmask, and quickly apprehend how you prevent schism, and who are your schismatics. But what if ye prevent and hinder all goods means of preventing schism? That way which the apostles used, was to call a council; from which, by any thing that can be learned from the fifteenth of the Acts, no faithful Christian was debarred, to whom knowledge and piety might give entrance. Of such a council as this every parochial consistory is a right homogeneous and constituting part, being in itself, as it were, a little synod, and towards a general assembly moving upon her own basis in an even and firm progression, as those smaller squares in battle unite in one great cube, the main phalanx, an emblem of truth and steadfastness. Whereas, on the other side,

prelacy ascending by a gradual monarchy from bishop to archbishop, from thence to primate, and from thence, for there can be no reason yielded neither in nature nor in religion, wherefore, if it have lawfully mounted thus high, it should not be a lordly ascendant in the horoscope of the church, from primate to patriarch, and so to pope: I say prelacy thus ascending in a continual pyramid upon pretence to perfect the church's unity, if notwithstanding it be found most needful, yea the utmost help to darn up the rents of schism by calling a council, what does it but teach us that prelacy is of no force to effect this work, which she boasts to be her masterpiece; and that her pyramid aspires and sharpens to ambition, not to perfection or unity? This we know, that as often as any great schism disparts the church, and synods be proclaimed, the presbyters have as great right there, and as free vote of old, as the bishops, which the canon law conceals not. So that prelacy, if she will seek to close up divisions in the church, must be forced to dissolve and unmake her own pyramidal figure, which she affirms to be of such uniting power, whenas indeed it is the most dividing and schismatical form that geometricians know of, and must be fain to inglobe or incube herself among the presbyters; which she hating to do, sends her haughty prelates from all parts with their forked mitres, the badge of schism, or the stamp of his cloven foot whom they serve I think, who, according to their hierarchies acuminating still higher and higher in a cone of prelacy, instead of healing up the gashes of the church, as it happens in such pointed bodies meeting, fall to gore one another with their sharp spires for upper place and precedence, till the council itself proves the greatest schism of all. And thus they are so far from hindering dissension, that they have made unprofitable, and even noisome, the chiefest remedy we have to keep Christendom at one, which is by councils: and these, if we rightly consider apostolic example, are nothing else but general presbyteries. This seemed so far from the apostles to think much of, as if hereby their dignity were impaired, that, as we may gather by those epistles of Peter and John, which are likely to be latest written, when the church grew to a settling, like those heroic patricians of Rome (if we may use such comparison) hastening to lay down their dictatorship, they rejoiced to call themselves, and to be as fellow-elders among their brethren; knowing that their high office was but as the scaffolding of the church yet unbuilt, and would be but a troublesome disfigurement, so soon as the building was finished. But the lofty minds of an age or two after, such was their small discerning, thought it a poor indignity, that the high-reared government of the church should so on a sudden, as it seemed to them, squat into a presbytery. Next, or rather, before councils, the timeliest prevention of schism is to preach the gospel abundantly and powerfully throughout all the land, to instruct the youth religiously, to endeavour how the Scriptures may be easiest understood by all men; to all which the proceedings of these men have been on set purpose contrary.

But how, O prelates, should you remove schism? and how should you not remove and oppose all the means of removing schism? when prelacy is a schism itself from the most reformed and most flourishing of our neighbour churches abroad, and a sad subject of discord and offence to the whole nation at home. The remedy which you allege, is the very disease we groan under; and never can be to us a remedy but by removing itself. Your predecessors were believed to assume this pre-eminence above their brethren, only that they might appease dissension. Now God and the church call upon you, for the same reason, to lay it down, as being to thousands of good men offensive, burdensome, intolerable. Surrender that pledge, which, unless you foully

usurped it; the church gave you, and now claims it again, for the reason she first lent it. Discharge the trust committed to you, prevent schism; and that ye can never do, but by discharging yourselves. That government which ye hold, we confess, prevents much, hinders much, removes much; but what? the schisms and grievances of the church? no, but all the peace and unity, all the welfare not of the church alone, but of the whole kingdom. And if it be still permitted ye to hold, will cause the most sad, I know not whether separation be enough to say, but such a wide gulf of distraction in this land, as will never close her dismal gap until ye be forced, (for of yourselves you will never do as that Roman, Curtius, nobly did,) for the church's peace and your country's, to leap into the midst, and be no more seen. By this we shall know whether yours be that ancient prelaty, which you say was first constituted for the reducement of quiet and unanimity into the church, for then you will not delay to prefer that above your own preferment. If otherwise, we must be confident that your prelaty is nothing else but your ambition, an insolent preferring of yourselves above your brethren; and all your learned scraping in antiquity, even to disturb the bones of old Aaron and his sons in their graves, is but to maintain and set upon our necks a stately and severe dignity, which you called sacred, and is nothing in very deed but a grave and reverend gluttony, a sanctimonious avarice; in comparison of which, all the duties and dearnesses which ye owe to God or to his church, to law, custom, or nature, ye have resolved to set at nought. I could put you in mind what counsel Clement, a fellow-labourer with the apostles, gave to the presbyters of Corinth, whom the people, though unjustly, sought to remove. "Who among you," saith he, "is noble-minded, who is pitiful, who is charitable? let him say thus, If for me this sedition, this enmity, these differences be, I willingly depart, I go my ways; only let the flock of Christ be at peace with the presbyters that are set over it. He that shall do this," saith he, "shall get him great honour in the Lord, and all places will receive him." This was Clement's counsel to good and holy men, that they should depart rather from their just office, than by their stay to ravel out the seamless garment of concord in the church. But I have better counsel to give the prelates, and far more acceptable to their ears; this advice in my opinion is fitter for them: cling fast to your pontifical sees, bate not, quit yourselves like barons, stand to the utmost for your haughty courts and votes in parliament. Still tell us, that you prevent schism, though schism and combustion be the very issue of your bodies, your first-born; and set your country a bleeding in a prelatical mutiny, to fight for your pomp, and that ill-favoured weed of temporal honour, that sits dishonourably upon your laic shoulders; that ye may be fat and fleshy, swoln with high thoughts and big with mischievous designs, when God comes to visit upon you all this fourscore years' vexation of his church under your Egyptian tyranny. For certainly of all those blessed souls which you have persecuted, and those miserable ones which you have lost, the just vengeance does not sleep.

CHAPTER VII.

That those many sects and schisms by some supposed to be among us, and that rebellion in Ireland, ought not to be a hinderance, but a hastening of reformation.

As for those many sects and divisions rumoured abroad to be amongst us, it is not hard to perceive, that they are partly the mere fictions and false alarms of the prelates, thereby to cast amazements and panic terrors into the hearts of weaker Christians, that

they should not venture to change the present deformity of the church, for fear of I know not what worse inconveniences. With the same objected fears and suspicions, we know that subtle prelate Gardner sought to divert the reformation. It may suffice us to be taught by St. Paul, that there must be sects for the manifesting of those that are sound-hearted. These are but winds and flaws to try the floating vessel of our faith, whether it be stanch and sail well, whether our ballast be just, our anchorage and cable strong. By this is seen who lives by faith and certain knowledge, and who by credulity and the prevailing opinion of the age; whose virtue is of an unchangeable grain, and whose of a slight wash. If God come to try our constancy, we ought not to shrink or stand the less firmly for that, but pass on with more steadfast resolution to establish the truth, though it were through a lane of sects and heresies on each side. Other things men do to the glory of God; but sects and errors, it seems, God suffers to be for the glory of good men, that the world may know and reverence their true fortitude and undaunted constancy in the truth. Let us not therefore make these things an incumbrance, or an excuse of our delay in reforming, which God sends us as an incitement to proceed with more honour and alacrity: for if there were no opposition, where were the trial of an unfeigned goodness and magnanimity? Virtue that wavers is not virtue, but vice revolted from itself, and after a while returning. The actions of just and pious men do not darken in their middle course; but Solomon tells us, they are as the shining light, that shineth more and more unto the perfect day. But if we shall suffer the trifling doubts and jealousies of future sects to overcloud the fair beginnings of purposed reformation, let us rather fear that another proverb of the same wise man be not upbraided to us, that “the way of the wicked is as darkness, they stumble at they know not what.” If sects and schisms be turbulent in the unsettled estate of a church, while it lies under the amending hand, it best beseems our Christian courage to think they are but as the throes and pangs that go before the birth of reformation, and that the work itself is now in doing. For if we look but on the nature of elemental and mixed things, we know they cannot suffer any change of one kind or quality into another, without the struggle of contrarieties. And in things artificial, seldom any elegance is wrought without a superfluous waste and refuse in the transaction. No marble statue can be politely carved, no fair edifice built, without almost as much rubbish and sweeping. Insomuch that even in the spiritual conflict of St. Paul’s conversion, there fell scales from his eyes, that were not perceived before. No wonder then in the reforming of a church, which is never brought to effect without the fierce encounter of truth and falsehood together, if, as it were, the splinters and shards of so violent a jousting, there fall from between the shock many fond errors and fanatic opinions, which, when truth has the upper hand, and the reformation shall be perfected, will easily be rid out of the way, or kept so low, as that they shall be only the exercise of our knowledge, not the disturbance or interruption of our faith. As for that which Barclay, in his “Image of Minds,” writes concerning the horrible and barbarous conceits of Englishmen in their religion, I deem it spoken like what he was, a fugitive papist traducing the island whence he sprung. It may be more judiciously gathered from hence, that the Englishman of many other nations is least atheistical, and bears a natural disposition of much reverence and awe towards the Deity; but in his weakness and want of better instruction, which among us too frequently is neglected, especially by the meaner sort, turning the bent of his own wits, with a scrupulous and ceaseless care, what he might do to inform himself aright of God and his worship, he may fall not unlikely sometimes, as any other landman, into an

uncouth opinion. And verily if we look at his native towardliness in the roughcast without breeding, some nation or other may haply be better composed to a natural civility and right judgment than he. But if he get the benefit once of a wise and well rectified nurture, which must first come in general from the godly vigilance of the church, I suppose that wherever mention is made of countries, manners, or men, the English people, among the first that shall be praised, may deserve to be accounted a right pious, right honest, and right hardy nation. But thus while some stand dallying and deferring to reform for fear of that which should mainly hasten them forward, lest schism and error should increase, we may now thank ourselves and our delays, if instead of schism a bloody and inhuman rebellion be strook in between our slow movings. Indeed against violent and powerful opposition there can be no just blame of a lingering dispatch. But this I urge against those that discourse it for a maxim, as if the swift opportunities of establishing or reforming religion were to attend upon the phlegm of state business. In state many things at first are crude and hard to digest, which only time and deliberation can supple and concoct. But in religion, wherein is no immaturity, nothing out of season, it goes far otherwise. The door of grace turns upon smooth hinges, wide opening to send out, but soon shutting to recall the precious offers of mercy to a nation: which, unless watchfulness and zeal, two quicksighted and ready-handed virgins, be there in our behalf to receive, we lose: and still the oftener we lose, the straiter the door opens, and the less is offered. This is all we get by demurring in God's service. It is not rebellion that ought to be the hinderance of reformation, but it is the want of this which is the cause of that. The prelates which boast themselves the only bridlers of schism, God knows have been so cold and backward both there and with us to repress heresy and idolatry, that either through their carelessness or their craft, all this mischief is befallen. What can the Irish subjects do less in God's just displeasure against us, than revenge upon English bodies the little care that our prelates have had of their souls? Nor hath their negligence been new in that island, but ever notorious in Queen Elizabeth's days, as Camden their known friend forbears not to complain. Yet so little are they touched with remorse of these their cruelties, (for these cruelties are theirs, the bloody revenge of those souls which they have famished,) that when as against our brethren the Scots, who, by their upright and loyal deeds, have now brought themselves an honourable name to posterity, whatsoever malice by slander could invent, rage in hostility attempt, they greedily attempted; toward these murderous Irish, the enemies of God and mankind, a cursed offspring of their own connivance, no man takes notice but that they seem to be very calmly and indifferently affected. Where then should we begin to extinguish a rebellion, that hath its cause from the misgovernment of the church? where, but at the church's reformation, and the removal of that government, which pursues and wars with all good Christians under the name of schismatics, but maintains and fosters all papists and idolaters as tolerable Christians? And if the sacred Bible may be our light, we are neither without example, nor the witness of God himself, that the corrupted state of the church is both the cause of tumult and civil wars, and that to stint them, the peace of the church must first be settled. "Now, for a long season," saith Azariah to King Asa, "Israel hath been without the true God, and without a teaching priest, and without law: and in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. A nation was destroyed of nation, and city of city, for God did vex them with all adversity. Be ye strong therefore," saith he to the reformers

of that age, “and let not your hands be weak, for your work shall be rewarded.” And in those prophets that lived in the times of reformation after the captivity, often doth God stir up the people to consider, that while establishment of church-matters was neglected, and put off, there “was no peace to him that went out or came in; for I,” saith God, “had set all men every one against his neighbour.” But from the very day forward that they went seriously and effectually about the welfare of the church, he tells them, that they themselves might perceive the sudden change of things into a prosperous and peaceful condition. But it will here be said, that the reformation is a long work, and the miseries of Ireland are urgent of a speedy redress. They be indeed; and how speedy we are, the poor afflicted remnant of our martyred countrymen that sit there on the seashore, counting the hours of our delay with their sighs, and the minutes with their falling tears, perhaps with the distilling of their bloody wounds, if they have not quite by this time cast off, and almost cursed the vain hope of our foundered ships and aids, can best judge how speedy we are to their relief. But let their succours be hasted, as all need and reason is; and let not therefore the reformation, which is the chiefest cause of success and victory, be still procrastinated. They of the captivity in their greatest extremities could find both counsel and hands enough at once to build, and to expect the enemy’s assault. And we, for our parts, a populous and mighty nation, must needs be fallen into a strange plight either of effeminacy or confusion, if Ireland, that was once the conquest of one single earl with his private forces, and the small assistance of a petty Kernish prince, should now take up all the wisdom and prowess of this potent monarchy, to quell a barbarous crew of rebels, whom, if we take but the right course to subdue, that is, beginning at the reformation of our church, their own horrid murders and rapes will so fight against them, that the very sutlers and horse-boys of the camp will be able to rout and chase them, without the staining of any noble sword. To proceed by other method in this enterprise, be our captains and commanders never so expert, will be as great an error in the art of war, as any novice in soldiership ever committed. And thus I leave it as a declared truth, that neither the fear of sects, no, nor rebellion, can be a fit plea to stay reformation, but rather to push it forward with all possible diligence and speed.

THE SECOND BOOK.

How happy were it for this frail, and as it may be called mortal life of man, since all earthly things which have the name of good and convenient in our daily use, are withal so cumbersome and full of trouble, if knowledge, yet which is the best and lightsomest possession of the mind, were, as the common saying is, no burden; and that what it wanted of being a load to any part of the body, it did not with a heavy advantage overlay upon the spirit! For not to speak of that knowledge that rests in the contemplation of natural causes and dimensions, which must needs be a lower wisdom, as the object is low, certain it is, that he who hath obtained in more than the scantiest measure to know any thing distinctly of God, and of his true worship, and what is infallibly good and happy in the state of man’s life, what in itself evil and miserable, though vulgarly not so esteemed; he that hath obtained to know this, the only high valuable wisdom indeed, remembering also that God, even to a strictness, requires the improvement of these his entrusted gifts, cannot but sustain a sorer burden of mind, and more pressing, than any supportable toil or weight which the body can labour under, how and in what manner he shall dispose and employ those

sums of knowledge and illumination, which God hath sent him into this world to trade with. And that which aggravates the burden more, is, that having received amongst his allotted parcels, certain precious truths, of such an orient lustre as no diamond can equal; which nevertheless he has in charge to put off at any cheap rate, yea, for nothing to them that will; the great merchants of this world, fearing that this course would soon discover and disgrace the false glitter of their deceitful wares, wherewith they abuse the people, like poor Indians with beads and glasses, practise by all means how they may suppress the vending of such rarities, and at such a cheapness as would undo them, and turn their trash upon their hands. Therefore by gratifying the corrupt desires of men in fleshly doctrines, they stir them up to persecute with hatred and contempt all those that seek to bear themselves uprightly in this their spiritual factory: which they foreseeing, though they cannot but testify of truth, and the excellency of that heavenly traffic which they bring, against what opposition or danger soever, yet needs must it sit heavily upon their spirits, that, being in God's prime intention, and their own, selected heralds of peace, and dispensers of treasure inestimable, without price to them that have no peace, they find in the discharge of their commission, that they are made the greatest variance and offence, a very sword and fire both in house and city over the whole earth. This is that which the sad prophet Jeremiah laments: "Wo is me, my mother, that thou hast borne me, a man of strife and contention!" And although divine inspiration must certainly have been sweet to those ancient prophets, yet the irksomeness of that truth which they brought was so unpleasant unto them, that everywhere they call it a burden. Yea, that misterious book of revelation, which the great evangelist was bid to eat, as it had been some eyebrightening electuary of knowledge and foresight, though it were sweet in his mouth, and in the learning, it was bitter in his belly, bitter in the denouncing. Nor was this hid from the wise poet Sophocles, who in that place of his tragedy, where Tiresias is called to resolve king Oedipus in a matter which he knew would be grievous, brings him in bemoaning his lot that he knew more than other men. For surely to every good and peaceable man, it must in nature needs be a hateful thing to be the displeaser and molester of thousands; much better would it like him doubtless to be the messenger of gladness and contentment, which is his chief intended business to all mankind, but that they resist and oppose their own true happiness. But when God commands to take the trumpet, and blow a dolorous or jarring blast, it lies not in man's will what he shall say, or what he shall conceal. If he shall think to be silent as Jeremiah did, because of the reproach and derision he met with daily, "and all his familiar friends watched for his halting," to be revenged on him for speaking the truth, he would be forced to confess as he confessed; "his word was in my heart as a burning fire shut up in my bones; I was weary with forbearing and could not stay." Which might teach these times not suddenly to condemn all things that are sharply spoken or vehemently written as proceeding out of stomach, virulence, and ill nature; but to consider rather, that if the prelates have leave to say the worst that can be said, or do the worst that can be done, while they strive to keep to themselves, to their great pleasure and commodity, those things which they ought to render up, no man can be justly offended with him that shall endeavour to impart and bestow, without any gain to himself, those sharp and saving words which would be a terror and a torment in him to keep back. For me, I have determined to lay up as the best treasure and solace of a good old age, if God vouchsafe it me, the honest liberty of free speech from my youth, where I shall think it available in so dear a concernment as the church's good. For if I be, either by

disposition or what other cause, too inquisitive, or suspicious of myself and mine own doings, who can help it? But this I foresee, that should the church be brought under heavy oppression, and God have given me ability the while to reason against that man that should be the author of so foul a deed; or should she, by blessing from above on the industry and courage of faithful men, change this her distracted estate into better days, without the least furtherance or contribution of those few talents, which God at that present had lent me; I foresee what stories I should hear within myself, all my life after, of discourage and reproach. Timorous and ungrateful, the church of God is now again at the foot of her insulting enemies, and thou bewailest; what matters it for thee, or thy bewailing? When time was, thou couldst not find a syllable of all that thou hast read, or studied, to utter in her behalf. Yet ease and leisure was given thee for thy retired thoughts, out of the sweat of other men. Thou hast the diligence, the parts, the language of a man, if a vain subject were to be adorned or beautified; but when the cause of God and his church was to be pleaded, for which purpose that tongue was given thee which thou hast, God listened if he could hear thy voice among his zealous servants, but thou wert dumb as a beast; from henceforward be that which thine own brutish silence hath made thee. Or else I should have heard on the other ear; slothful, and ever to be set light by, the church hath now overcome her late distresses after the unwearied labours of many her true servants that stood up in her defence; thou also wouldst take upon thee to share amongst them of their joy: but wherefore thou? Where canst thou show any word or deed of thine which might have hastened her peace? Whatever thou dost now talk, or write, or look, is the alms of other men's active prudence and zeal. Dare not now to say or do any thing better than thy former sloth and infancy; or if thou darest, thou dost impudently to make a thrifty purchase of boldness to thyself, out of the painful merits of other men; what before was thy sin is now thy duty, to be abject and worthless. These, and such like lessons as these, I know would have been my matins duly, and my even-song. But now by this little diligence, mark what a privilege I have gained with good men and saints, to claim my right of lamenting the tribulations of the church, if she should suffer, when others, that have ventured nothing for her sake, have not the honour to be admitted mourners. But if she lift up her drooping head and prosper, among those that have something more than wished her welfare, I have my charter and freehold of rejoicing to me and my heirs. Concerning therefore this wayward subject against prelaty, the touching whereof is so distasteful and disquietous to a number of men, as by what hath been said I may deserve of charitable readers to be credited, that neither envy nor gall hath entered me upon this controversy, but the enforcement of conscience only, and a preventive fear lest the omitting of this duty should be against me, when I would store up to myself the good provision of peaceful hours: so, lest it should be still imputed to me, as I have found it hath been, that some self-pleasing humour of vain-glory hath incited me to contest with men of high estimation, now while green years are upon my head; from this needless surmial I shall hope to dissuade the intelligent and equal auditor, if I can but say successfully that which in this exigent behoves me; although I would be heard only, if it might be, by the elegant and learned reader, to whom principally for a while I shall beg leave I may address myself. To him it will be no new thing, though I tell him that if I hunted after praise, by the ostentation of wit and learning, I should not write thus out of mine own season when I have neither yet completed to my mind the full circle of my private studies, although I complain not of any insufficiency to the matter in hand; or were I ready to my wishes, it were a folly

to commit any thing elaborately composed to the careless and interrupted listening of these tumultuous times. Next, if I were wise only to my own ends, I would certainly take such a subject as of itself might catch applause, whereas this hath all the disadvantages on the contrary, and such a subject as the publishing whereof might be delayed at pleasure, and time enough to pencil it over with all the curious touches of art, even to the perfection of a faultless picture; whenas in this argument the not deferring is of great moment to the good speeding, that if solidity have leisure to do her office, art cannot have much. Lastly, I should not choose this manner of writing, wherein knowing myself inferior to myself, led by the genial power of nature to another task, I have the use, as I may account, but of my left hand. And though I shall be foolish in saying more to this purpose, yet, since it will be such a folly, as wisest men go about to commit, having only confessed and so committed, I may trust with more reason, because with more folly, to have courteous pardon. For although a poet, soaring in the high reason of his fancies, with his garland and singing robes about him, might, without apology, speak more of himself than I mean to do; yet for me sitting here below in the cool element of prose, a mortal thing among many readers of no empyreal conceit, to venture and divulge unusual things of myself, I shall petition to the gentler sort, it may not be envy to me. I must say therefore, that after I had for my first years, by the ceaseless diligence and care of my father, (whom God recompense!) been exercised to the tongues, and some sciences, as my age would suffer, by sundry masters and teachers both at home and at the schools, it was found, that whether aught was imposed me by them that had the overlooking, or betaken to of mine own choice in English, or other tongue, prosing or versing, but chiefly this latter, the style, by certain vital signs it had, was likely to live. But much latelier in the private academies of Italy, whither I was favoured to resort, perceiving that some trifles which I had in memory, composed at under twenty or thereabout, (for the manner is, that every one must give some proof of his wit and reading there,) met with acceptance above what was looked for; and other things, which I had shifted in scarcity of books and conveniences to patch up amongst them, were received with written encomiums, which the Italian is not forward to bestow on men of this side the Alps; I began thus far to assent both to them and divers of my friends here at home, and not less to an inward prompting which now grew daily upon me, that by labour and intense study, (which I take to be my portion in this life,) joined with the strong propensity of nature, I might perhaps leave something so written to aftertimes, as they should not willingly let it die. These thoughts at once possessed me, and these other; that if I were certain to write as men buy leases, for three lives and downward, there ought no regard be sooner had than to God's glory, by the honour and instruction of my country. For which cause, and not only for that I knew it would be hard to arrive at the second rank among the Latins, I applied myself to that resolution, which Ariosto followed against the persuasions of Bembo, to fix all the industry and art I could unite to the adorning of my native tongue; not to make verbal curiosities the end, (that were a toilsome vanity,) but to be an interpreter and relater of the best and sagest things, among mine own citizens throughout this island in the mother dialect. That what the greatest and choicest wits of Athens, Rome, or modern Italy, and those Hebrews of old did for their country, I, in my proportion, with this over and above, of being a Christian, might do for mine; not caring to be once named abroad, though perhaps I could attain to that, but content with these British islands as my world; whose fortune hath hitherto been, that if the Athenians, as some say, made their small

deeds great and renowned by their eloquent writers, England hath had her noble achievements made small by the unskilful handling of monks and mechanics.

Time serves not now, and perhaps I might seem too profuse to give any certain account of what the mind at home, in the spacious circuits of her musing, hath liberty to propose to herself, though of highest hope and hardest attempting; whether that epic form whereof the two poems of Homer, and those other two of Virgil and Tasso, are a diffuse, and the book of Job a brief model: or whether the rules of Aristotle herein are strictly to be kept, or nature to be followed, which in them that know art, and use judgment, is no transgression, but an enriching of art: and lastly, what king or knight, before the conquest, might be chosen in whom to lay the pattern of a Christian hero. And as Tasso gave to a prince of Italy his choice whether he would command him to write of Godfrey's expedition against the Infidels, or Belisarius against the Goths, or Charlemagne against the Lombards; if to the instinct of nature and the emboldening of art aught may be trusted, and that there be nothing adverse in our climate, or the fate of this age, it haply would be no rashness, from an equal diligence and inclination, to present the like offer in our own ancient stories; or whether those dramatic constitutions, wherein Sophocles and Euripides reign, shall be found more doctrinal and exemplary to a nation. The Scripture also affords us a divine pastoral drama in the Song of Solomon, consisting of two persons, and a double chorus, as Origen rightly judges. And the Apocalypse of St. John is the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies: and this my opinion the grave authority of Pareus, commenting that book, is sufficient to confirm. Or if occasion shall lead, to imitate those magnificent odes and hymns, wherein Pindarus and Callimachus are in most things worthy, some others in their frame judicious, in their matter most an end faulty. But those frequent songs throughout the law and prophets beyond all these, not in their divine argument alone, but in the very critical art of composition, may be easily made appear over all the kinds of lyric poesy to be incomparable. These abilities, wheresoever they be found, are the inspired gift of God rarely bestowed, but yet to some (though most abuse) in every nation: and are of power, beside the office of a pulpit, to imbreed and cherish in a great people the seeds of virtue and public civility, to allay the perturbations of the mind, and set the affections in right tune; to celebrate in glorious and lofty hymns the throne and equipage of God's almightiness, and what he works, and what he suffers to be wrought with high providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations, doing valiantly through faith against the enemies of Christ; to deplore the general relapses of kingdoms and states from justice and God's true worship. Lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and reflexes of man's thoughts from within; all these things with a solid and treatable smoothness to paint out and describe. Teaching over the whole book of sanctity and virtue, through all the instances of example, with such delight to those especially of soft and delicious temper, who will not so much as look upon truth herself, unless they see her elegantly dressed; that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant, though they were rugged and difficult

indeed. And what a benefit this would be to our youth and gentry, may be soon guessed by what we know of the corruption and bane, which they suck in daily from the writings and interludes of libidinous and ignorant poetasters, who having scarce ever heard of that which is the main consistence of a true poem, the choice of such persons as they ought to introduce, and what is moral and decent to each one; do for the most part lay up vicious principles in sweet pills to be swallowed down, and make the taste of virtuous documents harsh and sour. But because the spirit of man cannot demean itself lively in this body, without some recreating intermission of labour and serious things, it were happy for the commonwealth, if our magistrates, as in those famous governments of old, would take into their care, not only the deciding of our contentious law cases and brawls, but the managing of our public sports and festival pastimes; that they might be, not such as were authorized a while since, the provocations of drunkenness and lust, but such as may inure and harden our bodies by martial exercises to all warlike skill and performance; and may civilize, adorn, and make discreet our minds by the learned and affable meeting of frequent academies, and the procurement of wise and artful recitations, sweetened with eloquent and graceful inticements to the love and practice of justice, temperance, and fortitude, instructing and bettering the nation at all opportunities, that the call of wisdom and virtue may be heard every where, as Solomon saith; “She crieth without, she uttereth her voice in the streets, in the top of high places, in the chief concourse, and in the openings of the gates.” Whether this may not be, not only in pulpits, but after another persuasive method, at set and solemn paneguries, in theatres, porches, or what other place or way, may win most upon the people to receive at once both recreation and instruction; let them in authority consult. The thing which I had to say, and those intentions which have lived within me ever since I could conceive myself any thing worth to my country, I return to crave excuse that urgent reason hath plucked from me, by an abortive and foredated discovery. And the accomplishment of them lies not but in a power above man’s to promise; but that none hath by more studious ways endeavoured, and with more unwearied spirit that none shall, that I dare almost aver of myself, as far as life and free leisure will extend; and that the land had once enfranchised herself from this impertinent yoke of prelaty, under whose inquisitorial and tyrannical duncery, no free and splendid wit can flourish. Neither do I think it shame to covenant with any knowing reader, that for some few years yet I may go on trust with him toward the payment of what I am now indebted, as being a work not to be raised from the heat of youth, or the vapours of wine; like that which flows at waste from the pen of some vulgar amourist, or the trencher fury of a rhyming parasite; nor to be obtained by the invocation of dame memory and her siren daughters, but by devout prayer to that eternal Spirit, who can enrich with all utterance and knowledge, and sends out his seraphim, with the hallowed fire of his altar, to touch and purify the lips of whom he pleases: to this must be added industrious and select reading, steady observation, insight into all seemly and generous arts and affairs; till which in some measure be compassed, at mine own peril and cost, I refuse not to sustain this expectation from as many as are not loth to hazard so much credulity upon the best pledges that I can give them. Although it nothing content me to have disclosed thus much before-hand, but that I trust hereby to make it manifest with what small willingness I endure to interrupt the pursuit of no less hopes than these, and leave a calm and pleasing solitariness, fed with cheerful and confident thoughts, to embark in a troubled sea of noises and hoarse disputes, put from

beholding the bright countenance of truth in the quiet and still air of delightful studies, to come into the dim reflection of hollow antiquities sold by the seeming bulk, and there be fain to club quotations with men whose learning and belief lies in marginal stuffings, who, when they have, like good sumpters, laid ye down their horse-loads of citations and fathers at your door, with a rhapsody of who and who were bishops here or there, ye may take off their packsaddles, their day's work is done, and episcopacy, as they think, stoutly vindicated. Let any gentle apprehension, that can distinguish learned pains from unlearned drudgery, imagine what pleasure or profoundness can be in this, or what honour to deal against such adversaries. But were it the meanest under-service, if God by his secretary conscience enjoin it, it were sad for me if I should draw back; for me especially, now when all men offer their aid to help, ease, and lighten the difficult labours of the church, to whose service, by the intentions of my parents and friends, I was destined of a child, and in mine own resolutions: till coming to some maturity of years, and perceiving what tyranny had invaded the church, that he who would take orders must subscribe slave, and take an oath withal, which, unless he took with a conscience that would retch, he must either straight perjure, or split his faith; I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing. Howsoever thus church-outed by the prelates, hence may appear the right I have to meddle in these matters, as before the necessity and constraint appeared.

CHAPTER I.

That prelaty opposeth the reason and end of the gospel three ways; and first, in her outward form.

After this digression, it would remain that I should single out some other reason, which might undertake for prelaty to be a fit and lawful church-government; but finding none of like validity with these that have already sped according to their fortune, I shall add one reason why it is not to be thought a church-government at all, but a church-tyranny, and is at hostile terms with the end and reason of Christ's evangelic ministry. Albeit I must confess to be half in doubt whether I should bring it forth or no, it being so contrary to the eye of the world, and the world so potent in most men's hearts, that I shall endanger either not to be regarded, or not to be understood; for who is there almost that measures wisdom by simplicity, strength by suffering, dignity by lowliness? Who is there that counts it first to be last, something to be nothing, and reckons himself of great command in that he is a servant? Yet God, when he meant to subdue the world and hell at once, part of that to salvation, and this wholly to perdition, made choice of no other weapons or auxiliaries than these, whether to save or to destroy. It had been a small mastery for him to have drawn out his legions into array, and flanked them with his thunder; therefore he sent foolishness to confute wisdom, weakness to bind strength, despisedness to vanquish pride: and this is the great mystery of the gospel made good in Christ himself, who, as he testifies, came not to be ministered to, but to minister; and must be fulfilled in all his ministers till his second coming. To go against these principles St. Paul so feared, that if he should but affect the wisdom of words in his preaching, he thought it would be laid to his charge that he had made the cross of Christ to be of none effect. Whether, then, prelaty do not make of none effect the cross of Christ, by the principles it hath

so contrary to these, nullifying the power and end of the gospel, it shall not want due proof, if it want not due belief. Neither shall I stand to trifle with one that would tell me of quiddities and formalities, whether prelaty or prelateity, in abstract notion be this or that; it suffices me that I find it in his skin, so I find it inseparable, or not oftener otherwise than a phœnix hath been seen; although I persuade me, that whatever faultiness was but superficial to prelaty at the beginning, is now, by the just judgment of God, long since branded and inworn into the very essence thereof. First, therefore, if to do the work of the gospel, Christ our Lord took upon him the form of a servant; how can his servant in this ministry take upon him the form of a lord? I know Bilson hath deciphered us all the gallantries of signore and monsignore, and monsieur, as circumstantially as any punctualist of Castile, Naples, or Fountain-Bleau, could have done: but this must not so compliment us out of our right minds, as to be to learn that the form of a servant was a mean, laborious, and vulgar life, aptest to teach; which form Christ thought fittest, that he might bring about his will according to his own principles, choosing the meaner things of this world, that he might put under the high. Now, whether the pompous garb, the lordly life, the wealth, the haughty distance of prelaty, be those meaner things of the world, whereby God in them would manage the mystery of his gospel, be it the verdict of common sense. For Christ saith in St. John, "The servant is not greater than his lord, nor he that is sent, greater than he that sent him;" and adds, "If ye know these things, happy are ye if ye do them." Then let the prelates well advise, if they neither know, nor do these things, or if they know, and yet do them not, wherein their happiness consists. And thus is the gospel frustrated by the lordly form of prelaty.

CHAPTER II.

That the ceremonious doctrine of prelaty opposeth the reason and end of the gospel.

That which next declares the heavenly power, and reveals the deep mystery of the gospel, is the pure simplicity of doctrine, accounted the foolishness of this world, yet crossing and confounding the pride and wisdom of the flesh. And wherein consists this fleshly wisdom and pride? In being altogether ignorant of God and his worship? No surely, for men are naturally ashamed of that. Where then? It consists in a bold presumption of ordering the worship and service of God after man's own will in traditions and ceremonies. Now if the pride and wisdom of the flesh were to be defeated and confounded, no doubt but in that very point wherein it was proudest, and thought itself wisest, that so the victory of the gospel might be the more illustrious. But our prelates, instead of expressing the spiritual power of their ministry, by warring against this chief bulwark and strong hold of the flesh, have entered into fast league with the principal enemy against whom they were sent, and turned the strength of fleshly pride and wisdom against the pure simplicity of saving truth. First, mistrusting to find the authority of their order in the immediate institution of Christ, or his apostles, by the clear evidence of Scripture, they fly to the carnal supportment of tradition; when we appeal to the Bible, they to the unwieldy volumes of tradition: and do not shame to reject the ordinance of him that is eternal, for the perverse iniquity of sixteen hundred years; choosing rather to think truth itself a liar, than that sixteen ages should be taxed with an error; not considering the general apostasy that was foretold, and the church's flight into the wilderness. Nor is this enough; instead of

showing the reason of their lowly condition from divine example and command, they seek to prove their high pre-eminence from human consent and authority. But let them chant while they will of prerogatives, we shall tell them of Scripture; of custom, we of Scripture; of acts and statutes, still of Scripture; till the quick and piercing word enter to the dividing of their souls, and the mighty weakness of the gospel throw down the weak mightiness of man's reasoning. Now for their demeanour within the church, how have they disfigured and defaced that more than angelic brightness, the unclouded serenity of Christian religion, with the dark overcasting of superstitious copes and flaminical vestures, wearing on their backs, and I abhor to think, perhaps in some worse place, the inexpressible image of God the Father? Tell me, ye priests, wherefore this gold, wherefore these robes and surplices over the gospel? Is our religion guilty of the first trespass, and hath need of clothing to cover her nakedness? What does this else but cast an ignominy upon the perfection of Christ's ministry, by seeking to adorn it with that which was the poor remedy of our shame? Believe it, wondrous doctors, all corporeal resemblances of inward holiness and beauty are now past; he that will clothe the gospel now, intimates plainly that the gospel is naked, uncomely, that I may not say reproachful. Do not, ye church-maskers, while Christ is clothing upon our barrenness with his righteous garment to make us acceptable in his Father's sight; do not, as ye do, cover and hide his righteous verity with the polluted clothing of your ceremonies, to make it seem more decent in your own eyes. "How beautiful," saith Isaiah, "are the feet of him that bringeth good tidings, that publisheth salvation!" Are the feet so beautiful, and is the very bringing of these tidings so decent of itself? What new decency can then be added to this by your spinstry? Ye think by these gaudy glistenings to stir up the devotion of the rude multitude; ye think so, because ye forsake the heavenly teaching of St. Paul for the hellish sophistry of papism. If the multitude be rude, the lips of the preacher must give knowledge, and not ceremonies. And although some Christians be new-born babes comparatively to some that are stronger, yet in respect of ceremony, which is but a rudiment of the law, the weakest Christian hath thrown off the robes of his minority, and is a perfect man, as to legal rites. What children's food there is in the gospel, we know to be no other than the "sincerity of the word, that they may grow thereby." But is here the utmost of your outbraving the service of God? No. Ye have been bold, not to set your threshold by his threshold, or your posts by his posts; but your sacrament, your sign, call it what you will, by his sacrament, baptizing the Christian infant with a solemn sprinkle, and unbaptizing for your own part with a profane and impious forefinger; as if when ye had laid the purifying element upon his forehead, ye meant to cancel and cross it out again with a character not of God's bidding. O but the innocence of these ceremonies! O rather the sottish absurdity of this excuse. What could be more innocent than the washing of a cup, a glass, or hands, before meat, and that under the law, when so many washings were commanded, and by long tradition? yet our Saviour detested their customs, though never so seeming harmless, and charges them severely, that they had transgressed the commandments of God by their traditions, and worshipped him in vain. How much more then must these, and much grosser ceremonies now in force, delude the end of Christ's coming in the flesh against the flesh, and stifle the sincerity of our new covenant, which hath bound us to forsake all carnal pride and wisdom, especially in matters of religion? Thus we see again how prelaty, failing in opposition to the main end and power of the gospel, doth not join in that mysterious work of Christ, by lowliness to confound height, by simplicity of doctrine the wisdom

of the world, but contrariwise hath made itself high in the world and the flesh, to vanquish things by the world accounted low, and made itself wise in tradition and fleshly ceremony, to confound the purity of doctrine which is the wisdom of God.

CHAPTER III.

That prelatial jurisdiction opposeth the reason and end of the gospel and of state.

The third and last consideration remains, whether the prelates in their function do work according to the gospel, practising to subdue the mighty things of this world by things weak, which St. Paul hath set forth to be the power and excellence of the gospel; or whether in more likelihood they band themselves with the prevalent things of this world, to overrun the weak things which Christ hath made choice to work by: and this will soonest be discerned by the course of their jurisdiction. But here again I find my thoughts almost in suspense betwixt yea and no, and am nigh turning mine eye which way I may best retire, and not proceed in this subject, blaming the ardency of my mind that fixed me too attentively to come thus far. For truth, I know not how, hath this unhappiness fatal to her, ere she can come to the trial and inspection of the understanding; being to pass through many little wards and limits of the several affections and desires, she cannot shift it, but must put on such colours and attire, as those pathetic handmaids of the soul please to lead her in to their queen: and if she find so much favour with them, they let her pass in her own likeness; if not, they bring her into the presence habited and coloured like a notorious falsehood. And contrary, when any falsehood comes that way, if they like the errand she brings, they are so artful to counterfeit the very shape and visage of truth, that the understanding not being able to discern the fucus which these inchantresses with such cunning have laid upon the feature sometimes of truth, sometimes of falsehood interchangeably, sentences for the most part one for the other at the first blush, according to the subtle imposture of these sensual mistresses, that keep the ports and passages between her and the object. So that were it not for leaving imperfect that which is already said, I should go near to relinquish that which is to follow. And because I see that most men, as it happens in this world, either weakly or falsely principled, what through ignorance, and what through custom of licence, both in discourse and writing, by what hath been of late written in vulgar, have not seemed to attain the decision of this point: I shall likewise assay those wily arbitresses who in most men have, as was heard, the sole ushering of truth and falsehood between the sense and the soul, with what loyalty they will use me in convoying this truth to my understanding; the rather for that by as much acquaintance as I can obtain with them, I do not find them engaged either one way or other. Concerning therefore ecclesiastical jurisdiction, I find still more controversy, who should administer it, than diligent inquiry made to learn what it is: for had the pains been taken to search out that, it had been long ago enrolled to be nothing else but a pure tyrannical forgery of the prelates; and that jurisdictional power in the church there ought to be none at all. It cannot be conceived that what men now call jurisdiction in the church, should be other thing than a Christian censorship; and therefore it is most commonly and truly named ecclesiastical censure. Now if the Roman censor, a civil function, to that severe assize of surveying and controlling the privatest and slyest manners of all men and all degrees, had no jurisdiction, no courts of plea or inditement, no punitive force

annexed; whether it were that to this manner of correction the intanglement of suits was improper, or that the notice of those upright inquisitors extended to such the most covert and spirituous vices as would slip easily between the wider and more material grasp of the law; or that it stood more with the majesty of that office to have no other sergeants or maces about them but those invisible ones of terror and shame; or, lastly, were it their fear, lest the greatness of this authority and honour, armed with jurisdiction, might step with ease into a tyranny: in all these respects, with much more reason undoubtedly ought the censure of the church be quite divested and disentailed of all jurisdiction whatsoever. For if the course of judicature to a political censorship seem either too tedious, or too contentious, much more may it to the discipline of the church, whose definitive decrees are to be speedy, but the execution of rigour slow, contrary to what in legal proceedings is most usual; and by how much the less contentious it is, by so much will it be the more Christian. And if the censor, in his moral episcopacy, being to judge most in matters not answerable by writ or action, could not use an instrument so gross and bodily as jurisdiction is, how can the minister of the gospel manage the corpulent and secular trial of bill and process in things merely spiritual? Or could that Roman office, without this juridical sword or saw, strike such a reverence of itself into the most undaunted hearts, as with one single dash of ignominy to put all the senate and knighthood of Rome into a tremble? Surely much rather might the heavenly ministry of the evangel bind herself about with far more piercing beams of majesty and awe, by wanting the beggarly help of halings and ameracements in the use of her powerful keys. For when the church without temporal support is able to do her great works upon the unforced obedience of men, it argues a divinity about her. But when she thinks to credit and better her spiritual efficacy, and to win herself respect and dread by strutting in the false vizard of worldly authority, it is evident that God is not there, but that her apostolic virtue is departed from her, and hath left her key-cold; which she perceiving as in a decayed nature, seeks to the outward fomentations and chafings of worldly help, and external flourishes, to fetch, if it be possible, some motion into her extreme parts, or to hatch a counterfeit life with the crafty and artificial heat of jurisdiction. But it is observable, that so long as the church, in true imitation of Christ, can be content to ride upon an ass, carrying herself and her government along in a mean and simple guise, she may be, as he is, a lion of the tribe of Judah; and in her humility all men with loud hosannas will confess her greatness. But when despising the mighty operation of the Spirit by the weak things of this world, she thinks to make herself bigger and more considerable, by using the way of civil force and jurisdiction, as she sits upon this lion, she changes into an ass, and instead of hosannas, every man pelts her with stones and dirt. Lastly, if the wisdom of the Romans feared to commit jurisdiction to an office of so high esteem and dread as was the censor's, we may see what a solecism in the art of policy it hath been, all this while through Christendom to give jurisdiction to ecclesiastical censure. For that strength, joined with religion, abused and pretended to ambitious ends, must of necessity breed the heaviest and most quelling tyranny not only upon the necks, but even to the souls of men: which if Christian Rome had been so cautelous to prevent in her church, as pagan Rome was in her state, we had not had such a lamentable experience thereof as now we have from thence upon all Christendom. For although I said before, that the church coveting to ride upon the lionly form of jurisdiction, makes a transformation of herself into an ass, and becomes despicable, that is, to those whom God hath enlightened with true knowledge; but

where they remain yet in the relics of superstition, this is the extremity of their bondage and blindness, that while they think they do obeisance to the lordly vision of a lion, they do it to an ass, that through the just judgment of God is permitted to play the dragon among them because of their wilful stupidity. And let England here well rub her eyes, lest by leaving jurisdiction and church-censure to the same persons, now that God hath been so long medicining her eyesight, she do not with her over-politic fetches mar all, and bring herself back again to worship this ass bestriding a lion. Having hitherto explained, that to ecclesiastical censure no jurisdictional power can be added, without a childish and dangerous oversight in policy, and a pernicious contradiction in evangelical discipline, as anon more fully; it will be next to declare wherein the true reason and force of church-censure consists, which by then it shall be laid open to the root; so little is it that I fear lest any crookedness, any wrinkle or spot should be found in presbyterian government, that if Bodin the famous French writer, though a papist, yet affirms that the commonwealth which maintains this discipline will certainly flourish in virtue and piety; I dare assure myself, that every true protestant will admire the integrity, the uprightness, the divine and gracious purposes thereof, and even for the reason of it so coherent with the doctrine of the gospel, beside the evidence of command in Scripture, will confess it to be the only true church-government; and that contrary to the whole end and mystery of Christ's coming in the flesh, a false appearance of the same is exercised by prelaty. But because some count it rigorous, and that hereby men shall be liable to a double punishment, I will begin somewhat higher, and speak of punishment; which, as it is an evil, I esteem to be of two sorts, or rather two degrees only, a reprobate conscience in this life, and hell in the other world. Whatever else men call punishment or censure, is not properly an evil, so it be not an illegal violence, but a saving medicine ordained of God both for the public and private good of man; who consisting of two parts, the inward and the outward, was by the eternal Providence left under two sorts of cure, the church and the magistrate. The magistrate hath only to deal with the outward part, I mean not of the body alone, but of the mind in all her outward acts, which in Scripture is called the outward man. So that it would be helpful to us if we might borrow such authority as the rhetoricians by patent may give us, with a kind of promethean skill to shape and fashion this outward man into the similitude of a body, and set him visible before us; imagining the inner man only as the soul. Thus then the civil magistrate looking only upon the outward man, (I say as a magistrate, for what he doth further, he doth it as a member of the church,) if he find in his complexion, skin, or outward temperature, the signs and marks, or in his doings the effects of injustice, rapine, lust, cruelty, or the like, sometimes he shuts up as in frenetic or infectious diseases; or confines within doors as in every sickly estate. Sometimes he shaves by penalty or mulct, or else to cool and take down those luxuriant humours which wealth and excess have caused to abound. Otherwhiles he sears, he cauterizes, he scarifies, lets blood; and finally, for utmost remedy cuts off. The patients, which most an end are brought into his hospital, are such as are far gone, and beside themselves, (unless they be falsely accused,) so that force is necessary to tame and quiet them in their unruly fits, before they can be made capable of a more humane cure. His general end is the outward peace and welfare of the commonwealth, and civil happiness in this life. His particular end in every man is, by the infliction of pain, damage, and disgrace, that the senses and common perceivance might carry this message to the soul within, that it is neither easeful, profitable, nor praiseworthy in

this life to do evil. Which must needs tend to the good of man, whether he be to live or die; and be undoubtedly the first means to a natural man, especially an offender, which might open his eyes to a higher consideration of good and evil, as it is taught in religion. This is seen in the often penitence of those that suffer, who, had they escaped, had gone on sinning to an immeasurable heap, which is one of the extremest punishments. And this is all that the civil magistrate, as so being, confers to the healing of man's mind, working only by terrifying plasters upon the rind and orifice of the sore; and by all outward appliances, as the logicians say, a posteriori, at the effect, and not from the cause; not once touching the inward bed of corruption, and that hectic disposition to evil, the source of all vice and obliquity against the rule of law. Which how insufficient it is to cure the soul of man, we cannot better guess than by the art of bodily physic. Therefore God, to the intent of further healing man's depraved mind, to this power of the magistrate, which contents itself with the restraint of evil-doing in the external man, added that which we call censure, to purge it, and remove it clean out of the inmost soul.

In the beginning this authority seems to have been placed, as all both civil and religious rites once were, only in each father of a family; afterwards among the heathen, in the wise men and philosophers of the age; but so as it was a thing voluntary, and no set government. More distinctly among the Jews, as being God's peculiar people, where the priests, Levites, prophets, and at last the scribes and pharisees, took charge of instructing and overseeing the lives of the people. But in the gospel, which is the straightest and the dearest covenant can be made between God and man, we being now his adopted sons, and nothing fitter for us to think on than to be like him, united to him, and, as he pleases to express it, to have fellowship with him; it is all necessity that we should expect this blessed efficacy of healing our inward man to be ministered to us in a more familiar and effectual method than ever before. God being now no more a judge after the sentence of the law, nor, as it were, a schoolmaster of perishable rites, but a most indulgent father, governing his church as a family of sons in their discreet age: and therefore, in the sweetest and mildest manner of paternal discipline, he hath committed his other office of preserving in healthful constitution the inner man, which may be termed the spirit of the soul, to his spiritual deputy the minister of each congregation; who being best acquainted with his own flock, hath best reason to know all the secretest diseases likely to be there. And look by how much the internal man is more excellent and noble than the external, by so much is his cure more exactly, and more thoroughly, and more particularly to be performed. For which cause the Holy Ghost by the apostles joined to the minister, as assistant in this great office, sometimes a certain number of grave and faithful brethren, (for neither doth the physician do all in restoring his patient, he prescribes, another prepares the medicine, some tend, some watch, some visit,) much more may a minister partly not see all, partly err as a man: besides, that nothing can be more for the mutual honour and love of the people to their pastor, and his to them, than when in select numbers and courses they are seen partaking and doing reverence to the holy duties of discipline by their serviceable and solemn presence, and receiving honour again from their employment, not now any more to be separated in the church by veils and partitions as laics and unclean, but admitted to wait upon the tabernacle as the rightful clergy of Christ, a chosen generation, a royal priesthood, to offer up spiritual sacrifice in that meet place, to which God and the congregation shall call and assign

them. And this all Christians ought to know, that the title of clergy St. Peter gave to all God's people, till pope Higinus and the succeeding prelates took it from them, appropriating that name to themselves and their priests only; and condemning the rest of God's inheritance to an injurious and alienate condition of laity, they separated from them by local partitions in churches, through their gross ignorance and pride imitating the old temple, and excluding the members of Christ from the property of being members, the bearing of orderly and fit offices in the ecclesiastical body; as if they had meant to sew up that Jewish veil, which Christ by his death on the cross rent in sunder. Although these usurpers could not so presently overmaster the liberties and lawful titles of God's freeborn church; but that Origen, being yet a layman, expounded the Scriptures publicly, and was therein defended by Alexander of Jerusalem, and Theoctistus of Cæsarea, producing in his behalf divers examples, that the privilege of teaching was anciently permitted to many worthy laymen: and Cyprian in his epistles professes he will do nothing without the advice and assent of his assistant laics. Neither did the first Nicene council, as great and learned as it was, think it any robbery to receive in, and require the help and presence of many learned lay brethren, as they were then called. Many other authorities to confirm this assertion, both out of Scripture and the writings of next antiquity, Golartius hath collected in his notes upon Cyprian; whereby it will be evident, that the laity, not only by apostolic permission, but by consent of many of the ancientest prelates, did participate in church-offices as much as is desired any lay elder should now do. Sometimes also not the elders alone, but the whole body of the church is interested in the work of discipline, as oft as public satisfaction is given by those that have given public scandal. Not to speak now of her right in elections. But another reason there is in it, which though religion did not commend to us, yet moral and civil prudence could not but extol. It was thought of old in philosophy, that shame, or to call it better, the reverence of our elders, our brethren, and friends, was the greatest incitement to virtuous deeds, and the greatest dissuasion from unworthy attempts that might be. Hence we may read in the Iliad, where Hector being wished to retire from the battle, many of his forces being routed, makes answer, that he durst not for shame, lest the Trojan knights and dames should think he did ignobly. And certain it is, that whereas terror is thought such a great stickler in a commonwealth, honourable shame is a far greater, and has more reason: for where shame is, there is fear; but where fear is, there is not presently shame. And if any thing may be done to inbreed in us this generous and Christianly reverence one of another, the very nurse and guardian of piety and virtue, it cannot sooner be than by such a discipline in the church, as may use us to have in awe the assemblies of the faithful, and to count it a thing most grievous, next to the grieving of God's Spirit, to offend those whom he hath put in authority, as a healing superintendence over our lives and behaviours, both to our own happiness, and that we may not give offence to good men, who, without amends by us made, dare not, against God's command, hold communion with us in holy things. And this will be accompanied with a religious dread of being outcast from the company of saints, and from the fatherly protection of God in his church, to consort with the devil and his angels. But there is yet a more ingenuous and noble degree of honest shame, or, call it, if you will, an esteem, whereby men bear an inward reverence toward their own persons. And if the love of God, as a fire sent from heaven to be ever kept alive upon the altars of our hearts, be the first principle of all godly and virtuous actions in men, this pious and just honouring of ourselves is the second, and may be thought as

the radical moisture and fountain-head, whence every laudable and worthy enterprise issues forth. And although I have given it the name of a liquid thing, yet it is not incontinent to bound itself, as humid things are, but hath in it a most restraining and powerful abstinence to start back, and glob itself upward from the mixture of any ungenerous and unbecoming motion, or any soil wherewith it may peril to stain itself. Something I confess it is to be ashamed of evil-doing in the presence of any; and to reverence the opinion and the countenance of a good man rather than a bad, fearing most in his sight to offend, goes so far as almost to be virtuous; yet this is but still the fear of infamy, and many such, when they find themselves alone, saving their reputation, will compound with other scruples, and come to a close treaty with their dearer vices in secret. But he that holds himself in reverence and due esteem, both for the dignity of God's image upon him, and for the price of his redemption, which he thinks is visibly marked upon his forehead, accounts himself both a fit person to do the noblest and godliest deeds, and much better worth than to deject and defile, with such a debasement, and such a pollution as sin is, himself so highly ransomed and ennobled to a new friendship and filial relation with God. Nor can he fear so much the offence and reproach of others, as he dreads and would blush at the reflection of his own severe and modest eye upon himself, if it should see him doing or imagining that which is sinful, though in the deepest secrecy. How shall a man know to do himself this right, how to perform his honourable duty of estimation and respect towards his own soul and body? which way will lead him best to this hill-top of sanctity and goodness, above which there is no higher ascent but to the love of God, which from this self-pious regard cannot be asunder? No better way doubtless, than to let him duly understand, that as he is called by the high calling of God, to be holy and pure, so is he by the same appointment ordained, and by the church's call admitted, to such offices of discipline in the church, to which his own spiritual gifts, by the example of apostolic institution, have authorized him. For we have learned that the scornful term of laic, the consecrating of temples, carpets, and table-cloths, the railing in of a repugnant and contradictive mount Sinai in the gospel, as if the touch of a lay Christian, who is nevertheless God's living temple, could profane dead judaisms, the exclusion of Christ's people from the offices of holy discipline through the pride of a usurping clergy, causes the rest to have an unworthy an abject opinion of themselves, to approach to holy duties with a slavish fear, and to unholy doings with a familiar boldness. For seeing such a wide and terrible distance between religious things and themselves, and that in respect of a wooden table, and the perimeter of holy ground about it, a flaggon pot, and a linen corporal, the priest esteems their layships unhallowed and unclean, they fear religion with such a fear as loves not, and think the purity of the gospel too pure for them, and that any uncleanness is more suitable to their unconsecrated estate. But when every good Christian, thoroughly acquainted with all those glorious privileges of sanctification and adoption, which render him more sacred than any dedicated altar or element, shall be restored to his right in the church, and not excluded from such place of spiritual government, as his Christian abilities, and his approved good life in the eye and testimony of the church shall prefer him to, this and nothing sooner will open his eyes to a wise and true valuation of himself, (which is so requisite and high a point of Christianity,) and will stir him up to walk worthy the honourable and grave employment wherewith God and the church hath dignified him; not fearing lest he should meet with some outward holy thing in religion, which his lay-touch or presence might profane; but lest something unholy

from within his own heart should dishonour and profane in himself that priestly unction and clergy-right whereto Christ hath entitled him. Then would the congregation of the Lord soon recover the true likeness and visage of what she is indeed, a holy generation, a royal priesthood, a saintly communion, the household and city of God. And this I hold to be another considerable reason why the functions of church-government ought to be free and open to any Christian man, though never so laic, if his capacity, his faith, and prudent demeanour, commend him. And this the apostles warrant us to do. But the prelates object, that this will bring profaneness into the church: to whom may be replied, that none have brought that in more than their own irreligious courses, nor more driven holiness out of living into lifeless things. For whereas God, who hath cleansed every beast and creeping worm, would not suffer St. Peter to call them common or unclean, the prelate bishops, in their printed orders hung up in churches, have proclaimed the best of creatures, mankind, so unpurified and contagious, that for him to lay his hat or his garment upon the chancel-table, they have defined it no less heinous, in express words, than to profane the table of the Lord. And thus have they by their Canaanitish doctrine, (for that which was to the Jew but Jewish, is to the Christian no better than Canaanitish,) thus have they made common and unclean, thus have they made profane, that nature which God hath not only cleansed, but Christ also hath assumed. And now that the equity and just reason is so perspicuous, why in ecclesiastic censure the assistance should be added of such as whom not the vile odour of gain and fees, (forbid it, God, and blow it with a whirlwind out of our land!) but charity, neighbourhood, and duty to church-government hath called together, where could a wise man wish a more equal, gratuitous, and meek examination of any offence, that he might happen to commit against Christianity, than here? Would he prefer those proud simoniacal courts? Thus therefore the minister assisted attends his heavenly and spiritual cure: where we shall see him both in the course of his proceeding, and first in the excellency of his end, from the magistrate far different, and not more different than excelling. His end is to recover all that is of man, both soul and body, to an everlasting health; and yet as for worldly happiness, which is the proper sphere wherein the magistrate cannot but confine his motion without a hideous exorbitancy from law, so little aims the minister, as his intended scope, to procure the much prosperity of this life, that oftentimes he may have cause to wish much of it away, as a diet puffing up the soul with a slimy fleshiness, and weakening her principal organic parts. Two heads of evil he has to cope with, ignorance and malice. Against the former he provides the daily manna of incorruptible doctrine, not at those set meals only in public, but as oft as he shall know that each infirmity or constitution requires. Against the latter with all the branches thereof, not meddling with that restraining and styptic surgery, which the law uses, not indeed against the malady, but against the eruptions, and outermost effects thereof; he on the contrary, beginning at the prime causes and roots of the disease, sends in those two divine ingredients of most cleansing power to the soul, admonition and reproof; besides which two there is no drug or antidote that can reach to purge the mind, and without which all other experiments are but vain, unless by accident. And he that will not let these pass into him, though he be the greatest king, as Plato affirms, must be thought to remain impure within, and unknowing of those things wherein his pureness and his knowledge should most appear. As soon therefore as it may be discerned that the Christian patient, by feeding elsewhere on meats not allowable, but of evil juice, hath disordered his diet, and spread an ill humour through

his veins, immediately disposing to a sickness; the minister, as being much nearer both in eye and duty than the magistrate, speeds him betimes to overtake that diffused malignance with some gentle potion of admonishment; or if aught be obstructed, puts in his opening and discussive confections. This not succeeding after once or twice, or oftener, in the presence of two or three his faithful brethren appointed thereto, he advises him to be more careful of his dearest health, and what it is that he so rashly hath let down into the divine vessel of his soul, God's temple. If this obtain not, he then, with the counsel of more assistants, who are informed of what diligence hath been already used, with more speedy remedies lays nearer siege to the entrenched causes of his distemper, not sparing such fervent and well aimed reproofs as may best give him to see the dangerous estate wherein he is. To this also his brethren and friends intreat, exhort, adjure; and all these endeavours, as there is hope left, are more or less repeated. But if neither the regard of himself, nor the reverence of his elders and friends prevail with him to leave his vicious appetite; then as the time urges, such engines of terror God hath given into the hand of his minister, as to search the tenderest angles of the heart: one while he shakes his stubbornness with racking convulsions nigh despair, otherwhiles with deadly corrosives he gripes the very roots of his faulty liver to bring him to life through the entry of death. Hereto the whole church beseech him, beg of him, deplore him, pray for him. After all this performed with what patience and attendance is possible, and no relenting on his part, having done the utmost of their cure, in the name of God and of the church they dissolve their fellowship with him, and holding forth the dreadful sponge of excommunication, pronounce him wiped out of the list of God's inheritance, and in the custody of Satan till he repent. Which horrid sentence, though it touch neither life nor limb, nor any worldly possession, yet has it such a penetrating force, that swifter than any chemical sulphur, or that lightning which harms not the skin, and rifles the entrails, it scorches the inmost soul. Yet even this terrible denouncement is left to the church for no other cause but to be as a rough and vehement cleansing medicine, where the malady is obdurate, a mortifying to life, a kind of saving by undoing. And it may be truly said that as the mercies of wicked men are cruelties, so the cruelties of the church are mercies. For if repentance sent from Heaven meet this lost wanderer, and draw him out of that steep journey wherein he was hasting towards destruction, to come and reconcile to the church, if he bring with him his bill of health, and that he is now clear of infection, and of no danger to the other sheep; then with incredible expressions of joy all his brethren receive him, and set before him those perfumed banquets of Christian consolation; with precious ointments bathing and fomenting the old, and now to be forgotten stripes, which terror and shame had inflicted; and thus with heavenly solaces they cheer up his humble remorse, till he regain his first health and felicity. This is the approved way, which the gospel prescribes; these are the "spiritual weapons of holy censure, and ministerial warfare, not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." What could be done more for the healing and reclaiming that divine particle of God's breathing, the soul, and what could be done less? he that would hide his faults from such a wholesome curing as this, and count it a twofold punishment, as some do, is like a man, that having foul diseases about him, perishes for shame, and the fear he has of a rigorous incision to come upon his flesh. We shall be able by this time to discern whether prelatical jurisdiction be contrary to

the gospel or no. First, therefore, the government of the gospel being economical and paternal, that is, of such a family where there be no servants, but all sons in obedience, not in servility, as cannot be denied by him that lives but within the sound of Scripture; how can the prelates justify to have turned the fatherly orders of Christ's household, the blessed meekness of his lowly roof, those ever-open and inviting doors of his dwelling house, which delight to be frequented with only filial accesses; how can they justify to have turned these domestic privileges into the bar of a proud judicial court, where fees and clamours keep shop and drive a trade, where bribery and corruption solicits, paltering the free and moneyless power of discipline with a carnal satisfaction by the purse? Contrition, humiliation, confession, the very sighs of a repentant spirit, are there sold by the penny. That undeflowered and unblemishable simplicity of the gospel, not she herself, for that could never be, but a false-whited, a lawny resemblance of her, like that air-born Helena in the fables, made by the sorcery of prelates, instead of calling her disciples from the receipt of custom, is now turned publican herself; and gives up her body to a mercenary whoredom under those fornicated arches, which she calls God's house, and in the sight of those her altars, which she hath set up to be adored, makes merchandise of the bodies and souls of men. Rejecting purgatory for no other reason, as it seems, than because her greediness cannot defer, but had rather use the utmost extortion of redeemed penances in this life. But because these matters could not be thus carried without a begged and borrowed force from worldly authority, therefore prelaty, slighting the deliberate and chosen council of Christ in his spiritual government, whose glory is in the weakness of fleshly things, to tread upon the crest of the world's pride and violence by the power of spiritual ordinances, hath on the contrary made these her friends and champions, which are Christ's enemies in this his high design, smothering and extinguishing the spiritual force of his bodily weakness in the discipline of his church with the boisterous and carnal tyranny of an undue, unlawful, and ungospel-like jurisdiction. And thus prelaty, both in her fleshly supportments, in her carnal doctrine of ceremony and tradition, in her violent and secular power, going quite counter to the prime end of Christ's coming in the flesh, that is, to reveal his truth, his glory, and his might, in a clean contrary manner than prelaty seeks to do, thwarting and defeating the great mystery of God; I do not conclude that prelaty is antichristian, for what need I? the things themselves conclude it. Yet if such like practices, and not many worse than these of our prelates, in that great darkness of the Roman church, have not exempted both her and her present members from being judged to be antichristian in all orthodoxal esteem; I cannot think but that it is the absolute voice of truth and all her children to pronounce this prelaty, and these her dark deeds in the midst of this great light wherein we live, to be more antichristian than antichrist himself.

THE CONCLUSION.

The Mischief That Prelaty Does In The State.

I add one thing more to those great ones that are so fond of prelaty: this is certain, that the gospel being the hidden might of Christ, as hath been heard, that ever a victorious power joined with it, like him in the Revelation that went forth on the white horse with his bow and his crown conquering and to conquer. If we let the angel of the

gospel ride on his own way, he does his proper business, conquering the high thoughts, and the proud reasonings of the flesh, and brings them under to give obedience to Christ with the salvation of many souls. But if ye turn him out of his road, and in a manner force him to express his irresistible power by a doctrine of carnal might, as prelaty is, he will use that fleshly strength, which ye put into his hands, to subdue your spirits by a servile and blind superstition; and that again shall hold such dominion over your captive minds, as returning with an insatiate greediness and force upon your worldly wealth and power, wherewith to deck and magnify herself, and her false worships, he shall spoil and havoc your estates, disturb your ease, diminish your honour, enthrall your liberty under the swelling mood of a proud clergy, who will not serve or feed your souls with spiritual food; look not for it, they have not wherewithal, or if they had, it is not in their purpose. But when they have glutted their ungrateful bodies, at least, if it be possible that those open sepulchres should ever be glutted, and when they have stuffed their idolish temples with the wasteful pillage of your estates, will they yet have any compassion upon you, and that poor pittance which they have left you; will they be but so good to you as that ravisher was to his sister, when he had used her at his pleasure; will they but only hate ye, and so turn ye loose? No, they will not, lords and commons, they will not favour ye so much. What will they do then, in the name of God and saints, what will these manhaters yet with more despite and mischief do? I will tell ye, or at least remember ye, (for most of ye know it already,) that they may want nothing to make them true merchants of Babylon, as they have done to your souls, they will sell your bodies, your wives, your children, your liberties, your parliaments, all these things; and if there be aught else dearer than these, they will sell at an outcry in their pulpits to the arbitrary and illegal dispose of any one that may hereafter be called a king, whose mind shall serve him to listen to their bargain. And by their corrupt and servile doctrines boring our ears to an everlasting slavery, as they have done hitherto, so will they yet do their best to repeal and erase every line and clause of both our great charters. Nor is this only what they will do, but what they hold as the main reason and mystery of their advancement that they must do; be the prince never so just and equal to his subjects, yet such are their malicious and depraved eyes, that they so look on him, and so understand him, as if he required no other gratitude or piece of service from them than this. And indeed they stand so opportunely for the disturbing or the destroying of a state, being a knot of creatures, whose dignities, means, and preferments have no foundation in the gospel as they themselves acknowledge, but only in the prince's favour, and to continue so long to them, as by pleasing him they shall deserve: whence it must needs be they should bend all their intentions and services to no other ends but to his, that if it should happen that a tyrant (God turn such a scourge from us to our enemies) should come to grasp the sceptre, here were his spearmen and his lances, here were his firelocks ready, he should need no other pretorian band nor pensionary than these, if they could once with their perfidious preachments awe the people. For although the prelates in time of popery were sometimes friendly enough to Magna Charta, it was because they stood upon their own bottom, without their main dependence on the royal nod: but now being well acquainted that the protestant religion, if she will reform herself rightly by the Scriptures, must undress them of all their gilded vanities, and reduce them as they were at first, to the lowly and equal order of presbyters, they know it concerns them nearly to study the times more than the text, and to lift up their eyes to the hills of the

court, from whence only comes their help; but if their pride grow weary of this crouching and observance, as ere long it would, and that yet their minds climb still to a higher ascent of worldly honour, this only refuge can remain to them, that they must of necessity contrive to bring themselves and us back again to the pope's supremacy; and this we see they had by fair degrees of late been doing. These be the two fair supporters between which the strength of prelaty is borne up, either of inducing tyranny, or of reducing popery. Hence also we may judge that prelaty is mere falsehood. For the property of truth, is, where she is publicly taught to unyoke and set free the minds and spirits of a nation first from the thraldom of sin and superstition, after which all honest and legal freedom of civil life cannot be long absent; but prelaty, whom the tyrant custom begot, a natural tyrant in religion, and in state the agent and minister of tyranny, seems to have had this fatal gift in her nativity, like another Midas, that whatsoever she should touch, or come near either in ecclesial or political government, it should turn, not to gold, though she for her part could wish it, but to the dross and scum of slavery, breeding and settling both in the bodies and the souls of all such as do not in time, with the sovereign treacle of sound doctrine, provide to fortify their hearts against her hierarchy. The service of God who is truth, her liturgy confesses to be perfect freedom; but her works and her opinions declare, that the service of prelaty is perfect slavery, and by consequence perfect falsehood. Which makes me wonder much that many of the gentry, studious men as I hear, should engage themselves to write and speak publicly in her defence; but that I believe their honest and ingenuous natures coming to the universities to store themselves with good and solid learning, and there unfortunately fed with nothing else but the scragged and thorny lectures of monkish and miserable sophistry, were sent home again with such a scholastical bur in their throats, as hath stopped and hindered all true and generous philosophy from entering, cracked their voices for ever with metaphysical gargarisms, and hath made them admire a sort of formal outside men prelatically addicted, whose unchastened and unwrought minds were never yet initiated or subdued under the true lore of religion or moral virtue, which two are the best and greatest points of learning; but either slightly trained up in a kind of hypocritical and hackney course of literature to get their living by, and dazzle the ignorant, or else fondly over-studied in useless controversies, except those which they use with all the specious and delusive subtlety they are able, to defend their prelatical Sparta; having a gospel and church-government set before their eyes, as a fair field wherein they might exercise the greatest virtues and the greatest deeds of Christian authority, in mean fortunes and little furniture of this world; (which even the sage heathen writers, and those old Fabritii and Curii well knew to be a manner of working, than which nothing could liken a mortal man more to God, who delights most to work from within himself, and not by the heavy luggage of corporeal instruments;) they understand it not, and think no such matter, but admire and dote upon worldly riches and honours, with an easy and intemperate life, to the bane of Christianity: yea, they and their seminaries shame not to profess, to petition, and never leave pealing our ears, that unless we fat them like boars, and cram them as they list with wealth, with deaneries and pluralities, with baronies and stately preferments, all learning and religion will go underfoot. Which is such a shameless, such a bestial plea, and of that odious impudence in churchmen, who should be to us a pattern of temperance and frugal mediocrity, who should teach us to contemn this world and the gaudy things thereof, according to the promise which they themselves require from us

in baptism, that should the Scripture stand by and be mute, there is not that sect of philosophers among the heathen so dissolute, no not Epicurus, nor Aristippus with all his Cyrenaic rout, but would shut his school-doors against such greasy sophisters; not any college of mountebanks, but would think scorn to discover in themselves with such a brazen forehead the outrageous desire of filthy lucre. Which the prelates make so little conscience of, that they are ready to fight, and if it lay in their power, to massacre all good Christians under the names of horrible schismatics, for only finding fault with their temporal dignities, their unconscionable wealth and revenues, their cruel authority over their brethren that labour in the word, while they snore in their luxurious excess: openly proclaiming themselves now in the sight of all men, to be those which for awhile they sought to cover under sheep's clothing, ravenous and savage wolves, threatening inroads and bloody incursions upon the flock of Christ, which they took upon them to feed, but now claim to devour as their prey. More like that huge dragon of Egypt, breathing out waste and desolation to the land, unless he were daily fattened with virgin's blood. Him our old patron St. George, by his matchless valour slew, as the prelate of the garter that reads his collect can tell. And if our princes and knights will imitate the fame of that old champion, as by their order of knighthood solemnly taken they vow, far be it that they should uphold and side with this English dragon; but rather to do as indeed their oaths bind them, they should make it their knightly adventure to pursue and vanquish this mighty sail-winged monster, that menaces to swallow up the land, unless her bottomless gorge may be satisfied with the blood of the king's daughter the church; and may, as she was wont, fill her dark and infamous den with the bones of the saints. Nor will any one have reason to think this as too incredible or too tragical to be spoken of prelaty, if he consider well from what a mass of slime and mud the slothful, the covetous, and ambitious hopes of church-promotions and fat bishoprics, she is bred up and nuzzled in, like a great Python, from her youth, to prove the general poison both of doctrine and good discipline in the land. For certainly such hopes and such principles of earth as these wherein she welters from a young one, are the immediate generation both of a slavish and tyrannous life to follow, and a pestiferous contagion to the whole kingdom, till like that fenborn serpent she be shot to death with the darts of the sun, the pure and powerful beams of God's word. And this may serve to describe to us in part, what prelaty hath been, and what, if she stand, she is like to be towards the whole body of people in England. Now that it may appear how she is not such a kind of evil, as hath any good or use in it, which many evils have, but a distilled quintessence, a pure elixir of mischief, pestilent alike to all; I shall show briefly, ere I conclude, that the prelates, as they are to the subjects a calamity, so are they the greatest underminers and betrayers of the monarch, to whom they seem to be most favourable. I cannot better liken the state and person of a king than to that mighty Nazarite Samson; who being disciplined from his birth in the precepts and the practice of temperance and sobriety, without the strong drink of injurious and excessive desires, grows up to a noble strength and perfection with those his illustrious and sunny locks, the laws, waving and curling about his godlike shoulders. And while he keeps them about him undiminished and unshorn, he may with the jawbone of an ass, that is, with the word of his meanest officer, suppress and put to confusion thousands of those that rise against his just power. But laying down his head among the strumpet flatteries of prelates, while he sleeps and thinks no harm, they wickedly shaving off all those bright and weighty tresses of his laws, and just prerogatives, which were his

ornament and strength, deliver him over to indirect and violent counsels, which, as those Philistines, put out the fair and far-sighted eyes of his natural discerning, and make him grind in the prison-house of their sinister ends and practices upon him: till he, knowing this prelatical razor to have bereft him of his wonted might nourish again his puissant hair, the golden beams of law and right: and they sternly shook, thunder with ruin upon the heads of those his evil counsellors, but not without great affliction to himself. This is the sum of their loyal service to kings; yet these are the men that still cry, The king, the king, the Lord's anointed. We grant it, and wonder how they came to light upon any thing so true; and wonder more, if kings be the Lord's anointed, how they dare thus oil over and besmear so holy an unction with the corrupt and putrid ointment of their base flatteries; which, while they smooth the skin, strike inward and envenom the lifeblood. What fidelity kings can expect from prelates, both examples past, and our present experience of their doings at this day, whereon is grounded all that hath been said, may suffice to inform us. And if they be such clippers of regal power, and shavers of the laws, how they stand affected to the law-giving parliament, yourselves, worthy peers and commons, can best testify; the current of whose glorious and immortal actions hath been only opposed by the obscure and pernicious designs of the prelates, until their insolence broke out to such a bold affront, as hath justly immured their haughty looks within strong walls. Nor have they done any thing of late with more diligence, than to hinder or break the happy assembling of parliaments, however needful to repair the shattered and disjointed frame of the commonwealth; or if they cannot do this, to cross, to disenable, and traduce all parliamentary proceedings. And this, if nothing else, plainly accuses them to be no lawful members of the house, if they thus perpetually mutiny against their own body. And though they pretend, like Solomon's harlot, that they have right thereto, by the same judgment that Solomon gave, it cannot belong to them, whenas it is not only their assent, but their endeavour continually to divide parliaments in twain; and not only by dividing, but by all other means to abolish and destroy the free use of them to all posterity. For the which, and for all their former misdeeds, whereof this book and many volumes more cannot contain the moiety, I shall move ye, lords, in the behalf I dare say of many thousand good Christians, to let your justice and speedy sentence pass against this great malefactor prelaty. And yet in the midst of rigour I would beseech ye to think of mercy; and such a mercy, (I fear I shall overshoot with a desire to save this falling prelaty,) such a mercy (if I may venture to say it) as may exceed that which for only ten righteous persons would have saved Sodom. Not that I shall advise ye to contend with God, whether he or you shall be more merciful, but in your wise esteems to balance the offences of those peccant cities with these enormous riots of ungodly misrule, that prelaty hath wrought both in the church of Christ, and in the state of this kingdom. And if ye think ye may with a pious presumption strive to go beyond God in mercy, I shall not be one now that would dissuade ye. Though God for less than ten just persons would not spare Sodom, yet if you can find, after due search, but only one good thing in prelaty, either to religion or civil government, to king or parliament, to prince or people, to law, liberty, wealth, or learning, spare her, let her live, let her spread among ye, till with her shadow all your dignities and honours, and all the glory of the land be darkened and obscured. But on the contrary, if she be found to be malignant, hostile, destructive to all these, as nothing can be surer, then let your severe and impartial doom imitate the divine vengeance; rain down your punishing force upon this godless and oppressing

government, and bring such a Dead sea of subversion upon her, that she may never in this land rise more to afflict the holy reformed church, and the elect people of God.

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ANIMADVERSIONS OPON THE REMONSTRANT'S DEFENCE AGAINST SMECTYMNUS.

[first published 1641.]

THE PREFACE.

Although it be a certain truth, that they who undertake a religious cause need not care to be men pleasers; yet because the satisfaction of tender and mild consciences is far different from that which is called men pleasing; to satisfy such, I shall address myself in few words to give notice beforehand of something in this book, which to some men perhaps may seem offensive, that when I have rendered a lawful reason of what is done, I may trust to have saved the labour of defending or excusing hereafter. We all know that in private or personal injuries, yea, in public sufferings for the cause of Christ, his rule and example teaches us to be so far from a readiness to speak evil, as not to answer the reviler in his language, though never so much provoked: yet in the detecting and convincing of any notorious enemy to truth and his country's peace, especially that is conceited to have a voluble and smart fluence of tongue, and in the vain confidence of that, and out of a more tenacious cling to worldly respects, stands up for all the rest to justify a long usurpation and convicted pseudiscopcy of prelates, with all their ceremonies, liturgies, and tyrannies, which God and man are now ready to explode and hiss out of the land; I suppose, and more than suppose, it will be nothing disagreeing from Christian meekness to handle such a one in a rougher accent, and to send home his haughtiness well bespurred with his own holy water. Nor to do thus are we unauthorized either from the moral precept of Solomon, to answer him thereafter that prides him in his folly; nor from the example of Christ, and all his followers in all ages, who, in the refuting of those that resisted sound doctrine, and by subtile dissimulations corrupted the minds of men, have wrought up their sealous souls into such vehemencies, as nothing could be more killingly spoken: for who can be a greater enemy to mankind, who a more dangerous deceiver, than he who, defending a traditional corruption, uses no common arts, but with a wily stratagem of yielding to the time a greater part of his cause, seeming to forego all that man's invention hath done therein, and driven from much of his hold in Scripture; yet leaving it hanging by a twined thread, not from divine command, but from apostolical prudence or assent; as if he had the surety of some rolling trench, creeps up by this mean to his relinquished fortress of divine authority again, and still hovering between the confines of that which he dares not be openly, and that which he will not be sincerely, trains on the easy Christian insensibly within the close ambushment of worst errors, and with a sly shuffle of counterfeit principles, chopping and changing till he have gleaned all the good ones out of their minds, leaves them at last, after a slight resemblance of sweeping and garnishing, under the seven-fold possession of a desperate stupidity? And therefore they that love the souls of men, which is the dearest love, and stirs up the noblest jealousy, when they meet with such collusion, cannot be blamed though they be transported with the zeal of truth to a well-heated fervency; especially, seeing they which thus offend against the souls of their brethren,

do it with delight to their great gain, ease and advancement in this world; but they that seek to discover and oppose their false trade of deceiving, do it not without a sad and unwilling anger, not without many hazards; but without all private and personal spleen, and without any thought of earthly reward, whenas this very course they take stops their hopes of ascending above a lowly and unenviable pitch in this life. And although in the serious uncasing of a grand imposture, (for to deal plainly with you, readers, prelaty is no better,) there be mixed here and there such a grim laughter, as may appear at the same time in an austere visage, it cannot be taxed of levity or insolence: for even this vein of laughing (as I could produce out of grave authors) hath ofttimes a strong and sinewy force in teaching and confuting, nor can there be a more proper object of indignation and scorn together; than a false prophet taken in the greatest, dearest, and most dangerous cheat, the cheat of souls: in the disclosing whereof, if it be harmful to be angry, and withal to cast a lowering smile, when the properest object calls for both, it will be long enough ere any be able to say why those two most rational faculties of human intellect, anger and laughter, were first seated in the breast of man. Thus much, readers, in favour of the softer spirited Christian; for other exceptioners there was no thought taken. Only if it be asked why this close and succinct manner of coping with the adversary was rather chosen, this was the reason chiefly, that the ingenuous reader, without further amusing himself in the labyrinth of controversial antiquity, may come to the speediest way to see the truth vindicated, and sophistry taken short at the first false bound. Next that the Remonstrant himself, as oft as he pleases to be frolic, and brave it with others, may find no gain of money, and may learn not to insult in so bad a cause. But now he begins.

SECTION I.

REMONSTRANT.

My single remonstrance is encountered with a plural adversary.

ANSWER.

Did not your single remonstrance bring along with it a hot scent of your more than singular affection to spiritual pluralities, your singleness would be less suspected with all good Christians than it is.

REMONST.

Their names, persons, qualities, numbers, I care not to know.

ANSW.

Their names are known to the all-knowing Power above; and in the mean while, doubtless, they reckon not whether you or your nomenclator know them or not.

REMONST.

But could they say my name is Legion, for we are many.

ANSW.

Wherefore should ye begin with the devil's name, descanting upon the number of your opponents? Wherefore that conceit of Legion with a by-wipe? Was it because you would have men take notice how you esteem them, whom through all your book so bountifully you call your brethren? We had not thought that Legion could have furnished the Remonstrant with so many brethren.

REMONST.

My cause, ye gods would bid me meet them undismayed, &c.

ANSW.

Ere a foot further we must be content to hear a preambling boast of your valour, what a St. Dunstan you are to encounter Legions, either infernal or human.

REMONST.

My cause, ye gods.

ANSW.

What gods? Unless your belly, or the god of this world be he? Show us any one point of your remonstrance that does not more concern superiority, pride, ease, and the belly, than the truth and glory of God, or the salvation of souls.

REMONST.

My cause, ye gods, would bid me meet them undismayed, and to say with holy David, "though a host, &c."

ANSW.

Do not think to persuade us of your undaunted courage, by misapplying to yourself the words of holy David; we know you fear, and are in an agony at this present, lest you should lose that superfluity of riches and honour, which your party usurp. And whosoever covets, and so earnestly labours to keep such an incumbering surcharge of earthly things, cannot but have an earthquake still in his bones. You are not armed, Remonstrant, nor any of your band; you are not dieted nor your loins girt for spiritual valour, and Christian warfare; the luggage is too great that follows your camp; your hearts are there, you march heavily: how shall we think you have not carnal fear, while we see you so subject to carnal desires?

REMONST.

I do gladly fly to the bar.

ANSW.

To the bar with him then. Gladly, you say. We believe you as gladly as your whole faction wished and longed for the assembling of this parliament, as gladly as your beneficiaries the priests came up to answer the complaints and outcries of all the shires.

REMONST.

The Areopagi! who were those? Truly, my masters, I had thought this had been the name of the place, not of the men.

ANSW.

A soar-eagle would not stoop at a fly; but sure some pedagogue stood at your elbow, and made it itch with this parlous criticism; they urged you with a decree of the sage and severe judges of Athens, and you cite them to appear for certain paralogical contempts, before a capacious pedanty of hot-livered grammarians. Mistake not the matter, courteous Remonstrant; they were not making Latin: if in dealing with an outlandish name, they thought it best not to screw the English mouth to a harsh foreign termination, so they kept the radical word, they did no more than the elegantest authors among the Greeks, Romans, and at this day the Italians, in scorn of such a servility use to do. Remember how they mangle our British names abroad; what trespass were it, if we in requital should as much neglect theirs? And our learned Chaucer did not stick to do so, writing Semyramis for Semiramis, Amphiorax for Amphiarus, K. Sejes for K. Ceyx the husband of Alcyone, with many other names strangely metamorphosed from the true orthography, if he had made any account of that in these kind of words.

REMONST.

Lest the world should think the press had of late forgot to speak any language other than libellous, this honest paper hath broken through the throng.

ANSW.

Mince the matter while you will, it showed but green practice in the laws of discreet rhetoric to blurt upon the ears of a judicious parliament with such a presumptuous and overweening proem: but you do well to be the fewer of your own mess.

REMONST.

That which you miscall the preface, was a too just complaint of the shameful number of libels.

ANSW.

How long is it that you and the prelatical troop have been in such distaste with libels? Ask your Lysimachus Nicanor what defaming invectives have lately flown abroad against the subjects of Scotland, and our poor expelled brethren of New England, the prelates rather applauding than showing any dislike: and this hath been ever so, insomuch that Sir Francis Bacon in one of his discourses complains of the bishops, uneven hand over these pamphlets, confining those against bishops to darkness, but licensing those against puritans to be uttered openly, though with the greater mischief of leading into contempt the exercise of religion in the persons of sundry preachers, and disgracing the higher matter in the meaner person.

REMONST.

A point no less essential to that proposed remonstrance.

ANSW.

We know where the shoe wrings you; you fret and are galled at the quick; and O what a death it is to the prelates to be thus unvisarded, thus uncased, to have the periwigs plucked off that cover your baldness, your inside nakedness thrown open to public view! The Romans had a time once every year, when their slaves might freely speak their minds; it were hard if the freeborn people of England, with whom the voice of truth for these many years, even against the proverb, hath not been heard but in corners, after all your monkish prohibitions, and expurgatorious indexes, your gags and snaffles, your proud Imprimaturs not to be obtained without the shallow surview, but not shallow hand of some mercenary, narrow-souled, and illiterate chaplain; when liberty of speaking, than which nothing is more sweet to man, was girded and strait-laced almost to a broken-winded phthisic, if now at a good time, our time of parliament, the very jubilee and resurrection of the state, if now the concealed, the aggrieved, and long persecuted truth, could not be suffered to speak; and though she burst out with some efficacy of words, could not be excused after such an injurious strangle of silence, nor avoid the censure of libelling, it were hard, it were something pinching in a kingdom of free spirit. Some princes, and great statists, have thought it a prime piece of necessary policy, to thrust themselves under disguise into a popular throng, to stand the night long under eaves of houses, and low windows, that they might hear every where the utterances of private breasts, and amongst them find out the precious gem of truth, as amongst the numberless pebbles of the shore; whereby they might be the abler to discover, and avoid, that deceitful and close-couched evil of flattery that ever attends them, and misleads them, and might skilfully know how to apply the several redresses to each malady of state, without trusting the disloyal information of parasites and sycophants: whereas now this permission of free writing, were there no good else in it, yet at some times thus licensed, is such an unripping,

such an anatomy of the shyest and tenderest particular truths, as makes not only the whole nation in many points the wiser, but also presents and carries home to princes, men most remote from vulgar concourse, such a full insight of every lurking evil, or restrained good among the commons, as that they shall not need hereafter, in old cloaks and false beards, to stand to the courtesy of a nightwalking cudgeller for eaves-dropping, nor to accept quietly as a perfume, the overhead emptying of some salt lotion. Who could be angry, therefore, but those that are guilty, with these free-spoken and plain-hearted men, that are the eyes of their country, and the prospective-glasses of their prince? But these are the nettlers, these are the blabbing books that tell, though not half your fellows' feats. You love toothless satires; let me inform you, a toothless satire is as improper as a toothed sleek-stone, and as bullish.

REMONST.

I beseech you, brethren, spend your logic upon your own works.

ANSW.

The peremptory analysis that you call it, I believe will be so hardy as once more to unpin your spruce fastidious oratory, to rumple her laces, her frizzles, and her bobbins, though she wince and fling never so peevishly.

REMONST.

Those verbal exceptions are but light froth and will sink alone.

ANSW.

O rare subtlety, beyond all that Cardan ever dreamed of! when, I beseech you, will light things sink? when will light froth sink alone? Here in your phrase, the same day that heavy plummets will swim alone. Trust this man, readers, if you please, whose divinity would reconcile England with Rome, and his philosophy make friends nature with the chaos, sine pondere habentia pondus.

REMONST.

That scum may be worth taking off which follows.

ANSW.

Spare your ladle, sir; it will be as the bishop's foot in the broth; the scum will be found upon your own remonstrance.

REMONST.

I shall desire all indifferent eyes to judge, whether these men do not endeavour to cast unjust envy upon me.

ANSW.

Agreed.

REMONST.

I had said that the civil polity, as in general notion, hath sometimes varied, and that the civil came from arbitrary imposers; these gracious interpreters would needs draw my words to the present and particular government of our monarchy.

ANSW.

And deservedly have they done so; take up your logic else and see: civil polity, say you, hath sometimes varied, and come from arbitrary imposers; what proposition is this? Bishop Downam in his dialectics will tell you it is a general axiom, though the universal particle be not expressed, and you yourself in your defence so explain in these words as in general notion. Hence is justly inferred, he that says civil polity is arbitrary, says that the civil polity of England is arbitrary. The inference is undeniable, a *thesi ad hypothesin*, or from the general to the particular, an evincing argument in logic.

REMONST.

Brethren, whiles ye desire to seem godly, learn to be less malicious.

ANSW.

Remonstrant, till you have better learnt your principles of logic, take not upon you to be a doctor to others.

REMONST.

God bless all good men from such charity.

ANSW.

I never found that logical maxims were uncharitable before; yet should a jury of logicians pass upon you, you would never be saved by the book.

REMONST.

And our sacred monarchy from such friends.

ANSW.

Add, as the prelates.

REMONST.

If episcopacy have yoked monarchy, it is the insolence of the persons, not the fault of the calling.

ANSW.

It was the fault of the persons, and of no calling; we do not count prelaty a calling.

REMONST.

The testimony of a pope (whom these men honour highly).

ANSW.

That slanderous insertion was doubtless a pang of your incredible charity, the want whereof you lay so often to their charge; a kind token of your favour lapped up in a parenthesis; a piece of the clergy benevolence laid by to maintain the episcopal broil, whether the 1000 horse or no, time will discover: for certainly had those cavaliers come on to play their parts, such a ticket as this of highly honouring the pope, from the hand of a prelate, might have been of special use and safety to them that had cared for such a ransom.

REMONST.

And what says Antichrist?

ANSW.

Ask your brethren the prelates, that hold intelligence with him: ask not us. But is the pope Antichrist now? Good news! take heed you be not shent for this; for it is verily thought, that had this bill been put in against him in your last convocation, he would have been cleared by most voices.

REMONST.

Any thing serves against episcopacy.

ANSW.

See the frowardness of this man; he would persuade us, that the succession and divine right of bishopdom hath been unquestionable through all ages; yet when they bring against him kings, they were irreligious; popes, they are Antichrist. By what era of computation, through what fairy land, would the man deduce this perpetual beadroll of uncontradicted episcopacy? The pope may as well boast his ungainsaid authority to them that will believe, that all his contradicters were either irreligious or heretical.

REMONST.

If the bishops, saith the pope, be declared to be of divine right, they would be exempted from regal power; and if there might be this danger in those kingdoms, why is this enviously upbraided to those of ours? who do gladly profess, &c.

ANSW.

Because your dissevered principles were but like the mangled pieces of a gashed serpent, that now begun to close, and grow together popish again. Whatsoever you now gladly profess out of fear, we know what your drifts were when you thought yourselves secure.

REMONST.

It is a foul slander to charge the name of episcopacy with a faction, for the fact imputed to some few.

ANSW.

The more foul your faction that hath brought a harmless name into obloquy, and the fact may justly be imputed to all of ye that ought to have withstood it, and did not.

REMONST.

Fie, brethren! are ye the presbyters of the church of England, and dare challenge episcopacy of faction?

ANSW.

Yes, as oft as episcopacy dares be factious.

REMONST.

Had you spoken such a word in the time of holy Cyprian, what had become of you?

ANSW.

They had neither been haled into your Gehenna at Lambeth, nor strapadoed with an oath ex officio by your bowmen of the arches: and as for Cyprian's time the cause was far unlike; he indeed succeeded into an episcopacy that began then to prelatize; but his personal excellence like an antidote overcame the malignity of that breeding corruption, which was then a disease that lay hid for a while under show of a full and healthy constitution, as those hydropic humours not discernible at first from a fair and juicy fleshiness of body, or that unwonted ruddy colour, which seems graceful to a cheek otherwise pale; and yet arises from evil causes, either of some inward obstruction or inflammation, and might deceive the first physicians till they had

learned the sequel, which Cyprian's days did not bring forth; and the prelatism of episcopacy, which began then to burgeon and spread, had as yet, especially in famous men, a fair, though a false imitation of flourishing.

REMONST.

Neither is the wrong less to make application of that which was most justly charged upon the practices and combinations of libelling separatists, whom I deservedly censured, &c.

ANSW.

To conclude this section, our Remonstrant we see is resolved to make good that which was formerly said of his book, that it was neither humble nor a remonstrance, and this his defence is of the same complexion. When he is constrained to mention the notorious violence of his clergy attempted on the church of Scotland, he slightly terms it a fact imputed to some few; but when he speaks of that which the parliament vouchsafes to name the city petition, "which I," saith he, (as if the state had made him public censor,) "deservedly censured." And how? As before for a tumultuary and underhand way of procured subscriptions, so now in his defence more bitterly, as the practices and combinations of libelling separatists, and the miszealous advocates thereof, justly to be branded for incendiaries. Whether this be for the honour of our chief city to be noted with such an infamy for a petition, which not without some of the magistrates, and great numbers of sober and considerable men, was orderly and meekly presented, although our great clerks think that these men, because they have a trade, (as Christ himself and St. Paul had,) cannot therefore attain to some good measure of knowledge, and to a reason of their actions, as well as they that spend their youth in loitering, bezzling, and harlotting, their studies in unprofitable questions and barbarous sophistry, their middle age in ambition and idleness, their old age in avarice, dotage, and diseases. And whether this reflect not with a contumely upon the parliament itself, which thought this petition worthy, not only of receiving, but of voting to a commitment, after it had been advocated, and moved for by some honourable and learned gentleman of the house, to be called a combination of libelling separatists, and the advocates thereof to be branded for incendiaries; whether this appeach not the judgment and approbation of the parliament I leave to equal arbiters.

SECTION II.

REMONST.

After the overflowing of your gall, you descend to liturgy and episcopacy.

ANSW.

The overflow being past, you cannot now in your own judgment impute any bitterness to their following discourses.

REMONST.

Dr. Hall, whom you name I dare say for honour's sake.

ANSW.

You are a merry man, sir, and dare say much.

REMONST.

And why should not I speak of martyrs, as the authors and users of this holy liturgy?

ANSW.

As the authors! the translators, you might perhaps have said: for Edward the Sixth, as Hayward hath written in his story, will tell you upon the word of a king, that the order of the service, and the use thereof in the English tongue, is no other than the old service was, and the same words in English which were in Latin, except a few things omitted, so fond, that it had been a shame to have heard them in English; these are his words: whereby we are left uncertain who the author was, but certain that part of the work was esteemed so absurd by the translators thereof, as was to be ashamed of in English. O but the martyrs were the refiners of it, for that only is left you to say. Admit they were, they could not refine a scorpion into a fish, though they had drawn it, and rinsed it with never so cleanly cookery, which made them fall at variance among themselves about the use either of it, or the ceremonies belonging to it.

REMONST.

Slight you them as you please, we bless God for such patrons of our good cause.

ANSW.

O Benedicite! Qui color ater erat, nunc est contrarius atro. Are not these they which one of your bishops in print scornfully terms the Foxian confessors? Are not these they whose acts and monuments are not only so contemptible, but so hateful to the prelates, that their story was almost come to be a prohibited book, which for these two or three editions hath crept into the world by stealth, and at times of advantage, not without the open regret and vexation of the bishops, as many honest men that had to do in setting forth the book will justify? And now at a dead lift for your liturgies you bless God for them: out upon such hypocrisy!

REMONST.

As if we were bound to make good every word that falls from the mouth of every bishop.

ANSW.

Your faction then belike is a subtile Janus, and hath two faces: your bolder face to set forward any innovations or scandals in the church, your cautious and wary face to disavow them if they succeed not, that so the fault may not light upon the function, lest it should spoil the whole plot by giving it an irrecoverable wound. Wherefore else did you not long ago, as a good bishop should have done, disclaim and protest against them? Wherefore have you sat still, and complied and hood-winked, till the general complaints of the land have squeezed you to a wretched, cold, and hollow-hearted confession of some prelatial riots both in this and other places of your book? Nay, what if you still defend them as follows?

REMONST.

If a bishop have said that our liturgy hath been so wisely and charitably framed, as that the devotion of it yieldeth no cause of offence to a very pope's ear.

ANSW.

O new and never heard of supererogative height of wisdom and charity in our liturgy! Is the wisdom of God or the charitable framing of God's word otherwise inoffensive to the pope's ear, than as he may turn it to the working of his mysterious iniquity? A little pulley would have stretched your wise and charitable frame it may be three inches further, that the devotion of it might have yielded no cause of offence to the very devil's ear, and that had been the same wisdom and charity surmounting to the highest degree. For Antichrist we know is but the devil's vicar, and therefore please him with your liturgy, and you please his master.

REMONST.

Would you think it requisite, that we should chide and quarrel when we speak to the God of peace?

ANSW.

Fie, no sir; but forecast our prayers so, that Satan and his instruments may take as little exception against them as may be, lest they should chide and quarrel with us.

REMONST.

It is no little advantage to our cause and piety, that our liturgy is taught to speak several languages for use and example.

ANSW.

The language of Ashdod is one of them, and that makes so many Englishmen have such a smattering of their Philistian mother. And indeed our liturgy hath run up and

down the world like an English galloping nun proffering herself, but we hear of none yet that bids money for her.

REMONST.

As for that sharp censure of learned Mr. Calvin, it might well have been forborn by him in aliena republica.

ANSW.

Thus this untheological remonstrant would divide the individual catholic church into several republics: know, therefore, that every worthy pastor of the church of Christ hath universal right to admonish over all the world within the church; nor can that care be aliened from him by any distance or distinction of nation, so long as in Christ all nations and languages are as one household.

REMONST.

Neither would you think it could become any of our greatest divines, to meddle with his charge.

ANSW.

It hath ill become them indeed, to meddle so maliciously, as many of them have done, though that patient and Christian city hath borne hitherto all their profane scoffs with silence.

REMONST.

Our liturgy passed the judgment of no less reverend heads than his own.

ANSW.

It bribed their judgments with worldly engagements, and so passed it.

REMONST.

As for that unparalleled discourse concerning the antiquity of liturgies, I cannot help your wonder, but shall justify mine own assertion.

ANSW.

Your justification is but a miserable shifting off those testimonies of the ancientest fathers alleged against you, and the authority of some synodal canons which are now arrant to us. We profess to decide our controversies only by the Scriptures; but yet to repress your vain-glory, there will be voluntarily bestowed upon you a sufficient conviction of your novelties out of succeeding antiquity.

REMONST.

I cannot see how you will avoid your own contradiction, for I demand, is this order of praying and administration set, or no? If it be not set, how is it an order? And if it be a set order both for matter and form—

ANSW.

Remove that form, lest you tumble over it, while you make such haste to clap a contradiction upon others.

REMONST.

If the forms were merely arbitrary, to what use was the prescription of an order.

ANSW.

Nothing will cure this man's understanding but some familiar and kitchen physic, which, with pardon, must for plainness' sake be administered to him. Call hither your cook. The order of breakfast, dinner, and supper, answer me, is it set or no? Set. Is a man therefore bound in the morning to poached eggs and vinegar, or at noon to brawn or beef, or at night to fresh salmon, and French kickshose? May he not make his meals in order, though he be not bound to this or that viand? Doubtless the neat-fingered artist will answer yes, and help us out of this great controversy without more trouble. Can we not understand an order in church-assemblies of praying, reading, expounding, and administering, unless our prayers be still the same crambe of words?

REMONST.

What a poor exception is this, that liturgies were composed by some particular men?

ANSW.

It is a greater presumption in any particular men to arrogate to themselves, that which God universally gives to all his ministers. A minister that cannot be trusted to pray in his own words without being chewed to, and fescued to a formal injunction of his rote lesson, should as little be trusted to preach, besides the vain babble of praying over the same things immediately again; for there is a large difference in the repetition of some pathological ejaculation raised out of the sudden earnestness and vigour of the inflamed soul, (such as was that of Christ in the garden,) from the continual rehearsal of our daily orisons; which if a man shall kneel down in a morning, and say over, and presently in another part of the room kneel down again, and in other words ask but still for the same things as it were out of one inventory, I cannot see how he will escape that heathenish battology of multiplying words, which Christ himself, that has the putting up of our prayers, told us would not be acceptable in heaven. Well may men of eminent gifts set forth as many forms and helps to prayer as they please; but to impose them on ministers lawfully called, and sufficiently tried, as all ought to be ere

they be admitted, is a supercilious tyranny, impropriating the Spirit of God to themselves.

REMONST.

Do we abridge this liberty by ordaining a public form?

ANSW.

Your bishops have set as fair to do it as they durst for that old pharisaical fear that still dogs them, the fear of the people; though you will say you are none of those, still you would seem not to have joined with the worst, and yet keep aloof off from that which is best. I would you would either mingle, or part: most true it is what Savonarola complains, that while he endeavoured to reform the church, his greatest enemies were still these lukewarm ones.

REMONST.

And if the Lord's prayer be an ordinary and stinted form, why not others?

ANSW.

Because there be no other Lords, that can stint with like authority.

REMONST.

If Justin Martyr said, that the instructor of the people prayed (as they falsely term it) "according to his ability."

ANSW.

"Ὁση δύναμις ἦν" will be so rendered to the world's end by those that are not to learn Greek of the Remonstrant; and so Langus renders it to his face, if he could see; and this ancient father mentions no antiphonies or responsories of the people here, but the only plain acclamation of Amen.

REMONST.

The instructor of the people prayed according to his ability, it is true; so do ours: and yet we have a liturgy, and so had they.

ANSW.

A quick come-off. The ancients used pikes and targets, and therefore guns and great ordnance, because we use both.

REMONST.

Neither is this liberty of pouring out ourselves in our prayers ever the more impeached by a public form.

ANSW.

Yes, the time is taken up with a tedious number of liturgical tautologies, and impertinences.

REMONST.

The words of the council are full and affirmative.

ANSW.

Set the grave councils up upon their shelves again, and string them hard, lest their various and jangling opinions put their leaves into a flutter. I shall not intend this hot season to bid you the base through the wide and dusty champaign of the councils, but shall take counsel of that which counselled them, reason: and although I know there is an obsolete reprehension now at your tongue's end, yet I shall be bold to say, that reason is the gift of God in one man as well as in a thousand: by that which we have tasted already of their cisterns, we may find that reason was the only thing, and not any divine command that moved them to enjoin set forms of liturgy. First, lest any thing in general might be missaid in their public prayers through ignorance, or want of care, contrary to the faith: and next, lest the Arians, and Pelagians in particular, should infect the people by their hymns, and forms of prayer. By the leave of these ancient fathers, this was no solid prevention of spreading heresy, to debar the ministers of God the use of their noblest talent, prayer in the congregation; unless they had forbid the use of sermons, and lectures too, but such as were ready made to their hands, as our homilies: or else he that was heretically disposed, had as fair an opportunity of infecting in his discourse as in his prayer or hymn. As insufficiently, and to say truth, as imprudently, did they provide by their contrived liturgies, lest any thing should be erroneously prayed through ignorance, or want of care in the ministers. For if they were careless and ignorant in their prayers, certainly they would be more careless in their preaching, and yet more careless in watching over their flock; and what prescription could reach to bound them both in these? What if reason, now illustrated by the word of God, shall be able to produce a better prevention than these councils have left us against heresy, ignorance, or want of care in the ministry, that such wisdom and diligence be used in the education of those that would be ministers, and such strict and serious examination to be undergone, ere their admission, as St. Paul to Timothy sets down at large, and then they need not carry such an unworthy suspicion over the preachers of God's word, as to tutor their unsoundness with the * Abcise of a liturgy or to diet their ignorance, and want of care, with the limited draught of a matin, and even-song drench. All this may suffice after all their laboursome scrutiny of the councils.

REMONST.

Our Saviour was pleased to make use in the celebration of his last and heavenly banquet both of the fashions and words which were usual in the Jewish feasts.

ANSW.

What he pleased to make use of does not justify what you please to force.

REMONST.

The set forms of prayer at the Mincha.

ANSW.

We will not buy your rabbinical fumes; we have one that calls us to buy of him pure gold tried in the fire.

REMONST.

In the Samaritan chronicle.

ANSW.

As little do we esteem your Samaritan trumpery, of which people Christ himself testifies, Ye worship ye know not what.

REMONST.

They had their several songs.

ANSW.

And so have we our several psalms for several occasions without gramercy to your liturgy.

REMONST.

Those forms which we have under the names of Saint James, &c., though they have some insertions which are plainly spurious, yet the substance of them cannot be taxed for other than holy and ancient.

ANSW.

Setting aside the odd coinage of your phrase, which no mint-master of language would allow for sterling, that a thing should be taxed for no other than holy and ancient, let it be supposed the substance of them may savour of something holy or

ancient, this is but the matter; the form, and the end of the thing, may yet render it either superstitious, fruitless, or impious, and so worthy to be rejected. The garments of a strumpet are often the same, materially, that clothe a chaste matron, and yet ignominious for her to wear: the substance of the tempter's words to our Saviour were holy, but his drift nothing less.

REMONST.

In what sense we hold the Roman a true church, is so cleared that the iron is too hot for their fingers.

ANSW.

Have a care it be not the iron to sear your own conscience.

REMONST.

You need not doubt but that the alteration of the liturgy will be considered by wiser heads than your own.

ANSW.

We doubt it not, because we know your head looks to be one.

REMONST.

Our liturgy symbolizeth not with popish mass, neither as mass nor as popish.

ANSW.

A pretty slipskin conveyance to sift mass into no mass, and popish into not popish; yet saving this passing fine sophistical boulding hutch, so long as she symbolizes in form, and pranks herself in the weeds of popish mass, it may be justly feared she provokes the jealousy of God, no otherwise than a wife affecting whorish attire kindles a disturbance in the eye of her discerning husband.

REMONST.

If I find gold in the channel, shall I throw it away because it was ill laid?

ANSW.

You have forgot that gold hath been anathematized for the idolatrous use; and to eat the good creatures of God once offered to idols, is in St. Paul's account to have fellowship with devils, and to partake of the devil's table. And thus you throttle yourself with your own similes.

REMONST.

If the devils confessed the Son of God, shall I disclaim that truth?

ANSW.

You sifted not so clean before, but you shuffle as foully now; as if there were the like necessity of confessing Christ, and using the liturgy: we do not disclaim that truth, because we never believed it for their testimony; but we may well reject a liturgy which had no being that we can know of, but from the corruptest times: if therefore the devil should be given never so much to prayer, I should not therefore cease from that duty, because I learned it not from him; but if he would commend to me a new Pater-noster, though never so seemingly holy, he should excuse me the form which was his; but the matter, which was none of his, he could not give me, nor I be said to take it from him. It is not the goodness of matter therefore which is not, nor can be owed to the liturgy, that will bear it out, if the form, which is the essence of it, be fantastic and superstitious, the end sinister, and the imposition violent.

REMONST.

Had it been composed into this frame on purpose to bring papists to our churches.

ANSW.

To bring them to our churches? alas, what was that? unless they had been first fitted by repentance, and right instruction. You will say, the word was there preached, which is the means of conversion; you should have given so much honour then to the word preached, as to have left it to God's working without the interloping of a liturgy baited for them to bite at.

REMONST.

The project had been charitable and gracious.

ANSW.

It was pharisaical, and vain-glorious, a greedy desire to win proselytes by conforming to them unlawfully; like the desire of Tamar, who, to raise up seed to her husband, sate in the common road drest like a courtezan, and he that came to her committed incest with her. This was that which made the old Christians paganize, while by their scandalous and base conforming to heathenism they did no more, when they had done their utmost, but bring some pagans to Christianize; for true Christians they neither were themselves, nor could make other such in this fashion.

REMONST.

If there be found aught in liturgy that may endanger a scandal, it is under careful hands to remove it.

ANSW.

Such careful hands as have shown themselves sooner bent to remove and expel the men from the scandals, than the scandals from the men, and to lose a soul rather than a syllable or a surplice.

REMONST.

It is idolized they say in England, they mean at Amsterdam.

ANSW.

Be it idolized therefore where it will, it is only idolatized in England.

REMONST.

Multitudes of people they say distaste it; more shame for those that have so mistaught them.

ANSW.

More shame for those that regard not the troubling God's church with things by themselves confessed to be indifferent, since true charity is afflicted, and burns at the offence of every little one. As for the Christian multitude which you affirm to be so mistaught, it is evident enough, though you would declaim never so long to the contrary, that God hath now taught them to detest your liturgy and prelacy; God who hath promised to teach all his children, and to deliver them out of your hands that hunt and worry their souls: hence is it that a man shall commonly find more savoury knowledge in one layman, than in a dozen of cathedral prelates; as we read in our Saviour's time that the common people had a reverend esteem of him, and held him a great prophet, whilst the gowned rabbies, the incomparable and invincible doctors, were of opinion that he was a friend of Beelzebub.

REMONST.

If the multitude distaste wholesome doctrine, shall we, to humour them, abandon it?

ANSW.

Yet again! as if they were like necessity of saving doctrine, and arbitrary, if not unlawful, or inconvenient liturgy: who would have thought a man could have

thwacked together so many incongruous similitudes, had it not been to defend the motley incoherence of a patched missal?

REMONST.

Why did not other churches conform to us? I may boldly say ours was, and is, the more noble church.

ANSW.

O Laodicean, how vainly and how carnally dost thou boast of nobleness and precedency! more lordly you have made our church indeed, but not more noble.

REMONST.

The second quære is so weak, that I wonder it could fall from the pens of wise men.

ANSW.

You but are a bad fencer, for you never make a proffer against another man's weakness; but you leave your own side always open: mark what follows.

REMONST.

Brethren, can ye think that our reformers had any other intentions than all the other founders of liturgies, the least part of whose care was the help of the minister's weakness?

ANSW.

Do you not perceive the noose you have brought yourself into, whilst you were so brief to taunt other men with weakness? Is it clean out of your mind what you cited from among the councils; that the principal scope of those liturgy-founders was to prevent either the malice or the weakness of the ministers; their malice, of infusing heresy in their forms of prayer; their weakness, lest something might be composed by them through ignorance or want of care contrary to the faith? Is it not now rather to be wondered, that such a weakness could fall from the pen of such a wise remonstrant man?

REMONST.

Their main drift was the help of the people's devotion, that they knowing before the matter that should be sued for,—

ANSW.

A solicitous care, as if the people could be ignorant of the matter to be prayed for; seeing the heads of public prayer are either ever constant, or very frequently the same.

REMONST.

And the words wherewith it should be clothed, might be the more prepared, and be so much the more intent and less distracted.

ANSW.

As for the words, it is more to be feared lest the same continually should make them careless or sleepy, than that variety on the same known subject should distract; variety (as both music and rhetoric teacheth us) erects and rouses an auditory, like the masterful running over many chords and divisions; whereas if men should ever be thumbing the drone of one plain song, it would be a dull opiate to the most wakeful attention.

REMONST.

Tell me, is this liturgy good or evil?

ANSW.

It is evil; repair the acheloian horn of your dilemma how you can, against the next push.

REMONST.

If it be evil, it is unlawful to be used.

ANSW.

We grant you, and we find you have not your salve about you.

REMONST.

Were the imposition amiss, what is that to the people?

ANSW.

Not a little, because they bear an equal part with the priest in many places, and have their cues and verses as well as he.

REMONST.

The ears and hearts of our people look for a settled liturgy.

ANSW.

You deceive yourself in their ears and hearts; they look for no such matter.

REMONST.

The like answer serves for homilies, surely they were enjoined to all, &c.

ANSW.

Let it serve for them that will be ignorant; we know that Hayward their own creature writes, that for defect of preachers, homilies were appointed to be read in churches, while Edward VI. reigned.

REMONST.

Away then with the book, whilst it may be supplied with a more profitable nonsense.

ANSW.

Away with it rather, because it will be hardly supplied with a more unprofitable nonsense, than is in some passages of it to be seen.

SECTION III.

REMONST.

Thus their cavils concerning liturgy are vanished.

ANSW.

You wanted but hey pass, to have made your transition like a mystical man of Sturbridge. But for all your sleight of hand, our just exceptions against liturgy are not vanished; they stare you still in the face.

REMONST.

Certainly had I done so, I had been no less worthy to be spitten upon for my saucy uncharitableness, than they are now for their uncharitable falsehood.

ANSW.

We see you are in a choler, therefore, till you cool awhile we turn us to the ingenuous reader. See how this Remonstrant would invest himself conditionally with all the rheum of the town, that he might have sufficient to bespaul his brethren. They are accused by him of uncharitable falsehood, whereas their only crime hath been, that they have too credulously thought him, if not an over-logical, yet a well-meaning man; but now we find him either grossly deficient in his principles of logic, or else purposely bent to delude the parliament with equivocal sophistry, scattering among his periods ambiguous words, whose interpretation he will afterwards dispense according to his pleasure, laying before us universal propositions, and then thinks when he will to pinion them with a limitation: for say, Remonstrant,

REMONST.

Episcopal government is cried down abroad by either weak or factious persons.

ANSW.

Choose you whether you will have this proposition proved to you to be ridiculous or sophistical; for one of the two it must be. Step again to bishop Downam your patron, and let him gently catechise you in the grounds of logic; he will show you that this axiom, "episcopal government is cried down abroad by either weak or factious persons," is as much as to say, they that cry down episcopacy abroad, are either weak or factious persons. He will tell you that this axiom contains a distribution, and that all such axioms are general; and lastly, that the distribution in which any part is wanting, or abundant, is faulty, and fallacious. If therefore distributing by the adjuncts of faction and weakness, the persons that decry episcopacy, and you made your distribution imperfect for the nonce, you cannot but be guilty of fraud intended toward the honourable court to whom you wrote. If you had rather vindicate your honesty, and suffer in your want of art you cannot condemn them of uncharitable falsehood, that attributed to you more skill than you had, thinking you had been able to have made a distribution, as it ought to be, general and full; and so any man would take it, the rather as being accompanied with that large word, (abroad,) and so take again either your manifest leasing, or manifest ignorance.

REMONST.

Now come these brotherly slanderers.

ANSW.

Go on, dissembling Joab, as still your use is, call brother and smite; call brother and smite, till it be said of you, as the like was of Herod, a man had better be your hog than your brother.

REMONST.

Which never came within the verge of my thoughts.

ANSW.

Take a metaphor or two more as good, the precinct, or the diocese of your thoughts.

REMONST.

Brethren, if you have any remainders of modesty or truth, cry God mercy.

ANSW.

Remonstrant, if you have no groundwork of logic, or plain dealing in you, learn both as fast as you can.

REMONST.

Of the same strain is their witty descant of my confoundedness.

ANSW.

Speak no more of it, it was a fatal word that God put into your mouth when you began to speak for episcopacy, as boding confusion to it.

REMONST.

I am still, and shall ever be thus self-confounded, as confidently to say, that he is no peaceable and right-affected son of the church of England, that doth not wish well to liturgy and episcopacy.

ANSW.

If this be not that saucy uncharitableness, with which, in the foregoing page, you voluntarily invested yourself, with thought to have shifted it off, let the parliament judge, who now themselves are deliberating whether liturgy and episcopacy be to be well wished to, or no.

REMONST.

This they say they cannot but rank amongst my notorious—speak out, masters; I would not have that word stick in your teeth or in your throat.

ANSW.

Take your spectacles, sir, it sticks in the paper, and was a pectoral roule we prepared for you to swallow down to your heart.

REMONST.

Wanton wits must have leave to play with their own stern.

ANSW.

A meditation of yours doubtless observed at Lambeth from one of the archiepiscopal kittens.

REMONST.

As for that form of episcopal government, surely could those look with my eyes, they would see cause to be ashamed of this their injurious misconceit.

ANSW.

We must call the barber for this wise sentence; one Mr. Ley the other day wrote a treatise of the sabbath, and his preface puts the wisdom of Balaam's ass upon one of our bishops, bold man for his labour; but we shall have more respect to our Remonstrant, and liken him to the ass's master, though the story say he was not so quick-sighted as his beast. Is not this Balaam the son of Beor, the man whose eyes are open, that said to the parliament, Surely, could those look with my eyes? Boast not of your eyes; it is feared you have Balaam's disease, a pearl in your eye, Mammon's prestriction.

REMONST.

Alas, we could tell you of China, Japan, Peru, Brazil, New England, Virginia, and a thousand others, that never had any bishops to this day.

ANSW.

O do not foil your cause thus, and trouble Ortelius; we can help you, and tell you where they have been ever since Constantine's time at least, in a place called Mundus alter et idem, in the spacious and rich countries of Crapulia, Pamphagonia, Yuronia, and in the dukedom of Orgilia, and Variana, and their metropolis of Ucalegonium. It was an oversight that none of your prime antiquaries could think of these venerable monuments to deduce episcopacy by; knowing that Mercurius Britannicus had them forthcoming.

SECTION IV.

REMONST.

Hitherto they have flourished, now I hope they will strike.

ANSW.

His former transition was in the fair about the jugglers, now he is at the pageants among the whifflers.

REMONST.

As if arguments were almanacks.

ANSW.

You will find some such as will prognosticate your date, and tell you that, after your long summer solstice, the equator calls for you, to reduce you to the ancient and equal house of Libra.

REMONST.

Truly, brethren, you have not well taken the height of the pole.

ANSW.

No marvel; there be many more that do not take well the height of your pole; but will take better the declination of your altitude.

REMONST.

He that said I am the way, said that the old way was the good way.

ANSW.

He bids ask of the old paths, or for the old ways, where or which is the good way; which implies that all old ways are not good, but that the good way is to be searched with diligence among the old ways, which is a thing that we do in the oldest records we have, the gospel. And if others may chance to spend more time with you in canvassing later antiquity, I suppose it is not for that they ground themselves thereon; but that they endeavour by showing the corruptions, uncertainties, and disagreements of those volumes, and the easiness of erring, or overslipping in such a boundless and vast search, if they may not convince those that are so strongly persuaded thereof; yet to free ingenuous minds from an overawful esteem of those more ancient than trusty fathers, whom custom and fond opinion, weak principles, and the neglect of sounder and superior knowledge hath exalted so high as to have gained them a blind

reverence; whose books in bigness and number so endless and immeasurable, I cannot think that either God or nature, either divine or human wisdom, did ever mean should be a rule or reliance to us in the decision of any weighty and positive doctrine: for certainly every rule and instrument of necessary knowledge that God hath given us, ought to be so in proportion, as may be wielded and managed by the life of man, without penning him up from the duties of human society; and such a rule and instrument of knowledge perfectly is the holy Bible. But he that shall bind himself to make antiquity his rule, if he read but part, besides the difficulty of choice, his rule is deficient, and utterly unsatisfying; for there may be other writers of another mind, which he hath not seen; and if he undertake all, the length of man's life cannot extend to give him a full and requisite knowledge of what was done in antiquity. Why do we therefore stand worshipping and admiring this unactive and lifeless Colossus, that, like a carved giant terribly menacing to children and weaklings, lifts up his club, but strikes not, and is subject to the muting of every sparrow? If you let him rest upon his basis, he may perhaps delight the eyes of some with his huge and mountainous bulk, and the quaint workmanship of his massy limbs; but if ye go about to take him in pieces, ye mar him; and if you think, like pigmies, to turn and wind him whole as he is, besides your vain toil and sweat, he may chance to fall upon your own heads. Go, therefore, and use all your art, apply your sledges, your levers, and your iron crows, to heave and hale your mighty Polypheme of antiquity to the delusion of novices and unexperienced Christians. We shall adhere close to the Scriptures of God, which he hath left us as the just and adequate measure of truth, fitted and proportioned to the diligent study, memory, and use of every faithful man, whose every part consenting, and making up the harmonious symmetry of complete instruction, is able to set out to us a perfect man of God, or bishop thoroughly furnished to all the good works of his charge: and with this weapon, without stepping a foot further, we shall not doubt to batter and throw down your Nebuchadnezzar's image, and crumble it like the chaff of the summer threshing-floors, as well the gold of those apostolic successors that you boast of, as your Constantinian silver, together with the iron, the brass, and the clay of those muddy and strawy ages that follow.

REMONST.

Let the boldest forehead of them all deny that episcopacy hath continued thus long in our island, or that any till this age contradicted it.

ANSW.

That bold forehead you have cleanly put upon yourself, it is you who deny that any till this age contradicted it; no forehead of ours dares do so much: you have vowed yourself fairly between the Scylla and Charybdis, either of impudence or nonsense, and now betake you to whither you please.

REMONST.

As for that supply of accessory strength, which I not beg.

ANSW.

Your whole remonstrance does nothing else but beg it, and your fellow-prelates do as good as whine to the parliament for their fleshpots of Egypt, making sad orations at the funeral of your dear prelacy, like that doughty centurion Afranius in Lucian; who, to imitate the noble Pericles in his epitaphian speech, stepping up after the battle to bewail the slain Severianus, falls into a pitiful condolment, to think of those costly suppers and drinking banquets, which he must now taste of no more; and by then he had done, lacked but little to lament the dear-loved memory and calamitous loss of his capon and white broth.

REMONST.

But raise and evince from the light of nature, and the rules of just policy, for the continuance of those things which long use and many laws have firmly established as necessary and beneficial.

ANSW.

Open your eyes to the light of grace, a better guide than nature. Look upon the mean condition of Christ and his apostles, without that accessory strength you take such pains to raise from the light of nature and policy: take divine council, "Labour not for the things that perish:" you would be the salt of the earth; if that savour be not found in you, do not think much that the time is now come to throw you out, and tread you under-foot. Hark how St. Paul, writing to Timothy, informs a true bishop; "Bishops (saith he) must not be greedy of filthy lucre; and having food and raiment, let us be therewith content: but they (saith he, meaning, more especially in that place, bishops) that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil, which while some coveted after, they have erred from the faith." How can we therefore expect sound doctrine, and the solution of this our controversy from any covetous and honour-hunting bishop, that shall plead so stiffly for these things, while St. Paul thus exhorts every bishop; "But thou, O man of God, flee these things?" As for the just policy, that long use and custom, and those many laws which you say have conferred these benefits upon you; it hath been nothing else but the superstitious devotion of princes and great men that knew no better, or the base importunity of begging friars, haunting and harassing the deathbeds of men departing this life, in a blind and wretched condition of hope to merit heaven for the building of churches, cloisters, and convents. The most of your vaunted possessions, and those proud endowments that ye as sinfully waste, what are they but the black revenues of purgatory, the price of abused and murdered souls, the damned simony of Trentals, and indulgences to mortal sin? How can ye choose but inherit the curse that goes along with such a patrimony? Alas! if there be any releasement, any mitigation, or more tolerable being for the souls of our misguided ancestors; could we imagine there might be any recovery to some degree of ease left for as many of them as are lost, there cannot be a better way than to take the misbestowed wealth which they were cheated of, from these our prelates, who are the true successors of those that popped them into the other world with this conceit of meriting by their goods, which was their

final undoing; and to bestow their beneficent gifts upon places and means of Christian education, and the faithful labourers in God's harvest, that may incessantly warn the posterity of Dives, lest they come where their miserable forefather was sent by the cozenage and misleading of avaricious and worldly prelates.

REMONST.

It will stand long enough against the battery of their paper pellets.

ANSW.

That must be tried without a square cap in the council; and if pellets will not do, your own canons shall be turned against you.

REMONST.

They cannot name any man in this nation, that ever contradicted episcopacy, till this present age.

ANSW.

What an overworn and bedridden argument is this! the last refuge ever of old falsehood, and therefore a good sign, I trust, that your castle cannot hold out long. This was the plea of Judaism and idolatry against Christ and his apostles; of papacy against reformation; and perhaps to the frailty of flesh and blood in a man destitute of better enlightening may for some while be pardonable: for what has fleshly apprehension other to subsist by than succession, custom, and visibility; which only hold, if in his weakness and blindness he be loth to lose, who can blame? But in a protestant nation, that should have thrown off these tattered rudiments long ago, after the many strivings of God's Spirit, and our fourscore years' vexation of him in this our wilderness since reformation began, to urge these rotten principles, and twit us with the present age, which is to us an age of ages wherein God is manifestly come down among us, to do some remarkable good to our church or state; is, as if a man should tax the renovating and reingendering Spirit of God with innovation, and that new creature for an upstart novelty; yea, the new Jerusalem, which, without your admired link of succession, descends from heaven, could not escape some such like censure. If you require a further answer, it will not misbecome a Christian to be either more magnanimous or more devout than Scipio was; who, instead of other answer to the frivolous accusations of Petilius the tribune, "This day, Romans, (saith he,) I fought with Hannibal prosperously; let us all go and thank the gods, that gave us so great a victory:" in like manner will we now say, not caring otherwise to answer this unprotestantlike objection; In this age, Britons, God hath reformed his church after many hundred years of popish corruption; in this age he hath freed us from the intolerable yoke of prelates and papal discipline; in this age he hath renewed our protestation against all those yet remaining dregs of superstition. Let us all go, every true protested Briton, throughout the three kingdoms, and render thanks to God the Father of light, and Fountain of heavenly grace, and to his Son Christ our Lord, leaving this Remonstrant and his adherents to their own designs; and let us recount

even here without delay, the patience and long-suffering that God hath used towards our blindness and hardness time after time. For he being equally near to his whole creation of mankind, and of free power to turn his beneficent and fatherly regard to what region or kingdom he pleases, hath yet ever had this island under the special indulgent eye of his providence; and pitying us the first of all other nations, after he had decreed to purify and renew his church that lay wallowing in idolatrous pollutions, sent first to us a healing messenger to touch softly our sores, and carry a gentle hand over our wounds: he knocked once and twice, and came again, opening our drowsy eyelids leisurely by that glimmering light, which Wickliff and his followers dispersed; and still taking off by degrees the inveterate scales from our nigh perished sight, purged also our deaf ears, and prepared them to attend his second warning trumpet in our grandsires' days. How else could they have been able to have received the sudden assault of his reforming Spirit, warring against human principles, and carnal sense, the pride of flesh, that still cried up antiquity, custom, canons, councils, and laws; and cried down the truth for novelty, schism, profaneness, and sacrilege? whenas we that have lived so long in abundant light, besides the sunny reflection of all the neighbouring churches, have yet our hearts rivetted with these old opinions, and so obstructed and benumbed with the same fleshly reasonings, which in our forefathers soon melted and gave way, against the morning beam of reformation. If God had left undone this whole work, so contrary to flesh and blood, till these times; how should we have yielded to his heavenly call, had we been taken, as they were, in the starkness of our ignorance; that yet, after all these spiritual preparatives and purgations, have our earthly apprehensions so clammed and furred with the old leaven? O if we freeze at noon after their early thaw, let us fear lest the sun for ever hide himself, and turn his orient steps from our ingrateful horizon, justly condemned to be eternally benighted. Which dreadful judgment, O thou the ever-begotten Light and perfect image of the Father! intercede, may never come upon us, as we trust thou hast; for thou hast opened our difficult and sad times, and given us an unexpected breathing after our long oppressions: thou hast done justice upon those that tyrannized over us, while some men wavered and admired a vain shadow of wisdom in a tongue nothing slow to utter guile, though thou hast taught us to admire only that which is good, and to count that only praiseworthy, which is grounded upon thy divine precepts. Thou hast discovered the plots, and frustrated the hopes, of all the wicked in the land, and put to shame the persecutors of thy church: thou hast made our false prophets to be found a lie in the sight of all the people, and chased them with sudden confusion and amazement before the redoubled brightness of thy descending cloud, that now covers they tabernacle. Who is there that cannot trace thee now in thy beamy walk through the midst of thy sanctuary, amidst those golden candlesticks, which have long suffered a dimness amongst us through the violence of those that had seized them, and were more taken with the mention of their gold than of their starry light; teaching the doctrine of Balaam, to cast a stumbling-block before thy servants, commanding them to eat things sacrificed to idols, and forcing them to fornication? Come, therefore, O thou that hast the seven stars in thy right hand, appoint thy chosen priests according to their orders and courses of old, to minister before thee, and duly to press and pour out the consecrated oil into thy holy and everburning lamps. Thou hast sent out the spirit of prayer upon thy servants over all the land to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say, that now certainly thou hast visited this land, and hast not forgotten the utmost

corners of the earth, in a time when men had thought that thou wast gone up from us to the farthest end of the heavens, and hadst left to do marvellously among the sons of these last ages. O perfect and accomplish thy glorious acts! for men may leave their works unfinished, but thou art a God, thy nature is perfection: shouldst thou bring us thus far onward from Egypt to destroy us in this wilderness, though we deserve; yet thy great name would suffer in the rejoicing of thine enemies, and the deluded hope of all thy servants. When thou hast settled peace in the church, and righteous judgment in the kingdom, then shall all thy saints address their voices of joy and triumph to thee, standing on the shore of that Red sea into which our enemies had almost driven us. And he that now for haste snatches up a plain ungarnished present as a thank-offering to thee, which could not be deferred in regard of thy so many late deliverances wrought for us one upon another, may then perhaps take up a harp, and sing thee an elaborate song to generations. In that day it shall no more be said as in scorn, this or that was never held so till this present age, when men have better learnt that the times and seasons pass along under thy feet to go and come at thy bidding: and as thou didst dignify our fathers' days with many revelations above all the foregoing ages, since thou tookest the flesh; so thou canst vouchsafe to us (though unworthy) as large a portion of thy Spirit as thou pleasest: for who shall prejudice thy all-governing will? seeing the power of thy grace is not passed away with the primitive times, as fond and faithless men imagine, but thy kingdom is now at hand, and thou standing at the door. Come forth out of thy royal chambers, O Prince of all the kings of the earth! put on the visible robes of thy imperial majesty, take up that unlimited sceptre which thy almighty Father hath bequeathed thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed.

SECTION V.

REMONST.

Neglect not the gift which was given thee by prophecy, and by laying on the hands of presbytery.

ANSW.

The English translation expresses the article (the,) and renders it the presbytery, which you do injury to omit.

REMONST.

Which I wonder ye can so press, when Calvin himself takes it of the office, and not of the men.

ANSW.

You think then you are fairly quit of this proof, because Calvin interprets it for you, as if we could be put off with Calvin's name, unless we be convinced with Calvin's reason! the word $\pi\alpha\tau\epsilon\rho\upsilon\sigma\beta\eta\rho\iota\sigma\mu\iota$ is a collective noun, signifying a certain number of

men in one order, as the word privy-council with us; and so Beza interprets, that knew Calvin's mind doubtless, with whom he lived. If any amongst us should say the privy-council ordained it, and thereby constrain us to understand one man's authority, should we not laugh at him? And therefore when you have used all your cramping-irons to the text, and done your utmost to cram a presbytery into the skin of one person, it will be but a piece of frugal nonsense. But if your meaning be with a violent hyperbaton to transpose the text, as if the words lay thus in order, "neglect not the gift of presbytery:" this were a construction like a harquebuss shot over a file of words twelve deep, without authority to bid them stoop; or to make the word gift, like the river Mole in Surry, to run under the bottom of a long line, and so start up to govern the word presbytery, as in immediate syntaxis; a device ridiculous enough to make good that old wife's tale of a certain queen of England that sunk at Charing-cross, and rose up at Queenhithe. No marvel though the prelates be a troublesome generation, and, which way soever they turn them, put all things into a foul discomposure, when to maintain their domineering, they seek thus to rout and disarray the wise and well-couched order of Saint Paul's own words, using either a certain textual riot to chop off the hands of the word presbytery, or else a like kind of simony to clap the word gift between them. Besides, if the verse must be read according to this transposition, μή ?μέλει τ[Editor: illegible character] ?ν σο? χα?ίσματος τ[Editor: illegible character] π?εσβυτε?ί[Editor: illegible character], it would be improper to call ordination χα?ίσμα, whenas it is rather only χει?ίσμα, an outward testimony of approbation; unless they will make it a sacrament as the papists do: but surely the prelates would have Saint Paul's words ramp one over another, as they use to climb into their livings and bishoprics.

REMONST.

Neither need we give any other satisfaction to the point, than from St. Paul himself, 2 Timothy, i. 6, "Stir up the gift of God which is in thee by the imposition of my hands;" mine, and not others.

ANSW.

Ye are too quick; this last place is to be understood by the former; as the law of method, which bears chief sway in the art of teaching, requires, that clearest and plainest expressions be set foremost, to the end they may enlighten any following obscurity; and wherefore we should not attribute a right method to the teachableness of Scripture, there can be no reason given: to which method, if we shall now go contrary, besides the breaking of a logical rule, which the Remonstrant hitherto we see hath made little account of, we shall also put a manifest violence and impropriety upon a known word against his common signification, in binding a collective to a singular person. But if we shall, as logic (or indeed reason) instructs us, expound the latter place by the former cited, and understand "by the imposition of my hands," that is, of mine chiefly as an apostle, with the joint authority and assistance of the presbytery, there is nothing more ordinary or kindly in speech, than such a phrase as expresses only the chief in any action, and understands the rest. So that the imposition of Saint Paul's hands, without more expression in this place, cannot exclude the joint act of the presbytery affirmed by the former text.

REMONST.

In the meanwhile see, brethren, how you have with Simon fished all night, and caught nothing.

ANSW.

If we fishing with Simon the apostle can catch nothing, see what you can catch with Simon Magus; for all his hooks and fishing implements he bequeathed among you.

SECTION XIII.

REMONST.

We do again profess, that if our bishops challenge any other power than was delegated to and required of Timothy and Titus, we shall yield them usurpers.

ANSW.

Ye cannot compare an ordinary bishop with Timothy, who was an extraordinary man, foretold and promised to the church by many prophecies, and his name joined as collateral with Saint Paul, in most of his apostolic epistles, even where he writes to the bishops of other churches, as those in Philippi. Nor can you prove out of the Scripture that Timothy was bishop of any particular place; for that wherein it is said in the third verse of the first epistle, "As I besought thee to abide still at Ephesus," will be such a gloss to prove the constitution of a bishop by, as would not only be not so good as a Bourdeaux gloss, but scarce be received to varnish a vizard of Modona. All that can be gathered out of holy writ concerning Timothy is, that he was either an apostle, or an apostle's extraordinary vice-gerent, not confined to the charge of any place. The like may be said of Titus, (as those words import in the 5th verse,) that he was for that cause left in Crete, that he might supply or proceed to set in order that which St. Paul in apostolic manner had begun, for which he had his particular commission, as those words sound "as I had appointed thee." So that what he did in Crete, cannot so much be thought the exercise of an ordinary function, as the direction of an inspired mouth. No less may be gathered from the 2 Cor. viii. 23.

REMONST.

You descend to the angels of the seven Asian churches; your shift is, that the word angel is here taken collectively, not individually.

ANSW.

That the word is collective, appears plainly, Revel. ii.

First, Because the text itself expounds it so; for having spoken all the while as to the angel, the seventh verse concludes, that this was spoken to the churches. Now if the

Spirit conclude collectively, and kept the same tenor all the way, for we see not where he particularizes; then certainly he must begin collectively, else the construction can be neither grammatical nor logical.

Secondly, If the word angel be individual, then are the faults attributed to him individual: but they are such as for which God threatens to remove the candlestick out of its place, which is as much as to take away from that church the light of his truth; and we cannot think he will do so for one bishop's fault. Therefore those faults must be understood collective, and by consequence the subject of them collective.

Thirdly, An individual cannot branch itself into sub-individuals; but this word angel doth in the tenth verse. "Fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison." And the like from other places of this and the following chapter may be observed. Therefore it is no individual word, but a collective.

Fourthly, in the 24th verse this word angel is made capable of a pronoun plural, which could not be, unless it were a collective. As for the supposed manuscript of Tecla, and two or three other copies that have expunged the copulative, we cannot prefer them before the more received reading, and we hope you will not, against the translation of your mother the church of England, that passed the revise of your chiefest prelates: besides this, you will lay an unjust censure upon the much-praised bishop of Thyatira, and reckon him among those that had the doctrine of Jezebel when the text says, he only suffered her. Whereas, if you will but let in a charitable conjunction, as we know your so much called for charity will not deny, then you plainly acquit the bishop, if you comprehend him in the name of angel, otherwise you leave his case very doubtful.

REMONST.

"Thou sufferest thy wife Jezebel:" was she wife to the whole company, or to one bishop alone?

ANSW.

Not to the whole company doubtless, for that had been worse than to have been the Levite's wife in Gibeah: but here among all those that constantly read it otherwise, whom you trample upon, your good mother of England is down again in the throng, who with the rest reads it, 'that woman Jezebel:' but suppose it were wife, a man might as well interpret that word figuratively, as her name Jezebel no man doubts to be a borrowed name.

REMONST.

Yet what makes this for a diocesan bishop? Much every way.

ANSW.

No more than a special endorsement could make to puff up the foreman of a jury. If we deny you more precedence, than as the senior of any society, or deny you this priority to be longer than annual; prove you the contrary from hence, if you can. That you think to do from the title of eminence, Angel: alas, your wings are too short. It is not ordination nor jurisdiction that is angelical, but the heavenly message of the gospel, which is the office of all ministers alike; in which sense John the Baptist is called an Angel, which in Greek signifies a messenger, as oft as it is meant by a man, and might be so rendered here without treason to the hierarchy; but that the whole book soars to a prophetic pitch in types and allegories. Seeing then the reason of this borrowed name is merely to signify the preaching of the gospel, and that this preaching equally appertains to the whole ministry; hence may be drawn a fifth argument, that if the reason of this borrowed name Angel be equally collective and communicative to the whole preaching ministry of the place, then must the name be collectively and communicatively taken; but the reason, that is to say, the office, of preaching and watching over the flock, is equally collective and communicative: therefore the borrowed name itself is to be understood as equally collective and communicative to the whole preaching ministry of the place. And if you will contend still for a superiority in one person, you must ground it better than from this metaphor, which you may now deplore as the axehead that fell into the water, and say, "Alas, master for it was borrowed;" unless you have as good a faculty to make iron swim, as you had to make light froth sink.

REMONST.

What is, if this be not, ordination and jurisdiction?

ANSW.

Indeed in the constitution and founding of a church, that some men inspired from God should have an extraordinary calling to appoint, to order, and dispose, must needs be. So Moses, though himself no priest, sanctified and ordained Aaron and his sons; but when all needful things be set, and regulated by the writings of the apostles, whether it be not a mere folly to keep up a superior degree in the church only for ordination and jurisdiction, it will be no hurt to debate awhile. The apostles were the builders, and, as it were, the architects of the Christian church; wherein consisted their excellence above ordinary ministers? A prelate would say in commanding, in controlling, in appointing, in calling to them, and sending from about them, to all countries, their bishops and archbishops as their deputies, with a kind of legantine power. No, no, vain prelates; this was but as the scaffolding of a new edifice, which for the time must board and overlook the highest battlements; but if the structure once finished, any passenger should fall in love with them, and pray that they might still stand, as being a singular grace and strengthening to the house, who would otherwise think, but that the man was presently to be laid hold on, and sent to his friends and kindred? The eminence of the apostles consisted in their powerful preaching, their unwearied labouring in the word, their unquenchable charity, which, above all earthly respects, like a working flame, had spun up to such a height of pure desire, as might

be thought next to that love which dwells in God to save souls; which, while they did, they were contented to be the offscouring of the world, and to expose themselves willingly to all afflictions, perfecting thereby their hope through patience to a joy unspeakable. As for ordination, what is it, but the laying on of hands, an outward sign or symbol of admission? It creates nothing, it confers nothing; it is the inward calling of God that makes a minister, and his own painful study and diligence that manures and improves his ministerial gifts. In the primitive times, many, before ever they had received ordination from the apostles, had done the church noble service, as Apollos and others. It is but an orderly form of receiving a man already fitted, and committing to him a particular charge; the employment of preaching is as holy, and far more excellent; the care also and judgment to be used in the winning of souls, which is thought to be sufficient in every worthy minister, is an ability above that which is required in ordination: for many may be able to judge who is fit to be made a minister, that would not be found fit to be made ministers themselves; as it will not be denied that he may be the competent judge of a neat picture, or elegant poem, that cannot limn the like. Why therefore we should constitute a superior order in the church to perform an office which is not only every minister's function, but inferior also to that which he has a confessed right to; and why this superiority should remain thus usurped, some wise Epimenides tell us. Now for jurisdiction, this dear saint of the prelates, it will be best to consider, first, what it is: that sovereign Lord, who in the discharge of his holy anointment from God the Father, which made him supreme bishop of our souls, was so humble as to say, "Who made me a judge, or a divider over ye?" hath taught us that a churchman's jurisdiction is no more but to watch over his flock in season, and out of season, to deal by sweet and efficacious instructions, gentle admonitions, and sometimes rounder reproofs: against negligence or obstinacy, will be required a rousing volley of pastorly threatenings; against a persisting stubbornness, or the fear of a reprobate sense, a timely separation from the flock by that interdictive sentence, lest his conversation unprohibited, or unbranded, might breathe a pestilential murrain into the other sheep. In sum, his jurisdiction is to see the thriving and prospering of that which he hath planted: what other work the prelates have found for chancellors and suffragans, delegates and officials, with all the hell-pestering rabble of summers and apparitors, is but an invasion upon the temporal magistrate, and affected by them as men that are not ashamed of the ensign and banner of antichrist. But true evangelical jurisdiction or discipline is no more, as was said, than for a minister to see to the thriving and prospering of that which he hath planted. And which is the worthiest work of these two, to plant as every minister's office is equally with the bishops, or to tend that which is planted, which the blind and undiscerning prelates call jurisdiction, and would appropriate to themselves as a business of higher dignity? Have patience therefore a little, and hear a law case. A certain man of large possessions had a fair garden, and kept therein an honest and laborious servant, whose skill and profession was to set or sow all wholesome herbs and delightful flowers, according to every season, and whatever else was to be done in a well-husbanded nursery of plants and fruits. Now, when the time was come that he should cut his hedges, prune his trees, look to his tender slips, and pluck up the weeds that hindered their growth, he gets him up by break of day, and makes account to do what was needful in his garden; and who would think that any other should know better than he how the day's work was to be spent? Yet for all this there comes another strange gardener that never knew the soil, never handled a dibble or spade to

set the least potherb that grew there, much less had endured an hour's sweat or chillness, and yet challenges as his right the binding or unbinding of every flower, the clipping of every bush, the weeding and worming of every bed, both in that and all other gardens thereabout. The honest gardener, that ever since the day-peep, till now the sun was grown somewhat rank, had wrought painfully about his banks and seedplots, at his commanding voice turns suddenly about with some wonder; and although he could have well beteeded to have thanked him of the ease he proffered, yet loving his own handywork, modestly refused him, telling him withal, that, for his part, if he had thought much of his own pains, he could for once have committed the work to one of his fellow-labourers, for as much as it is well-known to be a matter of less skill and less labour to keep a garden handsome, than it is to plant it, or contrive it, and that he had already performed himself. No, said the stranger, this is neither for you nor your fellows to meddle with, but for me only that am for this purpose in dignity far above you; and the provision which the lord of the soil allows me in this office is, and that with good reason, tenfold your wages. The gardener smiled and shook his head; but what was determined, I cannot tell you till the end of this parliament.

REMONST.

If in time you shall see wooden chalices, and wooden priests, thank yourselves.

ANSW.

It had been happy for this land, if your priests had been but only wooden; all England knows they have been to this island not wood, but wormwood, that have infected the third part of our waters, like that apostate star in the Revelation, that many souls have died of their bitterness; and if you mean by wooden, illiterate or contemptible, there was no want of that sort among you; and their number increasing daily, as their laziness, their tavern-hunting, their neglect of all sound literature, and their liking of doltish and monastical schoolmen daily increased. What, should I tell you how the universities, that men look should be fountains of learning and knowledge, have been poisoned and choked under your governance? And if to be wooden be to be base, where could there be found among all the reformed churches, nay in the church of Rome itself, a baser brood of flattering and time-serving priests? according as God pronounces by Isaiah, the prophet that teacheth lies, he is the tail. As for your young scholars, that petition for bishoprics and deaneries, to encourage them in their studies, and that many gentlemen else will not put their sons to learning; away with such young mercenary striplings, and their simoniacal fathers; God has no need of such, they have no part or lot in his vineyard: they may as well sue for nunneries, that they may have some convenient stowage for their withered daughters, because they cannot give them portions answerable to the pride and vanity they have bred them in. This is the root of all our mischief, that which they allege for the encouragement of their studies, should be cut away forewith as the very bait of pride and ambition, the very garbage that draws together all the fowls of prey and ravin in the land to come and gorge upon the church. How can it be but ever unhappy to the church of England, while she shall think to entice men to the pure service of God by the same means that were used to tempt our Saviour to the service of the devil, by laying before him

honour and preferment? Fit professors indeed are they like to be, to teach others that godliness with content is great gain, whenas their godliness of teaching had not been but for worldly gain. The heathen philosophers thought that virtue was for its own sake inestimable, and the greatest gain of a teacher to make a soul virtuous; so Xenophon writes to Socrates, who never bargained with any for teaching them; he feared not lest those who had received so high a benefit from him, would not of their own free will return him all possible thanks. Was moral virtue so lovely, and so alluring, and heathen men so enamoured of her, as to teach and study her with greatest neglect and contempt of worldly profit and advancement? And is Christian piety so homely and so unpleasant, and Christian men so cloyed with her, as that none will study and teach her, but for lucre and preferment? O stale-grown piety! O gospel rated as cheap as thy Master, at thirty pence, and not worth the study, unless thou canst buy those that will sell thee! O race of Capernaïtans, senseless of divine doctrine, and capable only of loaves and bellycheer! But they will grant, perhaps, piety may thrive, but learning will decay: I would fain ask these men at whose hands they seek inferior things, as wealth, honour, their dainty fare, their lofty houses? No doubt but they will soon answer, that all these things they seek at God's hands. Do they think then, that all these meaner and superfluous things come from God, and the divine gift of learning from the den of Plutus, or the cave of Mammon? Certainly never any clear spirit nursed up from brighter influences, with a soul enlarged to the dimensions of spacious art and high knowledge, ever entered there but with scorn, and thought it ever foul disdain to make pelf or ambition the reward of his studies; it being the greatest honour, the greatest fruit and proficiency of learned studies to despise these things. Not liberal science, but illiberal must that needs be, that mounts in contemplation merely for money. And what would it avail us to have a hireling clergy, though never so learned? For such can have neither true wisdom nor grace; and then in vain do men trust in learning, where these be wanting. If in less noble and almost mechanic arts, according to the definitions of those authors, he is not esteemed to deserve the name of a complete architect, an excellent painter, or the like, that bears not a generous mind above the peasantry regard of wages and hire; much more must we think him a most imperfect and incomplete divine, who is so far from being a contemner of filthy lucre, that his whole divinity is moulded and bred up in the beggarly and brutish hopes of a fat prebendary, deanery, or bishopric; which poor and low-pitched desires, if they do but mix with those other heavenly intentions that draw a man to this study, it is justly expected that they should bring forth a baseborn issue of divinity, like that of those imperfect and putrid creatures that receive a crawling life from two most unlike procreants, the sun and mud. And in matters of religion, there is not any thing more intolerable than a learned fool, or a learned hypocrite; the one is ever cooped up at his empty speculations, a sot, an idiot for any use that mankind can make of him, or else sowing the world with nice and idle questions, and with much toil and difficulty wading to his auditors up to the eyebrows in deep shallows that wet not the instep: a plain unlearned man that lives well by that light which he has, is better and wiser, and edifies others more towards a godly and happy life than he. The other is still using his sophisticated arts, and bending all his studies how to make his insatiate avarice and ambition seem pious and orthodoxal, by painting his lewd and deceitful principles with a smooth and glossy varnish in a doctrinal way, to bring about his wickedest purposes. Instead of the great harm therefore that these men fear upon the dissolving of prelates, what an ease and happiness will it be to us, when

tempting rewards are taken away, that the cunningest and most dangerous mercenaries will cease of themselves to frequent the fold, whom otherwise scarce all the prayers of the faithful could have kept back from devouring the flock! But a true pastor of Christ's sending hath this especial mark, that for greatest labours and greatest merits in the church, he requires either nothing, if he could so subsist, or a very common and reasonable supply of human necessaries: we cannot therefore do better than to leave this care of ours to God; he can easily send labourers into his harvest, that shall not cry, Give, give, but be contented with a moderate and beseeming allowance; nor will he suffer true learning to be wanting, where true grace and our obedience to him abounds; for if he give us to know him aright, and to practise this our knowledge in right established discipline, how much more will he replenish us with all abilities in tongues and arts, that may conduce to his glory and our good! He can stir up rich fathers to bestow exquisite education upon their children, and so dedicate them to the service of the gospel; he can make the sons of nobles his ministers, and princes to be his Nazarites; for certainly there is no employment more honourable, more worthy to take up a great spirit, more requiring a generous and free nurture, than to be the messenger and herald of heavenly truth from God to man, and, by the faithful work of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God's, by infusing his spirit and likeness into them, to their salvation, as God did into him; arising to what climate soever he turn him, like that Sun of righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrenness a delicious and fragrant spring of saving knowledge, and good works. Can a man, thus employed, find himself discontented, or dishonoured for want of admittance to have a pragmatistical voice at sessions and jail deliveries? Or because he may not as a judge, sit out the wrangling noise of litigious courts to shrive the purses of unconfessing and unmortified sinners, and not their souls, or be discouraged though men call him not lord, whenas the due performance of his office would gain him, even from lords and princes, the voluntary title of father? Would he tug for a barony to sit and vote in parliament, knowing that no man can take from him the gift of wisdom and sound doctrine, which leaves him free, though not to be a member, yet a teacher and persuader of the parliament? And in all wise apprehensions, the persuasive power in man to win others to goodness by instruction is greater, and more divine, than the compulsive power to restrain men from being evil by terror of the law; and therefore Christ left Moses to be the lawgiver, but himself came down amongst us to be a teacher, with which office his heavenly wisdom was so well pleased, as that he was angry with those that would have put a piece of temporal judicature into his hands, disclaiming that he had any commission from above for such matters.

Such a high calling therefore as this, sends not for those drossy spirits that need the lure and whistle of earthly preferment, like those animals that fetch and carry for a morsel; no. She can find such as therefore study her precepts, because she teaches to despise preferment. And let not those wretched fathers think they shall impoverish the church of willing and able supply, though they keep back their sordid sperm, begotten in the lustiness of their avarice, and turn them to their malting kilns; rather let them take heed what lessons they instil into that lump of flesh which they are the cause of; lest, thinking to offer him as a present to God, they dish him out for the devil. Let the novice learn first to renounce the world, and so give himself to God, and not therefore

give himself to God, that he may close the better with the world, like that false shepherd Palinode in the eclogue of May, under whom the poet lively personates our prelates, whose whole life is a recantation of their pastoral vow, and whose profession to forsake the world, as they use the matter, bogs them deeper into the world. Those our admired Spenser inveighs against, not without some presage of these reforming times:

The time was once and may again return,
(For oft may happen that hath been beforne,)
When shepherds had none inheritance,
Ne of land nor fee in sufferance,
But what might arise of the bare sheep,
(Were it more or less,) which they did keep.
Well ywis was it with shepherds tho,
Nought having, nought feared they to forego:
For Pan himself was their inheritance,
And little them served for their maintenance:
The shepherds God so well them guided,
That of nought they were unprovided.
Butter enough, honey, milk and whey,
And their flock fleeces them to array.
But tract of time, and long prosperity
(That nurse of vice, this of insolency)
Lulled the shepherds in such security,
That not content with loyal obeysance,
Some gan to gape for greedy governance,
And match themselves with mighty potentates,
Lovers of lordships and troublers of states.
Tho gan shepherds swains to looke aloft,
And leave to live hard, and learne to lig soft.
Tho under colour of shepherds some while
There crept in wolves full of fraud and guile,
That often devoured their own sheep,
And often the shepherd that did them keep.
This was the first source of shepherds sorrow,
That now nill be quit with bale nor borrow.

By all this we may conjecture, how little we need fear that the ungilding of our prelates will prove the woodening of our priests. In the mean while let no man carry in his head either such narrow or such evil eyes, as not to look upon the churches of Belgia and Helvetia, and that envied city Geneva: where in the Christian world doth learning more flourish than in these places? Not among your beloved Jesuits, nor their favourers, though you take all the prelates into the number, and instance in what kind of learning you please. And how in England all noble sciences attending upon the train of Christian doctrine may flourish more than ever; and how the able professors of every art may with ample stipends be honestly provided; and finally, how there may be better care had that their hearers may benefit by them, and all this without the prelates; the courses are so many and so easy, that I shall pass them over.

REMONST.

It is God that makes the bishop, the king that gives the bishopric; what can you say to this?

ANSW.

What you shall not long stay for: we say it is God that makes a bishop, and the devil that makes him take a prelatical bishopric; as for the king's gift, regal bounty may be excusable in giving, where the bishop's covetousness is damnable in taking.

REMONST.

Many eminent divines of the churches abroad have earnestly wished themselves in our condition.

ANSW.

I cannot blame them, they were not only eminent but supereminent divines, and for stomach much like to Pompey the Great, that could endure no equal.

REMONST.

The Babylonian note sounds well in your ears, "Down with it, down with it, even to the ground."

ANSW.

You mistake the matter, it was the Edomitish note; but change it, and if you be an angel, cry with the angel, "It is fallen, it is fallen."

REMONST.

But the God of heaven will, we hope, vindicate his own ordinance so long perpetuated to his church.

ANSW.

Go rather to your god of this world, and see if he can vindicate your lordships, your temporal and spiritual tyrannies, and all your pelf; for the God of heaven is already come down to vindicate his ordinance from your so long perpetuated usurpation.

REMONST.

If yet you can blush.

ANSW.

This is a more Edomitish conceit than the former, and must be silenced with a counter quip of the same country. So often and so unsavourily has it been repeated, that the reader may well cry, Down with it, down with it, for shame. A man would think you had eaten over-liberally of Esau's red porridge, and from thence dream continually of blushing; or perhaps, to heighten your fancy in writing, are wont to sit in your doctor's scarlet, which through your eyes infecting your pregnant imaginative with a red suffusion, begets a continual thought of blushing; that you thus persecute ingenuous men over all your book, with this one overtired rubrical conceit still of blushing: but if you have no mercy upon them, yet spare yourself, lest you bejade the good galloway, your own opiniatre wit, and make the very conceit itself blush with spurgalling.

REMONST.

The scandals of our inferior ministers I desired to have had less public.

ANSW.

And what your superior archbishop or bishops! O forbid to have it told in Gath! say you. O dauber! and therefore remove not impieties from Israel. Constantine might have done more justly to have punished those clerical faults which he could not conceal, than to leave them unpunished, that they might remain concealed: better had it been for him, that the heathen had heard the fame of his justice, than of his wilful connivance and partiality; and so the name of God and his truth had been less blasphemed among his enemies, and the clergy amended, which daily, by this impunity, grew worse and worse. But, O to publish in the streets of Ascalon! sure some colony of puritans have taken Ascalon from the Turk lately, that the Remonstrant is so afraid of Ascalon. The papists we know condole you, and neither Constantinople nor your neighbours of Morocco trouble you. What other Ascalon can you allude to?

REMONST.

What a death it is to think of the sport and advantage these watchful enemies, these opposite spectators, will be sure to make of our sin and shame!

ANSW.

This is but to fling and struggle under the inevitable net of God, that now begins to environ you round.

REMONST.

No one clergy in the whole Christian world yields so many eminent scholars, learned preachers, grave, holy, and accomplished divines, as this church of England doth at this day.

ANSW.

Ha, ha, ha!

REMONST.

And long, and ever may it thus flourish.

ANSW.

O pestilent imprecation! flourish as it does at this day in the prelates?

REMONST.

But O forbid to have it told in Gath!

ANSW.

Forbid him rather, sacred parliament, to violate the sense of Scripture, and turn that which is spoken of the afflictions of the church under her pagan enemies, to a pargetted concealment of those prelatical crying sins: for from these is profaneness gone forth into all the land; they have hid their eyes from the sabbaths of the Lord; they have fed themselves, and not their flocks; with force and cruelty have they ruled over God's people: they have fed his sheep (contrary to that which St. Peter writes) not of a ready mind, but for filthy lucre; not as examples to the flock, but as being lords over God's heritage: and yet this dauber would daub still with his untempered mortar. But hearken what God says by the prophet Ezekiel, "Say unto them that daub this wall with untempered mortar, that it shall fall; there shall be an overflowing shower, and ye, O great hailstones, shall fall, and a stormy wind shall rend it, and I will say unto you, the wall is no more, neither they that daubed it."

REMONST.

Whether of us shall give a better account of our charity to the God of peace, I appeal.

ANSW.

Your charity is much to your fellow-offenders, but nothing to the numberless souls that have been lost by their false feeding: use not therefore so sillily the name of charity, as most commonly you do, and the peaceful attribute of God to a preposterous end.

REMONST.

In the next section, like illbred sons, you spit in the face of your mother the church of England.

ANSW.

What should we do or say to this Remonstrant, that, by his idle and shallow reasonings, seems to have been conversant in no divinity, but that which is colourable to uphold bishopries? we acknowledge, and believe, the catholic reformed church; and if any man be disposed to use a trope or figure, as St. Paul did in calling her the common mother of us all, let him do as his own rhetoric shall persuade him. If, therefore, we must needs have a mother, and if the catholic church only be, and must be she, let all genealogy tell us, if it can, what we must call the church of England, unless we shall make every English protestant a kind of poetical Bacchus, to have two mothers: but mark, readers, the crafty scope of these prelates; they endeavour to impress deeply into weak and superstitious fancies, the awful notion of a mother, that hereby they might cheat them into a blind and implicit obedience to whatsoever they shall decree or think fit. And if we come to ask a reason of aught from our dear mother, she is invisible, under the lock and key of the prelates her spiritual adulterers; they only are the internuncios, or the go-betweens, of this trim-devised mummery: whatsoever they say, she says must be a deadly sin of disobedience not to believe. So that we, who by God's special grace have shaken off the servitude of a great male tyrant, our pretended father the pope, should now, if we be not betimes aware of these wily teachers, sink under the slavery of a female notion, the cloudy conception of a demy-island mother; and, while we think to be obedient sons, should make ourselves rather the bastards, or the centaurs of their spiritual fornications.

REMONST.

Take heed of the ravens of the valley.

ANSW.

The ravens we are to take heed of are yourselves, that would peck out the eyes of all knowing Christians.

REMONST.

Sit you, merry brethren.

ANSW.

So we shall when the furies of prelatical consciences will not give them leave to do so.

QUERIES.

Whether they would not jeopard their ears rather, &c.

ANSW.

A punishment that awaits the merits of your bold accomplices, for the lopping and stigmatizing of so many freeborn Christians.

REMONST.

Whether the professed slovenliness in God's service, &c.

ANSW.

We have heard of Aaron and his linen amice, but those days are past; and for your priest under the gospel, that thinks himself the purer or the cleaner in his office for his new-washed surplice, we esteem him for sanctity little better than Apollonius Thyanæus in his white frock, or the priest of Isis in his lawn sleeves; and they may all for holiness lie together in the suds.

REMONST.

Whether it were not most lawful and just to punish your presumption and disobedience.

ANSW.

The punishing of that which you call our presumption and disobedience, lies not now within the execution of your fangs; the merciful God above, and our just parliament, will deliver us from your Ephesian beasts, your cruel Nimrods, with whom we shall be ever fearless to encounter.

REMONST.

God give you wisdom to see the truth, and grace to follow it.

ANSW.

I wish the like to all those that resist not the Holy Ghost; for of such God commands Jeremiah, saying, "Pray not thou for them, neither lift up cry or prayer for them, neither make intercession to me, for I will not hear thee;" and of such St. John saith, "He that bids them God speed, is partaker of their evil deeds."

TO THE POSTSCRIPT.

REMONST.

A goodly pasquin borrowed for a great part out of Sion's plea, or the breviare consisting of a rhapsody of histories.

ANSW.

How wittily you tell us what your wanted course is upon the like occasion: the collection was taken, be it known to you, from as authentic authors in this kind, as any in a bishop's library; and the collector of it says, moreover, that if the like occasion come again, he shall less need the help of breviates, or historical rhapsodies, than your reverence to eke out your sermonings shall need repair to postils or poliantheas.

REMONST.

They were bishops, you say; true, but they were popish bishops.

ANSW.

Since you would bind us to your jurisdiction by their canon law; since you would enforce upon us the old ruffraff of Sarum, and other monastical relics; since you live upon their unjust purchases, allege their authorities, boast of their succession, walk in their steps, their pride, their titles, their covetousness, their persecuting of God's people; since you disclaim their actions, and build their sepulchres, it is most just that all their faults should be imputed to you, and their iniquities visited upon you.

REMONST.

Could you see no colleges, no hospitals built?

ANSW.

At that primero of piety, the pope and cardinals are the better gamesters, and will cog a die into heaven before you.

REMONST.

No churches re-edified?

ANSW.

Yes, more churches that souls.

REMONST.

No learned volumes writ?

ANSW.

So did the miscreant bishop of Spalato write learned volumes against the pope, and run to Rome when he had done: ye write them in your closets, and unwrite them in your courts; hot volumists and cold bishops; a swashbuckler against the pope, and a dormouse against the devil, while the whole diocese be sown with tares, and none to resist the enemy but such as let him in at the postern; a rare superintendent at Rome, and a cipher at home. Hypocrites! the gospel faithfully preached to the poor, the desolate parishes visited and duly fed, loiterers thrown out, wolves driven from the fold, had been a better confutation of the pope and mass, than whole hecatontomes of controversies; and all this careering with spear in rest, and thundering upon the steel cap of Baronius or Bellarmine.

REMONST.

No seduced persons reclaimed?

ANSW.

More reclaimed persons seduced.

REMONST.

No hospitality kept?

ANSW.

Bacchanalias good store in every bishop's family, and good gleeing.

REMONST.

No great offenders punished?

ANSW.

The trophies of your high commission are renowned.

REMONST.

No good offices done for the public?

ANSW.

Yes, the good office of reducing monarchy to tyranny, of breaking pacifications, and calumniating the people to the king.

REMONST.

No care of the peace of the church?

ANSW.

No, nor of the land; witness the two armies in the North, that now lie plundered and overrun by a liturgy.

REMONST.

No diligence in preaching?

ANSW.

Scarce any preaching at all.

REMONST.

No holiness in living?

ANSW.

No.

REMONST.

Truly, brethren, I can say no more, but that the fault is in your eyes.

ANSW.

If you can say no more than this, you were a proper Remonstrant to stand up for the whole tribe!

REMONST.

Wipe them and look better.

ANSW.

Wipe your fat corpulencies out of our light.

REMONST.

Yea, I beseech God to open them rather that they may see good.

ANSW.

If you mean good prelates, let be your prayer. Ask not impossibilities.

REMONST.

As for that proverb, "the bishop's foot hath been in it," it were more fit for a Scurra in Trivio, or some ribald upon an alebench.

ANSW.

The fitter for them then of whom it was meant.

REMONST.

I doubt not but they will say, the bishop's foot hath been in your book, for I am sure it is quite spoiled by this just confutation; for your proverb, Sapit ollam.

ANSW.

Spoiled, quoth ye? Indeed it is so spoiled, as a good song is spoiled by a lewd singer; or as the saying is, "God sends meat, but the cooks work their wills:" in that sense we grant your bishop's foot may have spoiled it, and made it "Sapere ollam," if not "Sapere aulam;" which is the same in old Latin, and perhaps in plain English. For certain your confutation hath achieved nothing against it, and left nothing upon it but a foul taste of your skillet foot, and a more perfect and distinguishable odour of your socks, than of your nightcap. And how the bishop should confute a book with his foot, unless his brains were dropped into his great toe, I cannot meet with any man that can resolve me; only they tell me that certainly such a confutation must needs be gouty. So much for the bishop's foot.

REMONST.

You tell us of Bonner's broth; it is the fashion in some countries to send in their keal in the last service; and this it seems is the manner among our Smectymnuans.

ANSW.

Your latter service at the high altar you mean: but soft, sir; the feast was but begun; the broth was your own; you have been inviting the land to it this fourscore years; and so long we have been your slaves to serve it up for you, much against our wills: we know you have the beef to it ready in your kitchens, we are sure it was almost sod before this parliament begun; what direction you have given since to your cooks, to

set it by in the pantry till some fitter time, we know not, and therefore your dear jest is lost: this broth was but your first service: Alas, sir, why do you delude your guests? Why do not those goodly flanks and briskets march up in your stately charges? Doubtless if need be, the pope, that owes you for mollifying the matter so well with him, and making him a true church, will furnish you with all the fat oxen of Italy.

REMONST.

Learned and worthy Doctor Moulin shall tell them.

ANSW.

Moulin says in his book of the calling of pastors, that because bishops were the reformers of the English church, therefore they were left remaining: this argument is but of small force to keep you in your cathedrals. For first, it may be denied that bishops were our first reformers; for Wickliff was before them; and his egregious labours are not to be neglected: besides, our bishops were in this work but the disciples of priests, and began the reformation before they were bishops. But what though Luther and other monks were the reformers of other places? Does it follow therefore that monks ought to continue? No; though Luther had taught so. And lastly, Moulin's argument directly makes against you; for if there be nothing in it but this, bishops were left remaining because they were reformers of the church; by as good a consequence therefore they are now to be removed, because they have been the most certain deformers and ruiners of the church. Thus you see how little it avails you to take sanctuary among those churches which in the general scope of your actions formerly you have disregarded and despised; however, your fair words would now smooth it over otherwise.

REMONST.

Our bishops, some whereof being crowned with martyrdom, subscribed the gospel with their blood.

ANSW.

You boast much of martyrs to uphold your episcopacy; but if you would call to mind what Eusebius in his fifth book recites from Apollinarius of Hieropolis, you should then hear it esteemed no other than an old heretical argument, to prove a position true, because some that held it were martyrs; this was that which gave boldness to the Marcionists and Cataphryges to avouch their impious heresies for pious doctrine, because they could reckon many martyrs of their sect; and when they were confuted in other points, this was ever their last and stoutest plea.

REMONST.

In the mean time I beseech the God of heaven to humble you.

ANSW.

We shall beseech the same God to give you a more profitable and pertinent humiliation than yet you know, and a less mistaken charitableness, with that peace which you have hitherto so perversely misaffected.

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AN APOLOGY FOR SMECTYMNUUS.

[first published 1642.]

If, readers, to that same great difficulty of well-doing what we certainly know, were not added in most men as great a carelessness of knowing what they and others ought to do, we had been long ere this, no doubt but all of us, much farther on our way to some degree of peace and happiness in this kingdom. But since our sinful neglect of practising that which we know to be undoubtedly true and good, hath brought forth among us, through God's just anger, so great a difficulty now to know that which otherwise might be soon learnt, and hath divided us by a controversy of great importance indeed, but of no hard solution, which is the more our punishment; I resolved (of what small moment soever I might be thought) to stand on that side where I saw both the plain authority of Scripture leading, and the reason of justice and equity persuading; with this opinion, which esteems it more unlike a Christian to be a cold neuter in the cause of the church, than the law of Solon made it punishable after a sedition in the state. And because I observe that fear and dull disposition, lukewarmness and sloth, are not seldomer wont to cloak themselves under the affected name of moderation, than true and lively zeal is customably disparaged with the term of indiscretion, bitterness, and choler; I could not to my thinking honour a good cause more from the heart, than by defending it earnestly, as oft as I could judge it to behove me, notwithstanding any false name that could be invented to wrong or under-value an honest meaning. Wherein although I have not doubted to single forth more than once such of them as were thought the chief and most nominated opposers on the other side, whom no man else undertook; if I have done well either to be confident of the truth, whose force is best seen against the ablest resistance, or to be jealous and tender of the hurt that might be done among the weaker by the intrapping authority of great names titled to false opinions; or that it be lawful to attribute somewhat to gifts of God's imparting, which I boast not, but thankfully acknowledge, and fear also lest at my certain account they be reckoned to me rather many than few; or if, lastly, it be but justice not to defraud of due esteem the wearisome labours and studious watchings, wherein I have spent and tired out almost a whole youth, I shall not distrust to be acquitted of presumption: knowing, that if heretofore all ages have received with favour and good acceptance the early industry of him that hath been hopeful, it were but hard measure now, if the freedom of any timely spirit should be oppressed merely by the big and blunted fame of his elder adversary; and that his sufficiency must be now sentenced, not by pondering the reason he shows, but by calculating the years he brings. However, as my purpose is not, nor hath been formerly, to look on my adversary abroad, through the deceiving glass of other men's great opinion of him, but at home, where I may find him in the proper light of his own worth; so now against the rancour of an evil tongue, from which I never thought so absurdly, as that I of all men should be exempt, I must be forced to proceed from the unfeigned and diligent inquiry of my own conscience at home, (for better way I know not, readers,) to give a more true account of myself abroad than this modest confuter, as he calls himself, hath given of me. Albeit, that in doing this I shall be sensible of two things which to me will be nothing pleasant; the one is, that not unlikely I shall be

thought too much a party in mine own cause, and therein to see least: the other, that I shall be put unwillingly to molest the public view with the vindication of a private name; as if it were worth the while that the people should care whether such a one were thus or thus. Yet those I entreat who have found the leisure to read that name, however of small repute, unworthily defamed, would be so good and so patient as to hear the same person not unneedfully defended. I will not deny but that the best apology against false accusers is silence and sufferance, and honest deeds set against dishonest words. And that I could at this time most easily and securely, with the least loss of reputation, use no other defence, I need not despair to win belief; whether I consider both the foolish contriving and ridiculous aiming of these his slanderous bolts, shot so wide of any suspicion to be fastened on me, that I have oft with inward contentment perceived my friends congratulating themselves in my innocence, and my enemies ashamed of their partner's folly: or whether I look at these present times wherein most men, now scarce permitted the liberty to think over their own concernments, have removed the seat of their thoughts more outward to the expectation of public events: or whether the examples of men, either noble or religious, who have sat down lately with a meek silence and sufferance under many libellous endorsements, may be a rule to others, I might well appease myself to put up any reproaches in such an honourable society of fellow-sufferers, using no other defence. And were it that slander would be content to make an end where it first fixes, and not seek to cast out the like infamy upon each thing that hath but any relation to the person traduced, I should have pleaded against this confuter by no other advocates than those which I first commended, silence and sufferance, and speaking deeds against faltering words. But when I discerned his intent was not so much to smite at me, as through me to render odious the truth which I had written, and to stain with ignominy that evangelic doctrine which opposes the tradition of prelaty; I conceived myself to be now not as mine own person, but as a member incorporate into that truth whereof I was persuaded, and whereof I had declared openly to be a partaker. Whereupon I thought it my duty, if not to myself yet to the religious cause I had in hand, not to leave on my garment the least spot or blemish in good name, so long as God should give me to say that which might wipe it off. Lest those disgraces, which I ought to suffer, if it so befall me, for my religion, through my default religion be made liable to suffer for me. And, whether it might not something reflect upon those reverent men, whose friend I may be thought in writing the Animadversions, was not my last care to consider; if I should rest under these reproaches, having the same common adversary with them, it might be counted small credit for their cause to have found such an assistant, as this babbler hath devised me. What other thing in his book there is of dispute or question, in answering thereto I doubt not to be justified; except there be who will condemn me to have wasted time in throwing down that which could not keep itself up. As for others, who notwithstanding what I can allege have yet decreed to misinterpret the intents of my reply, I suppose they would have found as many causes to have misconceived the reasons of my silence.

To begin therefore an apology for those animadversions, which I writ against the Remonstrant in defence of Smectymnuus; since the preface, which was purposely set before them, is not thought apologetical enough, it will be best to acquaint ye, readers, before other things, what the meaning was to write them in that manner which I did. For I do not look to be asked wherefore I writ the book, it being no difficulty to

answer, that I did it to those ends, which the best men propose to themselves when they write: but wherefore in that manner, neglecting the main bulk of all that specious antiquity, which might stun children, and not men, I chose rather to observe some kind of military advantages; to await him at his foragings, at his waterings, and whenever he felt himself secure, to solace his vein in derision of his more serious opponents. And here let me have pardon, readers, if the remembrance of that which he hath licensed himself to utter contemptuously of those reverend men, provoke me to do that over again, which some expect I should excuse as too freely done; since I have two provocations, his latest insulting in his short answer, and their final patience. I had no fear, but that the authors of Smectymnuus, to all the show of solidity, which the Remonstrant could bring, were prepared both with skill and purpose to return a sufficing answer, and were able enough to lay the dust and pudder in antiquity, which he and his, out of stratagem, are wont to raise; but when I saw his weak arguments headed with sharp taunts, and that his design was, if he could not refute them, yet at least with quips and snapping adages to vapour them out, which they, bent only upon the business, were minded to let pass; by how much I saw them taking little thought for their own injuries, I must confess I took it as my part the less to endure that my respected friends, through their own unnecessary patience, should thus lie at the mercy of a coy flirting style; to be girded with frumps and curtal gibes, by one who makes sentences by the statute, as if all above three inches long were confiscate. To me it seemed an indignity, that whom his whole wisdom could not move from their place, them his impetuous folly should presume to ride over. And if I were more warm than was meet in any passage of that book, which yet I do not yield, I might use therein the patronage of no worse an author than Gregory Nyssen, who mentioning his sharpness against Eunomius in the defence of his brother Basil, holds himself irreprovable in that "it was not for himself, but in the cause of his brother; and in such cases," saith he, "perhaps it is worthier pardon to be angry than to be cooler." And whereas this confuter taxes the whole discourse of levity, I shall show ye readers, wheresoever it shall be objected in particular, that I have answered with as little lightness as the Remonstrant hath given example. I have not been so light as the palm of a bishop, which is the lightest thing in the world when he brings out his book of ordination: for then, contrary to that which is wont in releasing out of prison, any one that will pay his fees is laid hands on. Another reason; it would not be amiss though the Remonstrant were told, wherefore he was in that unusual manner beleaguered; and this was it, to pluck out of the heads of his admirers the conceit that all who are not prelatical, are gross-headed, thick-witted, illiterate, shallow. Can nothing then but episcopacy teach men to speak good English, to pick and order a set of words judiciously? Must we learn from canons and quaint sermonings interlined with barbarous Latin, to illumine a period, to wreath an enthymema with masterous dexterity? I rather incline, as I have heard it observed, that a Jesuit's Italian when he writes, is ever naught, though he be born and bred a Florentine, so to think, that from like causes we may go near to observe the same in the style of a prelate. For doubtless that indeed according to art is most eloquent, which turns and approaches nearest to nature from whence it came; and they express nature best, who in their lives least wander from her safe leading, which may be called regenerate reason. So that how he should be truly eloquent who is not withal a good man, I see not. Nevertheless, as oft as is to be dealt with men who pride themselves in their supposed art, to leave them inexcusable wherein they will not be bettered; there be of those that esteem prelaty a

figment, who yet can pipe if they can dance, nor will be unfurnished to show, that what the prelates admire and have not, others have and admire not. The knowledge whereof, and not of that only, but of what the Scripture teacheth us how we ought to withstand the perverters of the gospel, were those other motives, which gave the Animadversions no leave to remit a continual vehemence throughout the book. For as in teaching doubtless the spirit of meekness is most powerful, so are the meek only fit persons to be taught: as for the proud, the obstinate, and false doctors of men's devices, be taught they will not, but discovered and laid open they must be. For how can they admit of teaching, who have the condemnation of God already upon them for refusing divine instruction? That is, to be filled with their own devices, as in the Proverbs we may read: therefore we may safely imitate the method that God uses; "with the froward to be froward, and to throw scorn upon the scorner," whom, if any thing, nothing else will heal. And if the "righteous shall laugh at the destruction of the ungodly," they may also laugh at the pertinacious and incurable obstinacy, and at the same time be moved with detestation of their seducing malice, who employ all their wits to defend a prelaty usurped, and to deprave that just government, which pride and ambition, partly by fine fetches and pretences, partly by force, hath shouldered out of the church. And against such kind of deceivers openly and earnestly to protest, lest any one should be inquisitive wherfore this or that man is forwarder than others, let him know that this office goes not by age or youth, but to whomsoever God shall give apparently the will, the spirit, and the utterance. Ye have heard the reasons for which I thought not myself exempted from associating with good men in their labours towards the church's welfare; to which, if any one brought opposition, I brought my best resistance. If in requital of this, and for that I have not been negligent toward the reputation of my friends, I have gained a name bestuck, or as I may say, bedecked with the reproaches and reviles of this modest confuter; it shall be to me neither strange nor unwelcome, as that which could not come in a better time.

Having rendered an account what induced me to write those animadversions in that manner as I writ them, I come now to see what the confutation hath to say against them; but so as the confuter shall hear first what I have to say against his confutation. And because he pretends to be a great conjector at other men by their writings, I will not fail to give ye, readers, a present taste of him from his title, hung out like a tolling sign post to call passengers, not simply a confutation, but "a modest confutation," with a laudatory of itself obtruded in the very first word. Whereas a modest title should only inform the buyer what the book contains without further insinuation; this officious epithet so hastily assuming the modesty which others are to judge of by reading, not the author to anticipate to himself by forestalling, is a strong presumption, that his modesty, set there to sale in the frontispiece, is not much addicted to blush. A surer sign of his lost shame he could not have given, than seeking thus unseasonably to prepossess men of his modesty. And seeing he hath neither kept his word in the sequel, nor omitted any kind of boldness in slandering, it is manifest his purpose was only to rub the forehead of his title with this word modest, that he might not want colour to be the more impudent throughout his whole confutation. Next, what can equally savour of injustice and plain arrogance, as to prejudice and forecondemn his adversary in the title for "slandrous and scurrilous," and as the Remonstrant's fashion is, for frivolous, tedious, and false, not staying till the reader can hear him proved so in the following discourse? Which is one cause of a suspicion

that in setting forth this pamphlet the Remonstrant was not unconsulted with: thus his first address was “an humble remonstrance by a dutiful son of the church,” almost as if he had said, her white-boy. His next was, “a defence” (a wonder how it escaped some praising adjunct) “against the frivolous and false exceptions against Smectymnuus,” sitting in the chair of his title-page upon his poor cast adversaries both as a judge and party, and that before the jury of readers can be impannelled. His last was “a short answer to a tedious vindication;” so little can he suffer a man to measure either with his eye or judgment, what is short or what tedious, without his preoccupying direction: and from hence is begotten this “modest confutation against a slanderous and scurrilous libel.” I conceive, readers, much may be guessed at the man and his book, what depth there is, by the framing of his title; which being in this Remonstrant so rash and unadvised as ye see, I conceit him to be near akin to him who set forth a passion sermon with a formal dedicatory in great letters to our Saviour. Although I know that all we do ought to begin and end in his praise and glory, yet to inscribe him in a void place with flourishes, as a man in compliment uses to trick up the name of some esquire, gentleman, or lord paramount at common law, to be his bookpatron, with the appendant from of a ceremonious presentment, will ever appear among the judicious to be but an insulse and frigid affectation. As no less was that before his book against the Brownists, to write a letter to a *Prosopopœia*, a certain rhetorized woman whom he calls mother, and complains of some that laid whoredom to her charge; and certainly had he folded his epistle with a superscription to be delivered to that female figure by any post or carrier, who were not a ubiquitary, it had been a most miraculous greeting. We find the primitive doctors, as oft as they writ to churches, speaking to them as to a number of faithful brethren and sons, and not to make a cloudy transmigration of sexes in such a familiar way of writing as an epistle ought to be, leaving the tract of common address, to run up, and tread the air in metaphorical compellations, and many fond utterances better let alone. But I step again to this emblazoner of his title-page, (whether it be the same man or no, I leave it in the midst,) and here I find him pronouncing without reprieve, those animadversions to be a slanderous and scurrilous libel. To which I, readers, that they are neither slanderous, nor scurrilous, will answer in what place of his book he shall be found with reason, and not ink only, in his mouth. Nor can it be a libel more than his own, which is both nameless and full of slanders; and if in this that it freely speaks of things amiss in religion, but established by act of state, I see not how Wickliff and Luther, with all the first martyrs and reformers, could avoid the imputation of libelling. I never thought the human frailty of erring in cases of religion, infamy to a state, no more than to a council: it had therefore been neither civil nor Christianly, to derogate the honour of the state for that cause, especially when I saw the parliament itself piously and magnanimously bent to supply and reform the defects and oversights of their forefathers, which to the godly and repentant ages of the Jews were often matter of humble confessing and bewailing, not of confident asserting and maintaining. Of the state therefore, I found good reason to speak all honourable things, and to join in petition with good men that petitioned: but against the prelates, who were the only seducers and misleaders of the state to constitute the government of the church not rightly, methought I had not vehemence enough. And thus, readers, by the example which he hath set me, I have given ye two or three notes of him out of his title-page; by which his firstlings fear not to guess boldly at his whole lump, for that guess will not fail ye; and although I tell him keen truth, yet he may bear with me,

since I am like to chase him into some good knowledge, and others, I trust, shall not misspend their leisure. For this my aim is, if I am forced to be displeasing to him whose fault it is, I shall not forget at the same time to be useful in something to the stander-by.

As therefore he began in the title, so in the next leaf he makes it his first business to tamper with his reader by sycophanting and misnaming the work of his adversary. He calls it “a mime thrust forth upon the stage, to make up the breaches of those solemn scenes between the prelates and the Smectymnuans.” Wherein while he is so over-greedy to fix a name of ill sound upon another, note how stupid he is to expose himself or his own friends to the same ignominy; likening those grave controversies to a piece of stagery, or scenework, where his own Remonstrant, whether in buskin or sock, must of all right be counted the chief player, be it boasting Thraso, or Davus that troubles all things, or one who can shift into any shape, I meddle not; let him explicate who hath resembled the whole argument to a comedy, for “tragical,” he says, “were too ominous.” Nor yet doth he tell us what a mime is, whereof we have no pattern from ancient writers, except some fragments, which contain many acute and wise sentences. And this we know in Laertius, that the mimes of Sophron were of such reckoning with Plato, as to take them nightly to read on, and after make them his pillow. Scaliger describes a mime to be a poem intimating any action to stir up laughter. But this being neither poem, nor yet ridiculous, how is it but abusively taxed to be a mine? For if every book, which may by chance excite to laugh here and there, must be termed thus, then may the dialogues of Plato, who for those his writings, hath obtained the surname of divine, be esteemed as they are by that detractor in Athenæus, no better than mimes. Because there is scarce one of them, especially wherein some notable sophister lies sweating and turmoiling under the inevitable and merciless dilemmas of Socrates, but that he who reads, were it Saturn himself, would be often robbed of more than a smile. And whereas he tells us, that “scurrilous Mime was a personated grim lowering fool,” his foolish language unwrittingly writes fool upon his own friend, for he who was there personated was only the Remonstrant; the author is ever distinguished from the person he introduces. But in an ill hour hath this unfortunate rashness stumbled upon the mention of miming, that he might at length cease, which he hath not yet since he stepped in, to gall and hurt him whom he would aid. Could he not beware, could he not bethink him, was he so uncircumspect as not to foresee, that no sooner would that word mime be set eye on in the paper, but it would bring to mind that wretched pilgrimage over Minsheu’s dictionary called “Mundus alter et idem,” the idlest and paltriest mime that ever mounted upon bank? Let him ask “the author of those toothless satires,” who was the maker, or rather the anticreator of that universal foolery, who he was, who like that other principal of the Manichees the arch evil one, when he had looked upon all that he had made and mapped out, could say no other but contrary to the divine mouth, that it was all very foolish. That grave and noble invention, which the greatest and sublimest wits in sundry ages, Plato in Critias, and our two famous countrymen, the one in his “Utopia,” the other in his “New Atlantis,” chose, I may not say as a field, but as a mighty continent, wherein to display the largeness of their spirits, by teaching this our world better and exacter things than were yet known or used: this petty previcator of America, the zany of Columbus, (for so he must be till his world’s end,) having rambled over the huge topography of his own vain thoughts, no marvel if he brought

us home nothing but a mere tankard drollery, a venereous parjetory for stews. Certainly, he that could endure with a sober pen, to sit and devise laws for drunkards to carouse by, I doubt me whether the very soberness of such a one, like an unliquored Silenus, were not stark drunk. Let him go now and brand another man injuriously with the name of Mime, being himself the loosest and most extravagant Mime that hath been heard of, whom no less than almost half the world could serve for stage-room to play the Mime in. And let him advise again with Sir Francis Bacon, whom he cites to confute others, what it is “to turn the sins of Christendoin into a mimical mockery, to rip up the saddest vices with a laughing countenance,” especially where neither reproof nor better teaching is adjoined. Nor is my meaning, readers, to shift off a blame from myself, by charging the like upon my accuser, but shall only desire, that sentence may be respited, till I can come to some instance whereto I may give answer.

Thus having spent his first onset, not in confuting, but in a reasonless defaming of the book, the method of his malice hurries him to attempt the like against the author; not by proofs and testimonies, but “having no certain notice of me,” as he professes, “further than what he gathers from the animadversions,” blunders at me for the rest, and flings out stray crimes at a venture, which he could never, though he be a serpent, suck from any thing that I have written, but from his own stuffed magazine, and hoard of slanderous inventions, over and above that which he converted to venom in the drawing. To me, readers, it happens as a singular contentment; and let it be to good men no light satisfaction, that the slanderer here confesses, he has “no further notice of me than his own conjecture.” Although it had been honest to have inquired, before he uttered such infamous words, and I am credibly informed he did inquire; but finding small comfort from the intelligence which he received, whereon to ground the falsities which he had provided, thought it his likeliest course under a pretended ignorance to let drive at random, lest he should lose his odd ends, which from some penurious book of characters he had been culling out and would fain apply. Not caring to burden me with those vices, whereof, among whom my conversation hath been, I have been ever least suspected; perhaps not without some subtlety to cast me into envy, by bringing on me a necessity to enter into mine own praises. In which argument I know every wise man is more unwillingly drawn to speak, than the most repining ear can be averse to hear. Nevertheless, since I dare not wish to pass this life unpersecuted of slanderous tongues, for God hath told us that to be generally praised is woeful, I shall rely on his promise to free the innocent from causeless aspersions: whereof nothing sooner can assure me, than if I shall feel him now assisting me in the just vindication of myself, which yet I could defer, it being more meet, that to those other matters of public debatement in this book I should give attendance first, but that I fear it would but harm the truth for me to reason in her behalf, so long as I should suffer my honest estimation to lie unpurged from these insolent suspicions. And if I shall be large, or unwonted in justifying myself to those who know me not, for else it would be needless, let them consider that a short slander will oftentimes reach further than a long apology; and that he who will do justly to all men, must begin from knowing how, if it so happen, to be not unjust to himself. I must be thought, if this libeller (for now he shows himself to be so) can find belief, after an inordinate and riotous youth spent at the university, to have been at length “vomited out thence.” For which commodious lie, that he may be encouraged in the trade another time, I thank him; for it hath given me an apt occasion to acknowledge publicly with all grateful

mind, that more than ordinary favour and respect, which I found above any of my equals at the hands of those courteous and learned men, the fellows of that college wherein I spent some years: who at my parting, after I had taken two degrees, as the manner is, signified many ways, how much better it would content them that I would stay; as by many letters full of kindness and loving respect, both before that time, and long after, I was assured of their singular good affection towards me. Which being likewise propense to all such as were for their studious and civil life worthy of esteem, I could not wrong their judgments, and upright intentions, so much as to think I had that regard from them for other cause, than that I might be still encouraged to proceed in the honest and laudable courses, of which they apprehended I had given good proof. And to those ingenuous and friendly men, who were ever the countenances of virtuous and hopeful wits, I wish the best and happiest things, that friends in absence wish one to another. As for the common approbation or dislike of that place, as now it is, that I should esteem or disesteem myself, or any other the more for that; too simple and too credulous is the confuter, if he think to obtain with me, or any right discerner. Of small practice were that physician, who could not judge by what both she or her sister hath of long time vomited, that the worsser stuff she strongly keeps in her stomach, but the better she is ever kecking at, and is queasy. She vomits now out of sickness: but ere it will be well with her, she must vomit by strong physic. In the mean time that suburb sink, as this rude scavenger calls it, and more than scurrilously taunts it with the plague, having a worse plague in his middle entrail, that suburb wherein I dwell shall be in my account a more honourable place than his university. Which as in the time of her better health, and mine own younger judgment, I never greatly admired, so now much less. But he follows me to the city, still usurping and forging beyond his book notice, which only he affirms to have had; “and where my morning haunts are, he wisses not.” It is wonder, that being so rare an alchymist of slander, he could not extract that, as well as the university vomit, and the suburb sink which his art could distill so cunningly; but because his limbec fails him, to give him and envy the more vexation, I will tell him. Those morning haunts are where they should be, at home; not sleeping, or concocting the surfeits of an irregular feast, but up and stirring, in winter often ere the sound of any bell awake men to labour, or to devotion; in summer as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full fraught: then with useful and generous labours preserving the body’s health and hardiness to render lightsome, clear, and not lumpish obedience to the mind, to the cause of religion, and our country’s liberty, when it shall require firm hearts in sound bodies to stand and cover their stations, rather than to see the ruin of our protestation, and the inforcement of a slavish life. These are the morning practices; proceed now to the afternoon; “in playhouses,” he says, “and the bordelloes.” Your intelligence, unfaithful spy of Canaan? He gives in his evidence, that “there he hath traced me.” Take him at his word, readers, but let him bring good sureties ere ye dismiss him, that while he pretended to dog others, he did not turn in for his own pleasure: for so much in effect he concludes against himself, not contented to be caught in every other gin, but he must be such a novice, as to be still hampered in his own hemp. In the animadversions, saith he, I find the mention of old cloaks, false beards, nightwalkers, and salt lotion; therefore the animadverter haunts playhouses and bordelloes; for if he did not, how could he speak of such gear? Now that he may know what it is to be a child, and yet to meddle with edged tools, I turn

his antistrophon upon his own head; the confuter knows that these things are the furniture of playhouses and bordelloes; therefore by the same reason “the confuter himself hath been traced in those places.” Was it such a dissolute speech, telling of some politicians who were wont to evesdrop in disguises, to say they were often liable to a nightwalking cudgeller, or the emptying of a urinal? What if I had writ as your friend the author of the aforesaid mime, “Mundus alter et idem,” to have been ravished like some young Cephalus or Hylas, by a troop of camping housewives in Viraginea, and that he was there forced to swear himself an uxorious varlet; then after a long servitude to have come into Aphrodisia that pleasant country, that gave such a sweet smell to his nostrils among the shameless courtezans of Desvergonia? Surely he would have then concluded me as constant at the bordello, as the galley-slave at his oar. But since there is such necessity to the hearsay of a tire, a periwig, or a vizard, that plays must have been seen, what difficulty was there in that? when in the colleges so many of the young divines, and those in next aptitude to divinity, have been seen so often upon the stage, writhing and unboning their clergy limbs to all the antic and dishonest gestures of Trinculoes, buffoons, and bawds; prostituting the shame of that ministry, which either they had, or were nigh having, to the eyes of courtiers and court ladies, with their grooms and mademoiselles. There while they acted and overacted, among other young scholars, I was a spectator; they thought themselves gallant men, and I thought them fools; they made sport, and I laughed; they mispronounced, and I misliked; and to make up the atticism, they were out, and I hissed. Judge now whether so many good text-men were not sufficient to instruct me of false beards and vizards, without more expositors; and how can this confuter take the face to object to me the seeing of that, which his reverend prelates allow, and incite their young disciples to act? For if it be unlawful to sit and behold a mercenary comedian personating that which is least unseemly for a hireling to do, how much more blameful is it to endure the sight of as vile things acted by persons either entered or presently to enter into the ministry; and how much more foul and ignominious for them to be the actors!

But because as well by this upbraiding to me the bordelloes, as by other suspicious glancings in his book, he would seem privily to point me out to his readers, as one whose custom of life were not honest, but licentious; I shall intreat to be borne with, though I digress; and in a way not often trod, acquaint ye with the sum of my thoughts in this matter, through the course of my years and studies. Although I am not ignorant how hazardous it will be to do this under the nose of the envious, as it were in skirmish to change the compact order, and instead of outward actions, to bring inmost thoughts into front. And I must tell ye, readers, that by this sort of men I have been already bitten at; yet shall they not for me know how slightly they are esteemed, unless they have so much learning as to read what in Greek ἀπειροαλία is, which, together with envy, is the common disease of those who censure books that are not for their reading. With me it fares now, as with him whose outward garment hath been injured and illbedighted; for having no other shift, what help but to turn the inside outwards, especially if the lining be of the same, or, as it is sometimes, much better? So if my name and outward demeanour be not evident enough to defend me, I must make trial, if the discovery of my inmost thoughts can: wherein of two purposes both honest, and both sincere, the one perhaps I shall not miss; although I fail to gain belief with others, of being such as my perpetual thoughts shall here disclose me, I may yet not fail of success in persuading some to be such really themselves, as they cannot

believe me to be more than I what fain. I had my time, readers, as others have, who have good learning bestowed upon them, to be sent to those places, where the opinion was, it might be soonest attained; and as the manner is, was not unstudied in those authors which are most commended; whereof some were grave orators and historians, whose matter methought I loved indeed, but as my age then was, so I understood them; others were the smooth elegiac poets, whereof the schools are not scarce, whom both for the pleasing sound of their numerous writing, which in imitation I found most easy, and most agreeable to nature's part in me, and for their matter, which what it is, there be few who know not, I was so allured to read, that no recreation came to me better welcome: for that it was then those years with me which are excused, though they be least severe, I may be saved the labour to remember ye. Whence having observed them to account it the chief glory of their wit, in that they were ablest to judge, to praise, and by that could esteem themselves worthiest to love those high perfections, which under one or other name they took to celebrate; I thought with myself by every instinct and presage of nature, which is not wont to be false, that what emboldened them to this task, might with such diligence as they used embolden me; and that what judgment, wit, or elegance was my share, would herein best appear, and best value itself, by how much more wisely, and with more love of virtue I should choose (let rude ears be absent) the object of not unlike praises: for albeit these thoughts to some will seem virtuous and commendable, to others only pardonable, to a third sort perhaps idle; yet the mentioning of them now will end in serious. Nor blame it, readers, in those years to propose to themselves such a reward, as the noblest dispositions above other things in this life have sometimes preferred: whereof not to be sensible when good and fair in one person meet, argues both a gross and shallow judgment, and withal an ungentle; and swinish breast; for by the firm settling of these persuasions, I became, to my best memory, so much a proficient, that if I found those authors any where speaking unworthy things of themselves, or unchaste of those names which before they had extolled; this effect it wrought with me, from that time forward their art I still applauded, but the men I deplored; and above them all, preferred the two famous renowners of Beatrice and Laura, who never write but honour of them to whom they devote their verse, displaying sublime and pure thoughts, without transgression. And long it was not after, when I was confirmed in this opinion, that he who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honourablest things; not presuming to sing high praises of heroic men, or famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy. These reasonings, together with a certain niceness of nature, an honest haughtiness, and self-esteem either of what I was, or what I might be, (which let envy call pride,) and lastly that modesty, whereof though not in the titlepage, yet here I may be excused to make some beseeming profession; all these uniting the supply of their natural aid together, kept me still above those low descents of mind, beneath which he must deject and plunge himself, that can agree to salable and unlawful prostitution.

Next, (for hear me out now, readers,) that I may tell ye whither my younger feet wandered; I betook me among those lofty fables and romances, which recount in solemn cantoes the deeds of knighthood founded by our victorious kings, and from hence had in renown over all Christendom. There I read it in the oath of every knight,

that he should defend to the expense of his best blood, or of his life, if it so befel him, the honour and chastity of virgin or matron; from whence even then I learned what a noble virtue chastity sure must be, to the defence of which so many worthies, by such a dear adventure of themselves had sworn; and if I found in the story afterward, any of them, by word or deed, breaking that oath, I judged it the same fault of the poet, as that which is attributed to Homer, to have written indecent things of the gods: only this my mind gave me, that every free and gentle spirit, without that oath, ought to be born a knight, nor needed to expect the gilt spur, or the laying of a sword upon his shoulder to stir him up both by his counsel and his arms, to secure and protect the weakness of any attempted chastity. So that even these books, which to many others have been the fuel of wantonness and loose living, I cannot think how, unless by divine indulgence, proved to me so many incitements, as you have heard, to the love and steadfast observation of that virtue which abhors the society of bordelloes. Thus from the laureat fraternity of poets, riper years and the ceaseless round of study and reading led me to the shady spaces of philosophy; but chiefly to the divine volumes of Plato, and his equal Xenophon: where, if I should tell ye what I learnt of chastity and love, I mean that which is truly so, whose charming cup is only virtue, which she bears in her hand to those who are worthy; (the rest are cheated with a thick intoxicating potion, which a certain sorceress, the abuser of love's name, carries about;) and how the first and chiefest office of love begins and ends in the soul, producing those happy twins of her divine generation, knowledge and virtue: with such abstracted sublimities as these, it might be worth your listening, readers, as I may one day hope to have ye in a still time, when there shall be no chiding; not in these noises, the adversary, as ye know, barking at the door, or searching for me at the bordelloes, where it may be he has lost himself, and raps up without pity the sage and rheumatic old prelatess, with all her young Corinthian laity, to inquire for such a one. Last of all, not in time, but as perfection is last, that care was ever had of me, with my earliest capacity, not to be negligently trained in the precepts of Christian religion: this that I have hitherto related, hath been to show, that though Christianity had been but slightly taught me, yet a certain reservedness of natural disposition, and moral discipline, learnt out of the noblest philosophy, was enough to keep me in disdain of far less incontinences than this of the bordello. But having had the doctrine of Holy Scripture, unfolding those chaste and high mysteries, with timeliest care infused, that "the body is for the Lord, and the Lord for the body;" thus also I argued to myself, that if unchastity in a woman, whom St. Paul terms the glory of man, be such a scandal and dishonour, then certainly in a man, who is both the image and glory of God, it must, though commonly not so thought, be much more deflowering and dishonourable; in that he sins both against his own body, which is the perfecter sex, and his own glory, which is in the woman; and that which is worst, against the image and glory of God which is in himself. Nor did I slumber over that place, expressing such high rewards of ever accompanying the Lamb, with those celestial songs to others inapprehensible, but not to those who were not defiled with women, which doubtless means fornication; for marriage must not be called a defilement. Thus large I have purposely been, that if I have been justly taxed with this crime, it may come upon me, after all this my confession, with a tenfold shame: but if I have hitherto deserved no such opprobrious word, or suspicion, I may hereby engage myself now openly to the faithful observation of what I have professed. I go on to show you the unbridled impudence of this loose railer, who, having once begun his race, regards not

how far he flies out beyond all truth and shame; who from the single notice of the Animadversions, as he protests, will undertake to tell ye the very clothes I wear, though he be much mistaken in my wardrobe: and like a son of Belial, without the hire of Jezebel, charges me “of blaspheming God and the king,” as ordinarily as he imagines “me to drink sack and swear,” merely because this was a shred in his commonplace book, and seemed to come off roundly, as if he were some empiric of false accusations, to try his poisons upon me, whether they would work or no. Whom what should I endeavour to refute more, whenas that book, which is his only testimony, returns the lie upon him; not giving him the least hint of the author to be either a swearer or a sack drinker. And for the readers, if they can believe me, principally for those reasons which I have alleged, to be of life and purpose neither dishonest nor unchaste, they will be easily induced to think me sober both of wine and of word; but if I have been already successful in persuading them, all that I can further say, will be but vain; and it will be better thrift to save two tedious labours, mine of excusing, and theirs of needless hearing.

Proceeding further, I am met with a whole ging of words and phrases not mine, for he hath maimed them, and, like a sly depraver, mangled them in this his wicked limbo, worse than the ghost of Deiphobus appeared to his friend Æneas. Here I scarce know them, and he that would, let him repair to the place in that book where I set them: for certainly this tormentor of semicolons is as good at dismembering and slitting sentences, as his grave fathers the prelates have been at stigmatizing and slitting noses. By such handicraft as this, what might he not traduce? Only that odour, which being his own, must needs offend his sense of smelling, since he will needs bestow his foot among us, and not allow us to think he wears a sock, I shall endeavour it may be offenceless to other men’s ears. The Remonstrant, having to do with grave and reverend men his adversaries, thought it became him to tell them in scorn, that “the bishop’s foot had been in their book and confuted it;” which when I saw him arrogate, to have done that with his heels that surpassed the best consideration of his head, to spurn a confutation among respected men, I questioned not the lawfulness of moving his jollity to bethink him, what odour a sock would have in such painful business. And this may have chanced to touch him more nearly than I was aware; for indeed a bishop’s foot that hath all his toes maugre the gout, and a linen sock over it, is the aptest emblem of the prelate himself; who being a pluralist, may under one surplice, which is also linen, hide four benefices, besides the metropolitan toe, and sends a fouler stench to heaven, than that which this young queasiness retches at. And this is the immediate reason here why our enraged confuter, that he may be as perfect a hypocrite as Caiaphas, ere he be a high-priest, cries out, “Horrid blasphemy!” and, like a recreant Jew, calls for stones. I beseech ye, friends, ere the brickbats fly, resolve me and yourselves, is it blasphemy, or any whit disagreeing from Christian meekness, whenas Christ himself, speaking of unsavoury traditions, scruples not to name the dunghill and the jakes, for me to answer a slovenly wincer of a confutation, that if he would needs put his foot to such a sweaty service, the odour of his sock was like to be neither musk nor benjamin? Thus did that foolish monk in a barbarous declamation accuse Petrarch of blasphemy for dispraising the French wines. But this which follows is plain bedlam stuff, this is the demoniac legion indeed, which the Remonstrant feared had been against him, and now he may see is for him. “You that love Christ,” saith he, “and know this mis creant wretch, stone him to death, lest you

smart for his impunity.” What thinks the Remonstrant? does he like that such words as these should come out of his shop, out of his Trojan horse? To give the watch-word like a Guisian of Paris to a mutiny or massacre; to proclaim a croisade against his fellow Christian now in this troublous and divided time of the kingdom? If he do, I shall say that to be the Remonstrant, is no better than to be a Jesuit; and that if he and his accomplices could do as the rebels have done in Ireland to the protestants, they would do in England the same to them that would no prelates. For a more seditious and butcherly speech no cell of Loyola could have belched against one who in all his writings spake not, that any man’s skin should be raised. And yet this cursing Shimei, a hurler of stones, as well as a railer, wants not the face instantly to make as though he “despaired of victory, unless a modest defence would get it him.” Did I err at all, readers, to foretell ye, when first I met with his title, that the epithet of modest there was a certain red portending sign, that he meant ere long to be most tempestuously bold and shameless? Nevertheless, “he dares not say but there may be hid in his nature as much venomous atheism and profanation, as he thinks hath broke out at his adversary’s lips; but he hath not the sore running upon him,” as he would intimate I have. Now trust me not, readers, if I be not already weary of pluming and footing this sea-gull, so open he lies to strokes, and never offers at another, but brings home the dorre upon himself. For if the sore be running upon me, in all judgment I have escaped the disease; but he who hath as much hid in him, as he hath voluntarily confessed, and cannot expel it, because he is dull, (for venomous atheism were no treasure to be kept within him else,) let him take the part he hath chosen, which must needs follow, to swell and burst with his own inward venom.

SECTION I.

But mark, readers, there is a kind of justice observed among them that do evil, but this man loves injustice in the very order of his malice. For having all this while abused the good name of his adversary with all manner of licence in revenge of his Remonstrant, if they be not both one person, or as I am told, father and son, yet after all this he calls for satisfaction, whenas he himself hath already taken the utmost farthing. “Violence hath been done,” says he, “to the person of a holy and religious prelate.” To which, something in effect to what St. Paul answered of Ananias, I answer, “I wist not, brethern, that he was a holy and religious prelate;” for evil is written of those who would be prelates. And finding him thus in disguise without his superscription or phylactery either of holy or prelate, it were no sin to serve him as Longchamp bishop of Ely was served in his disguise at Dover: he hath begun the measure nameless, and when he pleases we may all appear as we are. And let him be then what he will, he shall be to me so as I find him principled. For neither must prelate or archprelate hope to exempt himself from being reckoned as one of the vulgar, which is for him only to hope whom true wisdom and the contempt of vulgar opinions exempts, it being taught us in the Psalms, that he who is in honour and understandeth not, is as the beasts that perish. And now first “the manner of handling that cause,” which I undertook, he thinks is suspicious, as if the wisest and the best words were not ever to some or other suspicious. But where is the offence, the disagreement from Christian meekness, or the precept of Solomon in answering folly? When the Remonstrant talks of froth and scum, I tell him there is none, and bid him spare his ladle: when he brings in the mess with keal, beef, and brewess, what

stomach in England could forbear to call for flanks and briskets? Capon and white broth having been likely sometimes in the same room with Christ and his apostles, why does it trouble him, that it should be now in the same leaf, especially where the discourse is not continued, but interrupt? And let him tell me, is he wont to say grace, doth he not then name holiest names over the steam of costliest superfluities? Does he judge it foolish or dishonest, to write that among religious things, which, when he talks of religious things, he can devoutly chew? Is he afraid to name Christ where those things are written in the same leaf, whom he fears not to name while the same things are in his mouth? Doth not Christ himself teach the highest things by the similitude of old bottles and patched clothes? Doth he not illustrate best things by things most evil? his own coming to be as a thief in the night, and the righteous man's wisdom to that of an unjust steward? He might therefore have done better to have kept in his canting beggars, and heathen altar, to sacrifice his threadbare criticism of Bomolochus to an unseasonable goddess fit for him called Importunity, and have reserved his Greek derivation till he lecture to his fresh men, for here his itching pedantry is but flouted.

But to the end that nothing may be omitted, which may farther satisfy any conscionable man, who, notwithstanding what I could explain before the Animadversions, remains yet unsatisfied concerning that way of writing which I there defended, but this confuter, whom it pinches, utterly disapproves; I shall essay once again, and perhaps with more success. If therefore the question were in oratory, whether a vehement vein throwing out indignation or scorn upon an object that merits it, were among the aptest ideas of speech to be allowed, it were my work, and that an easy one, to make it clear both by the rules of best rhetoricians, and the famous examples of the Greek and Roman orations. But since the religion of it is disputed, and not the art, I shall make use only of such reasons and authorities, as religion cannot except against. It will be harder to gainsay, than for me to evince, that in the teaching of men diversely tempered, different ways are to be tried. The Baptist, we know, was a strict man, remarkable for austerity and set order of life. Our Saviour, who had all gifts in him, was Lord to express his indoctrinating power in what sort him best seemed; sometimes by a mild and familiar converse; sometimes with plain and impartial home-speaking, regardless of those whom the auditors might think he should have had in more respect; other while, with bitter and ireful rebukes, if not teaching, yet leaving excuseless those his wilful impugnors. What was all in him, was divided among many others the teachers of his church; some to be severe and ever of a sad gravity, that they may win such, and check sometimes those who be of nature over-confident and jocund; others were sent more cheerful, free, and still as it were at large, in the midst of an untrespassing honesty; that they who are so tempered, may have by whom they might be drawn to salvation, and they who are too scrupulous, and dejected of spirit, might be often strengthened with wise consolations and revivings: no man being forced wholly to dissolve that groundwork of nature which God created in him, the sanguine to empty out all his sociable liveliness, the choleric to expel quite the unsinning predominance of his anger; but that each radical humour and passion, wrought upon and corrected as it ought, might be made the proper mould and foundation of every man's peculiar gifts and virtues. Some also were indued with a staid moderation and soundness of argument, to teach and convince the rational and soberminded; yet not therefore that to be thought the only expedient course of

teaching, for in times of opposition, when either against new heresies arising, or old corruptions to be reformed, this cool unpassionate mildness of positive wisdom is not enough to damp and astonish the proud resistance of carnal and false doctors, then (that I may have leave to soar awhile as the poets use) Zeal, whose substance is ethereal, arming in complete diamond, ascends his fiery chariot drawn with two blazing meteors, figured like beasts, out of a higher breed than any the zodiac yields, resembling two of those four which Ezekiel and St. John saw; the one visaged like a lion, to express power, high authority, and indignation; the other of countenance like a man, to cast derision and scorn upon perverse and fraudulent seducers: with these the invincible warrior, Zeal, shaking loosely the slack reins, drives over the heads of scarlet prelates, and such as are insolent to maintain traditions, bruising their stiff necks under his flaming wheels. Thus did the true prophets of old combat with the false; thus Christ himself, the fountain of meekness, found acrimony enough to be still galling and vexing the prelatical pharisees. But ye will say, these had immediate warrant from God to be thus bitter; and I say so much the plainer is it proved, that there may be a sanctified bitterness against the enemies of truth. Yet that ye may not think inspiration only the warrant thereof, but that it is as any other virtue, of moral and general observation, the example of Luther may stand for all, whom God made choice of before others to be of highest eminence and power in reforming the church; who, not of revelation, but of judgment, writ so vehemently against the chief defenders of old untruths in the Romish church, that his own friends and favourers were many times offended with the fierceness of his spirit; yet he being cited before Charles the Fifth to answer for his books, and having divided them into three sorts, whereof one was of those which he had sharply written, refused, though upon deliberation given him, to retract or unsay any word therein, as we may read in Sleidan. Yea, he defends his eagerness, as being “of an ardent spirit, and one who could not write a dull style;” and affirmed, “he thought it God’s will, to have the inventions of men thus laid open, seeing that matters quietly handled were quickly forgot.” And herewithal how useful and available God hath made his tart rhetoric in the church’s cause, he often found by his own experience. For when he betook himself to lenity and moderation, as they call it, he reaped nothing but contempt both from Cajetan and Erasmus, from Cocleus, from Ecchius, and others; insomuch that blaming his friends, who had so counselled him, he resolved never to run into the like error: if at other times he seem to excuse his vehemence, as more than what was meet, I have not examined through his works, to know how far he gave way to his own fervent mind; it shall suffice me to look to mine own. And this I shall easily aver, though it may seem a hard saying, that the Spirit of God, who is purity itself, when he would reprove any fault severely, or but relate things done or said with indignation by others, abstains not from some words not civil at other times to be spoken. Omitting that place in Numbers at the killing of Zimri and Cosbi; done by Phineas in the height of zeal, related, as the rabbins expound, not without an obscene word; we may find in Deuteronomy and three of the prophets, where, God, denouncing bitterly the punishments of idolaters, tells them in a term immodest to be uttered in cool blood, that their wives shall be defiled openly. But these, they will say, were honest words in that age when they were spoken. Which is more than any rabbin can prove; and certainly had God been so minded, he could have picked such words as should never have come into abuse. What will they say to this? David going against Nabal, in the very same breath when he had just before named the name of God, he vows not “to

leave any alive of Nabal's house that pisseth against the wall." But this was unadvisedly spoken, you will answer, and set down to aggravate his infirmity. Turn then to the first of Kings, where God himself uses the phrase "I will cut off from Jeroboam him that pisseth against the wall." Which had it been an unseemly speech in the heat of an earnest expression, then we must conclude that Jonathan or Onkelos the targumists were of cleaner language than he that made the tongue; for they render it as briefly, "I will cut off all who are at years of discretion," that is to say, so much discretion as to hide nakedness. Whereas God, who is the author both of purity and eloquence, chose this phrase as fittest in that vehement character wherein he spake. Otherwise that plain word might have easily been forborne: which the masoreths and rabbinical scholiasts, not well attending, have often used to blur the margent with Keri instead of Ketiv, and gave us this insulse rule out of their Talmud, "That all words which in the law are written obscenely, must be changed to more civil words:" fools, who would teach men to read more decently than God thought good to write. And thus I take it to be manifest, that indignation against men and their actions notoriously bad hath leave and authority oftentimes to utter such words and phrases, as in common talk were not so mannerly to use. That ye may know, not only as the historian speaks, "that all those things for which men plough, build, or sail, obey virtue," but that all words, and whatsoever may be spoken, shall at some time in an unwonted manner wait upon her purposes.

Now that the confutant may also know as he desires, what force of teaching there is sometimes in laughter; I shall return him in short, that laughter being one way of answering "a fool according to his folly," teaches two sorts of persons, first, the fool himself "not to be wise in his own conceit," as Solomon affirms; which is certainly a great document to make an unwise man know himself. Next, it teacheth the hearers, in as much as scorn is one of those punishments, which belong to men carnally wise, which is oft in Scripture declared; for when such are punished, "the simple are thereby made wise," if Solomon's rule be true. And I would ask, to what end Elijah mocked the false prophets? was it to show his wit, or to fulfil his humour? Doubtless we cannot imagine that great servant of God had any other, end, in all which he there did, but to teach and instruct the poor misled people. And we may frequently read, that many of the martyrs in the midst of their troubles were not sparing to deride and scoff their superstitious persecutors. Now may the confutant advise again with Sir Francis Bacon, whether Elijah and the martyrs did well to turn religion into a comedy or satire; "to rip up the wounds of idolatry and superstition with a laughing countenance:" so that for pious gravity the author here is matched and overmatched, and for wit and morality in one that follows:

—"laughing to teach the truth
What hinders? as some teachers give to boys
Junkets and knacks that they may learn apace."

Thus Flaccus in his first satire, and his tenth:

—"Jesting decides great things
Stronglier and better oft than earnest can."

I could urge the same out of Cicero and Seneca, but he may content him with this. And henceforward, if he can learn, may know as well what are the bounds and objects of laughter and vehement reproof, as he hath known hitherto how to deserve them both. But lest some may haply think, or thus expostulate with me after this debatement, who made you the busy almoner to deal about this dole of laughter and reprehension, which no man thanks your bounty for? To the urbanity of that man I should answer much after this sort: that I, friend objector, having read of heathen philosophers, some to have taught, that whosoever would but use his ear to listen, might hear the voice of his guiding genius ever before him, calling, and as it were pointing to that way which is his part to follow; others, as the stoics, to account reason, which they call the Hegemonicon, to be the common Mercury conducting without error those that give themselves obediently to be led accordingly: having read this, I could not esteem so poorly of the faith which I profess, that God had left nothing to those who had forsaken all other doctrines for his, to be an inward witness and warrant of what they have to do, as that they should need to measure themselves by other men's measures, how to give scope or limit to their proper actions; for that were to make us the most at a stand, the most uncertain and accidental wanderers in our doings, of all religions in the world. So that the question ere while moved, who is he that spends thus the benevolence of laughter and reproof so liberally upon such men as the prelates, may return with a more just demand, who he is not of place and knowledge never so mean, under whose contempt and jerk these men are not deservedly fallen? Neither can religion receive any wound by disgrace thrown upon the prelates, since religion and they surely were never in such amity. They rather are the men who have wounded religion, and their stripes must heal her. I might also tell them what Electra in Sophocles, a wise virgin, answered her wicked mother, who thought herself too violently reprov'd by her the daughter:

'Tis you that say it, not I; you do the deeds,
And your ungodly deeds find me the words.

If therefore the Remonstrant complain of libels, it is because he feels them to be right aimed. For I ask again, as before in the Animadversions, how long is it since he hath disrelished libels? We never heard the least mutter of his voice against them while they flew abroad without control or check, defaming the Scots and Puritans. And yet he can remember of none but Lysimachus Nicanor, and "that he misliked and censured." No more but of one can the Remonstrant remember? What if I put him in mind of one more? What if of one more whereof the Remonstrant in many likelihoods may be thought the author? Did he never see a pamphlet intitled after his own fashion, "A Survey of that foolish, seditious, scandalous profane Libel, the Protestation protested?" The child doth not more expressly refigure the visage of his father, than that book resembles the style of the Remonstrant, in those idioms of speech, wherein he seems most to delight: and in the seventeenth page, three lines together are taken out of the Remonstrance word for word, not as a citation, but as an author borrows from himself. Whoever it be, he may as justly be said to have libelled, as he against whom he writes: there ye shall find another man than is here made show of; there he bites as fast as this whines. "Vinegar in the ink" is there "the antidote of vipers." Laughing in a religious controversy is there "a thrifty physic to expel his melancholy." In the mean time the testimony of Sir Francis Bacon was not

misalleged, complaining that libels on the bishops' part were uttered openly; and if he hoped the prelates had no intelligence with the libellers, he delivers it but as his favourable opinion. But had he contradicted himself, how could I assoil him here, more than a little before, where I know not how, by entangling himself, he leaves an aspersion upon Job, which by any else I never heard laid to his charge? For having affirmed that "there is no greater confusion than the confounding of jest and earnest," presently he brings the example of Job, "glancing at conceits of mirth, when he sat among the people with the gravity of a judge upon him." If jest and earnest be such a confusion, then were the people much wiser than Job, for "he smiled, and they believed him not." To defend libels, which is that whereof I am next accused, was far from my purpose. I had not so little share in good name, as to give another that advantage against myself. The sum of what I said was, that a more free permission of writing at some times might be profitable, in such a question especially wherein the magistrates are not fully resolved; and both sides have equal liberty to write, as now they have. Not as when the prelates bore sway, in whose time the books of some men were confuted, when they who should have answered were in close prison, denied the use of pen or paper. And the divine right of episcopacy was then valiantly asserted, when he who would have been respondent must have bethought himself withal how he could refute the Clink or the Gatehouse. If now therefore they be pursued with bad words, who persecuted others with bad deeds, it is a way to lessen tumult rather than to increase it; whenas anger thus freely vented, spends itself ere it break out into action, though Machiavel, whom he cites, or any other Machiavelian priest, think the contrary.

SECTION III.

Now, readers, I bring ye to his third section; wherein very cautiously and no more than needs, lest I should take him for some chaplain at hand, some squire of the body to his prelate, one that serves not at the altar only, but at the court cupboard, he will bestow on us a pretty model of himself; and sobs me out of half a dozen phthisical mottoes wherever he had them, hopping short in the measure of convulsion-fits; in which labour the agony of his wit having escaped narrowly, instead of well-sized periods, he greets us with a quantity of thumb-ring posies. "He has a fortune therefore good, because he is content with it." This is a piece of sapience not worth the brain of a fruit trencher; as if content were the measure of what is good or bad in the gift of fortune. For by this rule a bad man may have a good fortune, because he may be oftentimes content with it for many reasons which have no affinity with virtue, as love of ease, want of spirit to use more, and the like. "And therefore content," he says, "because it neither goes before, nor comes behind his merit." Belike then if his fortune should go before his merit, he would not be content, but resign, if we believe him, which I do the less, because he implies, that if it came behind his merit, he would be content as little. Whereas if a wise man's content should depend upon such a therefore, because his fortune came not behind his merit, how many wise men could have content in this world? In his next pithy symbol, I dare not board him, for he passes all the seven wise masters of Greece, attributing to himself that which on my life Solomon durst not: "to have affections so equally tempered, that they neither too hastily adhere to the truth before it be fully examined, nor too lazily afterward." Which, unless he only were exempted out of the corrupt mass of Adam, born without

sin original, and living without actual, is impossible. Had Solomon, (for it behoves me to instance in the wisest, dealing with such a transcendant sage as this,) had Solomon affections so equally tempered, as “not adhering too lazily to the truth,” when God warned him of his halting in idolatry? do we read that he repented hastily? did not his affections lead him hastily from an examined truth, how much more would they lead him slowly to it? Yet this man, beyond a stoic apathy, sees truth as in a rapture, and cleaves to it; not as through the dim glass of his affections, which, in this frail mansion of flesh, are ever unequally tempered, pushing forward to error, and keeping back from truth oftentimes the best of men. But how far this boaster is from knowing himself, let his preface speak. Something I thought it was, that made him so quick-sighted to gather such strange things out of the Animadversions, whereof the least conception could not be drawn from thence, of “suburb-sinks,” sometimes “out of wit and clothes,” sometimes “in new serge, drinking sack, and swearing;” now I know it was this equal temper of his affections, that gave him to see clearer than any fennel-rubbed serpent. Lastly, he has resolved “that neither person nor cause shall improper him.” I may mistake his meaning, for the word ye hear is “improper.” But whether if not a person, yet a good parsonage or impropriation bought out for him, would not “improper” him, because there may be a quirk in the word, I leave it for a canonist to resolve.

SECTION IV.

And thus ends this section, or rather dissection, of himself, short ye will say both in breadth and extent, as in our own praises it ought to be, unless wherein a good name hath been wrongfully attained. Right; but if ye look at what he ascribes to himself, “that temper of his affections,” which cannot any where be but in Paradise, all the judicious panegyrics in any language extant, are not half so prolix. And that well appears in his next removal. For what with putting his fancy to the tiptoe in this description of himself, and what with adventuring presently to stand upon his own legs without the crutches of his margin, which is the sluice most commonly that feeds the drought of his text, he comes so lazily on in a simile, with his “armful of weeds,” and demeans himself in the dull expression so like a dough-kneaded thing, that he has not spirit enough left him so far to look to his syntax, as to avoid nonsense. For it must be understood there that the stranger, and not he who brings the bundle, would be deceived in censuring the field, which this hipshot grammarian cannot set into right frame of construction, neither here in the similitude, nor in the following reddition thereof; which being to this purpose, that “the faults of the best picked out, and presented in gross, seem monstrous; this,” saith he, “you have done, in pinning on his sleeve the faults of others;” as if to pick out his own faults, and to pin the faults of others upon him, were to do the same thing. To answer therefore how I have culled out the evil actions of the Remonstrant from his virtues, I am acquitted by the dexterity and conveyance of his nonsense, losing that for which he brought his parable. But what of other men’s faults I have pinned upon his sleeve, let him show. For whether he were the man who termed the martyrs Foxian confessors, it matters not; he that shall step up before others to defend a church-government, which wants almost no circumstance, but only a name, to be a plain popedom, a government which changes the fatherly and ever-teaching discipline of Christ into that lordly and uninstrucing jurisdiction, which properly makes the pope Antichrist, makes himself

an accessory to all the evil committed by those, who are armed to do mischief by that undue government; which they, by their wicked deeds, do, with a kind of passive and unwitting obedience to God, destroy; but he, by plausible words and traditions against the Scripture, obstinately seeks to maintain. They, by their own wickedness ruining their own unjust authority, make room for good to succeed; but he, by a show of good upholding the evil which in them undoes itself, hinders the good which they by accident let in. Their manifest crimes serve to bring forth an ensuing good, and hasten a remedy against themselves; and his seeming good tends to reinforce their self-punishing crimes and his own, by doing his best to delay all redress. Shall not all the mischief which other men do be laid to his charge, if they do it by that unchurch-like power which he defends? Christ saith, “he that is not with me, is against me; and he that gathers not with me, scatters.” In what degree of enmity to Christ shall we place that man then, who so is with him, as that it makes more against him; and so gathers with him, that it scatters more from him? Shall it avail that man to say he honours the martyrs’ memory, and treads in their steps? No; the pharisees confessed as much of the holy prophets. Let him, and such as he, when they are in their best actions, even at their prayers, look to hear that which the pharisees heard from John the Baptist when they least expected, when they rather looked for praise from him; “generation of vipers, who hath warned ye to flee from the wrath to come?” Now that ye have started back from the purity of Scripture, which is the only rule of reformation, to the old vomit of your traditions; now that ye have either troubled or leavened the people of God, and the doctrine of the gospel, with scandalous ceremonies and mass-borrowed liturgies, do ye turn the use of that truth which ye profess, to countenance that falsehood which ye gain by? We also reverence the martyrs, but rely only upon the Scriptures. And why we ought not to rely upon the martyrs, I shall be content with such reasons as my confuter himself affords me; who is, I must needs say for him, in that point as officious an adversary as I would wish to any man. For, “first,” saith he, “there may be a martyr in a wrong cause, and as courageous in suffering as the best; sometimes in a good cause with a forward ambition displeasing to God. Other whiles they that story of them out of blind zeal or malice, may write many things of them untruly.” If this be so, as ye hear his own confession, with what safety can the Remonstrant rely upon the martyrs as “patrons of his cause,” whenas any of those who are alleged for the approvers of our liturgy or prelaty, might have been, though not in a wrong cause, martyrs? Yet whether not vainly ambitious of that honour, or whether not misreported or misunderstood in those their opinions, God only knows. The testimony of what we believe in religion must be such as the conscience may rest on to be infallible and incorruptible, which is only the word of God.

SECTION V.

His fifth section finds itself aggrieved that the Remonstrant should be taxed with the illegal proceeding of the high commission, and oath *ex officio*: and first, “whether they were illegal or no, it is more than he knows.” See this malevolent fox! that tyranny which the whole kingdom cried out against as stung with adders and scorpions, that tyranny which the parliament, in compassion of the church and commonwealth, hath dissolved and fetched up by the roots, for which it hath received the public thanks and blessings of thousands; this obscure thorn-eater of malice and detraction as well as of quodlibets and sophisms, knows not whether it were illegal or

not. Evil, evil would be your reward, ye worthies of the parliament, if this sophister and his accomplices had the censuring or the sounding forth of your labours. And that the Remonstrant cannot wash his hands of all the cruelties exercised by the prelates, is past doubting. They scourged the confessors of the gospel, and he held the scourger's garments. They executed their rage; and he, if he did nothing else, defended the government with the oath that did it, and the ceremonies which were the cause of it; does he think to be counted guiltless?

SECTION VI.

In the following section I must foretell ye, readers, the doings will be rough and dangerous, the baiting of a satire. And if the work seem more trivial or boisterous than for this discourse, let the Remonstrant thank the folly of this confuter, who could not let a private word pass, but he must make all this blaze of it. I had said, that because the Remonstrant was so much offended with those who were tart against the prelates, sure he loved toothless satires, which I took were as improper as a toothed sleekstone. This champion from behind the arras cries out, that those toothless satires were of the Remonstrant's making; and arms himself here tooth and nail, and horn to boot, to supply the want of teeth, or rather of gums in the satires. And for an onset tells me, that the simile of a sleekstone "shows I can be as bold with a prelate as familiar with a laundress." But does it not argue rather the lascivious promptness of his own fancy, who, from the harmless mention of a sleekstone, could neigh out the remembrance of his old conversation among the viraginian trollops? For me, if he move me, I shall claim his own oath, the oath *ex officio* against any priest or prelate in the kingdom, to have ever as much hated such pranks as the best and chastest of them all. That exception which I made against toothless satires, the confuter hopes I had from the satirist, but is far deceived; neither have I ever read the hobbling distich which he means. For this good hap I had from a careful education, to be inured and seasoned betimes with the best and elegantest authors of the learned tongues, and thereto brought an ear that could measure a just cadence, and scan without articulating: rather nice and humorous in what was tolerable, than patient to read every drawling versifier. Whence lighting upon this title of "toothless satires," I will not conceal ye what I thought, readers, that sure this must be some sucking satire, who might have done better to have used his coral, and made an end of breeding, ere he took upon him to wield a satire's whip. But when I heard him talk of "scowering the rusty swords of elvish knights," do not blame me, if I changed my thought, and concluded him some desperate cutler. But why "his scornful muse could never abide with tragic shoes her ancles for to hide," the pace of the verse told me that her mawkin knuckles were never shapen to that royal buskin. And turning by chance to the sixth satire of his second book, I was confirmed; where having begun loftily "in Heaven's universal alphabet," he falls down to that wretched poorness and frigidity, as to talk of "Bridge street in Heaven, and the Ostler of Heaven," and there wanting other matter to catch him a heat, (for certain he was in the frozen zone miserably benumbed,) with thoughts lower than any beadle betakes him to whip the signposts of Cambridge alehouses, the ordinary subject of freshmen's tales, and in a strain as pitiful. Which for him who would be counted the first English satire, to abase himself to, who might have learned better among the Latin and Italian satirists, and in our own tongue form the "Vision and Creed of Pierce Plowman," besides others before him, manifested a presumptuous

undertaking with weak and unexamined shoulders. For a satire as it was born out of a tragedy, so ought to resemble his parentage, to strike high, and adventure dangerously at the most eminent vices among the greatest persons, and not to creep into every blind tap-house, that fears a constable more than a satire. But that such a poem should be toothless, I still affirm it to be a bull, taking away the essence of that which it calls itself. For if it bite neither the persons nor the vices, how is it a satire? And if it bite either, how is it toothless? So that toothless satires are as much as if he had said toothless teeth. What we should do therefore with this learned comment upon teeth and horns, which hath brought this confutant into his pedantic kingdom of Cornucopia, to reward him for glossing upon horns even to the Hebrew root, I know not; unless we should commend him to be lecturer in East-cheap upon St. Luke's day, when they send their tribute to that famous haven by Deptford. But we are not like to escape him so. For now the worm of criticism works in him, he will tell us the derivation of "German rutters, of meat, and of ink," which doubtless, rightly applied with some gall in it, may prove good to heal this tetter of pedagogism that bespreads him, with such a tenesmus of originating, that if he be an Arminian, and deny original sin, all the etymologies of his book shall witness, that his brain is not meanly tainted with that infection.

SECTION VII.

His seventh section labours to cavil out the flaws which were found in the Remonstrant's logic; who having laid down for a general proposition, that "civil polity is variable and arbitrary," from whence was inferred logically upon him, that he had concluded the polity of England to be arbitrary, for general includes particular; here his defendant is not ashamed to confess, that the Remonstrant's proposition was sophistical by a fallacy called *ad plures interrogationes*: which sounds to me somewhat strange, that a Remonstrant of that pretended sincerity should bring deceitful and double-dealing propositions to the parliament. The truth is, he had let slip a shrewd passage ere he was aware, not thinking the conclusion would turn upon him with such a terrible edge, and not knowing how to wind out of the briars, he, or his substitute, seems more willing to lay the integrity of his logic to pawn, and grant a fallacy in his own major, where none is, than to be forced to uphold the inference. For that distinction of possible, and lawful, is ridiculous to be sought for in that proposition; no man doubting that it is possible to change the form of civil polity; and that it is held lawful by that major, the word "arbitrary" implies. Nor will this help him, to deny that it is arbitrary "at any time, or by any undertakers," (which are the limitations invented by him since,) for when it stands as he will have it now by his second edition, "civil polity is variable, but not at any time, or by any undertakers," it will result upon him, belike then at some time, and by some undertakers it may. And so he goes on mincing the matter, till he meets with something in Sir Francis Bacon; then he takes heart again, and holds his major at large. But by and by, as soon as the shadow of Sir Francis hath left him, he falls off again warping, and warping, till he come to contradict himself in diameter; and denies flatly that it is "either variable or arbitrary, being once settled." Which third shift is no less a piece of laughter: for, before the polity was settled, how could it be variable, whenas it was no polity at all, but either an anarchy or a tyranny? That limitation therefore, of aftersettling, is a mere

tautology. So that, in fine, his former assertion is now recanted, and “civil polity is neither variable nor arbitrary.”

SECTION VIII.

Whatever else may persuade me, that this confutation was not made without some assistance or advice of the Remonstrant, yet in this eighth section that his hand was not greatly intermixed, I can easily believe. For it begins with this surmise, that “not having to accuse the Remonstrant to the king, I do it to the parliament;” which conceit of the man clearly shoves the king out of the parliament, and makes two bodies of one. Whereas the Remonstrant, in the epistle to his last “Short Answer,” gives his supposal, “that they cannot be severed in the rights of their several concernments.” Mark, readers, if they cannot be severed in what is several, (which casts a bull’s eye to go yoke with the toothless satires,) how should they be severed in their common concernments, the welfare of the land, by due accusation of such as are the common grievances, among which I took the Remonstrant to be one? And therefore if I accused him to the parliament, it was the same as to accuse him to the king? Next he casts it into the dish of I know not whom, “that they flatter some of the house, and libel others whose consciences made them vote contrary to some proceedings.” Those some proceedings can be understood of nothing else but the deputy’s execution. And can this private concoctor of malecontent, at the very instant when he pretends to extol the parliament, afford thus to blur over, rather than to mention, that public triumph of their justice and constancy, so high, so glorious, so reviving to the fainted commonwealth, with such a suspicious and murmuring expression as to call it some proceedings? And yet immediately he falls to glossing, as if he were the only man that rejoiced at these times. But I shall discover to ye, readers, that this his praising of them is as full of nonsense and scholastic foppery, as his meaning he himself discovers to be full of close malignity. His first encomium is, “that the sun looks not upon a braver, nobler convocation than is that of king, peers, and commons.” One thing I beg of ye, readers, as ye bear any zeal to learning, to elegance, and that which is called decorum in the writing of praise, especially on such a noble argument, ye would not be offended, though I rate this cloistered lubber according to his deserts. Where didst thou learn to be so aguish, so pusillanimous, thou losel bachelor of arts, as against all custom and use of speech to term the high and sovereign court of parliament, a convocation? Was this the flower of all the synonymas and voluminous papers, whose best folios are predestined to no better end than to make winding-sheets in Lent for pilchers? Couldst thou presume thus with one word’s speaking to clap as it were under hatches the king with all his peers and gentry into square caps and monkish hoods? How well dost thou now appear to be a chip of the old block, that could find “Bridge street and alehouses in heaven?” Why didst thou not, to be his perfect imitator, liken the king to the vicechancellor, and the lords, to the doctors? Neither is this an indignity only but a reproach, to call that inviolable residence of justice and liberty, by such an odious name as now a “convocation” is become, which would be nothing injured, though it were styled the house of bondage, whereout so many cruel tasks, so many unjust burdens have been laden upon the bruised consciences of so many Christians throughout the land. But which of those worthy deeds, whereof we and our posterity must confess this parliament to have done so many and so noble, which of those memorable acts comes first into his praises? None

of all, not one. What will he then praise them for? Not for any thing doing, but for deferring to do, for deferring to chastise his lewd and insolent compriests: not that they have deferred all, but that he hopes they will remit what is yet behind. For the rest of his oratory that follows, so just is it in the language of stall epistle nonsense, that if he who made it can understand it, I deny not but that he may deserve for his pains a cast doublet. When a man would look he should vent something of his own, as ever in a set speech the manner is with him that knows any thing, he lest we should not take notice enough of his barren stupidity, declares it by alphabet, and refers us to odd remnants in his topics. Nor yet content with the wonted room of his margin, but he must cut out large docks and creeks into his text, to unlade the foolish frigate of his unseasonable authorities, not therewith to praise the parliament, but to tell them what he would have them do. What else there is, he jumbles together in such a lost construction, as no man, either lettered or unlettered, will be able to piece up. I shall spare to transcribe him, but if I do him wrong let me be so dealt with.

Now although it be a digression from the ensuing matter, yet because it shall not be said I am apter to blame others than to make trial myself, and that I may after this harsh discord touch upon a smoother string awhile to entertain myself and him that list, with some more pleasing fit, and not the least to testify the gratitude which I owe to those public benefactors of their country, for the share I enjoy in the common peace and good by their incessant labours; I shall be so troublesome to this declaimer for once, as to show him what he might have better said in their praise; wherein I must mention only some few things of many, for more than that to a digression may not be granted. Although certainly their actions are worthy not thus to be spoken of by the way, yet if hereafter it befall me to attempt something more answerable to their great merits, I perceive how hopeless it will be to reach the height of their praises at the accomplishment of that expectation that waits upon their noble deeds, the unfinished whereof already surpasses what others before them have left enacted with their utmost performance through many ages. And to the end we may be confident that what they do, proceeds neither from uncertain opinion, nor sudden counsels, but from mature wisdom, deliberate virtue, and dear affection to the public good; I shall begin at that which made them likeliest in the eyes of good men to effect those things for the recovery of decayed religion and the commonwealth, which they who were best minded had long wished for, but few, as the times then were desperate, had the courage to hope for. First, therefore, the most of them being either of ancient and high nobility, or at least of known and well reputed ancestry, which is a great advantage towards virtue one way, but in respect of wealth, ease, and flattery, which accompany a nice and tender education, is as much a hinderance another way: the good which lay before them they took, in imitating the worthiest of their progenitors; and the evil which assaulted their younger years by the temptation of riches, high birth, and that usual bringing up, perhaps too favourable and too remiss, through the strength of an inbred goodness, and with the help of divine grace, that had marked them out for no mean purposes, they nobly overcame. Yet had they a greater danger to cope with; for being trained up in the knowledge of learning, and sent to those places which were intended to be the seed plots of piety and the liberal arts, but were become the nurseries of superstition and empty speculation, as they were prosperous against those vices which grow upon youth out of idleness and superfluity, so were they happy in working off the harms of their abused studies and labours; correcting by the clearness

of their own judgment the errors of their misinstruction, and were, as David was, wiser than their teachers. And although their lot fell into such times, and to be bred in such places, where if they chanced to be taught any thing good, or of their own accord had learnt it, they might see that presently untaught them by the custom and ill example of their elders; so far in all probability was their youth from being misled by the single power of example, as their riper years were known to be unmoved with the baits of preferment, and undaunted for any discouragement and terror which appeared often to those that loved religion and their native liberty; which two things God hath inseparably knit together, and hath disclosed to us, that they who seek to corrupt our religion, are the same that would enthrall our civil liberty. Thus in the midst of all disadvantages and disrespects, (some also at last not without imprisonment and open disgraces in the cause of their country,) having given proof of themselves to be better made and framed by nature to the love and practice of virtue, than others under the holiest precepts and best examples have been headstrong and prone to vice; and having in all the trials of a firm ingrafted honesty not oftener buckled in the conflict than given every opposition the foil; this moreover was added by favour from heaven, as an ornament and happiness to their virtue, that it should be neither obscure in the opinion of men, nor eclipsed for want of matter equal to illustrate itself; God and man consenting in joint approbation to choose them out as worthiest above others to be both the great reformers of the church, and the restorers of the commonwealth. Nor did they deceive that expectation which with the eyes and desires of their country was fixed upon them; for no sooner did the force of so much united excellence meet in one globe of brightness and efficacy, but encountering the dazzled resistance of tyranny, they gave not over, though their enemies were strong and subtle, till they had laid her groveling upon the fatal block; with one stroke winning again our lost liberties and charters, which our forefathers after so many battles could scarce maintain. And meeting next, as I may so resemble, with the second life of tyranny (for she was grown an ambiguous monster, and to be slain in two shapes) guarded with superstition, which hath no small power to captivate the minds of men otherwise most wise, they neither were taken with her mitred hypocrisy, nor terrified with the push of her bestial horns, but breaking them, immediately forced her to unbend the pontifical brow, and recoil; which repulse only given to the prelates (that we may imagine how happy their removal would be) was the producement of such glorious effects and consequences in the church, that if I should compare them with those exploits of highest fame in poems and panegyrics of old, I am certain it would but diminish and impair their worth, who are now my argument; for those ancient worthies delivered men from such tyrants as were content to enforce only an outward obedience, letting the mind be as free as it could; but these have freed us from a doctrine of tyranny, that offered violence and corruption even to the inward persuasion. They set at liberty nations and cities of men good and bad mixed together; but these opening the prisons and dungeons, called out of darkness and bonds the elect martyrs and witnesses of their Redeemer. They restored the body to ease and wealth; but these, the oppressed conscience to that freedom which is the chief prerogative of the gospel; taking off those cruel burdens imposed not by necessity, as other tyrants are wont for a safeguard of their lives, but laid upon our necks by the strange wilfulness and wantonness of a needless and jolly persecutor called Indifference. Lastly, some of those ancient deliverers have had immortal praises for preserving their citizens from a famine of corn. But these, by this only repulse of an unholy hierarchy, almost in a

moment replenished with saving knowledge their country nigh famished for want of that which should feed their souls. All this being done while two armies in the field stood gazing on, the one in reverence of such nobleness quietly gave back and dislodged; the other, spite of the unruliness, and doubted fidelity in some regiments, was either persuaded or compelled to disband and retire home. With such a majesty had their wisdom begirt itself, that whereas others had levied war to subdue a nation that sought for peace, they sitting here in peace could so many miles extend the force of their single words, as to overawe the dissolute stoutness of an armed power secretly stirred up and almost hired against them. And having by a solemn protestation vowed themselves and the kingdom anew to God and his service, and by a prudent foresight above what their fathers thought on, prevented the dissolution and frustrating of their designs by an untimely breaking up; notwithstanding all the treasonous plots against them, all the rumours either of rebellion or invasion, they have not been yet brought to change their constant resolution, ever to think fearlessly of their own safeties, and hopefully of the commonwealth: which hath gained them such an admiration from all good men, that now they hear it as their ordinary surname, to be saluted the fathers of their country, and sit as gods among daily petitions and public thanks flowing in upon them. Which doth so little yet exalt them in their own thoughts, that, with all gentle affability and courteous acceptance, they both receive and return that tribute of thanks which is tendered them; testifying their zeal and desire to spend themselves as it were piece-meal upon the grievances and wrongs of their distressed nation; insomuch that the meanest artizans and labourers, at other times also women, and often the younger sort of servants assembling with their complaints, and that sometimes in a less humble guise than for petitioners, have gone with confidence, that neither their meanness would be rejected, nor their simplicity contemned; nor yet their urgency distasted either by the dignity, wisdom, or moderation of that supreme senate; nor did they depart unsatisfied. And indeed, if we consider the general concourse of suppliant, the free and ready admittance, the willing and speedy redress in what is possible, it will not seem much otherwise, than as if some divine commission from heaven were descended to take into hearing and commiseration the long remediless afflictions of this kingdom; were it not that none more than themselves labour to remove and divert such thoughts, lest men should place too much confidence in their persons, still referring us and our prayers to him that can grant all, and appointing the monthly return of public fasts and supplications. Therefore the more they seek to humble themselves, the more does God, by manifest signs and testimonies, visibly honour their proceedings; and sets them as the mediators of this his covenant, which he offers us to renew. Wicked men daily conspire their hurt, and it comes to nothing; rebellion rages in our Irish province, but, with miraculous and lossless victories of few against many, is daily discomfited and broken; if we neglect not this early pledge of God's inclining towards us, by the slackness of our needful aids. And whereas at other times we count it ample honour when God vouchsafes to make man the instrument and subordinate worker of his gracious will, such acceptation have their prayers found with him, that to them he hath been pleased to make himself the agent, and immediate performer of their desires; dissolving their difficulties when they are thought inexplicable, cutting out ways for them where no passage could be seen; as who is there so regardless of divine Providence, that from late occurrences will not confess? If therefore it be so high a grace when men are preferred to be but the inferior officers of good things from God, what is it when God himself condescends, and works with

his own hands to fulfil the requests of men? Which I leave with them as the greatest praise that can belong to human nature: not that we should think they are at the end of their glorious progress, but that they will go on to follow his Almighty leading, who seems to have thus covenanted with them; that if the will and the endeavour shall be theirs the performance and the perfecting shall his. Whence only it is that I have not feared, though many wise men have miscarried in praising great designs before the utmost event, because I see who is their assistant, who is their confederate, who hath engaged his omnipotent arm to support and crown with success their faith, their fortitude, their just and magnanimous actions, till he have brought to pass all that expected good which, his servants trust, is in his thoughts to bring upon this land in the full and perfect reformation of his church.

Thus far I have digressed, readers, from my former subject; but into such a path, as I doubt not ye will agree with me, to be much fairer and more delightful than the roadway I was in. And how to break off suddenly into those jarring notes which this confuter hath set me, I must be wary, unless I can provide against offending the ear, as some musicians are wont skilfully to fall out of one key into another, without breach of harmony. By good luck therefore, his ninth section is spent in mournful elegy, certain passionate soliloquies, and two whole pages of interrogatories that praise the Remonstrant even to the sonneting of “his fresh cheek, quick eyes, round tongue, agile hand, and nimble invention.”

In his tenth section he will needs erect figures, and tell fortunes; “I am no bishop,” he says, “I was never born to it.” Let me tell therefore this wizard, since he calculates so right, that he may know there be in the world, and I among those, who nothing admire his idol a bishopric; and hold that it wants so much to be a blessing, as that I rather deem it the merest, the falsest, the most unfortunate gift of fortune. And were the punishment and misery of being a prelate bishop terminated only in the person, and did not extend to the affliction of the whole diocese, if I would wish any thing in the bitterness of soul to mine enemy, I would wish him the biggest and fattest bishopric. But he proceeds; and the familiar belike informs him, that “a rich widow, or a lecture, or both would content me:” whereby I perceive him to be more ignorant in his art of divining than any gipsy. For this I cannot omit without ingratitude to that Providence above, who hath ever bred me up in plenty, although my life hath not been unexpensive in learning, and voyaging about; so long as it shall please him to lend me what he hath hitherto thought good, which is enough to serve me in all honest and liberal occasions, and something over besides, I were unthankful to that highest bounty, if I should make myself so poor, as to solicit needily any such kind of rich hopes as this fortune-teller dreams of. And that he may further learn how his astrology is wide all the houses of heaven in spelling marriages, I care not if I tell him thus much professedly, though it be the losing of my rich hopes, as he calls them, that I think with them who, both in prudence and elegance of spirit, would choose a virgin of mean fortunes honestly bred, before the wealthiest widow. The fiend therefore, that told our Chaldean the contrary, was a lying fiend. His next venom he utters against a prayer, which he found in the Animadversions, angry it seems to find any prayers but in the service book; he dislikes it, and I therefore like it the better. “It was theatrical,” he says; and yet it consisted most of Scripture language; it had no rubric to be sung in an antic cope upon the stage of a high altar. “It was bigmouthed,” he says; no marvel,

if it were framed as the voice of three kingdoms; neither was it a prayer so much as a hymn in prose, frequent both in the prophets, and in human authors; therefore the style was greater than for an ordinary prayer. "It was an astonishing prayer." I thank him for that confession, so it was intended to astound and to astonish the guilty prelates; and this confuter confesses, that with him it wrought that effect. But in that which follows, he does not play the soothsayer, but the diabolic slanderer of prayers. "It was made," he says, "not so much to please God, or to benefit the weal public," (how dares the viper judge that?) "but to intimate," saith he, "your good abilities to her that is your rich hopes, your Maronilla." How hard is it when a man meets with a fool, to keep his tongue from folly! That were miserable indeed to be a courtier of Maronilla, and withal of such a hapless invention, as that no way should be left me to present my meaning but to make myself a canting probationer of orisons. The Remonstrant, when he was as young as I, could

"Teach each hollow grove to sound his love,
Wearying echo with one changeless word."

—Toothless Satires.

And so he well might, and all his auditory besides with his "teach each."

"Whether so me list my lovely thoughts to sing,
Come dance ye nimble dryads by my side,
Whiles I report my fortunes or my loves."

—Toothless Satires.

Delicious! he had that whole bevy at command whether in morrice or at maypole; whilst I by this figure-caster must be imagined in such distress as to sue to Maronilla, and yet left so impoverished of what to say, as to turn my liturgy into my lady's psalter. Believe it, graduate, I am not altogether so rustic, and nothing so irreligious, but as far distant from a lecturer, as the merest laic, for any consecrating hand of a prelate that shall ever touch me. Yet I shall not decline the more for that, to speak my opinion in the controversy next moved, "whether the people may be allowed for competent judges of a minister's ability." For how else can be fulfilled that which God hath promised, to pour out such abundance of knowledge upon all sorts of men in the times of the gospel? How should the people examine the doctrine which is taught them, as Christ and his apostles continually bid them do? How should they "discern and beware of false prophets, and try every spirit," if they must be thought unfit to judge of the minister's abilities? The apostles ever laboured to persuade the Christian flock, that they "were called in Christ to all perfectness of spiritual knowledge, and full assurance of understanding in the mystery of God." But the non-resident and plurality-gaping prelates, the gulfs and whirlpools of benefices, but the dry pits of all sound doctrine, that they may the better preach what they list to their sheep, are still possessing them that they are sheep indeed, without judgment, without understanding, "the very beasts of mount Sinai," as this confuter calls them; which words of theirs may serve to condemn them out of their own mouths, and to show the gross contrarieties that are in their opinions: for while none think the people so void of

knowledge as the prelates think them, none are so backward and malignant as they to bestow knowledge upon them; both by suppressing the frequency of sermons, and the printed explanations of the English Bible. No marvel if the people turn beasts, when their teachers themselves, as Isaiah calls them, “are dumb and greedy dogs, that can never have enough, ignorant, blind, and cannot understand; who, while they all look their own way, every one for his gain from his quarter,” how many parts of the land are fed with windy ceremonies instead of sincere milk; and while one prelate enjoys the nourishment and right of twenty ministers, how many waste places are left as dark as “Galilee of the Gentiles, sitting in the region and shadow of death,” without preaching minister, without light. So little care they of beasts to make them men, that by their sorcerous doctrine of formalities, they take the way to transform them out of Christian men into judaizing beasts. Had they but taught the land, or suffered it to be taught, as Christ would it should have been in all plenteous dispensation of the word, then the poor mechanic might have so accustomed his ear to good teaching, as to have discerned between faithful teachers and false. But now, with a most inhuman cruelty, they who have put out the people’s eyes, reproach them of their blindness; just as the Pharisees their true fathers were wont, who could not endure that the people should be thought competent judges of Christ’s doctrine, although we know they judged far better than those great rabbies: yet “this people,” said they, “that know not the law is accursed.” We need not the authority of Pliny brought to tell us, the people cannot judge of a minister: yet that hurts not. For as none can judge of a painter, or statuary, but he who is an artist, that is, either in the practice or theory, which is often separated from the practice, and judges learnedly without it; so none can judge of a Christian teacher, but he who hath either the practice, or the knowledge of Christian religion, though not so artfully digested in him. And who almost of the meanest Christians hath not heard the Scriptures often read from his childhood, besides so many sermons and lectures more in number than any student hath heard in philosophy, whereby he may easily attain to know when he is wisely taught, and when weakly? whereof three ways I remember are set down in Scripture; the one is to read often the best of books written to this purpose, that not the wise only, but the simple and ignorant, may learn by them; the other way to know of a minister is, by the life he leads, whereof the meanest understanding may be apprehensive. The last way to judge aright in this point is, when he who judges, lives a Christian life himself. Which of these three will the confuter affirm to exceed the capacity of a plain artizan? And what reason then is there left, wherefore he should be denied his voice in the election of his minister, as not thought a competent discernor? It is but arrogance therefore, and the pride of a metaphysical fume, to think that “the mutinous rabble” (for so he calls the Christian congregation) “would be so mistaken in a clerk of the university,” that were to be their minister. I doubt me those clerks, that think so, are more mistaken in themselves; and what with truanting and debauchery, what with false grounds and the weakness of natural faculties in many of them, (it being a maxim in some men to send the simplest of their sons thither,) perhaps there would be found among them as many unsolid and corrupted judgments both in doctrine and life, as in any other two corporations of like bigness. This is undoubted, that if any carpenter, smith, or weaver, were such a bungler in his trade, as the greater number of them are in their profession, he would starve for any custom. And should he exercise his manufacture as little as they do their talents, he would forget his art; and should he mistake his tools as they do theirs, he would mar all the work he took in hand. How few among them that know to write

or speak in a pure style; much less to distinguish the ideas, and various kinds of style; in Latin barbarous, and oft not without solecisms, declaiming in rugged and miscellaneous gear blown together by the four winds, and in their choice preferring the gay rankness of Apuleius, Arnobius, or any modern fustianist, before the native Latinisms of Cicero. In the Greek tongue most of them unlettered, or “unentered to any sound proficiency in those attic masters of moral wisdom and eloquence.” In the Hebrew text, which is so necessary to be understood, except it be some few of them, their lips are utterly uncircumcised. No less are they out of the way in philosophy, pestering their heads with the sapless dotages of old Paris and Salamanca. And that which is the main point, in their sermons affecting the comments and postils of friars and Jesuits, but scorning and slighting the reformed writers; insomuch that the better sort among them will confess it a rare matter to hear a true edifying sermon in either of their great churches; and that such as are most hummed and applauded there, would scarcely be suffered the second hearing in a grave congregation of pious Christians. Is there cause why these men should overween, and be so queasy of the rude multitude, lest their deep worth should be undervalued for want of fit umpires? No, my matriculated confutant, there will not want in any congregation of this island, that hath not been altogether famished or wholly perverted with prelatish leaven; there will not want divers plain and solid men, that have learned by the experience of a good conscience, what it is to be well taught, who will soon look through and through both the lofty nakedness of your latinizing barbarian, and the finical goosery of your neat sermon actor. And so I leave you and your fellow “stars,” as you term them, “of either horizon,” meaning I suppose either hemisphere, unless you will be ridiculous in your astronomy: for the rational horizon in heaven is but one, and the sensible horizons in earth are innumerable; so that your allusion was as erroneous as your stars. But that you did well to prognosticate them all at lowest in the horizon; that is, either seeming bigger than they are through the mist and vapour which they raise, or else sinking and wasted to the snuff in their western socket.

SECTION XI.

His eleventh section intends I know not what, unless to clog us with the residue of his phlegmatic sloth, discussing with a heavy pulse the “expedience of set forms;” which no question but to some, and for some time may be permitted, and perhaps there may be usefully set forth by the church a common directory of public prayer, especially in the administration of the sacraments. But that it should therefore be enforced where both minister and people profess to have no need, but to be scandalized by it, that, I hope, every sensible Christian will deny: and the reasons of such denial the confuter himself, as his bounty still is to his adversary, will give us out of his affirmation. First saith he, “God in his providence hath chosen some to teach others, and pray for others, as ministers and pastors.” Whence I gather, that however the faculty of others may be, yet that they whom God hath set apart to his ministry, are by him endued with an ability of prayer; because their office is to pray for others, and not to be the lip-working deacons of other men’s appointed words. Nor is it easily credible, that he who can preach well, should be unable to pray well; whereas it is indeed the same ability to speak affirmatively, or doctrinally, and only by changing the mood, to speak prayingly. In vain therefore do they pretend to want utterance in prayer, who can find utterance to preach. And if prayer be the gift of the Spirit, why do they admit those to

the ministry, who want a main gift of their function, and prescribe gifted men to use that which is the remedy of another man's want; setting them their tasks to read, whom the Spirit of God stands ready to assist in his ordinance with the gift of free conceptions? What if it be granted to the infirmity of some ministers (though such seem rather to be half ministers) to help themselves with a set form, shall it therefore be urged upon the plenteous graces of others? And let it be granted to some people while they are babes in Christian gifts, were it not better to take it away soon after, as we do loitering books and interlineary translations from children; to stir up and exercise that portion of the Spirit which is in them, and not impose it upon congregations who not only deny to need it, but as a thing troublesome and offensive, refuse it? Another reason which he brings for liturgy, is "the preserving of order, unity, and piety;" and the same shall be my reason against liturgy. For I, readers, shall always be of this opinion, that obedience to the Spirit of God, rather than to the fair seeming pretences of men, is the best and most dutiful order that a Christian can observe. If the Spirit of God manifest the gift of prayer in his minister, what more seemly order in the congregation, than to go along with that man in our devoutest affections? For him to abridge himself by reading, and to forestall himself in those petitions, which he must either omit, or vainly repeat, when he comes into the pulpit under a show of order, is the greatest disorder. Nor is unity less broken, especially by our liturgy, though this author would almost bring the communion of saints to a communion of liturgical words. For what other reformed church holds communion with us by our liturgy, and does not rather dislike it? And among ourselves, who knows it not to have been a perpetual cause of disunion?

Lastly, it hinders piety rather than sets it forward, being more apt to weaken the spiritual faculties, if the people be not weaned from it in due time; as the daily pouring in of hot waters quenches the natural heat. For not only the body and the mind, but also the improvement of God's Spirit, is quickened by using. Whereas they who will ever adhere to liturgy, bring themselves in the end to such a pass by over much leaning, as to lose even the legs of their devotion. These inconveniences and dangers follow the compelling of set forms: but that the toleration of the English liturgy now in use is more dangerous than the compelling of any other, which the reformed churches use, these reasons following may evince. To contend that it is fantastical, if not senseless in some places, were a copious argument, especially in the Responsories. For such alterations as are there used must be by several persons; but the minister and the people cannot so sever their interests, as to sustain several persons; he being the only mouth of the whole body which he presents. And if the people pray, he being silent, or they ask any one thing, and he another, it either changes the property, making the priest the people, and the people the priest, by turns, or else makes two persons and two bodies representative where there should be but one. Which, if it be nought else, must needs be a strange quaintness in ordinary prayer. The like, or worse, may be said of the litany, wherein neither priest nor people speak any entire sense of themselves throughout the whole, I know not what to name it; only by the timely contribution of their parted stakes, closing up as it were the schism of a sliced prayer, they pray not in vain, for by this means they keep life between them in a piece of gasping sense, and keep down the sauciness of a continual rebounding nonsense. And hence it is, that as it hath been far from the imitation of any warranted prayer, so we all know it hath been obvious to be the pattern of many a

jig. And he who hath but read in good books of devotion and no more, cannot be so either of ear or judgment unpractised to distinguish what is grave, patheticall, devout, and what not, but will presently perceive this liturgy all over in conception lean and dry, of affections empty and unmoving, of passion, or any height whereto the soul might soar upon the wings of zeal, destitute and barren; besides errors, tautologies, impertinences, as those thanks in the woman's churching for her delivery from sunburning and moonblasting, as if she had been travailing not in her bed, but in the deserts of Arabia. So that while some men cease not to admire the incomparable frame of our liturgy, I cannot but admire as fast what they think is become of judgment and taste in other men, that they can hope to be heard without laughter. And if this were all, perhaps it were a compliable matter. But when we remember this our liturgy where we found it, whence we had it, and yet where we left it, still serving to all the abominations of the antichristian temple, it may be wondered now we can demur whether it should be done away or no, and not rather fear we have highly offended in using it so long. It hath indeed been pretended to be more ancient than the mass, but so little proved, that whereas other corrupt liturgies have had withal such a seeming antiquity, as that their publishers have ventured to ascribe them with their worst corruptions either to St. Peter, St. James, St. Mark, or at least to Chrysostom or Basil, ours hath been never able to find either age or author allowable, on whom to father those things therein which are least offensive, except the two creeds, for *Te Deum* has a smatch in it of *Limbus Patrum*: as if Christ had not "opened the kingdom of heaven" before he had "overcome the sharpness of death." So that having received it from the papal church as an original creature, for aught can be shown to the contrary, formed and fashioned by workmasters ill to be trusted, we may be assured that if God loathe the best of an idolater's prayer, much more the conceited fangle of his prayer. This confuter himself confesses that a community of the same set from in prayers, is that which "makes church and church truly one;" we then using a liturgy far more like to the mass book than to any protestant set form, by his own words must have more communion with the Romish church, than with any of the reformed. How can we then not partake with them the curse and vengeance of their superstition, to whom we come so near in the same set form and dress of our devotion? Do we think to sift the matter finer than we are sure God in his jealousy will, who detested both the gold and the spoil of idolatrous cities, and forbade the eating of things offered to idols? Are we stronger than he, to brook that which his heart cannot brook? It is not surely because we think that prayers are no where to be had but at Rome? That were a foul scorn and indignity cast upon all the reformed churches, and our own: if we imagine that all the godly ministers of England are not able to newmould a better and more pious liturgy than this which was conceived and infanted by an idolatrous mother, how basely were that to esteem of God's Spirit, and all the holy blessings and privileges of a true church above a false! Hark ye, prelates, is this your glorious mother of England, who, whenas Christ hath taught her to pray, thinks it not enough unless she add thereto the teaching of Antichrist? How can we believe ye would refuse to take the stipend of Rome, when ye shame not to live upon the almsbasket of her prayers? Will ye persuade us, that ye can curse Rome from your hearts, when none but Rome must teach ye to pray? Abraham disdained to take so much as a thread or a shoelatchet from the king of Sodom, though no foe of his, but a wicked king; and shall we receive our prayers at the bounty of our more wicked enemies, whose gifts are no gifts, but the instruments of our bane? Alas! that the Spirit of God should blow

as an uncertain wind, should so mistake his inspiring, so misbestow his gifts promised only to the elect, that the idolatrous should find words acceptable to present God with, and abound to their neighbours, while the true professors of the gospel can find nothing of their own worth the constituting, wherewith to worship God in public! Consider if this be to magnify the church of England, and not rather to display her nakedness to all the world. Like therefore as the retaining of this Romish liturgy is a provocation to God, and a dishonour to our church, so is it by those ceremonies, those purifyings and offerings at the altar, a pollution and disturbance to the gospel itself; and a kind of driving us with the foolish Galatians to another gospel. For that which the apostles taught hath freed us in religion from the ordinances of men, and commands that “burdens be not laid” upon the redeemed of Christ; though the formalist will say, What, no decency in God’s worship? Certainly, readers, the worship of God singly in itself, the very act of prayer and thanksgiving, with those free and unimposed expressions which from a sincere heart unbidden come into the outward gesture, is the greatest decency that can be imagined. Which to dress up and garnish with a devised bravery abolished in the law, and disclaimed by the gospel, adds nothing but a deformed ugliness; and hath ever afforded a colourable pretence to bring in all those traditions and carnalities that are so killing to the power and virtue of the gospel. What was that which made the Jews, figured under the names of Aholah and Aholibah, go a whoring after all the heathen’s inventions, but that they saw a religion gorgeously attired and desirable to the eye? What was all that the false doctors of the primitive church and ever since have done, but “to make a fair show in the flesh,” as St. Paul’s words are? If we have indeed given a bill of divorce to popery and superstition, why do we not say as to a divorced wife, Those things which are yours take them all with you, and they shall sweep after you? Why were not we thus wise at our parting from Rome? Ah! like a crafty adulteress she forgot not all her smooth looks and enticing words at her parting; yet keep these letters, these tokens, and these few ornaments; I am not all so greedy of what is mine, let them preserve with you the memory of what I am? No, but of what I was, once fair and lovely in your eyes. Thus did those tender-hearted reformers dotingly suffer themselves to be overcome with harlot’s language. And she like a witch, but with a contrary policy, did not take something of theirs, that she still might have power to bewitch them, but for the same intent left something of her own behind her. And that her whorish cunning should prevail to work upon us her deceitful ends, though it be sad to speak, yet such is our blindness, that we deserve. For we are deep in dotage. We cry out sacrilege and misdevotion against those who in zeal have demolished the dens and cages of her unclean wallowings. We stand for a popish liturgy as for the ark of our covenant. And so little does it appear our prayers are from the heart, that multitudes of us declare, they know not how to pray but by rote. Yet they can learnedly invent a prayer of their own to the parliament, that they may still ignorantly read the prayers of other men to God. They object, that if we must forsake all that is Rome’s, we must bid adieu to our creed; and I had thought our creed had been of the Apostles, for so it bears title. But if it be hers, let her take it. We can want no creed, so long as we want not the Scriptures. We magnify those who, in reforming our church, have inconsiderately and blamefully permitted the old leaven to remain and sour our whole lump. But they were martyrs; true, and he that looks well into the book of God’s providence, if he read there that God for this their negligence and halting brought all that following persecution upon

this church, and on themselves, perhaps will be found at the last day not to have read amiss.

SECTION XII.

But now, readers, we have the port within sight; his last section, which is no deep one, remains only to be forded, and then the wished shore. And here first it pleases him much, that he had descried me, as he conceives, to be unread in the councils. Concerning which matter it will not be unnecessary to shape him this answer; that some years I had spent in the stories of those Greek and Roman exploits, wherein I found many things both nobly done, and worthily spoken; when coming in the method of time to that age wherein the church had obtained a Christian emperor, I so prepared myself, as being now to read examples of wisdom and goodness among those who were foremost in the church, not elsewhere to be paralleled; but, to the amazement of what I expected, I found it all quite contrary; excepting in some very few, nothing but ambition, corruption, contention, combustion; insomuch that I could not but love the historian Socrates, who, in the proem to his fifth book professes, “he was fain to intermix affairs of state, for that it would be else an extreme annoyance to hear in a continued discourse the endless brabbles and counter-plottings of the bishops.” Finding, therefore, the most of their actions in single to be weak, and yet turbulent; full of strife, and yet flat of spirit; and the sum of their best councils there collected, to be most commonly in questions either trivial and vain, or else of short and easy decision, without that great bustle which they made; I concluded that if their single ambition and ignorance was such, then certainly united in a council it would be much more; and if the compendious recital of what they there did was so tedious and unprofitable, then surely to set out the whole extent of their tattle in a dozen volumes would be a loss of time irrecoverable. Besides that which I had read of St. Martin, who for his last sixteen years could never be persuaded to be at any council of the bishops. And Gregory Nazianzen betook him to the same resolution, affirming to Procopius, “that of any council or meeting of bishops he never saw good end; nor any remedy thereby of evil in the church, but rather an increase. For,” saith he, “their contentions and desire of lording no tongue is able to express.” I have not, therefore, I confess, read more of the councils save here and there; I should be sorry to have been such a prodigal of my time: but that which is better, I can assure this confuter, I have read into them all. And if I want any thing yet, I shall reply something toward that which in the defence of Muræna was answered by Cicero to Sulpitius the lawyer. If ye provoke me (for at no hand else will I undertake such a frivolous labour) I will in three months be an expert councilist. For, be not deceived, readers, by men that would overawe your ears with big names and huge tomes that contradict and repeal one another, because they can cram a margin with citations. Do but winnow their chaff from their wheat, ye shall see their great heap shrink and wax thin past belief. From hence he passes to inquire wherefore I should blame the vices of the prelates only, seeing the inferior clergy is known to be as faulty. To which let him hear in brief; that those priests whose vices have been notorious, are all prelatical, which argues both the impiety of that opinion, and the wicked remissness of that government. We hear not of any which are called nonconformists, that have been accused of scandalous living; but are known to be pious or at least sober men. Which is a great good argument that they are in the truth and prelates in the error. He would be resolved

next, “What the corruption of the universities concern the prelates?” And to that let him take this, that the Remonstrant having spoken as if learning would decay with the removal of prelates, I showed him that while books were extant and in print, learning could not readily be at a worse pass in the universities than it was now under their government. Then he seeks to justify the pernicious sermons of the clergy, as if they upheld sovereignty; whenas all Christian sovereignty is by law, and to no other end but to the maintenance of the common good. But their doctrine was plainly the dissolution of law, which only sets up sovereignty, and the erecting of an arbitrary sway according to private will, to which they would enjoin a slavish obedience without law; which is the known definition of a tyrant, and a tyrannised people. A little beneath he denies that great riches in the church are the baits of pride and ambition; of which error to undeceive him, I shall allege a reputed divine authority, as ancient as Constantine, which his love to antiquity must not except against; and to add the more weight, he shall learn it rather in the words of our old poet Gower than in mine, that he may see it is no new opinion, but a truth delivered of old by a voice from Heaven, and ratified by long experience.

“This Constantine which heal hath found,
Within Rome anon let found
Two churches which he did make
For Peter and for Paul’s sake:
Of whom he had a vision,
And yafe thereto possession
Of lordship and of world’s good,
But how so that his will was good
Toward the pope and his franchise,
Yet hath it proved otherwise
To see the working of the deed
For in chronick thus I read,
Anon as he hath made the yeft,
A voice was heard on high the left,
Of which all Rome was adrad,
And said, this day venim is shad
In holy Church, of temporal
That meddleth with the spiritual;
And how it stant in that degree,
Yet may a man the sooth see.
God amend it when he will,
I can thereto none other skill.”

But there were beasts of prey, saith he, before wealth was bestowed on the church. What, though, because the vultures had then but small pickings, shall we therefore go and fling them a full gorge? If they for lucre use to creep into the church undiscernibly, the more wisdom will it be so to provide that no revenue there may exceed the golden mean; for so, good pastors will be content, as having need of no more, and knowing withal the precept and example of Christ and his apostles, and also will be less tempted to ambition. The bad will have but small matter whereon to set their mischief awork; and the worst and subtlest heads will not come at all, when

they shall see the crop nothing answerable to their capacious greediness; for small temptations allure but dribbling offenders; but a great purchase will call such as both are most able of themselves, and will be most enabled hereby to compass dangerous projects. But, saith he, “a widow’s house will tempt as well as a bishop’s palace.” Acutely spoken! because neither we nor the prelates can abolish widows’ houses, which are but an occasion taken of evil without the church, therefore we shall set up within the church a lottery of such prizes as are the direct inviting causes of avarice and ambition, both unnecessary and harmful to be proposed, and most easy, most convenient, and needful to be removed. “Yea, but they are in a wise dispenser’s hand.” Let them be in whose hand they will, they are most apt to blind, to puff up, and pervert, the most seeming good. And how they have been kept from vultures, whatever the dispenser’s care hath been, we have learned by our miseries. But this which comes next in view, I know not what good vein or humour took him when he let drop into his paper; I that was ere while the ignorant, the loiterer, on the sudden by his permission am now granted “to know something.” And that “such a volley of expressions” he hath met withal, “as he would never desire to have them better clothed.” For me, readers, although I cannot say that I am utterly untrained in those rules which best rhetoricians have given, or unacquainted with those examples which the prime authors of eloquence have written in any learned tongue; yet true eloquence I find to be none, but the serious and hearty love of truth: and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words (by what I can express) like so many nimble and airy servitors trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places. But now to the remainder of our discourse. Christ refused great riches and large honours at the devil’s hand. But why, saith he, “as they were tendered by him from whom it was a sin to receive them.” Timely remembered: why is it not therefore as much a sin to receive a liturgy of the masses’ giving, were it for nothing else but for the giver? “But he could make no use of such a high estate,” quoth the confuter, opportunely. For why then should the servant take upon him to use those things which his master had unfitted himself to use that he might teach his ministers to follow his steps in the same ministry? But “they were offered him to a bad end.” So they prove to the prelates, who, after their preferment, most usually change the teaching labour of the word, into the unteaching ease of lordship over consciences and purses. But he proceeds, “God enticed the Israelites with the promise of Canaan;” did not the prelates bring as slavish minds with them, as the Jews brought out of Egypt? they had left out that instance. Besides that it was then the time, whenas the best of them, as St. Paul saith, “was shut up unto the faith under the law their schoolmaster,” who was forced to entice them as children with childish enticements. But the gospel is our manhood, and the ministry should be the manhood of the gospel, not to look after, much less so basely to plead for earthly rewards. “But God incited the wisest man, Solomon with these means.” Ah, confuter of thyself, this example hath undone thee; Solomon asked an understanding heart, which the prelates have little care to ask. He asked no riches, which is their chief care; therefore was the prayer of Solomon pleasing to God; he gave him wisdom at his request, and riches without asking, as now he gives the prelates riches at their seeking, and no wisdom because of their perverse asking. But he gives not over yet, “Moses had an eye to the reward.” To what reward, thou man that lookest with Balaam’s eyes? To what reward had the faith of Moses an eye? He

that had forsaken all the greatness of Egypt, and chose a troublesome journey in his old age through the wilderness, and yet arrived not at his journey's end. His faithful eyes were fixed upon that incorruptible reward, promised to Abraham and his seed in the Messiah; he sought a heavenly reward, which could make him happy, and never hurt him, and to such a reward every good man may have a respect; but the prelates are eager of such rewards as cannot make them happy, but can only make them worse. Jacob, a prince born, vowed that if God would "but give him bread to eat and raiment to put on, then the Lord should be his God." But the prelates of mean birth, and oftentimes of lowest, making show as if they were called to the spiritual and humble ministry of the gospel, yet murmur, and think it a hard service, unless, contrary to the tenor of their profession, they may eat the bread and wear the honours of princes' so much more covetous and base they are than Simon Magus, for he proffered a reward to be admitted to that work, which they will not be meanly hired to. But, saith he, "Are not the clergy members of Christ? why should not each member thrive alike?" Carnal textman! as if worldly thriving were one of the privileges we have by being in Christ, and were not a providence oftentimes extended more liberally to the Infidel than to the Christian. Therefore must the ministers of Christ not be over rich or great in the world, because their calling is spiritual, not secular; because they have a special warfare, which is not to be entangled with many impediments; because their master Christ gave them this precept, and set them this example, told them this was the mystery of his coming, by mean things and persons to subdue mighty ones; and lastly, because a middle estate is most proper to the office of teaching, whereas higher dignity teaches far less, and blinds the teacher. Nay, saith the confuter, fetching his last endeavour, "the prelates will be very loth to let go their baronies, and votes in parliament," and calls it "God's cause," with an insufferable impudence. "Not that they love the honours and the means," good men and generous! "but that they would not have their country made guilty of such a sacrilege and injustice!" A worthy patriot for his own corrupt ends. That which he imputes as sacrilege to his country, is the only way left them to purge that abominable sacrilege out of the land, which none but the prelates are guilty of; who for the discharge of one single duty, receive and keep that which might be enough to satisfy the labours of many painful ministers better deserving than themselves; who possess huge benefices for lazy performances, great promotions only for the execution of a cruel disgosselling jurisdiction; who engross many pluralities under a nonresident and slubbering dispatch of souls; who let hundreds of parishes famish in one diocese, while they the prelates are mute, and yet enjoy that wealth that would furnish all those dark places with able supply: and yet they eat, and yet they live at the rate of earls, and yet hoard up; they who chase away all the faithful shepherds of the flock, and bring in a dearth of spiritual food, robbing thereby the church of her dearest treasure, and sending herds of souls starveling to hell, while they feast and riot upon the labours of hireling curates, consuming and purloining even that which by their foundation is allowed, and left to the poor, and to reparations of the church. These are they who have bound the land with the sin of sacrilege, from which mortal engagement we shall never be free, till we have totally removed with one labour, as one individual thing, prelaty and sacrilege. And herein will the king be a true defender of the faith, not by paring or lessening, but by distributing in due proportion the maintenance of the church, that all parts of the land may equally partake the plentiful and diligent preaching of the faith, the scandal of ceremonies thrown out that delude and circumvent the faith; and the usurpation of

prelates laid level, who are in words the fathers, but in their deeds, the oppugners of the faith. This is that which will best confirm him in that glorious title. Thus ye have heard, readers, how many shifts and wiles the prelates have invented to save their ill-got booty. And if it be true, as in Scripture it is foretold, that pride and covetousness are the sure marks of those false prophets which are to come; then boldly conclude these to be as great seducers as any of the latter times. For between this and the judgment day do not look for any arch deceivers, who in spite of reformation will use more craft, or less shame to defend their love of the world and their ambition, than these prelates have done. And if ye think that soundness of reason, or what force of argument soever, will bring them to an ingenuous silence, ye think that which will never be. But if ye take that course which Erasmus was wont to say Luther took against the pope and monks; if ye denounce war against their mitres and their bellies, ye shall soon discern that turban of pride, which they wear upon their heads, to be no helmet of salvation, but the mere metal and hornwork of papal jurisdiction; and that they have also this gift, like a certain kind of some that are possessed, to have their voice in their bellies, which, being well drained and taken down, their great oracle, which is only there, will soon be dumb; and the divine right of episcopacy, forthwith expiring, will put us no more to trouble with tedious antiquities and disputes.

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OF EDUCATION.

TO MASTER SAMUEL HARTLIB.

Master Hartlib,—I am long since persuaded, that to say or do aught worth memory and imitation, no purpose or respect should sooner move us than simply the love of God, and of mankind. Nevertheless, to write now the reforming of education, though it be one of the greatest and noblest designs that can be thought on, and for the want whereof this nation perishes; I had not yet at this time been induced, but by your earnest entreaties and serious conjurements; as having my mind for the present half diverted in the pursuance of some other assertions, the knowledge and the use of which cannot but be a great furtherance both to the enlargement of truth, and honest living with much more peace. Nor should the laws of any private friendship have prevailed with me to divide thus, or transpose my former thoughts, but that I see those aims, those actions, which have won you with me the esteem of a person sent hither by some good providence from a far country to be the occasion and incitement of great good to this island. And, as I hear, you have obtained the same repute with men of most approved wisdom, and some of the highest authority among us; not to mention the learned correspondence which you hold in foreign parts, and the extraordinary pains and diligence, which you have used in this matter both here and beyond the seas; either by the definite will of God so ruling, or the peculiar sway of nature, which also is God's working. Neither can I think that so reputed and so valued as you are, you would to the forfeit of your own discerning ability, impose upon me an unfit and overponderous argument; but that the satisfaction, which you profess to have received from those incidental discourses which we have wandered into, hath pressed and almost constrained you into a persuasion, that what you require from me in this point, I neither ought nor can in conscience defer beyond this time both of so much need at once, and so much opportunity to try what God hath determined. I will not resist therefore whatever it is, either of divine or human obligation, that you lay upon me; but will forthwith set down in writing, as you request me, that voluntary idea, which hath long in silence presented itself to me, of a better education, in extent and comprehension far more large, and yet of time far shorter, and of attainment far more certain, than hath been yet in practice. Brief I shall endeavour to be; for that which I have to say, assuredly this nation hath extreme need should be done sooner than spoken. To tell you therefore what I have benefited herein among old renowned authors, I shall spare; and to search what many modern Januas and Didactics, more than ever I shall read, have projected, my inclination leads me not. But if you can accept of these few observations which have flowered off, and are as it were the burnishing of many studious and contemplative years altogether spent in the search of religious and civil knowledge, and such as pleased you so well in the relating, I here give you them to dispose of.

The end then of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which being united to the

heavenly grace of faith, makes up the highest perfection. But because our understanding cannot in this body find itself but on sensible things, nor arrive so clearly to the knowledge of God and things invisible, as by orderly conning over the visible and inferior creature, the same method is necessarily to be followed in all discreet teaching. And seeing every nation affords not experience and tradition enough for all kind of learning, therefore we are chiefly taught the languages of those people who have at any time been most industrious after wisdom; so that language is but the instrument conveying to us things useful to be known. And though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet if he have not studied the solid things in them as well as the words and lexicons, he were nothing so much to be esteemed a learned man, as any yeoman or tradesman competently wise in his mother dialect only. Hence appear the many mistakes which have made learning generally so unpleasing and so unsuccessful; first, we do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek, as might be learned otherwise easily and delightfully in one year. And that which casts our proficiency therein so much behind, is our time lost partly in too oft idle vacancies given both to schools and universities; partly in a preposterous exaction, forcing the empty wits of children to compose themes, verses, and orations, which are the acts of ripest judgment, and the final work of a head filled by long reading and observing, with elegant maxims and copious invention. These are not matters to be wrung from poor striplings, like blood out of the nose, or the plucking of untimely fruit; besides the ill habit which they get of wretched barbarizing against the Latin and Greek idiom, with their untutored Anglicisms, odious to be read, yet not to be avoided without a well-continued and judicious conversing among pure authors digested, which they scarce taste: whereas, if after some preparatory grounds of speech by their certain forms got into memory, they were led to the praxis thereof in some chosen short book lessoned thoroughly to them, they might then forthwith proceed to learn the substance of good things, and arts in due order, which would bring the whole language quickly into their power. This I take to be the most rational and most profitable way of learning languages, and whereby we may best hope to give account to God of our youth spent herein. And for the usual method of teaching arts, I deem it to be an old error of universities, not yet well recovered from the scholastic grossness of barbarous ages, that instead of beginning with arts most easy, (and those be such as are most obvious to the sense,) they present their young unmatriculated novices at first coming with the most intellective abstractions of logic and metaphysics; so that they having but newly left those grammatic flats and shallows where they stuck unreasonably to learn a few words with lamentable construction, and now on the sudden transported under another climate to be tossed and turmoiled with their unballasted wits in fathomless and unquiet deeps of controversy, do for the most part grow into hatred and contempt of learning, mocked and deluded all this while with ragged notions and babblements, while they expected worthy and delightful knowledge; till poverty or youthful years call them importunately their several ways, and hasten them with the sway of friends either to an ambitious and mercenary, or ignorantly zealous divinity; some allured to the trade of law, grounding their purposes not on the prudent and heavenly contemplation of justice and equity, which was never taught them, but on the promising and pleasing thoughts of litigious terms, fat contentions, and flowing fees; others betake them to state affairs, with souls so unprincipled in virtue and true generous breeding, that

flattery and courtshifts and tyrannous aphorisms appear to them the highest points of wisdom; instilling their barren hearts with a conscientious slavery; if, as I rather think, it be not feigned. Others, lastly, of a more delicious and airy spirit, retire themselves (knowing no better) to the enjoyments of ease and luxury, living out their days in feast and jollity; which indeed is the wisest and the safest course of all these, unless they were with more integrity undertaken. * And these are the errors, and these are the fruits of mispending our prime youth at the schools and universities as we do, either in learning mere words, or such things chiefly as were better unlearned.

I shall detain you now no longer in the demonstration of what we should not do, but straight conduct you to a hill-side, where I will point you out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming. I doubt not but ye shall have more ado to drive our dullest and laziest youth, our stocks and stubs, from the infinite desire of such a happy nurture, than we have now to hale and drag our choicest and hopefulest wits to that asinine feast of sowthistles and brambles, which is commonly set before them as all the food and entertainment of their tenderest and most docible age. I call therefore a complete and generous education, that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war. And how all this may be done between twelve and one-and-twenty, less time than is now bestowed in pure trifling at grammar and sophistry, is to be thus ordered.

First, to find out a spacious house and ground about it fit for an academy, and big enough to lodge a hundred and fifty persons, whereof twenty or thereabout may be attendants, all under the government of one, who shall be thought of desert sufficient, and ability either to do all, or wisely to direct and oversee it done. This place should be at once both school and university, not needing a remove to any other house of scholarship, except it be some peculiar college of law, or physic, where they mean to be practitioners; but as for those general studies which take up all our time from Lilly to commencing, as they term it, master of art, it should be absolute. After this pattern, as many edifices may be converted to this use as shall be needful in every city throughout this land, which would tend much to the increase of learning and civility every where. This number, less or more thus collected, to the convenience of a foot company, or interchangeably two troops of cavalry, should divide their day's work into three parts as it lies orderly; their studies, their exercise, and their diet.

For their studies; first, they should begin with the chief and necessary rules of some good grammar, either that now used, or any better; and while this is doing, their speech is to be fashioned to a distinct and clear pronunciation, as near as may be to the Italian, especially in the vowels. For we Englishmen being far northerly, do not open our mouths in the cold air wide enough to grace a southern tongue; but are observed by all other nations to speak exceeding close and inward; so that to smatter Latin with an English mouth, is as ill a hearing as law French. Next, to make them expert in the usefulest points of grammar; and withal to season them and win them early to the love of virtue and true labour, ere any flattering seducement or vain principle seize them wandering, some easy and delightful book of education would be read to them; whereof the Greeks have store, as Cebes, Plutarch, and other Socratic

discourses. But in Latin we have none of classic authority extant, except the two or three first books of Quintilian, and some select pieces elsewhere. But here the main skill and groundwork will be, to temper them such lectures and explanations upon every opportunity, as may lead and draw them in willing obedience, enflamed with the study of learning, and the admiration of virtue; stirred up with high hopes of living to be brave men, and worthy patriots, dear to God, and famous to all ages. That they may despise and scorn all their childish and ill-taught qualities, to delight in manly and liberal exercises; which he who hath the art and proper eloquence to catch them with, what with mild and effectual persuasions, and what with the intimation of some fear, if need be, but chiefly by his own example, might in a short space gain them to an incredible diligence and courage; infusing into their young breasts such an ingenuous and noble ardor, as would not fail to make many of them renowned and matchless men. At the same time, some other hour of the day, might be taught them the rules of arithmetic, and soon after the elements of geometry, even playing, as the old manner was. After evening repast, till bedtime, their thoughts would be best taken up in the easy grounds of religion, and the story of Scripture. The next step would be to the authors of agriculture, Cato, Varro, and Columella, for the matter is most easy; and if the language be difficult, so much the better, it is not a difficulty above their years. And here will be an occasion of inciting, and enabling them hereafter to improve the tillage of their country, to recover the bad soil, and to remedy the waste that is made of good; for this was one of Hercules's praises. Ere half these authors be read (which will soon be with plying hard and daily) they cannot choose but be masters of any ordinary prose. So that it will be then seasonable for them to learn in any modern author the use of the globes, and all the maps; first with the old names, and then with the new; or they might be then capable to read any compendious method of natural philosophy. And at the same time might be entering into the Greek tongue, after the same manner as was before prescribed in the Latin; whereby the difficulties of grammar being soon overcome, all the historical physiology of Aristotle and Theophrastus are open before them, and, as I may say, under contribution. The like access will be to Vitruvius, to Seneca's natural questions, to Mela, Celsus, Pliny, or Solinus. And having thus passed the principles of arithmetic, geometry, astronomy, and geography, with a general compact of physics, they may descend in mathematics to the instrumental science of trigonometry, and from thence to fortification, architecture, enginery, or navigation. And in natural philosophy they may proceed leisurely from the history of meteors, minerals, plants, and living creatures, as far as anatomy. Then also in course might be read to them out of some not tedious writer the institution of physic; that they may know the tempers, the humours, the seasons, and how to manage a crudity; which he who can wisely and timely do, is not only a great physician to himself and to his friends, but also may at some time or other save an army by this frugal and expenseless means only; and not let the healthy and stout bodies of young men rot away under him for want of this discipline; which is a great pity, and no less a shame to the commander. To set forward all these proceedings in nature and mathematics, what hinders but that they may procure, as oft as shall be needful, the helpful experiences of hunters, fowlers, fishermen, shepherds, gardeners, apothecaries; and in the other sciences, architects, engineers, mariners, anatomists; who doubtless would be ready, some for reward, and some to favour such a hopeful seminary. And this will give them such a real tincture of natural knowledge, as they shall never forget, but daily augment with delight. Then also those poets which are

now counted most hard, will be both facile and pleasant, Orpheus, Hesiod, Theocritus, Aratus, Nicander, Oppian, Dionysius, and in Latin, Lucretius, Manilius, and the rural part of Virgil.

By this time, years, and good general precepts, will have furnished them more distinctly with that act of reason which in ethics is called Proairesis; that they may with some judgment contemplate upon moral good and evil. Then will be required a special reinforcement of constant and sound indoctrinating to set them right and firm, instructing them more amply in the knowledge of virtue and the hatred of vice; while their young and pliant affections are led through all the moral works of Plato, Xenophon, Cicero, Plutarch, Laertius, and those Locrian remnants; but still to be reduced in their nightward studies wherewith they close the day's work, under the determinate sentence of David or Solomon, or the evangels and apostolic Scriptures. Being perfect in the knowledge of personal duty, they may then begin the study of æconomics. And either now or before this, they may have easily learned at any odd hour the Italian tongue. And soon after, but with wariness and good antidote, it would be wholesome enough to let them taste some choice comedies, Greek, Latin or Italian; those tragedies also, that treat of household matters, as Trachiniæ, Alcestis, and the like. The next removal must be to the study of politics; to know the beginning, end, and reasons of political societies; that they may not in a dangerous fit of the commonwealth be such poor, shaken, uncertain reeds, of such a tottering conscience, as many of our great counsellors have lately shown themselves, but stedfast pillars of the state. After this, they are to dive into the grounds of law, and legal justice; delivered first and with best warrant by Moses; and as far as human prudence can be trusted, in those extolled remains of Grecian law-givers, Lycurgus, Solon, Zaleucus, Charondas, and thence to all the Roman edicts and tables with their Justinian; and so down to the Saxon and common laws of England, and the statutes. Sundays also and every evening may be now understandingly spent in the highest matters of theology, and church-history ancient and modern; and ere this time the Hebrew tongue at a set hour might have been gained, that the Scriptures may be now read in their own original; whereto it would be no impossibility to add the Chaldee, and the Syrian dialect. When all these employments are well conquered, then will the choice histories, heroic poems, and attic tragedies of stateliest and most regal argument, with all the famous political orations, offer themselves; which if they were not only read, but some of them got by memory, and solemnly pronounced with right accent and grace, as might be taught, would endue them even with the spirit and vigour of Demosthenes or Cicero, Euripides or Sophocles. And now lastly will be the time to read them with those organic arts, which enable men to discourse and write perspicuously, elegantly, and according to the fitted style of lofty, mean, or lowly. Logic, therefore, so much as is useful, is to be referred to this due place with all her well-couched heads and topics, until it be time to open her contracted palm into a graceful and ornate rhetoric taught out of the rule of Plato, Aristotle, Phalereus, Cicero, Hermogenes, Longinus. To which poetry would be made subsequent, or indeed rather precedent, as being less subtile and fine, but more simple, sensuous, and passionate. I mean not here the prosody of a verse, which they could not but have hit on before among the rudiments of grammar; but that sublime art which in Aristotle's poetics, in Horace, and the Italian commentaries of Castlevetro, Tasso, Mazzoni, and others, teaches what the laws are of a true epic poem, what of a dramatic, what of a

lyric, what decorum is, which is the grand masterpiece to observe. This would make them soon perceive what despicable creatures our common rhymers and play-writers be; and show them what religious, what glorious and magnificent use might be made of poetry, both in divine and human things. From hence, and not till now, will be the right season of forming them to be able writers and composers in every excellent matter, when they shall be thus fraught with an universal insight into things. Or whether they be to speak in parliament or council, honour and attention would be waiting on their lips. There would then also appear in pulpits other visages, other gestures, and stuff otherwise wrought than what we now sit under, oftentimes to as great a trial of our patience as any other that they preach to us. These are the studies wherein our noble and our gentle youth ought to bestow their time in a disciplinary way from twelve to one-and-twenty; unless they rely more upon their ancestors dead than upon themselves living. In which methodical course it is so supposed they must proceed by the steady pace of learning onward, as at convenient times, for memory's sake, to retire back into the middle ward, and sometimes into the rear of what they have been taught, until they have confirmed and solidly united the whole body of their perfected knowledge, like the last embattling of a Roman legion. Now will be worth the seeing, what exercises and recreations may best agree, and become these studies.

THEIR EXERCISE.

The course of study hitherto briefly described is, what I can guess by reading, likeliest to those ancient and famous schools of Pythagoras, Plato, Isocrates, Aristotle, and such others, out of which were bred such a number of renowned philosophers, orators, historians, poets, and princes all over Greece, Italy, and Asia, besides the flourishing studies of Cyrene and Alexandria. But herein it shall exceed them, and supply a defect as great as that which Plato noted in the commonwealth of Sparta; whereas that city trained up their youth most for war, and these in their academies and Lycæum all for the gown, this institution of breeding which I here delineate shall be equally good both for peace and war. Therefore about an hour and a half ere they eat at noon should be allowed them for exercise, and due rest afterwards; but the time for this may be enlarged at pleasure, according as their rising in the morning shall be early. The exercise which I commend first, is the exact use of their weapon, to guard, and to strike safely with edge or point; this will keep them healthy, nimble, strong, and well in breath, is also the likeliest means to make them grow large and tall, and to inspire them with a gallant and fearless courage, which being tempered with seasonable lectures and precepts to them of true fortitude and patience, will turn into a native and heroic valour, and make them hate the cowardice of doing wrong. They must be also practised in all the locks and gripes of wrestling, wherein Englishmen were wont to excel, as need may often be in fight to tug, to grapple, and to close. And this perhaps will be enough, wherein to prove and heat their single strength. The interim of unsweating themselves regularly, and convenient rest before meat, may both with profit and delight be taken up in recreating and composing their travailed spirits with the solemn and divine harmonies of music heard or learned; either whilst the skilful organist plies his grave and fancied descant in lofty fugues, or the whole symphony with artful and unimaginable touches adorn and grace the well-studied chords of some choice composer; sometimes the lute or soft organ stop waiting on elegant voices, either to religious, martial, or civil ditties; which, if wise men and prophets be not

extremely out, have a great power over dispositions and manners, to smooth and make them gentle from rustic harshness and distempered passions. The like also would not be unexpedient after meat, to assist and cherish nature in her first concoction, and send their minds back to study in good tune and satisfaction. Where having followed it close under vigilant eyes, till about two hours before supper, they are by a sudden alarm or watchword, to be called out to their military motions, under sky or covert, according to the season, as was the Roman wont; first on foot, then as their age permits, on horseback, to all the art of cavalry; that having in sport, but with much exactness and daily muster, served out the rudiments of their soldiership, in all the skill of embattling, marching, encamping, fortifying, besieging, and battering with all the helps of ancient and modern stratagems, tactics, and warlike maxims, they may as it were out of a long war come forth renowned and perfect commanders in the service of their country. They would not then, if they were trusted with fair and hopeful armies, suffer them for want of just and wise discipline to shed away from about them like sick feathers, though they be never so oft supplied; they would not suffer their empty and unrecruitable colonels of twenty men in a company, to quaff out, or convey into secret hoards, the wages of a delusive list, and a miserable remnant; yet in the mean while to be overmastered with a score or two of drunkards, the only soldiery left about them, or else to comply with all rapines and violences. No certainly, if they knew aught of that knowledge that belongs to good men or good governors, they would not suffer these things. But to return to our own institute; besides these constant exercises at home, there is another opportunity of gaining experience to be won from pleasure itself abroad; in those vernal seasons of the year when the air is calm and pleasant, it were an injury and sullenness against nature, not to go out and see her riches, and partake in her rejoicing with heaven and earth. I should not therefore be a persuader to them of studying much then, after two or three years that they have well laid their grounds, but to ride out in companies with prudent and staid guides to all the quarters of the land; learning and observing all places of strength, all commodities of building and of soil, for towns and tillage, harbours and ports for trade. Sometimes taking sea as far as to our navy, to learn there also what they can in the practical knowledge of sailing and of sea-fight. These ways would try all their peculiar gifts of nature, and if there were any secret excellence among them would fetch it out, and give it fair opportunities to advance itself by, which could not but mightily redound to the good of this nation, and bring into fashion again those old admired virtues and excellencies with far more advantage now in this purity of Christian knowledge. Nor shall we then need the *monsieurs* of Paris to take our hopeful youth into their slight and prodigal custodies, and send them over back again transformed into mimics, apes, and kickshows. But if they desire to see other countries at three or four and twenty years of age, not to learn principles, but to enlarge experience, and make wise observation, they will by that time be such as shall deserve the regard and honour of all men where they pass, and the society and friendship of those in all places who are best and most eminent. And perhaps, then other nations will be glad to visit us for their breeding, or else to imitate us in their own country.

Now lastly for their diet there cannot be much to say, save only that it would be best in the same house; for much time else would be lost abroad, and many ill habits got; and that it should be plain, healthful, and moderate, I suppose is out of controversy.

Thus, Mr. Hartlib, you have a general view in writing, as your desire was, of that, which at several times I had discoursed with you concerning the best and noblest way of education; not beginning as some have done from the cradle, which yet might be worth many considerations, if brevity had not been my scope; many other circumstances also I could have mentioned, but this, to such as have the worth in them to make trial, for light and direction may be enough. Only I believe that this is not a bow for every man to shoot in, that counts himself a teacher; but will require sinews almost equal to those which Homer gave Ulysses; yet I am withal persuaded that it may prove much more easy in the assay, than it now seems at distance, and much more illustrious; howbeit, not more difficult than I imagine, and that imagination presents me with nothing but very happy, and very possible according to best wishes; if God have so decreed, and this age have spirit and capacity enough to apprehend.

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AREOPAGITICA:

A SPEECH FOR THE LIBERTY OF UNLICENSED
PRINTING.

TO THE PARLIAMENT OF ENGLAND.

Το?λεύθερον δ' ??ε[Editor: illegible character]νο, ?ι τις θελει πόλει
Χρηζόν τι βο?λευμ' ε[Editor: illegible character]ς μέσον Φέρειν, ?χων.
Κα? τα?θ', ? χρήζων, λαμπρ?ς ?σθ', ? μ? θέλων,
Σιγ?, τί τ?των ?σιν ?σαίτερον πόλει;

—*Euripid. Hicetid.*

This is true Liberty, when freeborn men,
Having to advise the public, may speak free;
Which he who can, and will, deserves high praise:
Who neither can, nor will, may hold his peace:
What can be juster in a state than this?

—*Euripid. Hicetia.*

They, who to states and governors of the commonwealth direct their speech, high court of parliament! or wanting such access in a private condition, write that which they foresee may advance the public good; I suppose them, as at the beginning of no mean endeavour, not a little altered and moved inwardly in their minds; some with doubt of what will be the success, others with fear of what will be the censure; some with hope, others with confidence of what they have to speak. And me perhaps each of these dispositions, as the subject was whereon I entered, may have at other times variously affected; and likely might in these foremost expressions now also disclose which of them swayed most, but that the very attempt of this address thus made, and the thought of whom it hath recourse to, hath got the power within me to a passion, far more welcome than incidental to a preface. Which though I stay not to confess ere any ask, I shall be blameless, if it be no other, than the joy and gratulation which it brings to all who wish and promote their country's liberty; whereof this whole discourse proposed will be a certain testimony, if not a trophy. For this is not the liberty which we can hope, that no grievance ever should arise in the commonwealth, that let no man in this world expect; but when complaints are freely heard, deeply considered, and speedily reformed, then is the utmost bound of civil liberty obtained that wise men look for. To which if I now manifest, by the very sound of this which I shall utter, that we are already in good part arrived, and yet from such a steep disadvantage of tyranny and superstition grounded into our principles, as was beyond the manhood of a Roman recovery, it will be attributed first, as is most due, to the strong assistance of God, our deliverer; next to your faithful guidance and undaunted

wisdom, lords and commons of England! Neither is it in God's esteem, the diminution of his glory, when honourable things are spoken of good men, and worthy magistrates; which if I now first should begin to do after so fair a progress of your laudable deeds, and such a long obligation upon the whole realm to your indefatigable virtues, I might be justly reckoned among the tardiest and the unwillingest of them that praise ye. Nevertheless there being three principal things, without which all praising is but courtship and flattery; first, when that only is praised which is solidly worth praise; next, when greatest likelihoods are brought, that such things are truly and really in those persons, to whom they are ascribed; the other, when he who praises, by showing that such his actual persuasion is of whom he writes, can demonstrate that he flatters not, the former two of these I have heretofore endeavoured, rescuing the employment from him who went about to impair your merits with a trivial and malignant encomium; the latter as belonging chiefly to mine own acquittal, that whom I so extolled I did not flatter hath been reserved opportunely to this occasion. For he who freely magnifies what hath been nobly done, and fears not to declare as freely what might be done better, gives ye the best covenant of his fidelity; and that his loyalest affection and his hope waits on your proceedings. His highest praising is not flattery, and his plainest advice is a kind of praising; for though I should affirm and hold by argument, that it would fare better with truth, with learning, and the commonwealth, if one of your published orders, which I should name, were called in; yet at the same time it could not but much redound to the lustre of your mild and equal government, whenas private persons are hereby animated to think ye better pleased with public advice, than other states have been delighted heretofore with public flattery. And men will then see what difference there is between the magnanimity of a triennial parliament, and that jealous haughtiness of prelates and cabin counsellors that usurped of late, whenas they shall observe ye in the midst of your victories and successes more gently brooking written exceptions against a voted order, than other courts, which had produced nothing worth memory but the weak ostentation of wealth, would have endured the least signified dislike at any sudden proclamation. If I should thus far presume upon the meek demeanour of your civil and gentle greatness, lords and commons! as what your published order hath directly said, that to gainsay, I might defend myself with ease, if any should accuse me of being new or insolent, did they but know how much better I find ye esteem it to imitate the old and elegant humanity of Greece, than the barbaric pride of a Hunnish and Norwegian stateliness. And out of those ages, to whose polite wisdom and letters we owe that we are not yet Goths and Jutlanders, I could name him who from his private house wrote that discourse to the parliament of Athens, that persuades them to change the form of democracy which was then established. Such honour was done in those days to men who professed the study of wisdom and eloquence, not only in their own country, but in other lands, that cities and signiories heard them gladly, and with great respect, if they had aught in public to admonish the state. Thus did Dion Prusæus, a stranger and a private orator, counsel the Rhodians against a former edict; and I abound with other like examples, which to set here would be superfluous. But if from the industry of a life wholly dedicated to studious labours, and those natural endowments haply not the worst for two and fifty degrees of northern latitude, so much must be derogated, as to count me not equal to any of those who had this privilege, I would obtain to be thought not so inferior, as yourselves are superior to the most of them who received their counsel; and how far you excel them,

be assured, lords and commons! there can no greater testimony appear, than, when your prudent spirit acknowledges and obeys the voice of reason, from what quarter soever it be heard speaking; and renders ye as willing to repeal any act of your own setting forth, as any set forth by your predecessors.

If ye be thus resolved, as it were injury to think ye were not, I know not what should withhold me from presenting ye with a fit instance wherein to show both that love of truth which ye eminently profess, and that uprightness of your judgment which is not wont to be partial to yourselves; by judging over again that order which ye have ordained “to regulate printing; that no book, pamphlet, or paper, shall be henceforth printed, unless the same be first approved and licensed by such, or at least one of such, as shall be thereto appointed.” For that part which preserves justly every man’s copy to himself, or provides for the poor, I touch not; only wish they be not made pretences to abuse and persecute honest, and painful men, who offend not in either of these particulars. But that other clause of licensing books, which we thought had died with his brother quadragesimal and matrimonial when the prelates expired, I shall now attend with such a homily, as shall lay before ye, first, the inventors of it, to be those whom ye will be loth to own; next, what is to be thought in general of reading whatever sort the books be; and that this order avails nothing to the suppressing of scandalous, seditious, and libellous books, which were mainly intended to be suppressed. Last, that it will be primely to the discouragement of all learning, and the stop of truth, not only by disexercising and blunting our abilities, in what we know already, but by hindering and cropping the discovery that might be yet further made, both in religious and civil wisdom.

I deny not, but that it is of greatest concernment in the church and commonwealth, to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors; for books are not absolutely dead things, but do contain a progeny of life in them to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragon’s teeth; and being sown up and down, may chance to spring up armed men. And yet on the other hand, unless wariness be used, as good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God’s image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious lifeblood of a master spirit, embalmed and treasured up on purpose to a life beyond life. It is true, no age can restore a life whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary therefore what persecution we raise against the living labours of public men, how we spill that seasoned life of man preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom; and if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the æthereal and fifth essence, the breath of reason itself; slays an immortality rather than a life. But lest I should be condemned of introducing licence, while I oppose licensing, I refuse not the pains to be so much historical, as will serve to show what hath been done by ancient and famous

commonwealths, against this disorder, till the very time that this project of licensing crept out of the inquisition, was caught up by our prelates, and hath caught some of our presbyters.

In Athens, where books and wits were ever busier than in any other part of Greece, I find but only two sorts of writings which the magistrate cared to take notice of; those either blasphemous and atheistical, or libellous. Thus the books of Protagoras were by the judges of Areopagus commanded to be burnt, and himself banished the territory for a discourse, begun with his confessing not to know, “whether there were gods, or whether not.” And against defaming, it was agreed that none should be traduced by name, as was the manner of *Vetus Comœdia*, whereby we may guess how they censured libelling; and this course was quick enough, as Cicero writes, to quell both the desperate wits of other atheists, and the open way of defaming, as the event showed. Of other sects and opinions, though tending to voluptuousness, and the denying of divine Providence, they took no heed. Therefore we do not read that either Epicurus, or that libertine school of Cyrene, or what the Cynic impudence uttered, was ever questioned by the laws. Neither is it recorded, that the writings of those old comedians were suppressed, though the acting of them were forbid; and that Plato commended the reading of Aristophanes, the loosest of them all, to his royal scholar Dionysius, is commonly known, and may be excused, if holy Chrysostom, as is reported, nightly studied so much the same author, and had the art to cleanse a scurrilous vehemence into the style of a rousing sermon. That other leading city of Greece, Lacedæmon, considering that Lycurgus their lawgiver was so addicted to elegant learning, as to have been the first that brought out of Ionia the scattered works of Homer, and sent the poet Thales from Crete to prepare and mollify the Spartan surliness with his smooth songs and odes, the better to plant among them law and civility; it is to be wondered how museless and unbookish they were, minding nought but the feats of war. There needed no licensing of books among them, for they disliked all but their own laconic apophthegms, and took a slight occasion to chase Archilocus out of their city, perhaps for composing in a higher strain than their own soldiery, ballads, and roundels, could reach to; or if it were for his broad verses, they were not therein so cautious, but they were as dissolute in their promiscuous conversing; whence Euripides affirms in *Andromache*, that their women were all unchaste. This much may give us light after what sort of books were prohibited among the Greeks. The Romans also for many ages trained up only to a military roughness, resembling most the Lacedæmonian guise, knew of learning little but what their twelve tables and the pontific college with their augurs and flamins taught them in religion and law; so unacquainted with other learning, that when Carneades and Critolaus, with the stoic Diogenes, coming ambassadors to Rome, took thereby occasion to give the city a taste of their philosophy, they were suspected for seducers by no less a man than Cato the censor, who moved it in the senate to dismiss them speedily, and to banish all such Attic babblers out of Italy. But Scipio and others of the noblest senators withstood him and his old Sabin austerity; honoured and admired the men; and the censor himself at last, in his old age, fell to the study of that whereof before he was so scrupulous. And yet at the same time, Nævius and Plautus, the first Latin comedians, had filled the city with all the borrowed scenes of Menander and Philemon. Then began to be considered there also what was to be done to libellous books and authors; for Nævius was quickly cast into prison for his unbridled pen, and

released by the tribunes upon his recantation; we read also that libels were burnt, and the makers punished, by Augustus. The like severity, no doubt, was used, if aught were impiously written against their esteemed gods. Except in these two points, how the world went in books, the magistrate kept no reckoning. And therefore Lucretius, without impeachment, versifies his Epicurism, to Memmius, and had the honour to be set forth the second time by Cicero, so great a father of the commonwealth; although himself disputes against that opinion in his own writings. Nor was the satirical sharpness or naked plainness of Lucilius, or Catullus, or Flaccus, by any order prohibited. And for matters of state, the story of Titus Livius, though it extolled that part which Pompey held, was not therefore suppressed by Octavius Cæsar, of the other faction. But that Naso was by him banished in his old age, for the wanton poems of his youth, was but a mere covert of state over some secret cause; and besides, the books were neither banished nor called in. From hence we shall meet with little else but tyranny in the Roman empire, that we may not marvel, if not so often bad as good books were silenced. I shall therefore deem to have been large enough, in producing what among the ancients was punishable to write, save only which, all other arguments were free to treat on.

By this time the emperors were become Christians whose discipline in this point I do not find to have been more severe than what was formerly in practice. The books of those whom they took to be grand heretics were examined, refuted, and condemned in the general councils; and not till then were prohibited, or burnt, by authority of the emperor. As for the writings of heathen authors, unless, they were plain invectives against Christianity, as those of Porphyrius and Proclus, they met with no interdict that can be cited, till about the year 400, in a Carthaginian council, wherein bishops themselves were forbid to read the books of gentiles, but heresies they might read; while others long before them on the contrary scrupled more the books of heretics than of gentiles. And that the primitive councils and bishops were wont only to declare what books were not commendable, passing no further, but leaving it to each one's conscience to read or to lay by, till after the year 800, is observed already by Padre Paolo the great unmasker of the Trentine council. After which time the popes of Rome, engrossing what they pleased of political rule into their own hands, extended their dominion over men's eyes, as they had before over their judgments, burning and prohibiting to be read what they fancied not; yet sparing in their censures, and the books not many which they so dealt with; till Martin the fifth, by his bull, not only prohibited, but was the first that excommunicated the reading of heretical books; for about that time Wickliffe and Husse growing terrible, were they who first drove the papal court to a stricter policy of prohibiting. Which course Leo the tenth and his successors followed, until the council of Trent and the Spanish inquisition engendering together brought forth or perfected those catalogues and expurging indexes, that rake through the entrails of many an old good author, with a violation worse than any could be offered to his tomb. Nor did they stay in matters heretical, but any subject that was not to their palate, they either condemned in a prohibition, or had it straight into the new Purgatory of an index. To fill up the measure of encroachment, their last invention was to ordain that no book, pamphlet, or paper, should be printed (as if St. Peter had bequeathed them the keys of the press also as well as of Paradise) unless it were approved and licensed under the hands of two or three gluttonous friars. For example:

Let the chancellor Cini be pleased to see if in this present work be contained aught that may withstand the printing.—*Vincent Rabbata, vicar of Florence.*

I have seen this present work, and find nothing athwart the catholic faith and good manners; in witness whereof I have given, &c.—*Nicolo Cini, chancellor of Florence.*

Attending the precedent relation, it is allowed that this present work of Davanzati may be printed.—*Vincent Rabatta, &c.*

It may be printed, July 15.—*Friar Simon Mompei d'Ametia, chancellor of the holy office in Florence.*

Sure they have a conceit, if he of the bottomless pit had not long since broke prison, that this quadruple exorcism would bar him down. I fear their next design will be to get into their custody the licensing of that which they say Claudius intended,* but went not through with. Vouchsafe to see another of their forms, the Roman stamp;

Imprimatur, If it seem good to the reverend master of the holy palace.—*Belcastro, vicegerent.*

Imprimatur.—*Friar Nicholo Rodolphi, master of the holy palace.*

Sometimes five imprimaturs are seen together dialogue wise in the piatza of one titlepage, complimenting and ducking each to other with their shaven reverences, whether the author, who stands by in perplexity at the foot of his epistle, shall to the press or to the sponge. These are the pretty responsories, these are the dear antiphonies, that so bewitched of late our prelates and their chaplains, with the goodly echo they made; and besotted us to the gay imitation of a lordly imprimatur, one from Lambeth-house, another from the west end of Paul's; so apishly romanizing, that the word of command still was set down in Latin; as if the learned grammatical pen that wrote it would cast no ink without Latin; or perhaps, as they thought, because no vulgar tongue was worthy to express the pure conceit of an imprimatur; but rather, as I hope, for that our English, the language of men ever famous and foremost in the achievements of liberty, will not easily find servile letters enow to spell such a dictatory presumption Englished. And thus ye have the inventors and the original of book licensing ripped up and drawn as lineally as any pedigree. We have it not, that can be heard of, from any ancient state, or polity, or church, nor by any statute left us by our ancestors elder or later; nor from the modern custom of any reformed city or church abroad; but from the most antichristian council, and the most tyrannous inquisition, that ever inquired. Till then, books were ever as freely admitted into the world as any other birth; the issue of the brain was no more stifled than the issue of the womb; no envious Juno sat crosslegged over the nativity of any man's intellectual offspring; but if it proved a monster, who denies but that it was justly burnt, or sunk into the sea? But that a book, in worse condition than a peccant soul, should be to stand before a jury ere it be born to the world, and undergo yet in darkness the judgment of Radamanth and his colleagues, ere it can pass the ferry backward into light, was never heard before, till that mysterious iniquity, provoked and troubled at the first entrance of reformation, sought out new limboes and new hells wherein they

might include our books also within the number of their damned. And this was the rare morsel so officiously snatched up, and so illfavouredly imitated by our inquisitorial bishops, and the attendant minorites their chaplains. That ye like not now these most certain authors of this licensing order, and that all sinister intention was far distant from your thoughts, when ye were importuned the passing it, all men who know the integrity of your actions, and how ye honour truth, will clear ye readily.

But some will say, what though the inventors were bad, the thing for all that may be good. It may so; yet if that thing be no such deep invention, but obvious and easy for any man to light on, and yet best and wisest commonwealths through all ages and occasions have forbore to use it, and falsest seducers and oppressors of men were the first who took it up, and to no other purpose but to obstruct and hinder the first approach of reformation; I am of those who believe, it will be a harder alchemy than Lullius ever knew, to sublimate any good use out of such an invention. Yet this only is what I request to gain from this reason, that it may be held a dangerous and suspicious fruit, as certainly it deserves, for the tree that bore it, until I can dissect one by one the properties it has. But I have first to finish, as was propounded, what is to be thought in general of reading books, whatever sort they be, and whether be more the benefit or the harm that thence proceeds.

Not to insist upon the examples of Moses, Daniel, and Paul, who were skilful in all the learning of the Egyptians, Chaldeans, and Greeks, which could not probably be without reading their books of all sorts, in Paul especially, who thought it no defilement to insert into holy Scripture the sentences of three Greek poets, and one of them a tragedian; the question was notwithstanding sometimes controverted among the primitive doctors, but with great odds on that side which affirmed it both lawful and profitable, as was then evidently perceived, when Julian the Apostate, and subtlest enemy to our faith, made a decree forbidding Christians the study of heathen learning; for said he, they wound us with our own weapons, and with our own arts and sciences they overcome us. And indeed the Christians were put so to their shifts by this crafty means, and so much in danger to decline into all ignorance, that the two Apollinarii were fain, as a man may say, to coin all the seven liberal sciences out of the Bible, reducing it into divers forms of orations, poems, dialogues, even to the calculating of a new Christian grammar. But, saith the historian Socrates, the providence of God provided better than the industry of Apollinarius and his son, by taking away that illiterate law with the life of him who devised it. So great an injury they then held it to be deprived of Hellenic learning; and thought it a persecution more undermining, and secretly decaying the church, than the open cruelty of Decius or Dioclesian. And perhaps it was the same politic drift that the devil whipped St. Jerome in a lenten dream, for reading Cicero; or else it was a phantasm, bred by the fever which had then seized him. For had an angel been his discipliner, unless it were for dwelling too much on Ciceronianisms, and had chastised the reading, not the vanity, it had been plainly partial; first to correct him for grave Cicero, and not for scurrile Plautus, whom he confesses to have been reading not long before; next to correct him only, and let so many more ancient fathers wax old in those pleasant and florid studies without the lash of such a tutoring apparition; insomuch that Basil teaches how some good use may be made of Margites, a sportful poem, not now extant, writ by Homer; and why not then of Morgante, an Italian romance much to the

same purpose? But if it be agreed we shall be tried by visions, there is a vision recorded by Eusebius, far ancients than this tale of Jerom, to the nun Eustochium, and besides, has nothing of a fever in it. Dionysius Alexandrinus was, about the year 240, a person of great name in the church, for piety and learning, who had went to avail himself much against heretics, by being conversant in their books; until a certain presbyter laid it scrupulously to his conscience, how he durst venture himself among those defiling volumes. The worthy man, loth to give offence, fell into a new debate with himself, what was to be thought; when suddenly a vision sent from God (it is his own epistle that so avers it) confirmed him in these words: "Read any books whatever come to thy hands, for thou art sufficient both to judge aright, and to examine each matter." To this revelation he assented the sooner, as he confesses, because it was answerable to that of the apostle to the Thessalonians; "Prove all things, hold fast that which is good." And he might have added another remarkable saying of the same author: "To the pure, all things are pure;" not only meats and drinks, but all kind of knowledge, whether of good or evil; the knowledge cannot defile, nor consequently the books, if the will and conscience be not defiled. For books are as meats and viands are; some of good, some of evil substance; and yet God in that unapocryphal vision said without exception, "Rise, Peter, kill and eat;" leaving the choice to each man's discretion. Wholesome meats to a vitiated stomach differ little or nothing from unwholesome; and best books to a naughty mind are not unapplicable to occasions of evil. Bad meats will scarce breed good nourishment in the healthiest concoction; but herein the difference is of bad books, that they to a discreet and judicious reader serve in many respects to discover, to confute, to forewarn, and to illustrate. Whereof what better witness can ye expect I should produce, than one of your own now sitting in parliament, the chief of learned men reputed in this land, Mr. Selden; whose volume of natural and national laws proves, not only by great authorities brought together, but by exquisite reasons and theorems almost mathematically demonstrative, that all opinions, yea errors, known, read, and collated, are of main service and assistance toward the speedy attainment of what is truest. I conceive therefore, that when God did enlarge the universal diet of man's body, (saving ever the rules of temperance,) he then also, as before, left arbitrary the dieting and repasting of our minds; as wherein every mature man might have to exercise his own leading capacity. How great a virtue is temperance, how much of moment through the whole life of man! Yet God commits the managing so great a trust without particular law or prescription, wholly to the demeanour of every grown man. And therefore when he himself tabled the Jews from heaven, that omer, which was every man's daily portion of manna, is computed to have been more than might have well sufficed the heartiest feeder thrice as many meals. For those actions which enter into a man, rather than issue out of him, and therefore defile not, God uses not to captivate under a perpetual childhood of prescription, but trusts him with the gift of reason to be his own chooser; there were but little work left for preaching, if law and compulsion should grow so fast upon those things which heretofore were governed only by exhortation. Solomon informs us, that much reading is a weariness to the flesh; but neither he, nor other inspired author, tells us that such or such reading is unlawful; yet certainly had God thought good to limit us herein, it had been much more expedient to have told us what was unlawful, than what was wearisome. As for the burning of those Ephesian books by St. Paul's converts; it is replied, the books were magic, the Syriac so renders them. It was a private act, a voluntary act, and leaves us to a voluntary imitation: the men in

remorse burnt those books which were their own; the magistrate by this example is not appointed; these men practised the books, another might perhaps have read them in some sort usefully. Good and evil we know in the field of this world grow up together almost inseparably; and the knowledge of good is so involved and interwoven with the knowledge of evil, and in so many cunning resemblances hardly to be discerned, that those confused seeds which were imposed upon Psyche as an incessant labour to cull out, and sort asunder, were not more intermixed. It was from out the rind of one apple tasted, that the knowledge of good and evil, as two twins cleaving together, leaped forth into the world. And perhaps this is that doom which Adam fell into of knowing good and evil, that is to say, of knowing good by evil. As therefore the state of man now is, what wisdom can there be to choose, what continence to forbear, without the knowledge of evil? He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true warfaring Christian. I cannot praise a fugitive and cloistered virtue unexercised, and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world, we bring impurity much rather; that which purifies us is trial, and trial is by what is contrary. That virtue therefore which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, and rejects it, is but a blank virtue, not a pure; her whiteness is but an excremental whiteness; which was the reason why our sage and serious poet Spenser, (whom I dare be known to think a better teacher than Scotus or Aquinas,) describing true temperance under the person of Guion, brings him in with his palmer through the cave of Mammon, and the bower of earthly bliss, that he might see and know, and yet abstain. Since therefore the knowledge and survey of vice is in this world so necessary to the constituting of human virtue, and the scanning of error to the confirmation of truth, how can we more safely, and with less danger, scout into the regions of sin and faisity, than by reading all manner of tractates, and hearing all manner of reason? And this is the benefit which may be had of books promiscuously read. But of the harm that may result hence, three kinds are usually reckoned. First, is feared the infection that may spread; but then, all human learning and controversy in religious points must remove out of the world, yea, the Bible itself; for that oftentimes relates blasphemy not nicely; it describes the carnal sense of wicked men not unelegantly; it brings in holiest men passionately murmuring against providence through all the arguments of Epicurus; in other great disputes it answers dubiously and darkly to the common reader; and ask a Talmudist what ails the modesty of his marginal Keri, that Moses and all the prophets cannot persuade him to pronounce the textual Chetiv. For these causes we all know the Bible itself put by the papist into the first rank of prohibited books. The ancientest fathers must be next removed, as Clement of Alexandria, and that Eusebian book of evangelic preparation, transmitting our ears through a hoard of heathenish obscenities to receive the gospel. Who finds not that Irenæus, Epiphanius, Jerom, and others discover more heresies than they well confute, and that oft for heresy which is the truer opinion? Nor boots it to say for these, and all the heathen writers of greatest infection if it must be thought so, with whom is bound up the life of human learning, that they writ in an unknown tongue, so long as we are sure those languages are known as well to the worst of men, who are both most able, and most diligent to instil the poison they suck, first into the courts of

princes, acquainting them with the choicest delights, and criticisms of sin. As perhaps did that Petronius, whom Nero called his arbiter, the master of his revels; and that notorious ribald of Arezzo, dreaded and yet dear to the Italian courtiers. I name not him for posterity's sake, whom Henry the Eighth named in merriment his vicar of hell. By which compendious way all the contagion that foreign books can infuse, will find a passage to the people far easier and shorter than an Indian voyage, though it could be sailed either by the north of Cataio eastward, or of Canada westward, while our Spanish licensing gags the English press never so severely. But on the other side, that infection which is from books of controversy in religion, is more doubtful and dangerous to the learned, than to the ignorant; and yet those books must be permitted untouched by the licenser. It will be hard to instance where any ignorant man hath been ever seduced by any papistical book in English, unless it were commended and expounded to him by some of that clergy; and indeed all such tractates, whether false or true, are as the prophecy of Isaiah was to the eunuch, not to be "understood without a guide." But of our priests and doctors how many have been corrupted by studying the comments of Jesuits and Sorbonists, and how fast they could transfuse that corruption into the people, our experience is both late and sad. It is not forgot, since the acute and distinct Arminius was perverted merely by the perusing of a nameless discourse written at Delft, which at first he took in hand to confute. Seeing therefore that those books, and those in great abundance which are likeliest to taint both life and doctrine, cannot be suppressed without the fall of learning, and of all ability in disputation, and that these books of either sort are most and soonest catching to the learned, (from whom to the common people whatever is heretical or dissolute may quickly be conveyed,) and that evil manners are as perfectly learnt without books a thousand other ways which cannot be stopped, and evil doctrine not with books can propagate, except a teacher guide, which he might also do without writing, and so beyond prohibiting; I am not unable to unfold, how this cautelous enterprise of licensing can be exempted from the number of vain and impossible attempts. And he who were pleasantly disposed, could not well avoid to liken it to the exploit of that gallant man, who thought to pound up the crows by shutting his park gate. Besides another inconvenience, if learned men be the first receivers out of books, and dispreaders both of vice and error, how shall the licensers themselves be confided in, unless we can confer upon them, or they assume to themselves above all others in the land, the grace of infallibility and uncorruptedness? And again, if it be true, that a wise man, like a good refiner, can gather gold out of the drossiest volume, and that a fool will be a fool with the best book, yea, or without book; there is no reason that we should deprive a wise man of any advantage to his wisdom, while we seek to restrain from a fool that which being restrained will be no hinderance to his folly. For if there should be so much exactness always used to keep that from him which is unfit for his reading, we should in the judgment of Aristotle not only, but of Solomon, and of our Saviour, not vouchsafe him good precepts, and by consequence not willingly admit him to good books; as being certain that a wise man will make better use of an idle pamphlet, than a fool will do of sacred Scripture.

It is next alleged, we must not expose ourselves to temptations without necessity, and next to that, not employ our time in vain things. To both these objections one answer will serve, out of the grounds already laid, that to all men such books are not temptations, nor vanities; but useful drugs and materials wherewith to temper and

compose effective and strong medicines, which man's life cannot want. The rest, as children and childish men, who have not the art to qualify and prepare these working minerals, well may be exhorted to forbear, but hindered forcibly they cannot be, by all the licensing that sainted inquisition could ever yet contrive; which is what I promised to deliver next: that this order of licensing conduces nothing to the end for which it was framed; and hath almost prevented me by being clear already while thus much hath been explaining. See the ingenuity of truth, who, when she gets a free and willing hand, opens herself faster than the pace of method and discourse can overtake her. It was the task which I began with, to show that no nation, or well instituted state, if they valued books at all, did ever use this way of licensing; and it might be answered, that this is a piece of prudence lately discovered. To which I return, that as it was a thing slight and obvious to think on, so if it had been difficult to find out, there wanted not among them long since, who suggested such a course; which they not following, leave us a pattern of their judgment that it was not the not knowing, but the not approving, which was the cause of their not using it. Plato, a man of high authority indeed, but least of all for his Commonwealth, in the book of his laws, which no city ever yet received, fed his fancy with making many edicts to his airy burgomasters, which they who otherwise admire him wish had been rather buried and excused in the genial cups of an academic night sitting. By which laws he seems to tolerate no kind of learning, but by unalterable decree, consisting most of practical traditions, to the attainment whereof a library of smaller bulk than his own dialogues would be abundant. And there also enacts, that no poet should so much as read to any private man what he had written, until the judges and law keepers had seen it, and allowed it; but that Plato meant this law peculiarly to that commonwealth which he had imagined, and to no other, is evident. Why was he not else a lawgiver to himself, but a transgressor, and to be expelled by his own magistrates, both for the wanton epigrams and dialogues which he made, and his perpetual reading of Sophron, Mimus and Aristophanes, books of grossest infamy; and also for commending the latter of them, though he were the malicious libeller of his chief friends, to be read by the tyrant Dionysius, who had little need of such trash to spend his time on? But that he knew this licensing of poems had reference and dependance to many other provisoes there set down in his fancied republic, which in this world could have no place; and so neither he himself, nor any magistrate or city ever imitated that course, which taken apart from those other collateral injunctions must needs be vain and fruitless. For if they fell upon one kind of strictness, unless their care were equal to regulate all other things of like aptness to corrupt the mind, that single endeavour they knew would be but a fond labour; to shut and fortify one gate against corruption, and be necessitated to leave others round about wide open. If we think to regulate printing, thereby to rectify manners, we must regulate all recreations and pastimes, all that is delightful to man. No music must be heard, no song be set or sung, but what is grave and doric. There must be licensing dancers, that no gesture, motion or deportment be taught our youth, but what by their allowance shall be thought honest; for such Plato was provided of. It will ask more than the work of twenty licensers to examine all the lutes, the violins, and the guitars in every house; they must not be suffered to prattle as they do, but must be licensed what they may say. And who shall silence all the airs and madrigals that whisper softness in chambers? The windows also, and the balconies must be thought on; there are shrewd books, with dangerous frontispieces, set to sale; who shall prohibit them, shall twenty licensers? The villages also must

have their visitors to inquire what lectures the bagpipe and the rebec reads, even to the ballatry and the gamut of every municipal fiddler; for these are the countryman's Arcadias, and his Monte Mayors. Next, what more national corruption, for which England hears ill abroad, than household gluttony; who shall be the rectors of our daily rioting? And what shall be done to inhibit the multitudes, that frequent those houses where drunkenness is sold and harboured? Our garments also should be referred to the licensing of some more sober workmasters, to see them cut into a less wanton garb. Who shall regulate all the mixed conversation of our youth, male and female together, as is the fashion of this country? Who shall still appoint what shall be discoursed, what presumed, and no further? Lastly, who shall forbid and separate all idle resort, all evil company? These things will be, and must be; but how they shall be least hurtful, how least enticing, herein consists the grave and governing wisdom of a state. To sequester out of the world into Atlantic and Eutopian politics which never can be drawn into use, will not mend our condition; but to ordain wisely as in this world of evil, in the midst whereof God hath placed us unavoidably. Nor is it Plato's licensing of books will do this, which necessarily pulls along with it so many other kinds of licensing, as will make us all both ridiculous and weary and yet frustrate; but those unwritten, or at least unconstraining laws of virtuous education, religious and civil nurture, which Plato there mentions, as the bonds and ligaments of the commonwealth, the pillars and the sustainers of every written statute; these they be, which will bear chief sway in such matters as these, when all licensing will be easily eluded. Impunity and remissness for certain are the bane of a commonwealth; but here the great art lies, to discern in what the law is to bid restraint and punishment, and in what things persuasion only is to work. If every action which is good or evil in man at ripe years were to be under pittance, prescription, and compulsion, what were virtue but a name, what praise could be then due to well doing, what gramercy to be sober, just, or continent? Many there be that complain of divine Providence for suffering Adam to transgress. Foolish tongues! when God gave him reason, he gave him freedom to choose, for reason is but choosing; he had been else a mere artificial Adam, such an Adam as he is in the motions. We ourselves esteem not of that obedience, or love, or gift, which is of force; God therefore left him free, set before him a provoking object, ever almost in his eyes; herein consisted his merit, herein the right of his reward, the praise of his abstinence. Wherefore did he create passions within us, pleasures round about us, but that these rightly tempered are the very ingredients of virtue? They are not skilful considerers of human things, who imagine to remove sin, by removing the matter of sin; for, besides that it is a huge heap increasing under the very act of diminishing, though some part of it may for a time be withdrawn from some persons, it cannot from all, in such a universal things as books are; and when this is done, yet the sin remains entire. Though ye take from a covetous man all his treasure, he has yet one jewel left, ye cannot bereave him of his covetousness. Banish all objects of lust, shut up all youth into the severest discipline that can be exercised in any hermitage, ye cannot make them chaste, that came not thither so: such great care and wisdom is required to the right managing of this point. Suppose we could expel sin by this means; look how much we thus expel of sin, so much we expel of virtue: for the matter of them both is the same: remove that and ye remove them both alike. This justifies the high providence of God, who though he commands us temperance, justice, continence, yet pours out before us even to a profuseness all desirable things, and gives us minds that can wander beyond all limit

and satiety. Why should we then affect a rigour contrary to the manner of God and of nature, by abridging or scanting those means which books, freely permitted, are both to the trial of virtue, and the exercise of truth? It would be better done, to learn that the law must needs be frivolous, which goes to restrain things, uncertainly and yet equally working to good and to evil. And were I the chooser, a dram of well doing should be preferred before many times as much the forcible hinderance of evil doing. For God sure esteems the growth and completing of one virtuous person, more than the restraint of ten vicious. And albeit, whatever thing we hear or see, sitting, walking, travelling, or conversing, may be fitly called our book, and is of the same effect that writings are; yet grant the thing to be prohibited were only books, it appears that this order hitherto is far insufficient to the end which it intends. Do we not see, not once or oftener, but weekly, that continued court-libel against the parliament and city, printed, as the wet sheets can witness, and dispersed among us for all that licensing can do? Yet this is the prime service a man would think wherein this order should give proof of itself. If it were executed, you will say. But certain, if execution be remiss or blindfold now, and in this particular, what will it be hereafter, and in other books? If then the order shall not be vain and frustrate, behold a new labour, lords and commons, ye must repeal and proscribe all scandalous and unlicensed books already printed and divulged; after ye have drawn them up into a list, that all may know which are condemned, and which not; and ordain that no foreign books be delivered out of custody, till they have been read over. This office will require the whole time of not a few overseers, and those no vulgar men. There be also books which are partly useful and excellent, partly culpable and pernicious; this work will ask as many more officials, to make expurgations and expunctions, that the commonwealth of learning be not damnified. In fine, when the multitude of books increase upon their hands, ye must be fain to catalogue all those printers who are found frequently offending, and forbid the importation of their whole suspected typography. In a word, that this your order may be exact, and not deficient, ye must reform it perfectly according to the model of Trent and Sevil, which I know ye abhor to do. Yet though ye should condescend to this, which God forbid, the order still would be but fruitless and defective to that end whereto ye meant it. If to prevent sects and schisms, who is so unread or uncatechised in story, that hath not heard of many sects refusing books as a hinderance, and preserving their doctrine unmixed for many ages, only by unwritten traditions? The Christian faith, (for that was once a schism!) is not unknown to have spread all over Asia, ere any gospel or epistle was seen in writing. If the amendment of manners be aimed at, look into Italy and Spain, whether those places be one scruple the better the honester, the wiser, the chaster, since all the inquisitional rigour that hath been executed upon books.

Another reason, whereby to make it plain that this order will miss the end it seeks, consider by the quality which ought to be in every licenser. It cannot be denied, but that he who is made judge to sit upon the birth or death of books, whether they may be wafted into this world or not, had need to be a man above the common measure, both studious, learned, and judicious; there may be else no mean mistakes in the censure of what is passable or not; which is also no mean injury. If he be of such worth as behoves him, there cannot be a more tedious and displeasing journeywork, a greater loss of time levied upon his head than to be made the perpetual reader of unchosen books and pamphlets, oftentimes huge volumes. There is no book that is

acceptable, unless at certain seasons; but to be enjoined the reading of that at all times, and in a hand scarce legible, whereof three pages would not down at any time in the fairest print, is an imposition which I cannot believe how he that values time, and his own studies, or is but of a sensible nostril, should be able to endure. In this one thing I crave leave of the present licensers to be pardoned for so thinking; who doubtless took this office up, looking on it through their obedience to the parliament, whose command perhaps made all things seem easy and unlaborious to them; but that this short trial hath wearied them out already, their own expressions and excuses to them, who make so many journeys to solicit their license, are testimony enough. Seeing therefore those who now possess the employment, by all evident signs wish themselves well rid of it, and that no man of worth, none that is not a plain unthrif of his own hours, is ever likely to succeed them except he mean to put himself to the salary of a press corrector, we may easily foresee what kind of licensers we are to expect hereafter, either ignorant, imperious, and remiss, or basely pecuniary. This is what I had to show wherein this order cannot conduce to that end, whereof it bears the intention.

I lastly proceed from the no good it can do, to the manifest hurt it causes, in being first the greatest discouragement and affront that can be offered to learning, and to learned men. It was the complaint and lamentation of prelates, upon every least breath of a motion to remove pluralties, and distribute more equally church revenues, that then all learning would be for ever dashed and discouraged. But as for that opinion, I never found cause to think, that the tenth part of learning stood or fell with the clergy: nor could I ever but hold it for a sordid and unworthy speech of any churchman, who had a competency left him. If therefore ye be loth to dishearten utterly and discontent, not the mercenary crew of false pretenders to learning, but the free and ingenuous sort of such as evidently were born to study and love learning for itself, not for lucre, or any other end, but the service of God and of truth, and perhaps that lasting fame and perpetuity of praise, which God and good men have consented shall be the reward of those, whose published labours advance the good of mankind: then know, that so far to distrust the judgment and the honesty of one who hath but a common repute in learning, and never yet offended, as not to count him fit to print his mind without a tutor and examiner, lest he should drop a schism, or something of corruption, is the greatest displeasure and indignity to a free and knowing spirit, that can be put upon him. What advantage is it to be a man, over it is to be a boy at school, if we have only escaped the ferula, to come under the fescue of an *Imprimatur*? If serious and elaborate writings, as if they were no more than the theme of a grammar-lad under his pedagogue, must not be uttered without the cursory eyes of a temporizing and extemporizing licenser? He who is not trusted with his own actions, his drift not being known to be evil, and standing to the hazard of law and penalty, has no great argument to think himself reputed in the commonwealth wherein he was born for other than a fool or a foreigner. When a man writes to the world, he summons up all his reason and deliberation to assist him; he searches, meditates, is industrious, and likely consults and confers with his judicious friends; after all which done, he takes himself to be informed in what he writes, as well as any that writ before him; if in this the most consummate act of his fidelity and ripeness, no years, no industry, no former proof of his abilities can bring him to that state of maturity, as not to be still mistrusted and suspected, unless he carry all his considerate diligence, all his

midnight watchings, and expense of Palladian oil, to the hasty view of an unleisured licenser, perhaps much his younger, perhaps far his inferior in judgment, perhaps one who never knew the labour of bookwriting; and if he be not repulsed, or slighted, must appear in print like a puny with his guardian, and his censor's hand on the back of his title to be his bail and surety, that he is no idiot or seducer; it cannot be but a dishonour and derogation to the author, to the book, to the privilege and dignity of learning. And what if the author shall be one so copious of fancy, as to have many things well worth the adding, come into his mind after licensing, while the book is yet under the press, which not seldom happens to the best and diligentest writers; and that perhaps a dozen times in one book. The printer dares not go beyond his licensed copy; so often then must the author trudge to his leave-giver, that those his new insertions may be viewed; and many a jaunt will be made, ere that licenser, for it must be the same man, can either be found, or found at leisure; meanwhile either the press must stand still, which is no small damage, or the author lose his accuratest thoughts, and send the book forth worse than he had made it, which to a diligent writer is the greatest melancholy and vexation that can befall. And how can a man teach with authority, which is the life of teaching; how can he be a doctor in his book as he ought to be, or else had better be silent, whenas all he teaches, all he delivers, is but under the tuition, under the correction of his patriarchal licenser, to blot or alter what precisely accords not with the hidebound humour which he calls his judgment? When every acute reader upon the first sight of a pedantic license, will be ready with these like words to ding the book a coit's distance from him, I hate a pupil teacher, I endure not an instructor that comes to me under the wardship of an overseeing fist. I know nothing of the licenser, but that I have his own hand here for his arrogance; who shall warrant me his judgment? The state, sir, replies the stationer: but has a quick return, the state shall be my governors, but not my critics; they may be mistaken in the choice of a licenser, as easily as this licenser may be mistaken in an author. This is some common stuff; and he might add from Sir Francis Bacon, that "such authorized books are but the language of the times." For though a licenser should happen to be judicious more than ordinary, which will be a great jeopardy of the next succession, yet his very office and his commission enjoins him to let pass nothing but what is vulgarly received already. Nay, which is more lamentable, if the work of any deceased author, though never so famous in his lifetime, and even to this day, comes to their hands for license to be printed, or reprinted, if there be found in his book one sentence of a venturous edge, uttered in the height of zeal, (and who knows whether it might not be the dictate of a divine spirit?) yet not suiting with every low decrepit humour of their own, though it were Knox himself, the reformer of a kingdom, that spake it, they will not pardon him their dash; the sense of that great man shall to all posterity be lost, for the fearfulness, or the presumptuous rashness of a perfunctory licenser. And to what an author this violence hath been lately done, and in what book of greatest consequence to be faithfully published, I could now instance, but shall forbear till a more convenient season. Yet if these things be not resented seriously and timely by them who have the remedy in their power, but that such iron-moulds as these shall have authority to gnaw out the choicest periods of exquisitest books, and to commit such a treacherous fraud against the orphan remainders of worthiest men after death, the more sorrow will belong to that hapless race of men, whose misfortune it is to have understanding. Henceforth let no man care to learn, or care to be more than

worldly wise; for certainly in higher matters to be ignorant and slothful, to be a common stedfast dunce, will be the only pleasant life, and only in request.

And as it is a particular disesteem of every knowing person alive, and most injurious to the written labours and monuments of the dead, so to me it seems an undervaluing and vilifying of the whole nation. I cannot set so light by all the invention, the art, the wit, the grave and solid judgment which is in England, as that it can be comprehended in any twenty capacities how good soever; much less that it should not pass except their superintendence be over it, except it be sifted and strained with their strainers, that it should be uncurrent without their manual stamp. Truth and understanding are not such wares as to be monopolized and traded in by tickets, and statutes, and standards. We must not think to make a staple commodity of all the knowledge in the land, to mark and license it like our broadcloth and our woolpacks. What is it but a servitude like that imposed by the Philistines, not to be allowed the sharpening of our own axes and coulter, but we must repair from all quarters to twenty licensing forges? Had any one written and divulged erroneous things and scandalous to honest life, misusing and forfeiting the esteem had of his reason among men; if after conviction this only censure were adjudged him, that he should never henceforth write, but what were first examined by an appointed officer, whose hand should be annexed to pass his credit for him, that now he might be safely read; it could not be apprehended less than a disgraceful punishment. Whence to include the whole nation, and those that never yet thus offended, under such a diffident and suspicious prohibition, may plainly be understood what a disparagement it is. So much the more whenas debtors and delinquents may walk abroad without a keeper, but unoffensive books must not stir forth without a visible jailor in their title. Nor is it to the common people less than a reproach; for if we be so jealous over them, as that we dare not trust them with an English pamphlet, what do we but censure them for a giddy, vicious, and ungrounded people; in such a sick and weak state of faith and discretion, as to be able to take nothing down but through the pipe of a licenser? That this is care or love of them, we cannot pretend, whenas in those popish places, where the laity are most hated and despised, the same strictness is used over them. Wisdom we cannot call it, because it stops but one breach of license, nor that neither: whenas those corruptions, which it seeks to prevent, break in faster at other doors, which cannot be shut.

And in conclusion it reflects to the disrepute of our ministers, also, of whose labours we should hope better, and of their proficiency which their flock reaps by them, than that after all this light of the gospel which is, and is to be, and all this continual preaching, they should be still frequented with such an unprincipled, unedified, and laic rabble, as that the whiff of every new pamphlet should stagger them out of their catechism and Christian walking. This may have much reason to discourage the ministers, when such a low conceit is had of all their exhortations, and the benefiting of their hearers, as that they are not thought fit to be turned loose to three sheets of paper without a licenser; that all the sermons, all the lectures preached, printed, vended in such numbers, and such volumes, as have now well-nigh made all other books unsaleable, should not be armour enough against one single Enchiridion, without the castle of St. Angelo of an Imprimatur.

And lest some should persuade ye, lords and commons, that these arguments of other learned men's discouragement at this your order are mere flourishes, and not real, I could recount what I have seen and heard in other countries, where this kind of inquisition tyrannizes; when I have sat among their learned men, (for that honour I had,) and been counted happy to be born in such a place of philosophic freedom, as they supposed England was, while themselves did nothing but bemoan the servile condition into which learning amongst them was brought; that this was it which had damped the glory of Italian wits; that nothing had been there written now these many years but flattery and fustian. There it was that I found and visited the famous Galileo, grown old, a prisoner to the inquisition, for thinking in astronomy otherwise than the Franciscan and Dominican licensers thought. And though I knew that England then was groaning loudest under the prelatical yoke, nevertheless I took it as a pledge of future happiness, that other nations were so persuaded of her liberty. Yet was it beyond my hope, that those worthies were then breathing in her air, who should be her leaders to such a deliverance, as shall never be forgotten by any revolution of time that this world hath to finish. When that was once begun, it was as little in my fear, that what words of complaint I heard among learned men of other parts uttered against the inquisition, the same I should hear by as learned men at home uttered in time of parliament against an order of licensing; and that so generally, that when I had disclosed myself a companion of their discontent, I might say, if without envy, that he whom an honest quæstorship had endeared to the Sicilians, was not more by them importuned against Verres, than the favourable opinion which I had among many who honour ye, and are known and respected by ye, loaded me with entreaties and persuasions, that I would not despair to lay together that which just reason should bring into my mind, toward the removal of an undeserved thraldom upon learning. That this is not therefore the disburdening of a particular fancy, but the common grievance of all those who had prepared their minds and studies above the vulgar pitch to advance truth in others, and from others to entertain it, thus much may satisfy. And in their name I shall for neither friend nor foe conceal what the general murmur is; that if it come to inquisitioning again, and licensing, and that we are so timorous of ourselves, and suspicious of all men, as to fear each book, and the shaking of every leaf, before we know what the contents are; if some who but of late were little better than silenced from preaching, shall come now to silence us from reading, except what they please, it cannot be guessed what is intended by some but a second tyranny over learning: and will soon put it out of controversy, that bishops and presbyters are the same to us both name and thing. That those evils of prelaty which before from five or six and twenty sees were distributively charged upon the whole people, will now light wholly upon learning, is not obscure to us: whenas now the pastor of a small unlearned parish, on the sudden shall be exalted archbishop over a large diocese of books, and yet not remove, but keep his other cure too, a mystical pluralist. He who but of late cried down the sole ordination of every novice bachelor of art, and denied sole jurisdiction over the simplest parishioner, shall now at home in his private chair assume both these over worthiest and excellentest books, and ablest authors that write them. This is not, ye covenants and protestations that we have made! this is not to put down prelaty; this is but to chop an episcopacy; this is but to translate the palace metropolitan from one kind of dominion into another; this is but an old canonical sleight of commuting our penance. To startle thus betimes at a mere unlicensed pamphlet, will, after a while, be afraid of every conventicle, and a while after will

make a conventicle of every Christian meeting. But I am certain, that a state governed by the rules of justice and fortitude, or a church built and founded upon the rock of faith and true knowledge, cannot be so pusillanimous. While things are yet not constituted in religion, that freedom of writing should be restrained by a discipline imitated from the prelates, and learned by them from the inquisition to shut us up all again into the breast of a licenser, must needs give cause of doubt and discouragement to all learned and religious men: who cannot but discern the fineness of this politic drift, and who are the contrivers; that while bishops were to be baited down, then all presses might be open; it was the people's birthright and privilege in time of parliament, it was the breaking forth of light. But now the bishops abrogated and voided out of the church, as if our reformation sought no more, but to make room for others into their seats under another name; the episcopal arts begin to bud again; the cruise of truth must run no more oil; liberty of printing must be enthralled again under a prelatial commission of twenty; the privilege of the people nullified; and which is worse, the freedom of learning must groan again, and to her old fetters, all this the parliament yet sitting. Although their own late arguments and defences against the prelates might remember them, that this obstructing violence meets for the most part with an event utterly opposite to the end which it drives at: instead of suppressing sects and schisms, it raises them and invests them with a reputation: "the punishing of wits enhances their authority," saith the Viscount St. Albans; "and a forbidding writing is thought to be a certain spark of truth, that flies up in the faces of them who seek to tread it out." This order therefore may prove a nursing mother to sects, but I shall easily show how it will be a stepdame to truth: and first by disabling us to the maintenance of what is known already.

Well knows he who uses to consider, that our faith and knowledge thrives by exercise, as well as our limbs and complexion. Truth is compared in Scripture to a streaming fountain; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition. A man may be a heretic in the truth; and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy. There is not any burden, that some would gladlier post off to another, than the charge and care of their religion. There be, who knows not that there be of protestants and professors, who live and die in as errant and implicit faith, as any lay papist of Loretto. A wealthy man, addicted to his pleasure and to his profits, finds religion to be a traffic so entangled, and of so many piddling accounts, that of all mysteries he cannot skill to keep a stock going upon that trade. What should he do? Fain he would have the name to be religious, fain he would bear up with his neighbours in that. What does he therefore, but resolves to give over toiling, and to find himself out some factor, to whose care and credit he may commit the whole managing of his religious affairs; some divine of note and estimation that must be. To him he adheres, resigns the whole warehouse of his religion, with all the locks and keys, into his custody; and indeed makes the very person of that man his religion; esteems his associating with him a sufficient evidence and commendatory of his own piety. So that a man may say his religion is now no more within himself, but is become a dividual movable, and goes and comes near him, according as that good man frequents the house. He entertains him, gives him gifts, feasts him, lodges him; his religion comes home at night, prays, is liberally supped, and sumptuously laid to

sleep; rises, is saluted, and after the malmsey, or some well-spiced bruage, and better breakfasted, than he whose morning appetite would have gladly fed on green figs between Bethany and Jerusalem, his religion walks abroad at eight, and leaves his kind entertainer in the shop trading all day without his religion.

Another sort there be, who, when they hear that all things shall be ordered, all things regulated and settled; nothing written but what passes through the customhouse of certain publicans that have the tonnage and poundage of all free spoken truth; will straight give themselves up into your hands, make them and cut them out what religion ye please: there be delights, there be recreations and jolly pastimes, that will fetch the day about from sun to sun, and rock the tedious year as in a delightful dream. What need they torture their heads with that which others have taken so strictly, and so unalterably into their own purveying? These are the fruits, which a dull ease and cessation of our knowledge will bring forth among the people. How goodly, and how to be wished were such an obedient unanimity as this! What a fine conformity would it starch us all into! Doubtless a staunch and solid piece of framework, as any January could freeze together.

Nor much better will be the consequence even among the clergy themselves: it is no new thing never heard of before, for a parochial minister, who has his reward, and is at his Hercules pillars in a warm benefice, to be easily inclinable, if he have nothing else that may rouse up his studies, to finish his circuit in an English Concordance and a topic folio, the gatherings and savings of a sober graduateship, a Harmony and a Catena, treading the constant round of certain common doctrinal heads, attended with their uses, motives, marks and means; out of which, as out of an alphabet or sol fa, by forming and transforming, joining and disjoining variously, a little bookcraft, and two hours' meditation, might furnish him unspeakably to the performance of more than a weekly charge of sermoning: not to reckon up the infinite helps of interliniaris, breviaries, synopses, and other loitering gear. But as for the multitude of sermons ready printed and piled up, on every text that is not difficult, our London trading St. Thomas in his vestry, and add to boot St. Martin and St. Hugh, have not within their hallowed limits more vendible ware of all sorts ready made: so that penury he never need fear of pulpit provision, having wherewith so plenteously to refresh his magazine. But if his rear and flanks be not impaled, if his back door be not secured by the rigid licenser, but that a bold book may now and then issue forth, and give the assault to some of his old collections in their trenches, it will concern him then to keep waking, to stand in watch, to set good guards and sentinels about his received opinions, to walk the round and counter-round with his fellow inspectors, fearing lest any of his flock be seduced, who also then would be better instructed, better exercised and disciplined. And God send that the fear of this diligence, which must then be used, do not make us affect the laziness of a licensing church!

For if we be sure we are in the right, and do not hold the truth guiltily, which becomes not, if we ourselves condemn not our own weak and frivolous teaching, and the people for an untaught and irreligious gadding rout; what can be more fair, than when a man, judicious, learned, and of a conscience, for aught we know as good as theirs that taught us what we know, shall not privily from house to house, which is more dangerous, but openly by writing, publish to the world what his opinion is, what his

reasons, and wherefore that which is now thought cannot be sound? Christ urged it as wherewith to justify himself that he preached in public; yet writing is more public than preaching; and more easy to refutation if need be, there being so many whose business and profession merely it is to be the champions of truth; which if they neglect, what can be imputed but their sloth or inability?

Thus much we are hindered and disinured by this course of licensing toward the true knowledge of what we seem to know. For how much it hurts and hinders the licensers themselves in the calling of their ministry, more than any secular employment, if they will discharge that office as they ought, so that of necessity they must neglect either the one duty or the other; I insist not, because it is a particular, but leave it to their own conscience, how they will decide it there.

There is yet behind of what I purposed to lay open, the incredible loss and detriment that this plot of licensing puts us to, more than if some enemy at sea should stop up all our havens, and ports, and creeks; it hinders and retards the importation of our richest merchandise, truth: nay, it was first established and put in practice by anti-christian malice and mystery on set purpose to extinguish, if it were possible, the light of reformation, and to settle falsehood; little differing from that policy wherewith the Turk upholds his Alcoran, by the prohibiting of printing. It is not denied, but gladly confessed, we are to send our thanks and vows to Heaven, louder than most of nations, for that great measure of truth which we enjoy, especially in those main points between us and the pope, with his appurtenances the prelates: but he who thinks we are to pitch our tent here, and have attained the utmost prospect of reformation, that the mortal glass wherein we contemplate can show us, till we come to beatific vision; that man by this very opinion declares, that he is yet far short of truth.

Truth indeed came once into the world with her divine master, and was a perfect shape most glorious to look on: but when he ascended, and his apostles after him were laid asleep, then straight arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb still as they could find them. We have not yet found them all, lords and commons, nor ever shall do, till her master's second coming; he shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection. Suffer not these licensing prohibitions to stand at every place of opportunity forbidding and disturbing them that continue seeking, that continue to do our obsequies to the torn body of our martyred saint. We boast our light; but if we look not wisely on the sun itself, it smites us into darkness. Who can discern those planets that are oft combust, and those stars of brightest magnitude, that rise and set with the sun, until the opposite motion of their orbs bring them to such a place in the firmament, where they may be seen evening or morning? The light which we have gained, was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge. It is not the unfrocking of a priest, the unmitring of a bishop, and the removing him from off the presbyterian

shoulders, that will make us a happy nation; no, if other things as great in the church, and in the rule of life both œconomical and political, be not looked into and reformed, we have looked so long upon the blaze that Zuinglius and Calvin have beaconed up to us, that we are stark blind. There be who perpetually complain of schisms and sects, and make it such a calamity that any man dissents from their maxims. It is their own pride and ignorance which causes the disturbing, who neither will hear with meekness, nor can convince, yet all must be suppressed which is not found in their Syntagma. They are the troublers, they are the dividers of unity, who neglect and permit not others to unite those dissevered pieces, which are yet wanting to the body of truth. To be still searching what we know not, by what we know, still closing up truth to truth as we find it, (for all her body is homogeneal, and proportional,) this is the golden rule in theology as well as in arithmetic, and makes up the best harmony in a church; not the forced and outward union, of cold, and neutral, and inwardly divided minds.

Lords and commons of England! consider what nation it is whereof ye are, and whereof ye are the governors; a nation not slow and dull, but of a quick, ingenious, and piercing spirit; acute to invent, subtile and sinewy to discourse, not beneath the reach of any point the highest that human capacity can soar to. Therefore the studies of learning in her deepest sciences have been so ancient, and so eminent among us, that writers of good antiquity and able judgment have been persuaded, that even the school of Pythagoras, and the Persian wisdom, took beginning from the old philosophy of this island. And that wise and civil Roman, Julius Agricola, who governed once here for Cæsar, preferred the natural wits of Britain, before the laboured studies of the French. Nor is it for nothing that the grave and frugal Transilvanian sends out yearly from as far as the mountainous borders of Russia, and beyond the Hercynian wilderness, not their youth, but their staid men, to learn our language and our theologic arts. Yet that which is above all this, the favour and the love of Heaven, we have great argument to think in a peculiar manner propitious and propending towards us. Why else was this nation chosen before any other, that out of her, as out of Sion, should be proclaimed and sounded forth the first tidings and trumpet of reformation to all Europe? And had it not been the obstinate perverseness of our prelates against the divine and admirable spirit of Wickliff, to suppress him as a schismatic and innovator, perhaps neither the Bohemian Husse and Jerom, no nor the name of Luther or of Calvin, had been ever known: the glory of reforming all our neighbours had been completely ours. But now, as our obdurate clergy have with violence demeaned the matter, we are become hitherto the latest and the backwardest scholars, of whom God offered to have made us the teachers. Now once again by all concurrence of signs, and by the general instinct of holy and devout men, as they daily and solemnly express their thoughts, God is decreeing to begin some new and great period in his church, even to the reforming of reformation itself; what does he then but reveal himself to his servants, and as his manner is, first to his Englishmen? I say as his manner is, first to us, though we mark not the method of his counsels, and are unworthy. Behold now this vast city: a city of refuge, the mansion-house of liberty, encompassed and surrounded with his protection; the shop of war hath not there more anvils and hammers waking, to fashion out the plates and instruments of armed justice in defence of beleaguered truth, than there be pens and heads there, sitting by their studious lamps, musing, searching, revolving new notions and ideas

wherewith to present, as with their homage and their fealty, the approaching reformation: others as fast reading, trying all things, assenting to the force of reason and convincement. What could a man require more from a nation so pliant and so prone to seek after knowledge? What wants there to such a towardly and pregnant soil, but wise and faithful labourers, to make a knowing people, a nation of prophets, of sages, and of worthies? We reckon more than five months yet to harvest; there need not be five weeks, had we but eyes to lift up; the fields white are already. Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and understanding, which God hath stirred up in this city. What some lament of, we rather should rejoice at, should rather praise this pious forwardness among men, to reassume the ill-deputed care of their religion into their own hands again. A little generous prudence, a little forbearance of one another, and some grain of charity might win all these diligences to join and unite into one general and brotherly search after truth; could we but forego this prelatical tradition of crowding free consciences and Christian liberties into canons and precepts of men. I doubt not, if some great and worthy stranger should come among us, wise to discern the mould and temper of a people, and how to govern it, observing the high hopes and aims, the diligent alacrity of our extended thoughts and reasonings in the pursuance of truth and freedom, but that he would cry out as Pyrrhus did, admiring the Roman docility and courage; if such were my Epirots, I would not despair the greatest design that could be attempted to make a church or kingdom happy. Yet these are the men cried out against for schismatics and sectaries, as if, while the temple of the Lord was building, some cutting, some squaring the marble, others hewing the cedars, there should be a sort of irrational men, who could not consider there must be many schisms and many dissections made in the quarry and in the timber, ere the house of God can be built. And when every stone is laid artfully together, it cannot be united into a continuity, it can but be contiguous in this world: neither can every piece of the building be of one form; nay rather the perfection consists in this, that out of many moderate varieties and brotherly dissimilitudes that are not vastly disproportional, arises the goodly and the graceful symmetry that commends the whole pile and structure. Let us therefore be more considerate builders, more wise in spiritual architecture, when great reformation is expected. For now the time seems come, wherein Moses the great prophet may sit in heaven rejoicing to see that memorable and glorious wish of his fulfilled, when not only our seventy elders, but all the Lord's people, are become prophets. No marvel then though some men, and some good men too, perhaps, but young in goodness, as Joshua then was, envy them. They fret, and out of their own weakness are in agony, lest these divisions and subdivisions will undo us. The adversary again applauds, and waits the hour; when they have branched themselves out, saith he, small enough into parties and partitions, then will be our time. Fool! he sees not the firm root, out of which we all grow, though into branches; nor will beware until he see our small divided maniples cutting through at every angle of his ill-united and unwieldy brigade. And that we are to hope better of all these supposed sects and schisms, and that we shall not need that solicitude, honest perhaps, though overtimorous, of them that vex in this behalf, but shall laugh in the end at those malicious applauders of our differences, I have these reasons to persuade me.

First, when a city shall be as it were besieged and blocked about, her navigable river infested, inroads and incursions round, defiance and battle oft rumored to be marching up, even to her walls and suburb trenches; that then the people, or the greater part, more than at other times, wholly taken up with the study of highest and most important matters to be reformed, should be disputing, reasoning, reading, inventing, discoursing, even to a rarity and admiration, things not before discoursed or written of, argues first a singular good will, contentedness, and confidence in your prudent foresight, and safe government, lords and commons; and from thence derives itself to a gallant bravery and well grounded contempt of their enemies, as if there were no small number of as great spirits among us, as his was who, when Rome was nigh besieged by Hannibal, being in the city, bought that piece of ground at no cheap rate, whereon Hannibal himself encamped his own regiment. Next, it is a lively and cheerful presage of our happy success and victory. For as in a body when the blood is fresh, the spirits pure and vigorous, not only to vital, but to rational faculties, and those in the acutest and the pertest operations of wit and subtlety, it argues in what good plight and constitution the body is; so when the cheerfulness of the people is so sprightly up, as that it has not only wherewith to guard well its own freedom and safety, but to spare, and to bestow upon the solidest and sublimest points of controversy and new invention, it betokens us not degenerated, nor drooping to a fatal decay, by casting off the old and wrinkled skin of corruption to outlive these pangs, and wax young again, entering the glorious ways of truth and prosperous virtue, destined to become great and honourable in these latter ages. Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks: methinks I see her as an eagle muing her mighty youth, and kindling her undazzled eyes at the full midday beam; purging and unscaling her long abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.

What should ye do then, should ye suppress all this flowery crop of knowledge and new light sprung up and yet springing daily in this city? Should ye set an oligarchy of twenty engrossers over it, to bring a famine upon our minds again, when we shall know nothing but what is measured to us by their bushel? Believe it, lords and commons! they who counsel ye to such a suppressing, do as good as bid ye suppress yourselves; and I will soon show how. If it be desired to know the immediate cause of all this free writing and free speaking, there cannot be assigned a truer than your own mild, and free, and humane government; it is the liberty, lords and commons, which your own valorous and happy counsels have purchased us; liberty which is the nurse of all great wits: this is that which hath rarified and enlightened our spirits like the influence of heaven; this is that which hath enfranchised, enlarged, and lifted up our apprehensions degrees above themselves. Ye cannot make us now less capable, less knowing, less eagerly pursuing of the truth, unless ye first make yourselves, that made us so, less the lovers, less the founders of our true liberty. We can grow ignorant again, brutish, formal, and slavish, as ye found us; but you then must first become that which ye cannot be, oppressive, arbitrary, and tyrannous, as they were from whom ye have freed us. That our hearts are now more capacious, our thoughts more erected to the search and expectation of greatest and exactest things, is the issue of your own

virtue propagated in us; ye cannot suppress that, unless ye reinforce an abrogated and merciless law, that fathers may dispatch at will their own children. And who shall then stick closest to ye and excite others? Not he who takes up arms for coat and conduct, and his four nobles of Danegelt. Although I dispraise not the defence of just immunities, yet love my peace better, if that were all. Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.

What would be best advised then, if it be found so hurtful and so unequal to suppress opinions for the newness or the unsuitableness to a customary acceptance, will not be my task to say; I shall only repeat what I have learned from one of your own honourable number, a right noble and pious lord, who had he not sacrificed his life and fortunes to the church and commonwealth, we had not now missed and bewailed a worthy and undoubted patron of this argument. Ye know him, I am sure; yet I for honour's sake, and may it be eternal to him, shall name him, the Lord Brook. He writing of episcopacy, and by the way treating of sects and schisms, left ye his vote, or rather now the last words of his dying charge, which I know will ever be of dear and honoured regard with ye, so full of meekness and breathing charity, that next to his last testament, who bequeathed love and peace to his disciples, I cannot call to mind where I have read or heard words more mild and peaceful. He there exhorts us to hear with patience and humility those, however they be miscalled, that desire to live purely, in such a use of God's ordinances as the best guidance of their conscience gives them, and to tolerate them, though in some disconformity to ourselves. The book itself will tell us more at large, being published to the world, and dedicated to the parliament by him, who both for his life and for his death deserves, that what advice he left be not laid by without perusal.

And now the time in special is, by privilege to write and speak what may help to the further discussing of matters in agitation. The temple of Janus with his two controversial faces might now not insignificantly be set open. And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple; who ever knew truth put to the worse, in a free and open encounter? Her confuting is the best and surest suppressing. He who hears what praying there is for light and clear knowledge to be sent down among us, would think of other matters to be constituted beyond the discipline of Geneva, framed and fabricated already to our hands. Yet when the new light which we beg for shines in upon us, there be who envy and oppose, if it come not first in at their casements. What a collusion is this, whenas we are exhorted by the wise man to use diligence, "to seek for wisdom as for hidden treasures" early and late, that another order shall enjoin us, to know nothing but by statute? When a man hath been labouring the hardest labour in the deep mines of knowledge, hath furnished out his findings in all their equipage, drawn forth his reasons as it were a battle ranged, scattered and defeated all objections in his way, calls out his adversary into the plain, offers him the advantage of wind and sun, if he please, only that he may try the matter by dint of argument; for his opponents then to skulk, to lay ambushments, to keep a narrow bridge of licensing where the challenger should pass, though it be valour enough in soldiership, is but weakness and cowardice in the wars of truth. For who knows not that truth is strong, next to the Almighty; she needs no policies, nor stratagems, nor licensings to make

her victorious; those are the shifts and the defences that error uses against her power: give her but room, and do not bind her when she sleeps, for then she speaks not true, as the old Proteus did, who spake oracles only when he was caught and bound, but then rather she turns herself into all shapes, except her own, and perhaps tunes her voice according to the time, as Micaiah did before Ahab, until she be adjured into her own likeness. Yet is it not impossible that she may have more shapes than one? What else is all that rank of things indifferent, wherein truth may be on this side, or on the other, without being unlike herself? What but a vain shadow else is the abolition of “those ordinances, that hand-writing nailed to the cross?” What great purchase is this Christian liberty which Paul so often boasts of? His doctrine is, that he who eats or eats not, regards a day or regards it not, may do either to the Lord. How many other things might be tolerated in peace, and left to conscience, had we but charity, and were it not the chief strong hold of our hypocrisy to be ever judging one another? I fear yet this iron yoke of outward conformity hath left a slavish print upon our necks; the ghost of a linen decency yet haunts us. We stumble, and are impatient at the least dividing of one visible congregation from another, though it be not in fundamentals; and through our forwardness to suppress, and our backwardness to recover, any enthralled piece of truth out of the gripe of custom, we care not to keep truth separated from truth, which is the fiercest rent and disunion of all. We do not see that while we still affect by all means a rigid external formality, we may as soon fall again into a gross conforming stupidity, a stark and dead congealment of “wood and hay and stubble” forced and frozen together, which is more to the sudden degenerating of a church than many subdichotomies of petty schisms. Not that I can think well of every light separation; or that all in a church is to be expected “gold and silver and precious stones:” it is not possible for man to sever the wheat from the tares, the good fish from the other fry; that must be the angels’ ministry at the end of mortal things. Yet if all cannot be of one mind, as who looks they should be? this doubtless is more wholesome, more prudent, and more Christian, that many be tolerated rather than all compelled. I mean not tolerated popery, and open superstition, which as it extirpates all religions and civil supremacies, so itself should be extirpate, provided first that all charitable and compassionate means be used to win and regain the weak and the misled: that also which is impious or evil absolutely either against faith or manners, no law can possibly permit, that intends not to un-law itself: but those neighbouring differences, or rather indifferences, are what I speak of, whether in some point of doctrine or of discipline, which though they may be many, yet need not interrupt the unity of spirit, if we could but find among us the bond of peace. In the mean while, if any one would write, and bring his helpful hand to the slow-moving reformation which we labour under, if truth have spoken to him before others, or but seemed at least to speak, who hath so bejesuited us, that we should trouble that man with asking license to do so worthy a deed; and not consider this, that if it come to prohibiting, there is not aught more likely to be prohibited than truth itself: whose first appearance to our eyes, bleared and dimmed with prejudice and custom, is more unsightly and un-plausible than many errors; even as the person is of many a great man slight and contemptible to see to. And what do they tell us vainly of new opinions, when this very opinion of theirs, that none must be heard but whom they like, is the worst and newest opinion of all others; and is the chief cause why sects and schisms do so much abound, and true knowledge is kept at distance from us; besides yet a greater danger which is in it. For when God shakes a kingdom, with strong and healthful

commotions, to a general reforming, it is not untrue that many sectaries and false teachers are then busiest in seducing. But yet more true it is, that God then raises to his own work men of rare abilities, and more than common industry, not only to look back and revise what hath been taught heretofore, but to gain further, and to go on some new enlightened steps in the discovery of truth. For such is the order of God's enlightening his church, to dispense and deal out by degrees his beam, so as our earthly eyes may best sustain it. Neither is God appointed and confined, where and out of what place these his chosen shall be first heard to speak; for he sees not as man sees, chooses not as man chooses, lest we should devote ourselves again to set places and assemblies, and outward callings of men; planting our faith one while in the old convocation house, and another while in the chapel at Westminster; when all the faith and religion that shall be there canonized, is not sufficient without plain convincement, and the charity of patient instruction, to supple the least bruise of conscience, to edify the meanest Christian, who desires to walk in the spirit, and not in the letter of human trust, for all the number of voices that can be there made; no, though Harry the Seventh himself there, with all his liege tombs about him, should lend them voices from the dead to swell their number. And if the men be erroneous who appear to be the leading schismatics, what withholds us but our sloth, our self-will, and distrust in the right cause, that we do not give them gentle meetings and gentle dismissions, that we debate not and examine the matter thoroughly with liberal and frequent audience; if not for their sakes yet for our own? Seeing no man who hath tasted learning, but will confess the many ways of profiting by those who, not contented with stale receipts, are able to manage and set forth new positions to the world. And were they but as the dust and cinders of our feet, so long as in that notion they may yet serve to polish and brighten the armory of truth, even for that respect they were not utterly to be cast away. But if they be of those whom God hath fitted for the special use of these times with eminent and ample gifts, and those perhaps, neither among the priests, nor among the Pharisees, and we in the haste of a precipitant zeal shall make no distinction, but resolve to stop their mouths, because we fear they come with new and dangerous opinions, as we commonly forejudge them ere we understand them; no less than woe to us, while, thinking thus to defend the gospel, we are found the persecutors!

There have been not a few since the beginning of this parliament, both of the presbytery and others, who by their unlicensed books to the contempt of an imprimatur first broke that triple ice clung about our hearts, and taught the people to see day: I hope that none of those were the persuaders to renew upon us this bondage, which they themselves have wrought so much good by contemning. But if neither the check that Moses gave to young Joshua, nor the countermand which our Saviour gave to young John, who was so ready to prohibit those whom he thought unlicensed, be not enough to admonish our elders how unacceptable to God their testy mood of prohibiting is; if neither their own remembrance what evil hath abounded in the church by this lett of licensing, and what good they themselves have begun by transgressing it, be not enough, but that they will persuade and execute the most Dominican part of the inquisition over us, and are already with one foot in the stirrup so active at suppressing, it would be no unequal distribution in the first place to suppress the suppressors themselves; whom the change of their condition hath puffed up, more than their late experience of harder times hath made wise.

And as for regulating the press, let no man think to have the honour of advising ye better than yourselves have done in that order published next before this, "That no book be printed, unless the printer's and the author's name, or at least the printer's, be registered." Those which otherwise come forth, if they be found mischievous and libellous, the fire and the executioner will be the timeliest and the most effectual remedy, that man's prevention can use. For this authentic Spanish policy of licensing books, if I have said aught, will prove the most unlicensed book itself within a short while; and was the immediate image of a star-chamber decree to that purpose made in those very times when that court did the rest of those her pious works, for which she is now fallen from the stars with Lucifer. Whereby ye may guess what kind of state prudence, what love of the people, what care of religion or good manners there was at the contriving, although with singular hypocrisy it pretended to bind books to their good behaviour. And how it got the upper hand of your precedent order so well constituted before, if we may believe those men whose profession gives them cause to inquire most, it may be doubted there was in it the fraud of some old patentees and monopolizers in the trade of bookselling; who under pretence of the poor in their company not to be defrauded, and the just retaining of each man his several copy, (which God forbid should be gainsaid,) brought divers glossing colours to the house, which were indeed but colours, and serving to no end except it be to exercise a superiority over their neighbours; men who do not therefore labour in an honest profession, to which learning is indebted, that they should be made other men's vassals. Another end is thought was aimed at by some of them in procuring by petition this order, that having power in their hands malignant books might the easier escape abroad, as the event shows. But of these sophisms and elenchs of merchandise I skill not: This I know, that errors in a good government and in a bad are equally almost incident; for what magistrate may not be misinformed, and much the sooner, if liberty of printing be reduced into the power of a few? But to redress willingly and speedily what hath been erred, and in highest authority to esteem a plain advertisement more than others have done a sumptuous bride, is a virtue (honoured lords and commons!) answerable to your highest actions, and whereof none can participate but greatest and wisest men.

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THE DOCTRINE AND DISCIPLINE OF DIVORCE;

RESTORED TO THE GOOD OF BOTH SEXES, FROM THE BONDAGE OF CANON LAW, AND OTHER MISTAKES, TO THE TRUE MEANING OF SCRIPTURE IN THE LAW AND GOSPEL COMPARED. WHEREIN ALSO ARE SET DOWN THE BAD CONSEQUENCES OF ABOLISHING, OR CONDEMNING AS SIN, THAT WHICH THE LAW OF GOD ALLOWS, AND CHRIST ABOLISHED NOT.

NOW THE SECOND TIME REVISED, AND MUCH AUGMENTED, IN TWO BOOKS: TO THE PARLIAMENT OF ENGLAND, WITH THE ASSEMBLY.

Matth. xiii. 52. "Every scribe instructed in the kingdom of heaven is like the master of a house, which bringeth out of his treasury things new and old."

Prov. xviii. 13. "He that answereth a matter before he heareth it, it is folly and shame unto him."

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TO THE PARLIAMENT OF ENGLAND, WITH THE ASSEMBLY.

If it were seriously asked, (and it would be no untimely question,) renowned parliament, select assembly! who of all teachers and masters, that have ever taught, hath drawn the most disciples after him, both in religion and in manners? it might be not untruly answered, Custom. Though virtue be commended for the most persuasive in her theory, and conscience in the plain demonstration of the spirit finds most evincing; yet whether it be the secret of divine will, or the original blindness we are born in, so it happens for the most part, that custom still is silently received for the best instructor. Except it be, because her method is so glib and easy, in some manner like to that vision of Ezekiel rolling up her sudden book of implicit knowledge, for him that will to take and swallow down at pleasure; which proving but of bad nourishment in the concoction, as it was heedless in the devouring, puffs up unhealthily a certain big face of pretended learning, mistaken among credulous men for the wholesome habit of soundness and good constitution, but is indeed no other than that swoln visage of counterfeit knowledge and literature, which not only in private mars our education, but also in public is the common climber into every chair, where either religion is preached, or law reported: filling each estate of life and profession with abject and servile principles, depressing the high and heaven-born spirit of man, far beneath the condition wherein either God created him, or sin hath sunk him. To pursue the allegory, custom being but a mere face, as echo is a mere voice, rests not in her unaccomplishment, until by secret inclination she incorporate herself with error, who being a blind and serpentine body without a head, willingly accepts what he wants, and supplies what her incompleteness went seeking. Hence it

is, that error supports custom, custom countenances error: and these two between them would persecute and chase away all truth and solid wisdom out of human life, were it not that God, rather than man, once in many ages calls together the prudent and religious counsels of men, deputed to repress the encroachments, and to work off the inveterate blots and obscurities wrought upon our minds by the subtle insinuating of error and custom; who, with the numerous and vulgar train of their followers, make it their chief design to envy and cry down the industry of free reasoning, under the terms of humour and innovation; as if the womb of teeming truth were to be closed up, if she presume to bring forth aught that sorts not with their unchewed notions and suppositions. Against which notorious injury and abuse of man's free soul, to testify and oppose the utmost that study and true labour can attain, heretofore the incitement of men reputed grave hath led me among others; and now the duty and the right of an instructed Christian calls me through the chance of good or evil report, to be the sole advocate of a discountenanced truth: a high enterprise, lords and commons! a high enterprise and a hard, and such as every seventh son of a seventh son does not venture on. Nor have I amidst the clamour of so much envy and impertinence whither to appeal, but to the concourse of so much piety and wisdom here assembled. Bringing in my hands an ancient and most necessary, most charitable, and yet most injured statute of Moses; not repealed ever by him who only had the authority, but thrown aside with much inconsiderate neglect, under the rubbish of canonical ignorance; as once the whole law was by some such like conveyance in Josiah's time. And he who shall endeavour the amendment of any old neglected grievance in church or state, or in the daily course of life, if he be gifted with abilities of mind, that may raise him to so high an undertaking, I grant he hath already much whereof not to repent him; yet let me aread him, not to be the foreman of any misjudged opinion, unless his resolutions be firmly seated in a square and constant mind, not conscious to itself of any deserved blame, and regardless of ungrounded suspicions. For this let him be sure, he shall be boarded presently by the ruder sort, but not by discreet and well-nurtured men, with a thousand idle descants and surmises. Who when they cannot confute the least joint or sinew of any passage in the book; yet God forbid that truth should be truth, because they have a boisterous conceit of some pretences in the writer.

But were they not more busy and inquisitive than the apostle commends, they would hear him at least, "rejoicing so the truth be preached, whether of envy or other pretence whatsoever:" for truth is as impossible to be soiled by any outward touch, as the sunbeam; though this ill hap wait on her nativity, that she never comes into the world, but like a bastard, to the ignominy of him that brought her forth; till time, the midwife rather than the mother of truth, have washed and salted the infant, declared her legitimate, and church'd the father of his young Minerva, from the needless causes of his purgation. Yourselves can best witness this, worthy patriots! and better will, no doubt, hereafter: for who among ye of the foremost that have travailed in her behalf to the good of church or state, hath not been often traduced to be the agent of his own by-ends, under pretext of reformation? So much the more I shall not be unjust to hope, that however infamy or envy may work in other men to do her fretful will against this discourse, yet that the experience of your own uprightness misinterpreted will put ye in mind, to give it free audience and generous construction. What though the brood of Belial the draff of men, to whom no liberty is pleasing, but unbridled and

vagabond lust without pale or partition, will laugh broad perhaps, to see so great a strength of Scripture mustering up in favour, as they suppose, of their debaucheries; they will know better when they shall hence learn, that honest liberty is the greatest foe to dishonest license. And what though others, out of a waterish and queasy conscience, because ever crazy and never yet sound, will rail and fancy to themselves that injury and license is the best of this book? Did not the distemper of their own stomachs affect them with a dizzy megrim, they would soon tie up their tongues and discern themselves like that Assyrian blasphemer, all this while reproaching not man, but the Almighty, the Holy One of Israel, whom they do not deny to have belawgived his own sacred people with this very allowance, which they now call injury and license, and dare cry shame on, and will do yet a while, till they get a little cordial sobriety to settle their qualming zeal. But this question concerns not us perhaps: indeed man's disposition, though prone to search after vain curiosities, yet when points of difficulty are to be discussed, appertaining to the removal of unreasonable wrong and burden from the perplexed life of our brother, it is incredible how cold, how dull, and far from all fellow-feeling we are, without the spur of self-concernment. Yet if the wisdom, the justice, the purity of God be to be cleared from foulest imputations, which are not yet avoided; if charity be not to be degraded and trodden down under a civil ordinance; if matrimony be not to be advanced like that exalted perdition written of to the Thessalonians, "above all that is called God," or goodness, nay against them both; then I dare affirm, there will be found in the contents of this book that which may concern us all. You it concerns chiefly, worthies in parliament! on whom, as on our deliverers, all our grievances and cares, by the merit of your eminence and fortitude, are devolved. Me it concerns next, having with much labour and faithful diligence first found out, or at least with a fearless and communicative candour first published to the manifest good of Christendom, that which, calling to witness every thing mortal and immortal, I believe unfeignedly to be true. Let not other men think their conscience bound to search continually after truth, to pray for enlightening from above, to publish what they think they have so obtained, and debar me from conceiving myself tied by the same duties. Ye have now, doubtless, by the favour and appointment of God, ye have now in your hands a great and populous nation to reform; from what corruption, what blindness in religion, ye know well; in what a degenerate and fallen spirit from the apprehension of native liberty, and true manliness, I am sure ye find; with what unbounded license rushing to whoredoms and adulteries, needs not long inquiry: insomuch that the fears, which men have of too strict a discipline, perhaps exceed the hopes that can be in others, of ever introducing it with any great success. What if I should tell ye now of dispensations and indulgences, to give a little the reins, to let them play and nibble with the bait a while; a people as hard of heart as that Egyptian colony that went to Canaan. This is the common doctrine that adulterous and injurious divorces were not connived only, but with eye open allowed of old for hardness of heart. But that opinion, I trust, by then this following argument hath been well read, will be left for one of the mysteries of an indulgent Antichrist, to farm out incest by, and those his other tributary pollutions. What middle way can be taken then, may some interrupt, if we must neither turn to the right, nor to the left, and that the people hate to be reformed? Mark then, judges and lawgivers, and ye whose office it is to be our teachers, for I will utter now a doctrine, if ever any other, though neglected or not understood, yet of great and powerful importance to the governing of mankind. He who wisely would restrain the

reasonable soul of man within due bounds, must first himself know perfectly, how far the territory and dominion extends of just and honest liberty. As little must he offer to bind that which God hath loosened, as to loosen that which he hath bound. The ignorance and mistake of this high point hath heaped up one huge half of all the misery that hath been since Adam. In the gospel we shall read a supercilious crew of masters, whose holiness, or rather whose evil eye, grieving that God should be so facile to man, was to set straiter limits to obedience, than God hath set, to enslave the dignity of man, to put a garrison upon his neck of empty and over-dignified precepts: and we shall read our Saviour never more grieved and troubled, than to meet with such a peevish madness among men against their own freedom. How can we expect him to be less offended with us, when much of the same folly shall be found yet remaining where it least ought, to the perishing of thousands? The greatest burden in the world is superstition, not only of ceremonies in the church, but of imaginary and scarecrow sins at home. What greater weakening, what more subtle stratagem against our Christian warfare, when besides the gross body of real transgressions to encounter, we shall be terrified by a vain and shadowy menacing of faults that are not? When things indifferent shall be set to overfront us under the banners of sin, what wonder if we be routed, and by this art of our adversary, fall into the subjection of worst and deadliest offences? The superstition of the papist is, "touch not, taste not," when God bids both; and ours is, "part not, separate not," when God and charity both permits and commands. "Let all your things be done with charity," saith St. Paul; and his master saith, "She is the fulfilling of the law." Yet now a civil, an indifferent, a sometime dissuaded law of marriage, must be forced upon us to fulfil, not only without charity but against her. No place in heaven or earth, except hell, where charity may not enter: yet marriage, the ordinance of our solace and contentment, the remedy of our loneliness, will not admit now either of charity or mercy, to come in and mediate, or pacify the fierceness of this gentle ordinance, the unremedied loneliness of this remedy. Advise ye well, supreme senate, if charity be thus excluded and expelled, how ye will defend the untainted honour of your own actions and proceedings. He who marries, intends as little to conspire his own ruin, as he that swears allegiance: and as a whole people is in proportion to an ill government, so is one man to an ill marriage. If they, against any authority, covenant, or statute, may by the sovereign edict of charity, save not only their lives but honest liberties from unworthy bondage, as well may he against any private covenant, which he never entered to his mischief, redeem himself from unsupportable disturbances to honest peace, and just contentment. And much the rather, for that to resist the highest magistrate though tyrannizing, God never gave us express allowance, only he gave us reason, charity, nature, and good example to bear us out; but in this economical misfortune thus to demean ourselves, besides the warrant of those four great directors, which doth as justly belong hither, we have an express law of God, and such a law, as whereof our Saviour with a solemn threat forbid the abrogating. For no effect of tyranny can sit more heavy on the commonwealth, than this household unhappiness on the family. And farewell all hope of true reformation in the state, while such an evil as this lies undiscerned or unregarded in the house: on the redress whereof depends not only the spiritfule and orderly life of our own grown men, but the willing and careful education of our children. Let this therefore be now examined, this tenure and freehold of mankind, this native and domestic charter given us by a greater lord than that Saxon king the confessor. Let the statutes of God be turned over, be scanned

anew, and considered not altogether by the narrow intellectuals of quotationists and common places, but (as was the ancient right of councils) by men of what liberal profession soever, of eminent spirit and breeding, joined with a diffuse and various knowledge of divine and human things; able to balance and define good and evil, right and wrong, throughout every state of life; able to show us the ways of the Lord straight and faithful as they are, not full of cranks and contradictions, and pitfalling dispenses, but with divine insight and benignity measured out to the proportion of each mind and spirit, each temper and disposition created so different each from other, and yet by the skill of wise conducting, all to become uniform in virtue. To expedite these knots, were worthy a learned and memorable synod; while our enemies expect to see the expectation of the church tired out with dependencies, and independencies, how they will compound, and in what calends. Doubt not, worthy senators! to vindicate the sacred honour and judgment of Moses your predecessor, from the shallow commenting of scholastics and canonists. Doubt not after him to reach out your steady hands to the misinformed and wearied life of man; to restore this his lost heritage, into the household state; wherewith be sure that peace and love, the best subsistence of a Christian family, will return home from whence they are now banished; places of prostitution will be less haunted, the neighbour's bed less attempted, the yoke of prudent and manly discipline will be generally submitted to; sober and well ordered living will soon spring up in the commonwealth. Yet have an author great beyond exception, Moses; and one yet greater, he who hedged in from abolishing every smallest jot and title of precious equity contained in that law, with a more accurate and lasting Masoreth, than either the synagogue of Ezra or the Galilæan school at Tiberias hath left us. Whatever else ye can enact, will scarce concern a third part of the British name: but the benefit and good of this your magnanimous example, will easily spread far beyond the banks of Tweed and the Norman isles. It would not be the first or second time, since our ancient druids, by whom this island was the cathedral of philosophy to France, left off their pagan rites, that England hath had this honour vouchsafed from heaven, to give out reformation to the world. Who was it but our English Constantine that baptized the Roman empire? Who but the Northumbrian Willibrode, and Winifride of Devon, with their followers, were the first apostles of Germany? Who but Alcuin and Wickliff our countrymen opened the eyes of Europe, the one in arts, the other in religion? Let not England forget her precedence of teaching nations how to live.

Know, worthies; and exercise the privilege of your honoured country. A greater title I here bring ye, than is either in the power or in the policy of Rome to give her monarchs; this glorious act will style ye the defenders of charity. Nor is this yet the highest inscription that will adorn so religious and so holy a defence as this: behold here the pure and sacred law of God, and his yet purer and more sacred name, offering themselves to you, first of all Christian reformers to be acquitted from the long-suffered ungodly attribute of patronizing adultery. Defer not to wipe off instantly these imputative blurs and stains cast by rude fancies upon the throne and beauty itself of inviolable holiness: lest some other people more devout and wise than we bereave us this offered immortal glory, our wonted prerogative, of being the first asserters in every great vindication. For me, as far as my part leads me, I have already my greatest gain, assurance and inward satisfaction to have done in this nothing unworthy of an honest life, and studies well employed. With what event, among the wise and right

understanding handful of men, I am secure. But how among the drove of custom and prejudiced this will be relished by such whose capacity, since their youth run ahead into the easy creek of a system or a medulla, sails there at will under the blown physiognomy of their unlaboured rudiments; for them, what their taste will be, I have also surety sufficient, from the entire league that hath ever been between formal ignorance and grave obstinacy. Yet when I remember the little that our Saviour could prevail about this doctrine of charity against the crabbed textuists of his time, I make no wonder, but rest confident, that whoso prefers either matrimony or other ordinance before the good of man and the plain exigence of charity, let him profess papist, or protestant, or what he will, he is no better than a Pharisee, and understands not the gospel: whom as a misinterpreter of Christ I openly protest against; and provoke him to the trial of this truth before all the world: and let him bethink him withal how he will sodder up the shifting flaws of his ungirt permissions, his venial and unvenial dispenses, wherewith the law of God pardoning and unpardoning hath been shamefully branded for want of heed in glossing, to have eluded and baffled out all faith and chastity from the marriage-bed of that holy seed, with politic and judicial adulteries. I seek not to seduce the simple and illiterate: my errand is to find out the choicest and the learnedest, who have this high gift of wisdom to answer solidly, or to be convinced. I crave it from the piety, the learning, and the prudence which is housed in this place. It might perhaps more fitly have been written in another tongue: and I had done so, but that the esteem I have of my country's judgment, and the love I bear to my native language to serve it first with what I endeavour, made me speak it thus, ere I assay the verdict of outlandish readers. And perhaps also here I might have ended nameless, but that the address of these lines chiefly to the parliament of England might have seemed ingrateful not to acknowledge by whose religious care, unwearied watchfulness, courageous and heroic resolutions, I enjoy the peace and studious leisure to remain,

The Honourer and Attendant of their noble Worth and Virtues,

John Milton.

BOOK I.

THE PREFACE.

That man is the occasion of his own miseries in most of those evils which he imputes to God's inflicting. The absurdity of our canonists in their decrees about divorce. The Christian imperial laws framed with more equity. The opinion of Hugo Grotius and Paulus Fagius: And the purpose in general of this discourse.

Many men, whether it be their fate or fond opinion, easily persuade themselves, if God would but be pleased a while to withdraw his just punishments from us, and to restrain what power either the devil or any earthly enemy hath to work us wo, that then man's nature would find immediate rest and releasement from all evils. But verily they who think so, if they be such as have a mind large enough to take into their thoughts a general survey of human things, would soon prove themselves in that opinion far deceived. For though it were granted us by divine indulgence to be exempt

from all that can be harmful to us from without, yet the perverseness of our folly is so bent, that we should never lin hammering out of our own hearts, as it were out of a flint, the seeds and sparkles of new misery to ourselves, till all were in a blaze again. And no marvel if out of our own hearts, for they are evil; but even out of those things which God meant us, either for a principal good, or a pure contentment, we are still hatching and contriving upon ourselves matter of continual sorrow and perplexity. What greater good to man than that revealed rule, whereby God vouchsafes to show us how he would be worshipped? And yet that not rightly understood became the cause, that once a famous man in Israel could not but oblige his conscience to be the sacrificer; or if not, the jailer of his innocent and only daughter: and was the cause oftentimes that armies of valiant men have given up their throats to a heathenish enemy on the sabbath day; fondly thinking their defensive resistance to be as then a work unlawful. What thing more instituted to the solace and delight of man than marriage? And yet the misinterpreting of some scripture, directed mainly against the abusers of the law for divorce given by Moses, hath changed the blessing of matrimony not seldom into a familiar and coinhabiting mischief; at least into a drooping and disconsolate household captivity, without refuge or redemption. So ungoverned and so wild a race doth superstition run us, from one extreme of abused liberty into the other of unmerciful restraint. For although God in the first ordaining of marriage taught us to what end he did it, in words expressly implying the apt and cheerful conversation of man with woman, to comfort and refresh him against the evil of solitary life, not mentioning the purpose of generation till afterwards, as being but a secondary end in dignity, though not in necessity: yet now, if any two be but once handed in the church, and have tasted in any sort the nuptial bed, let them find themselves never so mistaken in their dispositions through any error, concealment, or misadventure, that through their different tempers, thoughts, and constitutions, they can neither be to one another a remedy against loneliness, nor live in any union or contentment all their days; yet they shall, so they be but found suitably weaponed to the least possibility of sensual enjoyment, be made, spite of antipathy, to fadge together, and combine as they may to their unspeakable wearisomeness, and despair of all sociable delight in the ordinance which God established to that very end. What a calamity is this, and as the wise man, if he were alive, would sigh out in his own phrase, what a “sore evil is this under the sun!” All which we can refer justly to no other author than the canon law and her adherents, not consulting with charity, the interpreter and guide of our faith, but resting in the mere element of the text; doubtless by the policy of the devil to make that gracious ordinance become unsupportable, that what with men not daring to venture upon wedlock, and what with men wearied out of it, all inordinate license might abound. It was for many ages that marriage lay in disgrace with most of the ancient doctors, as a work of the flesh, almost a defilement, wholly denied to priests, and the second time dissuaded to all, as he that reads Tertullian or Jerom may see at large. Afterwards it was thought so sacramental, that no adultery or desertion could dissolve it; and this is the sense of our canon courts in England to this day, but in no other reformed church else: yet there remains in them also a burden on it as heavy as the other two were disgraceful or superstitious, and of as much iniquity, crossing a law not only written by Moses, but charactered in us by nature, of more antiquity and deeper ground than marriage itself; which law is to force nothing against the faultless proprieties of nature, yet that this may be colourably done, our Saviour’s words touching divorce are as it were congealed into a stony

rigour, inconsistent both with his doctrine and his office; and that which he preached only to the conscience is by canonical tyranny snatched into the compulsive censure of a judicial court; where laws are imposed even against the venerable and secret power of nature's impression, to love, whatever cause be found to loath: which is a heinous barbarism both against the honour of marriage, the dignity of man and his soul, the goodness of Christianity, and all the human respects of civility.

Notwithstanding that some the wisest and gravest among the Christian emperors, who had about them, to consult with, those of the fathers then living, who for their learning and holiness of life are still with us in great renown, have made their statutes and edicts concerning this debate far more easy and relenting in many necessary cases, wherein the canon is inflexible. And Hugo Grotius, a man of these times, one of the best learned, seems not obscurely to adhere in his persuasion to the equity of those imperial decrees, in his notes upon the Evangelist; much allaying the outward roughness of the text, which hath for the most part been too immoderately expounded; and excites the diligence of others to inquire further into this question, as containing many points that have not yet been explained. Which ever likely to remain intricate and hopeless upon the suppositions commonly stuck to, the authority of Paulus Fagius, one so learned and so eminent in England once, if it might persuade, would straight acquaint us with a solution of these differences no less prudent than compendious. He, in his comment on the Pentateuch, doubted not to maintain that divorces might be as lawfully permitted by the magistrate to Christians, as they were to the Jews. But because he is but brief, and these things of great consequence not to be kept obscure, I shall conceive it nothing above my duty, either for the difficulty or the censure that may pass thereon, to communicate such thoughts as I also have had, and do offer them now in this general labour of reformation to the candid view both of church and magistrate: especially because I see it the hope of good men, that those irregular and unspiritual courts have spun their utmost date in this land, and some better course must now be constituted. This therefore shall be the task and period of this discourse to prove, first, that other reasons of divorce, besides adultery, were by the law of Moses, and are yet to be allowed by the Christian magistrate as a piece of justice, and that the words of Christ are not hereby contraried. Next, that to prohibit absolutely any divorce whatsoever, except those which Moses excepted, is against the reason of law, as in due place I shall show out of Fagius with many additions. He therefore who by adventuring, shall be so happy as with success to light the way of such an expedient liberty and truth as this, shall restore the much-wronged and over-sorrowed state of matrimony, not only to those merciful and life-giving remedies of Moses, but as much as may be, to that serene and blissful condition it was in at the beginning, and shall deserve of all apprehensive men, (considering the troubles and distempers, which, for want of this insight have been so oft in kingdoms, in states, and families,) shall deserve to be reckoned among the public benefactors of civil and human life, above the inventors of wine and oil; for this is a far dearer, far nobler, and more desirable cherishing to man's life, unworthily exposed to sadness and mistake, which he shall vindicate. Not that license, and levity, and unconsented breach of faith should herein be countenanced, but that some conscionable and tender pity might be had of those who have unwarily, in a thing they never practised before, made themselves the bondmen of a luckless and helpless matrimony. In which argument, he whose courage can serve him to give the first onset must look for two several oppositions; the one from those who having sworn themselves to long custom, and the

letter of the text, will not out of the road; the other from those whose gross and vulgar apprehensions conceit but low of matrimonial purposes, and in the work of male and female think they have all. Nevertheless, it shall be here sought by due ways to be made appear, that those words of God in the institution, promising a meet help against loneliness, and those words of Christ, “that his yoke is easy, and his burden light,” were not spoken in vain: for if the knot of marriage may in no case be dissolved but for adultery, all the burdens and services of the law are not so intolerable. This only is desired of them who are minded to judge hardly of thus maintaining, that they would be still, and hear all out, nor think it equal to answer deliberate reason with sudden heat and noise; remembering this, that many truths now of reverend esteem and credit, had their birth and beginning once from singular and private thoughts, while the most of men were otherwise possessed; and had the fate at first to be generally exploded and exclaimed on by many violent opposers: yet I may err perhaps in soothing myself that this present truth revived will deserve on all hands to be not sinisterly received, in that it undertakes the cure of an inveterate disease crept into the best part of human society; and to do this with no smarting corrosive, but with a smooth and pleasing lesson, which received hath the virtue to soften and dispel rooted and knotty sorrows, and without enchantment, if that he feared, or spell used, hath regard at once both to serious pity and upright honesty; that tends to the redeeming and restoring of none but such as are the object of compassion, having in an ill hour hampered themselves, to the utter dispatch of all their most beloved comforts and repose for this life’s term. But if we shall obstinately dislike this new overture of unexpected ease and recovery, what remains but to deplore the frowardness of our hopeless condition, which neither can endure the estate we are in, nor admit of remedy either sharp or sweet. Sharp we ourselves distaste; and sweet, under whose hands we are, is scrupled and suspected as too luscious. In such a posture Christ found the Jews, who were neither won with the austerity of John the Baptist, and thought it too much license to follow freely the charming pipe of him who sounded and proclaimed liberty and relief to all distresses: yet truth in some age or other will find her witness, and shall be justified at last by her own children.

CHAPTER I.

The position proved by the law of Moses. That law expounded and asserted to a moral and charitable use, first by Paulus Fagius, next with other additions.

To remove therefore, if it be possible, this great and sad oppression, which through the strictness of a literal interpreting hath invaded and disturbed the dearest and most peaceable estate of household society, to the overburdening, if not the overwhelming of many Christians better worth than to be so deserted of the church’s considerate care, this position shall be laid down, first proving, then answering what may be objected either from Scripture or light of reason.

“That indisposition, unfitness, or contrariety of mind, arising from a cause in nature unchangeable, hindering, and ever likely to hinder, the main benefits of conjugal society, which are solace and peace; is a greater reason of divorce than natural frigidity, especially if there be no children, and that there be mutual consent.”

This I gather from the law in Deut. xxiv. 1. “When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, let him write her a bill of divorcement, and give it in her hand, and send her out of his house,” &c. This law, if the words of Christ may be admitted into our belief, shall never while the world stands, for him be abrogated. First therefore I here set down what learned Fagius hath observed on this law; “the law of God,” saith he, “permitted divorce for the help of human weakness. For every one that of necessity separates, cannot live single. That Christ denied divorce to his own, hinders not; for what is that to the unregenerate, who hath not attained such perfection? Let not the remedy be despised, which was given to weakness. And when Christ saith, who marries the divorced commits adultery, it is to be understood if he had any plot in the divorce.” The rest I reserve until it be disputed, how the magistrate is to do herein. From hence we may plainly discern a twofold consideration in this law: first, the end of the lawgiver, and the proper act of the law, to command or to allow something just and honest, or indifferent. Secondly, his sufferance from some accidental result of evil by this allowance, which the law cannot remedy. For if this law have no other end or act but only the allowance of sin, though never to so good intention, that law is no law, but sin muffled in the robe of law, or law disguised in the loose garment of sin. Both which are too foul hypotheses, to save the phænomenon of our Saviour’s answer to the Pharisees about this matter. And I trust anon by the help of an infallible guide, to perfect such Prutenic tables, as shall mend the astronomy of our wide expositors.

The cause of divorce mentioned in the law is translated “some uncleanness,” but in the Hebrew it sounds “nakedness of aught, or any real nakedness:” which by all the learned interpreters is referred to the mind as well as to the body. And what greater nakedness or unfitness of mind than that which hinders ever the solace and peaceful society of the married couple; and what hinders that more than the unfitness and defectiveness of an unconjugal mind? The cause therefore of divorce expressed in the position cannot but agree with that described in the best and equallest sense of Moses’ law. Which being a matter of pure charity, is plainly moral, and more now in force than ever; therefore surely lawful. For if under the law such was God’s gracious indulgence, as not to suffer the ordinance of his goodness and favour through any error to be seared and stigmatised upon his servants to their misery and thralldom; much less will he suffer it now under the covenant of grace, by abrogating his former grant of remedy and relief. But the first institution will be objected to have ordained marriage inseparable. To that a little patience until this first part have amply discoursed the grave and pious reasons of this divorcive law; and then I doubt not but with one gentle stroking to wipe away ten thousand tears out of the life of man. Yet thus much I shall now insist on, that whatever the institution were, it could not be so enormous, nor so rebellious against both nature and reason, as to exalt itself above the end and person for whom it was instituted.

CHAPTER II.

The first reason of this law grounded on the prime reason of matrimony. That no covenant whatsoever obliges against the main end both of itself, and of the parties covenanting.

For all sense and equity reclaims, that any law or covenant, how solemn or strait soever, either between God and man, or man and man, though of God's joining, should bind against a prime and principal scope of its own institution, and of both or either party covenanting: neither can it be of force to engage a blameless creature to his own perpetual sorrow, mistaken for his expected solace, without suffering charity to step in and do a confessed good work of parting those, whom nothing holds together but this of God's joining, falsely supposed against the express end of his own ordinance. And what his chief end was of creating woman to be joined with man, his own instituting words declare, and are infallible to inform us what is marriage, and what is no marriage; unless we can think them set there to no purpose; "it is not good," saith he, "that man should be alone, I will make him a help meet for him." From which words, so plain, less cannot be concluded, nor is by any learned interpreter, than that in God's intention a meet and happy conversation is the chiefest and the noblest end of marriage: for we find here no expression so necessarily implying carnal knowledge, as this prevention of loneliness to the mind and spirit of man. To this, Fagius, Calvin, Pareus, Rivetus, as willingly and largely assent as can be wished. And indeed it is a greater blessing from God, more worthy so excellent a creature as man is, and a higher end to honour and sanctify the league of marriage, whenas the solace and satisfaction of the mind is regarded and provided for before the sensitive pleasing of the body. And with all generous persons married thus it is, that where the mind and person pleases aptly, there some unaccomplishment of the body's delight may be better borne with, than when the mind hangs off in an unclosing disproportion, though the body be as it ought; for there all corporal delight will soon become unsavoury and contemptible. And the solitariness of man, which God had namely and principally ordered to prevent by marriage, hath no remedy, but lies under a worse condition than the loneliest single life: for in single life the absence and remoteness of a helper might inure him to expect his own comforts out of himself, or to seek with hope; but here the continual sight of his deluded thoughts, without cure, must needs be to him, if especially his complexion incline him to melancholy, a daily trouble and pain of loss, in some degree like that which reprobates feel. Lest therefore so noble a creature as man should be shut up incurably under a worse evil by an easy mistake in that ordinance which God gave him to remedy a less evil, reaping to himself sorrow while he went to rid away solitariness, it cannot avoid to be concluded, that if the woman be naturally so of disposition, as will not help to remove, but help to increase that same God-for-bidden loneliness, which will in time draw on with it a general discomfort and dejection of mind, not beseeming either Christian profession or moral conversation, unprofitable and dangerous to the commonwealth, when the household estate, out of which must flourish forth the vigour and spirit of all public enterprises, is so illcontented and procured at home, and cannot be supported; such a marriage can be no marriage, whereto the most honest end is wanting: and the aggrieved person shall do more manly, to be extraordinary and singular in claiming the due right whereof he is frustrated, than to piece up his lost contentment by visiting the stews, or stepping to his neighbour's bed; which is the common shift in this misfortune: or else by suffering his useful life to waste away, and be lost under a secret affliction of an unconscionable size to human strength. Against all which evils the mercy of this Mosaic law was graciously exhibited.

CHAPTER III.

The ignorance and iniquity of canon law, providing for the right of the body in marriage, but nothing for the wrongs and grievances of the mind. An objection, that the mind should be better looked to before contract, answered.

How vain therefore is it, and how preposterous in the canon law, to have made such careful provision against the impediment of carnal performance, and to have had no care about the unconversing inability of mind so defective to the purest and most sacred end of matrimony; and that the vessel of voluptuous enjoyment must be made good to him that has taken it upon trust, without any caution; whenas the mind, from whence must flow the acts of peace and love, a far more precious mixture than the quintessence of an excrement, though it be found never so deficient and unable to perform the best duty of marriage in a cheerful and agreeable conversation, shall be thought good enough, however flat and melancholius it be, and must serve, though to the eternal disturbance and languishing of him that complains! Yet wisdom and charity, weighing God's own institution, would think that the pining of a sad spirit wedded to loneliness should deserve to be freed, as well the impatience of a sensual desire so providently relieved. It is read to us in the liturgy, that "we must not marry to satisfy the fleshly appetite, like brute beasts, that have no understanding;" but the canon so runs, as if it dreamed of no other matter than such an appetite to be satisfied; for if it happen that nature hath stopped or extinguished the veins of sensuality, that marriage is annulled. But though all the faculties of the understanding and conversing part after trial appear to be so ill and so aversely met through nature's unalterable working, as that neither peace, nor any sociable contentment can follow, it is as nothing; the contract shall stand as firm as ever, betide what will. What is this but secretly to instruct us, that however many grave reasons are pretended to the married life, yet that nothing indeed is thought worth regard therein, but the prescribed satisfaction of an irrational heat? Which cannot be but ignominious to the state of marriage, dishonourable to the undervalued soul of man, and even to Christian doctrine itself: while it seems more moved at the disappointing of an impetuous nerve, than at the ingenuous grievance of a mind unreasonably yoked; and to place more of marriage in the channel of concupiscence, than in the pure influence of peace and love, whereof the soul's lawful contentment is the only fountain.

But some are ready to object, that the disposition ought seriously to be considered before. But let them know again, that for all the wariness can be used, it may yet befall a discreet man to be mistaken in his choice, and we have plenty of examples. The soberest and best governed men are least practised in these affairs; and who knows not that the bashful muteness of a virgin may oftentimes hide all the unliveliness and natural sloth which is really unfit for conversation; nor is there that freedom of access granted or presumed, as may suffice to a perfect discerning till too late; and where any indisposition is suspected, what more usual than the persuasion of friends, that acquaintance, as it increases, will amend all? And lastly, it is not strange though many, who have spent their youth chastely, are in some things not so quick-sighted, while they haste too eagerly to light the nuptial torch; nor is it therefore that for a modest error a man should forfeit so great a happiness, and no charitable means to release him: since they who have lived most loosely, by reason of their bold

accustoming, prove most successful in their matches, because their wild affections unsettling at will, have been as so many divorces to teach them experience. Whenas the sober man honouring the appearance of modesty, and hoping well of every social virtue under that veil, may easily chance to meet, if not with a body impenetrable, yet often with a mind to all other due conversation inaccessible, and to all the more estimable and superior purposes of matrimony useless and almost lifeless: and what a solace, what a fit help such a consort would be through the whole life of man, is less pain to conjecture than to have experience.

CHAPTER IV.

The second reason of this law, because without it, marriage as it happens oft is not a remedy of that which it promises, as any rational creature would expect. That marriage, if we pattern from the beginning, as our Saviour bids, was not properly the remedy of lust, but the fulfilling of conjugal love and helpfulness.

And that we may further see what a violent cruel thing it is to force the continuing of those together, whom God and nature in the gentlest end of marriage never joined; divers evils and extremities, that follow upon such a compulsion, shall here be set in view. Of evils, the first and greatest is, that hereby a most absurd and rash imputation is fixed upon God and his holy laws, of conniving and dispensing with open and common adultery among his chosen people; a thing which the rankest politician would think it shame and disworship that his laws should countenance: how and in what manner that comes to pass I shall reserve till the course of method brings on the unfolding of many scriptures. Next, the law and gospel are hereby made liable to more than one contradiction, which I refer also thither. Lastly, the supreme dictate of charity is hereby many ways neglected and violated; which I shall forthwith address to prove. First, we know St. Paul saith, It is better to marry than to burn. Marriage therefore was given as a remedy of that trouble; but what might this burning mean? Certainly not the mere motion of carnal lust, not the mere goad of a sensitive desire: God does not principally take care for such cattle. What is it then but that desire which God put into Adam in Paradise, before he knew the sin of incontinence; that desire which God saw it was not good that man should be left alone to burn in, the desire and longing to put off an unkindly solitariness by uniting another body, but not without a fit soul to his, in the cheerful society of wedlock? Which if it were so needful before the fall, when man was much more perfect in himself, how much more is it needful now against all the sorrows and casualties of this life, to have an intimate and speaking help, a ready and reviving associate in marriage? Whereof who misses, by chancing on a mute and spiritless mate, remains more alone than before, and in a burning less to be contained than that which is fleshly, and more to be considered; as being more deeply rooted even in the faultless innocence of nature. As for that other burning which is but as it were the venom of a lusty and over-abounding concoction, strict life and labour, with the abatement of a full diet, may keep that low and obedient enough: but this pure and more inbred desire of joining to itself in conjugal fellowship a fit conversing soul (which desire is properly called love) “is stronger than death,” as the spouse of Christ thought; “many waters cannot quench it, neither can the floods drown it.” This is that rational burning that marriage is to remedy, not to be allayed with fasting, nor with any penance to be subdued: which how can he assuage who by

mishap hath met the most unmeet and unsuitable mind? Who hath the power to struggle with an intelligible flame, not in Paradise to be resisted, become now more ardent by being failed of what in reason it looked for; and even then most unquenched, when the importunity of a provender burning is well enough appeased; and yet the soul hath obtained nothing of what it justly desires. Certainly such a one forbidden to divorce, is in effect forbidden to marry, and compelled to greater difficulties than in a single life: for if there be not a more humane burning which marriage must satisfy, or else may be dissolved, than that of copulation, marriage cannot be honourable for the meet reducing and terminating lust between two; seeing many beasts in voluntary and chosen couples live together as unadulterously, and are as truly married in that respect. But all ingenuous men will see that the dignity and blessing of marriage is placed rather in the mutual enjoyment of that which the wanting soul needfully seeks, than of that which the plenteous body would joyfully give away. Hence it is that Plato, in his festival discourse, brings in Socrates relating what he feigned to have learned from the prophetess Diotima, how Love was the son of Penury, begot of Plenty in the garden of Jupiter. Which divinely sorts with that which in effect Moses tells us, that Love was the son of Loneliness, begot in Paradise by that sociable and helpful aptitude which God implanted between man and woman toward each other. The same also is that burning mentioned by St. Paul, whereof marriage ought to be the remedy: the flesh hath other mutual and easy curbs which are in the power of any temperate man. When therefore this original and sinless penury or loneliness of the soul cannot lay itself down by the side of such a meet and acceptable union as God ordained in marriage, at least in some proportion, it cannot conceive and bring forth love, but remains utterly unmarried under a former wedlock, and still burns in the proper meaning of St. Paul. Then enters Hate, not that hate that sins, but that which only is natural dissatisfaction, and the turning aside from a mistaken object: if that mistake have done injury, it fails not to dismiss with recompense; for to retain still, and not be able to love, is to heap up more injury. Thence this wise and pious law of dismissal now defended, took beginning: he therefore who lacking of his due in the most native and humane end of marriage, thinks it better to part than to live sadly and injuriously to that cheerful covenant, (for not to be beloved, and yet retained, is the greatest injury to a gentle spirit,) he, I say, who therefore seeks to part, is one who highly honours the married life and would not stain it: and the reasons which now move him to divorce, are equal to the best of those that could first warrant him to marry; for, as was plainly shown, both the hate which now diverts him, and the loneliness which leads him still powerfully to seek a fit help, hath not the least grain of a sin in it, if he be worthy to understand himself.

CHAPTER V.

The third reason of this law, because without it, he who has happened where he finds nothing but remediless offences and discontents, is in more and greater temptations than ever before.

Thirdly, Yet it is next to be feared, if he must be still bound without reason by a deaf rigour, that when he perceives the just expectance of his mind defeated, he will begin even against law to cast about where he may find his satisfaction more complete, unless he be a thing heroically virtuous; and that are not the common lump of men,

for whom chiefly the laws ought to be made; though not to their sins, yet to their unsinning weaknesses, it being above their strength to endure the lonely estate, which while they shunned they are fallen into. And yet there follows upon this a worse temptation: for if he be such as hath spent his youth unblameably, and laid up his chiefest earthly comforts in the enjoyments of a contented marriage, nor did neglect that furtherance which was to be obtained therein by constant prayers; when he shall find himself bound fast to an uncomplying discord of nature, or, as it oft happens, to an image of earth and phlegm, with whom he looked to be the copartner of a sweet and gladsome society, and sees withal that his bondage is now inevitable; though he be almost the strongest Christian, he will be ready to despair in virtue, and mutiny against Divine Providence: and this doubtless is the reason of those lapses, and that melancholy despair, which we see in many wedded persons, though they understand it not, or pretend other causes, because they know no remedy; and is of extreme danger: therefore when human frailty surcharged is at such a loss, charity ought to venture much, and use bold physic, lest an overtossed faith endanger to shipwreck.

CHAPTER VI.

The fourth reason of this law, that God regards love and peace in the family, more than a compulsive performance of marriage, which is more broke by a grievous continuance, than by a needful divorce.

Fourthly, Marriage is a covenant, the very being whereof consists not in a forced cohabitation, and counterfeit performance of duties, but in unfeigned love and peace: and of matrimonial love, no doubt but that was chiefly meant, which by the ancient sages was thus parabled; that Love, if he be not twin born, yet hath a brother wondrous like him, called Anteros; whom while he seeks all about, his chance is to meet with many false and feigning desires, that wander singly up and down in his likeness: by them in their borrowed garb, Love though not wholly blind, as poets wrong him, yet having but one eye, as being born an archer aiming and that eye not the quickest in this dark region here below, which is not love's proper sphere, partly out of the simplicity and credulity which is native to him, often deceived, embraces and consorts him with these obvious and suborned striplings, as if they were his mother's own sons; for so he thinks them, while they subtilly keep themselves most on his blind side. But after a while, as his manner is when soaring up into the high tower of his Apogæum, above the shadow of the earth, he darts out the direct rays of his then most piercing eyesight upon the impostures and trim disguises that were used with him, and discerns that this is not his genuine brother as he imagined; he has no longer the power to hold fellowship with such a personated mate: for straight his arrows lose their golden heads, and shed their purple feathers, his silken braids untwine, and slip their knots, and that original and fiery virtue given him by fate all on a sudden goes out, and leaves him undeified and despoiled of all his force; till finding Anteros at last he kindles and repairs the almost faded ammunition of his deity by the reflection of a coequal and homogeneal fire. Thus mine author sung it to me: and by the leave of those who would be counted the only grave ones, this is no mere amatorious novel (though to be wise and skilful in these matters, men heretofore of greatest name in virtue have esteemed it one of the highest arcs, that human contemplation circling upwards can make from the globy sea whereon she stands): but

this a deep and serious verity, showing us that love in marriage cannot live nor subsist unless it be mutual; and where love cannot be, there can be left of wedlock nothing but the empty husk of an outside matrimony, as undelightful and unpleasing to God as any other kind of hypocrisy. So far is his command from tying men to the observance of duties which there is no help for, but they must be dissembled. If Solomon's advice be not over-frolic, "live joyfully," saith he, "with the wife whom thou lovest, all thy days, for that is thy portion." How then, where we find it impossible to rejoice or to love, can we obey this precept? How miserably do we defraud ourselves of that comfortable portion, which God gives us, by striving vainly to glue an error together, which God and nature will not join, adding but more vexation and violence to that blissful society by our importunate superstition, that will not hearken to St. Paul, 1 Cor. vii. who, speaking of marriage and divorce, determines plain enough in general, that God therein "hath called us to peace, and not to bondage." Yea God himself commands in his law more than once, and by his prophet Malachi, as Calvin and the best translations read, that "he who hates, let him divorce," that is, he who cannot love. Hence it is that the rabbins, and Maimonides, famous among the rest, in a book of his set forth by Buxtorfius, tells us, that "divorce was permitted by Moses to preserve peace in marriage, and quiet in the family." Surely the Jews had their saving peace about them as well as we, yet care was taken that this wholesome provision for household peace should also be allowed them: and must this be denied to Christians? O perverseness! that the law should be made more provident of peace-making than the gospel! that the gospel should be put to beg a most necessary help of mercy from the law, but must not have it; and that to grind in the mill of an undelighted and servile copulation, must be the only forced work of a Christian marriage, oftentimes with such a yokefellow, from whom both love and peace, both nature and religion mourns to be separated. I cannot therefore be so diffident, as not securely to conclude, that he who can receive nothing of the most important helps in marriage, being thereby disabled to return that duty which is his, with a clear and hearty countenance, and thus continues to grieve whom he would not, and is no less grieved; that man ought even for love's sake and peace to move divorce upon good and liberal conditions to the divorced. And it is a less breach of wedlock to part with wise and quiet consent betimes, than still to foil and profane that mystery of joy and union with a polluting sadness and perpetual distemper: for it is not the outward continuing of marriage that keeps whole that covenant, but whatsoever does most according to peace and love, whether in marriage or in divorce, he it is that breaks marriage least; it being so often written, that "Love only is the fulfilling of every commandment."

CHAPTER VII.

The fifth reason, that nothing more hinders and disturbs the whole life of a Christian, than a matrimony found to be incurably unfit, and doth the same in effect that doth an idolatrous match.

Fifthly, As those priests of old were not to be long in sorrow, or if they were, they could not rightly execute their function; so every true Christian in a higher order of priesthood, is a person dedicate to joy and peace, offering himself a lively sacrifice of praise and thanksgiving, and there is no Christian duty that is not to be seasoned and set off with cheerishness; which in a thousand outward and intermitting crosses may

yet be done well, as in this vale of tears: but in such a bosom affliction as this, crushing the very foundation of his inmost nature, when he shall be forced to love against a possibility, and to use a dissimulation against his soul in the perpetual and ceaseless duties of a husband; doubtless his whole duty of serving God must needs be blurred and tainted with a sad unpreparedness and dejection of spirit wherein God has no delight. Who sees not therefore how much more Christianity it would be to break by divorce, that which is more broken by undue and forcible keeping, rather than “to cover the altar of the Lord with continual tears, so that he regardeth not the offering any more,” rather than that the whole worship of a Christian man’s life should languish and fade away beneath the weight of an immeasurable grief and discouragement? And because some think the children of a second matrimony succeeding a divorce would not be a holy seed, it hindered not the Jews from being so; and why should we not think them more holy than the offspring of a former ill-twisted wedlock, begotten only out of a bestial necessity, without any true love or contentment, or joy to their parents? So that in some sense we may call them the “children of wrath” and anguish, which will as little conduce to their sanctifying, as if they had been bastards: for nothing more than disturbance of mind suspends us from approaching to God; such a disturbance especially, as both assaults our faith and trust in God’s providence, and ends, if there be not a miracle of virtue on either side, not only in bitterness and wrath, the canker of devotion, but in a desperate and vicious carelessness, when he sees himself, without fault of his, trained by a deceitful bait into a snare of misery, betrayed by an alluring ordinance, and then made the thrall of heaviness and discomfort by an undivorcing law of God, as he erroneously thinks, but of man’s iniquity, as the truth is: for that God prefers the free and cheerful worship of a Christian, before the grievance and exacted observance of an unhappy marriage, besides that the general maxims of religion assure us, will be more manifest by drawing a parallel argument from the ground of divorcing an idolatress, which was, lest she should alienate his heart from the true worship of God: and what difference is there whether she pervert him to supersition by her enticing sorcery, or disenable him in the whole service of God through the disturbance of her unhelpful and unfit society; and so drive him at last, through murmuring and despair, to thoughts of atheism? Neither doth it lessen the cause of separating, in that the one willingly allures him from the faith, the other perhaps unwillingly drives him; for in the account of God it comes all to one, that the wife loses him a servant: and therefore by all the united force of the Decalogue she ought to be disbanded, unless we must set marriage above God and charity, which is the doctrine of devils, no less than forbidding to marry.

CHAPTER VIII.

That an idolatrous heretic ought to be divorced, after a convenient space given to hope of conversion. That place of 1 Cor. vii. restored from a two-fold erroneous exposition; and that the common expositors flatly contradict the moral law.

And here by the way, to illustrate the whole question of divorce, ere this treatise end, I shall not be loth to spend a few lines in hope to give a full resolve of that which is yet so much controverted; whether an idolatrous heretic ought to be divorced. To the resolving whereof we must first know, that the Jews were commanded to divorce an

unbelieving Gentile for two causes: First, because all other nations, especially the Canaanites, were to them unclean. Secondly, to avoid seducement. That other nations were to the Jews impure, even to the separating in marriage, will appear out of Exod. xxxiv. 16, Deut. vii. 3, 6, compared with Ezra ix. 2, also chap. x. 10, 11, Neh. xiii. 30. This was the ground of that doubt raised among the Corinthians by some of the circumcision; whether an unbeliever were not still to be counted an unclean thing, so as that they ought to divorce from such a person. This doubt of theirs St. Paul removes by an evangelical reason, having respect to that vision of St. Peter, wherein the distinction of clean and unclean being abolished, all living creatures were sanctified to a pure and Christian use, and mankind especially, now invited by a general call to the covenant of grace. Therefore saith St. Paul, “the unbelieving wife is sanctified by the husband;” that is made pure and lawful to his use, so that he need not put her away for fear lest her unbelief should defile him; but that if he found her love still towards him he might rather hope to win her. The second reason of that divorce was to avoid seducement, as is proved by comparing those two places of the law to that which Ezra and Nehemiah did by divine warrant in compelling the Jews to forego their wives. And this reason is moral and perpetual in the rule of Christian faith without evasion; therefore saith the apostle, 2 Cor. vi., “Misyoke not together with infidels,” which is interpreted of marriage in the first place. And although the former legal pollution be now done off, yet there is a spiritual contagion in idolatry as much to be shunned; and though seducement were not to be feared, yet where there is no hope of converting, there always ought to be a certain religious aversion and abhorring, which can no way sort with marriage: Therefore saith St. Paul, “What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What part hath he that believeth with an infidel?” And in the next verse but one he moralizes, and makes us liable to that command of Isaiah; “Wherefore come out from among them, and be separate, saith the Lord; touch not the unclean thing, and I will receive ye.” And this command thus gospelized to us, hath the same force with that whereon Ezra grounded the pious necessity of divorcing. Neither had he other commission for what he did, than such a general command in Deut. as this, nay not so direct; for he is bid there not to marry, but not bid to divorce, and yet we see with what a zeal and confidence he was the author of a general divorce between the faithful and the unfaithful seed. The gospel is more plainly on his side, according to three of the evangelists, than the words of the law; for where the case of divorce is handled with such severity, as was fittest to aggravate the fault of unbounded license; yet still in the same chapter, when it comes into question afterwards, whether any civil respect, or natural relation which is dearest, may be our plea to divide, or hinder, or but delay, our duty to religion, we hear it determined that father, and mother, and wife also, is not only to be hated, but forsaken, if we mean to inherit the great reward there promised. Nor will it suffice to be put off by saying we must forsake them only by not consenting or not complying with them, for that were to be done, and roundly too, though being of the same faith, they should but seek out of a fleshly tenderness to weaken our Christian fortitude with worldly persuasions, or but to unsettle our constancy with timorous and softening suggestions; as we may read with what a vehemence Job, the patientest of men, rejected the desperate counsels of his wife; and Moses, the meekest, being thoroughly offended with the profane speeches of Zippora, sent her back to her father. But if they shall perpetually, at our elbow, seduce us from the true worship of God, or defile and daily scandalize

our conscience by their hopeless continuance in misbelief; than even in the due progress of reason, and that ever equal proportion which justice proceeds by, it cannot be imagined that his cited place commands less than a total and final separation from such an adherent; at least that no force should be used to keep them together; while we remember that God commanded Abraham to send away his irreligious wife and her son for the offences which they gave in a pious family. And it may be guessed that David, for the like cause, disposed of Michal in such a sort as little differed from a dismissal. Therefore against reiterated scandals and seducements, which never cease, much more can no other remedy or retirement be found but absolute departure. For what kind of matrimony can that remain to be, what one duty between such can be performed as it should be from the heart, when their thoughts and spirits fly asunder as far as heaven and hell; especially if the time that hope should send forth her expected blossoms, be past in vain? It will easily be true, that a father or a brother may be hated zealously, and loved civilly, or naturally; for those duties may be performed at distance, and do admit of any long absence: but how the peace and perpetual cohabitation of marriage can be kept, how that benevolent and intimate communion of body can be held, with one that must be hated with a most operative hatred, must be forsaken and yet continually dwelt with and accompanied; he who can distinguish, hath the gift of an affection very oddly divided and contrived: while others both just and wise, and Solomon among the rest, if they may not hate and forsake as Moses enjoins, and the gospel imports, will find it impossible not to love otherwise than will sort with the love of God, whose jealousy brooks no co-rival. And whether is more likely, that Christ bidding to forsake wife for religion, meant it by divorce as Moses meant it, whose law, grounded on moral reason, was both his office and his essence to maintain; or that he should bring a new morality into religion, not only new, but contrary to an unchangeable command, and dangerously derogating from our love and worship of God? As if when Moses had bid divorce absolutely, and Christ had said, hate and forsake, and his apostle had said no communication with Christ and Belial; yet that Christ after all this could be understood to say, divorce not, no not for religion, seduce or seduce not. What mighty and invisible remora is this in matrimony able to demur and to condemn all the divorcive engines in heaven or earth! both which may now pass away, if this be true, for more than many jots or tittles, a whole moral law is abolished. But if we dare believe it is not, then in the method of religion, and to save the honour and dignity of our faith, we are to retreat and gather up ourselves from the observance of an inferior and civil ordinance, to the strict maintaining of a general and religious command, which is written, "Thou shalt make no covenant with them," Deut. vii. 2. 3: and that covenant which cannot be lawfully made, we have directions and examples lawfully to dissolve. Also 2 Chron. ii. 19, "Shouldst thou love them that hate the Lord?" No doubtless; for there is a certain scale of duties, there is a certain hierarchy of upper and lower commands, which for want of studying in right order, all the world is in confusion.

Upon these principles I answer, that a right believer ought to divorce an idolatrous heretic, unless upon better hopes: however, that it is in the believer's choice to divorce or not.

The former part will be manifest thus first, that an apostate idolater, whether husband or wife seducing, was to die by the decree of God, Deut. xiii. 6, 9; that marriage

therefore God himself disjoins: for others born idolaters, the moral reason of their dangerous keeping, and the incommunicable antagony that is between Christ and Belial will be sufficient to enforce the commandment of those two inspired reformers Ezra and Nehemiah, to put an idolater away as well under the gospel.

The latter part, that although there be no seducement feared, yet if there be no hope given, the divorce is lawful, will appear by this; that idolatrous marriage is still hateful to God, therefore still it may be divorced by the pattern of that warrant that Ezra had, and by the same everlasting reason: neither can any man give an account wherefore, if those whom God joins no man can separate, it should not follow, that whom he joins not, but hates to join, those men ought to separate. But saith the lawyer, "That which ought not to have been done, once done, avails." I answer, "this is but a crotchet of the law; but that brought against it is plain Scripture." As for what Christ spake concerning divorce, it is confessed by all knowing men, he meant only between them of the same faith. But what shall we say then to St. Paul, who seems to bid us not divorce an infidel willing to stay? We may safely say thus, that wrong collections have been hitherto made out of those words by modern divines. His drift, as was heard before, is plain; not to command our stay in marriage with an infidel, that had been a flat renouncing of the religious and moral law; but to inform the Corinthians, that the body of an unbeliever was not defiling, if his desire to live in Christian wedlock showed any likelihood that his heart was opening to the faith; and therefore advises to forbear departure so long till nothing have been neglected to set forward a conversion: this I say he advises, and that with certain cautions, not commands, if we can take up so much credit for him, as to get him believed upon his own word: for what is this else but his counsel in a thing indifferent, "to the rest speak I, not the Lord?" for though it be true, that the Lord never spake it, yet from St. Paul's mouth we should have took it as a command, had not himself forewarned us, and disclaimed; which notwithstanding if we shall still avouch to be a command, he palpably denying it, this is not to expound St. Paul, but to outface him. Neither doth it follow, that the apostle may interpose his judgment in a case of Christian liberty, without the guilt of adding to God's word. How do we know marriage or single life to be of choice, but by such like words as these, "I speak this by permission, not of commandment; I have no command of the Lord, yet I give my judgment." Why shall not the like words have leave to signify a freedom in this our present question, though Beza deny? Neither is the Scripture hereby less inspired, because St. Paul confesses to have written therein what he had not of command: for we grant that the Spirit of God led him thus to express himself to Christian prudence, in a matter which God thought best to leave uncommanded. Beza therefore must be warily read, when he taxes St. Austin of blasphemy, for holding that St. Paul spake here as of a thing indifferent. But if it must be a command, I shall yet the more evince it to be a command that we should herein be left free; and that out of the Greek word used in the 12th ver., which instructs us plainly, there must be a joint assent and good liking on both sides: he that will not deprave the text must thus render it; "If a brother have an unbelieving wife, and she join in consent to dwell with him," (which cannot utter less to us than a mutual agreement,) let him not put her away from the mere surmise of judaical uncleanness: and the reason follows, for the body of an infidel is not polluted, neither to benevolence, nor to procreation. Moreover, this note of mutual complacency forbids all offer of seducement, which to a person of zeal cannot be attempted without great

offence: if therefore seducement be feared, this place hinders not divorce. Another caution was put in this supposed command, of not oringing the believer into “bondage” hereby, which doubtless might prove extreme, if Christian liberty and conscience were left to the humour of a pagan staying at pleasure to play with, and to vex and wound with a thousand scandals and burdens, above strength to bear. If therefore the conceived hope of gaining a soul come to nothing, then charity commands that the believer be not wearied out with endless waiting under many grievances sore to his spirit; but that respect be had rather to the present suffering of a true Christian, than the uncertain winning of an obdurate heretic. The counsel we have from St. Paul to hope, cannot countermand, the moral and evangelic charge we have from God to fear seducement, to separate from the misbeliever, the unclean, the obdurate. The apostle wisheth us to hope; but does not send us a wool-gathering after vain hope; he saith, “How knowest thou, O man, whether thou shalt save thy wife?” that is, till he try all due means, and set some reasonable time to himself, after which he may give over washing an Ethiop, if he will hear the advice of the gospel; “Cast not pearls before swine,” saith Christ himself. “Let him be to thee as a heathen. Shake the dust off thy feet.” If this be not enough, “hate and forsake” what relation soever. And this also that follows must appertain to the precept, “Let every man wherein he is called, therein abide with God,” v. 24, that is, so walking in his inferior calling of marriage, as not by dangerous subjection to that ordinance, to hinder and disturb the higher calling of his Christianity. Last, and never too oft remembered, whether this be a command, or an advice, we must look that it be so understood as not to contradict the least point of moral religion that God hath formerly commanded; otherwise what do we but set the moral law and the gospel at civil war together? and who then shall be able to serve these two masters?

CHAPTER IX.

That adultery is not the greatest breach of matrimony: that there may be other violations as great.

Now whether idolatry or adultery be the greatest violation of marriage, if any demand let him thus consider; that among Christian writers touching matrimony, there be three chief ends thereof agreed on: godly society, next civil, and thirdly, that of the marriage-bed. Of these the first in name to be the highest and most excellent, no baptized man can deny, nor that idolatry smites directly against this prime end; nor that such as the violated end is, such is the violation: but he who affirms adultery to be the highest breach, affirms the bed to be the highest of marriage, which is in truth a gross and boorish opinion, how common soever: as far from the countenance of Scripture, as from the light of all clean philosophy or civil nature. And out of the question the cheerful help that may be in marriage towards sanctity of life, is the purest, and so the noblest end of that contract: but if the particular of each person be considered, then of those three ends which God appointed, that to him is greatest which is most necessary; and marriage is then most broken to him when he utterly wants the fruition of that which he most sought therein, whether it were religious, civil, or corporal society. Of which wants to do him right by divorce only for the last and meanest is a perverse injury, and the pretended reason of it as frigid as frigidity itself, which the code and canon are only sensible of. Thus much of this controversy. I

now return to the former argument. And having shown that disproportion, contrariety, or numbness of mind may justly be divorced, by proving already the prohibition thereof opposes the express end of God's institution, suffers not marriage to satisfy that intellectual and innocent desire which God himself kindled in man to be the bond of wedlock, but only to remedy a sublunary and bestial burning, which frugal diet, without marriage, would easily chasten. Next, that it drives many to transgress the conjugal bed, while the soul wanders after that satisfaction which it had hope to find at home, but hath missed; or else it sits repining, even to atheism, finding itself hardly dealt with, but misdeeming the cause to be in God's law, which is in man's unrighteous ignorance. I have shown also how it unties the inward knot of marriage, which is peace and love, (if that can be untied which was never knit,) while it aims to keep fast the outward formality: how it lets perish the Christian man, to compel impossibly the married man.

CHAPTER X.

The sixth reason of this law; that to prohibit divorce sought for natural cases is against nature.

The sixth place declares this prohibition to be as disrespectful of human nature, as it is of religion, and therefore is not of God. He teaches, that an unlawful marriage may be lawfully divorced: and that those who have thoroughly discerned each other's disposition, which oftentimes cannot be till after matrimony, shall then find a powerful reluctance and recoil of nature on either side, blasting all the content of their mutual society, that such persons are not lawfully married, (to use the apostle's words,) "Say I these things as a man or saith not the law also the same? For it is written, [Deut. xxii.] Thou shalt not sow thy vineyard with different seeds, lest thou defile both. Thou shalt not plough with an ox and an ass together;" and the like. I follow the pattern of St. Paul's reasoning; "Doth God care for asses and oxen," how ill they yoke together, "or is it not said altogether for our sakes? for our sakes no doubt this is written." Yea the apostle himself, in the forecited 2 Cor. vi. 14, alludes from that place of Deut. to forbid misyoking marriage, as by the Greek word is evident; though he instance but in one example of mismatching with an infidel, yet next to that, what can be a fouler incongruity, a greater violence to the reverend secret of nature, than to force a mixture of minds that cannot unite, and to sow the sorrow of man's nativity with seed of two incoherent and incombining dispositions? which act being kindly and voluntary, as it ought, the apostle in the language he wrote called *eunoia*, and the Latins, benevolence, intimating the original thereof to be in the understanding, and the will; if not, surely there is nothing which might more properly be called a male-volence rather; and is the most injurious and unnatural tribute that can be extorted from a person endued with reason, to be made pay out the best substance of his body, and of his soul too, as some think, when either for just and powerful causes he cannot like, or from unequal causes finds not recompense. And that there is a hidden efficacy of love and hatred in man as well as in other kinds, not moral but natural, which though not always in the choice, yet in the success of marriage will ever be most predominant, besides daily experience, the author of Ecclesiasticus, whose wisdom hath set him next the Bible, acknowledges, xiii. 16, "A man, saith he, will cleave to his like." But what might be the cause, whether each one's allotted Genius or proper star, or

whether the supernal* influence of schemes and angular aspects, or this elemental crasis here below; whether all these jointly or singly meeting friendly, or unfriendly in either party, I dare not, with the men I am like to clash, appear so much a philosopher as to conjecture. The ancient proverb in Homer less abstruse, entitles this work of leading each like person to his like, peculiarly to God himself: which is plain enough also by his naming of a meet or like help in the first espousal instituted; and that every woman is meet for every man, none so absurd as to affirm. Seeing then there is a twofold seminary, or stock in nature, from whence are derived the issues of love and hatred, distinctly flowing through the whole mass of created things, and that God's doing ever is to bring the due likenesses and harmonies of his works together, except when out of two contraries met to their own destruction, he moulds a third existence; and that it is error, or some evil angel which either blindly or maliciously hath drawn together, in two persons ill embarked in wedlock, the sleeping discords and enmities of nature, lulled on purpose with some false bait, that they may wake to agony and strife, later than prevention could have wished, if from the bent of just and honest intentions beginning what was begun and so continuing, all that is equal, all that is fair and possible hath been tried, and no accommodation likely to succeed; what folly is it still to stand combating and battering against invincible causes and effects, with evil upon evil, till either the best of our days be lingered out, or ended with some speeding sorrow! The wise Ecclesiasticus advises rather, xxxvii. 27, "My son, prove thy soul in thy life, see what is evil for it, and give not that unto it." Reason he had to say so; for if the noisomeness or disfigurement of body can soon destroy the sympathy of mind to wedlock duties, much more will the annoyance and trouble of mind infuse itself into all the faculties and acts of the body, to render them invalid, unkindly, and even unholy against the fundamental law book of nature, which Moses never thwarts, but reverences: therefore he commands us to force nothing against sympathy or natural order, no not upon the most abject creatures; to show that such an indignity cannot be offered to man without an impious crime. And certainly those divine meditating words of finding out a meet and like help to man, have in them a consideration of more than the indefinite likeness of womanhood; nor are they to be made waste paper on, for the dulness of canon divinity: no, nor those other allegoric precepts of beneficence fetched out of the closet of nature, to teach us goodness and compassion in not compelling together unmatchable societies; or if they meet through mischance, by all consequence to disjoin them, as God and nature signifies, and lectures to us not only by those recited decrees, but even by the first and last of all his visible works; when by his divorcing command the world first rose out of chaos, nor can be renewed again out of confusion, but by the separating of unmeet consorts.

CHAPTER XI.

The seventh reason, that sometimes continuance in marriage may be evidently the shortening or endangering of life to either party; both law and divinity concluding, that life is to be preferred before marriage, the intended solace of life.

Seventhly, The canon law and divines consent, that if either party be found contriving against another's life, they may be served by divorce: for a sin against the life of marriage is greater than a sin against the bed; the one destroys, the other but defiles. The same may be said touching those persons who being of a pensive nature and

course of life, have summed up all their solace in that free and lightsome conversation which God and man intends in marriage; whereof when they see themselves deprived by meeting an unsociable consort, they oftentimes resent one another's mistake so deeply, that long it is not ere grief end one of them. When therefore this danger is foreseen, that the life is in peril by living together, what matter is it whether helpless grief or wilful practice be the cause? This is certain, that the preservation of life is more worth than the compulsory keeping of marriage; and it is no less than cruelty to force a man to remain in that state as the solace of his life, which he and his friends know will be either the undoing or the disheartening of his life. And what is life without the vigour and spiritual exercise of life? How can it be useful either to private or public employment? Shall it therefore be quite dejected, though never so valuable, and left to moulder away in heaviness, for the superstitious and impossible performance of an ill-driven bargain? Nothing more inviolable than vows made to God; yet we read in Numbers, that if a wife had made such a vow, the mere will and authority of her husband might break it: how much more then may he break the error of his own bonds with an unfit and mistaken wife, to the saving of his welfare, his life, yea his faith and virtue, from the hazard of overstrong temptations? For if man be lord of the sabbath, to the curing of a fever, can he be less than lord of marriage in such important causes as these?

CHAPTER XII.

The eighth reason, It is probable, or rather certain, that every one who happens to marry, hath not the calling; and therefore upon unfitness found and considered, force ought not to be used.

Eighthly, It is most sure that some even of those who are not plainly defective in body, yet are destitute of all other marriageable gifts, and consequently have not the calling to marry, unless nothing be requisite thereto but a mere instrumental body; which to affirm, is to that unanimous covenant a reproach: yet it is as sure that many such, not of their own desire, but by the persuasion of friends, or not knowing themselves, do often enter into wedlock; where finding the difference at length between the duties of a married life, and the gifts of a single life, what unfitness of mind, what wearisomeness, scruples, and doubts, to an incredible offence and displeasure, are like to follow between, may be soon imagined; whom thus to shut up, and immure, and shut up together, the one with a mischosen mate, the other in a mistaken calling, is not a course that Christian wisdom and tenderness ought to use. As for the custom that some parents and guardians have of forcing marriages, it will be better to say nothing of such a savage inhumanity, but only thus; that the law which gives not all freedom of divorce to any creature endued with reason so assassinated, is next in cruelty.

CHAPTER XIII.

The ninth reason; because marriage is not a mere carnal coition, but a human society: where that cannot reasonably be had, there can be no true matrimony. Marriage compared with all other covenants and vows warrantably broken for the

good of man. Marriage the Papists' sacrament, and unfit marriage the Protestants' idol.

Ninthly, I suppose it will be allowed us that marriage is a human society, and that all human society must proceed from the mind rather than the body, else it would be but a kind of animal or beastish meeting: if the mind therefore cannot have that due company by marriage that it may reasonably and humanly desire, that marriage can be no human society, but a certain formality; or gilding over of little better than a brutish congress, and so in very wisdom and pureness to be dissolved.

But marriage is more than human, "the covenant of God," Prov. ii. 17, therefore man cannot dissolve it. I answer, if it be more than human, so much the more it argues the chief society thereof to be in the soul rather than in the body, and the greatest breach thereof to be unfitness of mind rather than defect of body: for the body can have least affinity in a covenant more than human, so that the reason of dissolving holds good the rather. Again, I answer, that the sabbath is a higher institution, a command of the first table, for the breach whereof God hath far more and oftener testified his anger than for divorces, which from Moses to Malachi he never took displeasure at, nor then neither if we mark the text; and yet as oft as the good of man is concerned, he not only permits, but commands to break the sabbath. What covenant more contracted with God and less in man's power, than the vow which hath once passed his lips? yet if it be found rash, if offensive, if unfruitful either to God's glory or the good of man, our doctrine forces not error and unwillingness irksomely to keep it, but counsels wisdom and better thoughts boldly to break it; therefore to enjoin the indissoluble keeping of a marriage found unfit against the good of man both soul and body, as hath been evidenced, is to make an idol of marriage, to advance it above the worship of God and the good of man, to make it a transcendent command, above both the second and first table; which is a most prodigious doctrine.

Next, whereas they cite out of the Proverbs, that it is the covenant of God, and therefore more than human, that consequence is manifestly false: for so the covenant which Zedekiah made with the infidel king of Babel, is called the Covenant of God, Ezek. xvii. 19, which would be strange to hear counted more than a human covenant. So every covenant between man and man, bound by oath, may be called the covenant of God, because God therein is attested. So of marriage he is the author and the witness; yet hence will not follow any divine astringency more than what is subordinate to the glory of God, and the main good of either party: for as the glory of God and their esteemed fitness one for the other, was the motive which led them both at first to think without other revelation that God had joined them together; so when it shall be found by their apparent unfitness, that their continuing to be man and wife is against the glory of God and their mutual happiness, it may assure them that God never joined them; who hath revealed his gracious will not to set the ordinance above the man for whom it was ordained; not to canonize marriage either as a tyranness or a goddess over the enfranchised life and soul of man; for wherein can God delight, wherein be worshipped, wherein be glorified by the forcible continuing of an improper and ill-yoking couple? He that loved not to see the disparity of several cattle at the plough, cannot be pleased with vast unmeetness in marriage. Where can be the peace and love which must invite God to such a house? May it not be feared that the not divorcing of

such a helpless disagreement will be the divorcing of God finally from such a place? But it is a trial of our patience, say they: I grant it; but which of Job's afflictions were sent him with that law, that he might not use means to remove any of them if he could? And what if it subvert our patience and our faith too? Who shall answer for the perishing of all those souls, perishing by stubborn expositions of particular and inferior precepts against the general and supreme rule of charity? They dare not affirm that marriage is either a sacrament or a mystery, though all those sacred things give place to man; and yet they invest it with such an awful sanctity, and give it such adamantine chains to bind with, as if it were to be worshipped like some Indian deity, when it can confer no blessing upon us, but works more and more to our misery. To such teachers the saying of St. Peter at the council of Jerusalem will do well to be applied: "Why tempt ye God to put a yoke upon the necks of" Christian men, which neither the Jews, God's ancient people, "nor we are able to bear;" and nothing but unwary expounding hath brought upon us?

CHAPTER XIV.

Considerations concerning Familism, Antinomianism; and why it may be thought that such opinions may proceed from the undue restraint of some just liberty, than which no greater cause to contemn discipline.

To these considerations this also may be added as no improbable conjecture, seeing that sort of men who follow Anabaptism, Familism, Anti-nomianism, and other fanatic dreams, (if we understand them not amiss,) be such most commonly as are by nature addicted to religion, of life also not debauched, and that their opinions having full swing, do end in satisfaction of the flesh; it may be come with reason into the thoughts of a wise man, whether all this proceed not partly, if not chiefly, from the restraint of some lawful liberty, which ought to be given men, and is denied them? As by physic we learn in menstruous bodies, where nature's current hath been stopped, that the suffocation and upward forcing of some lower part affects the head and inward sense with dotage and idle fancies. And on the other hand, whether the rest of vulgar men not so religiously professing, do not give themselves much the more to whoredom and adulteries, loving the corrupt and venial discipline of clergy-courts, but hating to hear of perfect reformation; whenas they foresee that then fornication shall be austere censured, adultery punished, and marriage, the appointed refuge of nature though it hap to be never so incongruous and displeasing, must yet of force be worn out, when it can be to no other purpose but of strife and hatred, a thing odious to God? This may be worth the study of skilful men in theology, and the reason of things. And lastly, to examine whether some undue and ill-grounded strictness upon the blameless nature of man, be not the cause in those places where already reformation is, that the discipline of the church, so often, and so unavoidably broken, is brought into contempt and derision? And if it be thus, let those who are still bent to hold this obstinate literality, so prepare themselves, as to share in the account for all these transgressions, when it shall be demanded at the last day, by one who will scan and sift things with more than a literal wisdom of equity: for if these reasons be duly pondered, and that the gospel is more jealous of laying on excessive burdens than ever the law was, lest the soul of a Christian, which is inestimable, should be over-tempted and cast away; considering also that many properties of nature, which the power of

regeneration itself never alters, may cause dislike of conversing, even between the most sanctified; which continually grating in harsh tune together, may breed some jar and discord, and that end in rancour and strife, a thing so opposite both to marriage and to Christianity, it would perhaps be less scandal to divorce a natural disparity, than to link violently together, an unchristian dissension, committing two insnared souls inevitably to kindle one another, not with the fire of love, but with a hatred irreconcilable; who, were they dissevered, would be straight friends in any other relation. But if an alphabetical servility must be still urged, it may so fall out, that the true church may unwittingly use as much cruelty in forbidding to divorce, as the church of Antichrist doth wilfully in forbidding to marry.

BOOK II.

CHAPTER I.

The ordinance of sabbath and marriage compared. Hyperbole no unfrequent figure in the gospel. Excess cured by contrary excess. Christ neither did nor could abrogate the law of divorce, but only reprieve the abuse thereof.

Hitherto the position undertaken has been declared, and proved by a law of God, that law proved to be moral, and unabolishable, for many reasons equal, honest, charitable, just, annexed thereto. It follows now, that those places of Scripture, which have a seeming to revoke the prudence of Moses, or rather that merciful decree of God, be forthwith explained and reconciled. For what are all these reasonings worth, will some reply, whenas the words of Christ are plainly against all divorce, “except in case of fornication?” to whom he whose mind were to answer no more but this, “except also in case of charity,” might safely appeal to the more plain words of Christ in defence of so excepting. “Thou shalt do no manner of work,” saith the commandment of the sabbath. Yes, saith Christ, works of charity. And shall we be more severe in paraphrasing the considerate and tender gospel, than he was in expounding the rigid and peremptory law? What was ever in all appearance less made for man, and more for God alone, than the sabbath? yet when the good of man comes into the scales, we hear that voice of infinite goodness and benignity, that “sabbath was made for man, and not man for sabbath.” What thing ever was more made for man alone, and less for God, than marriage? And shall we load it with a cruel and senseless bondage utterly against both the good of man, and the glory of God? Let whoso will now listen; I want neither pall nor mitre, I stay neither for ordination nor induction; but in the firm faith of a knowing Christian, which is the best and truest endowment of the keys, I pronounce the man, who shall bind so cruelly a good and gracious ordinance of God, hath not in that the spirit of Christ. Yet that every text of Scripture seeming opposite may be attended with a due exposition, this other part ensues, and makes account to find no slender arguments for this assertion, out of those very scriptures, which are commonly urged against it.

First, therefore, let us remember, as a thing not to be denied, that all places of Scripture, wherein just reason of doubt arises from the letter, are to be expounded by considering upon what occasion every thing is set down, and by comparing other texts. The occasion which induced our Saviour to speak of divorce, was either to

convince the extravagance of the Pharisees in that point, or to give a sharp and vehement answer to a tempting question. And in such cases, that we are not to repose all upon the literal terms of so many words, many instances will teach us: wherein we may plainly discover how Christ meant not to be taken word for word, but like a wise physician, administering one excess against another, to reduce us to a permiss; where they were too remiss, he saw it needful to seem most severe: in one place he censures an unchaste look to be adultery already committed; another time he passes over actual adultery with less reproof than for an unchaste look; not so heavily condemning secret weakness, as open malice: so here he may be justly thought to have given this rigid sentence against divorce not to cut off all remedy from a good man, who finds himself consuming away in a disconsolate and unenjoined matrimony, but to lay a bridle upon the bold abuses of those overweening rabbies; which he could not more effectually do, than by a countersway of restraint curbing their wild exorbitance almost in the other extreme; as when we bow things the contrary way, to make them come to their natural straightness. And that this was the only intention of Christ is most evident, if we attend but to his own words and protestation made in the same sermon, not many verses before he treats of divorcing, that he came not to abrogate from the law “one jot or tittle,” and denounces against them that shall so teach.

But St. Luke, the verse immediately foregoing that of divorce, inserts the same caveat, as if the latter could not be understood without the former; and as a witness to produce against this our wilful mistake of abrogating, which must needs confirm us, that whatever else in the political law of more special relation to the Jews might cease to us; yet that of those precepts concerning divorce, not one of them was repealed by the doctrine of Christ, unless we have vowed not to believe his own cautious and immediate profession; for if these our Saviour’s words inveigh against all divorce, and condemn it as adultery, except it be for adultery, and be not rather understood against the abuse of those divorces permitted in the law, then is that law of Moses, Deut. xxiv. 1, not only repealed and wholly annulled against the promise of Christ, and his known profession not to meddle in matters judicial; but that which is more strange, the very substance and purpose of that law is contradicted, and convinced both of injustice and impurity, as having authorized and maintained legal adultery by statute. Moses also cannot scape to be guilty of unequal and unwise decrees punishing one act of secret adultery by death, and permitting a whole life of open adultery by law. And albeit lawyers write, that some political edicts, though not approved, are yet allowed to the scum of the people, and the necessity of the times; these excuses have but a weak pulse: for first, we read, not that the scoundrel people, but the choicest, the wisest, the holiest of that nation have frequently used these laws, or such as these, in the best and holiest times. Secondly, be it yielded, that in matters not very bad or impure, a human lawgiver may slacken something of that which is exactly good, to the disposition of the people and the times: but if the perfect, the pure, the righteous law of God, (for so are all his statutes and his judgments,) be found to have allowed smoothly, without any certain reprehension, that which Christ afterward declares to be adultery, how can we free this law from the horrible indictment of being both impure, unjust, and fallacious?

CHAPTER II.

How divorce was permitted for hardness of heart, cannot be understood by the common exposition. That the law cannot permit, much less enact a permission of sin.

Neither, will it serve to say this was permitted for the hardness of their hearts, in that sense as it is usually explained: for the law were then but a corrupt and erroneous schoolmaster, teaching us to dash against a vital maxim of religion, by doing foul evil in hope of some certain good.

This only text is not to be matched again throughout the whole Scripture, whereby God in his perfect law should seem to have granted to the hard hearts of his holy people, under his own hand, a civil immunity and free charter to live and die in a long successive adultery, under a covenant of works, till the Messiah, and then that indulgent permission to be strictly denied by a covenant of grace; besides, the incoherence of such a doctrine cannot, must not be thus interpreted, to the raising of a paradox never known till then, only hanging by the twined thread of one doubtful scripture, against so many other rules and leading principles of religion, of justice, and purity of life. For what could be granted more either to the fear, or to the lust of any tyrant or politician, than this authority of Moses thus expounded; which opens him a way at will to dam up justice, and not only to admit of any Romish or Austrian dispenses, but to enact a statute of that which he dares not seem to approve, even to legitimate vice, to make sin itself, the ever alien and vassal sin, a free citizen of the commonwealth, pretending only these or these plausible reasons? And well he might, all the while that Moses shall be alleged to have done as much without showing any reason at all. Yet this could not enter into the heart of David, Psal. xciv. 20, how any such authority, as endeavours to “fashion wickedness by a law,” should derive itself from God. And Isaiah says, “Woe upon them that decree unrighteous decrees,” chap. x. 1. Now which of these two is the better lawgiver, and which deserves most a woe, he that gives out an edict singly unjust, or he that confirms to generations a fixed and unmolested impunity of that which is not only held to be unjust, but also unclean, and both in a high degree; not only as they themselves affirm, an injurious expulsion of one wife, but also an unclean freedom by more than a patent to wed another adulterously? How can we therefore with safety thus dangerously confine the free simplicity of our Saviour’s meaning to that which merely amounts from so many letters, whenas it can consist neither with its former and cautionary words, nor with other more pure and holy principles, nor finally with a scope of charity, commanding by his express commission in a higher strain? But all rather of necessity must be understood as only against the abuse of that wise and ingenuous liberty, which Moses gave, and to terrify a roving conscience from sinning under that pretext.

CHAPTER III.

That to allow sin by law is against the nature of law, the end of the lawgiver, and the good of the people. Impossible therefore in the law of God. That it makes God the author of sin more than any thing objected by the Jesuits or Arminians against predestination.

But let us yet further examine upon what consideration a law of license could be thus given to a holy people for their hardness of heart. I suppose all will answer, that for some good end or other. But here the contrary shall be proved. First, that many ill effects, but no good end of such a sufferance can be shown; next, that a thing unlawful can, for no good end whatever, be either done or allowed by a positive law. If there were any good end aimed at, that end was then good either to the law or to the lawgiver licensing; or as to the person licensed. That it could not be the end of the law, whether moral or judicial, to license a sin, I prove easily out of Rom. v. 20, "The law entered, that the offence might abound," that is, that sin might be made abundantly manifest to be heinous and displeasing to God, that so his offered grace might be the more esteemed. Now if the law, instead of aggravating and terrifying sin, shall give out license, it foils itself and turns recreant from its own end: it forestalls the pure grace of Christ, which is through righteousness, with impure indulgences, which are through sin. And instead of discovering sin, for "by the law is the knowledge thereof," saith St. Paul; and that by certain and true light for men to walk in safety, it holds out false and dazzling fires to stumble men; or, like those miserable flies, to run into with delight and be burnt: for how many souls might easily think that to be lawful which the law and magistrate allowed them? Again, we read, 1 Tim. i. 5, "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." But never could that be charity, to allow a people what they could not use with a pure heart, but with conscience and faith both deceived, or else despised. The more particular end of the judicial law is set forth to us clearly, Rom. xiii. That God hath given to that "law a sword not in vain, but to be a terror to evil works, a revenge to execute wrath upon him that doth evil." If this terrible commission should but forbear to punish wickedness, were it other to be accounted than partial and unjust? but if it begin to write indulgence to vulgar uncleanness, can it do more to corrupt and shame the end of its own being? Lastly, if the law allow sin, it enters into a kind of covenant with sin; and if it do, there is not a greater sinner in the world than the law itself. The law, to use an allegory something different from that in Philo-Judæus concerning Amalek, though haply more significant, the law is the Israelite, and hath this absolute charge given it, Deut. xxv. "To blot out the memory of sin, the Amalekite, from under heaven, not to forget it." Again, the law is the Israelite, and hath this express repeated command, "to make no covenant with sin, the Canaanite," but to expel him lest he prove a snare. And to say truth, it were too rigid and reasonless to proclaim such an enmity between man and man, were it not the type of a greater enmity between law and sin. I speak even now, as if sin were condemned in a perpetual villanage never to be free by law, never to be manumitted: but sure sin can have no tenure by law at all, but is rather an eternal outlaw, and in hostility with law past all atonement: both diagonal contraries, as much allowing one another, as day and night together in one hemisphere. Or if it be possible, that sin with his darkness may come to composition, it cannot be without a foul eclipse and twilight to the law, whose brightness ought to surpass the noon. Thus we see how this unclean permittance defeats the sacred and glorious end both of the moral and judicial law.

As little good can the lawgiver propose to equity by such a lavish remissness as this: if to remedy hardness of heart, Paræus and other divines confess it more increases by this liberty, than is lessened: and how is it probable, that their hearts were more hard

in this, that it should be yielded to, than in any other crime? Their hearts were set upon usury, and are to this day, no nation more; yet that which was the endamaging only of their estates was narrowly forbid; this which is thought the extreme injury and dishonour of their wives and daughters, with the defilement also of themselves, is bounteously allowed. Their hearts were as hard under their best kings to offer in high places, though to the true God: yet that, but a small thing, it strictly forewarned; this, accounted a high offence against one of the greatest moral duties, is calmly permitted and established. How can it be evaded, but that the heavy censure of Christ should fall worse upon this lawgiver of theirs, than upon all the scribes and Pharisees? For they did but omit judgment and mercy to trifle in mint and cummin, yet all according to law; but this their lawgiver, altogether as punctual in such niceties, goes marching on to adulteries, through the violence of divorce by law against law. If it were such a cursed act of Pilate a subordinate judge to Cæsar, overruled by those hard hearts, with much ado to suffer one transgression of law but once, what is it then with less ado to publish a law of transgression for many ages? Did God for this come down and cover the mount of Sinai with his glory, uttering in thunder those his sacred ordinances out of the bottomless treasures of his wisdom and infinite pureness, to patch up an ulcerous and rotten commonwealth with strict and stern injunctions, to wash the skin and garments for every unclean touch; and such easy permission given to pollute the soul with adulteries by public authority, without disgrace or question? No, it had been better that man had never known law or matrimony, than that such foul iniquity should be fastened upon the Holy One of Israel, the Judge of all the earth; and such a piece of folly as Belzebul would not commit, to divide against himself, and prevent his own ends: or if he, to compass more certain mischief, might yield perhaps to feign some good deed, yet that God should enact a license of certain evil for uncertain good against his own glory and pureness, is abominable to conceive. And as it is destructive to the end of law, and blasphemous to the honour of the lawgiver licensing, so is it as pernicious to the person licensed. If a private friend admonish not, the Scripture saith, "he hates his brother, and lets him perish;" but if he soothe him and allow his faults, the Proverbs teach us "he spreads a net for his neighbour's feet, and worketh ruin." If the magistrate or prince forget to administer due justice, and restrain not sin, Eli himself could say, "it made the Lord's people to transgress." But if he countenance them against law by his own example, what havoc it makes both in religion and virtue among the people may be guessed, by the anger it brought upon Hophni and Phineas not to be appeased "with sacrifice nor offering for ever." If the law be silent to declare sin, the people must needs generally go astray, for the apostle himself saith, "he had not known lust but by the law:" and surely such a nation seems not to be under the illuminating guidance of God's law, but under the horrible doom rather of such as despise the gospel; "he that is filthy, let him be filthy still." But where the law itself gives a warrant for sin, I know not what condition of misery to imagine miserable enough for such a people, unless that portion of the wicked, or rather of the damned, on whom God threatens, in Psal. xi. "to rain snares;" but that questionless cannot be by any law, which the apostle saith is "a ministry ordained of God for our good," and not so many ways and in so high a degree to our destruction, as we have now been graduating. And this is all the good can come to the person licensed in his hardness of heart.

I am next to mention that, which because it is a ground in divinity, Rom. iii. will save the labour of demonstrating, unless her given axioms be more doubted than in other hearts, (although it be no less firm in precepts of philosophy,) that a thing unlawful can for no good whatsoever be done, much less allowed by a positive law. And this is the matter why interpreters upon that passage in Hosea will not consent it to be a true story, that the prophet took a harlot to wife: because God, being a pure spirit, could not command a thing repugnant to his own nature, no not for so good an end as to exhibit more to the life a wholesome and perhaps a converting parable to many an Israelite. Yet that he commanded the allowance of adulterous and injurious divorces for hardness of heart, a reason obscure and in a wrong sense, they can very favourably persuade themselves; so tenacious is the leaven of an old conceit. But they shift it; he permitted only. Yet silence in the law is consent, and consent is accessory: why then is not the law being silent, or not active against a crime, accessory to its own conviction, itself judging? For though we should grant, that it approves not, yet it wills: and the lawyers' maxim is, that "the will compelled is yet the will." And though Aristotle in his ethics calls this "mixed action," yet he concludes it to be voluntary and inexcusable, if it be evil. How justly then might human law and philosophy rise up against the righteousness of Moses, if this be true which our vulgar divinity fathers upon him, yea upon God himself, not silently, and only negatively to permit, but in his law to divulge a written and general privilege to commit and persist in unlawful divorces with a high hand, with security and no ill fame? for this is more than permitting and contriving, this is maintaining: this is warranting, this is protecting, yea this is doing evil, and such an evil as that reprobate lawgiver did, whose lasting infamy is engraven upon him like a surname, "he who made Israel to sin." This is the lowest pitch contrary to God that public fraud and injustice can descend.

If it be affirmed, that God, as being Lord, may do what he will, ye we must know, that God hath not two wills, but one will, much less two contrary. If he once willed adultery should be sinful, and to be punished with death, all his omnipotence will not allow him, to will the allowance that his holiest people might as it were by his own antinomy, or counter-statute, live unreproved in the same fact as he himself esteemed it, according to our common explainers. The hidden ways of his providence we adore and search not, but the law is his revealed will, his complete, his evident and certain will: herein he appears to us as it were in human shape, enters into covenant with us, swears to keep it, binds himself like a just lawgiver to his own prescriptions, gives himself to be understood by men, judges and is judged, measures and is commensurate to right reason; cannot require less of us in one cantle of his law than in another, his legal justice cannot be so fickle and so variable, sometimes like a devouring fire, and by and by connivent in the embers, or, if I may so say, oscitant and supine. The vigour of his law could no more remit, than the hallowed fire upon his altar could be let go out. The lamps that burned before him might need snuffing, but the light of his law never. Of this also more beneath, in discussing a solution of Rivetus.

The Jesuits, and that sect among us which is named of Arminius, are wont to charge us of making God the author of sin, in two degrees especially, not to speak of his permission: 1. Because we hold, that he hath decreed some to damnation, and consequently to sin, say they: next, because those means, which are of saving

knowledge to others, he makes to them an occasion of greater sin. Yet considering the perfection wherein man was created and might have stood, no degree necessitating his freewill, but subsequent, though not in time, yet in order to causes which were in his own power; they might methinks be persuaded to absolve both God and us. Whenas the doctrine of Plato and Chrysippus, with their followers, the Academics and the Stoics, who knew not what a consummate and most adorned Pandora was bestowed upon Adam, to be the nurse and guide of his arbitrary happiness and perseverance, I mean his native innocence and perfection, which might have kept him from being our true Epimetheus; and though they taught of virtue and vice to be both the gift of divine destiny, they could yet give reasons not invalid, to justify the councils of God and fate from the insulsiety of mortal tongues: that man's own freewill self-corrupted, is the adequate and sufficient cause of his disobedience besides fate; as Homer also wanted not to express, both in his Iliad and Odyssee. And Manilius the poet, although in his fourth book he tells of some "created both to sin and punishment;" yet without murmuring, and with an industrious cheerfulness, he acquits the Deity. They were not ignorant in their heathen lore, that it is most godlike to punish those who of his creatures became his enemies with the greatest punishment; and they could attain also to think, that the greatest, when God himself throws a man furthest from him; which then they held he did, when he blinded, hardened, and stirred up his offenders, to finish and pile up their desperate work since they had undertaken it. To banish for ever into a local hell, whether in the air, or in the centre, or in that uttermost and bottomless gulf of chaos, deeper from holy bliss than the world's diameter multiplied; they thought not a punishing so proper and proportionate for God to inflict, as to punish sin with sin. Thus were the common sort of Gentiles wont to think, without any wry thoughts cast upon divine governance. And therefore Cicero, not in his Tusculan or Campanian retirements among the learned wits of that age, but even in the senate to a mixed auditory, (though he were sparing otherwise to broach his philosophy among statists and lawyers,) yet as to this point, both in his oration against Piso, and in that which is about the answers of the soothsayers against Clodius, he declares it publicly as no paradox to common ears, that God cannot punish man more, nor make him more miserable, than still by making him more sinful. Thus we see how in this controversy the justice of God stood upright even among heathen disputers. But if any one be truly, and not pretendedly zealous for God's honour, here I call him forth before men and angels, to use his best and most advised skill, lest God more unavoidably than ever yet, and in the guiltiest manner, be made the author of sin: if he shall not only deliver over and incite his enemies by rebuke to sin as a punishment, but shall by patent under his own broad seal allow his friends whom he would sanctify and save, whom he would unite to himself and not disjoin, whom he would correct by wholesome chastening, and not punish as he doth the damned by lewd sinning; if he shall allow these in his law, the perfect rule of his own purest will, and our most edified conscience, the perpetrating of an odious and manifold sin without the least contesting. It is wondered how there can be in God a secret and revealed will; and yet what wonder, if there be in man two answerable causes. But here there must be two revealed wills grappling in a fraternal war with one another without any reasonable cause apprehended. This cannot be less, than to ingraft sin into the substance of the law, which law is to provoke sin by crossing and forbidding, not by complying with it. Nay this is, which I tremble in uttering, to incarnate sin into the unpunishing and well-pleased will of God. To avoid these dreadful consequences, that

tread upon the heels of those allowances to sin, will be a task of far more difficulty, than to appease those minds, which perhaps out of a vigilant and wary conscience except against predestination. Thus finally we may conclude, that a law wholly giving license cannot upon any good consideration be given to a holy people, for hardness of heart in the vulgar sense.

CHAPTER IV.

That if divorce be no command, no more is marriage. That divorce could be no dispensation, if it were sinful. The solution of Rivetus, that Goa dispensed by some unknown way, ought not to satisfy a Christian mind.

Others think to evade the matter by not granting any law of divorce, but only a dispensation, which is contrary to the words of Christ, who himself calls it a "Law," Mark x. 5: or if we speak of a command in the strictest definition, then marriage itself is no more a command than divorce, but only a free permission to him who cannot contain. But as to dispensation, I affirm, the same as before of the law, that it can never be given to the allowance of sin: God cannot give it, neither in respect of himself, nor in respect of man; not in respect of himself, being a most pure essence, the just avenger of sin; neither can he make that cease to be a sin, which is in itself unjust and impure, as all divorces they say were, which were not for adultery. Not in respect of man, for then it must be either to his good, or to his evil. Not to his good; for how can that be imagined any good to a sinner, whom nothing but rebuke and due correction can save, to hear the determinate oracle of divine law louder than any reproof dispensing and providing for the impunity and convenience of sin; to make that doubtful, or rather lawful, which the end of the law was to make most evidently hateful? Nor to the evil of man can a dispense be given; for if "the law were ordained unto life," Rom. vii. 10, how can the same God publish dispenses against that law, which must needs be unto death? Absurd and monstrous would that dispense be, if any judge or law should give it a man to cut his own throat, or to damn himself. Dispense therefore presupposes full pardon, or else it is not a dispense, but a most baneful and bloody snare. And why should God enter covenant with a people to be holy, as "the command is holy, and just, and good," Rom. vii. 12, and yet suffer an impure and treacherous dispense, to mislead and betray them under the vizard of law to a legitimate practice of uncleanness? God is no covenant-breaker; he cannot do this.

Rivetus, a diligent and learned writer, having well weighed what hath been written by those founders of dispense, and finding the small agreement among them, would fain work himself aloof these rocks and quicksands, and thinks it best to conclude, that God certainly did dispense, but by some way to us unknown, and so to leave it. But to this I oppose, that a Christian by no means ought to rest himself in such an ignorance; whereby so many absurdities will straight reflect both against the purity, justice, and wisdom of God, the end also both of law and gospel, and the comparison of them both together. God indeed in some ways of his providence is high and secret, past finding out: but in the delivery and execution of his law, especially in the managing of a duty so daily and so familiar as this is whereof we reason, hath plain enough revealed himself, and requires the observance thereof not otherwise, than to the law of nature

and equity imprinted in us seems correspondent. And he hath taught us to love and extol his laws, not only as they are his, but as they are just and good to every wise and sober understanding. Therefore Abraham, even to the face of God himself, seemed to doubt of divine justice, if it should swerve from the irradiation wherewith it had enlightened the mind of man, and bound itself to observe its own rule; “wilt thou destroy the righteous with the wicked? that be far from thee; shall not the judge of the earth do right?” Thereby declaring, that God hath created a righteousness in right itself, against which he cannot do. So David, Psalm cxix., “the testimonies which thou hast commanded are righteous and very faithful; thy word is very pure, therefore thy servant loveth it.” Not only then for the author’s sake, but for its own purity. “He is faithful,” saith St. Paul, “he cannot deny himself;” that is, cannot deny his own promises, cannot but be true to his own rules. He often pleads with men the uprightness of his ways by their own principles. How should we imitate him else, to “be perfect as he is perfect?” If at pleasure he can dispense with golden poetic ages of such pleasing license, as in the fabled reign of old Saturn, and this perhaps before the law might have some covert; but under such an undispensing covenant as Moses made with them, and not to tell us why and wherefore, indulgence cannot give quiet to the breast of an intelligent man? We must be resolved how the law can be pure and perspicuous, and yet throw a polluted skirt over these Eleusinian mysteries, that no man can utter what they mean: worse in this than the worst obscenities of heathen superstition; for their filthiness was hid, but the mystic reason thereof known to their sages. But this Jewish imputed filthiness was daily and open, but the reason of it is not known to our divines. We know of no design the gospel can have to impose new righteousness upon works, but to remit the old by faith without works, if we mean justifying works: we know no mystery our Saviour could have to lay new bonds upon marriage in the covenant of grace which himself had loosened to the severity of law. So that Rivetus may pardon us, if we cannot be contented with his nonsolution, to remain in such a peck of uncertainties and doubts, so dangerous and ghastly to the fundamentals of our faith.

CHAPTER V.

What a Dispensation is.

Therefore to get some better satisfaction, we must proceed to inquire as diligently as we can what a dispensation is, which I find to be either properly so called, or improperly. Improperly so called, is rather a particular and exceptive law, absolving and disobliging from a more general command for some just and reasonable cause. As Numb. ix. they who were unclean, or in a journey, had leave to keep the passover in the second month, but otherwise ever in the first. As for that in Leviticus of marrying the brother’s wife, it was a penal statute rather than a dispense; and commands nothing injurious or in itself unclean, only prefers a special reason of charity before an institutive decency, and perhaps is meant for lifetime only, as is expressed beneath in the prohibition of taking two sisters. What other edict of Moses, carrying but the semblance of a law in any other kind, may bear the name of a dispense, I have not readily to instance. But a dispensation most properly is some particular accident rarely happening, and therefore not specified in the law, but left to the decision of charity, even under the bondage of Jewish rites, much more under the liberty of the gospel.

Thus did “David enter into the house of God and did eat the shewbread, he and his followers, which was” ceremonially “unlawful.” Of such dispenses as these it was that Verdune the French divine so gravely disputed in the council of Trent against friar Adrian, who held that the pope might dispense with any thing. “It is a fond persuasion,” saith Verdune, “that dispensing is a favour; nay, it is as good distributive justice as what is most, and the priest sins if he gives it not, for it is nothing else but a right interpretation of law.” Thus far that I can learn touching this matter wholesomely decreed. But that God, who is the giver of every good and perfect gift, Jam. i., should give out a rule and directory to sin by, should enact a dispensation as long-lived as a law, whereby to live in privileged adultery for hardness of heart, (and this obdurate disease cannot be conceived how it was the more amended by this unclean remedy,) is the most deadly and scorpion-like gift, that the enemy of mankind could have given to any miserable sinner, and is rather such a dispense as that was, which the serpent gave to our first parents. God gave quails in his wrath, and kings in his wrath, yet neither of these things evil in themselves: but that he whose eyes cannot behold impurity, should in the book of his holy covenant, his most unpassionate law, give license and statute for uncontrolled adultery, although it go for the received opinion, I shall ever dissuade my soul from such a creed, such an indulgence as the shop of Antichrist never forged a baser.

CHAPTER VI.

That the Jew had no more right to this supposed dispense than the Christian hath, and rather not so much.

But if we must needs dispense, let us for a while so far dispense with truth, as to grant that sin may be dispensed; yet there will be copious reason found to prove, that the Jew had no more right to such a supposed indulgence than the Christian; whether we look at the clear knowledge wherein he lived, or the strict performance of works whereto he was bound. Besides visions and prophecies, they had the law of God, which in the Psalms and Proverbs is chiefly praised for sureness and certainty, both easy and perfect to the enlightening of the simple. How could it be so obscure then, or they so sottishly blind in this plain, moral, and household duty? They had the same precepts about marriage; Christ added nothing to their clearness, for that had argued them imperfect; he opens not the law, but removes the pharisaic mists raised between the law and the people’s eyes: the only sentence which he adds, “What God hath joined, let no man put asunder,” is as obscure as any clause fetched out of Genesis, and hath increased a yet undecided controversy of clandestine marriages. If we examine over all his sayings, we shall find him not so much interpreting the law with his words, as referring his own words to be interpreted by the law, and oftener obscures his mind in short, and vehement, and compact sentences, to blind and puzzle them the more, who would not understand the law. The Jews therefore, were as little to be dispensed with for lack of moral knowledge as we.

Next, none I think will deny, but that they were as much bound to perform the law as any Christian. That severe and rigorous knife not sparing the tender foreskin of any male infant, to carve upon his flesh the mark of that strict and pure covenant whereinto he entered, might give us to understand enough against the fancy of

dispensing. St. Paul testifies, that every “circumcised man is a debtor to the whole law,” Gal. v., or else “circumcision is in vain,” Rom. ii. 25. How vain then, and how preposterous must it needs be to exact a circumcision of the flesh from an infant into an outward sign of purity, and to dispense an uncircumcision in the soul of a grown man to an inward and real impurity! How vain again was that law, to impose tedious expiations for every slight sin of ignorance and error, and to privilege without penance or disturbance an odious crime whether of ignorance or obstinacy! How unjust also inflicting death and extirpation for the mark of circumstantial pureness omitted, and proclaiming all honest and liberal indemnity to the act of a substantial impureness committed, making void the covenant that was made against it! Thus if we consider the tenor of the law, to be circumcised and to perform all, not pardoning so much as the scapes of error and ignorance, and compare this with the condition of the gospel, “believe and be baptized,” I suppose it cannot be long ere we grant, that the Jew was bound as strictly to the performance of every duty, as was possible; and therefore could not be dispensed with more than the Christian, perhaps not so much.

CHAPTER VII.

That the Gospel is apter to dispense than the Law.—Paræus answered.

If then the law will afford no reason why the Jew should be more gently dealt with than the Christian, then surely the gospel can afford as little why the Christian should be less gently dealt with than the Jew. The gospel indeed exhorts to highest perfection, but bears with weakest infirmity more than the law. Hence those indulgences, “all cannot receive this saying, every man hath his proper gift,” with express charges not “to lay on yokes, which our fathers could not bear.” The nature of man still is as weak, and yet as hard; and that weakness and hardness as unfit and as unteachable to be harshly used as ever. Ay but, saith Paræus, there is a greater portion of spirit poured upon the gospel, which requires from us perfecter obedience. I answer, this does not prove, that the law might give allowance to sin more than the gospel; and if it were no sin, we know it were the work of the spirit to “mortify our corrupt desires and evil concupiscence;” but not to root up our natural affections and disaffections, moving to and fro even in wisest men upon just and necessary reasons, which were the true ground of that Mosaic dispense, and is the utmost extent of our pleading. What is more or less perfect we dispute not, but what is sin or no sin. And in that I still affirm the law required as perfect obedience as the gospel: besides that the prime end of the gospel is not so much to exact our obedience, as to reveal grace, and the satisfaction of our disobedience. What is now exacted from us, it is the accusing law that does it, even yet under the gospel; but cannot be more extreme to us now than to the Jews of old; for the law ever was of works, and the gospel ever was of grace.

Either then the law by harmless and needful dispenses, which the gospel is now made to deny, must have anticipated and exceeded the grace of the gospel, or else must be found to have given politic and superficial graces without real pardon, saying in general, “do this and live,” and yet deceiving and damning underhand with unsound and hollow permissions; which is utterly abhorring from the end of all law, as hath been showed. But if those indulgences were safe and sinless, out of tenderness and compassion, as indeed they were, and yet shall be abrogated by the gospel; then the

law, whose end is by rigour to magnify grace, shall itself give grace, and pluck a fair plume from the gospel; instead of hastening us thither, alluring us from it. And whereas the terror of the law was a servant to amplify and illustrate the mildness of grace; now the unmildness of evangelic grace shall turn servant to declare the grace and mildness of the rigorous law. The law was harsh to extol the grace of the gospel, and now the gospel by a new affected strictness of her own shall extenuate the grace which herself offers. For by exacting a duty which the law dispensed, if we perform it, then is grace diminished, by how much performance advance, unless the apostle argue wrong: if we perform it not, and perish for not performing, then are the conditions of grace harder than those of rigour. If through faith and repentance we perish not, yet grace still remains the less, by requiring that which rigour did not require, or at least not so strictly. Thus much therefore to Paræus; that if the gospel require perfecter obedience than the law as a duty, it exalts the law and debases itself, which is dishonourable to the work of our redemption. Seeing therefore that all the causes of any allowance, that the Jews might have, remain as well to the Christians; this is a certain rule, that so long as the causes remain, the allowance ought. And having thus at length inquired the truth concerning law and dispense, their ends, their uses, their limits, and in what manner both Jew and Christian stand liable to the one or capable of the other; we may safely conclude, that to affirm the giving of any law or law-like dispense to sin for hardness of heart, is a doctrine of that extravagance from the sage principles of piety, that whoso considers thoroughly cannot but admire how this hath been digested all this while.

CHAPTER VIII.

The true sense how Moses suffered divorce for hardness of heart.

What may we do then to salve this seeming inconsistency? I must not dissemble, that I am confident it can be done no other way than this:

Moses, Deut. xxiv. 1, established a grave and prudent law, full of moral equity, full of due consideration towards nature, that cannot be resisted, a law consenting with the wisest men and civilest nations; that when a man hath married a wife, if it come to pass, that he cannot love her by reason of some displeasing natural quality or unfitness in her, let him write her a bill of divorce. The intent of which law undoubtedly was this, that if any good and peaceable man should discover some helpless disagreement or dislike either of mind or body, whereby he could not cheerfully perform the duty of a husband without the perpetual dissembling of offence and disturbance to his spirit; rather than to live uncomfortably and unhappily both to himself and to his wife; rather than to continue undertaking a duty, which he could not possibly discharge, he might dismiss her whom he could not tolerably and so not conscionably retain. And this law the Spirit of God by the mouth of Solomon, Prov. xxx. 21, 23, testifies to be a good and a necessary law, by granting it that “a hated woman,” (for so the Hebrew word signifies, rather than “odious,” though it come all to one,) that “a hated woman, when she is married, is a thing that the earth cannot bear.” What follows then, but that the charitable law must remedy what nature cannot undergo? Now that many licentious and hardhearted men took hold of this law to cloak their bad purposes, is nothing strange to believe. And these were they, not for

whom Moses made the law, (God forbid!) but whose hardness of heart taking ill-advantage by this law he held it better to suffer as by accident, where it could not be detected, rather than good men should lose their just and lawful privilege of remedy: Christ therefore having to answer these tempting Pharisees, according as his custom was, not meaning to inform their proud ignorance what Moses did in the true intent of the law, which they had ill cited, suppressing the true cause for which Moses gave it, and extending it to every slight matter, tells them their own, what Moses was forced to suffer by their abuse of his law. Which is yet more plain, if we mark that our Saviour, in Matt. v. cites not the law of Moses, but the pharisaical tradition falsely grounded upon that law. And in those other places, chap. xix. and Mark x. the Pharisees cite the law, but conceal the wise and humane reason there expressed; which our Saviour corrects not in them, whose pride deserved not his instruction, only returns them what is proper to them: "Moses for the hardness of your heart suffered you," that is, such as you, "to put away your wives; and to you he wrote this precept for that cause," which ("to you") must be read with an impression, and understood limitedly of such as covered ill purposes under that law; for it was seasonable, that they should hear their own unbounded license rebuked, but not seasonable for them to hear a good man's requisite liberty explained. But us he hath taught better, if we have ears to hear. He himself acknowledged it to be a law, Mark x., and being a law of God, it must have an undoubted "end of charity, which may be used with a pure heart, a good conscience, and faith unfeigned," as was heard: it cannot allow sin, but is purposely to resist sin, as by the same chapter to Timothy appears. There we learn also, "that the law is good, if a man use it lawfully." Out of doubt then there must be a certain good in this law, which Moses willingly allowed, and there might be an unlawful use made thereof by hypocrites; and that was it which was unwillingly suffered, foreseeing it in general, but not able to discern it in particulars. Christ therefore mentions not here what Moses and the law intended; for good men might know that by many other rules; and the scornful Pharisees were not fit to be told, until they could employ that knowledge they had less abusively. Only he acquaints them with what Moses by them was put to suffer.

CHAPTER IX.

The Words of the institution how to be understood; and of our Saviour's Answer to his Disciples.

And to entertain a little their overweening arrogance as best befitted, and to amaze them yet further, because they thought it no hard matter to fulfil the law, he draws them up to that unseparable institution, which God ordained in the beginning before the fall, when man and woman were both perfect, and could have no cause to separate: just as in the same chapter he stands not to contend with the arrogant young man, who boasted his observance of the whole law, whether he had indeed kept it or not, but screws him up higher to a task of that perfection, which no man is bound to imitate. And in like manner, that pattern of the first institution he set before the opinionative Pharisees, to dazzle them, and not to bind us. For this is a solid rule, that every command, given with a reason, binds our obedience no otherwise than that reason holds. Of this sort was that command in Eden; "therefore shall a man cleave to his wife, and they shall be one flesh;" which we see is no absolute command, but with

an inference “therefore:” the reason then must be first considered, that our obedience be not disobedience. The first is, for it is not single, because the wife is to the husband, “flesh of his flesh,” as in the verse going before. But this reason cannot be sufficient of itself: for why then should he for his wife leave his father and mother, with whom he is far more “flesh of flesh, and bone of bone,” as being made of their substance? and besides, it can be but a sorry and ignoble society of life, whose inseparable injunction depends merely upon flesh and bones. Therefore we must look higher, since Christ himself recalls us to the beginning, and we shall find, that the primitive reason of never divorcing was that sacred and not vain promise of God to remedy man’s loneliness by “making him a meet help for him,” though not now in perfection, as at first; yet still in proportion as things now are. And this is repeated, verse 20, when all other creatures were fitly associated and brought to Adam, as if the Divine Power had been in some care and deep thought, because “there was not yet found any help meet for man.” And can we so slightly depress the all-wise purpose of a deliberating God, as if his consultation had produced no other good for man, but to join him with an accidental companion of propagation, which his sudden word had already made for every beast? nay a far less good to man it will be found, if she must at all adventures be fastened upon him individually. And therefore even plain sense and equity, and, which is above them both, the all-interpreting voice of charity herself cries aloud, that this primitive reason, this consulted promise of God, “to make a meet help,” is the only cause that gives authority to this command of not divorcing, to be a command. And it might be further added, that if the true definition of a wife were asked at good earnest, this clause of being “a meet help” would show itself so necessary and so essential, in that demonstrative argument, that it might be logically concluded: therefore she who naturally and perpetually is no “meet help,” can be no wife; which clearly takes away the difficulty of dismissing such a one. If this be not thought enough, I answer yet further, that marriage, unless it mean a fit and tolerable marriage, is not inseparable neither by nature nor institution. Not by nature, for then Mosaic divorces had been against nature, if separable and inseparable be contraries, as who doubts they be? and what is against nature is against law, if soundest philosophy abuse us not: by this reckoning Moses should be most unmosaic, that is, most illegal, not to say most unnatural. Nor is it inseparable by the first institution; for then no second institution of the same law for so many causes could dissolve it; it being most unworthy a human, (as Plato’s judgment is in the fourth book of his laws,) much more a divine lawgiver, to write two several decrees upon the same thing. But what would Plato have deemed, if one of these were good, and the other evil to be done? Lastly, suppose it to be inseparable by institution, yet in competition with higher things, as religion and charity in mainest matters, and when the chief end is frustrate for which it was ordained, as hath been shown; if still it must remain inseparable, it holds a strange and lawless propriety from all other works of God under heaven. From these many considerations, we may safely gather, that so much of the first institution as our Saviour mentions, for he mentions not all, was but to quell and put to nonplus the tempting Pharisees, and to lay open their ignorance and shallow understanding of the Scriptures. For, saith he, “have ye not read that he which made them at the beginning, made them male and female, and said, for this cause shall a man cleave to his wife?” which these blind usurpers of Moses’s chair could not gainsay: as if this single respect of male and female were sufficient against a thousand inconveniences and mischiefs, to clog a rational creature to his endless sorrow unrelinquishably, under the guileful

superscription of his intended solace and comfort. What if they had thus answered? Master, if thou mean to make wedlock as inseparable as it was from the beginning, let it be made also a fit society, as God meant it, which we shall soon understand it ought to be, if thou recite the whole reason of the law. Doubtless our Saviour had applauded their just answer. For then they had expounded his command of Paradise, even as Moses himself expounds it by the laws of divorce, that is, with due and wise regard to the premises and reasons of the first command; according to which, without unclean and temporizing permissions, he instructs us in this imperfect state what we may lawfully do about divorce.

But if it be thought, that the disciples, offended at the rigour of Christ's answer, could yet obtain no mitigation of the former sentence pronounced to the Pharisees, it may be fully answered, that our Saviour continues the same reply to his disciples, as men leavened with the same customary license which the Pharisees maintained, and displeased at the removing of a traditional abuse, whereto they had so long not unwillingly been used: it was no time then to contend with their slow and prejudicial belief, in a thing wherein an ordinary measure of light in Scripture, with some attention, might afterwards inform them well enough. And yet ere Christ had finished this argument, they might have picked out of his own concluding words an answer more to their minds, and in effect the same with that which hath been all this while intreating audience: "All men," saith he, "cannot receive this saying, save they to whom it is given; he that is able to receive it, let him receive it." What saying is this which is left to a man's choice to receive, or not receive? what but the married life? Was our Saviour so mild and so favourable to the weakness of a single man, and is he turned on the sudden so rigorous and inexorable, to the distresses and extremities of an ill-wedded man? Did he so graciously give leave to change the better single life for the worse married life? Did he open so to us this hazardous and accidental door of marriage, to shut upon us like the gate of death, without retracting or returning, without permitting to change the worst, most insupportable, most unchristian mischance of marriage, for all the mischiefs and sorrows that can ensue, being an ordinance which was especially given as a cordial and exhilarating cup of solace, the better to bear our other crosses and afflictions? Questionless this was a hard-heartedness of divorcing, worse than that in the Jews, which they say extorted the allowance from Moses, and is utterly dissonant from all the doctrine of our Saviour. After these considerations therefore, to take a law out of Paradise given in time of original perfection, and to take it barely without those just and equal inferences and reasons which mainly establish it, nor so much as admitting those needful and safe allowances, wherewith Moses himself interprets it to the fallen condition of man; argues nothing in us but rashness and contempt of those means that God left us in his pure and chaste law, without which it will not be possible for us to perform the strict imposition of this command: or if we strive beyond our strength, we shall strive to obey it otherwise than God commands it. And lamented experience daily teaches the bitter and vain fruits of this our presumption, forcing men in a thing wherein we are not able to judge either of their strength or their sufferance. Whom neither one voice nor other by natural addiction but only marriage ruins, which doubtless is not the fault of that ordinance, for God gave it as a blessing, nor always of man's mischoosing, it being an error above wisdom to prevent, as examples of wisest men so mistaken manifest: it is the fault, therefore, of a perverse opinion, that will have it continued in

despite of nature and reason, when indeed it was never so truly joined. All those expositors upon the fifth Matthew confess the law of Moses to be the law of the Lord, wherein no addition or diminution hath place; yet coming to the point of divorce, as if they feared not to be called least in the kingdom of heaven, any slight evasion will content them, to reconcile those contradictions, which they make between Christ and Moses, between Christ and Christ.

CHAPTER X.

The vain shift of those who make the law of divorce to be only the premises of a succeeding law.

Some will have it no law, but the granted premises of another law following, contrary to the words of Christ, Mark x. 5, and all other translations of gravest authority, who render it in form of a law, agreeably to Mal. ii. 16, as it is most anciently and modernly expounded. Besides, the bill of divorce, and the particular occasion therein mentioned, declares it to be orderly and legal. And what avails this to make the matter more righteous, if such an adulterous condition shall be mentioned to build a law upon without either punishment or so much as forbidding? They pretend it is implicitly reprov'd in these words, Deut. xxiv. 4, "after she is defiled;" but who sees not that this defilement is only in respect of returning to her former husband after an intermixed marriage? else why was not the defiling condition first forbidden, which would have saved the labour of this after-law? Nor is it seemly or piously attributed to the justice of God and his known hatred of sin, that such a heinous fault as this through all the law should be only wiped with an implicit and oblique touch, (which yet is falsely supposed,) and that his peculiar people should be let wallow in adulterous marriages almost two thousand years, for want of a direct law to prohibit them: it is rather to be confidently assumed, that this was granted to apparent necessities, as being of unquestionable right and reason in the law of nature, in that it still passes without inhibition, even when the greatest cause is given to us to expect it should be directly forbidden.

CHAPTER XI.

The other shift of saying divorce was permitted by law, but not approved. More of the institution.

But it was not approved. So much the worse that it was allowed; as if sin had overmastered the word of God, to conform her steady and straight rule to sin's crookedness, which is impossible. Besides, what needed a positive grant of that which was not approved? It restrained no liberty to him that could but use a little fraud; it had been better silenced, unless it were approved in some case or other. But still it was not approved. Miserable excusers! he who doth evil, that good may come thereby, approves not what he doth; and yet the grand rule forbids him, and counts his damnation just if he do it. The sorceress Medea did not approve her own evil doings, yet looked not to be excused for that: and it is the constant opinion of Plato in Protagoras, and other of his dialogues, agreeing with that proverbial sentence among the Greeks, that "no man is wicked willingly." Which also the Peripatetics do rather

distinguish than deny. What great thank then, if any man, reputed wise and constant, will neither do, nor permit others under his charge to do, that which he approves not, especially in matter of sin? but for a judge, but for a magistrate the shepherd of his people, to surrender up his approbation against law, and his own judgment, to the obstinacy of his herd; what more unjudgelike, unmagistratelike, and in war more uncommanderlike? Twice in a short time it was the undoing of the Roman state, first when Pompey, next when Marcus Brutus, had not magnanimity enough but to make so poor a resignation of what they approved, to what the boisterous tribunes and soldiers bawled for. Twice it was the saving of two of the greatest commonwealths in the world, of Athens by Themistocles at the sea-fight of Salamis, of Rome by Fabius Maximus in the Punic war; for that these two matchless generals had the fortitude at home against the rashness and the clamours of their own captains and confederates, to withstand the doing or permitting of what they could not approve in their duty of their great command. Thus far of civil prudence. But when we speak of sin, let us look again upon the old reverend Eli; who in his heavy punishment found no difference between the doing and permitting of what he did not approve. If hardness of heart in the people may be an excuse, why then is Pilate branded through all memory? He approved not what he did, he openly protested, he washed his hands, and laboured not a little ere he would yield to the hard hearts of a whole people, both princes and plebeians, importuning and tumulting even to the fear of a revolt. Yet is there any will undertake his cause? If therefore Pilate for suffering but one act of cruelty against law, though with much unwillingness testified, at the violent demand of a whole nation, shall stand so black upon record to all posterity; alas for Moses! what shall we say for him, while we are taught believe he suffered not one act only both of cruelty and uncleanness in one divorce, but made it a plain and lasting law against law, whereby ten thousand acts accounted both cruel and unclean might be daily committed, and this without the least suit or petition of the people, that we can read of?

And can we conceive without vile thoughts, that the majesty and holiness of God could endure so many ages to gratify a stubborn people in the practice of a foul polluting sin? and could he expect they should abstain, he not signifying his mind in a plain command, at such time especially when he was framing their laws and them to all possible perfection? But they were to look back to the first institution; nay rather why was not that individual institution brought out of Paradise, as was that of the sabbath, and repeated in the body of the law, that men might have understood it to be a command? For that any sentence that bears the resemblance of a precept, set there so out of place in another world, at such a distance from the whole law, and not once mentioned there, should be an obliging command to us, is very disputable; and perhaps it might be denied to be a command without further dispute: however, it commands not absolutely, as hath been cleared, but only with reference to that precedent promise of God, which is the very ground of his institution: if that appear not in some tolerable sort, how can we affirm such a matrimony to be the same which God instituted? in such an accident it will best behove our soberness to follow rather what moral Sinai prescribes equal to our strength, than fondly to think within our strength all that lost Paradise relates.

CHAPTER XII.

The third shift of them who esteem it a mere judicial law. Proved again to be a law of moral equity.

Another while it shall suffice them, that it was not a moral but a judicial law, and so was abrogated: nay rather not abrogated because judicial; which law the ministry of Christ came not to deal with. And who put it in man's power to exempt, where Christ speaks in general of not abrogating "the least jot or tittle," and in special not that of divorce, because it follows among those laws which he promised expressly not to abrogate, but to vindicate from abusive traditions? which is most evidently to be seen in the 16th of Luke, where this caution of not abrogating is inserted immediately, and not otherwise than purposely, when no other point of the law is touched but that of divorce. And if we mark the 31st verse of Matt. v. he there cites not the law of Moses, but the licentious gloss which traduced the law; that therefore which he cited, that he abrogated, and not only abrogated, but disallowed and flatly condemned; which could not be the law of Moses, for that had been foully to the rebuke of his great servant. To abrogate a law made with God's allowance, had been to tell us only that such a law was now to cease: but to refute it with an ignominious note of civilizing adultery, casts the reproof, which was meant only to the Pharisees, even upon him that made the law. But yet if that be judicial, which belongs to a civil court, this law is less judicial than nine of the ten commandments: for antiquaries affirm, that divorces proceeded among the Jews without knowledge of the magistrate, only with hands and seals under the testimony of some rabbies to be then present. Perkins, in a "Treatise of Conscience," grants, that what in the judicial law is of common equity binds also the Christian: and how to judge of this, prescribes two ways: if wise nations have enacted the like decree; or if it maintain the good of a family, church, or commonwealth. This therefore is a pure moral œconomical law, too hastily imputed of tolerating sin; being rather so clear in nature and reason, that it was left to a man's own arbitrement to be determined between God and his own conscience; not only among the Jews, but in every wise nation: the restraint whereof, who is not too thick-sighted, may see how hurtful and distractive it is to the house, the church, and commonwealth. And that power which Christ never took from the master of a family, but rectified only to a right and wary use at home; that power the undiscerning canonist hath improperly usurped in his court-leet, and bescribbled with a thousand trifling impertinences, which yet have filled the life of man with serious trouble and calamity. Yet grant it were of old a judicial law, it need not be the less moral for that, being conversant as it is about virtue or vice. And our Saviour disputes not here the judicature, for that was not his office, but the morality of divorce, whether it be adultery or no; if therefore he touch the law of Moses at all, he touches the moral part thereof, which is absurd to imagine, that the covenant of grace should reform the exact and perfect law of works eternal and immutable; or if he touch not the law at all, then is not the allowance thereof disallowed to us.

CHAPTER XIII.

The ridiculous opinion, that divorce was permitted from the custom in Egypt. That Moses gave not this law unwillingly. Perkins confesses this law was not abrogated.

Others are so ridiculous as to allege, that this license of divorcing was given them because they were so accustomed in Egypt. As if an ill custom were to be kept to all posterity; for the dispensation is both universal and of time unlimited, and so indeed no dispensation at all: for the overdated dispensation of a thing unlawful, serves for nothing but to increase hardness of heart, and makes men but wax more incorrigible; which were a great reproach to be said of any law or allowance that God should give us. In these opinions it would be more religion to advise well, lest we make ourselves juster than God, by censuring rashly that for sin, which his unspotted law without rebuke allows, and his people without being conscious of displeasing him have used: and if we can think so of Moses, as that the Jewish obstinacy could compel him to write such impure permissions against the word of God and his own judgment; doubtless it was his part to have protested publicly what straits he was driven to, and to have declared his conscience, when he gave any law against his mind: for the law is the touchstone of sin and of conscience, and must not be intermixed with corrupt indulgences: for then it loses the greatest praise it has of being certain, and infallible, not leading into error as the Jews were led by this connivance of Moses, if it were a connivance. But still they fly back to the primitive institution, and would have us re-enter Paradise against the sword that guards it. Whom I again thus reply to, that the place in Genesis contains the description of a fit and perfect marriage, with an interdict of ever divorcing such a union: but where nature is discovered to have never joined indeed, but vehemently seeks to part, it cannot be there conceived that God forbids it; nay, he commands it both in the law and in the prophet Malachi, which is to be our rule. And Perkins upon this chapter of Matthew deals plainly, that our Saviour here confutes not Moses' law, but the false glosses that depraved the law; which being true, Perkins must needs grant, that something then is left to that law which Christ found no fault with; and what can that be but the conscionable use of such liberty, as the plain words import? so that by his own inference, Christ did not absolutely intend to restrain all divorces to the only cause of adultery. This therefore is the true scope of our Saviour's will, that he who looks upon the law concerning divorce, should also look back upon the institution, that he may endeavour what is perfectest: and he that looks upon the institution shall not refuse as sinful and unlawful those allowances, which God affords him in his following law, lest he make himself purer than his Maker, and presuming above strength, slip into temptations irrecoverably. For this is wonderful, that in all those decrees concerning marriage, God should never once mention the prime institution to dissuade them from divorcing, and that he should forbid smaller sins as opposite to the hardness of their hearts, and let this adulterous matter of divorce pass ever unproved.

This is also to be marvelled, that seeing Christ did not condemn whatever it was that Moses suffered, and that thereupon the Christian magistrate permits usury and open stews, and here with us adultery to be so slightly punished, which was punished by death to these hard-hearted Jews; why we should strain thus at the matter of divorce, which may stand so much with charity to permit, and make no scruple to allow usury

esteemed to be so much against charity? But this it is to embroil ourselves against the righteous and all-wise judgments and statutes of God; which are not variable and contrarious as we would make them, one while permitting, and another while forbidding, but are most constant and most harmonious each to other. For how can the uncorrupt and majestic law of God, bearing in her hand the wages of life and death, harbour such a repugnance within herself, as to require an unexempted and impartial obedience to all her decrees, either from us or from our Mediator, and yet debase herself to faulter so many ages with circumcised adulteries by unclean and slubbering permissions?

CHAPTER XIV.

That Beza's opinion of regulating sin by apostolic law cannot be found.

Yet Beza's opinion is, that a politic law (but what politic law I know not, unless one of Machiavel's) may regulate sin; may bear indeed, I grant, with imperfection for a time, as those canons of the apostles did in ceremonial things: but as for sin, the essence of it cannot consist with rule; and if the law fail to regulate sin, and not to take it utterly away, it necessarily confirms and establishes sin. To make a regularity of sin by law, either the law must straighten sin into no sin, or sin must crook the law into no law. The judicial law can serve to no other end than to be the protector and champion of religion and honest civility, as is set down plainly, Rom. xiii., and is but the arm of moral law, which can no more be separate from justice, than justice from virtue. Their office also, in a different manner, steers the same course; the one teaches what is good by precept, the other unteaches what is bad by punishment. But if we give way to politic dispensations of lewd uncleanness, the first good consequence of such a relax will be the justifying of papal stews, joined with a toleration of epidemic whoredom. Justice must revolt from the end of her authority, and become the patron of that whereof she was created the punisher. The example of usury, which is commonly alleged, makes against the allegation which it brings, as I touched before. Besides that usury, so much as is permitted by the magistrate, and demanded with common equity, is neither against the word of God, nor the rule of charity; as hath been often discussed by men of eminent learning and judgment. There must be therefore some other example found out to show us wherein civil policy may with warrant from God settle wickedness by law, and make that lawful which is lawless. Although I doubt not but, upon deeper consideration, that which is true in physic will be found as true in policy, that as of bad pulses those that beat most in order, are much worse than those that keep the most inordinate circuit; so of popular vices those that may be committed legally will be more pernicious, than those that are left to their own course at peril, not under a stinted privilege to sin orderly and regularly, which is an implicit contradiction, but under due and fearless execution of punishment.

The political law, since it cannot regulate vice, is to restrain it by using all means to root it out. But if it suffer the weed to grow up to any pleasurable or contented height upon what pretext soever it fastens the root, it prunes and dresses vice, as if it were a good plant. Let no man doubt therefore to affirm, that it is not so hurtful or dishonourable to a commonwealth, nor so much to the hardening of hearts, when those worse faults pretended to be feared are committed, by who so dares under strict

and executed penalty, as when those less faults tolerated for fear of greater, harden their faces, not their hearts only, under the protection of public authority. For what less indignity were this, than as if justice herself, the queen of virtues, (descending from her sceptred royalty,) instead of conquering, should compound and treat with sin, her eternal adversary and rebel, upon ignoble terms? or as if the judicial law were like that untrusty steward in the gospel, and instead of calling in the debts of his moral master, should give out subtle and sly acquittances to keep himself from begging? or let us person him like some wretched itinerary judge, who to gratify his delinquents before him, would let them basely break his head, lest they should pull him from the bench, and throw him over the bar. Unless we had rather think both moral and judicial, full of malice and deadly purpose, conspired to let the debtor Israelite, the seed of Abraham, run on upon a bankrupt score, flattered with insufficient and ensnaring discharges, that so he might be haled to a more cruel forfeit for all the indulgent arrears which those judicial acquittances had engaged him in. No, no, this cannot be, that the law whose integrity and faithfulness is next to God, should be either the shameless broker of our impunities, or the intended instrument of our destruction. The method of holy correction, such as became the commonwealth of Israel, is not to bribe sin with sin, to capitulate and hire out one crime with another; but with more noble and graceful severity than Popilius the Roman legate used with Antiochus, to limit and level out the direct way from vice to virtue, with straightest and exactest lines on either side, not winding or indenting so much as to the right hand of fair pretences. Violence indeed and insurrection may force the law to suffer what it cannot mend; but to write a decree in allowance of sin, as soon can the hand of justice rot off. Let this be ever concluded as a truth that will outlive the faith of those that seek to bear it down.

CHAPTER XV.

That divorce was not given for wives only, as Beza and Paræus write. More of the institution.

Lastly, if divorce were granted, as Beza and others say, not for men, but to release afflicted wives; certainly, it is not only a dispensation, but a most merciful law; and why it should not yet be in force, being wholly as needful, I know not what can be in cause but senseless cruelty. But yet to say, divorce was granted for relief of wives rather than of husbands, is but weakly conjectured, and is manifestly the extreme shift of a huddled exposition. Whenas it could not be found how hardness of heart should be lessened by liberty of divorce, a fancy was devised to hide the flaw, by commenting that divorce was permitted only for the help of wives. Palpably uxurious! who can be ignorant, that woman was created for man, and not man for woman, and that a husband may be injured as insufferably in marriage as a wife? What an injury is it after wedlock not to be beloved! what to be slighted! what to be contended with in point of house-rule who shall be the head; not for any parity of wisdom, for that were something reasonable, but out of a female pride! “I suffer not,” saith St. Paul, “the woman to usurp authority over the man.” If the apostle could not suffer it, into what mould is he mortified that can? Solomon saith, “that a bad wife is to her husband as rottenness to his bones, a continual dropping. Better dwell in the corner of a house-top, or in the wilderness,” than with such a one. “Whoso hideth her, hideth the wind,

and one of the four mischiefs which the earth cannot bear.” If the Spirit of God wrote such aggravations as these, and (as may be guessed by these similitudes) counsels the man rather to divorce than to live with such a colleague; and yet on the other side expresses nothing of the wife’s suffering with a bad husband: is it not most likely that God in his law had more pity towards man thus wedlocked, than towards the woman that was created for another? The same Spirit relates to us the course, which the Medes and Persians took by occasion of Vashti, whose mere denial to come at her husband’s sending, lost her the being queen any longer, and set up a wholesome law, “that every man should bear rule in his own house.” And the divine relater shows us not the least sign of disliking what was done; how should he, if Moses long before was nothing less mindful of the honour and pre-eminence due to man? So that to say divorce was granted for woman rather than man, was but fondly invented. Esteeming therefore to have asserted thus an injured law of Moses, from the unwarranted and guilty name of a dispensation, to be again a most equal and requisite law, we have the word of Christ himself, that he came not to alter the least title of it; and signifies no small displeasure against him that shall teach to do so. On which relying, I shall not much waver to affirm, that those words, which are made to intimate as if they forbad all divorce, but for adultery, (though Moses have constituted otherwise,) those words taken circumscriptly, without regard to any precedent law of Moses or attestation of Christ himself, or without care to preserve those his fundamental and superior laws of nature and charity, to which all other ordinances give up their seal, are as much against plain equity and the mercy of religion, as those words of “Take, eat, this is my body,” elementally understood, are against nature and sense.

And surely the restoring of this degraded law hath well recompensed the diligence was used by enlightening us further to find out wherefore Christ took off the Pharisees from alleging the law, and referred them to the first institution; not condemning, altering, or abolishing this precept of divorce, which is plainly moral, for that were against his truth, his promise, and his prophetic office; but knowing how fallaciously they had cited and concealed the particular and natural reason of the law, that they might justify any froward reason of their own, he lets go that sophistry unconvinced; for that had been to teach them else, which his purpose was not. And since they had taken a liberty which the law gave not, he amuses and repels their tempting pride with a perfection of Paradise, which the law required not; not thereby to oblige our performance to that whereto the law never enjoined the fallen estate of man: for if the first institution must make wedlock, whatever happen, inseparable to us, it must make it also as perfect, as meetly helpful, and as comfortable as God promised it should be, at least in some degree; otherwise it is not equal or proportionable to the strength of man, that he should be reduced into such indissoluble bonds to his assured misery, if all the other conditions of that covenant be manifestly altered.

CHAPTER XVI.

How to be understood, that they must be one flesh; and how that those whom God hath joined, man should not sunder.

Next he saith, “they must be one flesh;” which when all conjecturing is done, will be found to import no more but to make legitimate and good the carnal act, which else

might seem to have something of pollution in it; and infers thus much over, that the fit union of their souls be such as may even incorporate them to love and amity: but that can never be where no correspondence is of the mind; nay, instead of being one flesh, they will be rather two carcasses chained unnaturally together; or, as it may happen, a living soul bound to a dead corpse; a punishment too like that inflicted by the tyrant Mezentius, so little worthy to be received as that remedy of loneliness, which God meant us. Since we know it is not the joining of another body will remove loneliness, but the uniting of another compliant mind; and that it is no blessing but a torment, nay a base and brutish condition to be one flesh, unless where nature can in some measure fix a unity of disposition. The meaning therefore of these words, "For this cause shall a man leave his father and his mother, and shall cleave to his wife," was first to show us the dear affection which naturally grows in every not unnatural marriage, even to the leaving of parents, or other familiarity whatsoever. Next, it justifies a man in so doing, that nothing is done undutifully to father or mother. But he that should be here sternly commanded to cleave to his error, a disposition which to his he finds will never cement, a quotidian of sorrow and discontent in his house; let us be excused to pause a little, and bethink us every way round ere we lay such a flat solecism upon the gracious, and certainly not inexorable, not ruthless and flinty ordinance of marriage. For if the meaning of these words must be thus blocked up within their own letters from all equity and fair deduction, they will serve then well indeed their turn, who affirm divorce to have been granted only for wives; whenas we see no word of this text binds women, but men only, what it binds. No marvel then if Salomith (sister to Herod) sent a writ of ease to Costobarus her husband, which (as Josephus there attests) was lawful only to men. No marvel though Placidia, the sister of Honorius, threatened the like to earl Constantius for a trivial cause, as Photius relates from Olympiodorus. No marvel any thing, if letters must be turned into palisadoes, to stake out all requisite sense from entering to their due enlargement.

Lastly, Christ himself tells who should not be put asunder, namely, those whom God hath joined. A plain solution of this great controversy, if men would but use their eyes; for when is it that God may be said to join? when the parties and their friends consent? No surely, for that may concur to lowdest ends. Or is it when church rites are finished? Neither; for the efficacy of those depends upon the presupposed fitness of either party. Perhaps after carnal knowledge: least of all; for that may join persons whom neither law nor nature dares join. It is left, that only then when the minds are fitly disposed and enabled to maintain a cheerful conversation, to the solace and love of each other, according as God intended and promised in the very first foundation of matrimony, "I will make him a help meet for him;" for surely what God intended and promised, that only can be thought to be his joining, and not the contrary. So likewise the apostle witnesseth, 1 Cor. vii. 15, that in marriage "God hath called us to peace." And doubtless in what respect he hath called us to marriage, in that also he hath joined us. The rest, whom either disproportion or deadness of spirit, or something distasteful and averse in the immutable bent of nature renders conjugal, error may have joined, but God never joined against the meaning of his own ordinance. And if he joined them not, then is there no power above their own consent to hinder them from unjoining, when they cannot reap the soberest ends of being together in any tolerable sort. Neither can it be said properly that such twain were ever divorced, but only parted from each other, as two persons unconjunctive are unmarriageable together.

But if, whom God hath made a fit help, frowardness or private injuries hath made unfit, that being the secret of marriage, God can better judge than man, neither is man indeed fit or able to decide this matter: however it be, undoubtedly a peaceful divorce is a less evil, and less in scandal than hateful, hard-hearted, and destructive continuance of marriage in the judgment of Moses and of Christ, that justifies him in choosing the less evil; which if it were an honest and civil prudence in the law, what is there in the gospel forbidding such a kind of legal wisdom, though we should admit the common expositors?

CHAPTER XVII.

The sentence of Christ concerning divorce how to be expounded. What Grotius hath observed. Other additions.

Having thus unfolded those ambiguous reasons, wherewith Christ (as his wont was) gave to the Pharisees that came to sound him, such an answer as they deserved, it will not be uneasy to explain the sentence itself that now follows; “Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery.” First therefore I will set down what is observed by Grotius upon this point, a man of general learning. Next, I produce what mine own thoughts gave me before I had seen his annotations. Origen, saith he, notes that Christ named adultery rather as one example of other like cases, than as one only exception; and that is frequent not only in human but in divine laws, to express one kind of fact, whereby other causes of like nature may have the like plea, as Exod. xxi. 18, 19, 20, 26; Deut. xix. 5. And from the maxims of civil law he shows, that even in sharpest penal laws the same reason hath the same right; and in gentler laws, that from like causes to like the law interprets rightly. But it may be objected, saith he, that nothing destroys the end of wedlock so much as adultery. To which he answers, that marriage was not ordained only for copulation, but for mutual help and comfort of life: and if we mark diligently the nature of our Saviour’s commands, we shall find that both their beginning and their end consists in charity; whose will is, that we should so be good to others, as that we be not cruel to ourselves: and hence it appears why Mark, and Luke, and St. Paul to the Corinthians, mentioning this precept of Christ, add no exception, because exceptions that arise from natural equity are included silently under general terms: it would be considered therefore, whether the same equity may not have place in other cases less frequent. Thus far he.

From hence is what I add: First, that this saying of Christ, as it is usually expounded, can be no law at all, that a man for no cause should separate but for adultery, except it be a supernatural law, not binding us as we now are: had it been the law of nature, either the Jews, or some other wise and civil nation, would have pressed it: or let it be so, yet that law, Deut. xxiv. 1, whereby a man hath leave to part, whenas for just and natural cause discovered he cannot live, is a law ancients and deeper engraven in blameless nature than the other: therefore the inspired lawgiver Moses took care, that this should be specified and allowed; the other he let vanish in silence, not once repeated in the volume of his law, even as the reason of it vanished with Paradise. Secondly, this can be no new command, for the gospel enjoins no new morality, save only the infinite enlargement of charity, which in this respect is called the new

commandment by St. John, as being the accomplishment of every command. Thirdly, it is no command of perfection further than it partakes of charity, which is “the bond of perfection.” Those commands therefore, which compel us to self-cruelty above our strength, so hardly will help forward to perfection, that they hinder and set backward in all the common rudiments of Christianity, as was proved. It being thus clear, that the words of Christ can be no kind of command as they are vulgarly taken, we shall now see in what sense they may be a command, and that an excellent one, the same with that of Moses, and no other. Moses had granted, that only for a natural annoyance, defect, or dislike, whether in body or mind, (for so the Hebrew word plainly notes,) which a man could not force himself to live with, he might give a bill of divorce, thereby forbidding any other cause, wherein amendment or reconciliation might have place. This law the Pharisees depraving extended to any slight contentious cause whatsoever. Christ therefore seeing where they halted, urges the negative part of the law, which is necessarily understood, (for the determinate permission of Moses binds them from further license,) and checking their supercilious drift, declares that no accidental, temporary, or reconcileable offence (except fornication) can justify a divorce. He touches not here those natural and perpetual hinderances of society, whether in body or mind, which are not to be removed; for such as they are aptest to cause an unchangeable offence, so are they not capable of reconciliation, because not of amendment, they do not break indeed, but they annihilate the bands of marriage more than adultery. For that fault committed argues not always a hatred either natural or incidental against whom it is committed; neither does it infer a disability of all future helpfulness, or loyalty, or loving agreement, being once past and pardoned, where it can be pardoned: but that which naturally distastes, and “finds no favour in the eyes” of matrimony, can never be concealed, never appeased, never intermitted, but proves a perpetual nullity of love and contentment, a solitude and dead vacation of all acceptable conversing. Moses therefore permits divorce, but in cases only that have no hands to join, and more need of separating than adultery. Christ forbids it, but in matters only that may accord, and those less than fornication. Thus is Moses’ law here plainly confirmed, and those causes which he permitted not a jot gainsaid. And that this is the true meaning of this place, I prove by no less an author than St. Paul himself, 1 Cor. vii. 10, 11; upon which text interpreters agree, that the apostle only repeats the precept of Christ: where while he speaks of the “wife’s reconciliation to her husband,” he puts it out of controversy, that our Saviour meant chiefly matters of strife and reconciliation; of which sort he would not that any difference should be the occasion of divorce, except fornication. And that we may learn better how to value a grave and prudent law of Moses, and how unadvisedly we smatter with our lips, when we talk of Christ’s abolishing any judicial law of his great Father, except in some circumstances which are judaical rather than judicial, and need no abolishing, but cease of themselves; I say again, that this recited law of Moses contains a cause of divorce greater beyond compare than that for adultery: and whoso cannot so conceive it, errs and wrongs exceedingly a law of deep wisdom for want of well fathoming. For let him mark, no man urges the just divorcing of adultery as it is a sin, but as it is an injury to marriage; and though it be but once committed, and that without malice, whether through importunity or opportunity, the gospel does not therefore dissuade him who would therefore divorce; but that natural hatred whenever it arises, is a greater evil in marriage than the accident of adultery, a greater defrauding, a greater injustice, and yet not blameable, he who understands not after all this representing, I

doubt his will like a hard spleen draws faster than his understanding can well sanguify: nor did that man ever know or feel what it is to love truly, nor ever yet comprehend in his thoughts what the true intent of marriage is. And this also will be somewhat above his reach, but yet no less a truth for lack of his perspective, that as no man apprehends what vice is so well as he who is truly virtuous, no man knows hell like him who converses most in heaven; so there is none that can estimate the evil and the affliction of a natural hatred in matrimony, unless he have a soul gentle enough and spacious enough to contemplate what is true love.

And the reason why men so disesteem this wise-judging law of God, and count hate, or “the not finding of favour,” as it is there termed, a humourous, a dishonest, and slight cause of divorce, is because themselves apprehend so little of what true concord means: for if they did, they would be juster in their balancing between natural hatred and casual adultery; this being but a transient injury, and soon amended, I mean as to the party against whom the trespass is: but that other being an unspeakable and unremitting sorrow and offence, whereof no amends can be made, no cure, no ceasing but by divorce, which like a divine touch in one moment heals all, and (like the word of God) in one instant hushes outrageous tempests into a sudden stillness and peaceful calm. Yet all this so great a good of God’s own enlarging to us is, by the hard reins of them that fit us, wholly diverted and embezzled from us. Maligners of mankind! But who hath taught you to mangle thus, and make more gashes in the miseries of a blameless creature, with the leaden daggers of your literal decrees, to whose ease you cannot add the tithe of one small atom, but by letting alone your unhelpful surgery. As for such as think wandering concupiscence to be here newly and more precisely forbidden than it was before; if the apostle can convince them, we know that we are to “know lust by the law,” and not by any new discovery of the gospel. The law of Moses knew what it permitted, and the gospel knew what it forbid; he that under a peevish conceit of debarring concupiscence, shall go about to make a novice of Moses, (not to say a worse thing, for reverence sake,) and such a one of God himself, as is a horror to think, to bind our Saviour in the default of a downright promise-breaking; and to bind the disunions of complaining nature in chains together, and curb them with a canon bit; it is he that commits all the whoredom and adultery which himself adjudges, besides the former guilt so manifold that lies upon him. And if none of these considerations, with all their weight and gravity, can avail to the dispossessing him of his precious literalism, let some one or other entreat him but to read on in the same 19th of Matth. till he comes to that place that says, “Some make themselves eunuchs for the kingdom of heaven’s sake.” And if then he please to make use of Origen’s knife, he may do well to be his own carver.

CHAPTER XVII.

Whether the words of our Saviour be rightly expounded only of actual fornication to be the cause of divorce. The opinion of Grotius, with other reasons.

But because we know that Christ never gave a judicial law, and that the word fornication is variously significant in Scripture, it will be much right done to our Saviour’s words, to consider diligently whether it be meant here, that nothing but actual fornication proved by witness can warrant a divorce; for so our canon law

judges. Nevertheless, as I find that Grotius on this place hath observed the Christian emperors, Theodosius the IId and Justinian, men of high wisdom and reputed piety, decreed it to be a divorcive fornication, if the wife attempted either against the knowledge, or obstinately against the will of her husband, such things as gave open suspicion of adulterizing; as the wilful haunting of feasts, and invitations with men not of near kindred; the lying forth of her house, without probable cause; the frequenting of theatres against her husband's mind; her endeavour to prevent or destroy conception. Hence that of Jerom, "where fornication is suspected, the wife may lawfully be divorced:" not that every motion of a jealous mind should be regarded, but that it should not be exacted to prove all things by the visibility of law witnessing, or else to hoodwink the mind: for the law is not able to judge of these things but by the rule of equity, and by permitting a wise man to walk the middle way of prudent circumspection, neither wretchedly jealous, nor stupidly and tamely patient. To this purpose hath Grotius in his notes. He shows also, that fornication is taken in Scripture for such a continual headstrong behaviour, as tends to plain contempt of the husband, and proves it out of Judges xix. 2, where the Levite's wife is said to have played the whore against him; which Josephus and the Septuagint, with the Chaldean, interpret only of stubbornness and rebellion against her husband: and to this I add, that Kimchi, and the two other rabbies who gloss the text, are in the same opinion. Ben Gersom reasons, that had it been whoredom, a Jew and a Levite would have disdained to fetch her again. And this I shall contribute, that had it been whoredom, she would have chosen any other place to run to than to her father's house, it being so infamous for a Hebrew woman to play the harlot, and so opprobrious to the parents. Fornication then in this place of the judges is understood for stubborn disobedience against the husband, and not for adultery. A sin of that sudden activity, as to be already committed when no more is done, but only looked unchastely: which yet I should be loth to judge worthy a divorce, though in our Saviour's language it be called adultery. Nevertheless, when palpable and frequent signs are given, the law of God, Numb. v., so far gave way to the jealousy of a man, as that the woman, set before the sanctuary with her head uncovered, was adjured by the priest to swear whether she were false or no, and constrained to drink that "bitter water," with an undoubted "curse of rottenness and tympany" to follow, unless she were innocent. And the jealous man had not been guiltless before God, as seems by the last verse, if having such a suspicion in his head, he should neglect his trial; which if to this day it be not to be used, or be thought as uncertain of effect as our antiquated law of Ordalium, yet all equity will judge, that many adulterous demeanours, which are of lewd suspicion and example, may be held sufficient to incur a divorce, though the act itself hath not been proved. And seeing the generosity of our nation is so, as to account no reproach more abominable than to be nicknamed the husband of an adulteress; that our law should not be as ample as the law of God, to vindicate a man from that ignoble sufferance, is our barbarous unskilfulness, not considering that the law should be exasperated according to our estimation of the injury. And if it must be suffered till the act be visibly proved, Solomon himself, whose judgment will be granted to surpass the acuteness of any canonist, confesses, Prov. xxx. 19, 20, that for the act of adultery it is as difficult to be found as the "track of an eagle in the air, or the way of a ship in the sea;" so that a man may be put to unmanly indignities ere it be found out. This therefore may be enough to inform us, that divorcive adultery is not limited by our Saviour to the utmost act, and that to be attested always by eyewitness,

but may be extended also to divers obvious actions, which either plainly lead to adultery, or give such presumption whereby sensible men may suspect the deed to be already done. And this the rather may be thought, in that our Saviour chose to use the word Fornication, which word is found to signify other matrimonial transgressions of main breach to that covenant besides actual adultery. For that sin needed not the riddance of divorce, but of death by the law, which was active even till then by the example of the woman taken in adultery; or if the law had been dormant, our Saviour was more likely to have told them of their neglect, than to have let a capital crime silently scape into a divorce: or if it be said, his business was not to tell them what was criminal in the civil courts, but what was sinful at the bar of conscience, how dare they then, having no other ground than these our Saviour's words, draw that into the trial of law, which both by Moses and our Saviour was left to the jurisdiction of conscience? But we take from our Saviour, say they, only that it was adultery, and our law of itself applies the punishment. But by their leave that so argue, the great Lawgiver of all the world, who knew best what was adultery, both to the Jew and to the Gentile, appointed no such applying, and never likes when mortal men will be vainly presuming to outstrip his justice.

CHAPTER XIX.

Christ's manner of teaching. St. Paul adds to this matter of divorce without command, to show the matter to be of equity, not of rigour. That the bondage of a Christian may be as much, and his peace as little, in some other marriages besides idolatrous. If those arguments therefore be good in that one case, why not in those other? Therefore the apostle himself adds, ?ν το[Editor: illegible character]ς τοιούτοις.

Thus at length we see both by this and other places, that there is scarce any one saying in the gospel but must be read with limitations and distinctions to be rightly understood; for Christ gives no full comments or continued discourses, but (as Demetrius the rhetorician phrases it) speaks oft in monosyllables, like a master scattering the heavenly grain of his doctrine like pearls here and there, which requires a skilful and laborious gatherer, who must compare the words he finds with other precepts, with the end of every ordinance, and with the general analogy of evangelic doctrine: otherwise many particular sayings would be but strange repugnant riddles, and the church would offend in granting divorce for frigidity, which is not here excepted with adultery, but by them added. And this was it undoubtedly, which gave reason to St. Paul of his own authority, as he professes, and without command from the Lord, to enlarge the seeming construction of those places in the gospel, by adding a case wherein a person deserted (which is something less than divorced) may lawfully marry again. And having declared his opinion in one case, he leaves a further liberty for Christian prudence to determine in cases of like importance, using words so plain as not to be shifted off, "that a brother or a sister is not under bondage in such cases;" adding also, that "God hath called us to peace" in marriage.

Now if it be plain, that a Christian may be brought into unworthy bondage, and his religious peace not only interrupted now and then, but perpetually and finally hindered in wedlock, by misyoking with a diversity of nature as well as of religion, the reasons of St. Paul cannot be made special to that one case of infidelity but are of

equal moment to a divorce, wherever Christian liberty and peace are without fault equally obstructed: that the ordinance which God gave to our comfort may not be pinned upon us to our undeserved thralldom, to be cooped up, as it were in mockery of wedlock, to a perpetual betrothed loneliness and discontent, if nothing worse ensue. There being nought else of marriage left between such, but a displeasing and forced remedy against the sting of a brute desire: which fleshly accustoming without the soul's union and commixture of intellectual delight, as it is rather a soiling than a fulfilling of marriage rites, so is it enough to abase the mettle of a generous spirit, and sinks him to a low and vulgar pitch of endeavour in all his actions; or, (which is worse,) leaves him in a despairing plight of abject and hardened thoughts: which condition rather than a good man should fall into, a man useful in the service of God and mankind, Christ himself hath taught us to dispense with the most sacred ordinance of his worship, even for a bodily healing to dispense with that holy and speculative rest of sabbath, much more then with the erroneous observance of an ill-knotted marriage, for the sustaining of an overcharged faith and perseverance.

CHAPTER XX.

The meaning of St. Paul, that "charity believeth all things." What is to be said to the license which is vainly feared will grow hereby. What to those who never have done prescribing patience in this case. The papist most severe against divorce, yet most easy to all license. Of all the miseries in marriage God is to be cleared, and the faults to be laid on man's unjust laws.

And though bad causes would take license by this pretext, if that cannot be remedied, upon their conscience be it who shall so do. This was that hardness of heart, and abuse of a good law, which Moses was content to suffer, rather than good men should not have it at all to use needfully. And he who to run after one lost sheep left ninety-nine of his own flock at random in the wilderness, would little perplex his thoughts for the obduring of nine hundred and ninety such as will daily take worse liberties, whether they have permission or not. To conclude, as without charity God hath given no commandment to men, so without it neither can men rightly believe any commandment given. For every act of true faith, as well that whereby we believe the law, as that whereby we endeavour the law, is wrought in us by charity, according to that in the divine hymn of St. Paul, 1 Cor. xiii. "Charity believeth all things;" not as if she were so credulous, which is the exposition hitherto current, for that were a trivial praise, but to teach us that charity is the high governess of our belief, and that we cannot safely assent to any precept written in the Bible, but as charity commends it to us. Which agrees with that of the same apostle to the Eph. iv. 14, 15; where he tells us, that the way to get a sure undoubted knowledge of things, is to hold that for truth which accords most with charity. Whose unerring guidance and conduct having followed as a loadstar, with all diligence and fidelity, in this question; I trust (through the help of that illuminating spirit which hath favoured me) to have done no every day's work, in asserting after many the words of Christ, with other scriptures of great concernment, from burdensome and remorseless obscurity, tangled with manifold repugnances, to their native lustre and consent between each other; hereby also dissolving tedious and Gordian difficulties, which have hitherto molested the church of God, and are now decided not with the sword of Alexander, but with the

immaculate hands of charity, to the unspeakable good of Christendom. And let the extreme literalist sit down now, and revolve whether this in all necessity be not the due result of our Saviour's words, or if he persist to be otherwise opinioned, let him well advise, lest thinking to gripe fast the gospel, he be found instead with the canon law in his fist: whose boisterous edicts tyrannizing the blessed ordinance of marriage into the quality of a most unnatural and unchristianly yoke hath given the flesh this advantage to hate it, and turn aside, oftentimes unwillingly, to all dissolute uncleanness, even till punishment itself is weary of and overcome by the incredible frequency of trading lust and uncontrolled adulteries. Yet men whose creed is custom, I doubt not will be still endeavouring to hide the sloth of their timorous capacities with this pretext, that for all this it is better to endure with patience and silence this affliction which God hath sent. And I agree it is true, if this be exhorted and not enjoined; but withal it will be wisely done to be as sure as may be, that what man's iniquity hath laid on be not imputed to God's sending, lest under the colour of an affected patience we detain ourselves at the gulf's mouth of many hideous temptations, not to be withstood without proper gifts, which (as Perkins well notes) God gives not ordinarily, no not to most earnest prayers. Therefore we pray, "Lead us not into temptation;" a vain prayer, if, having led ourselves thither, we love to stay in that perilous condition. God sends remedies as well as evils, under which he who lies and groans that may lawfully acquit himself, is accessory to his own ruin; nor will it excuse him though he suffer through a sluggish fearfulness to search thoroughly what is lawful, for fear of disquieting the secure falsity of an old opinion. Who doubts not but that it may be piously said, to him who would dismiss his frigidity, Bear your trial: take it as if God would have you live this life of continence? if he exhort this, I hear him as an angel, though he speak without warrant; but if he would compel me, I know him for Satan. To him who divorces an adulteress, piety might say, pardon her; you may show much mercy, you may win a soul: yet the law both of God and man leaves it freely to him: for God loves not to plough out the heart of our endeavours with overhard and sad tasks. God delights not to make a drudge of virtue, whose actions must be all elective and unconstrained. Forced virtue is as a bolt overshot: it goes neither forward nor backward, and does no good as it stands. Seeing therefore that neither Scripture nor reason hath laid this unjust austerity upon divorce, we may resolve that nothing else hath wrought it but that letter-bound servility of the canon doctors, supposing marriage to be a sacrament, and out of the art they have to lay unnecessary burdens upon all men, to make a fair show in the fleshly observance of matrimony, though peace and love with all other conjugal respects fare never so ill. And indeed the papists, who are the strictest forbidders of divorce, are the easiest libertines to admit of grossest uncleanness; as if they had a design by making wedlock a supportless yoke, to violate it most, under colour of preserving it most inviolable; and withal delighting (as their mystery is) to make men the day labourers of their own afflictions, as if there were such a scarcity of miseries from abroad, that we should be made to melt our choicest home blessings, and coin them into crosses, for want whereby to hold commerce with patience. If any therefore who shall hap to read this discourse, hath been through misadventure ill engaged in this contracted evil here complained of, and finds the fits and workings of a high impatience frequently upon him; of all those wild words which men in misery think to ease themselves by uttering, let him not open his lips against the providence of Heaven, or tax the ways of God and his divine truth: for they are equal, easy, and not burdensome: nor do they

ever cross the just and reasonable desires of men, nor involve this our portion of mortal life into a necessity of sadness and malecontent, by laws commanding over the unreducible antipathies of nature, sooner or later found, but allow us to remedy and shake off those evils into which human error hath led us through the midst of our best intentions, and to support our incident extremities by that authentic precept of sovereign charity, whose grand commission is to do and to dispose over all the ordinances of God to man, that love and truth may advance each other to everlasting. While we, literally superstitious, through customary faintness of heart, not venturing to pierce with our free thoughts into the full latitude of nature and religion, abandon ourselves to serve under the tyranny of usurped opinions; suffering those ordinances which were allotted to our solace and reviving, to trample over us, and hale us into a multitude of sorrows, which God never meant us. And where he sets us in a fair allowance of way, with honest liberty and prudence to our guard, we never leave subtilizing and casuisting till we have straightened and pared that liberal path into a razor's edge to walk on; between a precipice of unnecessary mischief on either side, and starting at every false alarm, we do not know which way to set a foot forward with manly confidence and Christian resolution, through the confused ringing in our ears of panic scruples and amazements.

CHAPTER XXI.

That the matter of divorce is not to be tried by law, but by conscience, as many other sins are. The magistrate can only see that the condition of the divorce be just and equal. The opinion of Fagius, and the reasons of this assertion.

Another act of papal encroachment it was, to pluck the power and arbitrement of divorce from the master of the family, into whose hands God and the law of all nations had put it, and Christ so left it, preaching only to the conscience, and not authorizing a judicial court to toss about and divulge the unaccountable and secret reason of disaffection between man and wife, as a thing most improperly answerable to any such kind of trial. But the popes of Rome, perceiving the great revenue and high authority it would give them even over princes, to have the judging and deciding of such a main consequence in the life of man as was divorce; wrought so upon the superstition of those ages, as to divest them of that right, which God from the beginning had entrusted to the husband: by which means they subjected that ancient and naturally domestic prerogative to an external and unbecoming judicature. For although differences in divorce about dowries, jointures, and the like, besides the punishing of adultery, ought not to pass without referring, if need be, to the magistrate; yet that the absolute and final hindering of divorce cannot belong to any civil or earthly power, against the will and consent of both parties, or of the husband alone, some reasons will be here urged as shall not need to decline the touch. But first I shall recite what hath been already yielded by others in favour of this opinion. Grotius and many more agree, that notwithstanding what Christ spake therein to the conscience, the magistrate is not thereby enjoined aught against the preservation of civil peace, of equity, and of convenience. And among these Fagius is most remarkable, and gives the same liberty of pronouncing divorce to the Christian magistrate as the Mosaic had. "For whatever," saith he, "Christ spake to the regenerate, the judge hath to deal with the vulgar: if therefore any through hardness of

heart will not be a tolerable wife to her husband, it will be lawful as well now as of old to pass the bill of divorce, not by private but by public authority. Nor doth man separate them then, but God by his law of divorce given by Moses. What can hinder the magistrate from so doing, to whose government all outward things are subject, to separate and remove from perpetual vexation, and no small danger, those bodies whose minds are already separate; it being his office to procure peaceable and convenient living in the commonwealth; and being as certain also, that they so necessarily separated cannot all receive a single life?" And this I observe, that our divines do generally condemn separation of bed and board, without the liberty of second choice; if that therefore in some cases be most purely necessary, (as who so blockish to deny?) then is this also as needful. Thus far by others is already well stepped, to inform us that divorce is not a matter of law, but of charity: if there remain a furlong yet to end the question, these following reasons may serve to gain it with any apprehension not too unlearned or too wayward. First, because oftentimes the causes of seeking divorce reside so deeply in the radical and innocent affections of nature, as is not within the diocese of law to tamper with. Other relations may aptly enough be held together by a civil and virtuous love: but the duties of man and wife are such as are chiefly conversant in that love which is most ancient and merely natural, whose two prime statutes are to join itself to that which is good, and acceptable, and friendly; and to turn aside and depart from what is disagreeable, displeasing, and unlike: of the two this latter is the strongest, and most equal to be regarded; for although a man may often be unjust in seeking that which he loves, yet he can never be unjust or blameable in retiring from his endless trouble and distaste, when as his tarrying can redound to no true content on either side. Hate is of all things the mightiest divider, nay is division itself. To couple hatred therefore, though wedlock try all her golden links, and borrow to her aid all the iron manacles and fetters of law, it does but seek to twist a rope of sand, which was a task they say that posed the devil: and that sluggish fiend in hell, Ocnus, whom the poems tell of, brought his idle cordage to as good effect, which never served to bind with, but to feed the ass that stood at his elbow. And that the restrictive law against divorce attains as little to bind any thing truly in a disjointed marriage, or to keep it bound, but serves only to feed the ignorance and definitive impertinence of a doltish canon, were no absurd allusion. To hinder therefore those deep and serious regresses of nature in a reasonable soul, parting from that mistaken help, which he justly seeks in a person created for him, recollecting himself from an unmeet help which was never meant, and to detain him by compulsion in such an unpredestined misery as this, is in diameter against both nature and institution: but to interpose a jurisdictional power over the inward and irremediable disposition of man, to command love and sympathy, to forbid dislike against the guiltless instinct of nature, is not within the province of any law to reach; and were indeed an uncommodious rudeness, not a just power: for that law may bandy with nature, and traverse her sage motions, was an error in Callicles the rhetorician, whom Socrates from high principles confutes in Plato's Gorgias. If therefore divorce may be so natural, and that law and nature are not to go contrary; then to forbid divorce compulsively, is not only against nature, but against law.

Next it must be remembered, that all law is for some good, that may be frequently attained without the admixture of a worse inconvenience; and therefore many gross faults, as ingratitude and the like, which are too far within the soul to be cured by

constraint of law, are left only to be wrought on by conscience and persuasion. Which made Aristotle, in the 10th of his Ethics to Nicomachus, aim at a kind of division of law into private or persuasive, and public or compulsive. Hence it is, that the law forbidding divorce never attains to any good end of such prohibition, but rather multiplies evil. For if nature's resistless sway in love or hate be once compelled, it grows eareless of itself, vicious, useless to friends, unserviceable and spiritless to the commonwealth. Which Moses rightly foresaw, and all wise lawgivers that ever knew man, what kind of creature he was. The parliament also and clergy of England were not ignorant of this, when they consented that Harry the VIII. might put away his queen Anne of Cleve, whom he could not like after he had been wedded half a year; unless it were that, contrary to the proverb, they made a necessity of that which might have been a virtue in them to do: for even the freedom and eminence of man's creation gives him to be a law in this matter to himself, being the head of the other sex which was made for him: whom therefore though he ought not to injure, yet, neither should he be forced to retain in society to his own overthrow, nor to hear any judge therein above himself. It being also an unseemly affront to the sequestered and veiled modesty of that sex, to have her displeasingness and other concealments bandied up and down and aggravated in open court by those hired masters of tongue-fence. Such uncomely exigences it befel no less a majesty than Henry the VIII. to be reduced to, who, finding just reason in his conscience to forego his brother's wife, after many indignities of being deluded, and made a boy of by those his two cardinal judges, was constrained at last, for want of other proof, that she had been carnally known by prince Arthur, even to uncover the nakedness of that virtuous lady, and to recite openly the obscene evidence of his brother's chamberlain. Yet it pleased God to make him see all the tyranny of Rome, by discovering this which they exercised over divorce, and to make him the beginner of a reformation to this whole kingdom, by first asserting into his familiar power the right of just divorce. It is true, an adulteress cannot be shamed enough by any public proceeding; but the woman whose honour is not appeached is less injured by a silent dismissal, being otherwise not illiberally dealt with, than to endure a clamouring debate of utterless things, in a business of that civil secrecy and difficult discerning, as not to be overmuch questioned by nearest friends. Which drew that answer from the greatest and worthiest Roman of his time, Paulus Emilius, being demanded why he would put away his wife for no visible reason? "This shoe," said he, and held it out on his foot, "is a neat shoe, a new shoe, and yet none of you know where it wrings me;" much less by the unfamiliar cognizance of a feed gamester can such a private difference be examined, neither ought it.

Again, if law aim at the firm establishment and preservation of matrimonial faith, we know that cannot thrive under violent means, but is the more violated. It is not when two unfortunately met are by the canon forced to draw in that yoke an unmerciful day's work of sorrow till death unharness them, that then the law keeps marriage most unviolated and unbroken; but when the law takes order, that marriage be accountant and responsible to perform that society, whether it be religious, civil, or corporal, which may be conscionably required and claimed therein, or else to be dissolved if it cannot be undergone. This is to make marriage most indissoluble, by making it a just and equal dealer, a performer of those due helps, which instituted the covenant; being otherwise a most unjust contract, and no more to be maintained under tuition of law,

than the vilest fraud, or cheat, or theft, that may be committed. But because this is such a secret kind of fraud or theft, as cannot be discerned by law but only by the plaintiff himself; therefore to divorce was never counted a political or civil offence, neither to Jew nor Gentile, nor by any judicial intendment of Christ, further than could be discerned to transgress the allowance of Moses which was of necessity so large, that it doth all one as if it sent back the matter undeterminable at law, and intractable by rough dealing, to have instructions and admonitions bestowed about it by them whose spiritual office is to adjure and to denounce, and so left to the conscience. The law can only appoint the just and equal conditions of divorce, and is to look how it is an injury to the divorced, which in truth it can be none, as a mere separation; for if she consent, wherein has the law to right her? or consent not, then is it either just, and so deserved; or if unjust, such in all likelihood was the divorcer: and to part from an unjust man is a happiness, and no injury to be lamented. But suppose it to be an injury, the law is not able to amend it, unless she think it other than a miserable redress, to return back from whence she was expelled, or but entreated to be gone, or else to live apart still married without marriage, a married widow. Last, if it be to chasten the divorcer, what law punishes a deed which is not moral but natural, a deed which cannot certainly be found to be an injury; or how can it be punished by prohibiting the divorce, but that the innocent must equally partake both in the shame and in the smart? So that which way soever we look, the law can to no rational purpose forbid divorce, it can only take care that the conditions of divorce be not injurious. Thus then we see the trial of law, how impertinent it is to this question of divorce how helpless next, and then how hurtful.

CHAPTER XXII.

The last reason why divorce is not to be restrained by law, it being against the law of nature and of nations. The larger proof whereof referred to Mr. Selden's book, "De Jure Naturali et Gentium." An objection of Paræus answered. How it ought to be ordered by the church. That this will not breed any worse inconvenience, nor so bad as is now suffered.

Therefore the last reason, why it should not be, is the example we have, not only from the noblest and wisest commonwealths, guided by the clearest light of human knowledge, but also from the divine testimonies of God himself, lawgiving in person to a sanctified people. That all this is true, whoso desires to know at large with least pains, and expects not here overlong rehearsals of that which is by others already so judiciously gathered; let him hasten to be acquainted with that noble volume written by our learned Selden, "Of the Law of Nature and of Nations," a work more useful and more worthy to be perused by whosoever studies to be a great man in wisdom, equity, and justice, than all those "decretals and sumless sums," which the pontifical clerks have doted on, ever since that unfortunate mother famously sinned thrice, and died impenitent of her bringing into the world those two misbegotten infants, and for ever infants, Lombard and Gratian, him the compiler of canon iniquity, the other the Tubalcain of scholastic sophistry, whose overspreading barbarism hath not only infused their own bastardy upon the fruitfulest part of human learning, not only dissipated and dejected the clear light of nature in us, and of nations, but hath tainted also the fountains of divine doctrine, and rendered the pure and solid law of God

unbeneficial to us by their calumnious dunceries. Yet this law, which their unskilfulness hath made liable to all ignominy, the purity and wisdom of this law shall be the buckler of our dispute. Liberty of divorce we claim not, we think not but from this law; the dignity, the faith, the authority thereof is now grown among Christians, O astonishment! a labour of no mean difficulty and envy to defend. That it should not be counted a faulting dispense, a flattering permission of sin, the bill of adultery, a snare, is the expense of all this apology. And all that we solicit is, that it may be suffered to stand in the place where God set it, amidst the firmament of his holy laws, to shine, as it was wont, upon the weaknesses and errors of men, perishing else in the sincerity of their honest purposes: for certain there is no memory of whoredoms and adulteries left among us now, when this warranted freedom of God's own giving is made dangerous and discarded for a scroll of license. It must be your suffrages and votes, O Englishmen, that this exploded decree of God and Moses may scape and come off fair, without the censure of a shameful abrogating: which, if yonder sun ride sure, and means not to break word with us to-morrow, was never yet abrogated by our Saviour. Give sentence if you please, that the frivolous canon may reverse the infallible judgment of Moses and his great director. Or if it be the reformed writers, whose doctrine persuades this rather, their reasons I dare affirm are all silenced, unless it be only this. Paræus on the Corinthians would prove, that hardness of heart in divorce is no more now to be permitted, but to be amerced with fine and imprisonment. I am not willing to discover the forgettings of reverend men, yet here I must: what article or clause of the whole new covenant can Paræus bring, to exasperate the judicial law upon any infirmity under the gospel? I say infirmity, for if it were the high hand of sin, the law as little would have endured it as the gospel; it would not stretch to the dividing of an inheritance; it refused to condemn adultery, not that these things should not be done at law, but to show that the gospel hath not the least influence upon judicial courts, much less to make them sharper and more heavy, least of all to arraign before a temporal judge that which the law without summons acquitted. "But," saith he, "the law was the time of youth, under violent affections; the gospel in us is mature age, and ought to subdue affections." True, and so ought the law too, if they be found inordinate, and not merely natural and blameless. Next I distinguish, that the time of the law is compared to youth and pupilage in respect of the ceremonial part, which led the Jews as children through corporal and garish rudiments, until the fulness of time should reveal to them the higher lessons of faith and redemption. This is not meant of the moral part; therein it soberly concerned them not to be babies, but to be men in good earnest: the sad and awful majesty of that law was not to be jested with: to bring a bearded nonage with lascivious dispensations before that throne, had been a lewd affront, as it is now a gross mistake. But what discipline is this, Paræus, to nourish violent affections in youth, by cockering and wanton indulgences, and to chastise them in mature age with a boyish rod of correction? How much more coherent is it to Scripture, that the law as a strict schoolmaster should have punished every trespass without indulgence so baneful to youth, and that the gospel should now correct that by admonition and reproof only, in free and mature age, which was punished with stripes in the childhood and bondage of the law? What therefore it allowed then so fairly, much less is to be whipped now, especially in penal courts: and if it ought now to trouble the conscience, why did that angry accuser and condemner law relieve it? So then, neither from Moses nor from Christ hath the magistrate any authority to proceed against it. But what, shall then the

disposal of that power return again to the master of a family? Wherefore not, since God there put it, and the presumptuous canon thence bereft it? This only must be provided, that the ancient manner be observed in the presence of the minister and other grave selected elders, who after they shall have admonished and pressed upon him the words of our Saviour, and he shall have protested in the faith of the eternal gospel, and the hope he has of happy resurrection, that otherwise than thus he cannot do, and thinks himself and this his case not contained in that prohibition of divorce which Christ pronounced, the matter not being of malice, but of nature, and so not capable of reconciling; to constrain him further were to unchristian him, to unman him, to throw the mountain of Sinai upon him, with the weight of the whole law to boot, flat against the liberty and essence of the gospel; and yet nothing available either to the sanctity of marriage, the good of husband, wife, or children; nothing profitable either to church or commonwealth, but hurtful and pernicious in all these respects. But this will bring in confusion: yet these cautious mistrusters might consider, that what they thus object lights not upon this book, but upon that which I engage against them, the book of God and Moses, with all the wisdom and providence which had forecast the worst of confusion that could succeed, and yet thought fit of such a permission. But let them be of good cheer, it wrought so little disorder among the Jews, that from Moses till after the captivity, not one of the prophets thought it worth the rebuking; for that of Malachi well looked into will appear to be not against divorcing, but rather against keeping strange concubines, to the vexation of their Hebrew wives. If therefore we Christians may be thought as good and tractable as the Jews were, (and certainly the prohibitors of divorce presume us to be better,) then less confusion is to be feared for this among us than was among them. If we be worse, or but as bad, which lamentable examples confirm we are, then have we more, or at least as much, need of this permitted law, as they to whom God therefore gave it (as they say) under a harsher covenant. Let not therefore the frailty of man go on thus inventing needless troubles to itself, to groan under the false imagination of a strictness never imposed from above; enjoining that for duty, which is an impossible and vain supererogating. "Be not righteous overmuch," is the counsel of Ecclesiastes; "why shouldst thou destroy thyself?" Let us not be thus overcurious to strain at atoms, and yet to stop every vent and cranny of permissive liberty, lest nature wanting those needful pores and breathing-places, which God hath not debarred our weakness, either suddenly break out into some wide rupture of open vice and frantic heresy, or else inwardly fester with repining and blasphemous thoughts, under an unreasonable and fruitless rigour of unwarranted law. Against which evils nothing can more beseem the religion of the church, or the wisdom of the state, than to consider timely and provide. And in so doing let them not doubt but they shall vindicate the misreputed honour of God and his great lawgiver, by suffering him to give his own laws according to the condition of man's nature best known to him, without the unsufferable imputation of dispensing legally with many ages of ratified adultery. They shall recover the misattended words of Christ to the sincerity of their true sense from manifold contradictions, and shall open them with the key of charity. Many helpless Christians they shall arise from the depth of sadness and distress, utterly unfitted as they are to serve God or man: many they shall reclaim from obscure and giddy sects, many regain from dissolute and brutish license, many from desperate hardness, if ever that were justly pleaded. They shall set free many daughters of Israel not wanting much of her sad plight whom "Satan had bound eighteen years." Man they shall restore to his

just dignity and prerogative in nature, preferring the soul's free peace before the promiscuous draining of a carnal rage. Marriage, from a perilous hazard and snare, they shall reduce to be a more certain haven and retirement of happy society; when they shall judge according to God and Moses, (and how not then according to Christ,) when they shall judge it more wisdom and goodness to break that covenant seemingly, and keep it really, than by compulsion of law to keep it seemingly, and by compulsion of blameless nature to break it really, at least if it were ever truly joined. The vigour of discipline they may then turn with better success upon the prostitute looseness of the times, when men, finding in themselves the infirmities of former ages, shall not be constrained above the gift of God in them to unprofitable and impossible observances, never required from the civilest, the wisest, the holiest nations, whose other excellences in moral virtue they never yet could equal. Last of all, to those whose mind is still to maintain textual restrictions, whereof the bare sound cannot consist sometimes with humanity, much less with charity; I would ever answer, by putting them in remembrance of a command above all commands, which they seem to have forgot, and who spake it: in comparison whereof, this which they so exalt is but a petty and subordinate precept. "Let them go" therefore with whom I am loth to couple them, yet they will needs run into the same blindness with the Pharisees; "let them go therefore," and consider well what this lesson means, "I will have mercy and not sacrifice;" for on that "saying all the law and prophets depend," much more the gospel, whose end and excellence is mercy and peace. Or if they cannot learn that, how will they hear this? which yet I shall not doubt to leave with them as a conclusion, That God the Son hath put all other things under his own feet, but his commandments he hath left all under the feet of charity.

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THE JUDGMENT OF MARTIN BUCER CONCERNING DIVORCE.

WRITTEN TO EDWARD THE SIXTH, IN HIS SECOND BOOK OF THE
KINGDOM OF CHRIST; AND NOW ENGLISHED: WHEREIN A LATE BOOK,
RESTORING THE “DOCTRINE AND DISCIPLINE OF DIVORCE,” IS HERE
CONFIRMED AND JUSTIFIED BY THE AUTHORITY OF MARTIN BUCER.

TO THE PARLIAMENT OF ENGLAND.

John iii. 10. “Art thou a teacher of Israel, and knowest not these things?”

PUBLISHED BY AUTHORITY.

TESTIMONIES OF THE HIGH APPROBATION WHICH
LEARNED MEN HAVE GIVEN OF MARTIN BUCER.

Simon Grinæus, 1533.

Among all the Germans, I give the palm to Bucer, for excellence in the Scriptures. Melancthon in human learning is wondrous fluent; but greater knowledge in the Scripture I attribute to Bucer, and speak it unfeignedly.

John Calvin, 1539.

Martin Bucer, a most faithful doctor of the church of Christ, besides his rare learning, and copious knowledge of many things, besides his clearness of wit, much reading, and other many and various virtues, wherein he is almost by none now living excelled, hath few equals, and excels most; hath this praise peculiar to himself, that none in this age hath used exacter diligence in the exposition of Scripture.

And a little beneath.

Bucer is more large than to be read by overbusied men, and too high to be easily understood by unattentive men, and of a low capacity.

Sir John Cheek, Tutor To King Edward VI.—1551.

We have lost our master, than whom the world scarce held a greater, whether we consider his knowledge of true religion, or his integrity and innocence of life, or his incessant study of holy things, or his matchless labour of promoting piety, or his authority and amplitude of teaching, or whatever else was praise-worthy and glorious in him. Script. Anglican. pag. 864.

John Sturmius Of Strasburgh.

No man can be ignorant what a great and constant opinion and estimation of Bucer there is in Italy, France, and England. Whence the saying of Quintilian hath oft come to my mind, that he hath well profited in eloquence whom Cicero pleases. The same say I of Bucer, that he hath made no small progress in divinity, whom Bucer pleases; for in his volumes, which he wrote very many, there is the plain impression to be discerned of many great virtues, of diligence, of charity, of truth, of acuteness, of judgment, of learning. Wherein he hath a certain proper kind of writing, whereby he doth not only teach the reader, but affects him with the sweetness of his sentences, and with the manner of his arguing, which is so teaching, and so logical, that it may be perceived how learnedly he separates probable reasons from necessary, how forcibly he confirms what he has to prove, how subtilely he refutes, not with sharpness but with truth.

Theodore Beza, On The Portraiture Of M. Bucer.

This is that countenance of Bucer, the mirror of mildness tempered with gravity; to whom the city of Strasburgh owes the reformation of her church. Whose singular learning, and eminent zeal, joined with excellent wisdom, both his learned books and public disputations in the general diets of the empire shall witness to all ages. Him the German persecution drove into England; where, honourably entertained by Edward the VIth, he was for two years chief professor of divinity in Cambridge, with greatest frequency and applause of all learned and pious men until his death, 1551. Bezae Icones.

Mr. Fox'S Book Of Martyrs, Vol. Iii. P. 763.

Bucer, what by writing, but chiefly by reading and preaching openly, wherein, being painful in the word of God, he never spared himself, nor regarded health, brought all men into such an admiration of him, that neither his friends could sufficiently praise him, nor his enemies in any point find fault with his singular life and sincere doctrine. A most certain token whereof may be his sumptuous burial at Cambridge, solemnized with so great an assistance of all the university, that it was not possible to devise more to the setting out and amplifying of the same.

Dr. Pern, The Popish Vice-chancellor Of Cambridge, His Adversary.

Cardinal Pool, about the fourth year of Queen Mary, intending to reduce the university of Cambridge to popery again, thought no way so effectual, as to cause the bones of Martin Bucer and Paulus Fagius, which had been four years in the grave, to be taken up and burnt openly with their books, as knowing that those two worthy men had been of greatest moment to the reformation of that place from popery, and had left such powerful seeds of their doctrine behind them, as would never die, unless the men themselves were digged up, and openly condemned for heretics by the university

itself. This was put in execution, and Doctor Pern, vice-chancellor, appointed to preach against Bucer: who, among other things, laid to his charge the opinions which he held of the marriage of priests, of divorcement, and of usury. But immediately after his sermon, or somewhat before, as the Book of Martyrs for a truth relates, vol. iii. p. 770, the said Doctor Pern smiting himself on the breast, and in manner weeping, wished with all his heart, that God would grant his soul might then presently depart, and remain with Bucer's; for he knew his life was such, that if any man's soul were worthy of heaven, he thought Bucer's in special to be most worthy. *Histor. de Combust. Buceri et Fagii.*

Acworth, The University-orator.

Soon after that Queen Elizabeth came to the crown, this condemnation of Bucer and Fagius by the cardinal and his doctors was solemnly repealed by the university; and the memory of those two famous men celebrated in an oration by Acworth, the University-orator, which is yet extant in the Book of Martyrs, vol. iii. p. 773, and in Latin, *Scripta Anglican.* p. 936.

Nicholas Carre, a learned man; Walter Haddon, master of the requests to Queen Elizabeth; Matthew Parker, afterwards primate of England; with other eminent men, in their funeral orations and sermons, express abundantly how great a man Martin Bucer was; what an incredible loss England sustained in his death; and that with him died the hope of a perfect reformation for that age. *Ibid.*

Jacobus Verheiden Of Grave, In His Eulogies Of Famous Divines.

Though the name of Martin Luther be famous, yet thou, Martin Bucer, for piety, learning, labour, care, vigilance, and writing, are not to be held inferior to Luther. Bucer was a singular instrument of God, so was Luther. By the death of this most learned and most faithful man, the church of Christ sustained a heavy loss, as Calvin witnesseth; and they who are studious of Calvin are not ignorant how much he ascribes to Bucer; for thus he writes in a letter to Viretus: "What a manifold loss befel the church of God in the death of Bucer, as oft as I call to mind, I feel my heart almost rent asunder."

Peter Martyr Epist. To Conradus Hubertus.

He is dead, who hath overcome in many battles of the Lord. God lent us for a time this our father, and our teacher, never enough praised. Death hath divided me from a most unanimous friend, one truly according to mine own heart. My mind is overpressed with grief, insomuch that I have not power to write more. I bid thee in Christ farewell, and wish thou mayst be able to bear the loss of Bucer better than I can bear it.

Testimonies Given By Learned Men To Paulus Fagius, Who Held The Same Opinion With Martin Bucer Concerning Divorce.

Paulus Fagius, born in the Palatinate, became most skilful in the Hebrew tongue. Being called to the ministry at Isna, he published many ancient and profitable Hebrew books, being aided in the expenses by a senator of that city, as Origen sometime was by a certain rich man called Ambrosius. At length invited to Strasburgh, he there famously discharged the office of a teacher; until the same persecution drove him and Bucer into England, where he was preferred to a professor's place in Cambridge, and soon after died. Bezæ Icones.

Melchior Adamus writes his life among the famous German divines.

Sleidan and Huanus mention him with honour in their history: and Verheiden in his eulogies.

TO THE PARLIAMENT.

The Book which, among other great and high points of reformation, contains as a principal part thereof, this treatise here presented, supreme court of parliament! was, by the famous author Martin Bucer, dedicated to Edward the VI.: whose incomparable youth doubtless had brought forth to the church of England such a glorious manhood, had his life reached it, as would have left in the affairs of religion nothing without an excellent pattern for us now to follow. But since the secret purpose of divine appointment hath reserved no less perhaps than the just half of such a sacred work to be accomplished in this age, and principally, as we trust, by your successful wisdom and authority, religious lords and commons! what wonder if I seek no other, to whose exactest judgment and review I may commend these last and worthiest labours of this renowned teacher; whom living all the pious nobility of those reforming times, your truest and bestimitated ancestors, revered and admired. Nor was he wanting to a recompense as great as was himself; when both at many times before, and especially among his last sighs and prayers, testifying his dear and fatherly affection to the church and realm of England, he sincerely wished in the hearing of many devout men, "that what he had in his last book written to King Edward concerning discipline might have place in this kingdom. His hope was then, that no calamity, no confusion, or deformity would happen to the commonwealth; but otherwise he feared, lest in the midst of all this ardency to know God, yet by the neglect of discipline, our good endeavours would not succeed."* These remarkable words of so godly and so eminent a man at his death, as they are related by a sufficient and well-known witness, who heard them, and inserted by Thuanus into his grave and serious history; so ought they to be chiefly considered by that nation, for whose sake they were uttered, and more especially by that general council, which represents the body of that nation. If therefore the book, or this part thereof, for necessary causes be now revived and recommended to the use of this undisciplined age; it hence appears, that these reasons have not erred in the choice of a fit patronage for a discourse of such importance. But why the whole tractate is not here brought entire, but this matter of divorcement

selected in particular, to prevent the full speed of some misinterpreter, I hasten to disclose. First, it will be soon manifest to them who know what wise men should know, that the constitution and reformation of a commonwealth, if Ezra and Nehemiah did not misreform, is like a building, to begin orderly from the foundation thereof, which is marriage and the family, to set right first whatever is amiss therein. How can there else grow up a race of warrantable men, while the house and home that breeds them is troubled and disquieted under a bondage not of God's constraining, with a natureless constraint, (if his most righteous judgments may be our rule,) but laid upon us imperiously in the worst and weakest ages of knowledge, by a canonical tyranny of stupid and malicious monks? who having rashly vowed themselves to a single life, which they could not undergo, invented new fetters to throw on matrimony, that the world thereby waxing more dissolute, they also in a general looseness might sin with more favour. Next, there being yet among many such a strange iniquity and perverseness against all necessary divorce, while they will needs expound the words of our Saviour, not duly by comparing other places, as they must do in the resolving of a hundred other scriptures, but by persisting deafly in the abrupt and papistical way of a literal apprehension against the direct analogy of sense, reason, law, and gospel; it therefore may well seem more than time, to apply the sound and holy persuasions of this apostolic man to that part in us, which is not yet fully dispossessed of an error as absurd, as most that we deplore in our blindest adversaries; and to let his authority and unanswerable reasons be vulgarly known, that either his name, or the force of his doctrine, may work a wholesome effect. Lastly, I find it clear to be the author's intention, that this point of divorcement should be held and received as a most necessary and prime part of discipline in every Christian government. And therefore having reduced his model of reformation to fourteen heads, he bestows almost as much time about this one point of divorce, as about all the rest; which also was the judgment of his heirs and learned friends in Germany, best acquainted with his meaning; who first published this his book by Oporinus at Basil, (a city for learning and constancy in the true faith honourable among the first,) added a special note in the title, "that there the reader should find the doctrine of divorce handled so solidly, and so fully, as scarce the like in any writer of that age:" and with this particular commendation they doubted not to dedicate the book, as a most profitable and exquisite discourse, to Christian the IIIId, a worthy and pious king of Denmark, as the author himself had done before to our Edward the VIth. Yet did not Bucer in that volume only declare what his constant opinion was herein, but also in his comment upon Matthew, written at Strasburgh divers years before, he treats distinctly and copiously the same argument in three several places; touches it also upon the 7th to the Romans, and promises the same solution more largely upon the first to the Corinthians, omitting no occasion to weed out this last and deepest mischief of the canon law, sown into the opinions of modern men, against the laws and practice both of God's chosen people, and the best primitive times. Wherein his faithfulness and powerful evidence prevailed so far with all the church of Strasburgh, that they published this doctrine of divorce as an article of their confession, after they had taught so eight and twenty years, through all those times, when that city flourished, and excelled most, both in religion, learning, and government, under those first restorers of the gospel there, Zelius, Hedio, Capito, Fagius, and those who incomparably then governed the commonwealth, Ferrerus and Sturmus. If therefore God in the former age found out a servant, and by whom he had converted and

reformed many a city, by him thought good to restore the most needful doctrine of divorce from rigorous and harmful mistakes on the right hand; it can be no strange thing, if in this age he stir up by whatsoever means whom it pleases him, to take in hand and maintain the same assertion. Certainly if it be in man's discerning to sever providence from chance, I could allege many instances, wherein there would appear cause to esteem of me no other than a passive instrument under some power and counsel higher and better than can be human, working to a general good in the whole course of this matter. For that I owe no light or leading received from any man in the discovery of this truth, what time I first undertook it in "the Doctrine and Discipline of Divorce," and had only the infallible grounds of Scripture to be my guide, He who tries the inmost heart, and saw with what severe industry and examination of myself I set down every period, will be my witness. When I had almost finished the first edition, I chanced to read in the notes of Hugo Grotius upon the 5th of Matthew, whom I straight understood inclining to reasonable terms in this controversy: and something he whispered rather than disputed about the law of charity, and the true end of wedlock. Glad therefore of such an able assistant, however at much distance, I resolved at length to put off into this wild and calumnious world. For God, it seems, intended to prove me, whether I durst alone take up a rightful cause against a world of disesteem, and found I durst. My name I did not publish, as not willing it should sway the reader either for me or against me. But when I was told that the style, which what it ails to be so soon distinguishable I cannot tell, was known by most men, and that some of the clergy began to inveigh and exclaim on what I was credibly informed they had not read; I took it then for my proper season, both to show them a name that could easily contemn such an indiscreet kind of censure, and to reinforce the question with a more accurate diligence: that if any of them would be so good as to leave railing, and to let us hear so much of his learning and Christian wisdom, as will be strictly demanded of him in his answering to this problem, care was had he should not spend his preparations against a nameless pamphlet. By this time I had learned that Paulus Fagius, one of the chief divines in Germany, sent for by Frederic the Palatine, to reform his dominion, and after that invited hither in King Edward's days, to be a professor of divinity in Cambridge, was of the same opinion touching divorce, which these men so lavishly traduced in me. What I found, I inserted where fittest place was, thinking sure they would respect so grave an author, at least to the moderating of their odious inferences. And having now perfected a second edition, I referred the judging thereof to your high and impartial sentence, honoured lords and commons! For I was confident, if any thing generous, any thing noble, and above the multitude, were left yet in the spirit of England; it could be no where sooner found, and no where sooner understood, than in that house of justice and true liberty, where ye sit in council. Nor doth the event hitherto, for some reasons which I shall not here deliver, fail me of what I conceived so highly. Nevertheless, being far otherwise dealt with by some, of whose profession and supposed knowledge I had better hope, and esteemed the deviser of a new and pernicious paradox; I felt no difference within me from that peace and firmness of mind, which is of nearest kin to patience and contentment: both for that I knew I had divulged a truth linked inseparably with the most fundamental rules of Christianity, to stand or fall together, and was not uninformed, that divers learned and judicious men testified their daily approbation of the book. Yet at length it hath pleased God, who had already given me satisfaction in myself, to afford me now a means whereby I may be fully justified also in the eyes of men.

When the book had been now the second time set forth well-nigh three months, as I best remember, I then first came to hear that Martin Bucer had written much concerning divorce: whom, earnestly turning over, I soon perceived, but not without amazement, in the same opinion, confirmed with the same reasons which in that published book, without the help or imitation of any precedent writer, I had laboured out, and laid together. Not but that there is some difference in the handling, in the order, and the number of arguments, but still agreeing in the same conclusion. So as I may justly gratulate mine own mind with due acknowledgment of assistance from above, which led me, not as a learner, but as a collateral teacher, to a sympathy of judgment with no less a man than Martin Bucer. And he, if our things here below arrive him where he is, does not repent him to see that point of knowledge, which he first and with an unchecked freedom preached to those more knowing times of England, now found so necessary, though what he admonished were lost out of our memory; yet that God doth now again create the same doctrine in another unwritten table, and raises it up immediately out of his pure oracle to the convincement of a perverse age, eager in the reformation of names and ceremonies, but in realities as traditional and as ignorant as their forefathers. I would ask now the foremost of my profound accusers, whether they dare affirm that to be licentious, new, and dangerous, which Martin Bucer so often and so urgently avouched to be most lawful, most necessary, and most Christian, without the least blemish to his good name, among all the worthy men of that age, and since, who testify so highly of him? If they dare, they must then set up an arrogance of their own against all those churches and saints who honoured him without this exception: if they dare not, how can they now make that licentious doctrine in another, which was never blamed or confuted in Bucer, or in Fagius? The truth is, there will be due to them for this their unadvised rashness the best donative that can be given them; I mean, a round reproof; now that where they thought to be most magisterial, they have displayed their own want, both of reading, and of judgment. First, to be so unacquainted in the writings of Bucer, which are so obvious and so useful in their own faculty; next, to be so caught in a prejudicating weakness, as to condemn that for lewd, which (whether they knew or not) these elect servants of Christ commended for lawful; and for new that which was taught by these almost the first and greatest authors of reformation, who were never taxed for so teaching; and dedicated without scruple to a royal pair of the first reforming kings in Christendom, and confessed in the public confession of a most orthodoxal church and state in Germany. This is also another fault which I must tell them; that they have stood now almost this whole year clamouring afar off, while the book hath been twice printed, twice brought up, and never once vouchsafed a friendly conference with the author, who would be glad and thankful to be shown an error, either by private dispute, or public answer, and could retract, as well as wise men before him; might also be worth their gaining, as one who heretofore hath done good service to the church by their own confession. Or if he be obstinate, their confutation would have rendered him without excuse, and reclaimed others of no mean parts, who incline to his opinion.

But now their work is more than doubled; and how they will hold up their heads against the sudden aspect of these two great and reverend saints, whom they have defamed, how they will make good the censuring of that, for a novelty of license, which Bucer constantly taught to be a pure and holy law of Christ's kingdom, let them

advise. For against these my adversaries, who, before the examining of a propounded truth in a fit time of reformation, have had the conscience to oppose naught else but their blind reproaches and surmises, that a single innocence might not be oppressed and overborne by a crew of mouths, for the restoring of a law and doctrine falsely and unlearnedly reputed new and scandalous; God, that I may ever magnify and record this his goodness, hath unexpectedly raised up as it were from the dead more than one famous light of the first reformation, to bear witness with me, and to do me honour in that very thing, wherein these men thought to have blotted me; and hath given them the proof of a capacity, which they despised, running equal, and authentic with some of their chiefest masters unthought of, and in a point of sagest moment. However, if we know at all when to ascribe the occurrences of this life to the work of a special Providence, as nothing is more usual in the talk of good men, what can be more like to a special Providence of God, than in the first reformation of England, that this question of divorce, as a main thing to be restored to just freedom, was written, and seriously commended to Edward the VIth, by a man called from another country to be the instructor of our nation; and now in this present renewing of the church and commonwealth, which we pray may be more lasting, that the same question should be again treated and presented to this parliament, by one enabled to use the same reasons without the least sight or knowledge of what was done before? It were no trespass, lords and commons! though something of less note were attributed to the ordering of a heavenly power; this question therefore of such prime concernment both to Christian and civil welfare, in such an extraordinary manner, not recovered, but plainly twice born to these latter ages, as from a divine hand I tender to your acceptance, and most considerate thoughts. Think not that God raised up in vain a man of greatest authority in the church, to tell a trivial and licentious tale in the ears of that good prince, and to bequeath it as his last will and testament, nay rather as the testament and royal law of Christ, to this nation; or that it should of itself, after so many years, as it were in a new field where it was never sown, grow up again as a vicious plant in the mind of another, who had spoke honestest things to the nation; though he knew not that what his youth then reasoned without a pattern had been heard already, and well allowed from the gravity and worth of Martin Bucer: till meeting with the envy of men ignorant in their own undertaken calling, God directed him to the forgotten writings of this faithful evangelist, to be his defence and warrant against the gross imputation of broaching license. Ye are now in the glorious way to high virtue, and matchless deeds, trusted with a most inestimable trust, the asserting of our just liberties. Ye have a nation that expects now, and from mighty sufferings aspires to be the example of all Christendom to a perfectest reforming. Dare to be as great, as ample, and as eminent in the fair progress of your noble designs, as the full and goodly stature of truth and excellence itself; as unlimited by petty precedents and copies, as your unquestionable calling from Heaven gives ye power to be. What are all our public immunities and privileges worth, and how shall it be judged, that we fight for them with minds worthy to enjoy them, if we suffer ourselves in the mean while not to understand the most important freedom, that God and nature hath given us in the family; which no wise nation ever wanted, till the popery and superstition of some former ages attempted to remove and alter divine and most prudent laws for human and most imprudent canons: whereby good men in the best portion of their lives, and in that ordinance of God which entitles them from the beginning to most just and requisite contentments, are compelled to civil indignities, which by the law of Moses bad men were not

compelled to? Be not bound about, and straitened in the spacious wisdom of your free spirits, by the scanty and unadequate and inconsistent principles of such as condemn others for adhering to traditions, and are themselves the prostrate worshippers of custom; and of such a tradition as they can deduce from no antiquity, but from the rudest and thickest barbarism of antichristian times.

But why do I anticipate the more acceptable and prevailing voice of learned Bucer himself, the pastor of nations? And O that I could set him living before ye in that doctrinal chair, where once the learnedest of England thought it no disparagement to sit at his feet! He would be such a pilot, and such a father to ye, as ye would soon find the difference of his hand and skill upon the helm of reformation. Nor do I forget that faithful associate of his labours, Paulus Fagius; for these their great names and merits, how precious soever, God hath now joined with me necessarily, in the good or evil report of this doctrine, which I leave with you. It was written to a religious king of this land; written earnestly as a main matter wherein this kingdom needed a reform, if it purposed to be the kingdom of Christ: written by him, who if any, since the days of Luther, merits to be counted the apostle of the church: whose unwearied pains and watching for our sakes, as they spent him quickly here among us, so did they, during the shortness of his life, incredibly promote the gospel throughout this realm. The authority, the learning, the godliness of this man consulted with, is able to outbalance all that the lightness of a vulgar opposition can bring to counterpoise. I leave him also as my complete surety and testimonial, if truth be not the best witness to itself, that what I formerly presented to your reading on this subject, was good, and just, and honest, not licentious. Not that I have now more confidence by the addition of these great authors to my party: for what I wrote was not my opinion, but my knowledge; even then when I could trace no footstep in the way I went: nor that I think to win upon your apprehensions with numbers and with names, rather than with reasons; yet certainly the worst of my detractors will not except against so good a bail of my integrity and judgment, as now appears for me. They must else put in the fame of Bucer and of Fagius, as my accomplices and confederates into the same indictment; they must dig up the good name of these prime worthies, (if their names could be ever buried,) they must dig them up and brand them as the papists did their bodies; and those their pure unblamable spirits, which live not only in heaven, but in their writings, they must attain with new attainures, which no protestant ever before aspersed them with. Or if perhaps we may obtain to get our appeachment new drawn a writ of error, not of libertinism, that those two principal readers of reformation may not now come to be sued in a bill of license, to the scandal of our church; the brief result will be, that for the error, if their own works be not thought sufficient to defend them, their lives yet, who will be ready, in a fair and Christianly discussive way, to debate and sift this matter to the utmost ounce of learning and religion, in him that shall lay it as an error, either upon Martin Bucer, or any other of his opinion. If this be not enough to qualify my traducers, and that they think it more for the wisdom of their virulence, not to recant the injuries they have bespoke me, I shall not, for much more disturbance than they can bring me, intermit the prosecution of those thoughts, which may render me best serviceable, either to this age, or, if it so happen, to posterity; following the fair path, which your illustrious exploits, honoured lords and commons! against the breast of tyranny have opened; and depending so on your happy successes in the hopes that I have conceived either of myself, or of the nation, as must needs

conclude me one who most affectionately wishes and awaits the prosperous issue of your noble and valorous counsels.

John Milton.

THE JUDGMENT OF MARTIN BUCER TOUCHING DIVORCE:

TAKEN OUT OF THE SECOND BOOK ENTITLED "OF THE KINGDOM OF CHRIST;" WRITTEN BY MARTIN BUCER TO EDWARD THE SIXTH, KING OF ENGLAND.

CHAPTER XV.

The seventh law of the sanctifying and ordering of marriage. That the ordering of marriage belongs to the civil power. That the popes have evaded by fraud and force the ordering of marriage.

Besides these things, Christ our king, and his churches, require from your sacred majesty, that you would take upon you the just care of marriages. For it is unspeakable how many good consciences are hereby entangled, afflicted, and in danger, because there are no just laws, no speedy way constituted according to God's word, touching this holy society and fountain of mankind. For seeing matrimony is a civil thing, men, that they may rightly contract, inviolably keep, and not without extreme necessity dissolve marriage, are not only to be taught by the doctrine and discipline of the church, but also are to be acquitted, aided, and compelled by laws and judicature of the commonwealth. Which thing pious emperors acknowledging, and therein framing themselves to the law of nations, gave laws both of contracting and preserving, and also where an unhappy need required, of divorcing marriages. As may be seen in the code of Justinian, the 5th book, from the beginning through twenty-four titles. And in the authentic of Justinian the 22d, and some others.

But the Antichrists of Rome, to get the imperial power into their own hands, first by fraudulent persuasion, afterwards by force, drew to themselves the whole authority of determining and judging as well in matrimonial causes, as in most other matters. Therefore it hath been long believed, that the care and government thereof doth not belong to the civil magistrate. Yet where the gospel of Christ is received, the laws of Antichrist should be rejected. If therefore kings and governors take not this care, by the power of law and justice, to provide that marriages be piously contracted, religiously kept, and lawfully dissolved, if need require, who sees not what confusion and trouble is brought upon this holy society; and what a rack is prepared, even for many of the best consciences, while they have no certain laws to follow, no justice to implore, if any intolerable thing happen? And how much it concerns the honour and safety of the commonwealth, that marriages, according to the will of Christ, be made, maintained, and not without just cause dissolved, who understands not? For unless that first and holiest society of man and woman be purely constituted, that household discipline may be upheld by them according to God's law, how can we expect a race

of good men? Let your majesty therefore know, that this is your duty, and in the first place, to reassume to yourself the just ordering of matrimony, and by firm laws to establish and defend the religion of this first and divine society among men, as all wise lawgivers of old, and Christian emperors, have carefully done.

The two next chapters, because they chiefly treat about the degrees of consanguinity and affinity, I omit; only setting down a passage or two concerning the judicial laws of Moses, how fit they be for Christians to imitate rather than any other.

CHAPTER XVII.,

towards the end.

I confess that we, being free in Christ, are not bound to the civil laws of Moses in every circumstance; yet seeing no laws can be more honest, just, and wholesome, than those which God himself gave, who is eternal wisdom and goodness, I see not why Christians, in things which no less appertain to them, ought not to follow the laws of God, rather than of any men. We are not to use circumcision, sacrifice, and those bodily washings prescribed to the Jews; yet by these things we may rightly learn, with what purity and devotion both baptism and the Lord's supper should be administered and received. How much more is it our duty to observe diligently what the Lord hath commanded, and taught by the examples of his people concerning marriage, whereof we have the use no less than they!

And because this same worthy author hath another passage to this purpose, in his comment upon Matthew, chap. v. 19, I here insert it from p. 46.

Since we have need of civil laws, and the power of punishing, it will be wisest not to condemn those given by Moses; but seriously rather to consider what the meaning of God was in them, what he chiefly required, and how much it might be to the good of every nation, if they would borrow thence their manner of governing the commonwealth; yet freely all things and with the Spirit of Christ. For what Solon, or Plato, or Aristotle, what lawyers or Cæars could make better laws than God? And it is no light argument, that many magistrates at this day do not enough acknowledge the kingdom of Christ, though they would seem most Christian, in that they govern their states by laws so diverse from those of Moses.

The 18th chapter I only mention as determining a thing not here in question, that marriage without consent of parents ought not to be held good; yet with this qualification fit to be known.

That if parents admit not the honest desires of their children, but shall persist to abuse the power they have over them; they are to be mollified by admonitions, entreaties, and persuasions, first of their friends and kindred, next of the church-elders. Whom if still the hard parents refuse to hear, then ought the magistrate to interpose his power: lest any by the evil mind of their parents be detained from marriage longer than is meet, or forced to an unworthy match: in which case the Roman laws also provided. C. de Nupt. l. 11, 13, 26.

CHAPTER XIX.

Whether it may be permitted to revoke the promise of marriage.

Here ariseth another question concerning contracts, when they ought to be unchangeable? for religious emperors decreed, that the contract was not indissoluble, until the spouse were brought home, and the solemnities performed. They thought it a thing unworthy of divine and human equity, and the due consideration of man's infirmity in deliberating and determining, when space is given to renounce other contracts of much less moment, which are not yet confirmed before the magistrate, to deny that to the most weighty contract of marriage, which requires the greatest care and consultation. Yet lest such a covenant should be broken for no just cause, and to the injury of that person to whom marriage was promised, they decreed a fine, that he who denied marriage to whom he had promised, and for some cause not approved by the judges, should pay the double of that pledge which was given at making sure, or as much as the judge should pronounce might satisfy the damage, or the hinderance of either party. It being most certain, that oftentimes after contract just and honest causes of departing from promise come to be known and found out, it cannot be other than the duty of pious princes, to give men the same liberty of unpromising in these cases, as pious emperors granted: especially where there is only a promise, and not carnal knowledge. And as there is no true marriage between them, who agree not in true consent of mind; so it will be the part of godly magistrates, to procure that no matrimony be among their subjects, but what is knit with love and consent. And though your majesty be not bound to the imperial laws, yet it is the duty of a Christian king, to embrace and follow whatever he knows to be any where piously and justly constituted, and to be honest, just, and well-pleasing to his people. But why in God's law and the examples of his saints nothing hereof is read, no marvel; seeing his ancient people had power, yea a precept, that whoso could not bend his mind to the true love of his wife, should give her a bill of divorce, and send her from him, though after carnal knowledge and long dwelling together. This is enough to authorize a godly prince in that indulgence which he gives to the changing of a contract; both because it is certainly the invention of Antichrist, that the promise of marriage *de præsenti*, as they call it, should be indissoluble, and because it should be a prince's care, that matrimony be so joined, as God ordained; which is, that every one should love his wife with such a love as Adam expressed to Eve: so as we may hope, that they who marry may become one flesh, and one also in the Lord.

CHAPTER XX.

Concerns only the celebration of marriage.

CHAPTER XXI.

The means of preserving marriage holy and pure.

Now since there ought not to be less care, that marriage be religiously kept, than that it be piously and deliberately contracted, it will be meet, that to every church be

ordained certain grave and godly men, who may have this care upon them, to observe whether the husband bear himself wisely toward the wife, loving, and inciting her to all piety, and the other duties of this life; and whether the wife be subject to her husband, and study to be truly a meet help to him, as first to all godliness, so to every other use of life. And if they shall find each to other failing of their duty, or the one long absent from the other without just and urgent cause, or giving suspicion of irreligious and impure life, or of living in manifest wickedness, let it be admonished them in time. And if their authority be contemned, let the names of such contemnners be brought to the magistrate, who may use punishment to compel such violators of marriage to their duty, that they may abstain from all probable suspicion of transgressing: and if they admit of suspected company, the magistrate is to forbid them; whom they not therein obeying, are to be punished as adulterers, according to the law of Justinian, Authent. 117. For if holy wedlock, the fountain and seminary of good subjects, be not vigilantly preserved from all blots and disturbances, what can be hoped, as I said before, of the springing up of good men, and a right reformation of the commonwealth? We know it is not enough for Christians to abstain from foul deeds, but from the appearance and suspicion thereof.

CHAPTER XXII.

Of lawful divorce, what the ancient churches have thought.

Now we shall speak about that dissolving of matrimony, which may be approved in the sight of God, if any grievous necessity require. In which thing the Roman antichrist have knit many a pernicious entanglement to distressed consciences; for that they might here also exalt themselves above God, as if they would be wiser and chaster than God himself is; for no cause, honest or necessary, will they permit a final divorce: in the mean while, whoredoms and adulteries, and worse things than these, not only tolerating in themselves and others, but cherishing and throwing men headlong into these evils. For although they also disjoin married persons from board and bed, that is, from all conjugal society and communion, and this not only for adultery, but for ill usage, and matrimonial duties denied; yet they forbid those thus parted, to join in wedlock with others: but, as I said before, any dishonest associating they permit. And they pronounce the bond of marriage to remain between those whom they have thus separated. As if the bond of marriage, God so teaching and pronouncing, were not such a league as binds the married couple to all society of life, and communion in divine and human things; and so associated keeps them. Something indeed out of the later fathers they may pretend for this their tyranny, especially out of Austria and some others, who were much taken with a preposterous admiration of single life; yet though these fathers, from the words of Christ not rightly understood, taught that it was unlawful to marry again, while the former wife lived, whatever cause there had been either of desertion or divorce; yet if we mark the custom of the church, and the common judgment which both in their times and afterward prevailed, we shall perceive, that neither these fathers did ever cast out of the church any one for marrying after a divorce, approved by the imperial laws.

Nor only the first Christian emperors, but the latter also, even to Justinian and after him, did grant for certain causes approved by judges, to make a true divorce; which

made and confirmed by law, it might be lawful to marry again; which if it could not have been done without displeasing Christ and his church, surely it would not have been granted by Christian emperors, nor had the fathers then winked at those doings in the emperors. Hence ye may see that Jerome also, though zealous of single life more than enough, and such a condemner of second marriage, though after the death of either party, yet, forced by plain equity, defended Fabiola, a noble matron of Rome, who, having refused her husband for just causes, was married to another. For that the sending of a divorce to her husband was not blameworthy, he affirms because the man was heinously vicious; and that if an adulterer's wife may be discarded, an adulterous husband is not to be kept. But that she married again, while yet her husband was alive; he defends in that the apostle hath said, "It is better to marry than to burn;" and that young widows should marry, for such was Fabiola, and could not remain in widowhood.

But some one will object, that Jerome there adds, "Neither did she know the vigour of the gospel, wherein all cause of marrying is debarred from women, while their husbands live; and again, while she avoided many wounds of Satan, she received one ere she was aware." But let the equal reader mind also what went before; "Because," saith he, soon after the beginning, "there is a rock and storm of slanderers opposed before her, I will not praise her converted, unless I first absolve her guilty." For why does he call them slanderers, who accused Fabiola of marrying again, if he did not judge it a matter of Christian equity and charity, to pass by and pardon that fact, though in his own opinion he held it a fault? And what can this mean, "I will not praise her, unless I first absolve her?" For how could he absolve her, but by proving that Fabiola, neither in rejecting her vicious husband, nor in marrying another, had committed such a sin, as could be justly condemned? Nay, he proves both by evident reason, and clear testimonies of Scripture, that she avoided sin.

This is also hence understood, that Jerome by the vigour of the gospel, meant that height and perfection of our Saviour's precept, which might be remitted to those that burn; for he adds, "But if she be accused in that she remained not unmarried, I shall confess the fault, so I may relate the necessity." If then he acknowledged a necessity, as he did, because she was young, and could not live in widowhood, certainly he could not impute her second marriage to her much blame: but when he excuses her out of the word of God, does he not openly declare his thoughts, that the second marriage of Fabiola was permitted her by the Holy Ghost himself, for the necessity which he suffered, and to shun the danger of fornication, though she went somewhat aside from the vigour of the gospel? But if any urge, that Fabiola did public penance for her second marriage, which was not imposed but for great faults; it is answered, she was not enjoined to this penance, but did it of her own accord, "and not till after her second husband's death." As in the time of Cyprian, we read that many were wont to do voluntary penance for small faults, which were not liable to excommunication.

CHAPTER XXIII.

That marriage was granted by the ancient fathers, even after the vow of single life.

I omit his testimonies out of Cyprian, Gelladius, Epiphanes, contented only to relate what he thence collects to the present purpose.

Some will say, perhaps, wherefore all this concerning marriage after vow of single life, whenas the question was of marriage after divorce? For this reason, that they whom it so much moves, because some of the fathers thought marriage after any kind of divorce to be condemned of our Saviour, may see that this conclusion follows not. The fathers thought all marriage after divorce, to be forbidden of our Saviour, therefore they thought such marriage was not to be tolerated in a Christian. For the same fathers judged it forbidden to marry after vow; yet such marriages they neither dissolved nor excommunicated: for these words of our Saviour, and of the Holy Ghost, stood in their way; "All cannot receive this saying, but they to whom it is given. Every one hath his proper gift from God, one after this manner, another after that. It is better to marry than to burn. I will that younger widows marry;" and the like.

So there are many canons and laws extant, whereby priests, if they married, were removed from their office; yet is it not read that their marriage was dissolved, as the papists now-a-days do, or that they were excommunicated, nay, expressly they might communicate as laymen. If the consideration of human infirmity, and those testimonies of divine scripture which grant marriage to every one that wants it, persuaded those fathers to bear themselves so humanely toward them who had married with breach of vow to God, as they believed, and with divorce of that marriage wherein they were in a manner joined to God; who doubts, but that the same fathers held the like humanity was to be afforded to those, who, after divorce and faith broken with men, as they thought, entered into a second marriage? For among such are also found no less weak, and no less burning.

CHAPTER XXIV.

Who of the ancient fathers have granted marriage after divorce.

This is clear both by what hath been said, and by that which Origen relates of certain bishops in his time, Homil. 7, in Matt. "I know some," saith he, "which are over churches, who, without Scripture, have permitted the wife to marry while her former husband lived. And did this against Scripture, which saith, the wife is bound to her husband so long as he lives; and she shall be called an adulteress, if, her husband living, she take another man; yet did they not permit this without cause, perhaps for the infirmity of such as had not continence, they permitted evil to avoid worse." Ye see Origen and the doctors of his age, not without all cause, permitted women after divorce to marry, though their former husbands were living; yet writes that they permitted against Scripture. But what cause could they have to do so, unless they thought our Saviour in his precepts of divorce had so forbidden, as willing to remit such perfection to his weaker ones, cast into danger of worse faults?

The same thought Leo, bishop of Rome, Ep. 85, to the African bishops of Mauritania Cæsariensis, wherein complaining of a certain priest, who divorcing his wife, or being divorced by her, as other copies have it, had married another, neither dissolves the

matrimony, nor excommunicates him, only unpriests him. The fathers therefore, as we see, did not simply and wholly condemn marriage after divorce.

But as for me, this remitting of our Saviour's precepts, which these ancients allow to the infirm in marrying after vow and divorce, I can in no ways admit; for whatsoever plainly consents not with the commandment, cannot, I am certain, be permitted, or suffered in any Christian: for heaven and earth shall pass away, but not a tittle from the commandments of God among them who expect life eternal. Let us therefore consider, and weigh the words of our Lord concerning marriage and divorce, which he pronounced both by himself, and by his apostle, and let us compare them with other oracles of God; for whatsoever is contrary to these, I shall not persuade the least tolerating thereof. But if it can be taught to agree with the word of God, yea to be commanded, that most men may have permission given them to divorce and marry again, I must prefer the authority of God's word before the opinion of fathers and doctors, as they themselves teach.

CHAPTER XXV.

The words of our Lord, and of the Holy Ghost, by the Apostle Paul concerning divorce, are explained. The 1st Axiom, that Christ could not condemn of adultery, that which he once commanded.

But the words of our Lord, and of the Holy Ghost, out of which Austin and some others of the fathers think it concluded, that our Saviour forbids marriage after any divorce, are these; Matt. v. 31, 32, "It hath been said," &c.: and Matt. xix. 7, "They say unto him, why did Moses then command," &c.: and Mark x., and Luke xvi., Rom. vii. 1, 2, 3, 1 Cor. vii. 10, 11. Hence therefore they conclude, that all marriage after divorce is called adultery; which to commit, being no ways to be tolerated in any Christian, they think it follows, that second marriage is in no case to be permitted either to the divorcer, or to the divorced.

But that it may be more fully and plainly perceived what force is in this kind of reasoning, it will be the best course, to lay down certain grounds whereof no Christian can doubt the truth. First, it is a wickedness to suspect, that our Saviour branded that for adultery, which himself, in his own law which he came to fulfil, and not to dissolve, did not only permit, but also command; for by him, the only mediator, was the whole law of God given. But that by this law of God marriage was permitted after any divorce, is certain by Deut. xxiv. 1.

CHAPTER XXVI.

That God in his law did not only grant, but also commanded divorce to certain men.

Deut. xxiv. 1, "When a man hath taken a wife," &c. But in Mal. ii. 15, 16, is read the Lord's command to put her away whom a man hates, in these words: "Take heed to your spirit, and let none deal injuriously against the wife of his youth. If he hate, let him put away, saith the Lord God of Israel. And he shall hide thy violence with his garment," that marries her divorced by thee, "saith the Lord of hosts; but take heed to

your spirit, and do no injury.” By these testimonies of the divine law, we see, that the Lord did not only permit, but also expressly and earnestly commanded his people, by whom he would that all holiness and faith of marriage covenant should be observed, that he, who could not induce his mind to love his wife with a true conjugal love, might dismiss her, that she might marry to another.

CHAPTER XXVII.

That what the Lord permitted and commanded to his ancient people concerning divorce belongs also to Christians.

Now what the Lord permitted to his first-born people, that certainly he could not forbid to his own among the Gentiles, whom he made coheirs, and into one body with his people; nor could he ever permit, much less command, aught that was not good for them, at least so used as he commanded. For being God, he is not changed as man. Which thing who seriously considers, how can he imagine that God would make that wicked to them that believe, and serve him under grace, which he granted and commanded to them that served him under the law? Whenas the same causes require the same permission. And who that knows but human matters, and loves the truth, will deny that many marriages hang as ill together now, as ever they did among the Jews? So that such marriages are liker to torments than true marriages. As therefore the Lord doth always succour and help the oppressed, so he would ever have it provided for injured husbands and wives, that under pretence of the marriage bond, they be not sold to perpetual vexations, instead of the loving and comfortable marriage duties. And lastly, as God doth always detest hypocrisy and fraud, so neither doth he approve, that among his people that should be counted marriage, wherein none of those duties remain, whereby the league of wedlock is chiefly preserved. What inconsiderate neglect then of God’s law is this, that I may not call it worse, to hold that Christ our Lord would not grant the same remedies both of divorce and second marriage to the weak, or to the evil, if they will needs have it so, but especially to the innocent and wronged; whenas the same urgent causes remain as before, when the discipline of the church and magistrate hath tried what may be tried?

CHAPTER XXVIII.

That our Lord Christ intended not to make new laws of marriage and divorce, or of any civil matters. Axiom 2.

It is agreed by all who determine of the kingdom and offices of Christ by the Holy Scriptures, as all godly men ought to do, that our Saviour upon earth took not on him either to give new laws in civil affairs, or to change the old. But it is certain, that matrimony and divorce are civil things. Which the Christian emperors knowing, gave conjugal laws, and reserved the administration of them to their own courts; which no true ancient bishop ever condemned.

Our Saviour came to preach repentance and remission: seeing therefore those, who put away their wives without any just cause, were not touched with conscience of the sin, through misunderstanding of the law, he recalled them to a right interpretation,

and taught, that the woman in the beginning was so joined to the man, that there should be a perpetual union both in body and spirit: where this is not, the matrimony is already broke, before there be yet any divorce made, or second marriage.

CHAPTER XXIX.

That it is wicked to strain the words of Christ beyond their purpose.

This is his third Axiom, whereof there needs no explication here.

CHAPTER XXX.

That all places of Scripture about the same thing are to be joined, and compared, to avoid contradictions. Axiom 4.

This he demonstrates at large out of sundry places in the gospel, and principally by that precept against swearing,* which, compared with many places of the law and prophets, is a flat contradiction of them all, if we follow superstitiously the letter. Then having repeated briefly his four axioms, he thus proceeds:

These things thus preadmonished, let us inquire what the undoubted meaning is of our Saviour's words, and inquire according to the rule which is observed by all learned and good men in their expositions; that praying first to God, who is the only opener of our hearts, we may first with fear and reverence consider well the words of our Saviour touching this question. Next, that we may compare them with all other places of Scripture treating of this matter, to see how they consent with our Saviour's words, and those of his apostle.

CHAPTER XXXI.

This chapter disputes against Austin and the papists, who deny second marriage even to them who divorce in case of adultery; which because it is not controverted among true protestants, but that the innocent person is easily allowed to marry, I spare the translating.

CHAPTER XXXII.

That a manifest adulteress ought to be divorced, and cannot lawfully be retained in marriage by any true Christian.

This though he prove sufficiently, yet I let pass, because this question was not handled in the Doctrine and Dicipline of Divorce; to which book I bring so much of this treatise as runs parallel.

CHAPTER XXXIII.

That adultery is to be punished with death.

This chapter also I omit for the reason last alleged.

CHAPTER XXXIV.

That it is lawful for a wife to leave an adulterer and to marry another husband.

This is generally granted, and therefore excuses me the writing out.

CHAPTER XXXV.

Places in the writings of the apostle Paul, touching divorce, explained.

Let us consider the answers of the Lord given by the apostle severally. Concerning the first, which is Rom. vii. 1, "Know ye not brethren, for I speak to them that know the law, &c. ver. 2, The woman is bound by the law to her husband so long as he liveth." Here it is certain, that the Holy Ghost had no purpose to determine aught of marriage, or divorce, but only to bring an example from the common and ordinary law of wedlock, to show, that as no covenant holds either party being dead, so now that we are not bound to the law, but to Christ our Lord, seeing that through him we are dead to sin, and to the law; and so joined to Christ, that we may bring forth fruit in him from a willing godliness, and not by the compulsion of law, whereby our sins are more excited, and become more violent. What therefore the Holy Spirit here speaks of matrimony cannot be extended beyond the general rule.

Besides, it is manifest that the apostle did allege the law of wedlock, as it was delivered to the Jews; for, saith he, "I speak to them that know the law." They knew no law of God, but that by Moses, which plainly grants divorce for several reasons. It cannot therefore be said, that the apostle cited this general example out of the law, to abolish the several exceptions of that law, which God himself granted by giving authority to divorce.

Next, when the apostle brings an example out of God's law concerning man and wife, it must be necessary, that we understand such for man and wife, as are so indeed according to the same law of God; that is, who are so disposed, as that they are both willing and able to perform the necessary duties of marriage; not those who under a false title of marriage, keep themselves mutually bound to injuries and disgraces; for such twain are nothing less than lawful man and wife.

The like answer is to be given to all other places both of the gospel and the apostle, that whatever exception may be proved out of God's law, be not excluded from those places. For the Spirit of God doth not condemn things formerly granted and allowed, where there is like cause and reason. Hence Ambrose, upon that place, 1 Cor. vii. 15, "A brother or a sister is not under bondage in such cases," thus expounds; "The reverence of marriage is not due to him who abhors the author of marriage; nor is that marriage ratified, which is without devotion to God: he sins not therefore, who is put away for God's cause, though he join himself to another. For the dishonour of the Creator dissolves the right of matrimony to him who is deserted, that he be not accused, though marrying to another. The faith of wedlock is not to be kept with him

who departs, that he might not hear the God of Christians to be the author of wedlock. For if Ezra caused the misbelieving wives and husbands to be divorced, that God might be appeased, and not offended, though they took others of their own faith, how much more shall it be free, if the misbeliever depart, to marry one of our own religion. For this is not to be counted matrimony, which is against the law of God.”

Two things are here to be observed toward the following discourse, which truth itself and the force of God’s word hath drawn from this holy man. For those words are very large, “Matrimony is not ratified, without devotion to God.” And “the dishonour of the Creator dissolves the right of matrimony.” For devotion is far off, and dishonour is done to God by all who persist in any wickedness and heinous crime.

CHAPTER XXXVI.

That although it seem in the Gospel, as if our Saviour granted divorce only for adultery, yet in very deed he granted it for other causes also.

Now is to be dealt with this question, whether it be lawful to divorce and marry again for other causes besides adultery, since our Saviour expressed that only? To this question, if we retain our principles already laid, and must acknowledge it to be a cursed blasphemy, if we say that the words of God do contradict one another, of necessity we must confess, that our Lord did grant divorce, and marriage after that, for other causes besides adultery, notwithstanding what he said in Matthew. For first, they who consider but only that place, 1 Cor. vii. which treats of believers and misbelievers matched together, must of force confess, that our Lord granted just divorce and second marriage in the cause of desertion, which is other than the cause of fornication. And if there be one other cause found lawful, then is it most true, that divorce was granted not only for fornication.

Next, it cannot be doubted, as I showed before by them to whom it is given to know God and his judgments out of his own word, but that, what means of peace and safety God ever granted and ordained to his elected people, the same he grants and ordains to men of all ages, who have equally need of the same remedies. And who, that is but a knowing man, dares say there be not husbands and wives now to be found in such a hardness of heart, that they will not perform either conjugal affection, or any requisite duty thereof, though it be most deserved at their hands?

Neither can any one defer to confess, but that God, whose property it is to judge the cause of them that suffer injury, hath provided for innocent and honest persons wedded, how they might free themselves by lawful means of divorce, from the bondage and iniquity of those who are falsely termed their husbands or their wives. This is clear out of Deut. xxiv. 1; Malachi, ii.; Matt. xix. 1; 1 Cor. vii.; and out of those principles, which the Scripture every where teaches, that God changes not his mind, dissents not from himself, is no acceptor of persons; but allows the same remedies to all men oppressed with the same necessities and infirmities; yea, requires that we should use them. This he will easily perceive, who considers these things in the Spirit of the Lord.

Lastly, it is most certain, that the Lord hath commanded us to obey the civil laws, every one of his own commonwealth, if they be not against the laws of God.

CHAPTER XXXVII.

For what causes divorce is permitted by the civil law ex l. Consensu Codic. de Repudiis.

It is also manifest, that the law of Theodosius and Valentinian, which begins “Consensu,” &c. touching divorce, and many other decrees of pious emperors agreeing herewith, are not contrary to the word of God; and therefore may be recalled into use by any Christian prince or commonwealth; nay, ought to be with due respect had to every nation: for whatsoever is equal and just, that in every thing is to be sought and used by Christians. Hence it is plain, that divorce is granted by divine approbation, both to husbands and to wives, if either party can convict the other of these following offences before the magistrate.

If the husband can prove the wife to be an adulteress, a witch, a murderess; to have bought or sold to slavery any one free born; to have violated sepulchres, committed sacrilege, favoured thieves and robbers, desirous of feasting with strangers, the husband not knowing, or not willing; if she lodge forth without a just and probable cause, or frequent theatres and sights, he forbidding; if she be privy with those that plot against the state, or if she deal falsely, or offer blows. And if the wife can prove her husband guilty of any those forenamed crimes, and frequent the company of lewd women in her sight; or if he beat her, she had the like liberty to quit herself; with this difference, that the man after divorce might forthwith marry again; the woman not till a year after lest she might chance to have conceived.

CHAPTER XXXVIII.

An exposition of those places wherein God declares the nature of holy wedlock.

Now to the end it may be seen, that this agrees with the divine law, the first institution of marriage is to be considered, and those texts in which God established the joining of male and female, and described the duties of them both. When God had determined to make woman, and give her as a wife to man, he spake thus, Gen. ii. 18, “It is not good for man to be alone; I will make him a help meet for him. And Adam said,” but in the Spirit of God, v. 23, 24, “This is now bone of my bone, and flesh of my flesh: Therefore shall a man leave his father and mother, and shall cleave to his wife, and they shall be one flesh.”

To this first institution did Christ recall his own; when answering the Pharisees, he condemned the license of unlawful divorce. He taught therefore by his example, that we, according to this first institution, and what God hath spoken thereof, ought to determine what kind of covenant marriage is; how to be kept, and how far; and lastly, for what causes to be dissolved. To which decrees of God these also are to be joined which the Holy Ghost hath taught by his apostle, that neither the husband nor the wife “hath power of their own body, but mutually each of either’s.” That “the husband

shall love the wife as his own body, yea, as Christ loves his church; and that the wife ought to be subject to her husband, as the church is to Christ.”

By these things the nature of holy wedlock is certainly known; whereof if only one be wanting in both or either party, and that either by obstinate malevolence, or too deep inbred weakness of mind, or lastly, through incurable impotence of body, it cannot then be said, that the covenant of matrimony holds good between such; if we mean that covenant, which God instituted and called marriage, and that whereof only it must be understood that our Saviour said, “Those whom God hath joined, let no man separate.”

And hence is concluded, that matrimony requires continual cohabitation and living together, unless the calling of God be otherwise evident; which union if the parties themselves disjoin, either by mutual consent, or one against the other’s will depart, the marriage is then broken. Wherein the papists, as in other things, oppose themselves against God; while they separate for many causes from bed and board, and yet will have the bond of matrimony remain, as if this covenant could be other than the conjunction and communion not only of bed and board, but of all other loving and helpful duties. This we may see in these words; “I will make him a help meet for him; bone of his bone, and flesh of his flesh: for this cause shall he leave father and mother, and cleave to his wife, and they twain shall be one flesh.” By which words who discerns not, that God requires of them both so to live together, and to be united not only in body but in mind also, with such an affection as none may be dearer and more ardent among all the relations of mankind, nor of more efficacy to the mutual offices of love and loyalty? They must communicate and consent in all things both divine and human, which have any moment to well and happy living. The wife must honour and obey her husband, as the church honours and obeys Christ her head. The husband must love and cherish his wife, as Christ his church. Thus they must be to each other, if they will be true man and wife in the sight of God, whom certainly the churches ought to follow in their judgment. Now the proper and ultimate end of marriage is not copulation, or children, for then there was not true matrimony between Joseph and Mary the mother of Christ, nor between many holy persons more; but the full and proper and main end of marriage is the communicating of all duties, both divine and human, each to other with utmost benevolence and affection.

CHAPTER XXXIX.

The properties of a true and Christian marriage more distinctly repeated.

By which definition we may know, that God esteems and reckons upon these four necessary properties to be in every true marriage. 1. That they should live together, unless the calling of God require otherwise for a time. 2. That they should love one another to the height of dearness, and that in the Lord, and in the communion of true religion. 3. That the husband bear himself as the head and preserver of his wife, instructing her to all godliness and integrity of life; that the wife also be to her husband a help, according to her place, especially furthering him in the true worship of God, and next in all the occasions of civil life. And 4. That they defraud not each other of conjugal benevolence, as the apostle commands, 1 Cor. vii. Hence it follows,

according to the sentence of God, which all Christians ought to be ruled by, that between those who, either through obstinacy, or helpless inability, cannot or will not perform these repeated duties, between those there can be no true matrimony, nor ought they to be counted man and wife.

CHAPTER XL.

Whether those crimes recited, chap. xxxvii., out of the civil law, dissolve matrimony in God's account.

Now if a husband or wife be found guilty of any of those crimes, which by the law "consensu" are made causes of divorce, it is manifest, that such a man cannot be the head and preserver of his wife, nor such a woman be a meet help to her husband, as the divine law in true wedlock requires; for these faults are punished either by death, or deportation, or extreme infamy, which are directly opposite to the covenant of marriage. If they deserve death, as adultery and the like, doubtless God would not that any should live in wedlock with them whom he would not have to live at all. Or if it be not death, but the incurring of notorious infamy, certain it is neither just, nor expedient, nor meet, that an honest man should be coupled with an infamous woman, nor an honest matron with an infamous man. The wise Roman princes had so great a regard to the equal honour of either wedded person, that they counted those marriages of no force, which were made between the one of good repute, and the other of evil note. How much more will all honest regard of Christian expedience and comeliness besseem and concern those who are set free and dignified in Christ, than it could the Roman senate, or their sons, for whom that law was provided?

And this all godly men will soon apprehend, that he who ought to be the head and preserver not only of his wife, but also of his children and family, as Christ is of his church, had need be one of honest name: so likewise the wife, which is to be the meet help of an honest and good man, the mother of an honest offspring and family, the glory of the man, even as the man is the glory of Christ, should not be tainted with ignominy; as neither of them can avoid to be, having been justly appeached of those forenamed crimes; and therefore cannot be worthy to hold their place in a Christian family: yea, they themselves turn out themselves and dissolve that holy covenant. And they who are true brethern and sisters in the Lord are no more in bondage to such violators of marriage.

But here the patrons of wickedness and dissolvers of Christian discipline will object, that it is the part of man and wife to bear one another's cross, whether in calamity, or infamy, that they may gain each other, if not to a good name, yet to repentance and amendment. But they who thus object, seek the impunity of wickedness, and the favour of wicked men, not the duties of true charity; which prefers public honesty before private interest, and had rather the remedies of wholesome punishment appointed by God should be in use, than that by remissness the license of evil doing should increase. For if they who, by committing such offences, have made void the holy knot of marriage, be capable of repentance, they will be sooner moved when due punishment is executed on them, than when it is remitted.

We must ever beware, lest, in contriving what will be best for the soul's health of delinquents, we make ourselves wiser and discreeter than God. He that religiously weighs his oracles concerning marriage, cannot doubt that they who have committed the foresaid transgressions, have lost the right of matrimony, and are unworthy to hold their dignity in an honest and Christian family.

But if any husband or wife see such signs of repentance in their transgressor, as that they doubt not to regain them by continuing with them, and partaking of their miseries and attainures, they may be left to their own hopes, and their own mind; saving ever the right of church and commonwealth, that it receive no scandal by the neglect of due severity, and their children no harm by this invitation to license, and want of good education.

From all these considerations, if they be thought on, as in the presence of God, and out of his word, any one may perceive who desires to determine of these things by the Scripture, that those causes of lawful divorce, which the most religious emperors Theodosius and Valentinian set forth in the forecited place, are according to the law of God, and the prime institution of marriage; and were still more and more straitened, as the church and state of the empire still more and more corrupted and degenerated. Therefore pious princes and commonwealths both may and ought establish them again, if they have a mind to restore the honour, sanctity, and religion of holy wedlock to their people, and disentangle many consciences from a miserable and perilous condition, to a chaste and honest life.

To those recited causes wherefore a wife might send a divorce to her husband, Justinian added four more, *Constit. 117*; and four more, for which a man might put away his wife. Three other causes were added in the Code "*de repudiis, l. Jubemus.*" All which causes are so clearly contrary to the first intent of marriage that they plainly dissolve it. I set them not down, being easy to be found in the body of the civil law.

It was permitted also by Christian emperors, that they who would divorce by mutual consent, might, without impediment. Or if there were any difficulty at all in it, the law expresses the reason, that it was only in favour of the children; so that if there were none, the law of those godly emperors made no other difficulty of a divorce by consent. Or if any were minded without consent of the other to divorce, and without those causes which have been named, the Christian emperors laid no other punishment upon them, than that the husband wrongfully divorcing his wife should give back her dowry, and the use of that which was called "*Donatio propter nuptias;*" or if there were no dowry nor no donation, that he should then give her the fourth part of his goods. The like penalty was inflicted on the wife departing without just cause. But that they who were once married should be compelled to remain so ever against their wills, was not exacted. Wherein those pious princes followed the law of God in *Deut. xxiv. 1*, and his express charge by the prophet Malachi, to dismiss from him the wife whom he hates. For God never meant in marriage to give to man a perpetual torment instead of a meet help. Neither can God approve, that to the violation of this holy league (which is violated as soon as true affection ceases and is lost) should be added murder, which is already committed by either of them who resolvedly hates the other, as I showed out of *1 John iii. 15*, "*Whoso hateth his brother, is a murderer.*"

CHAPTER XLI.

Whether the husband or wife deserted may marry to another.

The wife's desertion of her husband the Christian emperors plainly decreed to be a just cause of divorce, whenas they granted him the right thereof, if she had but lain out one night against his will without probable cause. But of the man deserting his wife they did not so determine: yet if we look into the word of God, we shall find, that he who though but for a year, without just cause, forsakes his wife, and neither provides for her maintenance, nor signifies his purpose of returning, and good will towards her, whenas he may, hath forfeited his right in her so forsaken. For the Spirit of God speaks plainly, that both man and wife have such power over one another's person, as that they cannot deprive each other of living together, but by consent, and for a time.

Hither may be added, that the Holy Spirit grants desertion to be a cause of divorce, in those answers given to the Corinthians concerning a brother or sister deserted by a misbeliever. "If he depart, let him depart; a brother or a sister is not under bondage in such cases." In which words, who sees not the Holy Ghost openly pronounced, that the party without cause deserted, is not bound for another's wilful desertion, to abstain from marriage, if he have need thereof?

But some will say, that this is spoken of a misbeliever departing. But I beseech ye, doth not he reject the faith of Christ in his deeds, who rashly breaks the holy covenant of wedlock instituted by God? And besides this, the Holy Spirit does not make the misbelieving of him who departs, but the departing of him who disbelieves, to be the just cause of freedom to the brother or sister.

Since therefore it will be agreed among Christians, that they who depart from wedlock without just cause, do not only deny the faith of matrimony, but of Christ also, whatever they profess with their mouths; it is but reason to conclude, that the party deserted is not bound in case of causeless desertion, but that he may lawfully seek another consort, if it be needful to him, toward a pure and blameless conversation.

CHAPTER XLII.

The impotence of body, leprosy, madness, &c. are just causes of divorce.

Of this, because it was not disputed in the Doctrine and Discipline of Divorce, him that would know further, I commend to the Latin original.

CHAPTER XLIII.

That to grant divorce for all the causes which have been hitherto brought, disagrees not from the words of Christ, naming only the cause of adultery.

Now we must see how these things can stand with the words of our Saviour, who seems directly to forbid all divorce except it be for adultery. To the understanding

whereof, we must ever remember this: That in the words of our Saviour there can be no contrariety: That his words and answers are not to be stretched beyond the question proposed: That our Saviour did not there purpose to treat of all the causes for which it might be lawful to divorce and marry again; for then that in the Corinthians of marrying again without guilt of adultery could not be added. That it is not good for that man to be alone, who hath not the special gift from above. That it is good for every such one to be married, that he may shun fornication.

With regard to these principles, let us see what our Lord answered to the tempting Pharisees about divorce, and second marriage, and how far his answer doth extend.

First, no man who is not very contentious will deny, that the Pharisees asked our Lord whether it were lawful to put away such a wife, as was truly, and according to God's law, to be counted a wife; that is, such a one as would dwell with her husband, and both would and could perform the necessary duties of wedlock tolerably. But she who will not dwell with her husband is not put away by him, but goes of herself: and she who denies to be a meet help, or to be so hath made herself unfit by open misdemeanors, or through incurable impotencies cannot be able, is not by the law of God to be esteemed a wife; as hath been shown both from the first institution, and other places of Scripture. Neither certainly would the Pharisees propound a question concerning such an unconjugal wife; for their depravation of the law had brought them to that pass, as to think a man had right to put away his wife for any cause, though never so slight. Since, therefore, it is manifest, that Christ answered the Pharisees concerning a fit and meet wife according to the law of God, whom he forbid to divorce for any cause but fornication; who sees not that it is a wickedness so to wrest and extend that answer of his, as if it forbad to divorce her who hath already forsaken, or hath lost the place and dignity of a wife, by deserved infamy, or hath undertaken to be that which she hath not natural ability to be?

This truth is so powerful, that it hath moved the papists to grant their kind of divorce for other causes besides adultery, as for ill usage, and the not performing of conjugal duty; and to separate from bed and board for these causes, which is as much divorce as they grant for adultery.

But some perhaps will object, that though it be yielded that our Lord granted divorce not only for adultery, yet it is not certain that he permitted marriage after divorce, unless for that only cause. I answer, first, that the sentence of divorce and second marriage is one and the same. So that when the right of divorce is evinced to belong not only to the cause of fornication, the power of second marriage is also proved to be not limited to that cause only; and that most evidently whenas the Holy Ghost, 1 Cor. vii. so frees the deserted party from bondage, as that he may not only send a just divorce in case of desertion, but may seek another marriage.

Lastly, seeing God will not that any should live in danger of fornication and utter ruin for the default of another, and hath commanded the husband to send away with a bill of divorce her whom he could not love; it is impossible that the charge of adultery should belong to him who for lawful causes divorces and marries, or to her who marries after she hath been unjustly rejected, or to him who receives her without all

fraud to the former wedlock. For this were a horrid blasphemy against God, so to interpret his words, as to make him dissent from himself; for who sees not a flat contradiction in this, to enthrall blameless men and women to miseries and injuries, under a false and soothing title of marriage, and yet to declare by his apostle, that a brother or sister is not under bondage in such cases? No less do these two things conflict with themselves, to enforce the innocent and faultless to endure the pain and misery of another's perverseness, or else to live in unavoidable temptation; and to affirm elsewhere that he lays on no man the burden of another man's sin, nor doth constrain any man to the endangering of his soul.

CHAPTER XLIV.

That to those also who are justly divorced, second marriage ought to be permitted.

This, although it will be proved, yet because it concerns only the offender, I leave him to search out his own charter, himself, in the author.

CHAPTER XLV.

That some persons are so ordained to marriage, as that they cannot obtain the gift of continence, no not by earnest prayer; and that therein every one is to be left to his own judgment and conscience, and not to have a burden laid upon him by any other.

CHAPTER XLVI.

The words of the apostle concerning the praise of single life unfolded.

These two chapters not so immediately debating the right of divorce, I choose rather not to insert.

CHAPTER XLVII.

The conclusion of this treatise.

These things, most renowned king, I have brought together, both to explain for what causes the unhappy, but sometimes most necessary help of divorce ought to be granted, according to God's word, by princes and rulers; as also to explain how the words of Christ do consent with such a grant. I have been large indeed both in handling those oracles of God, and in laying down those certain principles, which he who will know what the mind of God is in this matter, must ever think on and remember. But if we consider what mist and obscurity hath been poured out by Antichrist upon this question, and how deep this pernicious contempt of wedlock, and admiration of single life, even in those who are not called thereto, hath sunk into many men's persuasions; I fear lest all that hath been said be hardly enough to persuade such, that they would cease at length to make themselves wiser and holier than God himself, in being so severe to grant lawful marriage, and so easy to connive

at all, not only whoredoms but deflowerings and adulteries: whenas, among the people of God, no whoredom was to be tolerated.

Our Lord Jesus Christ, who came to destroy the works of Satan, sent down his Spirit upon all Christians, and principally upon Christian governors both in church and commonwealth, (for of the clear judgment of your royal majesty I nothing doubt, revolving the Scripture so often as ye do,) that they may acknowledge how much they provoke the anger of God against us, whenas all kind of unchastity is tolerated, fornications and adulteries winked at; but holy and honourable wedlock is oft withheld by the mere persuasion of Antichrist, from such as without this remedy cannot preserve themselves from damnation! For none who hath but a spark of honesty will deny, that princes and states ought to use diligence toward the maintaining of pure and honest life among all men, without which all justice, all fear of God, and true religion decays.

And who knows not, that chastity and pureness of life can never be restored, or continued in the commonwealth, unless it be first established in private houses, from whence the whole breed of men is to come forth? To effect this, no wise man can doubt, that it is necessary for princes and magistrates first with severity to punish whoredom and adultery; next to see that marriages be lawfully contracted, and in the Lord; then that they be faithfully kept; and lastly, when that unhappiness urges, that they be lawfully dissolved, and other marriage granted, according as the law of God, and of nature, and the constitutions of pious princes have decreed; as I have shown both by evident authorities of Scripture, together with the writings of the ancient fathers, and other testimonies. Only the Lord grant that we may learn to prefer his ever just and saving word, before the comments of Antichrist, too deeply rooted in many, and the false blasphemous exposition of our Saviour's words. Amen.

A POSTSCRIPT.

Thus far Martin Bucer: whom, where I might without injury to either part of the cause, I deny not to have epitomized; in the rest observing a well-warranted rule, not to give an inventory of so many words, but to weigh their force. I could have added that eloquent and right Christian discourse, written by Erasmus on this argument, not disagreeing in effect from Bucer. But this, I hope, will be enough to excuse me with the mere Englishman, to be no forger of new and loose opinions. Others may read him in his own phrase on the first to the Corinthians, and ease me who never could delight in long citations, much less in whole traductions; whether it be natural disposition or education in me, or that my mother bore me a speaker of what God made mine own, and not a translator. There be others also whom I could reckon up, of no mean account in the church, (and Peter Martyr among the first,) who are more than half our own in this controversy. But this is a providence not to be slighted, that as Bucer wrote this tractate of divorce in England and for England, so Erasmus professes he begun here among us the same subject, especially out of compassion, for the need he saw this nation had of some charitable redress herein; and seriously exhorts others to use their best industry in the clearing of this point, wherein custom hath a greater sway than verity. That, therefore, which came into the mind of these two admired strangers to do for England, and in a touch of highest prudence, which they took to be

not yet recovered from monastic superstition, if I a native am found to have done for mine own country, altogether suitably and conformably to their so large and clear understanding, yet without the least help of theirs; I suppose that henceforward among conscionable and judicious persons it will no more be thought to my discredit, or at all to this nation's dishonour. And if these their books the one shall be printed often with best allowance in most religious cities, the other with express authority of Leo the Tenth, a pope, shall, for the propagating of truth, be published and republished, though against the received opinion of that church, and mine containing but the same thing, shall in a time of reformation, a time of free speaking, free writing, not find a permission to the press; I refer me to wisest men, whether truth be suffered to be truth, or liberty to be liberty, now among us, and be not again in danger of new fetters and captivity after all our hopes and labours lost: and whether learning be not (which our enemies too prophetically feared) in the way to be trodden down again by ignorance. Whereof while time is, out of the faith owing to God and my country, I bid this kingdom beware; and doubt not but God who hath dignified this parliament already to so many glorious degrees, will also give them (which is a singular blessing) to inform themselves rightly in the midst of an unprincipled age, and to prevent this working mystery of ignorance and ecclesiastical thralldom, which under new shapes and disguises begins afresh to grow upon us.

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TETRACHORDON.

EXPOSITIONS UPON THE FOUR CHIEF PASSAGES OF SCRIPTURE WHICH TREAT OF MARRIAGE, OR NULLITIES IN MARRIAGE.

ON GEN. i 27, 28, COMPARED AND EXPLAINED BY GEN. ii. 18, 23, 24. DEUT.
xxiv. 1. 2. MATT. v. 31, 32, WITH MATT. xix. FROM VER. 3 TO 11. 1 COR. vii.
FROM VER. 10 TO 16.

wherein the doctrine and discipline of divorce, as was lately published, is confirmed by explanation of scripture, by testimony of ancient fathers, of civil laws in the primitive church, of famous reformed divines; and lastly, by an intended act of the parliament and church of England in the last year of Edward the sixth.

Σταῖο[Editor: illegible character]σι τῶν προσέρων σο?
Δοξίαις ἡρε[Editor: illegible character]ορ, ὅσοι περὶ εἶναι.
Τὸν δ' α[Editor: illegible character]δοῦντων ἐδέναί τι ποιῆλον,
Κρείσσων νομισθεῖς [Editor: illegible character]ν πᾶσι, ληπρῶς τῶν?

—*Euripid. Medea.*

TO THE PARLIAMENT.

That which I knew to be the part of a good magistrate, aiming at true liberty through the right information of religious and civil life, and that which I saw, and was partaker of, your solemn vows and covenants, parliament of England! your actions also manifestly tending to exalt the truth, and to depress the tyranny of error and ill custom, with more constancy and prowess than ever yet any, since that parliament which put the first sceptre of this kingdom into his hand whom God and extraordinary virtue made their monarch; were the causes that moved me, one else not placing much in the eminence of a dedication, to present your high notice with a discourse, conscious to itself of nothing more than of diligence, and firm affection to the public good. And that ye took it so as wise and impartial men, obtaining so great power and dignity, are wont to accept, in matters both doubtful and important, what they think offered them well meant, and from a rational ability, I had no less than to persuade me. And on that persuasion am returned, as to a famous and free port, myself also bound by more than a maritime law, to expose as freely what fraughtage I conceive to bring of no trifles. For although it be generally known, how and by whom ye have been instigated to a hard censure of that former book, entitled, “The Doctrine and Discipline of Divorce,” an opinion held by some of the best among reformed writers without scandal or confutement, though now thought new and dangerous by some of our severe Gnostics, whose little reading and less meditating, holds ever with hardest obstinacy that which it took up with easiest credulity; I do not find yet that aught, for the furious incitements which have been used, hath issued by your appointment, that

might give the least interruption or disrepute either to the author, or to the book. Which he who will be better advised than to call your neglect or connivance at a thing imagined so perilous, can attribute it to nothing more justly, than to the deep and quiet stream of your direct and calm deliberations, that gave not way either to the fervent rashness or the immaterial gravity of those who ceased not to exasperate without cause. For which uprightness and incorrupt refusal of what ye were incensed to, lords and commons! (though it were done to justice, not to me, and was a peculiar demonstration how far your ways are different from the rash vulgar,) besides those allegiances of oath and duty, which are my public debt to your public labours, I have yet a store of gratitude laid up, which cannot be exhausted; and such thanks perhaps they may live to be, as shall more than whisper to the next ages. Yet that the author may be known to ground himself upon his own innocence, and the merit of his cause, not upon the favour of a diversion, or a delay to any just censure, but wishes rather he might see those his detractors at any fair meeting, as learned debatements are privileged with a due freedom under equal moderators; I shall here briefly single one of them, (because he hath obliged me to it,) who, I persuade me, having scarce read the book, nor knowing him who writ it, or at least feigning the latter, hath not forborn to scandalize him, unconfessed with, unadmonished, undealt with by any pastorly or brotherly convincement, in the most open and invective manner, and at the most bitter opportunity that drift or set design could have invented. And this, when as the canon law, though commonly most favouring the boldness of their priests, punishes the naming or traducing of any person in the pulpit, was by him made no scruple. If I shall therefore take license by the right of nature, and that liberty wherein I was born, to defend myself publicly against a printed calumny, and do willingly appeal to those judges to whom I am accused, it can be no immoderate or unallowable course of seeking so just and needful reparations. Which I had done long since, had not those employments, which are now visible, deferred me. It was preached before ye, lords and commons! in August last, upon a special day of humiliation, that “there was a wicked book abroad,” and ye were taxed of sin that it was yet “uncensured, the book deserving to be burnt;” and “impudence” also was charged upon the author, who durst “set his name to it, and dedicate it to yourselves!” First, lords and commons! I pray to that God, before whom ye then were prostrate, so to forgive ye those omissions and trespasses, which ye desire most should find forgiveness, as I shall soon show to the world how easily ye absolve yourselves of that which this man calls your sin, and is indeed your wisdom, and your nobleness, whereof to this day ye have done well not to repent. He terms it “a wicked book,” and why but “for allowing other causes of divorce, than Christ and his apostles mention?” and with the same censure condemns of wickedness not only Martin Bucer, that elect instrument of reformation, highly honoured, and had in reverence by Edward the Sixth, and his whole parliament, whom also I had published in English by a good providence, about a week before this calumnious digression was preached; so that if he knew not Bucer then, as he ought to have known, he might at least have known him some months after, ere the sermon came in print; wherein notwithstanding he persists in his former sentence, and condemns again of wickedness, either ignorantly or wilfully, not only Martin Bucer, and all the choicest and holiest of our reformers, but the whole parliament and church of England in those best and purest times of Edward the Sixth. All which I shall prove with good evidence, at the end of these explanations. And then let it be judged and seriously considered with what hope the affairs of our religion are committed to one

among others, who hath now only left him which of the twain he will choose, whether this shall be his palpable ignorance, or the same wickedness of his own book, which he so lavishly imputes to the writings of other men: and whether this of his, that thus peremptorily defames and attaints of wickedness unspotted churches, unblemished parliaments, and the most eminent restorers of Christian doctrine, deserve not to be burnt first. And if his heat had burst out only against the opinion, his wonted passion had no doubt been silently borne with wonted patience. But since, against the charity of that solemn place and meeting, it served him further to inveigh opprobriously against the person, branding him with no less than impudence, only for setting his name to what he had written; I must be excused not to be so wanting to the defence of an honest name, or to the reputation of those good men who afford me their society, but to be sensible of such a foul endeavoured disgrace: not knowing aught either in mine own deserts, or the laws of this land, why I should be subject, in such a notorious and illegal manner, to the intemperances of this man's preaching choler. And indeed to be so prompt and ready in the midst of his humbleness, to toss reproaches of this bulk and size, argues as if they were the weapons of his exercise, I am sure not of his ministry, or of that day's work. Certainly to subscribe my name at what I was to own, was what the state had ordered and requires. And he who lists not to be malicious, would call it ingenuity, clear conscience, willingness to avouch what might be questioned, or to be better instructed. And if God were so displeased with those, Isa. lviii. who "on the solemn fast were wont to smite with the fist of wickedness," it could be no sign of his own humiliation accepted, which disposed him to smite so keenly with a reviling tongue. But if only to have writ my name must be counted "impudence," how doth this but justify another, who might affirm with as good warrant, that the late discourse of "Scripture and Reason," which is certain to be chiefly his own draught, was published without a name, out of base fear, and the sly avoidance of what might follow to his detriment, if the party at court should hap to reach him? And I, to have set my name, where he accuses me to have set it, am so far from recanting, that I offer my hand also if need be, to make good the same opinion which I there maintain, by inevitable consequences drawn parallel from his own principal arguments in that of "Scripture and Reason:" which I shall pardon him if he can deny, without shaking his own composition to pieces. The "impudence" therefore, since he weighed so little what a gross revile that was to give his equal, I send him back again for a phylactery to stitch upon his arrogance, that censures not only before conviction, so bitterly without so much as one reason given, but censures the congregation of his governors to their faces, for not being so hasty as himself to censure.

And whereas my other crime is, that I addressed the dedication of what I had studied to the parliament; how could I better declare the loyalty which I owe to that supreme and majestic tribunal, and the opinion which I have of the high entrusted judgment, and personal worth assembled in that place? With the same affections therefore, and the same addicted fidelity, parliament of England! I here again have brought to your perusal on the same argument these following expositions of Scripture. The former book, as pleased some to think, who were thought judicious, had of reason in it to a sufficiency; what they required was, that the Scriptures there alleged might be discussed more fully. To their desires thus much further hath been laboured in the Scriptures. Another sort also, who wanted more authorities and citations, have not

been here unthought of. If all this attain not to satisfy them, as I am confident that none of those our great controversies at this day hath had a more demonstrative explaining, I must confess to admire what it is: for doubtless it is not reason now-a-days that satisfies or suborns the common credence of men, to yield so easily, and grow so vehement in matters much more disputable, and far less conducing to the daily good and peace of life.

Some whose necessary shifts have long enured them to cloak the defects of their unstudied years, and hatred now to learn, under the appearance of a grave solidity, (which estimation they have gained among weak perceivers,) find the ease of slighting what they cannot refute, and are determined, as I hear, to hold it not worth the answering. In which number I must be forced to reckon that doctor, who in a late equivocating treatise plausibly set afloat against the Dippers, diving the while himself with a more deep prelatical malignance against the present state and church-government, mentions with ignominy “the Tractate of Divorce;” yet answers nothing, but instead thereof (for which I do not commend his marshalling) sets Moses also among the crew of his Anabaptists; as one who to a holy nation, the commonwealth of Israel, gave laws “breaking the bonds of marriage to inordinate lust.” These are no mean surges of blasphemy, not only dipping Moses the divine lawgiver, but dashing with a high hand against the justice and purity of God himself: as these ensuing scriptures plainly and freely handled shall verify, to the lanching of that old apostemated error. Him therefore I leave now to his repentance.

Others, which is their courtesy, confess that wit and parts may do much to make that seem true which is not; as was objected to Socrates by them who could not resist his efficacy, that he ever made the worst cause seem the better; and thus thinking themselves discharged of the difficulty, love not to wade further into the fear of a convincement. These will be their excuses to decline the full examining of this serious point. So much the more I press it and repeat it, lords and commons! that ye beware while time is, ere this grand secret, and only art of ignorance affecting tyranny, grow powerful, and rule among us. For if sound argument and reason shall be thus put off, either by an undervaluing silence, or the masterly censure of a railing word or two in the pulpit, or by rejecting the force of truth, as the mere cunning of eloquence and sophistry; what can be the end of this, but that all good learning and knowledge will suddenly decay? Ignorance, and illiterate presumption, which is yet but our disease, will turn at length into our very constitution, and prove the hectic evil of this age: worse to be feared, if it get once to reign over us, than any fifth monarchy. If this shall be the course, that what was wont to be a chief commendation, and the ground of other men’s confidence in an author, his diligence, his learning, his elocution, whether by right or by ill meaning granted him, shall be turned now to a disadvantage and suspicion against him, that what he writes, though unconfuted, must therefore be mistrusted, therefore not received for the industry, the exactness, the labour in it, confessed to be more than ordinary; as if wisdom had now forsaken the thirsty and laborious inquirer, to dwell against her nature with the arrogant and shallow babler; to what purpose all those pains and that continual searching required of us by Solomon to the attainment of understanding? Why are men bred up with such care and expense to a life of perpetual studies? Why do yourselves with such endeavour seek to wipe off the imputation to discourage the progress and advance of learning?

He therefore, whose heart can bear him to the high pitch of your noble enterprises, may easily assure himself, that the prudence and far-judging circumspectness of so grave a magistracy sitting in parliament, who have before them the prepared and purposed act of their most religious predecessors to imitate in this question, cannot reject the clearness of these reasons, and these allegations both here and formerly offered them; nor can overlook the necessity of ordaining more wholesomely and more humanely in the casualties of divorce, than our laws have yet established, if the most urgent and excessive grievances happening in domestic life be worth the laying to heart: which, unless charity be far from us, cannot be neglected. And that these things, both in the right constitution, and in the right reformation of a commonwealth, call for speediest redress, and ought to be the first considered, enough was urged in what was prefaced to that monument of Bucer, which I brought to your remembrance, and the other time before. Henceforth, except new cause be given, I shall say less and less. For if the law make not timely provision, let the law, as reason is, bear the censure of those consequences, which her own default now more evidently produces. And if men want manliness to expostulate the right of their due ransom, and to second their own occasions, they may sit hereafter and bemoan themselves to have neglected through faintness the only remedy of their sufferings, which a seasonable and well-grounded speaking might have purchased them. And perhaps in time to come, others will know how to esteem what is not every day put into their hands, when they have marked events, and better weighed how hurtful and unwise it is, to hide a secret and pernicious rupture under the ill counsel of a bashful silence. But who would distrust aught, or not be ample in his hopes of your wise and Christian determinations? who have the prudence to consider, and should have the goodness, like gods, as ye are called, to find out readily, and by just law to administer those redresses, which have of old, not without God ordaining, been granted to the adversities of mankind, ere they who needed were put to ask. Certainly, if any other have enlarged his thoughts to expect from this government, so justly undertaken, and by frequent assistances from Heaven so apparently upheld, glorious changes and renovations both in church and state, he among the foremost might be named, who prays that the fate of England may tarry for no other deliverers.

John Milton.

Genesis I. 27.

So God created man in his own image, in the image of God created he him; male and female created he them,

28. And God blessed them, and God said unto them, Be fruitful, &c.

Genesis Ii. 18.

And the Lord God said, It is not good that man should be alone, I will make him a help meet for him.

23. And Adam said, This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of a man.

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

Genesis I. 27.

“So God created man in his own image.”] To be informed aright in the whole history of marriage, that we may know for certain, not by a forced yoke, but by an impartial definition, what marriage is, and what is not marriage: it will undoubtedly be safest, fairest, and most with our obedience, to inquire, as our Saviour’s direction is, how it was in the beginning. And that we begin so high as man created after God’s own image, there want not earnest causes. For nothing now-a-days is more degenerately forgotten, than the true dignity of man, almost in every respect, but especially in this prime institution of matrimony, wherein his native pre-eminence ought most to shine. Although if we consider that just and natural privileges men neither can rightly seek, nor dare fully claim, unless they be allied to inward goodness and stedfast knowledge, and that the want of this quells them to a servile sense of their own conscious unworthiness, it may save the wondering why in this age many are so opposite both to human and to Christian liberty, either while they understand not, or envy others that do; contenting, or rather priding themselves in a specious humility and strictness bred out of low ignorance, that never yet conceived the freedom of the gospel; and is therefore by the apostle to the Colossians ranked with no better company than will worship and the mere show of wisdom. And how injurious herein they are, if not to themselves, yet to their neighbours, and not to them only, but to the all-wise and bounteous grace offered us in our redemption, will orderly appear.

“In the image of God created he him.”] It is enough determined, that this image of God, wherein man was created, is meant wisdom, purity, justice, and rule over all creatures. All which, being lost in Adam, was recovered with gain by the merits of Christ. For albeit our first parent had lordship over sea, and land, and air, yet there was a law without him, as a guard set over him. But Christ having cancelled the handwriting of ordinances which was against us, Col. ii. 14, and interpreted the fulfilling of all through charity, hath in that respect set us over law, in the free custody of his love, and left us victorious under the guidance of his living spirit, not under the dead letter; to follow that which most edifies, most aids and furthers a religious life, makes us holiest and likest to his immortal image; not that which makes us most conformable and captive to civil and subordinate precepts: whereof the strictest observance may oftentimes prove the destruction not only of many innocent persons and families, but of whole nations. Although indeed no ordinance human or from heaven can bind against the good of man; so that to keep them strictly against that end, is all one with to break them. Men of most renowned virtue have sometimes by transgressing most truly kept the law; and wisest magistrates have permitted and dispensed it; while they looked not peevishly at the letter, but with a greater spirit at the good of mankind, if always not written in the characters of law, yet engraven in the heart of man by a divine impression. This heathens could see, as the well-read in story can recount of Solon and Epaminondas, whom Cicero in his first book of “Invention” nobly defends. “All law,” saith he, “we ought to refer to the common good, and interpret by that, not by the scroll of letters. No man observes law for law’s sake, but for the good of them for whom it was made.” The rest might serve well to

lecture these times, deluded through belly doctrines into a devout slavery. The Scripture also affords David in the showbread, Hezekiah in the passover, sound and safe transgressors of the literal command, which also dispensed not seldom with itself; and taught us on what just occasions to do so: until our Saviour, for whom that great and godlike work was reserved, redeemed us to a state above prescriptions, by dissolving the whole law into charity. And have we not the soul to understand this, and must we, against this glory of God's transcendent love towards us, be still the servants of a literal indictment?

“Created he him.”] It might be doubted why he saith, “In the image of God created he him,” not them, as well as “male and female” them; especially since that image might be common to them both, but male and female could not, however the Jews fable and please themselves with the accidental concurrence of Plato's wit, as if man at first had been created hermaphrodite: but then it must have been male and female created he him. So had the image of God been equally common to them both, it had no doubt been said, in the image of God created he them. But St. Paul ends the controversy, by explaining, that the woman is not primarily and immediately the image of God, but in reference to the man, “The head of the woman,” saith he, 1 Cor. xi. “is the man;” “he the image and glory of God, she the glory of the man;” he not for her, but she for him. Therefore his precept is, “Wives, be subject to your husbands as is fit in the Lord,” Col. iii. 18; “in every thing,” Eph. v. 24. Nevertheless man is not to hold her as a servant, but receives her into a part of that empire, which God proclaims him to, though not equally, yet largely, as his own image and glory: for it is no small glory to him, that a creature so like him should be made subject to him. Not but that particular exceptions may have place, if she exceed her husband in prudence and dexterity, and he contentedly yield: for then a superior and more natural law comes in, that the wiser should govern the less wise, whether male or female. But that which far more easily and obediently follows from this verse is, that, seeing woman was purposely made for man, and he her head, it cannot stand before the breath of this divine utterance, that man the portraiture of God, joining to himself for his intended good and solace an inferior sex, should so become her thrall, whose wilfulness or inability to be a wife frustrates the occasional end of her creation; but that he may acquit himself to freedom by his natural birthright, and that indelible character of priority, which God crowned him with. If it be urged, that sin hath lost him this, the answer is not far to seek, that from her the sin first proceeded, which keeps her justly in the same proportion still beneath. She is not to gain by being first in the transgression, that man should further lose to her, because already he hath lost by her means. Oft it happens, that in this matter he is without fault; so that his punishment herein is causeless: and God hath the praise in our speeches of him, to sort his punishment in the same kind with the offence. Suppose he erred; it is not the intent of God or man, to hunt an error so to the death with a revenge beyond all measure and proportion. But if we argue thus, this affliction is befallen him for his sin, therefore he must bear it without seeking the only remedy; first, it will be false, that all affliction comes for sin, as in the case of Job, and of the man born blind, John ix. 3, was evident; next, by that reason, all miseries coming for sin, we must let them all lie upon us like the vermin of an Indian Catharist, which his fond religion forbids him to molest. Were it a particular punishment inflicted through the anger of God upon a person, or upon a land, no law hinders us in that regard, no law but bids us remove it if we can; much more if it be a

dangerous temptation withal; much more yet, if it be certainly a temptation, and not certainly a punishment though a pain. As for what they say we must bear with patience; to bear with patience, and to seek effectual remedies, implies no contradiction. It may no less be for our disobedience, our unfaithfulness, and other sins against God, that wives become adulterous to the bed; and questionless we ought to take the affliction as patiently as Christian prudence would wish: yet hereby is not lost the right of divorcing for adultery. No, you say, because our Saviour excepted that only. But why, if he were so bent to punish our sins, and try our patience in binding on us a disastrous marriage, why did he except adultery? Certainly to have been bound from divorce in that case also had been as plentiful a punishment to our sins, and not too little work for the patientest. Nay, perhaps they will say it was too great a sufferance; and with as slight a reason, for no wise man but would sooner pardon the act of adultery once and again committed by a person worth pity and forgiveness, than to lead a wearisome life of unloving and unquiet conversation with one who neither affects nor is affected, much less with one who exercises all bitterness, and would commit adultery too, but for envy lest the persecuted condition should thereby get the benefit of his freedom. It is plain therefore, that God enjoins not this supposed strictness of not divorcing either to punish us, or to try our patience.

Moreover, if man be the image of God, which consists in holiness, and woman ought in the same respect to be the image and companion of man, in such wise to be loved as the church is beloved of Christ; and if, as God is the head of Christ, and Christ the head of man, so man is the head of woman; I cannot see by this golden dependence of headship and subjection, but that piety and religion is the main tie of Christian matrimony: so as if there be found between the pair a notorious disparity either of wickedness or heresy, the husband by all manner of right is disengaged from a creature, not made and inflicted on him to the vexation of his righteousness: the wife also, as her subjection is terminated in the Lord, being herself the redeemed of Christ, is not still bound to be the vassal of him, who is the bondslave of Satan: she being now neither the image nor the glory of such a person, nor made for him, nor left in bondage to him; but hath recourse to the wing of charity, and protection of the church, unless there be a hope on either side: yet such a hope must be meant, as may be a rational hope, and not an endless servitude. Of which hereafter.

But usually it is objected, that if it be thus, then there can be no true marriage between misbelievers and irreligious persons. I might answer, let them see to that who are such; the church hath no commission to judge those without: 1 Cor. v. But this they will say perhaps, is but penuriously to resolve a doubt. I answer therefore, that where they are both irreligious, the marriage may be yet true enough to them in a civil relation. For there are left some remains of God's image in man, as he is merely man; which reason God gives against the shedding of man's blood, Gen. ix. as being made in God's image, without expressing whether he were a good man or a bad, to exempt the slayer from punishment. So that in those marriages where the parties are alike void of religion, the wife owes a civil homage and subjection, the husband owes a civil loyalty. But where the yoke is misyoked, heretic with faithful, godly with ungodly, to the grievance and manifest endangering of a brother or sister, reasons of a higher strain than matrimonial bear sway; unless the gospel, instead of freeing us, debase itself to make us bond-men, and suffer evil to control good.

“Male and female created he them.”] This contains another end of matching man and woman, being the right and lawfulness of the marriage-bed; though much inferior to the former end of her being his image and help in religious society. And who of weakest insight may not see, that this creating of them male and female cannot in any order of reason, or Christianity, be of such moment against the better and higher purposes of their creation, as to enthral husband or wife to duties or to sufferings, unworthy and unbeseeming the image of God in them? Now whenas not only men, but good men, do stand upon their right, their estimation, their dignity, in all other actions and deportments, with warrant enough and good conscience, as having the image of God in them, it will not be difficult to determine what is unworthy and unseemly for a man to do or suffer in wedlock: and the like proportionally may be found for woman, if we love not to stand disputing below the principles of humanity. He that said, “Male and female created he them,” immediately before that said also in the same verse, “in the image of God created he him,” and redoubled it, that our thoughts might not be so full of dregs as to urge this poor consideration of male and female, without remembering the nobleness of that former repetition; lest when God sends a wise eye to examine our trivial glosses, they be found extremely to creep upon the ground: especially since they confess, that what here concerns marriage is but a brief touch, only preparative to the institution which follows more expressly in the next chapter: and that Christ so took it, as desiring to be briefest with them who came to tempt him, account shall be given in due place.

Ver. 28. “And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth,” &c.

This declares another end of matrimony, the propagation of mankind; and is again repeated to Noah and his sons. Many things might be noted on this place not ordinary, nor unworth the noting; but I undertook not a general comment. Hence therefore we see the desire of children is honest and pious; if we be not less zealous in our Christianity than Plato was in his heathenism; who in the sixth of his laws, counts offspring therefore desirable, that we may leave in our stead sons of our sons, continual servants of God: a religious and prudent desire, if people knew as well what were required to breeding as to begetting; which desire perhaps was a cause, why the Jews hardly could endure a barren wedlock: and Philo, in his book of special laws, esteems him only worth pardon, that sends not barrenness away. Carvilius, the first recorded in Rome to have sought divorce, had it granted him for the barrenness of his wife, upon his oath that he married to the end he might have children; as Dionysius and Gellius are authors. But to dismiss a wife only for barrenness, is hard: and yet in some the desire of children is so great, and so just, yea sometimes so necessary, that to condemn such a one to a childless age, the fault apparently not being in him, might seem perhaps more strict than needed. Sometimes inheritances, crowns, and dignities are so interested and annexed in their common peace and good to such or such lineal descent, that it may prove of great moment both in the affairs of men and of religion, to consider thoroughly what might be done herein, notwithstanding the waywardness of our school doctors.

Genesis II. 18.

“And the Lord said, It is not good that man should be alone; I will make him a help meet for him.”

Ver. 23. “And Adam said,” &c. Ver. 24. “Therefore shall a man leave.” &c.

This second chapter is granted to be a commentary on the first, and these verses granted to be an exposition of that former verse, “Male and female created he them:” and yet when this male and female is by the explicit words of God himself here declared to be not meant other than a fit help, and meet society; some, who would engross to themselves the whole trade of interpreting, will not suffer the clear text of God to do the office of explaining itself.

“And the Lord God said, It is not good.”] A man would think, that the consideration of who spake should raise up the intention of our minds to inquire better, and obey the purpose of so great a speaker: for as we order the business of marriage, that which he here speaks is all made vain; and in the decision of matrimony, or not matrimony, nothing at all regarded. Our presumption hath utterly changed the state and condition of this ordinance: God ordained it in love and helpfulness to be indissoluble, and we in outward act and formality to be a forced bondage; so that being subject to a thousand errors in the best men, if it prove a blessing to any, it is of mere accident, as man’s law hath handled it, and not of institution.

“It is not good for man to be alone.”] Hitherto all things, that have been named, were approved of God to be very good: loneliness is the first thing, which God’s eye named not good: whether it be a thing, or the want of something, I labour not; let it be their tendance, who have the art to be industriously idle. And here “alone” is meant alone without woman; otherwise Adam had the company of God himself, and angels to converse with; all creatures to delight him seriously, or to make him sport. God could have created him out of the same mould a thousand friends and brother Adams to have been his consorts; yet for all this, till Eve was given him, God reckoned him to be alone.

“It is not good.”] God here presents himself like to a man deliberating; both to show us that the matter is of high consequence, and that he intended to found it according to natural reason, not impulsive command; but that the duty should arise from the reason of it, not the reason be swallowed up in a reasonless duty. “Not good,” was as much to Adam before his fall as not pleasing, not expedient; but since the coming of sin into the world, to him who hath not received the continence, it is not only not expedient to be alone, but plainly sinful. And therefore he who wilfully abstains from marriage, not being supernaturally gifted, and he who by making the yoke of marriage unjust and intolerable, causes men to abhor it, are both in a diabolical sin, equal to that of Antichrist, who forbids to marry. For what difference at all whether he abstain men from marrying, or restrain them in a marriage happening totally discommodious, distasteful, dishonest, and pernicious to him, without the appearance of his fault? For God does not here precisely say, I make a female to this male, as he did before; but expounding himself here on purpose, he saith, because it is not good for man to be

alone, I make him therefore a meet help. God supplies the privation of not good, with the perfect gift of a real and positive good: it is man's perverse cooking, who hath turned this bounty of God into a scorpion, either by weak and shallow constructions, or by proud arrogance and cruelty to them who neither in their purposes nor in their actions have offended against the due honour of wedlock.

Now whereas the apostle's speaking in the spirit, 1 Cor. vii. pronounces quite contrary to this word of God, "It is good for a man not to touch a woman," and God cannot contradict himself; it instructs us, that his commands and words, especially such as bear the manifest title of some good to man, are not to be so strictly wrung, as to command without regard to the most natural and miserable necessities of mankind. Therefore the apostle adds a limitation in the 26th verse of that chapter, for the present necessity it is good; which he gives us doubtless as a pattern how to reconcile other places by the general rule of charity.

"For man to be alone."] Some would have the sense hereof to be in respect of procreation only: and Austin contest that manly friendship in all other regard had been a more becoming solace for Adam, than to spend so many secret years in an empty world with one woman. But our writers deservedly reject this crabbed opinion; and defend that there is a peculiar comfort in the married state beside the genial bed, which no other society affords. No mortal nature can endure either in the actions of religion, or study of wisdom, without sometime slackening the cords of intense thought and labour: which lest we should think faulty, God himself conceals us not his own recreations before the world was built; "I was," saith the eternal wisdom, "daily his delight, playing always before him." And to him indeed wisdom is as a high tower of pleasure, but to us a steep hill, and we toiling ever about the bottom: he executes with ease the exploits of his omnipotence, as easy as with us it is to will: but no worthy enterprise can be done by us without continual plodding and wearisomeness to our faint and sensitive abilities. We cannot therefore always be contemplative, or pragmatistical abroad, but have need of some delightful intermissions, wherein the enlarged soul may leave off a while her severe schooling; and, like a glad youth in wandering vacancy, may keep her holidays to joy and harmless pastime: which as she cannot well do without company, so in no company so well as where the different sex in most resembling unlikeness, and most unlike resemblance, cannot but please best, and be pleased in the aptitude of that variety. Whereof lest we should be too timorous, in the awe that our flat sages would form us and dress us, wisest Solomon among his gravest Proverbs countenances a kind of ravishment and erring fondness in the entertainment of wedded leisures; and in the Song of Songs, which is generally believed, even in the jolliest expressions, to figure the spousals of the church with Christ, sings of a thousand raptures between those two lovely ones far on the hither side of carnal enjoyment. By these instances, and more which might be brought, we may imagine how indulgently God provided against man's loneliness; that he approved it not, as by himself declared not good; that he approved the remedy thereof, as of his own ordaining, consequently good: and as he ordained it, so doubtless proportionably to our fallen estate he gives it; else were his ordinance at least in vain, and we for all his gifts still empty handed. Nay, such an unbounteous giver we should make him, as in the fables Jupiter was to Ixion, giving him a cloud instead of Juno, giving him a monstrous issue by her, the breed of Centaurs, a

neglected and unloved race, the fruits of a delusive marriage; and lastly, giving him her with a damnation to that wheel in hell, from a life thrown into the midst of temptations and disorders. But God is no deceitful giver, to bestow that on us for a remedy of loneliness, which if it bring not a sociable mind as well as a conjunctive body, leaves us no less alone than before; and if it bring a mind perpetually averse and disagreeable, betrays us to a worse condition than the most deserted loneliness. God cannot in the justice of his own promise and institution so unexpectedly mock us, by forcing that upon us as the remedy of solitude, which wraps us in a misery worse than any wilderness, as the Spirit of God himself judges, Prov. xix., especially knowing that the best and wisest men amidst the sincere and most cordial designs of their heart, do daily err in choosing. We may conclude therefore, seeing orthodoxal expositors confess to our hands, that by loneliness is not only meant the want of copulation, and that man is not less alone by turning in a body to him, unless there be within it a mind answerable; that it is a work more worthy the care and consultation of God to provide for the worthiest part of man, which is his mind, and not unnaturally to set it beneath the formalities and respects of the body, to make it a servant of its own vassal: I say, we may conclude that such a marriage, wherein the mind is so disgraced and vilified below the body's interest, and can have no just or tolerable contentment, is not of God's institution, and therefore no marriage. Nay, in concluding this, I say we conclude no more than what the common expositors themselves give us, both in that which I have recited, and much more hereafter. But the truth is, they give us in such a manner, as they who leave their own mature positions like the eggs of an ostrich in the dust; I do but lay them in the sun; their own pregnancies hatch the truth; and I am taxed of novelties and strange producements, while they, like that inconsiderate bird, know not that these are their own natural breed.

“I will make him a help meet for him.”] Here the heavenly institutor, as if he laboured not to be mistaken by the supercilious hypocrisy of those that love to master their brethren, and to make us sure that he gave us not now a servile yoke, but an amiable knot, contents not himself to say, I will make him a wife; but resolving to give us first the meaning before the name of a wife, saith graciously, “I will make him a help meet for him.” And here again, as before, I do not require more full and fair deductions than the whole consent of our divines usually raise from this text, that in matrimony there must be first a mutual help to piety, next to civil fellowship of love and amity, then to generation, so to household affairs, lastly the remedy of incontinence. And commonly they reckon them in such order, as leaves generation and incontinence to be last considered. This I amaze me at, that though all the superior and nobler ends both of marriage and of the married persons be absolutely frustrate, the matrimony stirs not, loses no hold, remains as rooted as the centre: but if the body bring but in a complaint of frigidity, by that cold application only this adamantyne Alp of wedlock has leave to dissolve; which else all the machinations of religious or civil reason at the suit of a distressed mind, either for divine worship or human conversation violated, cannot unfasten. What courts of concupiscence are these, wherein fleshly appetite is heard before right reason, lust before love or devotion? They may be pious Christians together, they may be loving and friendly, they may be helpful to each other in the family, but they cannot couple; that shall divorce them, though either party would not. They can neither serve God together, nor one be at peace with the other, nor be good in the family one to other, but live as they were dead, or live as they were deadly

enemies in a cage together; it is all one, they can couple, they shall not divorce till death, not though this sentence be their death. What is this besides tyranny, but to turn nature upside down, to make both religion and the mind of man wait upon the slavish errands of the body, and not the body to follow either the sanctity or the sovereignty of the mind, unspeakably wronged, and with all equity complaining? what is this but to abuse the sacred and mysterious bed of marriage to be the compulsive style of an ingrateful and malignant lust, stirred up only from a carnal acrimony, without either love or peace, or regard to any other thing holy or human? This I admire, how possibly it should inhabit thus long in the sense of so many disputing theologians, unless it be the lowest lees of a canonical infection liver-grown to their sides; which perhaps will never uncling, without the strong abstersive of some heroic magistrate, whose mind, equal to his high office, dares lead him both to know and to do without their frivolous case-putting. For certain he shall have God and this institution plainly on his side. And if it be true both in divinity and law, that consent alone, though copulation never follow, makes a marriage; how can they dissolve it for the want of that which made it not, and not dissolve it for that not continuing which made it and should preserve it in love and reason, and difference it from a brute conjugality?

“Meet for him.”] The original here is more expressive than other languages word for word can render it; but all agree effectual conformity of disposition and affection to be hereby signified; which God as it were, not satisfied with the naming of a help, goes on describing another self, a second self, a very self itself. Yet now there is nothing in the life of man, through our misconstruction, made more uncertain, more hazardous and full of chance, than this divine blessing with such favourable significance here conferred upon us; which if we do but err in our choice, the most unblameable error that can be, err but one minute, one moment after those mighty syllables pronounced, which take upon them to join heaven and hell together unpardonably till death pardon: this divine blessing that looked but now with such a humane smile upon us, and spoke such gentle reason, straight vanishes like a fair sky, and brings on such a scene of cloud and tempest, as turns all to shipwreck without haven or shore, but to a ransomless captivity. And then they tell us it is our sin: but let them be told again, that sin through the mercy of God, hath not made such waste upon us, as to make utterly void to our use any temporal benefit, much less any so much availing to a peaceful and sanctified life, merely for a most incident error, which no wariness can certainly shun. And wherefore serves our happy redemption, and the liberty we have in Christ, but to deliver us from calamitous yokes, not to be lived under without the endangerment of our souls, and to restore us in some competent measure to a right in every good thing both of this life, and the other? Thus we see how treatably and distinctly God hath here taught us what the prime ends of marriage are; mutual solace and help. That we are now, upon the most irreprehensible mistake in choosing, defeated and defrauded of all this original benignity, was begun first through the snare of anti-christian canons long since obtruded upon the church of Rome, and not yet scoured off by reformation, out of a lingering vain-glory that abides among us to make fair shows in formal ordinances, and to enjoin continence and bearing of crosses in such a garb as no scripture binds us, under the thickest arrows of temptation, where we need not stand. Now we shall see with what acknowledgment and assent Adam received this new associate which God brought him.

Ver. 23. "And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man."

That there was a nearer alliance between Adam and Eve, than could be ever after between man and wife, is visible to any. For no other woman was ever moulded out of her husband's rib, but of mere strangers for the most part they come to have that consanguinity, which they have by wedlock. And if we look nearly upon the matter, though marriage be most agreeable to holiness, to purity, and justice, yet is it not a natural, but a civil and ordained relation. For if it were in nature, no law or crime could disannul it, to make a wife, or husband, otherwise than still a wife or husband, but only death; as nothing but that can make a father no father, or a son no son. But divorce for adultery or desertion, as all our churches agree but England, not only separates, but nullifies, and extinguishes the relation itself of matrimony, so that they are no more man and wife; otherwise the innocent party could not marry elsewhere, without the guilt of adultery. Next, were it merely natural, why was it here ordained more than the rest of moral law to man in his original rectitude, in whose breast all that was natural or moral was engraven without external constitutions and edicts?

Adam therefore in these words does not establish an indissoluble bond of marriage in the carnal ligaments of flesh and bones; for if he did, it would belong only to himself in the literal sense, every one of us being nearer in flesh of flesh, and bone of bones, to our parents than to a wife; they therefore were not to be left for her in that respect. But Adam, who had the wisdom given him to know all creatures, and to name them according to their properties, no doubt but had the gift to discern perfectly that which concerned him much more; and to apprehend at first sight the true fitness of that consort which God provided him. And therefore spake in reference to those words which God pronounced before; as if he had said, This is she by whose meet help and society I shall no more be alone; this is she who was made my image, even as I the image of God; not so much in body as in unity of mind and heart. And he might as easily know what were the words of God, as he knew so readily what had been done with his rib, while he slept so soundly. He might well know, if God took a rib out of his inside to form of it a double good to him, he would far sooner disjoin it from his outside, to prevent a treble mischief to him; and far sooner cut it quite off from all relation for his undoubted ease, than nail it into his body again, to stick for ever there a thorn in his heart. Whenas nature teaches us to divide any limb from the body to the saving of its fellows, though it be the maiming and deformity of the whole; how much more is it her doctrine to sever by incision, not a true limb so much, though that be lawful, but an adherent, a sore, the gangrene of a limb, to the recovery of a whole man! But if in these words we shall make Adam to erect a new establishment of marriage in the mere flesh, which God so lately had instituted, and founded in the sweet and mild familiarity of love and solace, and mutual fitness; what do we but use the mouth of our general parent, the first time it opens, to an arrogant opposition and correcting of God's wiser ordinance? These words therefore cannot import any thing new in marriage, but either that which belongs to Adam only, or to us in reference only to the instituting words of God, which made a meet help against loneliness. Adam spake like Adam the words of flesh and bones, the shell and rind of matrimony; but God spake like God, of love, and solace, and meet help, the soul both of Adam's words and of matrimony.

Ver. 24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

This verse, as our common herd expounds it, is the great knot-tier, which hath undone by tying, and by tangling, millions of guiltless consciences: this is that grisly porter, who having drawn men and wisest men by subtle allurements within the train of an unhappy matrimony, claps the dungeon-gate upon them, as irrecoverable as the grave. But if we view him well, and hear him with not too hasty and prejudicant ears, we shall find no such terror in him. For first, it is not here said absolutely without all reason he shall cleave to his wife, be it to his weal or to his destruction as it happens; but he shall do this upon the premises and considerations of that meet help and society before mentioned. "Therefore he shall cleave to his wife," no otherwise a wife than a fit help. He is not bid to leave the dear cohabitation of his father, mother, brothers, and sisters, to link himself inseparably with the mere carcass of a marriage, perhaps an enemy. This joining particle "Therefore" is in all equity, nay in all necessity of construction, to comprehend first and most principally what God spake concerning the inward essence of marriage in his institution, that we may learn how far to attend what Adam spake of the outward materials thereof in his approbation. For if we shall bind these words of Adam only to a corporal meaning, and that the force of this injunction upon all us his sons, to live individually with any woman which hath befallen us in the most mistaken wedlock, shall consist not in those moral and relative causes of Eve's creation, but in the mere anatomy of a rib, and that Adam's insight concerning wedlock reached no further, we shall make him as very an idiot as the Socinians make him; which would not be reverently done of us. Let us be content to allow our great forefather so much wisdom, as to take the instituting words of God along with him into this sentence, which if they be well minded, will assure us that flesh and ribs are but of a weak and dead efficacy to keep marriage united where there is no other fitness. The rib of marriage, to all since Adam, is a relation much rather than a bone; the nerves and sinews thereof are love and meet help, they knit not every couple that marries, and where they knit they seldom break; but where they break, which for the most part is where they were never truly joined, to such at the same instant both flesh and rib cease to be in common: so that here they argue nothing to the continuance of a false or violated marriage, but must be led back again to receive their meaning from those institutive words of God, which give them all the life and vigour they have.

"Therefore shall a man leave his father," &c.] What to a man's thinking more plain by this appointment, that the fatherly power should give place to conjugal prerogative? Yet it is generally held by reformed writers against the papist, that though in persons at discretion the marriage in itself be never so fit, though it be fully accomplished with benediction, board, and bed, yet the father not consenting, his main will without dispute shall dissolve all. And this they affirm only from collective reason, not any direct law; for that in Exod. xxii. 17, which is most particular, speaks that a father may refuse to marry his daughter to one who hath deflowered her, not that he may take her away from one who hath soberly married her. Yet because the general honour due to parents is great, they hold he may, and perhaps hold not amiss. But again when the question is of harsh and rugged parents, who defer to bestow their children seasonably, they agree jointly, that the church or magistrate may bestow them, though without the father's consent; and for this they have no express authority in Scripture.

So that they may see by their own handling of this very place, that it is not the stubborn letter must govern us, but the divine and softening breath of charity, which turns and winds the dictate of every positive command, and shapes it to the good of mankind. Shall the outward accessory of a father's will wanting rend the fittest and most affectionate marriage in twain, after all nuptial consummations; and shall not the want of love, and the privation of all civil and religious concord, which is the inward essence of wedlock, do as much to part those who were never truly wedded? Shall a father have this power to vindicate his own wilful honour and authority to the utter breach of a most dearly united marriage, and shall not a man in his own power have the permission to free his soul, his life, and all his comfort of life from the disaster of a no-marriage? Shall fatherhood, which is but man, for his own pleasure dissolve matrimony; and shall not matrimony, which is God's ordinance, for its own honour and better conservation dissolve itself, when it is wrong and not fitted to any of the chief ends which it owes us?

“And they shall be one flesh.”] These words also infer, that there ought to be an individuality in marriage; but without all question presuppose the joining causes. Not a rule yet that we have met with, so universal in this whole institution, but hath admitted limitations and conditions according to human necessity. The very foundation of matrimony, though God laid it deliberately, “that it is not good for man to be alone,” holds not always, if the apostle can secure us. Soon after we are bid leave father and mother, and cleave to a wife, but must understand the father's consent withal, else not. “Cleave to a wife,” but let her be a wife, let her be a meet help, a solace, not a nothing, not an adversary, not a desertrice: can any law or command be so unreasonable, as to make men cleave to calamity, to ruin, to perdition? In like manner here “they shall be one flesh;” but let the causes hold, and be made really good which only have the possibility to make them one flesh. We know that flesh can neither join nor keep together two bodies of itself; what is it then must make them one flesh, but likeness, but fitness of mind and disposition, which may breed the spirit of concord and union between them? If that be not in the nature of either, and that there has been a remediless mistake, as vain we go about to compel them into one flesh, as if we undertook to weave a garment of dry sand. It were more easy to compel the vegetable and nutritive power of nature to assimilations and mixtures, which are not alterable each by other; or force the concoctive stomach to turn that into flesh, which is so totally unlike that substance, as not to be wrought on. For as the unity of mind is nearer and greater than the union of bodies, so doubtless is the dissimilitude greater and more dividual, as that which makes between bodies all difference and distinction. Especially whenas besides the singular and substantial differences of every soul, there is an intimate quality of good or evil, through the whole progeny of Adam, which like a radical heat, or mortal chillness, joins them, or disjoins them irresistibly. In whom therefore either the will or the faculty, is found to have never joined, or now not to continue so, it is not to say, they shall be one flesh, for they cannot be one flesh. God commands not impossibilities; and all the ecclesiastical glue, that liturgy or laymen can compound, is not able to sodder up two such incongruous natures into the one flesh of a true beseeming marriage. Why did Moses then set down their uniting into one flesh? And I again ask why the gospel so oft repeats the eating of our Saviour's flesh, the drinking of his blood? “That we are one body with him, the members of his body, flesh of his flesh, and bone of his bone,”

Ephes. v. Yet lest we should be Capernaitans, as we are told there, that the flesh profiteth nothing; so we are told here, if we be not as deaf as adders, that this union of the flesh proceeds from the union of a fit help and solace. We know, that there was never a more spiritual mystery than this gospel taught us under the terms of body and flesh; yet nothing less intended than that we should stick there. What a stupidity then is it, that in marriage, which is the nearest resemblance of our union with Christ, we should deject ourselves to such a sluggish and underfoot philosophy, as to esteem the validity of marriage merely by the flesh, though never so broken and disjointed from love and peace, which only can give a human qualification to that act of the flesh, and distinguish it from bestial! The text therefore uses this phrase, that “they shall be one flesh,” to justify and make legitimate the rites of marriage bed; which was not unneedful, if for all this warrant they were suspected of pollution by some sects of philosophy, and religions of old, and latelier among the papists, and other heretics elder than they. Some think there is a high mystery in those words, from that which Paul saith of them, Ephes. v. “This is a great mystery, but I speak of Christ and the church: and thence they would conclude marriage to be inseparable.

For me, I dispute not now whether matrimony be a mystery or no; if it be of Christ and his church, certainly it is not meant of every ungodly and miswedded marriage, but then only mysterious, when it is a holy, happy, and peaceful match. But when a saint is joined with a reprobate, or both alike wicked with wicked, fool with fool, a he-drunkard with a she; when the bed hath been nothing else for twenty years or more, but an old haunt of lust and malice mixed together, no love, no goodness, no loyalty, but counterplotting, and secret wishing one another’s dissolution; this is to me the greatest mystery in the world, if such a marriage as this can be the mystery of aught, unless it be the mystery of iniquity: according to that which Paræus cites out of Chrysostom, that a bad wife is a help for the devil, and the like may be said of a bad husband. Since therefore none but a fit and pious matrimony can signify the union of Christ and his church, there cannot hence be any hinderance of divorce to that wedlock wherein there can be no good mystery. Rather it might to a Christian conscience be matter of finding itself so much less satisfied than before, in the continuance of an unhappy yoke, wherein there can be no representation either of Christ, or of his church.

Thus having inquired the institution how it was in the beginning, both from the 1st chap. of Gen. where it was only mentioned in part, and from the second, where it was plainly and evidently instituted; and having attended each clause and word necessary with a diligence not drowsy, we shall now fix with some advantage, and by a short view backward gather up the ground we have gone, and sum up the strength we have, into one argumentative head, with that organic force that logic proffers us. All arts acknowledge, that then only we know certainly, when we can define; for definition is that which refines the pure essence of things from the circumstance. If therefore we can attain in this our controversy to define exactly what marriage is, we shall soon learn when there is a nullity thereof, and when a divorce.

The part therefore of this chapter, which hath been here treated, doth orderly and readily resolve itself into a definition of marriage, and a consecratory from thence. To the definition these words chiefly contribute; “It is not good,” &c. “I will make,” &c.

Where the consecratory begins this connection, “Therefore” informs us, “Therefore shall a man,” &c. Definition is decreed by logicians to consist only of causes constituting the essence of a thing. What is not therefore among the causes constituting marriage, must not stay in the definition. Those causes are concluded to be matter, and, as the artist calls it, Form. But inasmuch as the same thing may be a cause more ways than one, and that in relations and institutions which have no corporal subsistence, but only a respective being, the Form, by which the thing is what it is, is oft so slender and undistinguishable, that it would soon confuse, were it not sustained by the efficient and final causes, which concur to make up the Form, invalid otherwise of itself, it will be needful to take in all the four causes into the definition. First therefore, the material cause of matrimony is man and woman; the author and efficient, God and their consent; the internal Form and soul of this relation, is conjugal love arising from a mutual fitness to the final causes of wedlock, help and society in religious, civil, and domestic conversation, which includes as an inferior end the fulfilling of natural desire, and specific increase; these are the final causes both moving the Efficient, and perfecting the Form. And although copulation be considered among the ends of marriage, yet the act thereof in a right esteem can no longer be matrimonial, than it is an effect of conjugal love. When love finds itself utterly unmatched, and justly vanishes, nay rather cannot but vanish, the fleshly act indeed may continue, but not holy, not pure, not beseeeming the sacred bond of marriage; being at best but an animal excretion, but more truly worse and more ignoble than that mute kindness among the herds and flocks; in that proceeding as it ought from intellectual principles, it participates of nothing rational, but that which the field and the fold equals. For in human actions the soul is the agent, the body in a manner passive. If then the body do out of sensitive force, what the soul complies not with how can man, and not rather something beneath man, be thought the doer?

But to proceed in the pursuit of an accurate definition, it will avail us something, and whet our thoughts, to examine what fabric hereof others have already reared. Paræus on Gen. defines marriage to be “an indissoluble conjunction of one man and one woman to an individual and intimate conversation, and mutual benevolence,” &c. Wherein is to be marked his placing of intimate conversation before bodily benevolence; for bodily is meant, though indeed “benevolence” rather sounds will, than body. Why then shall divorce be granted for want of bodily performance, and not for want of fitness to intimate conversation, whenas corporal benevolence cannot in any human fashion be without this? Thus his definition places the ends of marriage in one order, and esteems them in another. His tautology also of indissoluble and individual is not to be imitated; especially since neither indissoluble nor individual hath ought to do in the exact definition, being but a consecratory flowing from thence, as appears by plain Scripture, “Therefore shall a man leave,” &c. For marriage is not true marriage by being individual, but therefore individual, if it be true marriage. No argument but causes enter the definition: a consecratory is but the effect of those causes. Besides, that marriage is indissoluble, is not catholicly true; we know it dissoluble for adultery and for desertion by the verdict of all reformed churches. Dr. Ames defines it “an individual conjunction of one man and one woman, to communion of body and mutual society of life:” but this perverts the order of God, who in the institution places meet help and society of life before communion of body. And vulgar estimation undervalues beyond comparison all society of life and communion of mind beneath

the communion of body; granting no divorce, but to the want, or miscommunicating of that. Hemingius, an approved author, Melancthon's scholar, and who, next to Bucer and Erasmus, writes of divorce most like a divine, thus comprises, "Marriage is a conjunction of one man and one woman lawfully consenting, into one flesh, for mutual help's sake, ordained of God." And in his explanation stands punctually upon the conditions of consent, that it be not in any main matter deluded, as being the life of wedlock, and no true marriage without a true consent. "Into one flesh" he expounds into one mind, as well as one body, and makes it the formal cause; herein only missing, while he puts the effect into his definition instead of the cause which the text affords him. For "one flesh" is not the formal essence of wedlock, but one end, or one effect of "a meet help:" the end oftentimes being the effect and fruit of the form, as logic teaches: else many aged and holy matrimonies, and more eminently that of Joseph and Mary, would be no true marriage. And that maxim generally received, would be false, that "consent alone, though copulation never follow, makes the marriage." Therefore to consent lawfully into one flesh, is not the formal cause of matrimony, but only one of the effects. The civil lawyers, and first Justinian or Tribonian defines matrimony a "conjunction of man and woman containing individual accustom of life." Wherein first, individual is not so bad as indissoluble put in by others: and although much cavil might be made in the distinguishing between indivisible and individual, yet the one taken for possible, the other for actual, neither the one nor the other can belong to the essence of marriage; especially when a civilian defines, by which law marriage is actually divorced for many causes, and with good leave, by mutual consent. Therefore where "conjunction" is said, they who comment the Institutes agree, that conjunction of mind is by the law meant, not necessarily conjunction of body. That law then had good reason attending to its own definition, that divorce should be granted for the breaking of that conjunction which it holds necessary, sooner than for the want of that conjunction which it holds not necessary. And whereas Tuningus a famous lawyer, excuses individual as the purpose of marriage, not always the success, it suffices not. Purpose is not able to constitute the essence of a thing. Nature herself, the universal mother, intends nothing but her own perfection and preservation; yet is not the more indissoluble for that. The Pandects out of Modestinus, though not define, yet well describe marriage "the conjunction of male and female, the society of all life, the communion of divine and human right:" which Bucer also imitates on the fifth to the Ephesians. But it seems rather to comprehend the several ends of marriage than to contain the more constituting cause that makes it what it is.

That I therefore among others (for who sings not Hylas?) may give as well as take matter to be judged on, it will be looked I should produce another definition than these which have not stood the trial. Thus then I suppose that marriage by the natural and plain order of God's institution in the text may be more demonstratively and essentially defined. "Marriage is a divine institution, joining man and woman in a love fitly disposed to the helps and comforts of domestic life." "A divine institution." This contains the prime efficient cause of marriage: as for consent of parents and guardians, it seems rather a concurrence than a cause; for as many that marry are in their own power as not; and where they are not their own, yet are they not subjected beyond reason. Now though efficient causes are not requisite in a definition, yet divine institution hath such influence upon the Form, and is so a conserving cause of it, that without it the Form is not sufficient to distinguish matrimony from other

conjunctions of male and female, which are not to be counted marriage. “Joining man and woman in a love,” &c. This brings in the parties’ consent; until which be, the marriage hath no true being. When I say “consent,” I mean not error, for error is not properly consent: and why should not consent be here understood with equity and good to either part, as in all other friendly covenants, and not be strained and cruelly urged to the mischief and destruction of both? Neither do I mean that singular act of consent which made the contract; for that may remain, and yet the marriage not true nor lawful; and that may cease, and yet the marriage both true and lawful, to their sin that break it. So that either as no efficient at all, or but a transitory, it comes not into the definition. That consent I mean, which is a love fitly disposed to mutual help and comfort of life: this is that happy Form of Marriage naturally arising from the very heart of divine institution in the text, in all the former definitions either obscurely, and under mistaken terms expressed, or not at all. This gives marriage all her due, all her benefits, all her being, all her distinct and proper being. This makes a marriage not a bondage, a blessing not a curse, a gift of God not a snare. Unless there be a love, and that love born of fitness, how can it last? unless it last, how can the best and sweetest purposes of marriage be attained? And they not attained, which are the chief ends, and with a lawful love constitute the formal cause itself of marriage, how can the essence thereof subsist? How can it be indeed what it goes for? Conclude therefore by all the power of reason, that where this essence of marriage is not, there can be no true marriage; and the parties, either one of them or both, are free, and without fault, rather by a nullity than by a divorce, may betake them to a second choice, if their present condition be not tolerable to them. If any shall ask, why “domestic” in the definition? I answer, that because both in the Scriptures, and in the gravest poets and philosophers, I find the properties and excellencies of a wife set out only from domestic virtues; if they extend further, it diffuses them into the notion of some more common duty than matrimonial.

Thus far of the definition; the consectary which flows from thence, altogether depends thereon, is manifestly brought in by this connective particle “therefore;” and branches itself into a double consequence; First, individual society, “therefore shall a man leave father and mother:” Secondly, conjugal benevolence, “and they shall be one flesh.” Which, as was shown, is not without cause here mentioned, to prevent and to abolish the suspect of pollution in that natural and undefiled act. These consequences therefore cannot either in religion, law, or reason, be bound, and posted upon mankind to his sorrow and misery, but receive what force they have from the meetness of help and solace, which is the formal cause and end of that definition that sustains them. And although it be not for the majesty of Scripture, to humble herself in artificial theorems, and definitions, and corollaries, like a professor in the schools, but looks to be analyzed, and interpreted by the logical industry of her disciples and followers, and to be reduced by them, as oft as need is, into those sciential rules, which are the implements of instruction; yet Moses, as if foreseeing the miserable work that man’s ignorance and pusillanimity would make in this matrimonious business, and endeavouring his utmost to prevent it, condescends in this place to such a methodical and school-like way of defining and consequencing, as in no place of the whole law more.

Thus we have seen, and, if we be not contentious, may know what was marriage in the beginning, to which in the gospel we are referred; and what from hence to judge of nullity, or divorce. Here I esteem the work done; in this field the controversy decided; but because other places of Scripture seem to look aversely upon this our decision, (although indeed they keep all harmony with it,) and because it is a better work to reconcile the seeming diversities of Scripture, than the real dissensions of nearest friends; I shall assay in the three following discourses to perform that office.

Deuteronomy Xxiv. 1, 2.

1. "When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.
2. And when she is departed out of his house, she may go and be another man's wife."

That which is the only discommodity of speaking in a clear matter, the abundance of argument that presses to be uttered, and the suspense of judgment what to choose, and how in the multitude of reason to be not tedious, is the greatest difficulty which I expect here to meet with. Yet much hath been said formerly concerning this law in "the Doctrine of Divorce." Whereof I shall repeat no more than what is necessary. Two things are here doubted: First, and that but of late, whether this be a law or no; next, what this reason of "uncleanness" might mean, for which the law is granted. That it is a plain law no man ever questioned, till Vatablus within these hundred years professed Hebrew at Paris, a man of no religion, as Beza deciphers him. Yet some there be who follow him, not only against the current of all antiquity both Jewish and Christian, but the evidence of Scripture also, Malachi ii. 16, "Let him who hateth put away, saith the Lord God of Israel." Although this place also hath been tampered with, as if it were to be thus rendered, "The Lord God saith, that he hateth putting away." But this new interpretation rests only in the authority of Junius: for neither Calvin, nor Vatablus himself, nor any other known divine so interpreted before. And they of best note who have translated the Scripture since, and Diodati for one, follow not his reading. And perhaps they might reject it, if for nothing else, for these two reasons: first, it introduces in a new manner the person of God speaking less majestic than he is ever wont: when God speaks by his prophet, he ever speaks in the first person, thereby signifying his majesty and omnipresence. He would have said, I hate putting away, saith the Lord; and not sent word by Malachi in a sudden fallen style, "The Lord God saith, that he hateth putting away:" that were a phrase to shrink the glorious omnipresence of God speaking, into a kind of circumscriptive absence. And were as if a herald, in the achievement of a king, should commit the indecorum to set his helmet sideways and close, not full-faced and open in the posture of direction and command. We cannot think therefore that this last prophet would thus in a new fashion absent the person of God from his own words, as if he came not along with them. For it would also be wide from the proper scope of this place; he that reads attentively will soon perceive, that God blames not here the Jews for putting away their wives, but for keeping strange concubines, to the "profaning of Judah's holiness," and the vexation of their Hebrew wives, v. 11, and 14, "Judah hath married the daughter of a strange god:" and exhorts them rather to put their wives away whom

they hate, as the law permitted, than to keep them under such affronts. And it is received, that this prophet lived in those times of Ezra and Nehemiah, (nay by some is thought to be Ezra himself,) when the people were forced by these two worthies to put their strange wives away. So that what the story of those times, and the plain context of the eleventh verse, from whence this rebuke begins, can give us to conjecture of the obscure and curt Ebraisms that follow; this prophet does not forbid putting away, but forbids keeping, and commands putting away according to God's law, which is the plainest interpreter both of what God will, and what he can best suffer. Thus much evinces, that God there commanded divorce by Malachi; and this confirms, that he commands it also here by Moses.

I may the less doubt to mention by the way an author, though counted apocryphal, yet of no small account for piety and wisdom, the author of Ecclesiasticus. Which book, begun by the grandfather of that Jesus, who is called the son of Sirach, might have been written in part, not much after the time when Malachi lived, if we compute by the reign of Ptolemæus Euergetes. It professes to explain the law and the prophets; and yet exhorts us to divorce for incurable causes, and to cut off from the flesh those whom it there describes, Ecclesiastic. xxv. 26. Which doubtless that wise and ancient writer would never have advised, had either Malachi so lately forbidden it, or the law by a full precept not left it lawful. But I urge not this for want of better proof; our Saviour himself allows divorce to be a command, Mark x. 3, 5. Neither do they weaken this assertion, who say it was only a sufferance, as shall be proved at large in that place of Mark. But suppose it were not a written law, they never can deny it was a custom, and so effect nothing. For the same reasons that induce them why it should not be a law, will straiten them as hard why it should be allowed a custom. All custom is either evil, or not evil; if it be evil, this is the very end of lawgiving, to abolish evil customs by wholesome laws; unless we imagine Moses weaker than every negligent and startling politician. If it be, as they make this of divorce to be, a custom against nature, against justice, against charity, how, upon this most impure custom tolerated, could the God of pureness erect a nice and precise law, that the wife married after divorce could not return to her former husband, as being defiled? What was all this following niceness worth, built upon the lewd foundation of a wicked thing allowed? In few words then, this custom of divorce either was allowable, or not allowable; if not allowable, how could it be allowed? if it were allowable, all who understand law will consent, that a tolerated custom hath the force of a law, and is indeed no other but an unwritten law, as Justinian calls it, and is as prevalent as any written statute. So that their shift of turning this law into a custom wheels about, and gives the onset upon their own flanks; not disproving, but concluding it to be the more firm law, because it was without controversy a granted custom; as clear in the reason of common life, as those given rules whereon Euclid builds his propositions.

Thus being every way a law of God, who can without blasphemy doubt it to be a just and pure law? Moses continually disavows the giving them any statute, or judgment, but what he learnt of God; of whom also in his song he saith, Deut. xxxii., "He is the rock, his work is perfect, all his ways are judgment, a God of truth and without iniquity, just and right is he." And David testifies, the judgments of the Lord "are true and righteous altogether." Not partly right and partly wrong, much less wrong altogether, as divines of now-a-days dare censure them. Moses again, of that people to

whom he gave this law, saith, Deut. xiv., “Ye are the children of the Lord your God, the Lord hath chosen thee to be a peculiar people to himself above all the nations upon the earth, that thou shouldst keep all his commandments, and be high in praise, in name, and in honour, holy to the Lord!” chap xxvi. And in the fourth, “Behold I have taught you statutes and judgments, even as the Lord my God commanded me, keep therefore and do them. For this is your wisdom and your understanding in the sight of nations that shall hear all these statutes, and say, surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh to them? and what nation that hath statutes and judgements so righteous as all this law which I set before you this day?” Thus whether we look at the purity and justice of God himself, the jealousy of his honour among other nations, the holiness and moral perfection which he intended by his law to teach this people, we cannot possibly think how he could endure to let them slug and grow inveterately wicked, under base allowances, and whole adulterous lives by dispensation. They might not eat, they might not touch an unclean thing; to what hypocrisy then were they trained up, if by prescription of the same law, they might be unjust, they might be adulterous for term of life? forbid to soil their garments with a coy imaginary pollution, but not forbid, but countenanced and animated by law, to soil their souls with deepest defilements. What more unlike to God, what more like that God should hate, than that his law should be so curious to wash vessels and vestures, and so careless to leave unwashed, unregarded, so foul a scab of Egypt in their souls? What would we more? The statutes of the Lord are all pure and just: and if all, then this of divorce.

“Because he hath found some uncleanness in her.”] That we may not esteem this law to be a mere authorizing of license, as the Pharisees took it, Moses adds the reason, for “some uncleanness found.” Some heretofore have been so ignorant, as to have thought, that this uncleanness means adultery. But Erasmus, who, for having writ an excellent treatise of divorce, was wrote against by some burly standard divine, perhaps of Cullen, or of Lovain, who calls himself Phimostomus, shows learnedly out of the fathers, with other testimonies and reasons, that uncleanness is not here so understood; defends his former work, though new to that age, and perhaps counted licentious, and fears not to engage all his fame on the argument. Afterward, when expositors began to understand the Hebrew text, which they had not done of many ages before, they translated word for word not “uncleanness,” but “the nakedness of any thing;” and considering that nakedness is usually referred in Scripture to the mind as well as to the body, they constantly expound it any defect, annoyance, or ill quality in nature, which to be joined with, makes life tedious, and such company worse than solitude. So that here will be no cause to vary from the general consent of exposition, which gives us freely that God permitted divorce, for whatever was unalterably distasteful, whether in body or mind. But with this admonishment, that if the Roman law, especially in contracts and dowries, left many things to equity with these cautions, “*ex fide bona, quod æquius melius erit, ut inter bonos bene agitur;*” we will not grudge to think, that God intended not license here to every humour, but to such remediless grievances as might move a good and honest and faithful man then to divorce, when it can no more be peace or comfort to either of them continuing thus joined. And although it could not be avoided, but that men of hard hearts would abuse this liberty, yet doubtless it was intended, as all other privileges in law are, to good men principally, to bad only by accident. So that the sin was not in the permission,

nor simply in the action of divorce, (for then the permitting also had been sin,) but only in the abuse. But that this law should, as it were, be wrung from God and Moses, only to serve the hardheartedness, and the lust of injurious men, how remote it is from all sense, and law, and honesty, and therefore surely from the meaning of Christ, shall abundantly be manifest in due order.

Now although Moses needed not to add other reason of this law than that one there expressed, yet to these ages wherein canons, and Scotisms, and Lombard laws, have dulled, and almost obliterated the lively sculpture of ancient reason and humanity; it will be requisite to heap reason upon reason, and all little enough to vindicate the whiteness and the innocence of this divine law, from the calumny it finds at this day, of being a door to license and confusion. Whenas indeed there is not a judicial point in all Moses, consisting of more true equity, high wisdom, and godlike pity than this law; not derogating, but preserving the honour and peace of marriage, and exactly agreeing with the sense and mind of that institution in Genesis.

For, first, if marriage be but an ordained relation, as it seems not more, it cannot take place above the prime dictates of nature: and if it be of natural right, yet it must yield to that which is more natural, and before it by eldership and precedence in nature. Now it is not natural, that Hugh marries Beatrice, or Thomas Rebecca, being only a civil contract, and full of many chances; but that these men seek them meet helps, that only is natural; and that they espouse them such, that only is marriage. But if they find them neither fit helps nor tolerable society, what thing more natural, more original, and first in nature, than to depart from that which is irksome, grievous, actively hateful, and injurious even to hostility, especially in a conjugal respect, wherein antipathies are invincible, and where the forced abiding of the one can be no true good, no real comfort to the other? For if he find no contentment from the other, how can he return it from himself? or no acceptance, how can he mutually accept? What more equal, more pious, than to untie a civil knot for a natural enmity held by violence from parting, to dissolve an accidental conjunction of this or that man and woman, for the most natural and most necessary disagreement of meet from unmeet, guilty from guiltless, contrary from contrary? It being certain, that the mystical and blessed unity of marriage can be no way more unhallowed and profaned, than by the forcible uniting of such disunions and separations. Which if we see oftentimes they cannot join or piece up a common friendship, or to a willing conversation in the same house, how should they possibly agree to the most familiar and united amity of wedlock? Abraham and Lot, though dear friends and brethren in a strange country, chose rather to part asunder, than to infect their friendship with the strife of their servants: Paul and Barnabas, joined together by the Holy Ghost to a spiritual work, thought it better to separate, when once they grew at variance. If these great saints, joined by nature, friendship, religion, high providence, and revelation, could not so govern a casual difference, a sudden passion, but must in wisdom divide from the outward duties of a friendship, or a colleagueship in the same family, or in the same journey, lest it should grow to a worse division; can any thing be more absurd and barbarous, than that they whom only error, casualty, art, or plot, hath joined, should be compelled, not against a sudden passion, but against the permanent and radical discords of nature, to the most intimate and incorporating duties of love and embracement, therein only rational and human, as they are free and voluntary; being

else an abject and servile yoke, scarce not brutish? and that there is in man such a peculiar sway of liking or disliking in the affairs of matrimony, is evidently seen before marriage among those who can be friendly, can respect each other, yet to marry each other would not for any persuasion. If then this unfitness and disparity be not till after marriage discovered, through many causes, and colours, and concealments, that may overshadow; undoubtedly it will produce the same effects, and perhaps with more vehemence, that such a mistaken pair would give the world to be unmarried again. And their condition Solomon to the plain justification of divorce expresses, Prov. xxx. 21, 23, where he tells us of his own accord, that a "hated, or a hateful woman, when she is married, is a thing for which the earth is disquieted, and cannot bear it:" thus giving divine testimony to this divine law, which bids us nothing more than is the first and most innocent lesson of nature, to turn away peaceably from what afflicts, and hazards our destruction; especially when our staying can do no good, and is exposed to all evil.

Secondly, It is unjust that any ordinance, ordained to the good and comfort of man, where that end is missing, without his fault, should be forced upon him to an insufferable misery and discomfort, if not commonly ruin. All ordinances are established in their end; the end of law is the virtue, is the righteousness of law: and therefore him we count an ill expounder, who urges law against the intention thereof. The general end of every ordinance, of every severest, every divinest, even of Sabbath, is the good of man; yea, his temporal good not excluded. But marriage is one of the benignest ordinances of God to man, whereof both the general and particular end is the peace and contentment of man's mind, as the institution declares. Contentment of body they grant, which, if it be defrauded, the plea of frigidity shall divorce: but here lies the fathomless absurdity, that granting this for bodily defect, they will not grant it for any defect of the mind, any violation of religious or civil society. Whenas, if the argument of Christ be firm against the ruler of the synagogue, Luke xiii. "Thou hypocrite! doth not each of you on the Sabbath-day loosen his ox or his ass from the stall, and lead him to watering, and should not I unbind a daughter of Abraham from this bond of Satan?" it stands as good here; ye have regard in marriage to the grievance of body, should you not regard more the grievances of the mind, seeing the soul as much excels the body, as the outward man excels the ass, and more? for that animal is yet a living creature, perfect in itself; but the body without the soul is a mere senseless trunk. No ordinance therefore, given particularly to the good both spiritual and temporal of man, can be urged upon him to his mischief; and if they yield this to the unworthier part, the body, whereabout are they in their principles, that they yield it not to the more worthy, the mind of a good man?

Thirdly, As no ordinance, so no covenant, no not between God and man, much less between man and man, being, as all are, intended to the good of both parties, can hold to the deluding or making miserable of them both. For equity is understood in every covenant, even between enemies, though the terms be not expressed. If equity therefore made it, extremity may dissolve it. But marriage, they used to say, is the covenant of God. Undoubted: and so is any covenant frequently called in Scripture, wherein God is called to witness: the covenant of friendship between David and Jonathan is called the covenant of the Lord, 1 Sam. xx. The covenant of Zedekiah with the king of Babel, a covenant to be doubted whether lawful or no, yet, in respect

of God invoked thereto, is called “the oath, and the covenant of God,” Ezek. xvii. Marriage also is called “the covenant of God,” Prov. ii. 17. Why, but as before, because God is the witness thereof, Mal. ii. 14. So that this denomination adds nothing to the covenant of marriage, above any other civil and solemn contract: nor is it more indissoluble for this reason than any other against the end of its own ordination; nor is any vow or oath to God exacted with such a rigour, where superstition reigns not. For look how much divine the covenant is, so much the more equal, so much the more to be expected that every article thereof should be fairly made good; no false dealing or unperforming should be thrust upon men without redress, if the covenant be so divine. But faith, they say, must be kept in covenant, though to our damage. I answer, that only holds true, where the other side performs; which failing, he is no longer bound. Again, this is true, when the keeping of faith can be of any use or benefit to the other. But in marriage, a league of love and willingness, if faith be not willingly kept, it scarce is worth the keeping; nor can be any delight to a generous mind, with whom it is forcibly kept: and the question still supposes the one brought to an impossibility of keeping it as he ought, by the other’s default; and to keep it formally, not only with a thousand shifts and dissimulations, but with open anguish, perpetual sadness and disturbance, no willingness, no cheerfulness, no contentment; cannot be any good to a mind not basely poor and shallow, with whom the contract of love is so kept. A covenant therefore brought to that pass, is on the unfaulty side without injury dissolved.

Fourthly, The law is not to neglect men under greatest sufferances, but to see covenants of greatest moment faithfulest performed. And what injury comparable to that sustained in a frustrate and false-dealing marriage, to lose, for another’s fault against him, the best portion of his temporal comforts, and of his spiritual too, as it may fall out? It was the law, that for man’s good and quiet reduced things to propriety, which were at first in common; how much more lawlike were it to assist nature in disappropriating that evil, which by continuing proper becomes destructive? But he might have bewared. So he might in any other covenant, wherein the law does not constrain error to so dear a forfeit. And yet in these matters wherein the wisest are apt to err, all the wariness that can be, oftentimes nothing avails. But the law can compel the offending party to be more duteous. Yes, if all these kind of offences were fit in public to be complained of, or being compelled were any satisfaction to a mate not sottish, or malicious. And these injuries work so vehemently, that if the law remedy them not, by separating the cause when no way else will pacify, the person not relieved betakes him either to such disorderly courses, or to such a dull dejection, as renders him either infamous, or useless to the service of God and his country. Which the law ought to prevent as a thing pernicious to the commonwealth; and what better prevention than this which Moses used?

Fifthly, The law is to tender the liberty and the human dignity of them that live under the law, whether it be the man’s right above the woman, or the woman’s just appeal against wrong and servitude. But the duties of marriage contain in them a duty of benevolence, which to do by compulsion against the soul, where there can be neither peace, nor joy, nor love, but an enthrallment to one who either cannot or will not be mutual in the godliest and the civilest ends of that society, is the ignoblest and the lowest slavery that a human shape can be put to. This law therefore justly and piously

provides against such an unmanly task of bondage as this. The civil law, though it favoured the setting free of a slave, yet, if he proved ungrateful to his patron, reduced him to a servile condition. If that law did well to reduce from liberty to bondage for an ingratitude not the greatest, much more became it the law of God, to enact the restorement of a freeborn man from an unpurposed and unworthy bondage to a rightful liberty, for the most unnatural fraud and ingratitude that can be committed against him. And if that civilian emperor, in his title of "Donations," permit the giver to recall his gift from him who proves unthankful towards him; yea, though he had subscribed and signed in the deed of his gift not to recall it, though for this very cause of ingratitude; with much more equity doth Moses permit here the giver to recall no petty gift, but the gift of himself, from one who most injuriously and deceitfully uses him against the main ends and conditions of his giving himself, expressed in God's institution.

Sixthly, Although there be nothing in the plain words of this law, that seems to regard the afflictions of a wife, how great soever; yet expositors determine, and doubtless determine rightly, that God was not uncompassionate of them also in the framing of this law. For should the rescript of Antoninus in the civil law give release to servants flying for refuge to the emperor's statue, by giving leave to change their cruel masters; and should God, who in his law also is good to injured servants, by granting them their freedom in divers cases, not consider the wrongs and miseries of a wife, which is no servant? Though herein the counter sense of our divines to me, I must confess, seems admirable; who teach that God gave this as a merciful law, not for man whom he here names, and to whom by name he gives this power; but for the wife, whom he names not, and to whom by name he gives no power at all. For certainly if man be liable to injuries in marriage, as well as women, and man be the worthier person, it were a preposterous law to respect only the less worthy; her whom God made for marriage, and not him at all for whom marriage was made.

Seventhly, The law of marriage gives place to the power of parents: for we hold, that consent of parents not had may break the wedlock, though else accomplished. It gives place to masterly power; for the master might take away from a Hebrew servant the wife which he gave him, Exod. xxi. If it be answered, that the marriage of servants is no matrimony; it is replied, that this in the ancient Roman law is true, not in the Mosaic. If it be added, she was a stranger, not a Hebrew, therefore easily divorced; it will be answered, that strangers not being Canaanites, and they also being converts, might be lawfully married, as Rahab was. And her conversion is here supposed; for a Hebrew master could not lawfully give a heathen wife to a Hebrew servant. However, the divorcing of an Israelitish woman was as easy by the law, as the divorcing of a stranger, and almost in the same words permitted, Deut. xxiv. and Deut. xxi. Lastly, it gives place to the right of war, for a captive woman lawfully married, and afterwards not beloved, might be dismissed, only without ransom, Deut. xxi. If marriage be dissolved by so many exterior powers, not superior, as we think, why may not the power of marriage itself, for its own peace and honour, dissolve itself, where the persons wedded be free persons? Why may not a greater and more natural power complaining dissolve marriage? For the ends, why matrimony was ordained, are certainly and by all logic above the ordinance itself; why may not that dissolve marriage without which that institution hath no force at all? For the prime ends of

marriage are the whole strength and validity thereof, without which matrimony is like an idol, nothing in the world. But those former allowances were all for hardness of heart. Be that granted, until we come where to understand it better; if the law suffer thus far the obstinacy of a bad man, is it not more righteous here, to do willingly what is but equal, to remove in season the extremities of a good man?

Eighthly, If a man had deflowered a virgin, or brought an ill name on his wife, that she came not a virgin to him, he was amerced in certain shekels of silver, and bound never to divorce her all his days, Deut. xxii., which shows that the law gave no liberty to divorce, where the injury was palpable; and that the absolute forbidding to divorce was in part the punishment of a deflowerer, and a defamer. Yet not so but that the wife questionless might depart when she pleased. Otherwise this course had not so much righted her, as delivered her up to more spite and cruel usage. This law therefore doth justly distinguish the privilege of an honest and blameless man in the matter of divorce, from the punishment of a notorious offender.

Ninthly, Suppose it should be imputed to a man, that he was too rash in his choice, and why he took not better heed, let him now smart, and bear his folly as he may; although the law of God, that terrible law, do not thus upbraid the infirmities and unwilling mistakes of man in his integrity: but suppose these and the like proud aggravations of some stern hypocrite, more merciless in his mercies, than any literal law in the rigour of severity, must be patiently heard; yet all law and God's law especially, grants every where to error, easy remittments, even where the utmost penalty exacted were no undoing. With great reason therefore and mercy doth it here not torment an error, if it be so, with the endurance of a whole life lost to all household comfort and society, a punishment of too vast and huge dimension for an error, and the more unreasonable for that the like objection may be opposed against the plea of divorcing for adultery: he might have looked better before to her breeding under religious parents: why did he not more diligently inquire into her manners, into what company she kept? every glance of her eye, every step of her gait, would have prophesied adultery, if the quick scent of these discerners had been took along; they had the divination to have foretold you all this, as they have now the divinity to punish an error inhumanly. As good reason to be content and forced to be content with your adulteress, if these objectors might be the judges of human frailty. But God, more mild and good to man, than man to his brother, in all this liberty given to divorcement, mentions not a word of our past errors and mistakes, if any were; which these men objecting from their own inventions, prosecute with all violence and iniquity. For if the one be to look so narrowly what he takes, at the peril of ever keeping, why should not the other be made as wary what is promised, by the peril of losing? for without those promises the treaty of marriage had not proceeded. Why should his own error bind him, rather than the other's fraud acquit him? Let the buyer beware, saith the old law-beaten termer. Belike then there is no more honesty, nor ingenuity in the bargain of a wedlock, than in the buying of a colt: we must it seems drive it on as craftily with those whose affinity we seek, as if they were a pack of salemen and complotters. But the deceiver deceives himself in the unprosperous marriage, and therein is sufficiently punished. I answer, that the most of those who deceive are such as either understand not, or value not the true purposes of marriage; they have the prey they seek, not the punishment: yet say it prove to them some cross,

it is not equal that error and fraud should be linked in the same degree of forfeiture, but rather that error should be acquitted, and fraud bereaved his morsel, if the mistake were not on both sides; for then on both sides the acquitment would be reasonable, if the bondage be intolerable; which this law graciously determines, not unmindful of the wife, as was granted willingly to the common expositors, though beyond the letter of this law, yet not beyond the spirit of charity.

Tenthly, Marriage is a solemn thing, some say a holy, the resemblance of Christ and his church: and so indeed it is where the persons are truly religious; and we know all sacred things, not performed sincerely as they ought, are no way acceptable to God in their outward formality. And that wherein it differs from personal duties, if they be not truly done, the fault is in ourselves; but marriage to be a true and pious marriage is not in the single power of any person; the essence whereof, as of all other covenants, is in relation to another, the making and maintaining causes thereof are all mutual, and must be a communion of spiritual and temporal comforts. If then either of them cannot, or obstinately will not, be answerable in these duties, so as that the other can have no peaceful living, or endure the want of what he justly seeks, and sees no hope, then straight from that dwelling, love, which is the soul of wedlock, takes his flight, leaving only some cold performances of civil and common respects; but the true bond of marriage, if there were ever any there, is already burst like a rotten thread. Then follows dissimulation, suspicion, false colours, false pretences, and worse than these, disturbance, annoyance, vexation, sorrow, temptation even in the faultless person weary of himself, and of all actions public or domestic; then comes disorder, neglect, hatred, and perpetual strife; all these the enemies of holiness and Christianity, and every one persisted in, a remediless violation of matrimony. Therefore God, who hates all feigning and formality, where there should be all faith and sincereness, and abhors the inevitable discord, where there should be greater concord; when through another's default faith and concord cannot be, counts it neither just to punish the innocent with the transgressor, nor holy, nor honourable for the sanctity of marriage, that should be the union of peace and love, to be made the commitment and close fight of enmity and hate. And therefore doth in this law what best agrees with his goodness, loosening a sacred thing to peace and charity, rather than binding it to hatred and contention; loosening only the outward and formal tie of that which is already inwardly and really broken, or else was really never joined.

Eleventhly, One of the chief matrimonial ends is said to seek a holy seed; but where an unfit marriage administers continual cause of hatred and distemper, there, as was heard before, cannot choose but much unholiness abide. Nothing more unhallows a man, more unprepares him to the service of God in any duty, than a habit of wrath and perturbation, arising from the importunity of troublous causes never absent. And where the household stands in this plight, what love can there be to the unfortunate issue, what care of their breeding, which is of main conducement to their being holy? God therefore, knowing how unhappy it would be for children to be born in such a family, gives this law as a prevention, that, being an unhappy pair, they should not add to be unhappy parents, or else as a remedy that if there be children, while they are fewest, they may follow either parent, as shall be agreed, or judged, from the house of hatred and discord to a place of more holy and peaceable education.

Twelfthly, All law is available to some good end, but the final prohibition of divorce avails to no good end, causing only the endless aggravation of evil, and therefore this permission of divorce was given to the Jews by the wisdom and fatherly providence of God; who knew that law cannot command love, without which matrimony hath no true being, no good, no solace, nothing of God's instituting, nothing but so sordid and so low, as to be disdained of any generous person. Law cannot enable natural inability either of body, or mind, which gives the grievance; it cannot make equal those inequalities, it cannot make fit those unfitnesses; and where there is malice more than defect of nature, it cannot hinder ten thousand injuries, and bitter actions of despatch, too subtle and too unapparent for law to deal with. And while it seeks to remedy more outward wrongs, it exposes the injured person to other more inward and more cutting. All these evils unavoidably will redound upon the children, if any be, and upon the whole family. It degenerates and disorders the best spirits, leaves them to unsettled imaginations, and degraded hopes, careless of themselves, their households and their friends, unactive to all public service, dead to the commonwealth; wherein they are by one mishap, and no willing trespass of theirs, outlawed from all the benefits and comforts of married life and posterity. It confers as little to the honour and inviolable keeping of matrimony, but sooner stirs up temptations and occasions to secret adulteries and unchaste roving. But it maintains public honesty. Public folly rather; who shall judge of public honesty? The law of God and of ancientest Christians, and all civil nations; or the illegitimate law of monks and canonists, the most malevolent, most unexperienced, most incompetent judges of matrimony?

These reasons, and many more that might be alleged, afford us plainly to perceive both what good cause this law had to do for good men in mischances, and what necessity it had to suffer accidentally the hardheartedness of bad men, which it could not certainly discover, or discovering could not subdue, no nor endeavour to restrain without multiplying sorrow to them, for whom all was endeavoured. The guiltless therefore were not deprived their needful redresses, and the hard hearts of others, unchastisable in those judicial courts, were so remitted there, as bound over to the higher session of conscience.

Notwithstanding all this, there is a loud exception against this law of God, nor can the holy Author save his law from this exception, that it opens a door to all license and confusion. But this is the rudest, I was almost saying the most graceless objection, and with the least reverence to God and Moses, that could be devised: this is to cite God before man's tribunal, to arrogate a wisdom and holiness above him. Did not God then foresee what event of license or confusion could follow? Did not he know how to ponder these abuses with more prevailing respects, in the most even balance of his justice and pureness, till these correctors came up to show him better? The law is, if it stir up sin any way, to stir it up by forbidding, as one contrary excites another, Rom. vii.; but if it once come to provoke sin, by granting license to sin, according to laws that have no other honest end, but only to permit the fulfilling of obstinate lust, how is God not made the contradicter of himself? No man denies, that best things may be abused; but it is a rule resulting from many pregnant experiences, that what doth most harm in the abusing, used rightly doth most good. And such a good to take away from honest men, for being abused by such as abuse all things, is the greatest abuse of all. That the whole law is no further useful, than as a man uses it lawfully, St. Paul

teaches, 1 Tim. i. And that Christian liberty may be used for an occasion to the flesh, the same apostle confesses, Gal. v.; yet thinks not of removing it for that, but bids us rather “stand fast in the liberty wherewith Christ hath freed us, and not be held again in the yoke of bondage.” The very permission, which Christ gave to divorce for adultery, may be foully abused, by any whose hardness of heart can either feign adultery, or dares commit, that he may divorce. And for this cause the pope, and hitherto the church of England, forbid all divorce from the bond of marriage, though for openest adultery. If then it be righteous to hinder, for the fear of abuse, that which God’s law, notwithstanding that caution, hath warranted to be done, doth not our righteousness come short of Antichrist? or do we not rather herein conform ourselves to his unrighteousness in this undue and unwise fear? For God regards more to relieve by this law the just complaints of good men, than to curb the license of wicked men, to the crushing withal, and the overwhelming of his afflicted servants. He loves more that his law should look with pity upon the difficulties of his own, than with rigour upon the boundless riots of them who serve another master, and, hindered here by strictness, will break another way to worse enormities. If this law therefore have many good reasons for which God gave it, and no intention of giving scope to lewdness, but as abuse by accident comes in with every good law, and every good thing; it cannot be wisdom in us, while we can content us with God’s wisdom, nor can be purity, if his purity will suffice us, to except against this law, as if it fostered license. But if they affirm this law had no other end, but to permit obdurate lust, because it would be obdurate, making the law of God intentionally to proclaim and enact sin lawful, as if the will of God were become sinful, or sin stronger than his direct and lawgiving will; the men would be admonished to look well to it, that while they are so eager to shut the door against license, they do not open a worse door to blasphemy. And yet they shall be here further shown their iniquity: what more foul common sin among us than drunkenness? And who can be ignorant, that if the importation of wine, and the use of all strong drink, were forbid, it would both clean rid the possibility of committing that odious vice, and men might afterwards live happily and healthfully without the use of those intoxicating liquors? Yet who is there, the severest of them all, that ever propounded to lose his sack, his ale, toward the certain abolishing of so great a sin? who is there of them, the holiest, that less loves his rich Canary at meals, though it be fetched from places that hazard the religion of them who fetch it, and though it make his neighbour drunk out of the same tun? While they forbid not therefore the use of that liquid merchandise, which forbidden would utterly remove a most loathsome sin, and not impair either the health or the refreshment of mankind, supplied many other ways: why do they forbid a law of God, the forbidding whereof brings into excessive bondage oftentimes the best of men, and betters not the worse? He, to remove a national vice, will not pardon his cups, nor think it concerns him to forbear the quaffing of that outlandish grape, in his unnecessary fulness, though other men abuse it never so much; nor is he so abstemious as to intercede with the magistrate, that all matter of drunkenness be banished the commonwealth; and yet for the fear of a less inconvenience unpardonably requires of his brethren, in their extreme necessity, to debar themselves the use of God’s permissive law, though it might be their saving, and no man’s endangering the more. Thus this peremptory strictness we may discern of what sort it is, how unequal, and how unjust.

But it will breed confusion. What confusion it would breed God himself took the care to prevent in the fourth verse of this chapter, that the divorced, being married to another, might not return to her former husband. And Justinian's law counsels the same in his title of "Nuptials." And what confusion else can there be in separation, to separate upon extreme urgency the religious from the irreligious, the fit from the unfit, the willing from the wilful, the abused from the abuser? Such a separation is quite contrary to confusion. But to bind and mix together holy with atheist, heavenly with hellish, fitness with unfitness, light with darkness, antipathy with antipathy, the injured with the injurer, and force them into the most inward nearness of a detested union; this doubtless is the most horrid, the most unnatural mixture, the greatest confusion that can be confused.

Thus by this plain and Christian Talmud, vindicating the law of God from irreverent and unwary expositions, I trust, where it shall meet with intelligent perusers, some stay at least in men's thoughts will be obtained, to consider these many prudent and righteous ends of this divorcing permission: that it may have, for the great Author's sake, hereafter, some competent allowance to be counted a little purer than the prerogative of a legal and public ribaldry, granted to that holy seed. So that from hence we shall hope to find the way still more open to the reconciling of those places, which treat this matter in the gospel. And thither now without interruption the course of method brings us.

Matthew, V. 31, 32.

31. "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement."

32. "But I say unto you, That whosoever shall put away his wife," &c.

Matthew, Xix. 3, 4, &C.

3. "And the Pharisees also came unto him, tempting him," &c.

"It hath been said."] What hitherto hath been spoke upon the law of God touching matrimony or divorce, he who will deny to have been argued according to reason and all equity of Scripture, I cannot edify how, or by what rule of proportion, that man's virtue calculates, what his elements are, nor what his analytics. Confidently to those who have read good books, and to those whose reason is not an illiterate book to themselves, I appeal, whether they would not confess all this to be the commentary of truth and justice, were it not for these recited words of our Saviour. And if they take not back that which they thus grant, nothing sooner might persuade them that Christ here teaches no new percept, and nothing sooner might direct them to find his meaning than to compare and measure it by the rules of nature and eternal righteousness, which no written law extinguishes, and the gospel least of all. For what can be more opposite and disparaging to the covenant of love, of freedom, and of our manhood in grace, than to be made the yoking pedagogue of new severities, the scribe of syllables and rigid letters, not only grievous to the best of men, but different and strange from the light of reason in them, save only as they are fain to stretch and

distort their apprehensions, for fear of displeasing the verbal straitness of a text, which our own servile fear gives us not the leisure to understand aright? If the law of Christ shall be written in our hearts, as was promised to the gospel, Jer. xxxi., how can this in the vulgar and superficial sense be a law of Christ, so far from being written in our hearts, that it injures and disallows not only the free dictates of nature and moral law, but of charity also, and religion in our hearts? Our Saviour's doctrine is, that the end and the fulfilling of every command is charity; no faith without it, no truth without it, no worship, no works pleasing to God but as they partake of charity. He himself sets us an example, breaking the solemnest and strictest ordinance of religious rest, and justified the breaking, not to cure a dying man, but such whose cure might without danger have been deferred. And wherefore needs must the sick man's bed be carried on that day by his appointment? And why were the disciples, who could not forbear on that day to pluck the corn, so industriously defended, but to show us, that, if he preferred the slightest occasions of man's good before the observing of highest and severest ordinances, he gave us much more easy leave to break the intolerable yoke of a never well-joined wedlock for the removing of our heaviest afflictions? Therefore it is, that the most of evangelic precepts are given us in proverbial forms, to drive us from the letter, though we love ever to be sticking there. For no other cause did Christ assure us that whatsoever things we bind, or slacken on earth, are so in heaven, but to signify that the Christian arbitrement of charity is supreme decider of all controversy, and supreme resolver of all Scripture, not as the pope determines for his own tyranny, but as the church ought to determine for its own true liberty. Hence Eusebius, not far from the beginning of his history, compares the state of Christians to that of Noah and the patriarchs before the law. And this indeed was the reason why apostolic tradition in the ancient church was counted nigh equal to the written word, though it carried them at length awry, for want of considering that tradition was not left to be imposed as law, but to be a pattern of that Christian prudence and liberty, which holy men by right assumed of old; which truth was so evident, that it found entrance even into the council of Trent, when the point of tradition came to be discussed. And Marinaro, a learned Carmelite, for approaching too near the true cause that gave esteem to tradition, that is to say, the difference between the Old and New Testaments, the one punctually prescribing written law, the other guiding by the inward spirit, was reprehended by Cardinal Pool as one that had spoken more worthy a German colloquy, than a general council. I omit many instances, many proofs and arguments of this kind, which alone would compile a just volume, and shall content me here to have shown briefly, that the great and almost only commandment of the gospel is, to command nothing against the good of man, and much more no civil command against his civil good. If we understand not this, we are but cracked cymbals, we do but tinkle, we know nothing, we do nothing, all the sweat of our toilsomest obedience will but mock us. And what we suffer superstitiously returns us no thanks. Thus medicining our eyes, we need not doubt to see more into the meaning of these our Saviour's words, than many who have gone before us.

“It hath been said, whosoever shall put away his wife.”] Our Saviour was by the doctors of his time suspected of intending to dissolve the law. In this chapter he wipes off this aspersion upon his accusers, and shows how they were the lawbreakers. In every commonwealth, when it decays, corruption makes two main steps; first, when men cease to do according the inward and uncompelled actions of virtue, caring only

to live by the outward constraint of law, and turn the simplicity of real good into the craft of seeming so by law. To this hypocritical honesty was Rome declined in that age wherein Horace lived, and discovered it to Quintius.

Whom do we count a good man, whom but he
Who keeps the laws and statutes of the Senate?
Who judges in great suits and controversies?
Whose witness and opinion wins the cause?
But his own house, and the whole neighbourhood
Sees his foul inside through his whited skin.

The next declining is, when law becomes now too strait for the secular manners, and those too loose for the cincture of law. This brings in false and crooked interpretations to eke out law, and invents the subtle encroachment of obscure traditions hard to be disproved. To both these descents the Pharisees themselves were fallen. Our Saviour therefore shows them both where they broke the law, in not marking the divine intent thereof, but only the letter; and where they depraved the letter also with sophistical expositions. This law of divorce they had depraved both ways: first, by teaching that to give a bill of divorce was all the duty which that law required, whatever the cause were; next, by running to divorce for any trivial accidental cause; whenas the law evidently stays in the grave causes of natural and immutable dislike. "It hath been said," saith he. Christ doth not put any contempt or disesteem upon the law of Moses, by citing it so briefly; for in the same manner God himself cites a law of greatest caution, Jer. iii. "They say if a man put away his wife, shall he return to her again?" &c. Nor doth he more abolish it than the law of swearing, cited next with the same brevity, and more appearance of contradicting: for divorce hath an exception left it; but we are charged there, as absolutely as words can charge us, "not to swear at all;" yet who denies the lawfulness of an oath, though here it be in no case permitted? And what shall become of his solemn protestation not to abolish one law, or one tittle of any law, especially of those which he mentions in this chapter? And that he meant more particularly the not abolishing of Mosaic divorce, is beyond all cavil manifest in Luke xvi. 17, 18, where this clause against abrogating is inserted immediately before the sentence against divorce, as if it were called thither on purpose to defend the equity of this particular law against the foreseen rashness of common textuaries, who abolish laws, as the rabble demolish images, in the zeal of their hammers oft violating the sepulchres of good men: like Pentheus in the tragedies, they see that for Thebes which is not, and take that for superstition, as these men in the heat of their annulling perceive not how they abolish right, and equal and justice, under the appearance of judicial. And yet are confessing all the while, that these sayings of Christ stand not in contradiction to the law of Moses, but to the false doctrine of the Pharisees raised from thence; that the law of God is perfect, not liable to additions or diminutions: and Paræus accuses the Jesuit Maldonatus of greatest falsity for limiting the perfection of that law only to the rudeness of the Jews. He adds, "That the law promiseth life to the performers thereof, therefore needs not perfecter precepts than such as bring to life; that if the corrections of Christ stand opposite, not to the corruptions of the Pharisees, but to the law itself of God, the heresy of Manes would follow, one God of the Old Testament, and another of the New. That Christ saith not here, Except your righteousness exceed the righteousness of Moses' law, but of the scribes and

Pharisees.” That all this may be true: whither is common sense flown asquint, if we can maintain that Christ forbid the Mosaic divorce utterly, and yet abolished not the law that permits it? For if the conscience only were checked, and the law not repealed, what means the fanatic boldness of this age, that dares tutor Christ to be more strict than he thought fit? Ye shall have the evasion, it was a judicial law. What could infancy and slumber have invented more childish? Judicial or not judicial, it was one of those laws expressly which he forewarned us with protestation, that his mind was, not to abrogate: and if we mark the steerage of his words, what course they hold, we may perceive that what he protested not to dissolve (that he might faithfully and not deceitfully remove a suspicion from himself) was principally concerning the judicial law; for of that sort are all these here which he vindicates, except the last. Of the ceremonial law he told them true, that nothing of it should pass “until all were fulfilled.” Of the moral law he knew the Pharisees did not suspect he meant to nullify that: for so doing would soon have undone his authority, and advanced theirs. Of the judicial law therefore chiefly this apology was meant: for how is that fulfilled longer than the common equity thereof remains in force? And how is this our Saviour’s defence of himself not made fallacious, if the Pharisees’ chief fear be lest he should abolish the judicial law, and he, to satisfy them, protests his good intention to the moral law? It is the general grant of divines, that what in the judicial law is not merely judaical,* but reaches to human equity in common, was never in the thought of being abrogated. If our Saviour took away aught of law, it was the burdensome of it, not the ease of burden; it was the bondage, not the liberty of any divine law, that he removed; this he often professed to be the end of his coming. But what if the law of divorce be a moral law, as most certainly it is fundamentally, and hath been so proved in the reasons thereof? For though the giving of a bill may be judicial, yet the act of divorce is altogether conversant in good and evil, and so absolutely moral. So far as it is good, it never can be abolished, being moral; and so far as it is simply evil, it never could be judicial, as hath been shown at large “in the Doctrine of Divorce,” and will be reassumed anon. Whence one of these two necessities follow, that either it was never established, or never abolished. Thus much may be enough to have said on this place. The following verse will be better unfolded in the 19th chapter, where it meets us again, after a large debatement on the question between our Saviour and his adversaries.

Matthew Xix. 3, 4, &C.

Ver. 3. “And the Pharisees came unto him, tempting him, and saying unto him.”

“Tempting him.”] The manner of these men coming to our Saviour, not to learn, but to tempt him, may give us to expect, that their answer will be such as is fittest for them; not so much a teaching, as an entangling. No man, though never so willing or so well enabled to instruct, but if he discern his willingness and candour made use of to entrap him, will suddenly draw in himself, and laying aside the facil vein of perspicuity, will know his time to utter clouds and riddles; if he be not less wise than that noted fish, whenas he should be not unwiser than the serpent. Our Saviour at no time expressed any great desire to teach the obstinate and unteachable Pharisees; but when they came to tempt him, then least of all. As now about the liberty of divorce, so another time about the punishment of adultery, they came to sound him; and what

satisfaction got they from his answer, either to themselves, or to us, that might direct a law under the gospel, new from that of Moses, unless we draw his absolution of adultery into an edict? So about the tribute, who is there can pick out a full solution, what and when we must give to Cæsar, by the answer which he gave the Pharisees? If we must give to Cæsar that which is Cæsar's, and all be Cæsar's which hath his image, we must either new stamp our coin, or we may go new stamp our foreheads with the superscription of slaves instead of freemen. Besides, it is a general precept not only of Christ, but of all other sages, not to instruct the unworthy and the conceited, who love tradition more than truth, but to perplex and stumble them purposely with contrived obscurities. No wonder then if they, who would determine of divorce by this place, have ever found it difficult and unsatisfying through all the ages of the church, as Austin himself and other great writers confess. Lastly, it is manifest to be the principal scope of our Saviour, both here, and in the fifth of Matthew, to convince the Pharisees of what they being evil did licentiously, not to explain what others being good and blameless men might be permitted to do in case of extremity. Neither was it seasonable to talk of honest and conscientious liberty among them, who had abused legal and civil liberty to uncivil license. We do not say to a servant what we say to a son; nor was it expedient to preach freedom to those who had transgressed in wantonness. When we rebuke a prodigal, we admonish him of thrift, not of magnificence, or bounty. And to school a proud man, we labour to make him humble, not magnanimous. So Christ, to retort these arrogant inquisitors their own, took the course to lay their haughtiness under a severity which they deserved; not to acquaint them, or to make them judges either of the just man's right and privilege, or of the afflicted man's necessity. And if we may have leave to conjecture, there is a likelihood offered us by Tertullian in his fourth against Marcion, whereby it may seem very probable, that the Pharisees had a private drift of malice against our Saviour's life in proposing this question; and our Saviour had a peculiar aim in the rigour of his answer, both to let them know the freedom of his spirit, and the sharpness of his discerning. "This I must now show," saith Tertullian, "whence our Lord deduced this sentence, and which way he directed it, whereby it will more fully appear, that he intended not to dissolve Moses." And thereupon tells us, that the vehemence of this our Saviour's speech was chiefly darted against Herod and Herodias. The story is out of Josephus; Herod had been a long time married to the daughter of Aretas king of Petra, till happening on his journey towards Rome to be entertained at his brother Philip's house, he cast his eye unlawfully and unguestlike upon Herodias there, the wife of Philip, but daughter to Aristobulus their common brother, and durst make words of marrying her his niece from his brother's bed. She assented, upon agreement he should expel his former wife. All was accomplished, and by the Baptist rebuked with the loss of his head. Though doubtless that stayed not the various discourses of men upon the fact, which while the Herodian flatterers, and not a few perhaps among the Pharisees, endeavoured to defend by wresting the law, it might be a means to bring the question of divorce into a hot agitation among the people, how far Moses gave allowance. The Pharisees therefore knowing our Saviour to be a friend of John the Baptist, and no doubt but having heard much of his sermon on the mount, wherein he spake rigidly against the license of divorce, they put him this question, both in hope to find him a contradictor of Moses, and a condemner of Herod; so to insnare him within compass of the same accusation which had ended his friend; and our Saviour so orders his answer, as that they might perceive Herod and

his adulteress, only not named: so lively it concerned them both what he spake. No wonder, then, if the sentence of our Saviour sounded stricter than his custom was; which his conscious attempters doubtless apprehended sooner than his other auditors. Thus much we gain from hence to inform us, that what Christ intends to speak here of divorce, will be rather the forbidding of what we may not do herein passionately and abusively, as Herod and Herodias did, than the discussing of what herein we may do reasonably and necessarily.

“Is it lawful for a man to put away his wife?”] It might be rendered more exactly from the Greek, “to loosen or to set free;” which though it seem to have a milder signification than the two Hebrew words commonly used for divorce, yet interpreters have noted, that the Greek also is read in the Septuagint for an act which is not without constraint. As when Achish drove from his presence David, counterfeiting madness, Psal. xxxiv., the Greek word is the same with this here, to put away. And Erasmus quotes Hilary rendering it by an expression not so soft. Whence may be doubted, whether the Pharisees did not state this question in the strict right of the man, not tarrying for the wife’s consent. And if our Saviour answered directly according to what was asked in the term of putting away, it will be questionable, whether the rigour of his sentence did not forbid only such putting away as is without mutual consent, in a violent and harsh manner, or without any reason but will, as the tetrarch did. Which might be the cause that those Christian emperors feared not in their constitutions to dissolve marriage by mutual consent; in that our Saviour seems here, as the case is most likely, not to condemn all divorce, but all injury and violence in divorce. But no injury can be done to them, who seek it, as the Ethics of Aristotle sufficiently prove. True it is, that an unjust thing may be done to one though willing, and so may justly be forbidden: but divorce being in itself no unjust or evil thing, but only as it is joined with injury or lust; injury it cannot be at law, if consent be, and Aristotle err not. And lust it may as frequently not be, while charity hath the judging of so many private grievances in a misfortuned wedlock, which may pardonably seek a redemption. But whether it be or not, the law cannot discern or examine lust, so long as it walks from one lawful term to another, from divorce to marriage, both in themselves indifferent. For if the law cannot take hold to punish many actions apparently covetous, ambitious, ingrateful, proud, how can it forbid and punish that for lust, which is but only surmised so, and can no more be certainly proved in the divorcing now, than before in the marrying? Whence if divorce be no unjust thing, but through lust, a cause not discernible by law, as law is wont to discern in other cases, and can be no injury, where consent is; there can be nothing in the equity of law, why divorce by consent may not be lawful: leaving secrecies to conscience, the thing which our Saviour here aims to rectify, not to revoke the statutes of Moses. In the mean while the word “to put away,” being in the Greek to loosen or dissolve, utterly takes away that vain papistical distinction of divorce from bed, and divorce from bond, evincing plainly, that Christ and the Pharisees mean here that divorce, which finally dissolves the bond, and frees both parties to a second marriage.

“For every cause.”] This the Pharisees held, that for every cause they might divorce, for every accidental cause, any quarrel or difference that might happen. So both Josephus and Philo, men who lived in the same age, explain; and the Syriac translator, whose antiquity is thought parallel to the Evangelists themselves, reads it

conformably, “upon any occasion or pretence.” Divines also generally agree, that thus the Pharisees meant. Cameron, a late writer, much applauded, commenting this place not undiligently, affirms that the Greek preposition *κατ* translated unusually (for) hath a force in it implying the suddenness of those pharisaic divorces; and that their question was to this effect, “whether for any cause, whatever it chanced to be, straight as it rose, the divorce might be lawful.” This he freely gives, whatever moved him, and I as freely take, nor can deny his observation to be acute and learned. If therefore we insist upon the word of “putting away;” that it imports a constraint without consent, as might be insisted, and may enjoy what Cameron bestows on us, that “for every cause” is to be understood, “according as any cause may happen,” with a relation to the speediness of those divorces, and that Herodian act especially, as is already brought us; the sentence of our Saviour will appear nothing so strict a prohibition as hath been long conceived, forbidding only to divorce for casual and temporary causes, that may be soon ended, or soon remedied: and likewise forbidding to divorce rashly, and on the sudden heat, except it be for adultery. If these qualifications may be admitted, as partly we offer them, partly are offered them by some of their own opinion, and that where nothing is repugnant why they should not be admitted, nothing can wrest them from us; the severe sentence of our Saviour will straight unbend the seeming frown into that gentleness and compassion, which was so abundant in all his actions, his office, and his doctrine, from all which otherwise it stands off at no mean distance.

Ver. 4. “And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female?”

Ver. 5. “And said, for this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.”

Ver. 6. “Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.”

4, and 5. “Made them male and female; and said, For this cause,” &c.] We see it here undeniably, that the law which our Saviour cites to prove that divorce was forbidden, is not an absolute and tyrannical command without reason, as now-a-days we make it little better, but is grounded upon some rational cause not difficult to be apprehended, being in a matter which equally concerns the meanest and the plainest sort of persons in a household life. Our next way then will be to inquire if there be not more reasons than one; and if there be, whether this be the best and chiefest. That we shall find by turning to the first institution, to which Christ refers our own reading: he himself, having to deal with treacherous assailants, useth brevity, and lighting on the first place in Genesis that mentions any thing tending to marriage in the first chapter, joins it immediately to the twenty-fourth verse of the second chapter, omitting all the prime words between which create the institution, and contain the noblest and purest ends of matrimony; without which attained, that conjunction hath nothing in it above what is common to us with beasts. So likewise beneath in this very chapter to the young man, who came not tempting him, but to learn of him, asking him which commandments he should keep; he neither repeats the first table, nor all the second, nor that in order which he repeats. If here then being tempted, he desire to be the shorter, and the

darker in his conference, and omit to cite that from the second of Genesis, which all divines confess is a commentary to what he cites out of the first, the “making them male and female;” what are we to do, but to search the institution ourselves? And we shall find there his own authority, giving other manner of reasons why such firm union is to be in matrimony; without which reasons, their being male and female can be no cause of joining them unseparably: for if it be, then no adultery can sever. Therefore the prohibition of divorce depends not upon this reason here expressed to the Pharisees, but upon the plainer and more eminent causes omitted here, and referred to the institution; which causes not being found in a particular and casual matrimony, this sensitive and materious cause alone can no more hinder a divorce against those higher and more human reasons urging it, than it can alone without them to warrant a copulation, but leaves it arbitrary to those who in their chance of marriage find not why divorce is forbid them, but why it is permitted them; and find both here and in Genesis, that the forbidding is not absolute, but according to the reasons there taught us, not here. And that our Saviour taught them no better, but uses the most vulgar, most animal and corporal argument to convince them, is first to show us, that as through their licentious divorces they made no more of marriage, than as if to marry were no more than to be male and female, so he goes no higher in his confutation; deeming them unworthy to be talked with in a higher strain, but to be tied in marriage by the mere material cause thereof, since their own license testified that nothing matrimonial was in their thought, but to be male and female. Next, it might be done to discover the brute ignorance of these carnal doctors, who taking on them to dispute of marriage and divorce, were put to silence with such a slender opposition as this, and outed from their hold with scarce one quarter of an argument. That we may believe this, his entertainment of the young man soon after may persuade us. Whom, though he came to preach eternal life by faith only, he dismisses with a salvation taught him by works only. On which place Paræus notes, “That this man was to be convinced by a false persuasion; and that Christ is wont otherwise to answer hypocrites, otherwise those that are docible.” Much rather then may we think, that, in handling these tempters, he forgot not so to frame his prudent ambiguities and concealments, as was to the troubling of those peremptory disputants most wholesome. When therefore we would know what right there may be, in all accidents, to divorce, we must repair thither where God professes to teach his servants by the prime institution, and not where we see him intending to dazzle sophisters: we must not read, “he made them male and female,” and not understand he made them more intendedly “a meet help” to remove the evil of being “alone.” We must take both these together, and then we may infer completely, as from the whole cause, why a man shall cleave to his wife, and they twain shall be one flesh: but if the full and chief cause why we may not divorce be wanting here, this place may skirmish with the rabbies while it will, but to the true Christian it prohibits nothing beyond the full reason of its own prohibiting, which is best known by the institution.

Ver. 6. “Wherefore they are no more twain, but one flesh.”] This is true in the general right of marriage, but not in the chance medley of every particular match. For if they who were once undoubtedly one flesh, yet become twain by adultery, then sure they who were never one flesh rightly, never helps meet for each other according to the plain prescript of God, may with less ado than a volume be concluded still twain. And so long as we account a magistrate no magistrate, if there be but a flaw in his election,

why should we not much rather count a matrimony no matrimony, if it cannot be in any reasonable manner according to the words of God's institution.

“What therefore God hath joined, let not man put asunder.”] But here the Christian prudence lies to consider what God hath joined; shall we say that God hath joined error, fraud, unfitness, wrath, contention, perpetual loneliness, perpetual discord; whatever lust, or wine, or witchery, threat or inticement, avarice or ambition hath joined together, faithful and unfaithful, Christian with antichristian, hate with hate, or hate with love; shall we say this is God's joining?

“Let not man put asunder.”] That is to say, what God hath joined; for if it be, as how oft we see it may be, not of God's joining, and his law tells us he joins not unmatchable things, but hates to join them, as an abominable confusion, then the divine law of Moses puts them asunder, his own divine will in the institution puts them asunder, as oft as the reasons be not extant, for which only God ordained their joining. Man only puts asunder when his inordinate desires, his passion, his violence, his injury makes the breach: not when the utter want of that which lawfully was the end of his joining, when wrongs and extremities and unsupportable grievances compel him to disjoin: when such as Herod and the Pharisees divorce beside law, or against law, then only man separates, and to such only this prohibition belongs. In a word, if it be unlawful for man to put asunder that which God hath joined, let man take heed it be not detestable to join that by compulsion which God hath put asunder.

Ver. 7. “They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?”

Ver. 8. “He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so.”

“Moses because of the hardness of your hearts suffered you.”] Hence the divinity now current argues, that this judicial law of Moses is abolished. But suppose it were so, though it hath been proved otherwise, the firmness of such right to divorce, as here pleads is fetched from the prime institution, does not stand or fall with the judicial Jew, but is as moral as what is moralest. Yet as I have shown positively, that this law cannot be abrogated, both by the words of our Saviour pronouncing the contrary, and by that unabolishable equity which it conveys to us; so I shall now bring to view those appearances of strength, which are levied from this text to maintain the most gross and massy paradox that ever did violence to reason and religion, bred only under the shadow of these words, to all other piety or philosophy strange and insolent, that God by act of law drew out a line of adultery almost two thousand years long: although to detect the prodigy of this surmise, the former book set forth on this argument hath already been copious. I shall not repeat much, though I might borrow of mine own; but shall endeavour to add something either yet untouched, or not largely enough explained. First, it shall be manifest, that the common exposition cannot possibly consist with Christian doctrine; next, a truer meaning of this our Saviour's reply shall be left in the room. The received exposition is, that God, though not approving, did enact a law to permit adultery by divorcement simply unlawful. And this conceit they feed with fond supposals, that have not the least footing in Scripture: as that the Jews

learned this custom of divorce in Egypt, and therefore God would not unteach it them till Christ came, but let it stick as a notorious botch of deformity in the midst of his most perfect and severe law. And yet he saith, Lev. xviii. "After the doings of Egypt ye shall not do." Another while they invent a slander, (as what thing more bold than teaching ignorance when he shifts to hide his nakedness?) that the Jews were naturally to their wives the cruellest men in the world; would poison, brain, and do I know not what, if they might not divorce. Certain, if it were a fault heavily punished, to bring an evil report upon the land which God gave, what is it to raise a groundless calumny against the people which God made choice of? But that this bold interpretation, how commonly soever sided with, cannot stand a minute with any competent reverence to God, or his law, or his people, nor with any other maxim of religion, or good manners, might be proved through all the heads and topics of argumentation; but I shall willingly be as concise as possible. First, the law, not only the moral, but the judicial, given by Moses, is just and pure; for such is God who gave it. "Hearken, O Israel," saith Moses, Deut. iv. "unto the statutes and the judgments which I teach you, to do them, that ye may live, &c. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you." And onward in the chapter, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. Keep therefore and do them, for this is your wisdom and your understanding. For what nation hath God so nigh unto them, and what nation hath statutes and judgments so righteous as all this law, which I set before ye this day?" Is it imaginable there should be among these a law which God allowed not, a law giving permissions laxative to unmarry a wife, and marry a lust, a law to suffer a kind of tribunal adultery? Many other scriptures might be brought to assert the purity of this judicial law, and many I have alleged before; this law therefore is pure and just. But if it permit, if it teach, if it defend that which is both unjust and impure, as by the common doctrine it doth, what think we? The three general doctrines of Justinian's law are, "To live in honesty, To hurt no man, To give every one his due." Shall the Roman civil law observe these three things, as the only end of law, and shall a statute be found in the civil law of God, enacted simply and totally against all these three precepts of nature and morality?

Secondly, The gifts of God are all perfect, and certainly the law is, of all his other gifts, one of the perfectest. But if it give that outwardly which it takes away really, and give that seemingly, which, if a man take it, wraps him into sin and damns him; what gift of an enemy can be more dangerous and destroying than this?

Thirdly, Moses every where commends his laws, prefers them before all of other nations, and warrants them to be the way of life and safety to all that walk therein, Lev. xviii. But if they contain statutes which God approves not, and train men unweeting to commit injustice and adultery under the shelter of law; if those things be sin, and death sin's wages, what is this law but the snare of death?

Fourthly, The statutes and judgments of the Lord, which, without exception, are often told us to be such, as doing we may live by them, are doubtless to be counted the rule of knowledge and of conscience. "For I had not known lust," saith the apostle, "but by the law." But if the law come down from the state of her incorruptible majesty to

grant lust his boon, palpably it darkens and confounds both knowledge and conscience; it goes against the common office of all goodness and friendliness, which is at least to counsel and admonish; it subverts the rules of all sober education, and is itself a most negligent and debauching tutor.

Fifthly, If the law permits a thing unlawful, it permits that which elsewhere it hath forbid; so that hereby it contradicts itself, and transgresses itself. But if the law become a transgressor, it stands guilty to itself, and how then shall it save another? It makes a confederacy with sin, how then can it justly condemn a sinner? And thus reducing itself to the state of neither saving nor condemning, it will not fail to expire solemnly ridiculous.

Sixthly, The prophets in Scripture declare severely against the decreeing of that which is unjust, Psal. xciv. 20; Isaiah x. But it was done, they say, for hardness of heart: to which objection the apostle's rule, "not to do evil that good may come thereby," gives an invincible repulse; and here especially, where it cannot be shown how any good came by doing this evil, how rather more evil did not hereon abound; for the giving way to hardness of heart hardens the more, and adds more to the number. God to an evil and adulterous generation would not "grant a sign;" much less would he for their hardness of heart pollute his law with adulterous permission. Yea, but to permit evil, is not to do evil. Yes, it is in a most eminent manner to do evil: where else are all our grave and faithful sayings, that he whose office is to forbid and forbids not, bids, exhorts, encourages? Why hath God denounced his anger against parents, masters, friends, magistrates, neglectful of forbidding what they ought, if law, the common father, master, friend, and perpetual magistrate, shall not only forbid, but enact, exhibit, and uphold with countenance and protection, a deed every way dishonest, whatever the pretence be? If it were of those inward vices, which the law cannot by outward constraint remedy, but leaves to conscience and persuasion, it had been guiltless in being silent: but to write a decree of that which can be no way lawful, and might with ease be hindered, makes law by the doom of law itself accessory in the highest degree.

Seventhly, It makes God the direct author of sin: for although he be not made the author of what he silently permits in his providence, yet in his law, the image of his will, when in plain expression he constitutes and ordains a fact utterly unlawful; what wants he to authorize it, and what wants that to be the author?

Eighthly, To establish by law a thing wholly unlawful and dishonest, is an affirmation was never heard of before in any law, reason, philosophy, or religion, till it was raised by inconsiderate glossists from the mistake of this text. And though the civilians have been contented to chew this opinion, after the canon had subdued them, yet they never could bring example or authority, either from divine writ, or human learning, or human practice in any nation, or well-formed republic, but only from the customary abuse of this text. Usually they allege the epistle of Cicero to Atticus; wherein Cato is blamed for giving sentence to the scum of Romulus, as if he were in Plato's commonwealth. Cato would have called some great one into judgment for bribery; Cicero, as the time stood, advised against it. Cato, not to endamage the public treasury, would not grant to the Roman knights, that the Asian taxes might be farmed

them at a less rate. Cicero wished it granted. Nothing in all this will be like the establishing of a law to sin: here are no laws made, here only the execution of law is craved might be suspended: between which and our question is a broad difference. And what if human lawgivers have confessed they could not frame their laws to that perfection which they desired? We hear of no such confession from Moses concerning the laws of God, but rather all praise and high testimony of perfection given them. And although man's nature cannot bear exactest laws, yet still within the confines of good it may and must, so long as less good is far enough from altogether evil. As for what they instance of usury, let them first prove usury to be wholly unlawful, as the laws allow it; which learned men as numerous on the other side will deny them. Or if it be altogether unlawful, why is it tolerated more than divorce? He who said divorce not, said also, "Lend, hoping for nothing again," Luke vi. 35. But then they put in, that trade could not stand; and so to serve the commodity of insatiable trading, usury shall be permitted: but divorce, the only means oftentimes to right the innocent and outrageously wronged, shall be utterly forbid. This is egregious doctrine, and for which one day charity will much thank them. Beza not finding how to solve this perplexity, and Cameron since him, would secure us; although the latter confesses, that to "permit a wicked thing by law, is a wickedness which God abhors; yet to limit sin, and prescribe it a certain measure, is good." First, this evasion will not help here; for this law bounded no man: he might put away whatever found not favour in his eyes. And how could it forbid to divorce, whom it could not forbid to dislike, or command to love? If these be the limits of law to restrain sin, who so lame a sinner, but may hop over them more easily than over those Romulean circumscriptions, not as Remus did with hard success, but with all indemnity? Such a limiting as this were not worth the mischief that accompanies it. This law therefore, not bounding the supposed sin, by permitting enlarges it, gives it enfranchisement. And never greater confusion, than when law and sin move their landmarks, mix their territories, and correspond, have intercourse and traffic together. When law contracts a kindred and hospitality with transgression, becomes the godfather of sin, and names it lawful; when sin revels and gossips within the arsenal of law, plays and dandles the artillery of justice that should be bent against her, this is a fair limitation indeed. Besides, it is an absurdity to say that law can measure sin, or moderate sin; sin is not in a predicament to be measured and modified, but is always an excess. The least sin that exceeds the measure of the largest law that can be good; and is, as boundless as that vacuity beyond the world. If once it square to the measure of law, it ceases to be an excess, and consequently ceases to be a sin; or else law conforming itself to the obliquity of sin, betrays itself to be not straight, but crooked, and so immediately no law. And the improper conceit of moderating sin by law will appear, if we can imagine any lawgiver so senseless as to decree, that so far a man may steal, and thus far be drunk, that moderately he may cozen, and moderately commit adultery. To the same extent it would be as pithily absurd to publish, that a man may moderately divorce, if to do that be entirely naught. But to end this moot; the law of Moses is manifest to fix no limit therein at all, or such at least as impeaches the fraudulent abuser no more than if it were not set; only requires the dismissive writing without other caution, leaves that to the inner man, and the bar of conscience. But it stopped other sins. This is as vain as the rest, and dangerously uncertain: the contrary to be feared rather, that one sin, admitted courteously by law, opened the gate to another. However, evil must not be done for good. And it were a fall to be lamented, and

indignity unspeakable, if law should become tributary to sin her slave, and forced to yield up into his hands her awful minister, punishment; should buy out our peace with sin for sin, paying as it were her so many Philistian foreskins to the proud demand of transgression. But suppose it any way possible to limit sin, to put a girdle about that chaos, suppose it also good; yet if to permit sin by law be an abomination in the eyes of God, as Cameron acknowledges, the evil of permitting will eat out the good of limiting. For though sin be not limited, there can but evil come out of evil; but if it be permitted and decreed lawful by divine law, of force then sin must proceed from the infinite good, which is a dreadful thought. But if the restraining of sin by this permission being good, as this author testifies, be more good than the permission of more sin by the restraint of divorce, and that God, weighing both these like two ingots, in the perfect scales of his justice and providence, found them so, and others, coming without authority from God, shall change this counterpoise, and judge it better to let sin multiply by setting a judicial restraint upon divorce which Christ never set; then to limit sin by this permission, as God himself thought best to permit it, it will behove them to consult betimes whether these their balances be not false and abominable; and this their limiting that which God loosened, and their loosening the sins that he limited, which they confess was good to do: and were it possible to do by law, doubtless it would be most morally good; and they so believing, as we hear they do, and yet abolishing a law so good and moral, the limiter of sin, what are they else but contrary to themselves? For they can never bring us to that time wherein it will not be good to limit sin, and they can never limit it better than so as God prescribed in his law.

Others conceive it a more defensible retirement to say, this permission to divorce sinfully for hardness of heart was a dispensation. But surely they either know not, or attended not to what a dispensation means. A dispensation is for no long time, is particular to some persons, rather than general to a whole people; always hath charity the end, is granted to necessities and infirmities, not to obstinate lust. This permission is another creature, hath all those evils and absurdities following the name of a dispensation, as when it was named a law; and is the very antarctic pole against charity, nothing more adverse, ensnaring and ruining those that trust in it, or use it; so lewd and criminous as never durst enter into the head of any politician, Jew, or proselyte, till they became the apt scholars of this canonistic exposition. Aught in it, that can allude in the least manner to charity, or goodness, belongs with more full right to the Christian under grace and liberty, than to the Jew under law and bondage. To Jewish ignorance it could not be dispensed, without a horrid imputation laid upon the law, to dispense foully, instead of teaching fairly; like that dispensation that first polluted Christendom with idolatry, permitting to laymen images instead of books and preaching. Sloth or malice in the law would they have this called? But what ignorance can be pretended for the Jews, who had all the same precepts about marriage, that we know? for Christ refers all to the institution. It was as reasonable for them to know then as for us now, and concerned them alike; for wherein hath the gospel altered the nature of matrimony? All these considerations, or many of them, have been further amplified in “the Doctrine of Divorce.” And what Rivetus and Paræus have objected, or given over as past cure, hath been there discussed. Whereby it may be plain enough to men of eyes, that the vulgar exposition of a permittance by law to an entire sin, whatever the colour may be, is an opinion both ungodly, unpolitic, unvirtuous, and

void of all honesty and civil sense. It appertains therefore to every zealous Christian, both for the honour of God's law, and the vindication of our Saviour's words, that such an irreligious depravement no longer may be soothed and flattered through custom, but with all diligence and speed solidly refuted, and in the room a better explanation given; which is now our next endeavour.

“Moses suffered you to put away,” &c.] Not commanded you, says the common observer, and therefore cared not how soon it were abolished, being but suffered; herein declaring his annotation to be slight, and nothing law-prudent. For in this place “commanded” and “suffered” are interchangeably used in the same sense both by our Saviour and the Pharisees. Our Saviour, who here saith, “Moses suffered you,” in the 10th of Mark saith, “Moses wrote you this command.” And the Pharisees, who here say, “Moses commanded,” and would mainly have it a command, in that place of Mark say, “Moses suffered,” which had made against them in their own mouths, if the word of “suffering” had weakened the command. So that suffered and commanded is here taken for the same thing on both sides of the controversy: as Cameron also and others on this place acknowledge. And lawyers know that all the precepts of law are divided into obligatory and permissive, containing either what we must do, or what we may do; and of this latter sort are as many precepts as of the former, and all as lawful. Tutelage, an ordainment than which nothing more just, being for the defence of orphans, the Institutes of Justinian say “is given and permitted by the civil law:” and “to parents it is permitted to choose and appoint by will the guardians of their children.” What more equal? and yet the civil law calls this “permission.” So likewise to “manumise,” to adopt, to make a will, and to be made an heir, is called “permission” by law. Marriage itself, and this which is already granted, to divorce for adultery, obliges no man, is but a permission by law, is but suffered. By this we may see how weakly it hath been thought, that all divorce is utterly unlawful, because the law is said to suffer it: whenas to “suffer” is but the legal phrase denoting what by law a man may do or not do.

“Because of the hardness of your hearts.”] Hence they argue that therefore it must be abolished. But the contrary to this will sooner follow, that because he suffered it for a cause, therefore in relation to that cause he allowed it. Next, if he in his wisdom, and in the midst of his severity, allowed it for hardness of heart, it can be nothing better than arrogance and presumption to take stricter courses against hardness of heart, than God ever set an example; and that under the gospel, which warrants them to do no judicial act of compulsion in this matter, much less to be more severe against hardness of extremity, than God thought good to be against hardness of heart. He suffered it, rather than worse inconveniences; these men wiser, as they make themselves, will suffer the worst and heinouslest inconveniences to follow, rather than they will suffer what God suffered. Although they can know when they please, that Christ spake only to the conscience, did not judge on the civil bench, but always disavowed it. What can be more contrary to the ways of God, than these their doings? If they be such enemies to hardness of heart, although this groundless rigour proclaims it to be in themselves, they may yet learn, or consider, that hardness of heart hath a twofold acceptation in the gospel. One, when it is in a good man taken for infirmity and imperfection, which was in all the apostles, whose weakness only, not utter want of belief, is called hardness of heart, Mark xvi. Partly for this hardness of heart, the imperfection and

decay of man from original righteousness, it was that God suffered not divorce only, but all that which by civilians is termed the “secondary law of nature and of nations.” He suffered his own people to waste and spoil and slay by war, to lead captives, to be some masters, some servants, some to be princes, others to be subjects; he suffered propriety to divide all things by several possession, trade, and commerce, not without usury; in his commonwealth some to be undeservedly rich, others to be undeservingly poor. All which till hardness of heart came in was most unjust; whenas prime nature made us all equal, made us equal coheirs by common right and dominion over all creatures. In the same manner and for the same cause, he suffered divorce as well as marriage, our imperfect and degenerate condition of necessity requiring this law among the rest, as a remedy against intolerable wrong and servitude above the patience of man to bear. Nor was it given only because our infirmity, or if it must be so called, hardness of heart could not endure all things; but because the hardness of another’s heart might not inflict all things upon an innocent person, whom far other ends brought into a league of love, and not of bondage and indignity. If therefore we abolish divorce as only suffered for hardness of heart, we may as well abolish the whole law of nations, as only suffered for the same cause; it being shown us by St. Paul, 1 Cor. vi. that the very seeking of a man’s right by law, and at the hands of a worldly magistrate, is not without the hardness of our hearts. “For why do ye not rather take wrong,” saith he, “why suffer ye not rather yourselves to be defrauded?” If nothing now must be suffered for hardness of heart, I say the very prosecution of our right by way of civil justice can no more be suffered among Christians, for the hardness of heart wherewith most men pursue it. And that would next remove all our judicial laws, and this restraint of divorce also in the number; which would more than half end the controversy. But if it be plain, that the whole juridical law and civil power is only suffered under the gospel, for the hardness of our hearts, then wherefore should not that which Moses suffered, be suffered still by the same reason?

In a second signification, hardness of heart is taken for a stubborn resolution to do evil. And that God ever makes any law purposely to such. I deny; for he vouchsafes to enter covenant with them, but as they fortune to be mixed with good men, and pass undiscovered; much less that he should decree an unlawful thing only to serve their licentiousness. But that God “suffers” this reprobate hardness of heart I affirm, not only in this law of divorce, but throughout all his best and purest commandments. He commands all to worship in singleness of heart according to all his ordinances; and yet suffers the wicked man to perform all the rites of religion hypocritically, and in the hardness of his heart. He gives us general statutes and privileges in all civil matters, just and good of themselves, yet suffers unworthiest men to use them, and by them to prosecute their own right, or any colour of right, though for the most part maliciously, covetously, rigorously, revengefully. He allowed by law the discreet father and husband to forbid, if he thought fit, the religious vows of his wife or daughter, Numb. xxx.; and in the same law suffered the hardheartedness of impious and covetuous fathers or husbands abusing this law, to forbid their wives or daughters in their offerings and devotions of greatest zeal. If then God suffer hardness of heart equally in the best laws, as in this of divorce, there can be no reason that for this cause this law should be abolished. But other laws, they object, may be well used, this never. How often shall I answer, both from the institution of marriage, and from other general rules in Scripture, that this law of divorce hath many wise and charitable ends

besides the being suffered for hardness of heart, which is indeed no end, but an accident happening through the whole law; which gives to good men right, and to bad men, who abuse right under false pretences, gives only sufferance. Now although Christ express no other reasons here, but only what was suffered, it nothing follows that this law had no other reason to be permitted but for hardness of heart. The Scripture seldom or never in one place sets down all the reasons of what it grants or commands, especially when it talks to enemies and tempters. St. Paul permitting marriage, 1 Cor. vii. seems to permit even that also for hardness of heart only, lest we should run into fornication: yet no intelligent man thence concludes marriage allowed in the gospel only to avoid an evil, because no other end is there expressed. Thus Moses of necessity suffered many to put away their wives for hardness of heart; but enacted the law of divorce doubtless for other good causes, not for this only sufferance. He permitted not divorce by law as an evil, for that was impossible to divine law, but permitted by accident the evil of them who divorced against the law's intention undiscoverably. This also may be thought not improbably, that Christ, stirred up in his spirit against these tempting Pharisees, answered them in a certain form of indignation usual among good authors; whereby the question or the truth is not directly answered, but something which is fitter for them who ask, to hear. So in the ecclesiastical stories, one demanding how God employed himself before the world was made? had answer, that he was making hell for curious questioners. Another (and Libanus the sophist, as I remember) asking in derision some Christian, What the carpenter, meaning our Saviour, was doing, now that Julian so prevailed? had it returned him, that the carpenter was making a coffin for the apostate. So Christ being demanded maliciously why Moses made the law of divorce, answers them in a vehement scheme, not telling them the cause why he made it, but what was fittest to be told them, that "for the hardness of their hearts" he suffered them to abuse it. And albeit Mark say not "he suffered" you, but, "to you he wrote this precept;" Mark may be warrantably expounded by Matthew the larger. And whether he suffered, or gave precept, being all one as was heard, it changes not the trope of indignation, fittest account for such askers. Next, for the hardness of "your hearts, to you he wrote this precept," infers not therefore for this cause only he wrote it, as was paralleled by other Scriptures. Lastly, it may be worth the observing, that Christ, speaking to the Pharisees, does not say in general that for hardness of heart he gave this precept, but "you he suffered, and to you he gave this precept, for your hardness of heart." It cannot be easily thought, that Christ here included all the children of Israel under the person of these tempting Pharisees, but that he conceals wherefore he gave the better sort of them this law, and expresses by saying emphatically "To you" how he gave it to the worser, such as the Pharisees best represented, that is to say, for the hardness of your hearts: as indeed to wicked men and hardened hearts he gives the whole law and the gospel also, to harden them the more. Thus many ways it may orthodoxly be understood how God or Moses suffered such as the demanders were, to divorce for hardness of heart. Whereas the vulgar expositor, beset with contradictions and absurdities round, and resolving at any peril to make an exposition of it, (as there is nothing more violent and boisterous than a reverend ignorance in fear to be convicted,) rushes brutally and impetuously against all the principles both of nature, piety, and moral goodness; and in the fury of his literal expounding overturns them all.

“But from the beginning it was not so.”] Not how from the beginning? Do they suppose that men might not divorce at all, not necessarily, not deliberately, except for adultery, but that some law, like canon law, presently attached them, both before and after the flood, till stricter Moses came, and with law brought license into the world? that were a fancy indeed to smile at. Undoubtedly as to point of judicial law, divorce was more permissive from the beginning before Moses than under Moses. But from the beginning, that is to say, by the institution in Paradise, it was not intended that matrimony should dissolve for every trivial cause, as you Pharisees accustom. But that it was not thus suffered from the beginning ever since the race of men corrupted, and laws were made, he who will affirm must have found out other antiquities than are yet known. Besides, we must consider now, what can be so as from the beginning, not only what should be so. In the beginning, had men continued perfect, it had been just that all things should have remained as they began to Adam and Eve. But after that the sons of men grew violent and injurious, it altered the lore of justice, and put the government of things into a new frame. While man and woman were both perfect each to other, there needed no divorce; but when they both degenerated to imperfection, and oftentimes grew to be an intolerable evil each to other, then law more justly did permit the alienating of that evil which estate made proper, than it did the appropriating of that good which nature at first made common. For if the absence of outward good be not so bad as the presence of a close evil, and that propriety, whether by covenant or possession, be but the attainment of some outward good, it is more natural and righteous that the law should sever us from an intimate evil, than appropriate any outward good to us from the community of nature. The gospel indeed tending ever to that which is perfectest, aimed at the restorement of all things as they were in the beginning; and therefore all things were in common to those primitive Christians in the Acts, which Ananias and Sapphira dearly felt. That custom also continued more or less till the time of Justin Martyr, as may be read in his second Apology, which might be writ after that act of communion perhaps some forty years above a hundred. But who will be the man that shall introduce this kind of commonwealth, as Christianity now goes? If then marriage must be as in the beginning, the persons that marry must be such as then were; the institution must make good, in some tolerable sort, what it promises to either party. If not, it is but madness to drag this one ordinance back to the beginning, and draw down all other to the present necessity and condition, far from the beginning, even to the tolerating of extortions and oppressions. Christ only told us, that from the beginning it was not so; that is to say, not so as the Pharisees manured the business; did not command us that it should be forcibly so again in all points, as at the beginning; or so at least in our intentions and desires, but so in execution, as reason and present nature can bear. Although we are not to seek, that the institution itself from the first beginning was never but conditional, as all covenants are: because thus and thus, therefore so and so; if not thus, then not so. Then moreover was perfectest to fulfil each law in itself; now is perfectest in this estate of things, to ask of charity how much law may be fulfilled: else the fulfilling oftentimes is the greatest breaking. If any therefore demand, which is now most perfection, to ease an extremity by divorce, or to enrage and fester it by the grievous observance of a miserable wedlock, I am not destitute to say, which is most perfection (although some, who believe they think favourably of divorce, esteem it only venial to infirmity). Him I hold more in the way to perfection, who foregoes an unfit, ungodly, and discordant wedlock, to live according to peace and love, and

God's institution in a fitter choice, than he who debars himself the happy experience of all godly, which is peaceful, conversation in his family, to live a contentious and unchristian life not to be avoided, in temptations not to be lived in, only for the false keeping of a most unreal nullity, a marriage that hath no affinity with God's intention, a daring phantasm, a mere toy of terror awing weak senses, to the lamentable superstition of ruining themselves; the remedy whereof God in his law vouchsafes us. Which not to dare use, he warranting, is not our perfection, is our infirmity, our little faith, our timorous and low conceit of charity: and in them who force us, it is their masking pride and vanity, to seem holier and more circumspect than God. So far is it that we need impute to him infirmity, who thus divorces: since the rule of perfection is not so much that which was done in the beginning, as that which is now nearest to the rule of charity. This is the greatest, the perfectest, the highest commandment.

Ver. 9. "And I say unto you, whoso shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery."

"And I say unto you."] That this restrictive denouncement of Christ contradicts and refutes that permissive precept of Moses common expositors themselves disclaim: and that it does not traverse from the closet of conscience to the courts of civil or canon law, with any Christian rightly commenced, requires not long evincing. If Christ then did not here check permissive Moses, nor did reduce matrimony to the beginning more than all other things, as the reason of man's condition could bear; we would know precisely what it was which he did, and what the end was of his declaring thus austere against divorce. For this is a confessed oracle in law, that he who looks not at the intention of a precept, the more superstitious he is of the letter, the more he misinterprets. Was it to shame Moses? that had been monstrous: or all those purest ages of Israel, to whom the permission was granted? that were as incredible. Or was it that he who came to abrogate the burden of law, not the equity, should put this yoke upon a blameless person, to league himself in chains with a begirring mischief, not to separate till death? He who taught us, that no man puts a piece of new cloth upon an old garment or new wine into old bottles, that he should sew this patch of strictness upon the old apparel of our frailty, to make a rent more incurable, whenas in all other amendments his doctrine still charges, that regard be had to the garment, and to the vessel, what it can endure; this were an irregular and single piece of rigour, not only sounding disproportion to the whole gospel, but outstretching the most rigorous nerves of law and rigour itself. No other end therefore can be left imaginable of this excessive restraint, but to bridle those erroneous and licentious postillers the Pharisees; not by telling them what may be done in necessity, but what censure they deserve who divorce abusively, which their tetrarch had done. And as the offence was in one extreme, so the rebuke, to bring more efficaciously to a rectitude and mediocrity, stands not in the middle way of duty, but in the other extreme. Which art of powerful reclaiming, wisest men have also taught in their ethical precepts and Gnomologies, resembling it, as when we bend a crooked wand the contrary way; not that it should stand so bent, but that the overbending might reduce it to a straightness by its own reluctance. And as the physician cures him who hath taken down poison, not by the middling temper of nourishment, but by the other extreme of antidote; so Christ administers here a sharp and corrosive sentence against a foul and putrid

license; not to eat into the flesh, but into the sore. And knowing that our divines through all their comments make no scruple, where they please, to soften the high and vehement speeches of our Saviour, which they call hyperboles: why in this one text should they be such crabbed Masorites of the letter, as not to mollify a transcendence of literal rigidity, which they confess to find often elsewhere in his manner of delivery, but must make their exposition here such an obdurate Cyclops, to have but one eye for this text, and that only open to cruelty and enthrallment, such as no divine or human law before ever heard of? No, let the foppish canonist, with his fardel of matrimonial cases, go and be vendible where men be so unhappy as to cheapen him: the words of Christ shall be asserted from such elemental notaries, and resolved by the now only lawgiving mouth of charity; which may be done undoubtedly by understanding them as follows.

“Whosoever shall put away his wife.”] That is to say, shall so put away as the propounders of this question, the Pharisees, were wont to do, and covertly defended Herod for so doing; whom to rebuke, our Saviour here mainly intends, and not to determine all the cases of divorce, as appears by St. Paul. Whosoever shall put away, either violently without mutual consent for urgent reasons, or conspiringly by plot of lust, or cunning malice, shall put away for any sudden mood, or contingency of disagreement, which is not daily practice, but may blow soon over, and be reconciled, except it be fornication; whosoever shall put away rashly, as his choler prompts him, without due time of deliberating, and think his conscience discharged only by the bill of divorce given, and the outward law satisfied; whosoever, lastly, shall put away his wife, that is, a wife indeed, and not in name only, such a one who both can and is willing to be a meet help toward the chief ends of marriage both civil and sanctified, except fornication be the cause, that man, or that pair, commit adultery. Not he who puts away by mutual consent, with all the considerations and respects of humanity and gentleness, without malicious or lustful drift. Not he who after sober and cool experience, and long debate within himself, puts away, whom though he cannot love or suffer as a wife with that sincere affection that marriage requires, yet loves at least with that civility and goodness, as not to keep her under a neglected and unwelcome residence, where nothing can be hearty, and not being, it must needs be both unjoyous and injurious to any perceiving person so detained, and more injurious than to be freely and upon good terms dismissed. Nor doth he put away adulterously who complains of causes rooted in immutable nature, utter unfitness, utter disconformity, not conciliable, because not to be amended without a miracle. Nor he who puts away an unquenchable vexation from his bosom, and flies an evil, than which a greater cannot befall human society. Nor he who puts away with the full suffrage and applause of his conscience, not relying on the written bill of law, but claiming by faith and fulness of persuasion the rights and promises of God’s institution, of which he finds himself in a mistaken wedlock defrauded. Doubtless this man hath bail enough to be no adulterer, giving divorce for these causes.

“His wife.”] This word is not to be idle here, a mere word without sense, much less a fallacious word signifying contrary to what it pretends; but faithfully signifies a wife; that is, a comfortable help and society, as God instituted; does not signify deceitfully under this name an intolerable adversary, not a helpless, unaffectionate, and sullen mass, whose very company represents the visible and exactest figure of loneliness

itself. Such an associate he who puts away, divorces not a wife, but disjoins a nullity which God never joined, if she be neither willing, nor to her proper and requisite duties sufficient, as the words of God institute her. And this also is Bucer's explication of this place.

“Except it be for fornication,” or “saving for the cause of fornication,” as Matt. v.] This declares what kind of causes our Saviour meant; fornication being no natural and perpetual cause, but only accidental and temporary; therefore shows that head of causes from whence it is excepted, to be meant of the same sort. For exceptions are not logically deduced from a diverse kind, as to say whoso puts away for any natural cause except fornication, the exception would want salt. And if they understand it, whoso for any cause whatever, they cast themselves; granting divorce for frigidity, a natural cause of their own allowing, though not here expressed, and for desertion without infidelity, whenas he who marries, as they allow him for desertion, deserts as well as is deserted, and finally puts away for another cause besides adultery. It will with all due reason therefore be thus better understood, whoso puts away for any accidental and temporary causes, except one of them, which is fornication. Thus this exception finds out the causes from whence it is excepted, to be of the same kind, that is, casual, not continual.

“Saving for the cause of fornication.”] The New Testament, though it be said originally writ in Greek, yet hath nothing near so many Atticisms as Hebraisms, and Syriacisms, which was the majesty of God, not filing the tongue of Scripture to a Gentilish idiom, but in a princely manner offering to them as to Gentiles and foreigners grace and mercy, though not in foreign words, yet in a foreign style that might induce them to the fountains; and though their calling were high and happy, yet still to acknowledge God's ancient people their betters, and that language the metropolitan language. He therefore who thinks to scholiaz upon the gospel, though Greek, according to his Greek analogies, and hath not been auditor to the oriental dialects, shall want in the heat of his analysis no accommodation to stumble. In this place, as the 5th of Matth. reads it, “Saving for the cause of fornication,” the Greek, such as it is, sounds it, except for the “word, report, speech, or proportion” of fornication. In which regard, with other inducements, many ancient and learned writers have understood this exception, as comprehending any fault equivalent and proportional to fornication. But truth is, the evangelist here Hebraizes, taking “word or speech for cause or matter” in the common eastern phrase, meaning perhaps no more than if he had said for fornication, as in this 19th chapter. And yet the word is found in the 5th of Exodus also signifying proportion; where the Israelites are commanded to do their tasks, “the matter of each day in his day.” A task we know is a proportion of work, not doing the same thing absolutely every day, but so much. Whereby it may be doubtful yet, whether here be not excepted not only fornication itself, but other causes equipollent, and proportional to fornication. Which very word also to understand rightly, we must of necessity have recourse again to the Hebrew. For in the Greek and Latin sense by fornication is meant the common prostitution of body for sale. So that they who are so exact for the letter shall be dealt with by the Lexicon, and the Etymologicon too if they please, and must be bound to forbid divorce for adultery also, until it come to open whoredom and trade, like that for which Claudius divorced Messalina. Since therefore they take not here the word fornication in the

common significance, for an open exercise in the stews, but grant divorce for one single act of privatest adultery, notwithstanding that the word speaks a public and notorious frequency of fact, not without price; we may reason with as good leave, and as little straining to the text, that our Saviour on set purpose chose this word fornication, improperly applied to the lapse of adultery, that we might not think ourselves bound from all divorce, except when that fault hath been actually committed. For the language of Scripture signifies by fornication (and others besides St. Austin so expounded it) not only the trespass of body, nor perhaps that between married persons, unless in a degree or quality as shameless as the bordello; but signifies also any notable disobedience, or intractable carriage of the wife to the husband, as Judg. xix. 2, whereof at large in “the Doctrine of Divorce,” l. 2, c. 18. Secondly, signifies the apparent alienation of mind not to idolatry, (which may seem to answer the act of adultery,) but far on this side, to any point of will-worship, though to the true God; sometimes it notes the love of earthly things, or worldly pleasures, though in a right believer, sometimes the least suspicion of unwitting idolatry. As Numb. xv. 39, wilful disobedience to any of the least of God’s commandments is called fornication: Psal. lxxiii. 26, 27, a distrust only in God, and withdrawing from that nearness of zeal and confidence which ought to be, is called fornication. We may be sure it could not import thus much less than idolatry in the borrowed metaphor between God and man, unless it signified as much less than adultery in the ordinary acceptation between man and wife. Add also, that there was no need our Saviour should grant divorce for adultery, it being death by law, and law then in force. Which was the cause why Joseph sought to put away his betrothed wife privately, lest he should make her an example of capital punishment, as learnedest expounders affirm, Herod being a great zealot of the Mosaic law, and the Pharisees great masters of the text, as the woman taken in adultery doubtless had cause to fear. Or if they can prove it was neglected, which they cannot do, why did our Saviour shape his answer to the corruption of that age, and not rather tell them of their neglect? If they say he came not to meddle with their judicatures, much less then was it in his thought to make them new ones, or that divorce should be judicially restrained in a stricter manner by these his words, more than adultery judicially acquitted by those his words to the adulteress. His sentence doth no more by law forbid divorce here, than by law it doth absolve adultery there. To them therefore, who have drawn this yoke upon Christians from his words thus wrested, nothing remains but the guilt of a presumption and perverseness, which will be hard for them to answer. Thus much that the word fornication is to be understood as the language of Christ understands it for a constant alienation and disaffection of mind, or for the continual practice of disobedience and crossness from the duties of love and peace; that is, in sum, when to be a tolerable wife is either naturally not in their power, or obstinately not in their will: and this opinion also is St. Austin’s, lest it should hap to be suspected of novelty. Yet grant the thing here meant were only adultery, the reason of things will afford more to our assertion, than did the reason of words. For why is divorce unlawful but only for adultery? because, say they, that crime only breaks the matrimony. But this, I reply, the institution itself gainsays: for that which is most contrary to the words and meaning of the institution, that most breaks the matrimony; but a perpetual unmeetness and unwillingness to all the duties of help, of love, and tranquillity, is most contrary to the words and meaning of the institution; that therefore much more breaks matrimony than the act of adultery, though repeated. For

this, as it is not felt, nor troubles him who perceives it not, so being perceived, may be soon repented, soon amended: soon, if it can be pardoned, may be redeemed with the more ardent love and duty in her who hath the pardon. But this natural unmeetness both cannot be unknown long, and ever after cannot be amended, if it be natural, and will not, if it be far gone obstinate. So that wanting aught in the instant to be as great a breach as adultery, it gains it in the perpetuity to be greater. Next, adultery does not exclude her other fitness, her other pleasingness; she may be otherwise both loving and prevalent, as many adulteresses be; but in this general unfitness or alienation she can be nothing to him that can please. In adultery nothing is given from the husband, which he misses, or enjoys the less, as it may be subtly given; but this unfitness defrauds him of the whole contentment which is sought in wedlock. And what benefit to him, though nothing be given by the stealth of adultery to another, if that which there is to give, whether it be solace, or society, be not such as may justly content him? and so not only deprives him of what it should give him, but gives him sorrow and affliction, which it did not owe him. Besides, is adultery the greatest breach of matrimony in respect of the offence to God, or of the injury to man? If in the former, then other sins may offend God more, and sooner cause him to disunite his servant from being one flesh with such an offender. If in respect of the latter, other injuries are demonstrated therein more heavy to man's nature than the iterated act of adultery. God therefore, in his wisdom, would not so dispose his remedies, as to provide them for the less injuries, and not allow them for the greater. Thus is won both from the word fornication, and the reason of adultery, that the exception of divorce is not limited to that act, but enlarged to the causes above specified.

“And whoso marrieth her which is put away, doth commit adultery.”] By this clause alone, if by nothing else, we may assure us that Christ intended not to deliver here the whole doctrine of divorce, but only to condemn abuses. Otherwise to marry after desertion, which the apostle, and the reformed churches at this day, permit, is here forbid, as adultery. Be she never so wrongfully deserted, or put away, as the law then suffered, if thus forsaken and expelled, she accept the refuge and protection of any honest man who would love her better, and give herself in marriage to him; by what the letter guides us, it shall be present adultery to them both. This is either harsh and cruel, or all the churches, teaching as they do to the contrary, are loose and remiss; besides that the apostle himself stands deeply fined in a contradiction against our Saviour. What shall we make of this? what rather the common interpreter can make of it, for they be his own markets, let him now try; let him try which way he can wind in his Vertumnian distinctions and evasions, if his canonical gabardine of text and letter do not now sit too close about him, and pinch his activity: which if I err not, hath here hampered itself in a spring fit for those who put their confidence in alphabets. Spanheim, a writer of “Evangelic Doubts,” comes now and confesses, that our Saviour's words are “to be limited beyond the limitation there expressed, and excepted beyond their own exception,” as not speaking of what happened rarely, but what most commonly. Is it so rare, Spanheim, to be deserted? or was it then so rare to put away injuriously, that a person so hatefully expelled, should to the heaping of more injury be turned like an infectious thing out of all marriage fruition upon pain of adultery, as not considerable to the brevity of this half sentence? Of what then speaks our Saviour? “of that collusion,” saith he, “which was then most frequent among the Jews, of changing wives and husbands through inconstancy and unchaste desires.”

Colluders yourselves, as violent to this law of God by your unmerciful binding, as the Pharisees by their unbounded loosening! Have thousands of Christian souls perished as to this life, and God knows what hath betided their consciences, for want of this healing explanation; and is it now at last obscurely drawn forth, only to cure a scratch, and leave the the main wound spouting? “Whosoever putteth away his wife, except for fornication, committeth adultery.” That shall be spoke of all ages, and all men, though never so justly otherwise moved to divorce: in the very next breath, “And whoso marrieth her which is put away committeth adultery:” the men are new and miraculous, they tell you now, “you are to limit it to that age when it was in fashion to chop matrimonies; and must be meant of him who puts away with his wife’s consent through the lightness and lewdness of them both.” But by what rule of logic, or indeed of reason, is our commission to understand the antecedent one way and the consequent another? for in that habitude this whole verse may be considered: or at least to take the parts of a copulate axiom, both absolutely affirmative, and to say, the first is absolutely true, the other not, but must be limited to a certain time and custom; which is no less than to say they are both false? For in this compound axiom, be the parts never so many, if one of them do but falter, and be not equally absolute and general, the rest are all false. If therefore, that “he who marries her which is put away commits adultery,” be not generally true, neither is it generally true, that “he commits adultery who puts away for other cause than fornication.” And if the marrying her which is put away must be understood limited, which they cannot but yield it must, with the same limitation must be understood the putting away. Thus doth the common exposition confound itself and justify this which is here brought; that our Saviour, as well in the first part of this sentence as in the second, prohibited only such divorces as the Jews then made through malice or through plotted license, not those which are for necessary and just causes; where charity and wisdom disjoins, that which not God, but error and disaster, joined.

And there is yet to this our exposition, a stronger siding friend, than any can be an adversary, unless St. Paul be doubted, who repeating a command concerning divorce, 1 Cor. vii. which is agreed by writers to be the same with this of our Saviour, and appointing that the “wife remain unmarried, or be reconciled to her husband,” leaves it infallible, that our Saviour spake chiefly against putting away for casual and choleric disagreements, or any other cause which may with human patience and wisdom be reconciled; not hereby meaning to haul and dash together the irreconcilable aversations of nature, nor to tie up a faultless person like a parricide, as it were into one sack with an enemy, to be his causeless tormentor and executioner the length of a long life. Lastly, let this sentence of Christ be understood how it will, yet that it was never intended for a judicial law, to be enforced by the magistrate, besides that the office of our Saviour had no such purpose in the gospel, this latter part of the sentence may assure us, “And whoso marrieth her which is put away, commits adultery.” Shall the exception for adultery belong to this clause or not? If not, it would be strange, that he who marries a woman really divorced for adultery, as Christ permitted, should become an adulterer by marrying one who is now no other man’s wife, himself being also free, who might by this means reclaim her from common whoredom. And if the exception must belong hither, then it follows that he who marries an adulteress divorced commits no adultery; which would soon discover to us what an absurd and senseless piece of injustice this would be, to make a civil

statute of in penal courts; whereby the adulteress put away may marry another safely; and without a crime to him that marries her; but the innocent and wrongfully divorced shall not marry again without the guilt of adultery both to herself and to her second husband. This saying of Christ therefore cannot be made a temporal law, were it but for this reason. Nor is it easy to say what coherence there is at all in it from the letter, to any perfect sense not obnoxious to some absurdity, and seems much less agreeable to whatever else of the gospel is left us written: doubtless by our Saviour spoken in that fierceness and abstruse intricacy, first to amuse his tempters, and admonish in general the abusers of that Mosaic law; next, to let Herod know a second knower of his unlawful act, though the Baptist were beheaded; last, that his disciples and all good men might learn to expound him in this place, as in all other his precepts, not by the written letter, but by that unerring paraphrase of Christian love and charity, which is the sum of all commands, and the perfection.

Ver. 10. "His disciples say unto him, If the case of the man be so with his wife, it is not good to marry."

This verse I add, to leave no objection behind unanswered: for some may think, if this our Saviour's sentence be so fair, as not commanding aught that patience or nature cannot brook, why then did the disciples murmur and say, "it is not good to marry?" I answer, that the disciples had been longer bred up under the pharisean doctrine, than under that of Christ, and so no marvel though they yet retained the infection of loving old licentious customs; no marvel though they thought it hard they might not for any offence, that thoroughly angered them, divorce a wife, as well as put away a servant, since it was but giving her a bill, as they were taught. Secondly it was no unwonted thing with them not to understand our Saviour in matters far easier. So that be it granted their conceit of this text was the same which is now commonly conceived, according to the usual rate of their capacity then, it will not hurt a better interpretation. But why did not Christ, seeing their error, inform them? for good cause: it was his professed method not to teach them all things at all times, but each thing in due place and season. Christ said, Luke xxii. that "he who had no sword, should sell his garment and buy one:" the disciples took it in a manifest wrong sense, yet our Saviour did not there inform them better. He told them, "it was easier for a camel to go through a needle's eye," than a rich man in at heaven-gate. They were "amazed exceedingly:" he explained himself to mean of those "who trust in riches," Mark x. "They were amazed then out of measure," for so Mark relates it; as if his explaining had increased their amazement in such a plain case, and which concerned so nearly their calling to be informed in. Good reason therefore, if Christ at that time did not stand amplifying to the thick prejudice and tradition wherein they were, this question of more difficulty, and less concernment to any perhaps of them in particular. Yet did he not omit to sow within them the seeds of a sufficient determining, against the time that his promised Spirit should bring all things to their memory. He had declared in their hearing not long before, how distant he was from abolishing the law itself of divorce; he had referred them to the institution; and after all this, gives them a set answer, from which they might collect what was clear enough, that "all men cannot receive all sayings," ver. 11. If such regard be had to each man's receiving of marriage or single life, what can arise, that the same Christian regard should not be had in most necessary divorce? All which instructed both them

and us, that it beseemed his disciples to learn the deciding of this question, which hath nothing new in it, first by the institution, then by the general grounds of religion, not by a particular saying here and there, tempered and levelled only to an incident occasion, the riddance of a tempting assault. For what can this be but weak and shallow apprehension, to forsake the standard principles of institution, faith, and charity; then to be blank and various at every occurrence in Scripture, and in a cold spasm of scruple, to rear peculiar doctrines upon the place, that shall bid the gray authority of most unchangeable and sovereign rules to stand by and be contradicted? Thus to this evangelic precept of famous difficulty, which for these many ages weakly understood, and violently put in practice, hath made a shambles rather than an ordinance of matrimony, I am firm a truer exposition cannot be given. If this or that argument here used please not every one, there is no scarcity of arguments, any half of them will suffice. Or should they all fail, as truth itself can fail as soon, I should content me with the institution alone to wage this controversy, and not distrust to evince. If any need it not, the happier; yet Christians ought to study earnestly what may be another's need. But if, as mortal mischances are, some hap to need it, let them be sure they abuse not, and give God his thanks, who hath revived this remedy, not too late for them, and scowered off an inveterate misexposition from the gospel: a work not to perish by the vain breath or doom of this age. Our next industry shall be, under the same guidance, to try with what fidelity that remaining passage in the Epistles touching this matter hath been commented.

1 Corinthians Vii. 10, &C.

10. "And unto the married I command," &c.

11. "And let not the husband put away his wife."

This intimates but what our Saviour taught before, that divorce is not rashly to be made, but reconcilment to be persuaded and endeavoured, as oft as the cause can have to do with reconcilment, and is not under the dominion of blameless nature; which may have reason to depart, though seldomest and last from charitable love, yet sometimes from friendly, and familiar, and something oftener from conjugal love, which requires not only moral, but natural causes to the making and maintaining; and may be warrantably excused to retire from the deception of what it justly seeks, and the ill requitals which unjustly it finds. For nature hath her zodiac also, keeps her great annual circuit over human things, as truly as the sun and planets in the firmament; hath her anomalies, hath her obliquities in ascensions and declinations, accesses and recesses, as blamelessly as they in heaven. And sitting in her planetary orb with two reins in each hand, one strait, the other loose, tempers the course of minds as well as bodies to several conjunctions and oppositions, friendly or unfriendly aspects, consenting ofttest with reason, but never contrary. This in the effect no man of meanest reach but daily sees; and though to every one it appear not in the cause, yet to a clear capacity, well nurtured with good reading and observation, it cannot but be plain and visible. Other exposition therefore than hath been given to former places, that give light to these two summary verses, will not be needful; save only that these precepts are meant to those married who differ not in religion.

“But to the rest speak I, not the Lord: if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.”

Now follows what is to be done, if the persons wedded be of a different faith. The common belief is, that a Christian is here commanded not to divorce, if the infidel please to stay, though it be but to vex, or to deride, or to seduce the Christian. This doctrine will be the easy work of a refutation. The other opinion is, that a Christian is here conditionally permitted to hold wedlock with a misbeliever only, upon hopes limited by Christian prudence, which without much difficulty shall be defended. That this here spoken by Paul, not by the Lord, cannot be a command, these reasons avouch. First, the law of Moses, Exod. xxxiv. 16, Deut. vii. 3, 6, interpreted by Ezra and Nehemiah, two infallible authors, commands to divorce an infidel not for the fear only of a ceremonious defilement, but of an irreligious seducement, feared both in respect of the believer himself, and of his children in danger to be perverted by the misbelieving parent, Nehem. xiii. 24, 26. And Peter Martyr thought this a convincing reason. If therefore the legal pollution vanishing have abrogated the ceremony of this law, so that a Christian may be permitted to retain an infidel without uncleanness, yet the moral reason of divorcing stands to eternity, which neither apostle nor angel from heaven can countermand. All that they reply to this is their human warrant, that God will preserve us in our obedience to this command against the danger of seducement. And so undoubtedly he will, if we understand his commands aright; if we turn not this evangelic permission into a legal, and yet illegal, command; if we turn not hope into bondage, the charitable and free hope of gaining another into the forced and servile temptation of loosing ourselves: but more of this beneath. Thus these words of Paul by common doctrine made a command, are made a contradiction to the moral law.

Secondly, Not the law only, but the gospel from the law, and from itself, requires even in the same chapter, where divorce between them of one religion is so narrowly forbid, rather than our Christian love should come into danger of backsliding, to forsake all relations how near soever, and the wife expressly, with promise of a high reward, Matt. xix. And he who hates not father or mother, wife or children, hindering his Christian course, much more if they despise or assault it, cannot be a disciple, Luke xiv. How can the apostle then command us to love and continue in that matrimony, which our Saviour bids us hate and forsake? They can as soon teach our faculty of respiration to contract and to dilate itself at once, to breathe and to fetch breath in the same instant, as teach our minds how to do such contrary acts as these towards the same object, and as they must be done in the same moment. For either the hatred of her religion, and her hatred to our religion, will work powerfully against the love of her society, or the love of that will by degrees flatter out all our zealous hatred and forsaking, and soon ensnare us to unchristianly compliances.

Thirdly, In marriage there ought not only to be a civil love, but such a love as Christ loves his church; but where the religion is contrary without hope of conversion, there can be no love, no faith, no peaceful society, (they of the other opinion confess it,) nay there ought not to be, further than in expectation of gaining a soul; when that ceases, we know God hath put an enmity between the seed of the woman, and the seed of the serpent. Neither should we “love them that hate the Lord,” as the prophet told Jehoshaphat, 2 Chron. xix. And this apostle himself in another place warns us,

that we “be not unequally yoked with infidels,” 2 Cor. vi., for that there can be no fellowship, no communion, no concord between such. Outward commerce and civil intercourse cannot perhaps be avoided; but true friendship and familiarity there can be none. How vainly therefore, not to say how impiously, would the most inward and dear alliance of marriage or continuance in marriage be commanded, where true friendship is confessed impossible! For, say they, we are forbid here to marry with an infidel, not bid to divorce. But to rob the words thus of their full sense, will not be allowed them: it is not said, enter not into yoke, but “be not unequally yoked;” which plainly forbids the thing in present act, as well as in purpose: and his manifest conclusion is, not only that “we should not touch,” but that having touched, “we should come out from among them, and be separate;” with the promise of a blessing thereupon, that “God will receive us, will be our father, and we his sons and daughters,” ver. 17, 18. Why we should stay with an infidel after the expense of all our hopes can be but for a civil relation; but why we should depart from a seducer, setting aside the misconstruction of this place, is from a religious necessity of departing. The worse cause therefore of staying (if it be any cause at all, for civil government forces it not) must not overtop the religious cause of separating, executed with such an urgent zeal, and such a prostrate humiliation, by Ezra and Nehemiah. What God hates to join, certainly he cannot love should continue joined; it being all one in matter of ill consequence, to marry, or to continue married with an infidel, save only so long as we wait willingly, and with a safe hope. St. Paul therefore citing here a command of the Lord Almighty, for so he terms it, that we should separate, cannot have bound us with that which he calls his own, whether command or counsel, that we should not separate.

Which is the fourth reason, for he himself takes care lest we should mistake him, “but to the rest speak I, not the Lord.” If the Lord spake not, then man spake it, and man hath no lordship to command the conscience: yet modern interpreters will have it a command, maugre St. Paul himself; they will make him a prophet like Caiaphas, to speak the word of the Lord, not thinking, nay denying to think: though he disavow to have received it from the Lord, his word shall not be taken; though an apostle, he shall be borne down in his own epistle, by a race of expositors who presume to know from whom he spake, better than he himself. Paul deposes, that the Lord speaks not this; they, that the Lord speaks it: can this be less than to brave him with a full-faced contradiction? Certainly to such a violence as this, for I cannot call it an expounding, what a man should answer I know not, unless that if it be their pleasure next to put a gag into the apostle’s mouth, they are already furnished with a commodious audacity toward the attempt. Beza would seem to shun the contradictory, by telling us that the Lord spake it not in person, as he did the former precept. But how many other doctrines doth St. Paul deliver, which the Lord spake not in person, and yet never uses this preamble but in things indifferent! So long as we receive him for a messenger of God, for him to stand sorting sentences, what the Lord spake in person, and what he, not the Lord in person, would be but a chill trifling, and his readers might catch an ague the while. But if we shall supply the grammatical ellipsis regularly, and as we must in the same tense, all will be then clear, for we cannot supply it thus, To the rest I speak, the Lord spake not; but I speak, the Lord speaks not.” If then the Lord neither spake in person, nor speaks it now, the apostle testifying both, it follows duly, that this can be no command. Forsooth the fear is, lest this, not being a command, would

prove an evangelic counsel, and so make way for supererogations. As if the apostle could not speak his mind in things indifferent, as he doth in four or five several places of this chapter with the like preface of not commanding, but that the doubted inconvenience of supererogating must needs rush in. And how adds it to the word of the Lord, (for this also they object,) whenas the apostle by his Christian prudence guides us in the liberty which God hath left us to, without command? Could not the Spirit of God instruct us by him what was free, as well as what was not? But what need I more, when Cameron, an ingenuous writer, and in high esteem, solidly confutes the surmise of a command here, and among other words hath these; that “when Paul speaks as an apostle, he uses this form, ‘The Lord saith, not I,’ ver. 10; but as a private man he saith, ‘I speak, not the Lord.’” And thus also all the prime fathers, Austin, Jerom, and the rest, understood this place.

Fifthly, The very stating of the question declares this to be no command; “If any brother hath an unbelieving wife, and she be pleased to dwell with him, let him not put her away.” For the Greek word *συνευδο?ε?* does not imply only her being pleased to stay, but his being pleased to let her stay; it must be a consent of them both. Nor can the force of this word be rendered less, without either much negligence or iniquity of him that otherwise translates it. And thus the Greek church also, and their synods understood it, who best knew what their own language meant, as appears by Matthæus Monachus, an author set forth by Leunclavius, and of antiquity perhaps not inferior to Balsamon, who writes upon the canons of the apostles: this author in his chapter, “that marriage is not to be made with heretics,” thus recites the second canon of the 6th synod: “As to the Corinthians, Paul determines; If the believing wife choose to live with the unbelieving husband, or the believing husband with the unbelieving wife. Mark,” saith he, “how the apostle here condescends; if the believer please to dwell with the unbeliever; so that if he please not, out of doubt the marriage is dissolved. And I am persuaded it was so in the beginning, and thus preached.” And thereupon gives an example of one, who though not deserted, yet by the decree of Theodotus the patriarch divorced an unbelieving wife. What therefore depends in the plain state of this question on the consent and well liking of them both must not be a command. Lay next the latter end of the 11th verse to the 12th, (for wherefore else is logic taught us?) in a discreet axiom, as it can be no other by the phrase; “The Lord saith, Let not the husband put away his wife: but I say, Let him not put away a misbelieving wife.” This sounds as if by the judgment of Paul a man might put away any wife but the misbelieving; or else the parts are not discreet, or dissentany, for both conclude not putting away, and consequently in such a form the proposition is ridiculous. Of necessity therefore the former part of this sentence must be conceived, as understood, and silently granted, that although the Lord command to divorce an infidel, yet I, not the Lord command you. No, but give my judgment, that for some evangelic reasons a Christian may be permitted not to divorce her. Thus while we reduce the brevity of St. Paul to a plainer sense, by the needful supply of that which was granted between him and the Corinthians, the very logic of his speech extracts him confessing, that the Lord’s command lay in a seeming contrariety to this his counsel: and that he meant not to thrust out a command of the Lord by a new one of his own, as one nail drives another, but to release us from the rigour of it, by the right of the gospel, so far forth as a charitable cause leads us in the hope of winning another soul without the peril of losing our own. For this is the glory of the gospel, to teach us

that “the end of the commandment is charity,” 1 Tim. i., not the drudging out a poor and worthless duty forced from us by the tax and tale of so many letters. This doctrine therefore can be no command, but it must contradict the moral law, the gospel, and the apostle himself, both elsewhere and here also even in the act of speaking.

If then it be no command, it must remain to be a permission, and that not absolute, for so it would be still contrary to the law, but with such a caution as breaks not the law, but as the manner of the gospel is, fulfils it through charity. The law had two reasons, the one was ceremonial, the pollution that all Gentiles were to the Jews; this the vision of Peter had abolished, Acts x., and cleansed all creatures to the use of a Christian. The Corinthians understood not this, but feared, lest dwelling in matrimony with an unbeliever, they were defiled. The apostle discusses that scruple with an evangelic reason, showing them that although God heretofore under the law, not intending the conversion of the Gentiles, except some special ones, held them as polluted things to the Jew, yet now purposing to call them in, he hath purified them from that legal uncleanness wherein they stood, to use and to be used in a pure manner.

For saith he, “The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean; but now they are holy.” That is, they are sanctified to you, from that legal impurity which you so fear; and are brought into a near capacity to be holy, if they believe, and to have free access to holy things. In the mean time, as being God’s creatures, a Christian hath power to use them according to their proper use; in as much as now, “all things to the pure are become pure.” In this legal respect therefore ye need not doubt to continue in marriage with an unbeliever. Thus others also expound this place, and Cameron especially. This reason warrants us only what we may do without fear of pollution, does not bind us that we must. But the other reason of the law to divorce an infidel was moral, the avoiding of enticement from the true faith. This cannot shrink; but remains in as full force as ever, to save the actual Christian from the snare of a misbeliever. Yet if a Christian full of grace and spiritual gifts, finding the misbeliever not frowardly affected, fears not a seducing, but hopes rather a gaining, who sees not that this moral reason is not violated by not divorcing, which the law commanded to do, but better fulfilled by the excellence of the gospel working through charity? For neither the faithful is seduced, and the unfaithful is either saved, or with all discharge of love and evangelic duty sought to be saved. But contrariwise, if the infirm Christian shall be commanded here against his mind, against his hope, and against his strength, to dwell with all the scandals, the household persecutions, or alluring temptations of an infidel, how is not the gospel by this made harsher than the law, and more yoking? Therefore the apostle, ere he deliver this other reason why we need not in all haste put away an infidel, his mind misgiving him, lest he should seem to be the imposer of a new command, stays not for method, but with an abrupt speed inserts the declaration of their liberty in this matter.

“But if the unbelieving depart, let him depart; a brother or a sister is not under bondage in such cases: but God hath called us to peace.”

“But if the unbelieving depart.”] This cannot be restrained to local departure only: for who knows not that an offensive society is worse than a forsaking? If his purpose of

cohabitation be to endanger the life, or the conscience, Beza himself is half persuaded, that this may purchase to the faithful person the same freedom that a desertion may; and so Gerard and others whom he cites. If therefore he depart in affection; if he depart from giving hope of his conversion; if he disturb, or scoff at religion, seduce or tempt; if he rage, doubtless not the weak only, but the strong may leave him: if not for fear, yet for the dignity's sake of religion, which cannot be liable to all base affronts, merely for the worshipping of a civil marriage. I take therefore "departing" to be as large as the negative of being well pleased: that is, if he be not pleased for the present to live lovingly, quietly, inoffensively, so as may give good hope; which appears well by that which follows.

"A brother or a sister is not under bondage in such cases."] If St. Paul provide seriously against the bondage of a Christian, it is not the only bondage to live unmarried for a deserting infidel, but to endure his presence intolerably, to bear indignities against his religion in words or deeds, to be wearied with seducements, to have idolatries and superstitions ever before his eyes, to be tormented with impure and profane conversation; this must needs be bondage to a Christian: is this left all unprovided for, without remedy, or freedom granted? Undoubtedly no; for the apostle leaves it further to be considered with prudence, what bondage a brother or sister is not under, not only in this case, but as he speaks himself plurally, "in such cases."

"But God hath called us to peace."] To peace, not to bondage, not to brabbles and contentions with him who is not pleased to live peaceably, as marriage and Christianity require. And where strife arises from a cause hopeless to be allayed, what better way to peace than by separating that which is ill joined? It is not divorce that first breaks the peace of a family, as some fondly comment on this place; but it is peace already broken, which, when other cures fail can only be restored to the faultless person by a necessary divorce. And St. Paul here warrants us to seek peace, rather than to remain in bondage. If God hath called us to peace, why should we not follow him, why should we miserably stay in perpetual discord under a servitude not required?

"For what knowest thou, O wife, whether thou shalt save thy husband," &c.] St. Paul having thus cleared himself, not to go about the mining of our Christian liberty, not to cast a snare upon us, which to do he so much hated, returns now to the second reason of that law, to put away an infidel for fear of seducement, which he does not here contradict with a command now to venture that; but if neither the infirmity of the Christian, nor the strength of the unbeliever, be feared, but hopes appearing that he may be won, he judges it no breaking of that law, though the believer be permitted to forbear divorce, and can abide, without the peril of seducement, to offer the charity of a salvation to wife or husband, which is the fulfilling, not the transgressing, of that law; and well worth the undertaking with much hazard and patience. For what knowest thou, whether thou shalt save thy wife; that is, till all means convenient and possible with discretion and probability, as human things are, have been used. For Christ himself sends not our hope on pilgrimage to the world's end; but sets it bounds, beyond which we need not wait on a brother, much less on an infidel. If after such a time we may count a professing Christian no better than a heathen, after less time perhaps we may cease to hope of a heathen, that he will turn Christian. Otherwise, to

bind us harder than the law, and tell us we are not under bondage, is mere mockery. If, till the unbeliever please to part, we may not stir from the house of our bondage, then certain this our liberty is not grounded in the purchase of Christ, but in the pleasure of a miscreant. What knows the loyal husband, whether he may not save the adulteress? he is not therefore bound to receive her. What knows the wife, but she may reclaim her husband who hath deserted her? Yet the reformed churches do not enjoin her to wait longer than after the contempt of an ecclesiastical summons. Beza himself here befriends us with a remarkable speech, "What could be firmly constituted in human matters, if under pretence of expecting grace from above, it should be never lawful for us to seek our right?" And yet in other cases not less reasonable to obtain a most just and needful remedy by divorce, he turns the innocent party to a task of prayers beyond the multitude of beads and rosaries, to beg the gift of chastity in recompense of an injurious marriage. But the apostle is evident enough, "we are not under bondage;" trusting that he writes to those who are not ignorant what bondage is, to let supercilious determiners cheat them of their freedom. God hath called us to peace, and so doubtless hath left in our hands how to obtain it seasonably: if it be not our own choice to sit ever like novices wretchedly servile.

Thus much the apostle in this question between Christian and pagan, to us now of little use; yet supposing it written for our instruction, as it may be rightly applied, I doubt not but that the difference between a true believer and a heretic, or any one truly religious either deserted or seeking divorce from any one grossly erroneous or profane, may be referred hither. For St. Paul leaves us here the solution not of this case only, which little concerns us, but of such like cases, which may occur to us. For where the reasons directly square, who can forbid why the verdict should not be the same? But this the common writers allow us not. And yet from this text, which in plain words give liberty to none, unless deserted by an infidel, they collect the same freedom, though the desertion be not for religion, which as I conceive, they need not do; but may without straining, reduce it to the cause of fornication. For first, they confess that desertion is seldom without a just suspicion of adultery: next, it is a breach of marriage in the same kind, and in some sort worse: for adultery, though it give to another, yet it bereaves not all; but the deserter wholly denies all right, and makes one flesh twain, which is counted the absolutest breach of matrimony, and causes the other, as much as in him lies, to commit sin, by being so left. Nevertheless, those reasons, which they bring of establishing by this place the like liberty from any desertion, are fair and solid: and if the thing be lawful, and can be proved so, more ways than one, so much the safer. Their arguments I shall here recite, and that they may not come idle, shall use them to make good the like freedom to divorce for other causes; and that we are no more under bondage to any heinous default against the main ends of matrimony, than to a desertion: first they allege that 1 to Tim. v. 8, "If any provide not for those of his own house, he hath denied the faith, and is worse than an infidel." But a deserter, say they, "can have no care of them who are most his own; therefore the deserted party is not less to be righted against such a one, than against an infidel." With the same evidence I argue, that man or wife, who hates in wedlock, is perpetually unsociable, unpeaceful, or unduteous, either not being able, or not willing to perform what the main ends of marriage demand in help and solace, cannot be said to care for who should be dearest in the house; therefore is worse than an infidel in both regards, either in undertaking a duty which he cannot perform, to the undeserved

and unspeakable injury of the other party so defrauded and betrayed, or not performing what he hath undertaken, whenas he may or might have, to the perjury of himself, more irreligious than heathenism. The blameless person therefore hath as good a plea to sue out his delivery from this bondage, as from the desertion of an infidel. Since most writers cannot but grant that desertion is not only a local absence, but an intolerable society; or if they grant it not, the reasons of St. Paul grant it, with as much leave as they grant to enlarge a particular freedom from paganism, into a general freedom from any desertion. Secondly, they reason from the likeness of either fact, “the same law redounds to the deserted by a Christian, as by an infidel, the same peril of temptation.” And I in like manner affirm, that if honest and free persons may be allowed to know what is most to their own loss the same loss and discontent, but worse disquiet with continual misery and temptation, resides in the company, or better called the persecution of an unfit, or an unpeaceable consort, than by his desertion. For then the deserted may enjoy himself at least. And he who deserts is more favourable to the party whom his presence afflicts, than that importunate thing, which is and will be ever conversant before the eyes, a loyal and individual vexation. As for those who still rudely urge it no loss to marriage, no desertion, so long as the flesh is present, and offers a benevolence that hates, or is justly hated; I am not of that vulgar and low persuasion, to think such forced embracements as these worth the honour, or the humanity of marriage, but far beneath the soul of a rational and freeborn man. Thirdly, they say, “It is not the infidelity of the deserter, but the desertion of the infidel, from which the apostle gives this freedom:” and I join, that the apostle could as little require our subjection to an unfit and injurious bondage present, as to an infidel absent. To free us from that which is an evil by being distant, and not from that which is an inmate, and in the bosom evil, argues an improvident and careless deliverer. And thus all occasions, which way soever they turn, are not unofficious to administer something which may conduce to explain or to defend the assertion of this book touching divorce. I complain of nothing, but that it is indeed too copious to be the matter of a dispute, or a defence, rather to be yielded, as in the best ages, a thing of common reason, not of controversy. What have I left to say? I fear to be more elaborate in such a perspicuity as this; lest I should seem not to teach, but to upbraid the dullness of an age; not to commune with reason in men, but to deplore the loss of reason from among men: this only, and not the want of more to say, is the limit of my discourse.

Who among the fathers have interpreted the words of Christ concerning divorce, as is here interpreted; and what the civil law of Christian emperors in the primitive church determined.

Although testimony be in logic an argument rightly called “inartificial,” and doth not solidly fetch the truth by multiplicity of authors, nor argue a thing false by the few that hold so; yet seeing most men from their youth so accustom, as not to scan reason, nor clearly to apprehend it, but to trust for that the names and numbers of such, as have got, and many times undeservedly, the reputation among them to know much; and because there is vulgar also of teachers who are as blindly by whom they fancy led, as they lead the people, it will not be amiss for them who had rather list themselves under this weaker sort, and follow authorities, to take notice that this opinion, which I bring, hath been favoured, and by some of those affirmed, who in

their time were able to carry what they taught, had they urged it, through all Christendom; or to have left it such a credit with all good men, as they who could not boldly use the opinion, would have feared to censure it. But since by his appointment on whom the times and seasons wait, every point of doctrine is not fatal to be thoroughly sifted out in every age; it will be enough for me to find, that the thoughts of wisest heads heretofore, and hearts no less revered for devotion, have tended this way, and contributed their lot in some good measure towards this which hath been here attained. Others of them, and modern especially, have been as full in the assertion, though not so full in the reason; so that either in this regard, or in the former, I shall be manifest in a middle fortune to meet the praise or dispraise of being something first.

But I defer not what I undertook to show, that in the church both primitive and reformed, the words of Christ have been understood to grant divorce for other causes than adultery; and that the word fornication, in marriage, hath a larger sense than that commonly supposed.

Justin Martyr in his first Apology, written within fifty years after St. John died, relates a story which Eusebius transcribes, that a certain matron of Rome, the wife of a vicious husband, herself also formerly vicious, but converted to the faith, and persuading the same to her husband, at least the amendment of his wicked life; upon his not yielding to her daily entreaties and persuasions in this behalf, procured by law to be divorced from him. This was neither for adultery, nor desertion, but as the relation says, “esteeming it an ungodly thing to be the consort of bed with him, who against the law of nature and of right sought out voluptuous ways.” Suppose he endeavoured some unnatural abuse, as the Greek admits that meaning, it cannot yet be called adultery; it therefore could be thought worthy of divorce no otherwise than as equivalent, or worse; and other vices will appear in other respects as much divorcive. Next, it is said her friends advised her to stay a while; and what reason gave they? not because they held unlawful what she purposed, but because they thought she might longer yet hope his repentance. She obeyed, till the man going to Alexandria, and from thence reported to grow still more impenitent, not for any adultery or desertion, whereof neither can be gathered, but saith the Martyr, and speaks it like one approving, “lest she should be partaker of his unrighteous and ungodly deeds, remaining in wedlock, the communion of bed and board with such a person, she left him by a lawful divorce.” This cannot but give us the judgment of the church in those pure and next to apostolic times. For how else could the woman have been permitted, or here not reprehended? and if a wife might then do this without reproof, a husband certainly might no less, if not more.

Tertullian in the same age, writing his fourth Book against Marcion, witnesses “that Christ, by his answer to the Pharisees, protected the constitution of Moses as his own, and directed the institution of the Creator,” for I alter not his Carthaginian phrase; “he excused rather than destroyed the constitution of Moses; I say, he forbid conditionally, if any one therefore put away, that he may marry another: so that if he prohibited conditionally, then not wholly: and what he forbid not wholly, he permitted otherwise, where the cause ceases for which he prohibited:” that is, when a man makes it not the cause of his putting away, merely that he may marry again.

“Christ teaches not contrary to Moses, the justice of divorce hath Christ the asserter: he would not have marriage separate, nor kept with ignominy, permitting then a divorce;” and guesses that this vehemence of our Saviour’s sentence was chiefly bent against Herod, as was cited before. Which leaves it evident how Tertullian interpreted this prohibition of our Saviour: for whereas the text is, “Whosoever putteth away, and marrieth another,” wherefore should Tertullian explain it, “Whosoever putteth away that he may marry another,” but to signify his opinion, that our Saviour did not forbid divorce from an unworthy yoke, but forbid the malice or the lust of a needless change, and chiefly those plotted divorces then in use?

Origen in the next century testifies to have known certain who had the government of churches in his time, who permitted some to marry, while yet their former husbands lived, and excuses the deed, as done “not without cause, though without Scripture,” which confirms that cause not to be adultery; for how then was it against Scripture that they married again? And a little beneath, for I cite his seventh homily on Matthew, saith he, “to endure faults worse than adultery and fornication, seems a thing unreasonable;” and disputes therefore that Christ did not speak by “way of precept, but as it were expounding.” By which and the like speeches, Origen declares his mind, far from thinking that our Saviour confined all the causes of divorce to actual adultery.

Lactantius, of the age that succeeded, speaking of this matter in the 6th of his “Institutions,” hath these words: “But lest any think he may circumscribe divine precepts, let this be added, that all misinterpreting, and occasion of fraud or death may be removed, he commits adultery who marries the divorced wife; and besides the crime of adultery, divorces a wife that he may marry another.” To divorce and marry another, and to divorce that he may marry another, are two different things; and imply that Lactantius thought not this place the forbidding of all necessary divorce, but such only as proceeded from the wanton desire of a future choice, not from the burden of a present affliction.

About this time the council of Eliberis in Spain decreed the husband excommunicate, “if he kept his wife being an adulteress; but if he left her, he might after ten years be received into communion, if he retained her any while in his house after the adultery known.” The council of Neocæsaria, in the year 314, decreed, That if the wife of any laic were convicted of adultery, that man could not be admitted into the ministry: if after ordination it were committed, he was to divorce her; if not he could not hold his ministry. The council of Nantes condemned in seven years’ penance the husband that would reconcile with an adulteress. But how proves this that other causes may divorce? It proves thus: There can be but two causes why these councils enjoined so strictly the divorcing of an adulteress, either as an offender against God, or against the husband; in the latter respect they could not impose on him to divorce; for every man is the master of his own forgiveness; who shall hinder him to pardon the injuries done against himself? It follows therefore, that the divorce of an adulteress was commanded by these three councils, as it was a sin against God; and by all consequence they could not but believe that other sins as heinous might with equal justice be the ground of a divorce.

Basil in his 73d rule, as Chamier numbers it, thus determines; "That divorce ought not to be, unless for adultery, or the hinderance to a godly life." What doth this but proclaim aloud more causes of divorce than adultery, if by other sins besides this, in wife or husband, the godliness of the better person may be certainly hindered and endangered?

Epiphanius no less ancient, writing against heretics, and therefore should himself be orthodoxal above others, acquaints us in his second book, Tom. 1, not that his private persuasion was, but that the whole church in his time generally thought other causes of divorce lawful besides adultery, as comprehended under that name: "If," saith he, "a divorce happen for any cause, either fornication or adultery, or any heinous fault, the word of God blames not either the man or wife marrying again, nor cuts them off from the congregation, or from life, but bears with the infirmity; not that he may keep both wives, but that leaving the former he may be lawfully joined to the latter: the holy word, and the holy church of God, commiserates this man, especially if he be otherwise of good conversation, and live according to God's law." This place is clearer than exposition, and needs no comment.

Ambrose, on the 16th of Luke, teaches "that all wedlock is not God's joining:" and to the 19th of Prov. "That a wife is prepared of the Lord," as the old Latin translates it, he answers, that the Septuagint renders it, "a wife is fitted by the Lord, and tempered to a kind of harmony; and where that harmony is, there God joins; where it is not, there dissension reigns, which is not from God, for God is love." This he brings to prove the marrying of Christian with Gentile to be no marriage, and consequently divorced without sin: but he who sees not this argument how plainly it serves to divorce any untunable, or unatunable matrimony, sees little. On the first to the Cor. vii. he grants a woman may leave her husband not only for fornication, "but for apostacy, and inverting nature, though not marry again; but the man may;" here are causes of divorce assigned other than adultery. And going on, he affirms, "that the cause of God is greater than the cause of matrimony; that the reverence of wedlock is not due to him who hates the author thereof; that no matrimony is firm without devotion to God; that dishonour done to God acquits the other being deserted from the bond of matrimony; that the faith of marriage is not to be kept with such." If these contorted sentences be aught worth, it is not the desertion that breaks what is broken, but the impiety; and who then may not for that cause better divorce, than tarry to be deserted? or these grave sayings of St. Ambrose are but knacks.

Jerom on the 19th of Matthew explains, that for the cause of fornication, or the "suspicion thereof, a man may freely divorce." What can breed that suspicion, but sundry faults leading that way? By Jerom's consent therefore divorce is free not only for actual adultery, but for any cause that may incline a wise man to the just suspicion thereof.

Austin also must be remembered among those who hold, that this instance of fornication gives equal inference to other faults equally hateful, for which to divorce: and therefore in his books to Pollentius he disputes, "that infidelity, as being a greater sin than adultery, ought so much the rather cause a divorce." And on the sermon on the mount, under the name of fornication, will have "idolatry, or any harmful

superstition,” contained, which are not thought to disturb matrimony so directly as some other obstinacies and disaffections, more against the daily duties of that covenant, and in the Eastern tongues not unfrequently called fornication, as hath been shown. “Hence is understood,” saith he, “that not only for bodily fornication, but for that which draws the mind from God’s law, and foully corrupts it, a man may without fault put away his wife, and a wife her husband; because the Lord excepts the cause of fornication, which fornication we are constrained to interpret in a general sense.” And in the first book of his “Retractations,” chap. 16, he retracts not this his opinion, but commends it to serious consideration; and explains that he counted not there all sin to be fornication, but the more detestable sort of sins. The cause of fornication therefore is not in this discourse newly interpreted to signify other faults infringing the duties of wedlock, besides adultery.

Lastly, the council of Agatha in the year 506, Can. 25, decreed, that “if laymen who divorced without some great fault, or giving no probable cause, therefore divorced, that they might marry some unlawful person, or some other man’s, if before the provincial bishops were made acquainted, or judgment passed, they presumed this, excommunication was the penalty.” Whence it follows, that if the cause of divorce were some great offence, or that they gave probable causes for what they did, and did not therefore divorce, that they might presume with some unlawful person, or what was another man’s, the censure of church in those days did not touch them.

Thus having alleged enough to show, after what manner the primitive church for above 500 years understood our Saviour’s words touching divorce, I shall now, with a labour less dispersed, and sooner dispatched, bring under view what the civil law of those times constituted about this matter: I say the civil law, which is the honour of every true civilian to stand for, rather than to count that for law, which the pontifical canon had enthralled them to, and instead of interpreting a generous and elegant law, made them the drudges of a blockish Rubric.

Theodosius and Valentinian, pious emperors both, ordained that, “as by consent lawful marriages were made, so by consent, but not without the bill of divorce, they might be dissolved; and to dissolve was the more difficult, only in favour of the children.” We see the wisdom and piety of that age, one of the purest and learnedest since Christ, conceived no hinderance in the words of our Saviour, but that a divorce, mutually consented, might be suffered by the law, especially if there were no children, or if there were, careful provision was made. And further saith that law, (supposing there wanted the consent of either,) “We design the causes of divorce by this most wholesome law; for as we forbid the dissolving of marriage without just cause, so we desire that a husband or a wife distressed by some adverse necessity, should be freed though by an unhappy, yet a necessary relief.” What dram of wisdom or religion (for charity is the truest religion) could there be in that knowing age, which is not virtually summed up in this most just law? As for those other Christian emperors, from Constantine the first of them, finding the Roman law in this point so answerable to the Moasic, it might be the likeliest cause why they altered nothing to restraint; but if aught, rather to liberty, for the help and consideration of the weaker sex, according as the gospel seems to make the wife more equal to her husband in these conjugal respects, than the law of Moses doth. Therefore “if a man were absent from his wife

four years, and in that space not heard of, though gone to war in the service of the empire,” she might divorce, and marry another, by the edict of Constantine to Dalmatius, Cod. l. 5, tit. 17. And this was an age of the church, both ancient and cried up still for the most flourishing in knowledge and pious government since the apostles. But to return to this law of Theodosius, with this observation by the way, that still as the church corrupted, as the clergy grew more ignorant, and yet more usurping on the magistrate, who also now declined, so still divorce grew more restrained; though certainly if better times permitted the thing that worse times restrained, it would not weakly argue that the permission was better, and the restraint worse. This law therefore of Theodosius, wiser in this than the most of his successors, though no wiser than God and Moses, reduced the causes of divorce to a certain number, which by the judicial law of God, and all recorded humanity, were left before to the breast of each husband, provided that the dismiss was not without reasonable conditions to the wife. But this was a restraint not yet come to extremes. For besides adultery, and that not only actual, but suspected by many signs there set down, any fault equally punishable with adultery, or equally infamous, might be the cause of a divorce. Which informs us how the wisest of those sages understood that place in the gospel, whereby not the pilfering of a benevolence was considered as the main and only breach of wedlock, as is now thought, but the breach of love and peace, a more holy union than that of the flesh; and the dignity of an honest person was regarded not to be held in bondage with one whose ignominy was infectious. To this purpose was constituted Cod. l. 5, tit. 17, and Authent. collat. 4, tit. i. Novell. 22, where Justinian added three causes more. In the 117 Novell. most of the same causes are allowed, but the liberty of divorcing by consent is repealed; but by whom? by Justinian, not a wiser, not a more religious emperor than either of the former, but noted by judicious writers for his fickle head in making and unmaking laws; and how Procopius, a good historian, and a counsellor of state then living, deciphers him in his other actions, I willingly omit. Nor was the church then in better case, but had the corruption of a hundred declining years swept on it, when the statute of “Consent” was called in; which, as I said, gives us every way more reason to suspect this restraint, more than that liberty: which therefore in the reign of Justin, the succeeding emperor, was recalled, Novell. 140, and established with a preface more wise and Christianly than for those times, declaring the necessity to restore that Theodosian law, if no other means of reconciliation could be found. And by whom this law was abrogated, or how long after, I do not find; but that those other causes remained in force as long as the Greek empire subsisted, and were assented to by that church, is to be read in the canons and edicts compared by Photius the patriarch, with the avertiments of Balsamon and Matthæus Monachus thereon.

But long before those days, Leo, the son of Basilius Macedo, reigning about the year 886, and for his excellent wisdom surnamed the “Philosopher,” constituted, “that in case of madness, the husband might divorce after three years, the wife after five.” Constit. Leon. 111, 112. This declares how he expounded our Saviour, and derived his reasons from the institution, which in his preface with great eloquence are set down; whereof a passage or two may give some proof, though better not divided from the rest. “There is not,” saith he, “a thing more necessary to preserve mankind, than the help given him from his own rib; both God and nature so teaching us: which doing so, it was requisite that the providence of law, or if any other care be to the good of man,

should teach and ordain those things which are to the help and comfort of married persons, and confirm the end of marriage purposed in the beginning, not those things which afflict and bring perpetual misery to them.” Then answers the objection, that they are one flesh; “If matrimony had held so as God ordained it, he were wicked that would dissolve it. But if we respect this in matrimony, that it be contracted to the good of both, how shall he, who for some great evil feared, persuades not to marry though contracted, not persuade to unmarry, if after marriage a calamity befall? Should we bid beware lest any fall into an evil, and leave him helpless who by human error is fallen therein? This were as if we should use remedies to prevent a disease, but let the sick die without remedy.” The rest will be worth reading in the author.

And thus we have the judgment first of primitive fathers; next of the imperial law not disallowed by the universal church in ages of her best authority; and lastly, of the whole Greek church and civil state, incorporating their canons and edicts together, that divorce was lawful for other causes equivalent to adultery, contained under the word fornication. So that the exposition of our Saviour’s sentence here alleged hath all these ancient and great asserters; is therefore neither new nor licentious, as some would persuade the commonalty; although it be nearer truth that nothing is more new than those teachers themselves, and nothing more licentious than some known to be, whose hypocrisy yet shames not to take offence at this doctrine for license; whenas indeed they fear it would remove license, and leave them but few companions.

That the pope’s canon law, encroaching upon civil magistracy, abolished all divorce even for adultery. What the reformed divines have recovered; and that the famous of them have taught according to the assertion of this book.

But in these western parts of the empire, it will appear almost unquestionable, that the cited law of Theodosius and Valentinian stood in force until the blindest and corruptest times of popedom displaced it. For, that the volumes of Justinian never came into Italy, or beyond Illyricum, is the opinion of good antiquaries. And that only manuscript thereof found in Apulia, by Lotharius the Saxon, and given to the states of Pisa, for their aid at sea against the Normans of Sicily, was received as a rarity not to be matched. And although the Goths, and after them the Lombards and Franks, who overrun the most of Europe, except this island, (unless we make our Saxons and Normans a limb of them,) brought in their own customs, yet that they followed the Roman laws in their contracts in marriages, Agathias the historian is alleged. And other testimonies relate, that Alaricus and Theodoric, their kings, writ their statutes out of this Theodosian code, which hath the recited law of divorce. Nevertheless, while the monarchs of Christendom were yet barbarous, and but half-christian, the popes took this advantage of their weak superstition, to raise a corpulent law out of the canons and decretals of audacious priests; and presumed also to set this in the front: “That the constitutions of princes are not above the constitutions of clergy, but beneath them.” Using this very instance of divorce, as the first prop of their tyranny; by a false consequence drawn from a passage of Ambrose upon Luke, where he saith, though “man’s law grant it, yet God’s law prohibits it:” whence Gregory the pope, writing to Theoctista, infers that ecclesiastical courts cannot be dissolved by the magistrate. A fair conclusion from a double error. First, in saying that the divine law prohibited divorce: (for what will he make of Moses?) Next, supposing that it did,

how will it follow, that whatever Christ forbids in his evangelic precepts, should be hauled into a judicial constraint against the pattern of a divine law? Certainly the gospel came not to enact such compulsions. In the mean while we may note here, that the restraint of divorce was one of the first fair seeming pleas which the pope had, to step into secular authority, and with his antichristian rigour to abolish the permissive law of Christian princes conforming to a sacred lawgiver. Which if we consider, this papal and unjust restriction of divorce need not be so dear to us, since the plausible restraining of that was in a manner the first loosening of Antichrist, and, as it were, the substance of his eldest horn. Nor do we less remarkably owe the first means of his fall here in England, to the contemning of that restraint by Henry the VIII., whose divorce he opposed. Yet was not that rigour executed anciently in spiritual courts, until Alexander the III^d, who trod upon the neck of Frederic Barbarossa the emperor, and summoned our Henry II^d into Normandy, about the death of Becket. He it was, that the worthy author may be known, who first actually repealed the imperial law of divorce, and decreed this tyrannous decree, that matrimony for no cause should be dissolved, though for many causes it might separate; as may be seen Decret. Gregor. l. 4, tit. 19, and in other places of the canonical tomes. The main good of which invention, wherein it consists, who can tell? but that it hath one virtue incomparable, to fill all Christendom with whoredoms and adulteries, beyond the art of Balaams, or of devils. Yet neither can these, though so perverse, but acknowledge that the words of Christ, under the name of fornication, allow putting away for other causes than adultery, both from “bed and board,” but not from the “bond;” their only reason is, because marriage they believe to be a “sacrament.” But our divines, who would seem long since to have renounced that reason, have so forgot themselves as yet to hold the absurdity, which but for that reason, unless there be some mystery of Satan in it, perhaps the papist would not hold. It is true, we grant divorce for actual and proved adultery, and not for less than many tedious and unrepairable years of desertion, wherein a man shall lose all his hope of posterity, which great and holy men have bewailed, ere he can be righted; and then perhaps on the confines of his old age, when all is not worth the while. But grant this were seasonably done; what are these two cases to many other, which afflict the state of marriage as bad, and yet find no redress? What hath the soul of man deserved, if it be in the way of salvation, that it should be mortgaged thus, and may not redeem itself according to conscience out of the hands of such ignorant and slothful teachers as these, who are neither able nor mindful to give due tendance to that precious cure which they rashly undertake; nor have in them the noble goodness to consider these distresses and accidents of man’s life, but are bent rather to fill their mouths with tithes and oblation? Yet if they can learn to follow, as well as they can seek to be followed, I shall direct them to a fair number of renowned men, worthy to be their leaders, who will commend to them a doctrine in this point wiser than their own; and if they be not impatient, it will be the same doctrine which this treatise hath defended.

Wickliff, that Englishman honoured of God to be the first preacher of a general reformation to all Europe, was not in this thing better taught of God, than to teach among his chiefest recoveries of truth, “that divorce is lawful to the Christian for many other causes equal to adultery.” This book indeed, through the poverty of our libraries, I am forced to cite from “Arnisæus of Halberstad on the Rite of Marriage,” who cites it from Corrasius of Toulouse, c. 4, Cent. Sect., and he from Wickliff, l. 4,

Dial. c. 21. So much the sorrier, for that I never looked into an author cited by his adversary upon this occasion, but found him more conducive to the question than his quotation rendered him.

Next, Luther, how great a servant of God! in his book of “Conjugal Life” quoted by Gerard out of the Dutch, allows divorce for the obstinate denial of conjugal duty; and “that a man may send away a proud Vashti, and marry an Esther in her stead.” It seems, if this example shall not be impertinent, that Luther meant not only the refusal of benevolence, but a stubborn denial of any main conjugal duty; or if he did not, it will be evinced from what he allows. For out of question, with men that are not barbarous, love, and peace, and fitness, will be yielded as essential to marriage as corporal benevolence. “Though I give my body to be burnt,” saith St. Paul, “and have not charity, it profits me nothing.” So, though the body prostitute itself to whom the mind affords no other love or peace, but constant malice and vexation, can this bodily benevolence deserve to be called a marriage between Christians and rational creatures?

Melancthon, the third great luminary of reformation, in his book “Concerning Marriage,” grants divorce for cruel usage, and danger of life, urging the authority of that Theodosian law, which he esteems written with the grave deliberation of godly men; “and that they who reject this law, and think it disagreeing from the gospel, understand not the difference of law and gospel; that the magistrate ought not only to defend life, but to succour the weak conscience; lest, broke with grief and indignation, it relinquish prayer, and turn to some unlawful thing.” What if this heavy plight of despair arise from other discontents in wedlock, which may go to the soul of a good man more than the danger of his life, or cruel using, which a man cannot be liable to? suppose it be ingrateful usage, suppose it be perpetual spite and disobedience, suppose a hatred; shall not the magistrate free him from this disquiet which interrupts his prayers, and disturbs the course of his service to God and his country all as much, and brings him such a misery, as that he more desires to leave his life, than fears to loose it? Shall not this equally concern the office of civil protection, and much more the charity of a true church, to remedy?

Erasmus, who for learning was the wonder of his age, both in his Notes on Matthew, and on the first to the Corinthians, in a large and eloquent discourse, and in his answer to Phimostomus, a papist, maintains (and no protestant then living contradicted him) that the words of Christ comprehend many other causes of divorce under the name of fornication.

Bucer, (whom our famous Dr. Rainolds was wont to prefer before Calvin,) in his comment on Matthew, and in his second book “of the Kingdom of Christ,” treats of divorce at large, to the same effect as is written in “the Doctrine and Discipline of Divorce” lately published, and the translation is extant: whom, lest I should be thought to have wrested to mine own purpose, take something more out of his 49th chapter, which I then for brevity omitted. “It will be the duty of pious princes, and all who govern church or commonwealth, if any, whether husband or wife, shall affirm their want of such, who either will or can tolerably perform the necessary duties of married life, to grant that they may seek them such, and marry them; if they make it

appear that such they have not.” This book he wrote here in England, where he lived the greatest admired man; and this he dedicated to Edward the VIth.

Fagius, ranked among the famous divines of Germany, whom Frederic, at that time the Palatine, sent for to be the reformer of his dominion, and whom afterwards England sought to, and obtained of him to come and teach her, differs not in this opinion from Bucer, as his notes on the Chaldee Paraphrast well testify.

The whole church of Strasburgh in her most flourishing time, when Zellius, Hedio, Capito, and other great divines, taught there, and those two renowned magistrates, Farrerus and Sturmius, governed that commonwealth and academy to the admiration of all Germany, hath thus in the 21st article: “We teach, that if according to the word of God, yea, or against it, divorces happen, to do according to God’s word, Deut. xxiv. 1; Matt. xix.; 1 Cor. vii.; and the observation of the primitive church, and the Christian constitution of pious Cæsars.”

Peter Martyr seems in word our easy adversary, but is indeed for us: toward which, though it be something when he saith of this opinion, “that it is not wicked, and can hardly be refuted,” this which follows is much more; “I speak not here” saith he, “of natural impediments, which may so happen, that the matrimony can no longer hold:” but adding, that he often wondered “how the ancient and most Christian emperors established those laws of divorce, and neither Ambrose, who had such influence upon the laws of Theodosius, nor any of those holy fathers found fault, nor any of the churches, why the magistrates of this day should be so loth to constitute the same. Perhaps they fear an inundation of divorces, which is not likely; whenas we read not either among the Hebrews, Greeks, or Romans, that they were much frequent where they were most permitted. If they judge Christian men worse than Jews or pagans, they both injure that name, and by this reason will be constrained to grant divorces the rather; because it was permitted as a remedy of evil, for who would remove the medicine, while the disease is yet so rife?” This being read both in “his Commonplaces,” and on the first to the Corinthians, with what we shall relate more of him yet ere the end, sets him absolutely on this side. Not to insist that in both these, and other places of his commentaries, he grants divorce not only for desertion, but for the seducement and scandalous demeanour of an heretical consort.

Musculus, a divine of no obscure fame, distinguishes between the religious and the civil determination of divorce; and leaving the civil wholly to the lawyers, pronounces a conscionable divorce for impotence not only natural, but accidental, if it be durable. His equity it seems, can enlarge the words of Christ to one cause more than adultery; why may not the reason of another man, as wise, enlarge them to another cause?

Gualter of Zuric, a well-known judicious commentator, in his homilies on Matthew, allows divorce for “leprosy, or any other cause which renders unfit for wedlock,” and calls this rather “a nullity of marriage than a divorce.” And who, that is not himself a mere body, can restrain all the unfitness of marriage only to a corporeal defect?

Hemingius, an author highly esteemed, and his works printed at Geneva, writing of divorce, confesses that learned men “vary in this question, some granting three causes

thereof, some five, others many more;” he himself gives us six, “adultery, desertion, inability, error, evil usage, and impiety,” using argument “that Christ under one special contains the whole kind, and under the name and example of fornication, he includes other causes equipollent.” This discourse he wrote at the request of many who had the judging of these causes in Denmark and Norway, who by all likelihood followed his advice.

Hunnius, a doctor of Wittenberg, well known both in divinity and other arts, on the 19th of Matt. affirms, “That the exception of fornication expressed by our Saviour, excludes not other causes equalling adultery, or destructive to the substantials of matrimony; but was opposed to the custom of the Jews, who made divorce for every light cause.”

Felix Bidenbachius, an eminent divine in the duchy of Wirtemberg, affirms, “That the obstinate refusal of conjugal due is a lawful cause of divorce;” and gives an instance, “that the consistory of that state so judged.”

Gerard cites Harbardus, an author not unknown, and Arnisæus cites Wigandus, both yielding divorce in case of cruel usage; and another author, who testifies to “have seen, in a dukedom of Germany, marriages disjointed for some implacable enmities arising.”

Beza, one of the strictest against divorce, denies it not “for danger of life from a heretic, or importunate solicitation to do aught against religion:” and counts it “all one whether the heretic desert, or would stay upon intolerable conditions.” But this decision, well examined, will be found of no solidity. For Beza would be asked why, if God so strictly exact our stay in any kind of wedlock, we had not better stay and hazard a murdering for religion at the hand of a wife or husband as he and others enjoin us to stay and venture it for all other causes but that? and why a man’s life is not as well and warrantably saved by divorcing from an orthodox murderer, as an heretical? Again, if desertion be confessed by him to consist not only in the forsaking, but in the unsufferable conditions of staying, man may as well deduce the lawfulness of divorcing from any intolerable conditions, (if his grant be good, that we may divorce thereupon from a heretic,) as he can deduce it lawful to divorce from any deserter, by finding it lawful to divorce from a deserting infidel. For this is plain, if St. Paul’s permission to divorce an infidel deserter infer it lawful for any malicious desertion, then doth Beza’s definition of a deserter transfer itself with like facility from the cause of religion, to the cause of malice, and proves it as good to divorce from him who intolerably stays, as from him who purposely departs; and leaves it as lawful to depart from him who urgently requires a wicked thing, though professing the same religion, as from him who urges a heathenish or superstitious compliance in a different faith. For if there be such necessity of our abiding, we ought rather to abide the utmost for religion, than for any other cause; seeing both the cause of our stay is pretended our religion to marriage, and the cause of our suffering is supposed our constant marriage to religion. Beza therefore, by his own definition of a deserter, justifies a divorce from any wicked or intolerable conditions rather in the same religion than in a different.

Aretius, a famous divine of Bern, approves many causes of divorce in his "Problems," and adds, "that the laws and consistories of Switzerland approve them also." As first, "adultery, and that not actual only, but intentional;" alleging Matthew v. "Whosoever looketh to lust, hath committed adultery already in his heart. Whereby," saith he, "our Saviour shows, that the breach of matrimony may be not only by outward act, but by the heart and desire; when that hath once possessed, it renders the conversation intolerable, and commonly the fact follows." Other causes to the number of nine or ten, consenting in most with the imperial laws, may be read in the author himself, who avers them "to be grave and weighty." All these are men of name in divinity; and to these, if need were, might be added more. Nor have the civilians been also blinded by the canon, as not to avouch the justice of those old permissions touching divorce.

Alciat of Milain, a man of extraordinary wisdom and learning, in the sixth book of his "Parerga," defends those imperial laws, "not repugnant to the gospel," as the church then interpreted. "For," saith he, "the ancients understood him separate by man, whom passions and corrupt affections divorced, not if the provincial bishops first heard the matter, and judged as the council of Agatha declares:" and on some part of the Code he names Isidorus Hispalensis, the first computer of canons, "to be in the same mind." And in the former place gives his opinion, "that divorce might be more lawfully permitted than usury."

Corasius, recorded by Helvicus among the famous lawyers, hath been already cited of the same judgment.

Wesembechius, a much-named civilian, in his comment on this law defends it, and affirms, "That our Saviour excluded not other faults equal to adultery; and that the word fornication signifies larger among the Hebrews than with us, comprehending every fault, which alienates from him to whom obedience is due, and that the primitive church interpreted so."

Grotius, yet living, and of prime note among learned men, retires plainly from the canon to the ancient civility, yea, to the Mosaic law, "as being most just and undeceivable." On the 5th of Matth. he saith, "That Christ made no civil laws, but taught us how to use law: that the law sent not a husband to the judge about this matter of divorce, but left him to his own conscience: that Christ therefore cannot be thought to send him; that adultery may be judged by a vehement suspicion; that the exception of adultery seems an example of other like offences;" proves it "from the manner of speech, the maxims of law, the reason of charity, and common equity."

These authorities, without long search, I had to produce, all excellent men, some of them such as many ages had brought forth none greater: almost the meanest of them might deserve to obtain credit in a singularity; what might not then all of them joined in an opinion so consonant to reason? For although some speak of this cause, others of that, why divorce may be, yet all agreeing in the necessary enlargement of that textual straitness, leave the matter to equity, not to literal bondage; and so the opinion closes. Nor could I have wanted more testimonies, had the cause needed a more solicitous inquiry. But herein the satisfaction of others hath been studied, not the gaining of more assurance to mine own persuasion: although authorities contributing reason

withal be a good confirmation and a welcome. But God (I solemnly attest him!) withheld from my knowledge the consenting judgment of these men so late, until they could not be my instructors, but only my unexpected witnesses to partial men, that in this work I had not given the worst experiment of an industry joined with integrity, and the free utterance, though of an unpopular truth. Which yet to the people of England may, if God so please, prove a memorable informing; certainly a benefit which was intended them long since by men of highest repute for wisdom and piety, Bucer and Erasmus. Only this one authority more, whether in place, or out of place, I am not to omit; which if any can think a small one, I must be patient, it is no smaller than the whole assembled authority of England both church and state; and in those times which are on record for the purest and sincerest that ever shone yet on the reformation of this island, the time of Edward the Sixth. That worthy prince, having utterly abolished the canon law out of his dominions, as his father did before him, appointed by full vote of parliament a committee of two-and-thirty chosen men, divines and lawyers, of whom Cranmer the archbishop, Peter Martyr, and Walter Haddon, (not without the assistance of Sir John Cheeke the king's tutor, a man at that time counted the learnedest of Englishmen, and for piety not inferior,) were the chief, to frame anew some ecclesiastical laws, that might be instead of what was abrogated. The work with great diligence was finished, and with as great approbation of that reforming age was received; and had been doubtless, as the learned preface thereof testifies, established by act of parliament, had not the good king's death, so soon ensuing, arrested the further growth of religion also, from that season to this. Those laws, thus founded on the memorable wisdom and piety of that religious parliament and synod, allow divorce and second marriage, "not only for adultery or desertion, but for any capital enmity or plot laid against the other's life, and likewise for evil and fierce usage:" nay, the twelfth chapter of that title by plain consequence declares, "that lesser contentions, if they be perpetual, may obtain divorce:" which is all one really with the position by me held in the former treatise published on this argument, herein only differing, that there the cause of perpetual strife was put for example in the unchangeable discord of some natures; but in these laws intended us by the best of our ancestors, the effect of continual strife is determined no unjust plea of divorce, whether the cause be natural or wilful. Whereby the wariness and deliberation, from which that discourse proceeded, will appear, and that God hath aided us to make no bad conclusion of this point; seeing the opinion, which of late hath undergone ill censures among the vulgar, hath now proved to have done no violence to Scripture, unless all these famous authors alleged have done the like; nor hath affirmed aught more than what indeed the most nominated fathers of the church, both ancient and modern, are unexpectedly found affirming; the laws of God's peculiar people, and of primitive Christendom found to have practised, reformed churches and states to have imitated, and especially the most pious churchtimes of this kingdom to have framed and published, and, but for sad hinderances in the sudden change of religion, had enacted by the parliament. Henceforth let them, who condemn the assertion of this book for new and licentious, be sorry; lest, while they think to be of the graver sort, and take on them to be teachers, they expose themselves rather to be pledged up and down by men who intimately know them, to the discovery and contempt of their ignorance and presumption.

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COLASTERION.

A REPLY TO A NAMELESS ANSWER AGAINST THE DOCTRINE AND DISCIPLINE OF DIVORCE.

wherein the trivial author of that answer is discovered, the licenser conferred with, and the opinion, which they traduce, defended.

Prov. xxvi. 5. "Answer a fool according to his folly, lest he be wise in his own conceit."

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After many rumors of confutations and convictions, forthcoming against the Doctrine and Discipline of Divorce, and now and then a by-blow from the pulpit, feathered with a censure, strict indeed, but how true, more beholden to the authority of that devout place, which it borrowed to be uttered in, than to any sound reason which it could oracle; while I still hoped as for a blessing, to see some piece of diligence, or learned discretion, come from them, it was my hap at length, lighting on a certain parcel of queries, that seek and find not, to find, not seeking, at the tail of anabaptistical, antinomian, heretical, atheistical epithets, a jolly slander, called "Divorce at Pleasure." I stood awhile and wondered what we might do to a man's heart, or what anatomy use, to find in it sincerity; for all our wonted marks every day fail us, and where we thought it was, we see it is not, for alter and change residence, it cannot sure. And yet I see no good of body or of mind secure to a man for all his past labours, without perpetual watchfulness and perseverance: whenas one above others, who hath suffered much and long in the defence of truth, shall after all this give her cause to leave him so destitute and so vacant of her defence, as to yield his mouth to be the common road of truth and falsehood, and such falsehood as is joined with a rash and heedless calumny of his neighbour. For what book hath he ever met with, as his complaint is, "printed in the city," maintaining either in the title, or in the whole pursuance, "Divorce at Pleasure?" It is true, that to divorce upon extreme necessity, when through the perverseness, or the apparent unfitness of either, the continuance can be to both no good at all, but an intolerable injury and temptation to the wronged and the defrauded; to divorce then, there is a book that writes it lawful. And that this law is a pure and wholesome national law, not to be withheld from good men, because others likely enough may abuse it to their pleasure, cannot be charged upon that book, but must be entered a bold and impious accusation against God himself; who did not for this abuse withhold it from his own people. It will be just therefore, and best for the reputation of him who in his *Subitanes* hath thus censured, to recall his sentence. And if, out of the abundance of his volumes, and the readiness of his quill, and the vastness of his other employments, especially in the great audit for accounts, he can spare us aught to the better understanding of this point, he shall be thanked in public; and what hath offended in the book shall willingly submit to his correction. Provided he be sure not to come with those old and stale suppositions, unless he can take away

clearly what that discourse hath urged against them, by one who will expect other arguments to be persuaded the good health of a sound answer, than the gout and dropsy of a big margin, littered and overlaid with crude and huddled quotations. But as I still was waiting, when these light-armed refuters would have done pelting at their three lines uttered with a sage delivery of no reason, but an impotent and worse than Bonnerlike censure, to burn that which provokes them to a fair dispute; at length a book was brought to my hands, entitled “An Answer to the Doctrine and Discipline of Divorce.” Gladly I received it, and very attentively composed myself to read; hoping that now some good man had vouchsafed the pains to instruct me better, than I could yet learn out of all the volumes, which for this purpose I had visited. Only this I marvelled, and other men have since, whenas I, in a subject so new to this age, and so hazardous to please, concealed not my name, why this author, defending that part, which is so creeded by the people, would conceal his. But ere I could enter three leaves into the pamphlet, (for I defer the peasantly rudeness which, by the licenser’s leave, I met with afterwards,) my satisfaction came in abundantly, that it could be nothing why he durst not name himself, but the guilt of his own wretchedness. For first, not to speak of his abrupt and bald beginning, his very first page notoriously bewrays him an illiterate and arrogant presumer in that which he understands not, bearing us in hand as if he knew both Greek and Hebrew, and is not able to spell it; which had he been, it had been either written as it ought, or scored upon the printer. If it be excused as the carelessness of his deputy, be it known, the learned author himself is inventoried, and summoned up to the utmost value of his livery-cloak. Whoever he be, though this to some may seem a slight contest, I shall yet continue to think that man full of other secret injustice, and deceitful pride, who shall offer in public to assume the skill though it be but of a tongue which he hath not, and would catch his readers to believe of his ability, that which is not in him. The licenser indeed, as his authority now stands, may license much; but if these Greek orthographies were of his licensing, the boys at school might reckon with him at his grammar. Nor did I find this his want of the pretended languages alone, but accompanied with such a low and homespun expression of his mother English all along, without joint or frame, as made me, ere I knew further of him, often stop and conclude, that this author could for certain be no other than some mechanic. Nor was the style flat and rude, and the matter grave and solid, for then there had been pardon; but so shallow and so unwary was that also, as gave sufficiently the character of a gross and sluggish, yet a contentious and overweening, pretender. For first, it behoving him to show, as he promises, what divorce is, and what the true doctrine and discipline thereof, and this being to do by such principles and proofs as are received on both sides, he performs neither of these; but shows it first from the judaical practice, which he himself disallows; and next, from the practice of canon law, which the book he would confute utterly rejects, and all laws depending thereon; which this puny clerk calls “the Laws of England,” and yet pronounceth them by an ecclesiastical judge: as if that were to be accounted the law of England which dependeth on the popery of England; or if it were, this parliament he might know hath now damned that judicature. So that whether his meaning were to inform his own party, or to confute his adversary, instead of showing us the true doctrine and discipline of divorce, he shows us nothing but his own contemptible ignorance. For what is the Mosaic law to his opinion? And what is the canon, now utterly antiquated, either to that, or to mine? Ye see already what a faithful definer we have him. From such a wind-egg of definition as this, they

who expect any of his other arguments to be well hatched, let them enjoy the virtue of their worthy champion. But one thing more I observed; a singular note of his stupidity, and that his trade is not to meddle with books, much less with confutations; whenas the “Doctrine of Divorce” had now a whole year been published the second time, with many arguments added, and the former ones bettered and confirmed, this idle pamphlet comes reeling forth against the first edition only; as may appear to any by the pages quoted: which put me in mind of what by chance I had notice of to this purpose the last summer, as nothing so serious but happens oftentimes to be attended with a ridiculous accident: it was then told me, that the “Doctrine of Divorce” was answered, and the answer half printed against the first edition, not by one, but by a pack of heads; of whom the chief, by circumstance, was intimated to me, and since ratified to be no other, if any can hold laughter, and I am sure none will guess him lower, than an actual serving-man. This creature, for the story must on, (and what though he be the lowest person of an interlude, he may deserve a canvassing,) transplanted himself, and to the improvement of his wages, and your better notice of his capacity, turned solicitor. And having conversed much with a stripling divine or two of those newly-fledged probationers, that usually come scouting from the university, and lie here no lame leggers to pop into the Bethesda of some knight’s chaplainship, where they bring grace to his good cheer, but no peace or benediction else to his house; these made the cham-party, he contributed the law, and both joined in the divinity. Which made me intend following the advice also of friends, to lay aside the thought of misspending a reply to the buzz of such a drone’s nest. But finding that it lay, whatever was the matter, half a year after unfinished in the press, and hearing for certain that a divine of note, out of his good will to the opinion, had taken it into his revise, and something had put out, something put in, and stuck it here and there with a clove of his own calligraphy, to keep it from tainting: and further, when I saw the stuff, though very coarse and threadbare, garnished and trimly faced with the commendations of a licenser, I resolved, so soon as leisure granted me the recreation, that my man of law should not altogether lose his soliciting. Although I impute a share of the making to him whose name I find in the approbation, who may take, as his mind serves him, this reply. In the mean while it shall be seen, I refuse no occasion, and avoid no adversary, either to maintain what I have begun, or to give it up for better reason.

To begin then with the licenser and his censure. For a licenser is not contented now to give his single Imprimatur, but brings his chair into the title-leaf; there sits and judges up, or judges down, what book he pleases: if this be suffered, what worthless author, or what cunning printer, will not be ambitious of such a stale to put off the heaviest gear; which may in time bring in round fees to the licenser, and wretched misleading to the people? But to the matter: he “approves the publishing of this book, to preserve the strength and honour of marriage against those sad breaches and dangerous abuses of it.” Belike then the wrongful suffering of all those sad breaches and abuses in marriage to remediless thraldom is the strength and honour of marriage; a boisterous and bestial strength, a dishonourable honour, an infatuated doctrine, whose than the Salvo jure of tyrannizing, which we all fight against. Next he saith, that “common discontents make these breaches in unstaidd minds, and men given to change.” His words may be apprehended, as if they disallowed only to divorce for common discontents, in unstaidd minds, having no cause, but a desire of change, and then we

agree. But if he take all discontents on this side adultery, to be common, that is to say, not difficult to endure, and to affect only unsteadfast minds, it might administer just cause to think him the unfittest man that could be, to offer at a comment upon Job; * as seeming by this to have no more true sense of a good man in his afflictions, than those Edomitic friends had, of whom Job complains, and against whom God testifies his anger. Shall a man of your own coat, who hath espoused his flock, and represents Christ more in being the true husband of his congregation, than an ordinary man doth in being the husband of his wife, (and yet this representment is thought a chief cause why marriage must be inseparable,) shall this spiritual man ordinarily for the increase of his maintenances or any slight cause, forsake that wedded cure of souls, that should be dearest to him, and marry another and another? And shall not a person wrongfully afflicted, and persecuted even to extremity, forsake an unfit, injurious, and pestilent mate, tied only by a civil and fleshly covenant? If you be a man so much hating change, hate that other change; if yourself be not guilty, counsel your brethren to hate it; and leave to be the supercilious judge of other men's miseries and changes, that your own be not judged. "The reasons of your licensed pamphlet," you say, "are good;" they must be better than your own then; I shall wonder else how such a trivial fellow was accepted and commended, to be the confuter of so dangerous an opinion as ye give out mine.

Now therefore to your attorney, since no worthier an adversary makes his appearance, nor this neither his appearance, but lurking under the safety of his nameless obscurity; such as ye turn him forth at the postern, I must accept him; and in a better temper than Ajax do mean to scourge this ram for ye, till I meet with his Ulysses.

He begins with law, and we have it of him as good cheap as any huckster at law, newly set up, can possibly afford, and as impertinent; but for that he hath received his handsel. He presumes also to cite the civil law, which I perceive by his citing, never came within his dormitory: yet what he cites, makes but against himself.

His second thing, therefore, is to refute the adverse position, and very methodically, three pages before he sets it down; and sets his own in the place, "that disagreement of mind or disposition, though showing itself in much sharpness, is not by the law of God or man a just cause of divorce."

To this position I answer; That it lays no battery against mine, no nor so much as faces it, but tacks about, long ere it come near, like a harmless and respectful confutement. For I confess that disagreement of mind or disposition, though in much sharpness, is not always a just cause of divorce; for much may be endured. But what if the sharpness be much more than his much? To that point it is our mishap we have not here his grave decision. He that will contradict the position which I alleged, must hold that no disagreement of mind or disposition can divorce, though shown in most sharpness; otherwise he leaves a place for equity to appoint limits, and so his following arguments will either not prove his own position, or not disprove mine.

His first argument, all but what hobbles to no purpose, is this: "Where the Scripture commands a thing to be done, it appoints when, how, and for what, as in the case of death, or excommunication. But the Scripture directs not what measure of

disagreement or contrariety may divorce: therefore the Scripture allows not any divorce for disagreement.”—Answer. First, I deny your major; the Scripture appoints many things, and yet leaves the circumstance to man’s discretion, particularly in your own examples: excommunication is not taught when and for what to be, but left to the church. How could the licenser let pass this childish ignorance, and call it “good?” Next, in matters of death, the laws of England, whereof you have intruded to be an opiniastrous subadvocate, and are bound to defend them, conceive it not enjoined in Scripture, when or for what cause they shall put to death, as in adultery, theft, and the like. Your minor also is false; for the Scripture plainly sets down for what measure of disagreement a man may divorce, Deut. xxiv. 1. Learn better what that phrase means, “if she find no favour in his eyes.”

Your second argument, without more tedious fumbling, is briefly thus: “If diversity in religion, which breeds a greater dislike than any natural disagreement, may not cause a divorce, then may not the lesser disagreement: But diversity of religion may not; Ergo.”

Answ. First, I deny in the major, that diversity of religion breeds a greater dislike to marriage-duties than natural disagreement. For between Israelite, or Christian, and infidel, more often hath been seen too much love: but between them who perpetually clash in natural contrarieties, it is repugnant that there should be ever any married love or concord. Next, I deny your minor, that it is commanded not to divorce in diversity of religion, if the infidel will stay: for that place in St. Paul commands nothing, as that book at large affirmed, though you overskipped it.

Secondly, If it do command, it is but with condition that the infidel be content, and well-pleased to stay, which cuts off the supposal of any great hatred or disquiet between them, seeing the infidel had liberty to depart at pleasure; and so this comparison avails nothing.

Your third argument is from Deut. xxii. “If a man hate his wife, and raise an ill report, that he found her no virgin;” if this were false, “he might not put her away,” though hated never so much.

Ans. This was a malicious hatred, bent against her life, or to send her out of doors without her portion. Such a hater loses by due punishment that privilege, Deut. xxiv. 1, to divorce for a natural dislike; which, though it could not love conjugally, yet sent away civilly, and with just conditions. But doubtless the wife in that former case had liberty to depart from her false accuser, lest his hatred should prove mortal; else that law peculiarly made to right the woman, had turned to her greatest mischief.

Your fourth argument is; “One Christian ought to bear the infirmities of another, but chiefly of his wife.”

Ans. I grant infirmities, but not outrages, not perpetual defraudments of truest conjugal society, not injuries and vexations as importunate as fire. Yet to endure very much, might do well an exhortation, but not a compulsive law. For the Spirit of God himself, by Solomon, declares that such a consort “the earth cannot bear, and better

dwell in a corner of the housetop, or in the wilderness.” Burdens may be borne, but still with consideration to the strength of an honest man complaining. Charity, indeed, bids us forgive our enemies, yet doth not force us to continue friendship and familiarity with those friends who have been false or unworthy towards us; but is contented in our peace with them, at a fair distance. Charity commands not the husband to receive again into his bosom the adulterous wife, but thinks it enough, if he dismiss her with a beneficent and peaceful dismissal. No more doth charity command, nor can her rule compel, to retain in nearest union of wedlock one whose other grossest faults, or disabilities to perform what was covenanted, are the just causes of as much grievance and dissension in a family, as the private act of adultery. Let not therefore, under the name of fulfilling charity, such an unmerciful and more than legal yoke be padlocked upon the neck of any Christian.

Your fifth argument: “If the husband ought to love his wife, as Christ his church, then ought she not to be put away for contrariety of mind.”

Answ. This similitude turns against him: for if the husband must be as Christ to the wife, then must the wife be as the church to her husband. If there be a perpetual contrariety of mind in the church toward Christ, Christ himself threatens to divorce such a spouse, and hath often done it. If they urge, this was no true church, I urge again that was no true wife.

His sixth argument is from Matth. v. 32, which he expounds after the old fashion, and never takes notice of what I brought against that exposition; let him therefore seek his answer there. Yet can he not leave this argument, but he must needs first show us a curvet of his madness, holding out an objection, and running himself upon the point. “For,” saith he, “if Christ except no cause but adultery, then all other causes, as frigidity, incestuous marriage, &c. are no cause of divorce;” and answers, “that the speech of Christ holds universally, as he intended it; namely, to condemn such divorce as was groundlessly practised among the Jews, for every cause which they thought sufficient; not checking the law of consanguinities or affinities, or forbidding other cause which makes marriage void, ipso facto.”

Answ. Look to it now, you be not found taking fees on both sides; for if you once bring limitations to the universal words of Christ, another will do as much with as good authority; and affirm, that neither did he check the law, Deut. xxiv. 1, nor forbid the causes that make marriage void actually; which if any thing in the world doth, unfitness doth, and contrariety of mind; yea, more than adultery, for that makes not the marriage void, nor much more unfit, but for the time, if the offended party forgive: but unfitness and contrariety frustrates and nullifies for ever, unless it be a rare chance, all the good and peace of wedded conversation; and leaves nothing between them enjoyable, but a prone and savage necessity, not worth the name of marriage, unaccompanied with love. Thus much his own objection hath done against himself.

Argument 7th. He insists, “that man and wife are one flesh, therefore must not separate.” But must be sent to look again upon the 35th page* of that book, where he might read an answer, which he stirs not. Yet can he not abstain, but he must do us another pleasure ere he goes; although I call the common pleas to witness, I have not

hired his tongue, whatever men may think by his arguing. For besides adultery, he excepts other causes which dissolve the union of being one flesh, either directly, or by consequence. If only adultery be excepted by our Saviour, and he voluntarily can add other exceptions that dissolve that union, both directly and by consequence; these words of Christ, the main obstacle of divorce, are open to us by his own invitation, to include whatever causes dissolve that union of flesh, either directly or by consequence. Which, till he name other causes more likely, I affirm to be done soonest by unfitness and contrariety of mind; for that induces hatred, which is the greatest dissolver both of spiritual and corporal union, turning the mind, and consequently the body, to other objects. Thus our doughty adversary, either directly or by consequence, yields us the question with his own mouth: and the next thing he does, recants it again.

His 8th argument shivers in the uttering, and he confesseth to be “not over-confident of it:” but of the rest it may be sworn he is. St. Paul, 1 Cor. vii. saith, that the “married have trouble in the flesh,” therefore we must bear it, though never so intolerable.

I answer, if this be a true consequence, why are not all troubles to be borne alike? Why are we suffered to divorce adulteries, desertions, or frigidities? Who knows not that trouble and affliction is the decree of God upon every state of life? Follows it therefore, that, though they grow excessive and insupportable, we must not avoid them? If we may in all other conditions, and not in marriage, the doom of our suffering ties us not by the trouble, but by the bond of marriage: and that must be proved inseparable from other reasons, not from this place. And his own confession declares the weakness of this argument, yet his ungoverned arrogance could not be dissuaded from venting it.

His 9th argument is, “that a husband must love his wife as himself; therefore he may not divorce for any disagreement, no more than he may separate his soul from his body.” I answer: if he love his wife as himself, he must love her so far as he may preserve him to her in a cheerful and comfortable manner, and not so as to ruin himself by anguish and sorrow, without any benefit to her. Next, if the husband must love his wife as himself, she must be understood a wife in some reasonable measure, willing and sufficient to perform the chief duties of her covenant, else by the hold of this argument it would be his great sin to divorce either for adultery or desertion. The rest of this will run circuit with the union of one flesh, which was answered before. And that to divorce a relative and metaphorical union of two bodies into one flesh cannot be likened in all things to the dividing of that natural union of soul and body into one person, is apparent of itself.

His last argument he fetches “from the inconvenience that would follow upon his freedom of divorce, to the corrupting of men’s minds, and the overturning of all human society.”

But for me let God and Moses answer this blasphemous, who dares bring in such a foul indictment against the divine law. Why did God permit this to his people the Jews, but that the right and good, which came directly thereby, was more in his esteem than the wrong and evil, which came by accident? And for those weak supposes of infants that

would be left in their mothers' belly, (which must needs be good news for chambermaids, to hear a serving-man grown so provident for great bellies,) and portions and jointures likely to incur embezzlement hereby, the ancient civil law instructs us plentifully how to award, which our profound opposite knew not, for it was not in his tenures.

His arguments are spun; now follows the chaplain with his antiquities, wiser if he had refrained, for his very touching aught that is learned soils it, and lays him still more and more open, a conspicuous gull. There being both fathers and councils more ancient, wherewith to have served his purpose better than with what he cites, how may we do to know the subtle drift, that moved him to begin first with the "twelfth council of Toledo?" I would not undervalue the depth of his notion; but perhaps he had heard that the men of Toledo had store of good blade-mettle, and were excellent at cuttling; who can tell but it might be the reach of his policy, that these able men of decision would do best to have the prime stroke among his testimonies in deciding this cause? But all this craft avails himself not; for seeing they allow no cause of divorce by fornication, what do these keen doctors here, but cut him over the sinews with their Toledoes, for holding in the precedent page other causes of divorce besides, both directly and by consequence? As evil doth that Saxon council, next quoted, bestead him. For if it allow divorce precisely for no cause but fornication, it thwarts his own exposition: and if it understand fornication largely, it sides with whom he would confute. However, the authority of that synod can be but small, being under Theodorus, the Canterbury bishop, a Grecian monk of Tarsus, revolted from his own church to the pope. What have we next? the civil law stuffed in between two councils, as if the Code had been some synod; for that he understood himself in this quotation, is incredible; where the law, Cod. l. 3, tit. 38, leg. 11, speaks not of divorce, but against the dividing of possessions to divers heirs, whereby the married servants of a great family were divided, perhaps into distant countries and colonies; father from son, wife from husband, sore against their will. Somewhat lower he confesseth, that the civil law allows many reasons of divorce, but the canon law decrees otherwise; a fair credit to his cause! And I amaze me, though the fancy of this dolt be as obtuse and sad as any mallet, how the licenser could sleep out all this, and suffer him to uphold his opinion by canons and Gregorial decretals; a law which not only his adversary, but the whole reformation of this church and state, hath branded and rejected. As ignorantly, and too ignorantly to deceive any reader but an unlearned, he talks of Justin Martyr's Apology, not telling us which of the twain; for that passage in the beginning of his first, which I have cited elsewhere, plainly makes against him: so doth Tertullian, cited next, and next Erasmus, the one against Marcion, the other in his annotations on Matthew, and to the Corinthians. And thus ye have the list of his choice antiquities, as pleasantly chosen as ye would wish from a man of his handy vocation, puffed up with no luck at all above the stint of his capacity.

Now he comes to the position, which I set down whole; and, like an able textman, slits it into four, that he may the better come at it with his barber-surgery, and his sleeves turned up. Wherein first, he denies "that any disposition, unfitness, or contrariety of mind, is unchangeable in nature, but that by the help of diet and physic it may be altered."

I mean not to dispute philosophy with this pork, who never read any. But I appeal to all experience, though there be many drugs to purge these redundant humours and circulations, that commonly impair health, and are not natural, whether any man can with the safety of his life bring a healthy constitution into physic with this design, to alter his natural temperament and disposition of mind. How much more vain and ridiculous would it be, by altering and rooting up the grounds of nature, which is most likely to produce death or madness, to hope the reducing of a mind to this or that fitness, or two disagreeing minds to a mutual sympathy! Suppose they might, and that with great danger of their lives and right senses, alter one temperature, how can they know that the succeeding disposition will not be as far from fitness and agreement? They would perhaps change melancholy into sanguine; but what if phlegm and choler in as great a measure come instead, the unfitness will be still as difficult and troublesome? But lastly, whether these things be changeable or not, experience teaches us, and our position supposes that they seldom do change in any time commensurable to the necessities of man, or convenient to the ends of marriage: and if the fault be in the one, shall the other live all his days in bondage and misery for another's perverseness, or immedicable disaffection? To my friends, of which may fewest be so unhappy, I have a remedy, as they know, more wise and manly to prescribe: but for his friends and followers, (of which many may deserve justly to feel themselves the unhappiness which they consider not in others,) I send them by his advice to sit upon the stool and strain, till their cross dispositions and contrarieties of mind shall change to a better correspondence, and to a quicker apprehension of common sense, and their own good.

His second reason is as heedless; "because that grace may change the disposition, therefore no indisposition may cause divorce."

Answ. First, it will not be deniable that many persons, gracious both, may yet happen to be very unfitly married, to the great disturbance of either. Secondly, What if one have grace, the other not, and will not alter, as the Scriptures testify there be of those, in whom we may expect a change, when "the blackamoor changes his colour, or the leopard his spots," Jer. xiii. 23. Shall the gracious therefore dwell in torment all his life, for the ungracious? We see that holiest precepts, than which there can no better physic be administered to the mind of man, and set on with powerful preaching, cannot work this cure, no not in the family, not in the wife of him that preaches day and night to her. What an unreasonable thing is it, that men, and clergymen especially, should exact such wondrous changes in another man's house, and are seen to work so little in their own!

To the second point of the position, that this unfitness hinders the main ends and benefits of marriage; he answers, "if I mean the unfitness of choler, or sullen disposition, that soft words, according to Solomon, pacify wrath."

But I reply, that the saying of Solomon is a proverb, frequently true, not universally, as both the event shows, and many other sentences written by the same author, particularly of an evil woman, Prov. xxi. 9, 19, and in other chapters, that she is better shunned than dwelt with, and a desert is preferred before her society. What need the Spirit of God put this choice into our heads, if soft words could always take effect

with her? How frivolous is not only this disputer, but he that taught him thus, and let him come abroad!

To his second answer I return this, that although there be not easily found such an antipathy, as to hate one another like a toad or poison; yet that there is oft such a dislike in both, or either, to conjugal love, as hinders all the comfort of matrimony, scarce any can be so simple as not to apprehend. And what can be that favour, found or not found, in the eyes of the husband, but a natural liking or disliking; whereof the law of God, Deut. xxiv. bears witness, as of an ordinary accident, and determines wisely and divinely thereafter. And this disaffection happening to be in the one, not without the unspeakable discomfort of the other, must he be left like a thing consecrated to calamity and despair, without redemption?

Against the third branch of the position, he denies that “solace and peace, which is contrary to discord and variance, is the main end of marriage.” What then? He will have it “the solace of male and female.” Came this doctrine out of some school, or some sty? Who but one forsaken of all sense and civil nature, and chiefly of Christianity, will deny that peace, contrary to discord, is the calling and the general end of every Christian, and of all his actions, and more especially of marriage, which is the dearest league of love, and the dearest resemblance of that love which in Christ is dearest to his church? How then can peace and comfort, as it is contrary to discord, which God hates to dwell with, not be the main end of marriage? Discord then we ought to fly, and to pursue peace, far above the observance of a civil covenant already broken, and the breaking daily iterated on the other side. And what better testimony than the words of the institution itself, to prove that a conversing solace, and peaceful society, is the prime end of marriage, without which no other help or office can be mutual, beseeming the dignity of reasonable creatures, that such as they should be coupled in the rites of nature by the mere compulsion of lust, without love or peace, worse than wild beasts? Nor was it half so wisely spoken as some deem, though Austin spake it, that if God had intended other than copulation in marriage, he would for Adam have created a friend, rather than a wife, to converse with; and our own writers blame him for this opinion; for which and the like passages, concerning marriage, he might be justly taxed with rusticity in these affairs. For this cannot but be with ease conceived, that there is one society of grave friendship, and another amiable and attractive society of conjugal love, besides the deed of procreation, which of itself soon cloyes, and is despised, unless it be cherished and reincited with a pleasing conversation. Which if ignoble and swinish minds cannot apprehend, shall such merit therefore be the censures of more generous and virtuous spirits?

Against the last point of the position, to prove that contrariety of mind is not a greater cause of divorce than corporal frigidity, he enters into such a tedious and drawling tale “of burning, and burning, and lust and burning,” that the dull argument itself burns too for want of stirring; and yet all this burning is not able to expel the frigidity of his brain. So long therefore as that cause in the position shall be proved a sufficient cause of divorce, rather than spend words with this phlegmy clod of an antagonist, more than of necessity and a little merriment, I will not now contend whether it be a greater cause than frigidity or no.

His next attempt is upon the arguments which I brought to prove the position. And for the first, not finding it of that structure as to be scaled with his short ladder, he retreats with a bravado, that it deserves no answer. And I as much wonder what the whole book deserved, to be thus troubled and solicited by such a paltry solicitor. I would he had not cast the gracious eye of his duncery upon the small deserts of a pamphlet, whose every line meddled with uncases him to scorn and laughter.

That which he takes for the second argument, if he look better, is no argument, but an induction to those that follow. Then he stumbles that I should say, “the gentlest ends of marriage,” confessing that he understands it not. And I believe him heartily: for how should he, a serving-man both by nature and by function, an idiot by breeding, and a solicitor by presumption, ever come to know or feel within himself what the meaning is of “gentle?” He blames it for “a neat phrase,” for nothing angers him more than his own proper contrary. Yet altogether without art sure he is not; for who could have devised to give us more briefly a better description of his own servility?

But what will become now of the business I know not; for the man is suddenly taken with a lunacy of law, and speaks revelations out of the attorney’s academy only from a lying spirit: for he says, “that where a thing is void ipso facto, there needs no legal proceeding to make it void:” which is false; for marriage is void by adultery or frigidity, yet not made void without legal proceeding. Then asks my opinion of John-a-Noaks and John-a-Stiles: and I answer him, that I, for my part, think John Dory was a better man than both of them; for certainly they were the greatest wranglers that ever lived, and have filled all our law-books with the obtunding story of their suits and trials.

After this he tells a miraculous piece of antiquity, how “two Romans, Titus and Sempronius, made feoffments,” at Rome sure, and levied fines by the common law. But now his fit of law past, yet hardly come to himself, he maintains, that if marriage be void, as being neither of God nor nature, “there needs no legal proceeding to part it,” and I tell him that offends not me: then, quoth he, “this is nothing to your book, being the Doctrine and Discipline of Divorce.” But that I deny him; for all discipline is not legal, that is to say, juridical, but some is personal, some economical, and some ecclesiastical.

Lastly, If I prove that contrary dispositions are joined neither of God nor nature, and so the marriage void, “he will give me the controversy.” I have proved in that book to any wise man, and without more ado the institution proves it.

Where I answer an objection usually made, that “the disposition ought to be known before marriage,” and show how difficult it is to choose a fit consort, and how easy to mistake: the servitor would know “what I mean by conversation,” declaring his capacity nothing refined since his law-puddering, but still the same it was in the pantry, and at the dresser. Shall I argue of conversation with this hoyden, to go and practise at his opportunities in the larder? To men of quality I have said enough; and experience confirms by daily example, that wisest, soberest, justest men are sometimes miserably mistaken in their choice. Whom to leave thus without remedy,

tossed and tempested in a most unquiet sea of afflictions and temptations, I say is most unchristianly.

But he goes on to untruss my arguments, imagining them his master's points. Only in the passage following I cannot but admire the ripeness and the pregnancy of his native treachery, endeavouring to be more a fox than his wit will suffer him. Whereas I briefly mentioned certain heads of discourse, which I referred to a place more proper according to my method, to be treated there at full with all their reasons about them, this brain-worm against all the laws of dispute, will needs deal with them here. And as a country hind, sometimes ambitious to show his betters that he is not so simple as you take him, and that he knows his advantages, will teach us a new trick to confute by. And would you think to what a pride he swells in the contemplation of his rare stratagem, offering to carp at the language of a book, which yet he confesses to be generally commended; while himself will be acknowledged, by all that read him, the basest and the hungriest enditer, that could take the boldness to look abroad. Observe now the arrogance of a groom, how it will mount. I had written, that common adultery is a thing which the rankest politician would think it shame and disworship, that his law should countenance. First, it offends him, that "rankest" should signify aught but his own smell: who that knows English should not understand me, when I say a rank serving-man, a rank pettifogger, to mean a mere serving-man, a mere and arrant pettifogger, who lately was so hardy, as to lay aside his buckram-wallet, and make himself a fool in print, with confuting books which are above him? Next, the word "politician" is not used to his maw, and thereupon he plays the most notorious hobby-horse, jesting and frisking in the luxury of his nonsense with such poor fetches to cog a laughter from us, that no antic hobnail at a morris but is more handsomely facetious.

Concerning that place, Deut. xxiv. 1, which he saith to be "the main pillar of my opinion," though I rely more on the institution than on that: these two pillars I do indeed confess are to me as those two in the porch of the temple, Jachin and Boaz, which names import establishment and strength; nor do I fear who can shake them. The exposition, of Deut. which I brought, is the received exposition, both ancient and modern, by all learned men, unless it be a monkish papist here and there: and the gloss, which he and his obscure assistant would persuade us to, is merely new and absurd, presuming out of his utter ignorance in the Hebrew to interpret those words of the text; first, in a mistaken sense of uncleanness, against all approved writers. Secondly, in a limited sense, whenas the original speaks without limitation, "some uncleanness, or any:" and it had been a wise law indeed to mean itself particular, and not to express the case which this acute rabbi hath all this while been hooking for; whereby they who are most partial to him may guess that something is in this doctrine which I allege, that forces the adversary to such a new and strained exposition; wherein he does nothing for above four pages, but founder himself to and fro in his own objections; one while denying that divorce was permitted, another while affirming that it was permitted for the wife's sake, and after all, distrusts himself. And for his surest retirement, betakes him to those old suppositions, "that Christ abolished the Mosaic law of divorce; that the Jews had not sufficient knowledge in this point, through the darkness of the dispensation of heavenly things; that under the plenteous grace of the gospel we are tied by cruellest compulsion to live in marriage, till death, with the wickedest, the worst, the most persecuting mate." These ignorant and doting

surmises he might have read confuted at large, even in the first edition; but found it safer to pass that part over in silence. So that they who see not the sottishness of this his new and tedious exposition, are worthy to love it dearly.

His explanation done, he charges me with a wicked gloss, and almost blasphemy, for saying that Christ in teaching meant not always to be taken word for word; but like a wise physician, administering one excess against another, to reduce us to a perfect mean. Certainly to teach us were no dishonest method: Christ himself hath often used hyperboles in his teaching; and gravest authors, both Aristotle in the second of his "Ethics to Nichomachus," and Seneca in his seventh "de Beneficiis," advise us to stretch out the line of precept oftentimes beyond measure, that while we tend further, the mean might be the easier attained. And whoever comments that 5th of Matthew, when he comes to the turning of cheek after cheek to blows, and the parting both with cloak and coat, if any please to be the rifler, will be forced to recommend himself to the same exposition, though this chattering lawmonger be bold to call it wicked. Now note another precious piece of him; Christ, saith he, "doth not say that an unchaste look is adultery, but the lusting after her;" as if the looking unchastely could be without lusting. This gear is licensed for good reason; "Imprimatur."

Next he would prove, that the speech of Christ is not uttered in excess against the Pharisees, first, "because he speaks it to his disciples," Matth. v., which is false, for he spake it to the multitude, as by the first verse is evident, among which in all likelihood were many Pharisees, but out of doubt all of them pharisean disciples, and bred up in their doctrine; from which extremes of error and falsity Christ throughout his whole sermon labours to reclaim the people. Secondly, saith he, "because Christ forbids not only putting away, but marrying her who is put away." Acutely, as if the Pharisees might not have offended as much in marrying the divorced, as in divorcing the married. The precept may bind all, rightly understood; and yet the vehement manner of giving it may be occasioned only by the Pharisees.

Finally, he winds up his text with much doubt and trepidation; for it may be his trenchers were not scraped, and that which never yet afforded corn of savour to his noddle, the saltcellar was not rubbed: and therefore in this haste easily granting, that his answers fall foul upon each other, and praying you would not think he writes as a prophet, but as a man, he runs to the black jack, fills his flagon, spreads the table, and serves up dinner.

After waiting and voiding, he thinks to void my second argument, and the contradictions that will follow both in the law and gospel, if the Mosaic law were abrogated by our Saviour, and a compulsive prohibition fixed instead: and sings his old song, "that the gospel counts unlawful that which the law allowed," instancing in circumcision, sacrifices, washings. But what are these ceremonial things to the changing of a moral point in household duty, equally belonging to Jew and Gentile? Divorce was then right, now wrong; then permitted in the rigorous time of law, now forbidden by law, even to the most extremely afflicted, in the favourable time of grace and freedom. But this is not for an unbuttoned fellow to discuss in the garret at his trestle, and dimension of candle by the snuff; which brought forth his scullionly paraphrase on St. Paul, whom he brings in discoursing such idle stuff to the maids and

widows, as his own servile inurbanity forbears not to put into the apostle's mouth, "of the soul's conversing:" and this he presumes to do, being a bayard, who never had the soul to know what conversing means, but as his provender and the familiarity of the kitchen schooled his conceptions.

He passes to the third argument, like a boar in a vineyard, doing nought else, but still as he goes champing and chewing over, what I could mean by this chimæra of a "fit conversing soul," notions and words never made for those chops; but like a generous wine, only by overworking the settled mud of his fancy, to make him drunk, and disgorge his vileness the more openly. All persons of gentle breeding (I say "gentle," though this barrow grunt at the word) I know will apprehend, and be satisfied in what I spake, how unpleasing and discontenting the society of body must needs be between those whose minds cannot be sociable. But what should a man say more to a snout in this pickle? What language can be low and degenerate enough?

The fourth argument which I had was, that marriage being a covenant, the very being whereof consists in the performance of unfeigned love and peace; if that were not tolerably performed, the covenant became broke and revocable. Which how can any, in whose mind the principles of right reason and justice are not cancelled, deny? For how can a thing subsist, when the true essence thereof is dissolved? Yet this he denies, and yet in such a manner as alters my assertion; for he puts in, "though the main end be not attained in full measure:" but my position is, if it be not tolerably attained, as throughout the whole discourse is apparent.

Now for his reasons: "Heman found not that peace and solace which is the main end of communion with God, should he therefore break off that communion?"

I answer, that if Heman found it not, the fault was certainly his own; but in marriage it happens far otherwise: sometimes the fault is plainly not his who seeks divorce; sometimes it cannot be discerned whose fault it is; and therefore cannot in reason or equity be the matter of an absolute prohibition.

His other instance declares, what a right handicraftsman he is of petty cases, and how unfit to be aught else at highest, but a hackney of the law. "I change houses with a man; it is supposed I do it for my own ends; I attain them not in this house; I shall not therefore go from my bargain." How without fear might the young Charinus in Andria now cry out, "What likeness can be here to a marriage?" In this bargain was no capitulation, but the yielding of possession to one another, wherein each of them had his several end apart. In marriage there is a solemn vow of love and fidelity each to other: this bargain is fully accomplished in the change; in marriage the covenant still is in performing. If one of them perform nothing tolerably, but instead of love, abound in disaffection, disobedience, fraud, and hatred; what thing in the nature of a covenant shall bind the other to such a perdurable mischief? Keep to your problems of ten groats; these matters are not for pragmatics and folkmothers to babble in.

Concerning the place of Paul, "that God hath called us to peace," 1 Cor. vii., and therefore, certainly, if any where in this world, we have a right to claim it reasonably in marriage; it is plain enough in the sense which I gave, and confessed by Paræus,

and other orthodox divines, to be a good sense, and this answerer doth not weaken it. The other place, that “he who hateth, may put away,” which if I show him, he promises to yield the whole controversy, is, besides Deut. xxiv. 1, Deut. xxi. 14, and before this, Exod. xxi. 8. Of Malachi I have spoken more in another place; and say again, that the best interpreters, all the ancient, and most of the modern, translate it as I cite it, and very few otherwise, whereof perhaps Junius is the chief.

Another thing troubles him, that marriage is called “the mystery of joy.” Let it still trouble him; for what hath he to do either with joy or with mystery? He thinks it frantic divinity to say, it is not the outward continuance of marriage that keeps the covenant of marriage whole; but whosoever doth most according to peace and love, whether in marriage or divorce, he breaks marriage least. If I shall spell it to him, he breaks marriage least, is to say, he dishonours not marriage; for least is taken in the Bible, and other good authors, for, not at all. And a particular marriage a man may break, if for a lawful cause, and yet not break, that is, not violate, or dishonour the ordinance of marriage. Hence those two questions that follow are left ridiculous; and the maids at Aldgate, whom he flouts, are likely to have more wit than the serving-man at Addle-gate.

Whereas he taxes me of adding to the Scripture in that I said love only is the fulfilling of every commandment, I cited no particular scripture, but spake a general sense, which might be collected from many places. For seeing love includes faith, what is there that can fulfil every commandment but only love? and I meant, as any intelligent reader might apprehend, every positive and civil commandment, whereof Christ hath taught us that man is the lord. It is not the formal duty of worship, or the sitting still, that keeps the holy rest of sabbath; but whosoever doth most according to charity, whether he works or works not, he breaks the holy rest of sabbath least. So marriage being a civil ordinance, made for man, not man for it; he who doth that which most accords with charity, first to himself, next to whom he next owes it, whether in marriage or divorce, he breaks the ordinance of marriage least. And what in religious prudence can be charity to himself, and what to his wife either in continuing or in dissolving the marriage-knot, hath been already oft enough discoursed. So that what St. Paul saith of circumcision, the same I stick not to say of a civil ordinance, made to the good and comfort of man, not to his ruin; marriage is nothing, and divorce is nothing “but faith which worketh by love.” And this I trust none can mistake.

Against the fifth argument, that a Christian, in a higher order of priesthood than that Levitical, is a person dedicate to joy and peace; and therefore needs not in subjection to a civil ordinance, made to no other end but for his good, (when without his fault he finds it impossible to be decently or tolerably observed,) to plunge himself into immeasurable distractions and temptations, above his strength; against this he proves nothing, but gads into silly conjectures of what abuses would follow, and with as good reason might declaim against the best things that are.

Against the sixth argument, that to force the continuance of marriage between minds found utterly unfit and disproportional, is against nature, and seems forbid under that allegorical precept of Moses, “not to sow a field with divers seeds, lest both be defiled; not to plough with an ox and ass together,” which I deduce by the pattern of

St. Paul's reasoning what was meant by not muzzling the ox; he rambles over a long narration, to tell us that "by the oxen are meant the preachers:" which is not doubted. Then he demands, "if this my reasoning be like St. Paul's." And I answer him, Yes. He replies, that sure St. Paul would be ashamed to reason thus. And I tell him, No. He grants that place which I alleged, 2 Cor., vi. of unequal yoking, may allude to that of Moses, but says "I cannot prove it makes to my purpose," and shows not first how he can disprove it. Weigh, gentlemen, and consider whether my affirmations, backed with reason may hold balance against the bare denials of this ponderous confuter, elected by his ghostly patrons to be my copesmate.

Proceeding on to speak of mysterious things in nature, I had occasion to fit the language thereafter; matters not, for the reading of this odious fool, who thus ever, when he meets with aught above the cogitation of his breeding, leaves the noisome stench of his rude slot behind him, maligning that any thing should be spoke or understood above his own genuine baseness; and gives sentence that his confuting hath been employed about a frothy, immeritous, and undeserving discourse. Who could have believed so much insolence durst vent itself from out the hide of a varlet, as thus to censure that which men of mature judgment have applauded to be writ from good reason? But this contents him not; he falls now to rave in his barbarous abusiveness; and why? a reason befitting such an artificer, because he saith the book is contrary to all human learning; whenas the world knows, that all both human and divine learning, till the canon law, allowed divorce by consent, and for many causes without consent. Next, he dooms it as contrary to truth; whenas it hath been disputable among learned men, ever since it was prohibited: and is by Peter Martyr thought an opinion not impious, but hard to be refuted; and by Erasmus deemed a doctrine so charitable and pious, as, if it cannot be used, were to be wished it could; but is by Martin Bucer, a man of dearest and most religious memory in the church, taught and maintained to be either most lawfully used, or most lawfully permitted. And for this, for I affirm no more than Bucer, what censure do you think, readers, he hath condemned the book to? To a death no less impious than to be burnt by the hangman. Mr. Licenser, (for I deal not now with this caitiff, never worth my earnest, and now not seasonable for my jest,) you are reputed a man discreet enough, religious enough, honest enough, that is, to an ordinary competence in all these. But now your turn is, to hear what your own hand hath earned ye; that when you suffered this nameless hangman to cast into public such a despiteful contumely upon a name and person deserving of the church and state equally to your self; and one who hath done more to the present advancement of your own tribe, than you or many of them have done for themselves; you forgot to be either honest, religious, or discreet. Whatever the state might do concerning it, supposed a matter to expect evil from, I should not doubt to meet among them with wise, and honourable, and knowing men: but as to this brute libel, so much the more impudent and lawless for the abused authority which it bears; I say again, that I abominate the censure of rascals and their licensers.

With difficulty I return to what remains of this ignoble task, for the disdain I have to change a period more with the filth and venom of this gourmand, swelled into a confuter; yet for the satisfaction of others I endure all this.

Against the seventh argument, that if the canon law and divines allow divorce for conspiracy of death, they may as well allow it to avoid the same consequence from the likelihood of natural causes.

First, he denies that the canon so decrees.

I answer, that it decrees for danger of life, as much as for adultery, Decret. Gregor. l. 4, tit. 19, and in other places: and the best civilians, who cite the canon law, so collect, as Schneidewin in Instit. tit. 10, p. 4, de Divort. And indeed, who would have denied it, but one of a reprobate ignorance in all he meddles with?

Secondly, he saith the case alters; for there the offender, “who seeks the life, doth implicitly at least act a divorce.”

And I answer; that here nature, though no offender, doth the same. But if an offender, by acting a divorce, shall release the offended, this is an ample grant against himself. He saith, nature teaches to save life from one who seeks it. And I say, she teaches no less to save it from any other cause that endangers it. He saith, that here they are both actors. Admit they were, it would not be uncharitable to part them; yet sometimes they are not both actors, but the one of them most lamentedly passive. So he concludes, we must not take advantage of our own faults and corruptions to release us from our duties. But shall we take no advantage to save ourselves from the faults of another, who hath annulled his right to our duty? “No,” says he, “let them die of the sullens, and try who will pity them.” Barbarian, the shame of all honest attorneys! why do they not hoist him over the bar and blanket him?

Against the eight argument, that they who are destitute of all marriageable gifts, except a body not plainly unfit, have not the calling to marry, and consequently married and so found, may be divorced: this, he saith, is nothing to the purpose, and not fit to be answered. I leave it therefore to the judgment of his masters.

Against the ninth argument, that marriage is a human society, and so chiefly seated in agreement and unity of mind: if therefore the mind cannot have that due society by marriage, that it may reasonably and humanly desire, it can be no human society, and so not without reason divorceable: here he falsifies, and turns what the position required of a reasonable agreement in the main matters of society into an agreement in all things, which makes the opinion not mine, and so he leaves it.

At last, and in good hour, we are come to his farewell, which is to be a concluding taste of his jabberment in law, the flashiest and the fustiest that ever corrupted in such an unswilled hogshead.

Against my tenth argument, as he calls it, but as I intended it, my other position, “That divorce is not a thing determinable by a compulsive law, for that all law is for some good that may be frequently attained without the admixture of a worse inconvenience: but the law forbidding divorce never attains to any good end of such prohibition, but rather multiplies evil; therefore the prohibition of divorce is no good law.” Now for his attorney’s prize: but first, like a right cunning and sturdy logician, he denies my

argument, not mattering whether in the major or minor: and saith, “there are many laws made for good, and yet that good is not attained, through the defaults of the party, but a greater inconvenience follows.”

But I reply, that this answer builds upon a shallow foundation, and most unjustly supposes every one in default, who seeks divorce from the most injurious wedlock. The default therefore will be found in the law itself; which is neither able to punish the offender, but the innocent must withal suffer; nor can right the innocent in what is chiefly sought, the obtainment of love or quietness. His instances out of the common law are all so quite beside the matter which he would prove, as may be a warning to all clients how they venture their business with such a cockbrained solicitor. For being to show some law of England, attaining to no good end, and yet through no default of the party, who is thereby debarred all remedy, he shows us only how some do lose the benefit of good laws through their own default. His first example saith, “it is a just law that every one shall peaceably enjoy his estate in lands or otherwise.” Does this law attain to no good end? The bar will blush at this most incogitant woodcock. But see if a draught of Littleton will recover him to his senses. “If this man, having fee simple in his lands, yet will take a lease of his own lands from another, this shall be an estopple to him in an assize from the recovering of his own land.”

Mark now and register him! How many are there of ten thousand who have such a fee simple in their sconce, as to take a lease of their own lands from another? So that this inconvenience lights upon scarce one in an age, and by his own default; and the law of enjoying each man his own is good to all others. But on the contrary, this prohibition of divorce is good to none, and brings inconvenience to numbers, who lie under intolerable grievances without their own default, through the wickedness or folly of another; and all this iniquity the law remedies not, but in a manner maintains. His other cases are directly to the same purpose, and might have been spared, but that he is a tradesman of the law, and must be borne with at his first setting up, to lay forth his best ware, which is only gibberish.

I have now done that, which for many causes I might have thought could not likely have been my fortune, to be put to this underwork of scouring and unrubbing the low and sordid ignorance of such a presumptuous lozel. Yet Hercules had the labour once imposed upon him to carry dung out of the Augean stable. At any hand I would be rid of him: for I had rather, since the life of man is likened to a scene, that all my entrances and exits might mix with such persons only, whose worth erects them and their actions to a grave and tragic deperiment, and not to have to do with clowns and vices. But if a man cannot peaceably walk into the world, but must be infested; sometimes at his face with dors and horseflies, sometimes beneath with bawling whippets and shin barkers, and these to be set on by plot and consultation with a junto of clergymen and licensers, commended also and rejoiced in by those whose partiality cannot yet forego old papistical principles; have I not cause to be in such a manner defensive, as may procure me freedom to pass more unmolested hereafter by those encumbrances, not so much regarded for themselves, as for those who incite them? And what defence can properly be used in such a despicable encounter as this, but either the slap or the spurn? If they can afford me none but a ridiculous adversary, the blame belongs not to me, though the whole dispute be strewed and scattered with

ridiculous. And if he have such an ambition to know no better who are his mates, but among those needy thoughts, which, though his two faculties of serving-man and solicitor should compound into one mongrel, would be but thin and meagre, if in this penury of soul he can be possible to have the lustiness to think of fame, let him but send me how he calls himself, and I may chance not fail to indorse him on the backside of posterity, not a golden, but a brazen ass. Since my fate extorts from me a talent of sport, which I had thought to hide in a napkin, he shall be my *Batrachomuomachia*, my *Bavius*, my *Calandrino*, the common adage of ignorance and overweening: nay, perhaps, as the provocation may be, I may be driven to curl up this gliding prose into a rough sotadic, that shall rhyme him into such a condition, as instead of judging good books to be burnt by the executioner, he shall be readier to be his own hangman. Thus much to this nuisance.

But as for the subject itself, which I have writ and now defend, according as the opposition bears; if any man equal to the matter shall think it appertains him to take in hand this controversy, either excepting against aught written, or persuaded he can show better how this question, of such moment to be thoroughly known, may receive a true determination, not leaning on the old and rotten suggestions whereon it yet leans; if his intent be sincere to the public, and shall carry him on without bitterness to the opinion, or to the person dissenting; let him not, I entreat him, guess by the handling, which meritoriously hath been bestowed on this object of contempt and laughter, that I account it any displeasure done me to be contradicted in print: but as it leads to the attainment of any thing more true, shall esteem it a benefit; and shall know how to return his civility and fair argument in such a sort, as he shall confess that to do so is my choice, and to have done thus was my chance.

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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. AND THAT THEY, WHO OF LATE SO MUCH BLAME DEPOSING, ARE THE MEN THAT DID IT THEMSELVES.*

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If men within themselves would be governed by reason, and not generally give up their understanding to a double tyranny, of custom from without, and blind affections within; they would discern better what it is to favour and uphold the tyrant of a nation. But being slaves within doors, no wonder that they strive so much to have the public state conformably governed to the inward vicious rule, by which they govern themselves. For indeed none can love freedom heartily, but good men: the rest love not freedom, but license: which never hath more scope, or more indulgence than under tyrants. Hence is it, that tyrants are not oft offended, not stand much in doubt of bad men, as being all naturally servile; but in whom virtue and true worth most is eminent, them they fear in earnest, as by right their masters; against them lies all their hatred and suspicion. Consequently neither do bad men hate tyrants, but have been always readiest, with the falsified names of Loyalty and Obedience, to colour over their base compliances. And although sometimes for shame, and when it comes to their own grievances, of purse especially, they would seem good patriots, and side with the better cause, yet when others for the deliverance of their country endued with fortitude and heroic virtue, to fear nothing but the curse written against those “that do the work of the Lord negligently,”[†] would go on to remove, not only the calamities and thraldoms of a people, but the roots and causes whence they spring; straight these men, and sure helpers at need, as if they hated only the miseries, but not the mischiefs, after they have juggled and paltered with the world, bandied and borne arms against their king, divested him, disanointed him, nay, cursed him all over in their pulpits, and their pamphlets, to the engaging of sincere and real men beyond what is possible or honest to retreat from, not only turn revoltors from those principles, which only could at first move them, but lay the strain of disloyalty, and worse, on those proceedings, which are the necessary consequences of their own former actions; nor disliked by themselves, were they managed to the entire advantages of their own faction; not considering the while that he, toward whom they boasted their new fidelity, counted them accessory; and by those statutes and laws, which they so impotently brandish against others, would have doomed them to a traitor’s death for what they have done already. It is true, that most men are apt enough to civil wars and commotions as a novelty, and for a flash hot and active; but through sloth or inconstancy, and weakness of spirit, either fainting ere their own pretences, though never so just, be half attained, or, through an inbred falsehood and wickedness, betray oftentimes to destruction with themselves men of noblest temper joined with them for causes, whereof they in their rash undertakings were not capable. If God and a good cause give them victory, the

prosecution whereof for the most part inevitably draws after it the alteration of laws, change of government, downfall of princes with their families; then comes the task to those worthies, which are the soul of that enterprise, to be sweat and laboured out amidst the throng and noses of vulgar and irrational men. Some contesting for privileges, customs, forms, and that old entanglement of iniquity, their gibberish laws, though the badge of their ancient slavery. Others, who have been fiercest against their prince, under the notion of a tyrant, and no mean incendiaries of the war against them, when God, out of his providence and high disposal hath delivered him into the hand of their brethren, on a sudden and in a new garb of allegiance, which their doings have long since cancelled, they plead for him, pity him, extol him, protest against those that talk of bringing him to the trial of justice, which is the sword of God, superior to all mortal things, in whose hand soever by apparent signs his testified will is to put it. But certainly, if we consider, who and what they are, on a sudden grown so pitiful, we may conclude their pity can be no true and Christian commiseration, but either levity and shallowness of mind, or else a carnal admiring of that worldly pomp and greatness, from whence they see him fallen; or rather, lastly, a dissembled and seditious pity, feigned of industry to beget new discord. As for mercy, if it be to a tyrant, under which name they themselves have cited him so oft in the hearing of God, of angels, and the holy church assembled, and there charged him with the spilling of more innocent blood by far, than ever Nero did, undoubtedly the mercy which they pretend is the mercy of wicked men, and “their mercies,”* we read, “are cruelties;” hazarding the welfare of a whole nation, to have saved one whom they so oft have termed Agag, and vilifying the blood of many Jonathans that have saved Israel; insisting with much niceness on the unnecessariest clause of their covenant wrested, wherein the fear of change and the absurd contradiction of a flattering hostility had hampered them, but not scrupling to give away for compliments, to an implacable revenge, the heads of many thousand Christians more.

Another sort there is, who coming in the course of these affairs, to have their share in great actions above the form of law or custom, at least to give their voice and approbation; begin to swerve and almost shiver at the majesty and grandeur of some noble deed, as if they were newly entered into a great sin; disputing precedents, forms, and circumstances, when the commonwealth nigh perishes for want of deeds in substance, done with just and faithful expedition. To these I wish better instruction, and virtue equal to their calling; the former of which, that is to say instruction, I shall endeavour, as my duty is, to bestow on them; and exhort them not to startle from the just and pious resolution of adhering with all their strength and assistance to the present parliament and army, in the glorious way wherein justice and victory hath set them; the only warrants through all ages, next under immediate revelation, to exercise supreme power; in those proceedings, which hitherto appear equal to what hath been done in any age or nation heretofore justly or magnanimously. Nor let them be discouraged or deterred by any new apostate scarecrows, who, under show of giving counsel, send out their barking monitories and mementoes, empty of aught else but the spleen of a frustrated faction. For how can that pretended counsel be either sound or faithful, when they that give it see not, for madness and vexation of their ends lost, that those statutes and Scriptures, which both falsely and scandalously they wrest against their friends and associates, would by sentence of the common adversary fall first and heaviest upon their own heads? Neither let mild and tender dispositions be

foolishly softened from their duty and perseverance with the unmasculine rhetoric of any puling priest or chaplain, sent as a friendly letter of advice, for fashion's sake in private, and forthwith published by the sender himself, that we may know how much of friend there was in it, to cast an odious envy upon them to whom it was pretended to be sent in charity. Nor let any man be deluded by either the ignorance, or the notorious hypocrisy and self-repugnance of our dancing divines, who have the conscience and the boldness to come with Scripture in their mouths, glossed and fitted for their turns with a double contradictory sense, transforming the sacred verity of God to an idol with two faces, looking at once two several ways; and with the same quotations to charge others, which in the same case they made serve to justify themselves. For while the hope to be made classic and provincial lords led them on, while pluralities greased them thick and deep, to the shame and scandal of religion, more than all the sects and heresies they exclaim against; then to fight against the king's person, and no less a party of his lords and commons, or to put force upon both the houses, was good, was lawful, was no resisting of superior powers; they only were powers not to be resisted, who countenanced the good, and punished the evil. But now that their censorious domineering is not suffered to be universal, truth and conscience to be freed, tithes and pluralities to be no more, though competent allowance provided, and the warm experience of large gifts, and they so good at taking them; yet now to exclude and seize upon impeached members, to bring delinquents without exemption to a fair tribunal by the common national law against murder, is now to be no less than Corah, Dathan, and Abiram. He who but erewhile in the pulpits was a cursed tyrant, an enemy to God and saints, laden with all the innocent blood spilt in three kingdoms, and so to be fought against; is now, though nothing penitent or altered from his first principles, a lawful magistrate, a sovereign lord, the Lord's anointed, not to be touched, though by themselves imprisoned. As if this only were obedience, to preserve the mere useless bulk of his person, and that only in prison, not in the field, not to disobey his commands, deny him his dignity and office, every where to resist his power, but where they think it only surviving in their own faction.

But who in particular is a tyrant, cannot be determined in a general discourse, otherwise than by supposition; his particular charge, and the sufficient proof of it, must determine that: which I leave to magistrates, at least to the uprighter sort of them, and of the people, though in number less by many, in whom faction least hath prevailed above the law of nature and right reason, to judge as they find cause. But this I dare own as part of my faith, that if such a one there be, by whose commission whole massacres have been committed on his faithful subjects, his provinces offered to pawn or alienation, as the hire of those whom he had solicited to come in and destroy whole cities and countries; be he king, or tyrant, or emperor, the sword of justice is above him; in whose hand soever is found sufficient power to avenge the effusion, and so great a deluge of innocent blood. For if all human power to execute, not accidentally but intendedly the wrath of God upon evil-doers without exception, be of God; then that power, whether ordinary, or if that fail, extraordinary, so executing that intent of God, is lawful, and not to be resisted. But to unfold more at large this whole question, though with all expedient brevity, I shall here set down, from first beginning, the original of kings; how and wherefore exalted to that dignity above their brethren; and from thence shall prove, that turning to tyranny they may be as lawfully deposed and punished, as they were at first elected: this I shall do by

authorities and reasons, not learnt in corners among schisms and heresies, as our doubling divines are ready to calumniate, but fetched out of the midst of choicest and most authentic learning, and no prohibited authors; nor many heathen, but Mosaical, Christian, orthodoxal, and which must needs be more convincing to our adversaries, presbyterial.

No man, who knows aught, can be so stupid to deny, that all men naturally were born free, being the image and resemblance of God himself, and were, by privilege above all the creatures, born to command, and not to obey: and that they lived so, till from the root of Adam's transgression, falling among themselves to do wrong and violence, and foreseeing that such courses must needs tend to the destruction of them all, they agreed by common league to bind each other from mutual injury, and jointly to defend themselves against any that gave disturbance or opposition to such agreement. Hence came cities, towns, and commonwealths. And because no faith in all was found sufficiently binding, they saw it needful to ordain some authority, that might restrain by force and punishment what was violated against peace and common right. This authority and power of self-defence and preservation being originally and naturally in every one of them, and unitedly in them all; for ease, for order, and lest each man should be his own partial judge, they communicated and derived either to one, whom for the eminence of his wisdom and integrity they chose above the rest, or to more than one, whom they thought of equal deserving: the first was called a king; the other, magistrates: not to be their lords and masters, (though afterward those names in some places were given voluntarily to such as had been authors of inestimable good to the people,) but to be their deputies and commissioners, to execute, by virtue of their intrusted power, that justice, which else every man by the bond of nature and of covenant must have executed for himself, and for one another. And to him that shall consider well, why among free persons one man by civil right should bear authority and jurisdiction over another; no other end or reason can be imaginable. These for a while governed well, and with much equity decided all things at their own arbitrement; till the temptation of such a power, left absolute in their hands, perverted them at length to injustice and partiality. Then did they, who now by trial had found the danger and inconveniences of committing arbitrary power to any, invent laws either framed or consented to by all; that should confine and limit the authority of whom they chose to govern them: that so man, of whose failing they had proof, might no more rule over them, but law and reason, abstracted as much as might be from personal errors and frailties. "While, as the magistrate was set above the people, so the law was set above the magistrate." When this would not serve, but that the law was either not executed, or misapplied, they were constrained from that time, the only remedy left them, to put conditions and take oaths from all kings and magistrates at their first instalment to do impartial justice by law: who upon those terms and no other, received allegiance from the people, that is to say, bond or covenant to obey them in execution of those laws, which they, the people, had themselves made or assented to. And this oftentimes with express warning, that if the king or magistrate proved unfaithful to his trust, the people would be disengaged. They added also counsellors and parliaments, not to be only at his beck, but with him or without him, at set times, or at all times, when any danger threatened, to have care of the public safety. Therefore saith Claudius Sesell, a French statesman, "The parliament was set as a bridle to the king;" which I instance rather, "not because our English lawyers

have not said the same long before, but because that French monarchy is granted by all to be a far more absolute one than ours. That this and the rest of what hath hitherto been spoken is most true, might be copiously made appear through all stories heathen and Christian; even of those nations, where kings and emperors have sought means to abolish all ancient memory of the people's right by their encroachments and usurpations. But I spare long insertions, appealing to the German, French, Italian, Arragonian, English, and, not least, the Scottish histories: not forgetting this only by the way, that William the Norman, though a conqueror, and not unsworn at his coronation, was compelled, a second time, to take oath at St. Albans, ere the people would be brought to yield obedience.

It being thus manifest, that the power of kings and magistrates is nothing else but what is only derivative, transferred, and committed to them in trust from the people to the common good of them all, in whom the power yet remains fundamentally, and cannot be taken from them, without a violation of their natural birthright; and seeing that from hence Aristotle, and the best of political writers, have defined a king, "him who governs to the good and profit of his people, and not for his own ends;" it follows from necessary causes, that the titles of sovereign lord, natural lord, and the like, are either arrogancies, or flatteries, not admitted by emperors and kings of best note, and disliked by the church both of Jews (Isa. xxvi. 13,) and ancient Christians, as appears by Tertullian and others. Although generally the people of Asia, and with them the Jews also, especially since the time they chose a king against the advice and counsel of God, are noted by wise authors much inclinable to slavery.

Secondly, that to say, as is usual, the king hath as good right to his crown and dignity, as any man to his inheritance, is to make the subject no better than the king's slave, his chattel, or his possession that may be bought and sold: and doubtless, if hereditary title were sufficiently inquired, the best foundation of it would be found but either in courtesy or convenience. But suppose it to be of right hereditary, what can be more just and legal, if a subject for certain crimes be to forfeit by law from himself and posterity all his inheritance to the king, than that a king for crimes proportional should forfeit all his title and inheritance to the people? Unless the people must be thought created all for him, he not for them, and they all in one body inferior to him single; which were a kind of treason against the dignity of mankind to affirm.

Thirdly, it follows, that, to say kings are accountable to none but God, is the overturning of all law and government. For if they may refuse to give account, then all covenants made with them at coronation, all oaths, are in vain, and mere mockeries; all laws which they swear to keep, made to no purpose: for if the king fear not God, (as how many of them do not!) we hold then our lives and estates by the tenure of his mere grace and mercy, as from a god, not a mortal magistrate; a position that none but court-parasites or men besotted would maintain! 'Aristotle therefore, whom we commonly allow for one of the best interpreters of nature and morality, writes in the fourth of his Politics, chap. x. that "monarchy unaccountable, is the worst sort of tyranny, and least of all to be endured by freeborn men." ' And surely no Christian prince, not drunk with high mind, and prouder than those pagan Cæsars that deified themselves, would arrogate so unreasonably above human condition, or derogate so basely from a whole nation of men his brethren, as if for him only

subsisting, and to serve his glory, valuing them in comparison of his own brute will and pleasure no more than so many beasts, or vermin under his feet, not to be reasoned with, but to be trod on; among whom there might be found so many thousand men for wisdom, virtue, nobleness of mind, and all other respects but the fortune of his dignity, far above him. Yet some would persuade us that this absurd opinion was King David's, because in the 51st Psalm he cries out to God, "Against thee only have I sinned;" as if David had imagined, that to murder Uriah and adulterate his wife had been no sin against his neighbour, whenas that law of Moses was to the king expressly, Deut. xvii., not to think so highly of himself above his brethren. David therefore by those words could mean no other, than either that the depth of his guiltiness was known to God only, or to so few as had not the will or power to question him; or that the sin against God was greater beyond compare than against Uriah. Whatever his meaning were, any wise man will see, that the pathetic words of a psalm can be no certain decision to a point that hath abundantly more certain rules to go by. How much more rationally spake the heathen king Demophoön in a tragedy of Euripides, than these interpreters would put upon King David! "I rule not my people by tyranny, as if they were barbarians, but am myself liable, if I do unjustly, to suffer justly." Not unlike was the speech of Trajan, the worthy emperor, to one whom he made general of his prætorian forces: "Take this drawn sword," saith he, "to use for me, if I reign well; if not, to use against me." Thus Dion relates. And not Trajan only, but Theodosius the younger, a Christian emperor, and one of the best, caused it to be enacted as a rule undeniable and fit to be acknowledged by all kings and emperors, that a prince is bound to the laws; that on the authority of law the authority of a prince depends, and to the laws ought to submit. Which edict of his remains yet unrepealed in the Code of Justinian, l. 1, tit. 24, as a sacred constitution to all the succeeding emperors. How then can any king in Europe maintain and write himself accountable to none but God, when emperors in their own imperial statutes have written and decreed themselves accountable to law? And indeed where such account is not feared, he that bids a man reign over him above law, may bid as well a savage beast.

It follows, lastly, that since the king or magistrate holds his authority of the people, both originally and naturally for their good in the first place, and not his own; then may the people, as oft as they shall judge it for the best, either choose him or reject him, retain him or depose him though no tyrant, merely by the liberty and right of freeborn men to be governed as seems to them best. This, though it cannot but stand with plain reason, shall be made good also by Scripture, Deut. xvii. 14, "When thou art come into the land, which the Lord thy God giveth thee, and shalt say, I will set a king over me, like as all the nations about me." These words confirm us that the right of choosing, yea of changing their own government, is by the grant of God himself in the people. And therefore when they desired a king, though then under another form of government, and though their changing displeased him, yet he that was himself their king, and rejected by them, would not be a hinderance to what they intended, further than by persuasion, but that they might do therein as they saw good, 1 Sam. viii. only he reserved to himself the nomination of who should reign over them. Neither did that exempt the king, as if he were to God only accountable, though by his especial command anointed. Therefore "David first made a covenant with the elders of Israal, and so was by them anointed king," 2 Sam. v. 3; 1 Chron. xi. And Jehoiada

the priest, making Jehoash king, made a covenant between him and the people, 2 Kings, xi. 17. Therefore when Rehoboam, at his coming to the crown, rejected those conditions, which the Israelites brought him, hear what they answer him, "What portion have we in David, or inheritance in the son of Jesse? See to thine own house, David." And for the like conditions not performed, all Israel before that time deposed Samuel; not for his own default, but for the misgovernment of his sons. But some will say to both these examples, it was evilly done. I answer, that not the latter, because it was expressly allowed them in the law, to set up a king if they pleased; and God himself joined with them in the work; though in some sort it was at that time displeasing to him, in respect of old Samuel, who had governed them uprightly. As Livy praises the Romans, who took occasion from Tarquinius, a wicked prince, to gain their liberty, which to have extorted, saith he, from Numa, or any of the good kings before, had not been seasonable. Nor was it in the former example done unlawfully; for when Rehoboam had prepared a huge army to reduce the Israelites, he was forbidden by the prophet, 1 Kings xii. 24, "Thus saith the Lord, ye shall not go up, nor fight against your brethren, for this thing is from me." He calls them their brethren, not rebels, and forbids to be proceeded against them, owning the thing himself, not by single providence, but by approbation, and that not only of the act, as in the former example, but of the fit season also; he had not otherwise forbid to molest them. And those grave and wise counsellors, whom Rehoboam first advised with, spake no such thing, as our old gray-headed flatterers now are wont, stand upon your birth-right, scorn to capitulate, you hold of God, not of them; for they knew no such matter, unless conditionally, but gave him politic counsel, as in a civil transaction. Therefore kingdom and magistracy, whether supreme or subordinate, is called "a human ordinance," 1 Pet. ii. 13, &c.; which we are there taught is the will of God we should submit to, so far as for the punishment of evil-doers, and the encouragement of them that do well. "Submit," saith he, "as free men." "But to any civil power unaccountable, unquestionable, and not to be resisted, no not in wickedness, and violent actions, how can we submit as free men?" "There is no power but of God," saith Paul, Rom. xiii., as much as to say, God put it into man's heart to find out that way at first for common peace and preservation, approving the exercise thereof; else it contradicts Peter, who calls the same authority an ordinance of man. It must be also understood of lawful and just power, else we read of great power in the affairs and kingdoms of the world permitted to the devil: for, saith he to Christ, Luke iv. 6, all this power will I give thee, and the glory of them, for it is delivered to me, and to whomsoever I will, I give it: neither did he lie, or Christ gainsay what he affirmed; for in the thirteenth of the Revelation, we read how the dragon gave to the beast his power, his seat, and great authority: which beast so authorized most expound to be the tyrannical powers and kingdoms of the earth. Therefore St. Paul in the forecited chapter tells us, that such magistrates he means, as are not a terror to the good, but to the evil, such as bear not the sword in vain, but to punish offenders, and to encourage the good. If such only be mentioned here as powers to be obeyed, and our submission to them only required, then doubtless those powers, that do the contrary, are no powers ordained of God; and by consequence no obligation laid upon us to obey or not to resist them. And it may be well observed, that both these apostles, whenever they give this precept, express it in terms not concrete, but abstract, as logicians are wont to speak; that is, they mention the ordinance, the power, the authority, before the persons that execute it; and what that power is, lest we should be deceived, they

describe exactly. So that if the power be not such, or the person execute not such power, neither the one nor the other is of God, but of the devil, and by consequence to be resisted. From this exposition Chrysostom also on the same place dissents not; explaining that these words were not written in behalf of a tyrant. And this is verified by David, himself a king, and likeliest to be the author of the Psalm xciv. 20, which saith, “Shall the throne of iniquity have fellowship with thee?” And it were worth the knowing, since kings in these days, and that by Scripture, boast the justness of their title, by holding it immediately of God, yet cannot show the time when God ever set on the throne them or their forefathers, but only when the people chose them; why by the same reason, since God ascribes as oft to himself the casting down of princes from the throne, it should not be thought as lawful, and as much from God, when none are seen to do it but the people, and that for just causes. For if it needs must be a sin in them to depose, it may as likely be a sin to have elected. And contrary, if the people’s act in election be pleaded by a king, as the act of God, and the most just title to enthrone him, why may not the people’s act of rejection be as well pleaded by the people as the act of God, and the most just reason to depose him? So that we see the title and just right of reigning or deposing in reference to God, is found in Scripture to be all one; visible only in the people, and depending merely upon justice and demerit. Thus far hath been considered chiefly the power of kings and magistrates; how it was and is originally the people’s, and by them conferred in trust only to be employed to the common peace and benefit; with liberty therefore and right remaining in them, to reassume it to themselves, if by kings or magistrates it be abused; or to dispose of it by any alteration, as they shall judge most conducive to the public good.

We may from hence with more ease and force of argument determine what a tyrant is, and what the people may do against him. A tyrant, whether by wrong or by right coming to the crown, is he who, regarding neither law nor the common good, reigns only for himself and his faction: thus St. Basil among others defines him. And because his power is great, his will boundless and exorbitant, the fulfilling whereof is for the most part accompanied with innumerable wrongs and oppressions of the people, murders, massacres, rapes, adulteries, desolation, and subversion of cities and whole provinces; look how great a good and happiness a just king is, so great a mischief is a tyrant; as he the public father of his country, so this the common enemy. Against whom what the people lawfully may do, as against a common pest, and destroyer of mankind, I suppose no man of clear judgment need go further to be guided than by the very principles of nature in him. But because it is the vulgar folly of men to desert their own reason, and shutting their eyes, to think they see best with other men’s, I shall show by such examples as ought to have most weight with us, what hath been done in this case heretofore. The Greeks and Romans, as their prime authors witness, held it not only lawful, but a glorious and heroic deed, rewarded publicly with statues and garlands, to kill an infamous tyrant at any time without trial: and but reason, that he, who trod down all law, should not be vouchsafed the benefit of law. Insomuch that Seneca the tragedian, brings in Hercules, the grand suppressor of tyrants, thus speaking;

—Victima haud ulla amplior
Potest, magisque opima mactari Jovi
Quam rex iniquus.

—There can be slain
No sacrifice to God more acceptable
Than an unjust and wicked king.

But of these I name no more, lest it be objected they were heathen; and come to produce another sort of men, that had the knowledge of true religion. Among the Jews this custom of tyrant-killing was not unusual. First Ehud, a man whom God had raised to deliver Israel from Eglon king of Moab, who had conquered and ruled over them eighteen years, being sent to him as an ambassador with a present, slew him in his own house. But he was a foreign prince, an enemy, and Ehud besides had special warrant from God. To the first I answer, it imports not whether foreign or native: for no prince so native but professes to hold by law; which when he himself overturns, breaking all the covenants and oaths that gave him title to his dignity, and were the bond and alliance between him and his people, what differs he from an outlandish king, or from an enemy? For look how much right the king of Spain hath to govern us at all, so much right hath the king of England to govern us tyrannically. If he, though not bound to us by any league, coming from Spain in person to subdue us, or to destroy us, might lawfully by the people of England either be slain in fight, or put to death in captivity, what hath a native king to plead, bound by so many covenants, benefits, and honours, to the welfare of his people; why he through the contempt of all laws and parliaments, the only tie of our obedience to him, for his own will's sake, and a boasted prerogative unaccountable, after seven years warring and destroying of his best subjects, overcome, and yielded prisoner, should think to scape unquestionable, as a thing divine, in respect of whom so many thousand Christians destroyed should lie unaccounted for, polluting with their slaughtered carcasses all the land over, and crying for vengeance against the living that should have righted them? Who knows not that there is a mutual bond of amity and brotherhood between man and man over all the world, neither is it the English sea that can sever us from that duty and relation: a straiter bond yet there is between fellow-subjects, neighbours, and friends. But when any of these do one to another so as hostility could do no worse, what doth the law decree less against them, than open enemies and invaders? or if the law be not present, or too weak, what doth it warrant us to less than single defence or civil war? and from that time forward the law of civil defensive war differs nothing from the law of foreign hostility. Nor is it distance of place that makes enmity, but enmity that makes distance. He therefore that keeps peace with me, near or remote, of whatsoever nation, is to me, as far as all civil and human offices, an Englishman and a neighbour: but if an Englishman, forgetting all laws, human, civil, and religious, offend against life and liberty, to him offended, and to the law in his behalf, though born in the same womb, he is no better than a Turk, a Saracen, a heathen. This is gospel, and this was ever law among equals; how much rather then in force against any king whatever, who in respect of the people is confessed inferior and not equal; to distinguish therefore of a tyrant by outlandish, or domestic, is a weak evasion. To the second, that he was an enemy; I answer, what tyrant is not? yet Eglon by the Jews had been acknowledged as their sovereign, they had served him eighteen years, as long almost as we our William the Conqueror, in all which he could not be so unwise a statesman, but to have taken of them oaths of fealty and allegiance; by which they made themselves his proper subjects, as their homage and present sent by Ehud testified. To the third, that he had special warrant to kill Eglon in that manner, it

cannot be granted, because not expressed; it is plain, that he was raised by God to be a deliverer, and went on just principles, such as were then and ever held allowable to deal so by a tyrant, that could no otherwise be dealt with. Neither did Samuel, though a prophet, with his own hand abstain from Agag; a foreign enemy, no doubt; but mark the reason, "As thy sword hath made women childless;" a cause that by the sentence of law itself nullifies all relations. And as the law is between brother and brother, father and son, master and servant, wherefore not between king, or rather tyrant, and people? And whereas Jehu had special command to slay Jehoram, a successive and hereditary tyrant, it seems not the less imitable for that; for where a thing grounded so much on natural reason hath the addition of a command from God, what does it but establish the lawfulness of such an act? Nor is it likely that God, who had so many ways of punishing the house of Ahab, would have sent a subject against his prince, if the fact in itself, as done to a tyrant, had been of bad example. And if David refused to lift his hand against the Lord's anointed, the matter between them was not tyranny, but private enmity, and David as a private person had been his own revenger, not so much the people's: but when any tyrant at this day can show himself to be the Lord's anointed, the only mentioned reason why David withheld his hand, he may then, but not not till then, presume on the same privilege.

We may pass therefore hence to Christian times. And first our Saviour himself, how much he favoured tyrants, and how much intended they should be found or honoured among Christians, declared his mind not obscurely; accounting their absolute authority no better than Gentilism, yea though they flourished it over with the splendid name of benefactors; charging those that would be his disciples to usurp no such dominion; but that they, who were to be of most authority among them, should esteem themselves ministers and servants to the public. Matt. xx. 25, "The princes of the Gentiles exercise lordship over them; and Mark x. 42, "They that seem to rule," saith he, either slighting or accounting them no lawful rulers: "but ye shall not be so, but the greatest among you shall be your servant." And although he himself were the meekest, and came on earth to be so, yet to a tyrant we hear him not vouchsafe an humble word: but, "Tell that fox," Luke xiii. "So far we ought to be from thinking that Christ and his gospel should be made a sanctuary for tyrants from justice, to whom his law before never gave such protection." And wherefore did his mother the virgin Mary give such praise to God in her prophetic song, that he had now by the coming of Christ, cut down dynasties, or proud monarchs, from the throne, if the church, when God manifests his power in them to do so, should rather choose all misery and vassalage to serve them, and let them still sit on their potent seats to be adored for doing mischief? Surely it is not for nothing, that tyrants by a kind of natural instinct both hate and fear none more than the true church and saints of God, as the most dangerous enemies and subverters of monarchy, though indeed of tyranny; hath not this been the perpetual cry of courtiers and court prelates? whereof no likelier cause can be alleged, but that they well discerned the mind and principles of most devout and zealous men, and indeed the very discipline of church, tending to the dissolution of all tyranny. No marvel then if since the faith of Christ received, in purer or impurer times, to depose a king and put him to death for tyranny, hath been accounted so just and requisite, that neighbour kings have both upheld and taken part with subjects in the action. And Ludovicus Pius, himself an emperor, and son of Charles the Great, being made judge (Du Haillan is my author) between Milegast king

of the Vultzes and his subjects who had deposed him, gave his verdict for the subjects, and for him whom they had chosen in his room. Note here, that the right of electing whom they please is by the impartial testimony of an emperor in the people: for, said he, “A just prince ought to be preferred before an unjust, and the end of government before the prerogative.” And Constantinus Leo, another emperor, in the Byzantine laws saith, “That the end of a king is for the general good, which he not performing, is but the counterfeit of a king.” And to prove, that some of our own monarchs have acknowledged, that their high office exempted them not from punishment, they had the sword of St. Edward borne before them by an officer, who was called earl of the palace, even at the times of their highest pomp and solemnities; to mind them, saith Matthew Paris, the best of our historians, “that if they erred, the sword had power to restrain them.” And what restraint the sword comes to at length, having both edge and point, if any sceptic will doubt, let him feel. It is also affirmed from diligent search made in our ancient book of law, that the peers and barons of England had a legal right to judge the king: which was the cause most likely, (for it could be no slight cause,) that they were called his peers, or equals. This however may stand immovable, so long as man hath to deal with no better than man; that if our law judge all men to the lowest by their peers, it should in all equity ascend also, and judge the highest. And so much I find both in our own and foreign story, that dukes, earls, and marquisses were at first not hereditary, not empty and vain titles, but names of trust and office, and with the office ceasing; as induces me to be of opinion, that every worthy man in parliament, (for the word baron imparts no more,) might for the public good be thought a fit peer and judge of the king; without regard had to petty caveats and circumstances, the chief impediment in high affairs, and ever stood upon most by circumstantial men. Whence doubtless our ancestors who were not ignorant with what rights either nature or ancient constitution had endowed them, when oaths both at coronation and renewed in parliament would not serve, thought it no way illegal, to depose and put to death their tyrannous kings. Insomuch that the parliament drew up a charge against Richard the Second, and the commons requested to have judgment decreed against him, that the realm might not be endangered. And Peter Martyr, a divine of foremost rank, on the third of Judges approves their doings. Sir Thomas Smith also, a protestant and a statesman, in his Commonwealth of England, putting the question, “whether it be lawful to rise against a tyrant;” answers, “that the vulgar judge of it according to the event, and the learned according to the purpose of them that do it.” But far before those days Gildas, the most ancient of all our historians, speaking of those times wherein the Roman empire, decaying, quitted and relinquished what right they had by conquest to this island, and resigned it all into the people’s hands, testifies that the people thus reinvested with their own original right, about the year 446, both elected them kings, whom they thought best, (the first Christian British kings that ever reigned here since the Romans,) and by the same right, when they apprehended cause, usually deposed and put them to death. This is the most fundamental and ancient tenure, that any king of England can produce or pretend to; in comparison of which, all other titles and pleas are but of yesterday. If any object, that Gildas condemns the Britons for so doing, the answer is as ready; that he condemns them no more for so doing, than he did before for choosing such; for saith he, “They anointed them kings, not of God, but such as were more bloody than the rest.” Next, he condemns them not at all for deposing or putting them to death, but for doing it overhastily, without trial or well examining the cause, and for electing

others worse in their room. Thus we have here both domestic and most ancient examples, that the people of Britain have deposed and put to death their kings in those primitive Christian times. And to couple reason with example, if the church in all ages, primitive, Romish, or protestant, held it ever no less their duty than the power of their keys, though without express warrant of Scripture, to bring indifferently both king and peasant under the utmost rigour of their canons and censures ecclesiastical, even to the smiting him with a final excommunication, if he persist impenitent: what hinders, but that the temporal law both may and ought, though without a special text, or precedent, extend with like indifference the civil sword, to the cutting off, without exemption, him that capitally offends, seeing that justice and religion are from the same God, and works of justice oftentimes more acceptable? Yet because that some lately with the tongues and arguments of malignant backsliders have written, that the proceedings now in parliament against the king are without precedent from any protestant state or kingdom, the examples which follow shall be all protestant, and chiefly presbyterian.

In the year 1546, the duke of Saxony, landgrave of Hesse, and the whole protestant league, raised open war against Charles the Fifth their emperor, sent him a defiance, renounced all faith and allegiance toward him, and debated long in council, whether they should give him so much as the title of Cæsar. Sleidan. l. 17. Let all men judge what this wanted of deposing or of killing, but the power to do it.

In the year 1559, the Scots protestants claiming promise of their queenregent for liberty of conscience, she answering, that promises were not to be claimed of princes beyond what was commodious for them to grant, told her to her face in the parliament then at Stirling, that if it were so, they renounced their obedience; and soon after betook them to arms. Buchanan Hist. l. 16. Certainly, when allegiance is renounced, that very hour the king or queen is in effect deposed.

In the year 1564, John Knox, a most famous divine, and the reformer of Scotland to the presbyterian discipline, at a general assembly maintained openly in a dispute against Lethington the secretary of state, that subjects might and ought to execute God's judgments upon their king; that the fact of Jehu and others against their king, having the ground of God's ordinary command to put such and such offenders to death, was not extraordinary, but to be imitated of all that preferred the honour of God to the affection of flesh and wicked princes; that kings, if they offend, have no privilege to be exempted from the punishments of law more than any other subject: so that if the king be a murderer, adulterer, or idolater, he should suffer, not as a king, but as an offender; and this position he repeats again and again before them. Answerable was the opinion of John Craig, another learned divine, and that laws made by the tyranny of princes, or the negligence of people, their posterity might abrogate, and reform all things according to the original institution of commonwealths. And Knox, being commanded by the nobility to write to Calvin and other learned men for their judgments in that question, refused; alleging, that both himself was fully resolved in conscience, and had heard their judgments, and had the same opinion under handwriting of many the most godly and most learned that he knew in Europe; that if he should move the question to them again, what should he do but show his own forgetfulness or inconstancy? All this is far more largely in the

ecclesiastic history of Scotland, l. 4, with many other passages to this effect all the book over, set out with diligence by Scotsmen of best repute among them at the beginning of these troubles; as if they laboured to inform us what we were to do, and what they intended upon the like occasion.

And to let the world know, that the whole church and protestant state of Scotland in those purest times of reformation were of the same belief, three years after, they met in the field Mary their lawful and hereditary queen, took her prisoner, yielding before fight, kept her in prison, and the same year deposed her. Buchan. Hist. l. 18.

And four years after that, the Scots, in justification of their deposing Queen Mary, sent ambassadors to Queen Elizabeth, and in a written declaration alleged, that they had used towards her more lenity than she deserved; that their ancestors had heretofore punished their kings by death or banishment; that the Scots were a free nation, made king whom they freely chose, and with the same freedom unkinged him if they saw cause, by right of ancient laws and ceremonies yet remaining, and old customs yet among the Highlanders in choosing the head of their clans, or families; all which, with many other arguments, bore witness, that regal power was nothing else but a mutual covenant or stipulation between king and people. Buch. Hist. l. 20. These were Scotsmen and presbyterians: but what measure then have they lately offered, to think such liberty less beseeming us than themselves, presuming to put him upon us for a master, whom their law scarce allows to be their own equal? If now then we hear them in another strain than heretofore in the purest times of their church, we may be confident it is the voice of faction speaking in them, not of truth and reformation. "Which no less in England than in Scotland, by the mouths of those faithful witnesses commonly called puritans and nonconformists, spake as clearly for the putting down, yea, the utmost punishing, of kings, as in their several treatises may be read; even from the first reign of Elizabeth to these times. Insomuch that one of them, whose name was Gibson, foretold King James, he should be rooted out, and conclude his race, if he persisted to uphold bishops. And that very inscription, stamped upon the first coins at his coronation, a naked sword in a hand with these words, "Simereor, in me," "Against me, if I deserve," not only manifested the judgment of that state, but seemed also to presage the sentence of divine justice in this event upon his son.

In the year 1581, the states of Holland, in a general assembly at the Hague, abjured all obedience and subjection to Philip king of Spain; and in a declaration justify their so doing; for that by his tyrannous government, against faith so many times given and broken, he had lost his right to all the Belgic provinces; that therefore they deposed him, and declared it lawful to choose another in his stead. Thuan. l. 74. From that time to this, no state or kingdom in the world hath equally prospered: but let them remember not to look with an evil and prejudicial eye upon their neighbours walking by the same rule.

But what need these examples to presbyterians; I mean to those who now of late would seem so much to abhor deposing, whenas they to all Christendom have given the latest and the liveliest example of doing it themselves? I question not the lawfulness of raising war against a tyrant in defence of religion, or civil liberty; for no protestant church, from the first Waldenses of Lyons and Languedoc to this day, but

have done it round, and maintained it lawful. But this I doubt not to affirm, that the presbyterians, who now so much condemn deposing, were the men themselves that deposed the king; and cannot, with all their shifting and relapsing, wash off the guiltiness from their own hands. For they themselves, by these their late doings, have made it guiltiness, and turned their own warrantable actions into rebellion.

There is nothing, that so actually makes a king of England, as rightful possession and supremacy in all Causes both Civil and Ecclesiastical: and nothing that so actually makes a subject of England, as those two oaths of allegiance and supremacy observed without equivocating, or any mental reservation. Out of doubt then when the king shall command things already constituted in church or state, obedience is the true essence of a subject, either to do, if it be lawful, or if he hold the thing unlawful, to submit to that penalty which the law imposes, so long as he intends to remain a subject. Therefore when the people, or any part of them, shall rise against the king and his authority, executing the law in any thing established, civil or ecclesiastical, I do not say it is rebellion, if the thing commanded though established be unlawful, and that they sought first all due means of redress (and no man is further bound to law); but I say it is an absolute renouncing both of supremacy and allegiance, which in one word is an actual and total deposing of the king, and the setting up of another supreme authority over them. And whether the presbyterians have not done all this and much more, they will not put me, I suppose, to reckon up a seven years story fresh in the memory of all men. Have they not utterly broke the oath of allegiance, rejecting the king's command and authority sent them from any part of the kingdom, whether in things lawful or unlawful? Have they not abjured the oath of supremacy, by setting up the parliament without the king, supreme to all their obedience; and though their vow and covenant bound them in general to the parliament, yet sometimes adhering to the lesser part of lords and commons that remained faithful, as they term it, and even of them, one while to the commons without the lords, another while to the lords without the commons? Have they not still declared their meaning, whatever their oath were, to hold them only for supreme, whom they found at any time most yielding to what they petitioned? Both these oaths, which were the straitest bond of an English subject in reference to the king, being thus broke and made void; it follows undeniably, that the king from that time was by them in fact absolutely deposed, and they no longer in reality to be thought his subjects, notwithstanding their fine clause in the covenant to preserve his person, crown, and dignity, set there by some dodging casuist with more craft than sincerity, to mitigate the matter in case of ill success, and not taken, I suppose, by any honest man, but as a condition subordinate to every the least particle, that might more concern religion, liberty, or the public peace.

To prove it yet more plainly, that they are the men who have deposed the king, I thus argue. We know, that king and subject are relatives, and relatives have no longer being than in the relation; the relation between king and subject can be no other than regal authority and subjection. Hence I infer past their defending, that if the subject, who is one relative, take away the relation, of force he takes away also the other relative: but the presbyterians, who were one relative, that is to say, subjects, have for this seven years taken away the relation, that is to say, the king's authority, and their subjection to it; therefore the presbyterians for these seven years have removed and extinguished the other relative, that is to say, the king; or to speak more in brief, have

deposed him; not only by depriving him the execution of his authority, but by conferring it upon others. If then their oaths of subjection broken, new supremacy obeyed, new oaths and covenant taken, notwithstanding frivolous evasions, have in plain terms unkinged the king, much more then hath their seven years war, not deposed him only, but outlawed him, and defied him as an alien, a rebel to law, and enemy to the state. It must needs be clear to any man not averse from reason, that hostility and subjection are two direct and positive contraries, and can no more in one subject stand together in respect of the same king than one person at the same time can be in two remote places. Against whom therefore the subject is in act of hostility, we may be confident, that to him he is in no subjection: and in whom hostility takes place of subjection, for they can by no means consist together, to him the king can be not only no king, but an enemy. So that from hence we shall not need dispute, whether they have deposed him, or what they have defaulted towards him as no king, but show manifestly how much they have done toward the killing him. Have they not levied all these wars against him, whether offensive or defensive, (for defence in war equally offends, and most prudently beforehand,) and given commission to slay, where they knew his person could not be exempt from danger? And if chance or flight had not saved him, how often had they killed him, directing their artillery, without blame or prohibition, to the very place where they saw him stand? Have they not sequestered him, judged or unjudged, and converted his revenue to other uses, detaining from him, as a grand delinquent, all means of livelihood, so that for them long since he might have perished, or have starved? Have they not hunted and pursued him round about the kingdom with sword and fire? Have they not formerly denied to treat with him, and their now recanting ministers preached against him, as a reprobate incurable, an enemy to God and his church, marked for destruction, and therefore not to be treated with? Have they not besieged him, and to their power forbid him water and fire, save what they shot against him to the hazard of his life? Yet while they thus assaulted and endangered it with hostile deeds, they swore in words to defend it with his crown and dignity; not in order, as it seems now, to a firm and lasting peace, or to his repentance after all this blood; but simply, without regard, without remorse or any comparable value of all the miseries and calamities suffered by the poor people, or to suffer hereafter, through his obstinacy or impenitence.

No understanding man can be ignorant, that covenants are ever made according to the present state of persons and of things; and have ever the more general laws of nature and of reason included in them, though not expressed. If I make a voluntary covenant, as with a man to do him good, and he prove afterward a monster to me, I should conceive a disobligement. If I covenant, not to hurt an enemy, in favour of him and forbearance, and hope of his amendment, and he, after that, shall do me tenfold injury and mischief to what he had done when I so covenanted, and still be plotting what may tend to my destruction, I question not but that his after-actions release me; nor know I covenant so sacred, that withholds me from demanding justice on him. Howbeit, had not their distrust in a good cause, and the fast and loose of our prevaricating divines, overswayed, it had been doubtless better, not to have inserted in a covenant unnecessary obligations and words, not works of supererogating allegiance to their enemy; no way advantageous to themselves, had the king prevailed, as to their cost many would have felt; but full of snare and distraction to our friends, useful only, as we now find, to our adversaries, who under such a latitude and shelter of

ambiguous interpretation have ever since been plotting and contriving new opportunities to trouble all again.

How much better had it been, and more becoming an undaunted virtue, to have declared openly and boldly whom and what power the people were to hold supreme, as on the like occasion protestants have done before, and many conscientious men now in these times have more than once besought the parliament to do, that they might go on upon a sure foundation, and not with a riddling covenant in their mouths, seeming to swear counter, almost in the same breath, allegiance and no allegiance; which doubtless had drawn off all the minds of sincere men from siding with them, had they not discerned their actions far more deposing him than their words upholding him; which words, made now the subject of cavillous interpretations, stood ever in the covenant, by judgment of the more discerning sort, an evidence of their fear, not of their fidelity. What should I return to speak on, of those attempts for which the king himself hath often charged the presbyterians of seeking his life, whenas in the due estimation of things they might without a fallacy be said to have done the deed outright? Who knows not, that the king is a name of dignity and office, not of person? Who therefore kills a king, must kill him while he is a king. Then they certainly, who by deposing him have long since taken from him the life of a king, his office and his dignity, they in the truest sense may be said to have killed the king: not only by their deposing and waging war against him, which, besides the danger to his personal life, set him in the farthest opposite point from any vital function of a king, but by their holding him in prison, vanquished and yielded into their absolute and despotic power, which brought him to the lowest degradation and incapacity of the regal name. I say not by whose matchless valour next under God, lest the story of their ingratitude thereupon carry me from the purpose in hand, which is to convince them, that they, which I repeat again, were the men who in the truest sense killed the king, not only as is proved before, but by depressing him their king far below the rank of a subject to the condition of a captive, without intention to restore him, as the chancellor of Scotland in a speech told him plainly at Newcastle, unless he granted fully all their demands, which they knew he never meant. Nor did they treat, or think of treating, with him, till their hatred to the army that delivered them, not their love or duty to the king, joined them secretly with men sentenced so oft for reprobates in their own mouths, by whose subtle inspiring they grew mad upon a most tardy and improper treaty. Whereas if the whole bent of their actions had not been against the king himself, but only against his evil counsellors, as they feigned, and published, wherefore did they not restore him all that while to the true life of a king, his office, crown, and dignity, when he was in their power, and they themselves his nearest counsellors? The truth therefore is, both that they would not, and that indeed they could not, without their own certain destruction, having reduced him to such a final pass, as was the very death and burial all in him that was regal, and from whence never king of England yet revived, but by the new reinforcement of his own party, which was a kind of resurrection to him.

Thus having quite extinguished all that could be in him of a king, and from a total privation clad him over, like another specifical thing, with forms and habitudes destructive to the former, they left in his person, dead as to law and all the civil right either of king or subject, the life only of a prisoner, a captive, and a malefactor; whom

the equal and impartial hand of justice finding, was no more to spare than another ordinary man; not only made obnoxious to the doom of law by a charge more than once drawn up against him, and his own confession to the first article at Newport, but summoned and arraigned in the sight of God and his people, cursed and devoted to perdition worse than any Ahab, or Antiochus, with exhortation to curse all those in the name of God, that made not war against him, as bitterly as Meroz was to be cursed, that went not out against a Canaanitish king, almost in all the sermons, prayers, and fulminations that have been uttered this seven years by those cloven tongues of falsehood and dissension, who now, to the stirring up of new discord, acquit him; and against their own discipline, which they boast to be the throne and sceptre of Christ, absolve him, unconfound him, though unconverted, unrepentant, unsensible of all their precious saints and martyrs, whose blood they have so oft laid upon his head: and now again with a new sovereign anointment can wash it all off, as if it were as vile, and no more to be reckoned for than the blood of so many dogs in a time of pestilence; giving the most opprobrious lie to all the acted zeal, that for these many years hath filled their bellies, and fed them fat upon the foolish people. Ministers of sedition, not of the gospel, who, while they saw it manifestly tend to civil war and bloodshed, never ceased exasperating the people against him; and now, that they see it likely to breed new commotion, cease not to incite others against the people, that have saved them from him, as if sedition were their only aim, whether against him or for him.

But God, as we have cause to trust, will put other thoughts into the people, and turn them from giving ear or heed to these mercenary noisemakers, of whose fury and false prophecies we have enough experience; and from the murmurs of new discord will incline them to hearken, rather with erected minds, to the voice of our supreme magistracy, calling us to liberty, and the flourishing deeds of a reformed commonwealth; with this hope, that as God was heretofore angry with the Jews who rejected him and his form of government to choose a king, so that he will bless us, and be propitious to us, who reject a king to make him only our leader, and supreme governor, in the conformity as near as may be of his own ancient government; if we have at least but so much worth in us to entertain the sense of our future happiness, and the courage to receive what God vouchsafes us: wherein we have the honour to precede other nations, who are now labouring to be our followers. For as to this question in hand, what the people by their just right may do in change of government, or of governor, we see it cleared sufficiently; besides other ample authority, even from the mouths of princes themselves. And surely they that shall boast, as we do, to be a free nation, and not have in themselves the power to remove or to abolish any governor supreme, or subordinate, with the government itself upon urgent causes, may please their fancy with a ridiculous and painted freedom, fit to cozen babies; but are indeed under tyranny and servitude; as wanting that power, which is the root and source of all liberty, to dispose and economize in the land which God hath given them, as masters of family in their own house and free inheritance. Without which natural and essential power of a free nation, though bearing high their heads, they can in due esteem be thought no better than slaves and vassals born, in the tenure and occupation of another inheriting lord. Whose government, though not illegal, or intolerable, hangs over them as a lordly scourge, not as a free government; and therefore to be abrogated. How much more justly then may they fling off tyranny, or

tyrants; who being once deposed can be no more than private men, as subject to the reach of justice and arraignment as any other transgressors? And certainly if men, not to speak of heathen, both wise and religious, have done justice upon tyrants what way they could soonest, how much more mild and humane then is it, to give them fair and open trial; to teach lawless kings, and all who so much adore them, that not mortal man, or his imperious will, but justice, is the only true sovereign and supreme majesty upon earth? Let men cease therefore, out of faction and hypocrisy, to make outcries and horrid things of things so just and honourable. ‘Though perhaps till now, no Protestant state or kingdom can be alleged to have openly put to death their king, which lately some have written, and imputed to their great glory; much mistaking the matter. It is not, neither ought to be, the glory of a Protestant state, never to have put their king to death; it is the glory of a Protestant king never to have deserved death.’ And if the parliament and military council do what they do without precedent, if it appear their duty, it argues the more wisdom, virtue, and magnanimity, that they know themselves able to be a precedent to others. Who perhaps in future ages, if they prove not too degenerate, will look up with honour, and aspire toward these exemplary and matchless deeds of their ancestors, as to the highest top of their civil glory and emulation. Which heretofore, in the pursuance of fame and foreign dominion, spent itself vaingloriously abroad; but henceforth may learn a better fortitude, to dare execute highest justice on them, that shall by force of arms endeavour the oppressing and bereaving of religion and their liberty at home: that no unbridled potentate or tyrant, but to his sorrow, for the future may presume such high and irresponsible license over mankind, to havoc and turn upside down whole kingdoms of men, as though they were no more in respect of his perverse will than a nation of pismires. As for the party called Presbyterian, of whom I believe very many to be good and faithful Christians, though misled by some of turbulent spirit, I wish them, earnestly and calmly, not to fall off from their first principles, nor to affect rigour and superiority over men not under them; not to compel unforcible things, in religion especially, which, if not voluntary, becomes a sin; not to assist the clamour and malicious drifts of men, whom they themselves have judged to be the worst of men, the obdurate enemies of God and his church: nor to dart against the actions of their brethren, for want of other argument, those wrested laws and scriptures thrown by prelates and malignants against their own sides, which, though they hurt not otherwise, yet taken up by them to the condemnation of their own doings, give scandal to all men, and discover in themselves either extreme passion or apostacy. Let them not oppose their best friends and associates, who molest them not at all, infringe not the least of their liberties, unless they call it their liberty to bind other men’s consciences, but are still seeking to live at peace with them and brotherly accord. Let them be ware an old and perfect enemy, who, though he hope by sowing discord to make them his instruments, yet cannot forbear a minute the open threatening of his destined revenge upon them, when they have served his purposes. Let them fear therefore, if they be wise, rather what they have done already, than what remains to do, and be warned in time they put no confidence in princes whom they have provoked, lest they be added to the examples of those that miserably have tasted the event. Stories can inform them how Christiern the II. king of Denmark, not much above a hundred years past, driven out by his subjects, and received again upon new oaths and conditions, broke through them all to his most bloody revenge; slaying his chief opposers, when he saw his time, both them and their children, invited to a feast

for that purpose. How Maximilian dealt with those of Bruges, though by mediation of the German princes reconciled to them by solemn and public writings drawn and sealed. How the massacre at Paris was the effect of that credulous peace, which the French Protestants made with Charles the IX. their king: and that the main visible cause, which to this day hath saved the Netherlands from utter ruin, was their final not believing the perfidious cruelty, which as a constant maxim of state hath been used by the Spanish kings on their subjects that have taken arms, and after trusted them; as no latter age but can testify, heretofore in Belgia itself, and this very year in Naples. And to conclude with one past exception, though far more ancient, David, whose sanctified prudence might be alone sufficient, not to warrant us only, but to instruct us, when once he had taken arms, never after that trusted Saul, though with tears and much relenting he twice promised not to hurt him. These instances, few of many, might admonish them, both English and Scotch, not to let their own ends, and the driving on of a faction, betray them blindly into the snare of those enemies, whose revenge looks on them as the men who first begun, fomented, and carried on beyond the cure of any sound or safe accommodation, all the evil which hath since unavoidably befallen them and their king.

I have something also to the divines, though brief to what were needful; not to be disturbers of the civil affairs, being in hands better able and more belonging to manage them; but to study harder, and to attend the office of good pastors, knowing that he, whose flock is least among them, hath a dreadful charge, not performed by mounting twice into the chair with a formal preachment huddled up at the odd hours of a whole lazy week, but by incessant pains and watching in season and out of season, from house to house, over the souls of whom they have to feed. Which if they ever well considered, how little leisure would they find, to be the most pragmatistical sidesmen of every popular tumult and sedition! And all this while are to learn what the true end and reason is of the gospel which they teach; and what a world it differs from the censorious and supercilious lording over conscience. It would be good also they lived so as might persuade the people they hated covetousness, which, worse than heresy, is idolatry; hated pluralities, and all kind of simony; left rambling from benefice to benefice, like ravenous wolves seeking where they may devour the biggest. Of which, if some, well and warmly seated from the beginning, be not guilty, it were good they held not conversation with such as are: let them be sorry, that, being called to assemble about reforming the church, they fell to propping and soliciting the parliament, though they had renounced the name of priests, for a new settling of their tithes and oblations; and double-lined themselves with spiritual places of commodity beyond the possible discharge of their duty. Let them assemble in consistory with their elders and deacons, according to ancient ecclesiastical rule, to the preserving of church discipline, each in his several charge, and not a pack of clergymen by themselves to belly-cheer in their presumptuous Sion, or to promote designs, abuse and gull the simple laity, and stir up tumult, as the prelates did, for the maintenance of their pride and avarice. These things if they observe, and wait with patience, no doubt but all things will go well without their importunities or exclamations: and the printed letters, which they send subscribed with the ostentation of great characters and little moment, would be more considerable than now they are. But if they be the ministers of mammon instead of Christ, and scandalize his church with the filthy love of gain, aspiring also to sit the closest and the heaviest of all tyrants upon the conscience, and

fall notoriously into the same sins, whereof so lately and so loud they accused the prelates; as God rooted out those wicked ones immediately before, so will he root out them their imitators: and to vindicate his own glory and religion, will uncover their hypocrisy to the open world; and visit upon their own heads that “curse ye Meroz,” the very motto of their pulpits, wherewith so frequently, not as Meroz, but more like atheists, they have blasphemed the vengeance of God, and traduced the zeal of his people.

* ‘And that they be not what they go for, true ministers of the protestant doctrine, taught by those abroad, famous and religious men, who first reformed the church, or by those no less zealous, who withstood corruption and the bishops here at home, branded with the name of puritans and nonconformists, we shall abound with testimonies to make appear: that men may yet more fully know the difference between Protestant divines, and these pulpit-firebrands.

‘Luther. Lib. contra rusticos apud Sleidan. l. 5.

‘Is est hodie rerum status, &c. “Such is the state of things at this day, that men neither can, nor will, nor indeed ought to endure longer the domination of you princes.”

‘Neque vero Cæsarem, &c. “Neither is Cæsar to make war as head of Christendom, protector of the church, defender of the faith; these titles being false and windy, and most kings being the greatest enemies to religion.” Lib. de Bello contra Turcas, apud Sleid. l. 14. What hinders then, but that we may depose or punish them?

‘These also are recited by Cochlæus in his Miscellanies to be the words of Luther, or some other eminent divine, then in Germany, when the protestants there entered into solemn covenant at Smalcaldia. Ut ora iis obturem, &c. “That I may stop their mouths, the pope and emperor are not born, but elected, and may also be deposed as hath been often done.” If Luther, or whoever else, thought so, he could not stay there; for the right of birth or succession can be no privilege in nature, to let a tyrant sit irremovable over a nation freeborn, without transforming that nation from the nature and condition of men born free, into natural, hereditary, and successive slaves. Therefore he saith further; “To displace and throw down this exactor, this Phalaris, this Nero, is a work pleasing to God;” namely, for being such a one: which is a moral reason. Shall then so slight a consideration as his hap to be not elective simply, but by birth, which was a mere accident, overthrow that which is moral, and make unpleasing to God that which otherwise had so well pleased him? Certainly not: for if the matter be rightly argued, election, much rather than chance, binds a man to content himself with what he suffers by his own bad election. Though indeed neither the one nor other binds any man, much less any people, to a necessary sufferance of those wrongs and evils, which they have ability and strength enough given them to remove.

‘Zwinglius, tom. 1, articul. 42.

Quando vero perfidè, &c. “When kings reign perfidiously, and against the rule of Christ, they may according to the word of God be deposed.”

‘Mihi ergo compertum non est, &c. “I know not how it comes to pass, that kings reign by succession, unless it be with consent of the whole people.” Ibid.

“Quum vero consensu, &c. “But when by suffrage and consent of the whole people, or the better part of them, a tyrant is deposed or put to death, God is the chief leader in that action.” Ibid.

‘Nunc cum tam tepidi sumus, &c. “Now that we are so lukewarm in upholding public justice, we endure the vices of tyrants to reign now-a-days with impunity; justly therefore by them we are trod underfoot, and shall at length with them be punished. Yet ways are not wanting by which tyrants may be removed, but there wants public justice.” Ibid.

‘Cavete vobis ô tyranni. “Beware, ye tyrants! for now the gospel of Jesus Christ, spreading far and wide will renew the lives of many to love innocence and justice; which if ye also shall do, ye shall be honoured. But if ye shall go on to rage and do violence, ye shall be trampled on by all men.” Ibid.

“Romanum imperium imô quodque, &c. “When the Roman empire, or any other, shall begin to oppress religion, and we negligently suffer it, we are as much guilty of religion so violated, as the oppressors themselves.” Idem, Epist. ad Conrad. Somium.

‘Calvin on Daniel, c. iv. v. 25.

‘Hodie monarchæ semper in suis titulis, &c. “Now-a-days monarchs pretend always in their titles, to be kings by the grace of God: but how many of them to this end only pretend it, that they may reign without control! for to what purpose is the grace of God mentioned in the title of kings, but that they may acknowledge no superior? In the mean while God, whose name they use to support themselves, they willingly would tread under their feet. It is therefore a mere cheat, when they boast to reign by the grace of God.”

‘Abdicant se terreni principes, &c. “Earthly princes depose themselves, while they rise against God; yea they are unworthy to be numbered among men: rather it behoves us to spit upon their heads, than to obey them.” On Dan. c. vi. v. 22.

‘Bucer on Matth. c. v.

‘Si princeps superior, &c. “If a sovereign prince endeavour by arms to defend transgressors, to subvert those things which are taught in the word of God, they, who are in authority under him, ought first to dissuade him; if they prevail not, and that he now bears himself not as a prince but as an enemy, and seeks to violate privileges and rights granted to inferior magistrates, or commonalties, it is the part of pious magistrates, imploring first the assistance of God, rather to try all ways and means, than to betray the flock of Christ to such an enemy of God: for they also are to this end ordained, that they may defend the people of God, and maintain those things which are good and just. For to have supreme power lessens not the evil committed by that power, but makes it the less tolerable, by how much the more generally hurtful. Then certainly the less tolerable, the more unpardonably to be punished.”

‘Of Peter Martyr we have spoken before.

‘Paræus in Rom. xiii.

‘Quorum est constituere magistratus, &c. “They whose part is to set up magistrates, may restrain them also from outrageous deeds, or pull them down; but all magistrates are set up either by parliament or by electors, or by other magistrates; they, therefore, who exalted them may lawfully degrade and punish them.”

‘Of the Scots divines I need not mention others than the famousest among them, Knox, and his fellow-labourers in the reformation of Scotland; whose large treatise on this subject defends the same opinion. To cite them sufficiently, were to insert their whole books, written purposely on this argument. “Knox’s Appeal;” and to the reader; where he promises in a postscript, that the book which he intended to set forth, called, “The Second Blast of the Trumpet,” should maintain more at large, that the same men most justly may depose and punish him whom unadvisedly they have elected, notwithstanding birth, succession, or any oath of allegiance. Among our own divines, Cartwright and Fenner, two of the learnedest, may in reason satisfy us what was held by the rest. Fenner in his book of Theology maintaining, that they who have power, that is to say, a parliament, may either by fair means or by force depose a tyrant, whom he defines to be him, that wilfully breaks all or the principal conditions made between him and the commonwealth. Fen. Sac. Theolog. c. 13. And Cartwright in a prefixed epistle testifies his approbation of the whole book.

‘Gilby de Obedientiâ, p. 25 and 105.

“Kings have their authority of the people, who may upon occasion reassume it to themselves.”

‘England’s Complaint against the Canons.

“The people may kill wicked princes as monsters and cruel beasts.”

‘Christopher Goodman of Obedience.

“When kings or rulers become blasphemers of God, oppressors and murderers of their subjects, they ought no more to be accounted kings or lawful magistrates, but as private men to be examined, accused, and condemned and punished by the law of God; and being convicted and punished by that law, it is not man’s but God’s doing.” C. x. p. 139.

“By the civil laws, a fool or idiot born, and so proved, shall lose the lands and inheritance whereto he is born, because he is not able to use them aright: and especially ought in no case be suffered to have the government of a whole nation; but there is no such evil can come to the commonwealth by fools and idiots, as doth by the rage and fury of ungodly rulers; such, therefore, being without God, ought to have no authority over God’s people, who by his word requireth the contrary.” C. xi. p. 143, 144.

“No person is exempt by any law of God from this punishment: be he king, queen, or emperor, he must die the death; for God hath not placed them above others to transgress his laws as they list, but to be subject to them as well as others; and if they be subject to his laws, then to the punishment also, so much the more as their example is more dangerous.” C. xiii. p. 184.

“When magistrates cease to do their duty, the people are as it were without magistrates, yea, worse, and then God giveth the sword into the people’s hand, and he himself is become immediately their head.” P. 185.

“If princes do right, and keep promise with you, then do you owe to them all humble obedience; if not, ye are discharged, and your study ought to be in this case how ye may depose and punish according to the law such rebels against God, and oppressors of their country.” P. 190.

‘This Goodman was a minister of the English church at Geneva, as Dudley Fenner was at Middleburgh, or some other place in that country. These were the pastors of those saints and confessors, who, flying from the bloody persecution of Queen Mary, gathered up at length their scattered members into many congregations; whereof some in upper, some in lower Germany, part of them settled at Geneva; where this author having preached on this subject to the great liking of certain learned and godly men who heard him, was by them sundry times and with much instance required to write more fully on that point. Who thereupon took it in hand, and conferring with the best learned in those parts, (among whom Calvin was then living in the same city,) with their special approbation he published this treatise, aiming principally, as is testified by Whittingham in the preface, that his brethren of England, the protestants, might be persuaded in the truth of that doctrine concerning obedience to magistrates. Whittingham in Prefat.

‘These were the true protestant divines of England, our fathers in the faith we hold; this was their sense, who for so many years labouring under prelacy through all storms and persecutions kept religion from extinguishing; and delivered it pure to us, till there arose a covetous and ambitious generation of divines, (for divines they call themselves!) who, feigning on a sudden to be new converts and proselytes from episcopacy, under which they had long temporised, opened their mouths at length, in show against pluralities and prelacy, but with intent to swallow them down both; gorging themselves like harpies on those simonious places and preferments of their outed predecessors, as the quarry for which they hunted, not to plurality only but to multiplicity; for possessing which they had accused them their brethren, and aspiring under another title to the same authority and usurpation over the consciences of all men.

‘Of this faction, diverse reverend and learned divines (as they are styled in the philactery of their own title-page) pleading the lawfulness of defensive arms against the king, in a treatise called “Scripture and Reason,” seem in words to disclaim utterly the deposing of a king; but both the Scripture, and the reasons which they use, draw consequences after them, which, without their bidding, conclude it lawful. For if by Scripture, and by that especially to the Romans, which they most insist upon, kings,

doing that which is contrary to Saint Paul's definition of a magistrate, may be resisted, they may altogether with as much force of consequence be deposed or punished. And if by reason the unjust authority of kings "may be forfeited in part, and his power be reassumed in part, either by the parliament or people, for the case in hazard and the present necessity," as they affirm, p. 34, there can no scripture be alleged, no imaginable reason given, that necessity continuing, as it may always, and they in all prudence and their duty may take upon them to foresee it, why in such a case they may not finally amerce him with the loss of his kingdom, of whose amendment they have no hope. And if one wicked action persisted in against religion, laws, and liberties, may warrant us to thus much in part, why may not forty times as many tyrannies by him committed, warrant us to proceed on restraining him, till the restraint become total? For the ways of justice are exactest proportion; if for one trespass of a king it require so much remedy or satisfaction, then for twenty more as heinous crimes, it requires of him twenty-fold; and so proportionably, till it come to what is utmost among men. If in these proceedings against their king they may not finish, by the usual course of justice, what they have begun, they could not lawfully begin at all. For this golden rule of justice and morality, as well as of arithmetic, out of three terms which they admit, will as certainly and unavoidably bring out the fourth, as any problem that ever Euclid or Apollonius made good by demonstration.

'And if the parliament, being undeposable but by themselves, as is affirmed, p. 37, 38, might for his whole life, if they saw cause, take all power, authority, and the sword out of his hand, which in effect is to unmagistrate him, why might they not, being then themselves the sole magistrates in force, proceed to punish him, who, being lawfully deprived of all things that define a magistrate, can be now no magistrate to be degraded lower, but an offender to be punished.

Lastly, whom they may defy, and meet in battle, why may they not as well prosecute by justice? For lawful war is but the execution of justice against them who refuse law. Among whom if it be lawful (as they deny not, p. 19, 20,) to slay the king himself coming in front at his own peril, wherefore may not justice do that intendedly, which the chance of a defensive war might without blame have done casually, nay purposely, if there it find him among the rest? They ask, p. 19, "By what rule of conscience or God, a state is bound to sacrifice religion, laws, and liberties, rather than a prince defending such as subvert them, should come in hazard of his life." And I ask by what conscience, or divinity, or law, or reason, a state is bound to leave all these sacred concerns under a perpetual hazard and extremity of danger, rather than cut off a wicked prince, who sits plodding day and night to subvert them. They tell us, that the law of nature justifies any man to defend himself, even against the king in person: let them show us then, why the same law may not justify much more a state or whole people, to do justice upon him, against whom each private man may lawfully defend himself; seeing all kind of justice done is a defence to good men, as well as a punishment to bad; and justice done upon a tyrant is no more but the necessary self-defence of a whole commonwealth. To war upon a king, that his instruments may be brought to condign punishment, and thereafter to punish them the instruments, and not to spare only, but to defend and honour him the author, is the strangest piece of justice to be called Christian, and the strangest piece of reason to be called human, that by men of reverence and learning, as their style imports them, ever

yet was vented. They maintain in the third and fourth section that a judge or inferior magistrate is anointed of God, is his minister, hath the sword in his hand, is to be obeyed by St. Peter's rule, as well as the supreme, and without difference any where expressed: and yet will have us fight against the supreme till he remove and punish the inferior magistrate (for such were greatest delinquents); whenas by Scripture, and by reason, there can no more authority be shown to resist the one than the other; and altogether as much, to punish or depose the supreme himself, as to make war upon him, till he punish or deliver up his inferior magistrates, whom in the same terms we are commanded to obey, and not to resist. Thus while they, in a cautious line or two here and there stuffed in, are only verbal against the pulling down or punishing of tyrants, all the Scripture and the reason, which they bring, is in every leaf direct and rational, to infer it altogether as lawful, as to resist them. And yet in all their sermons, as hath by others been well noted, they went much further. For divines, if we observe them, have their postures, and their motions no less expertly, and with no less variety, than they that practice feats in the artillery-ground. Sometimes they seem furiously to march on, and presently march counter; by-and-by they stand, and then retreat; or if need be can face about, or wheel in a whole body, with that cunning and dexterity, as is almost unperceivable; to wind themselves by shifting ground into places of more advantage. And providence only must be the drum, providence the word of command, that calls them from above, but always to some larger benefice, or acts them into such or such figures and promotions. At their turns and doublings no men readier, to the right, or to the left; for it is their turns which they serve chiefly; herein only singular, that with them there is no certain hand right or left, but as their own commodity thinks best to call it. But if there come a truth to be defended, which to them and their interest of this world seems not so profitable, straight these nimble motionists can find no even legs to stand upon; and are no more of use to reformation thoroughly performed, and not superficially, or to the advancement of truth, (which among mortal men is always in her progress,) than if on a sudden they were struck maim and crippled. Which the better to conceal, or the more to countenance by a general conformity to their own limping, they would have Scripture, they would have reason also made to halt with them for company; and would put us off with impotent conclusions, lame and shorter than the premises. In this posture they seem to stand with great zeal and confidence on the wall of Sion; but like Jebusites, not like Israelites, or Levites: blind also as well as lame, they discern not David from Adonibezec: but cry him up for the Lord's anointed, whose thumbs and great toes not long before they had cut off upon their pulpit cushions. Therefore he who is our only king, the root of David, and whose kingdom is eternal righteousness, with all those that war under him, whose happiness and final hopes are laid up in that only just and rightful kingdom, (which we pray incessantly may come soon, and in so praying wish hasty ruin and destruction to all tyrants,) even he our immortal King, and all that love him, must of necessity have in abomination these blind and lame defenders of Jerusalem; as the soul of David hated them, and forbid them entrance into God's house, and his own. But as to those before them, which I cited first (and with an easy search, for many more might be added) as they there stand, without more in number, being the best and chief of protestant divines, we may follow them for faithful guides, and without doubting may receive them, as witnesses abundant of what we here affirm concerning tyrants. And indeed I find it generally the clear and positive determination of them all, (not prelatial, or of this late faction sub-prelatial,) who have written on

this argument; that to do justice on a lawless king, is to a private man unlawful; to an inferior magistrate lawful: or if they were divided in opinion, yet greater than these here alleged, or of more authority in the church, there can be none produced. If any one shall go about by bringing other testimonies to disable these, or by bringing these against themselves in other cited passages of their books, he will not only fail to make good that false and impudent assertion of those mutinous ministers, that the deposing and punishing of a king or tyrant “is against the constant judgment of all protestant divines,” it being quite the contrary; but will prove rather what perhaps he intended not, that the judgment of divines, if it be so various and inconstant to itself, is not considerable, or to be esteemed at all. Ere which be yielded, as I hope it never will, these ignorant asserters in their own art will have proved themselves more and more, not to be protestant divines, whose constant judgment in this point they have so audaciously belied, but rather to be a pack of hungry church-wolves, who, in the steps of Simon Magus their father, following the hot scent of double livings and pluralities, advowsons, donatives, inductions, and augmentations, though uncalled to the flock of Christ, but by the mere suggestion of their bellies, like those priests of Bel, whose pranks Daniel found out; have got possession, or rather seized upon the pulpit, as the strong hold and fortress of their sedition and rebellion against the civil magistrate. Whose friendly and victorious hands having rescued them from the bishops their insulting lords, fed them plenteously, both in public and in private, raised them to be high and rich of poor and base; only suffered not their covetousness and fierce ambition (which as the pit that sent out their fellow-locusts hath been ever bottomless and boundless) to interpose in all things, and over all persons, their impetuous ignorance and importunity.

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OBSERVATIONS ON THE ARTICLES OF PEACE,

BETWEEN JAMES EARL OF ORMOND FOR KING CHARLES THE FIRST ON THE ONE HAND, AND THE IRISH REBELS AND PAPISTS ON THE OTHER HAND:

AND ON A LETTER SENT BY ORMOND TO COLONEL JONES, GOVERNOR OF DUBLIN. AND A REPRESENTATION OF THE SCOTS PRESBYTERY AT BELFAST IN IRELAND:

To which the said Articles, Letter, with Colonel Jones's Answer to it, and Representation, &c. are prefixed.

[first published, 1648-9.]

A PROCLAMATION.

ORMOND,

Whereas articles of peace are made, concluded, accorded and agreed upon, by and between us, James lord marquis of Ormond, lord lieutenant-general, and general governor of his majesty's kingdom of Ireland, by virtue of the authority wherewith we are intrusted, for, and on the behalf of his most excellent majesty on the one part, and the general assembly of the Roman Catholics of the said kingdom, for and on the behalf of his majesty's Roman Catholic subjects of the same, on the other part; a true copy of which articles of peace are hereunto annexed: we, the lord lieutenant do, by this proclamation, in his majesty's name publish the same, and do in his majesty's name strictly charge and command all his majesty's subjects, and all others inhabiting or residing within his majesty's said kingdom of Ireland, to take notice thereof, and to render due obedience to the same in all the parts thereof.

And as his majesty hath been induced to this peace, out of a deep sense of the miseries and calamities brought upon this his kingdom and people, and out of hope conceived by his majesty, that it may prevent the further effusion of his subjects' blood, redeem them out of all the miseries and calamities, under which they now suffer, restore them to all quietness and happiness under his majesty's most gracious government, deliver the kingdom in general from those slaughters, depredations, rapines, and spoils, which always accompany a war, encourage the subjects and others with comfort to betake themselves to trade, traffic, commerce, manufacture, and all other things, which uninterrupted may increase the wealth and strength of the kingdom, beget in all his majesty's subjects of this kingdom a perfect unity amongst themselves, after the two long continued division amongst them: so his majesty assures himself, that all his subjects of this his kingdom (duly considering the great and inestimable benefits which they may find in this peace) will with all duty render due obedience thereunto. And we, in his majesty's name, do hereby declare, That all persons, so rendering due

obedience to the said peace, shall be protected, cherished, countenanced, and supported by his majesty, and his royal authority, according to the true intent and meaning of the said articles of peace.

god save the king.

Given at our Castle at Kilkenny, Jan. 17, 1648.

Articles Of Peace, Made, Concluded, Accorded, And Agreed Upon By And Between His Excellency James Lord Marquis Of Ormond, Lord Lieutenant-general, And General Of His Majesty'S Kingdom Of Ireland, For, And On The Behalf Of, His Most Excellent Majesty, By Virtue Of The Authority Wherewith The Said Lord Lieutenant Is Intrusted, On The One Part: And The General Assembly Of Roman Catholics Of The Said Kingdom, For And On The Behalf Of His Majesty'S Roman Catholic Subjects Of The Same, On The Other Part.

His majesty's Roman Catholic subjects, as thereunto bound by allegiance, duty, and nature, do most humbly and freely acknowledge and recognise their sovereign lord king Charles, to be lawful and undoubted king of this kingdom of Ireland, and other his highness' realms and dominions: and his majesty's said Roman Catholic subjects, apprehending with a deep sense the sad condition whereunto his majesty is reduced, as a further testimony of their loyalty do declare, that they and their posterity for ever, to the utmost of their power, even to the expense of their blood and fortunes, will maintain and uphold his majesty, his heirs and lawful successors, their rights, prerogatives, government, and authority, and thereunto freely and heartily will render all due obedience.

Of which faithful and loyal recognition and declaration, so seasonably made by the said Roman Catholics, his majesty is graciously pleased to accept, and accordingly to own them his loyal and dutiful subjects: and is further graciously pleased to extend unto them the following graces and securities.

I. Imprimis, it is concluded, accorded, and agreed upon, by and between the said lord lieutenant, for, and on the behalf of his most excellent majesty, and the said general assembly, for and on the behalf of the said Roman Catholic subjects; and his majesty is graciously pleased, That it shall be enacted by act to be passed in the next parliament to be held in this kingdom, that all and every the professors of the Roman Catholic religion, within the said kingdom, shall be free and exempt from all mulcts, penalties, restraints, and inhibitions, that are or may be imposed upon them by any law, statute, usage, or custom whatsoever, for, or concerning the free exercise of the Roman Catholic religion: and that it shall be likewise enacted, That the said Roman Catholics, or any of them, shall not be questioned or molested in their persons, goods, or estates, for any matter or cause whatsoever, for, concerning, or by reason of the

free exercise of their religion, by virtue of any power, authority, statute, law, or usage whatsoever: and that it shall be further enacted, That no Roman Catholic in this kingdom shall be compelled to exercise any religion, form of devotion, or divine service, other than such as shall be agreeable to their conscience; and that they shall not be prejudiced or molested in their persons, goods, or estates, for not observing, using, or hearing the book of common prayer, or any other form of devotion or divine service, by virtue of any colour or statute made in the second year of queen Elizabeth, or by virtue or colour of any other law, declaration of law, statute, custom, or usage whatsoever, made or declared, or to be made or declared: and that it shall be further enacted, that the professors of the Roman Catholic religion, or any of them, be not bound or obliged to take the oath, commonly called the oath of Supremacy, expressed in the statute of 2 Elizabeth, c. 1, or in any other statute or statutes: and that the said oath shall not be tendered unto them, and that the refusal of the said oath shall not redound to the prejudice of them, an any of them they taking the oath of allegiance in hæc verba, viz. "I A. B. do hereby acknowledge, profess, testify, and declare in my conscience, before God and the world, that our sovereign lord king Charles is lawful and rightful king of this realm, and of other his majesty's dominions and countries; and I will bear faith and true allegiance to his majesty, and his heirs and successors, and him and them will defend to the uttermost of my power against all conspiracies and attempts whatsoever, which shall be made against his or their crown and dignity; and do my best endeavour to disclose and make known to his majesty, his heirs and successors, or to the lord deputy, or other his majesty's chief governor or governors for the time being, all treason or traitorous conspiracies, which I shall know or hear to be intended against his majesty, or any of them: and I do make this recognition and acknowledgment, heartily, willingly, and truly, upon the true faith of a Christian; so help me God," &c. Nevertheless, the said lord lieutenant doth not hereby intend, that any thing in these concessions contained shall extend, or be construed to extend, to the granting of churches, church-livings, or the exercise of jurisdiction, the authority of the said lord lieutenant not extending so far; yet the said lord lieutenant is authorized to give the said Roman Catholics full assurance, as hereby the said lord lieutenant doth give unto the said Roman Catholics full assurance, that they or any of them shall not be molested in the possession which they have at present of the churches or churchlivings, or of the exercise of their respective jurisdictions, as they now exercise the same, until such time as his majesty, upon a full consideration of the desires of the said Roman Catholics in a free parliament to be held in this kingdom, shall declare his further pleasure.

II. Item, It is concluded, accorded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, that a free parliament shall be held in this kingdom within six months after the date of these articles of peace, or as soon after as Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knight, sir Nicholas Plunket knight, sir Richard Barnwall baronet, Jeffery Brown, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or the major part of them, will desire the same, so that by possibility it may be held; and that in the mean time and until the articles of these presents, agreed to be passed in parliament, be accordingly passed, the same shall be inviolably observed as to the matters therein contained, as if they were

enacted in parliament; and that in case a parliament be not called and held in this kingdom within two years next after the date of these articles of peace, then his majesty's lord lieutenant, or other his majesty's chief governor or governors of this kingdom for the time being, will, at the request of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knight, sir Nicholas Plunket knight, sir Richard Barnwall baronet, Jeffery Brown, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell esquires, or the major part of them, call a general assembly of the lords and commons of this kingdom, to attend upon the said lord lieutenant, or other his majesty's chief governor or governors of this kingdom for the time being, in such convenient place, for the better settling of the affairs of the kingdom. And it is further concluded, accorded, and agreed upon, by and between the said parties, that all matters, that by these articles are agreed upon to be passed in parliament, shall be transmitted into England, according to the usual form, to be passed in the said parliament, and that the said acts so agreed upon, and so to be passed, shall receive no disjunction or alteration here in England; provided that nothing shall be concluded by both or either of the said houses of parliament, which may bring prejudice to any of his majesty's protestant party, or their adherents, or to his majesty's Roman Catholic subjects, or their adherents, other than such things as upon this treaty are concluded to be done, or such things as may be proper for the committee of privileges of either or both houses to take cognizance of, as in such cases heretofore hath been accustomed; and other than such matters as his majesty will be graciously pleased to declare his further pleasure in, to be passed in parliament for the satisfaction of his subjects; and other than such things as shall be propounded to either or both houses by his majesty's lord lieutenant or other chief governor or governors of this kingdom for the time being, during the said parliament, for the advancement of his majesty's service, and the peace of the kingdom; which clause is to admit no construction which may trench upon the articles of peace or any of them; and that both houses of parliament may consider what they shall think convenient touching the repeal or suspension of the statute, commonly called Poyning's Act, intituled, An Act that no parliament be holden in that land, until the Acts be certified into England.

III. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is graciously pleased, that all acts, ordinances, and orders, made by both or either houses of parliament to the blemish, dishonour, or prejudice of his majesty's Roman Catholic subjects of this kingdom, or any of them, since the 7th August 1641, shall be vacated; and that the same, and all exemplifications and other acts which continue the memory of them, be made void by act to be passed in the next parliament to be held in this kingdom: and that in the mean time the said acts or ordinances, or any of them, shall be no prejudice to the said Roman Catholics, or any of them.

IV. Item, It is also concluded, and agreed upon, and his majesty is likewise graciously pleased, that all indictments, attainders, outlawries in this kingdom, and all the processes and other proceedings thereupon, and all letters patents, grants, leases, customs, bonds, recognizances, and all records, act or acts, office or offices, inquisitions, and all other things depending upon, or taken by reason of the said

indictments, attainders, or outlawries, since the 7th day of August, 1641, in prejudice of the said Catholics, their heirs, executors, administrators, or assigns, or any of them, or the widows of them, or any of them, shall be vacated and made void in such sort as no memory shall remain thereof, to the blemish, dishonour, or prejudice of the said Catholics, their heirs, executors, administrators, or assigns, or any of them; or the widows of them, or any of them: and that to be done when the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knight, sir Nicholas Plunket knight, sir Richard Barnwall baronet, Jeffery Brown, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or the major part of them, shall desire the same, so that by possibility it may be done: and in the mean time, that no such indictments, attainders, outlawries, processes, or any other proceedings thereupon, or any letters patents, grants, leases, custodiams, bonds, recognizances, or any record or acts, office or offices, inquisitions, or any other thing depending upon, or by reason of the said indictments, attainders, or outlawries, shall in any sort prejudice the said Roman Catholics, or any of them, but that they and every of them shall be forthwith, upon perfection of these articles, restored to their respective possessions and hereditaments respectively; provided, that no man shall be questioned, by reason hereof, for mesne rates or wastes, saving wilful wastes committed after the first day of May last past.

V. Item, It is likewise concluded, accorded, and agreed; and his majesty is graciously pleased, that as soon as possible may be, all impediments, which may hinder the said Roman Catholics to sit or vote in the next intended parliament, or to choose, or to be chosen, knights and burgesses, to sit or vote there, shall be removed, and that before the said parliament.

VI. Item, It is concluded, accorded, and agreed upon, and his majesty is further graciously pleased, that all debts shall remain as they were upon the twenty-third of October, 1641. Notwithstanding any disposition made or to be made, by virtue or colour of any attainder, outlawry, fugacy, or other forfeiture; and that no disposition or grant made, or to be made of any such debts, by virtue of any attainder, outlawry, fugacy, or other forfeiture, shall be of force; and this to be passed as an act in the next parliament.

VII. Item, It is further concluded, accorded, and agreed upon, and his majesty is graciously pleased, that for the securing of the estates or reputed estates of the lords, knights, gentlemen, and freeholders, or reputed freeholders, as well of Connaght and county of Clare, or country of Thomond, as of the counties of Limerick and Tipperary, the same to be secured by act of parliament, according to the intent of the twenty-fifth article of the graces granted in the fourth year of his majesty's reign, the tenor whereof, for so much as concerneth the same, doth ensue in these words, viz. We are graciously pleased, that for the inhabitants of Connaght and country of Thomond and county of Clare, that their several estates shall be confirmed unto them and their heirs against us, and our heirs and successors, by act to be passed in the next parliament to be holden in Ireland, to the end the same may never hereafter be brought into any further question by us, or our heirs and successors. In which act of parliament so to be passed, you are to take care, that all tenures in capite, and all rents and

services as are now due, or which ought to be answered unto us out of the said lands and premises, by any letters patent passed thereof since the first year of king Henry VIII., or found by any office taken from the said first year of king Henry VIII., until the twenty-first of July 1645, whereby our late dear father, or any his predecessors, actually received any profit by wardship, liveries, primer-seisins, mesne rates, ousterlemains, or fines of alienation without license, be again reserved unto us, our heirs and successors, and all the rest of the premises to be holden of our castle of Athlone by knight's service, according to our said late father's letters, notwithstanding any tenures in capite found for us by office, since the twenty-first of July 1615, and not appearing in any such letters patent, or offices; within which rule his majesty is likewise graciously pleased, that the said lands in the counties of Limerick and Tipperary be included, but to be held by such rents and tenures only, as they were in the fourth year of his majesty's reign; provided always, that the said lords, knights, gentlemen, and freeholders of the said province of Connaght, county of Clare, and country of Thomond, and counties of Tipperary and Limerick, shall have and enjoy the full benefit of such composition and agreement which shall be made with his most excellent majesty, for the court of wards, tenures, respites, and issues of homage, any clause in this article to the contrary notwithstanding. And as for the lands within the counties of Kilkenny and Wickloe, unto which his majesty was intitled by offices, taken or found in the time of the earl of Strafford's government in this kingdom, his majesty is further graciously pleased, that the state thereof shall be considered in the next intended parliament, where his majesty will assent unto that which shall be just and honourable; and that the like act of limitation of his majesty's titles, for the security of the estates of his subjects of this kingdom, be passed in the said parliament, as was enacted in the twenty-first year of his late majesty king James his reign in England.

VIII. Item, It is further concluded, accorded, and agreed upon, and his majesty is further graciously pleased, that all incapacities imposed upon the natives of this kingdom or any of them, as natives, by any act of parliament, provisoes in patents or otherwise, be taken away by act to be passed in the said parliament; and that they may be enabled to erect one or more inns of court in or near the city of Dublin or elsewhere, as shall be thought fit by his majesty's lord lieutenant, or other chief governor or governors of this kingdom for the time being; and in case the said inns of court shall be erected before the first day of the next parliament, then the same shall be in such places as his majesty's lord lieutenants or other chief governor or governors of this kingdom for the time being, by and with the advice and consent of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnell esquire, sir Lucas Dillon knight, sir Nicholas Plunket knight, sir Richard Barnwall baronet, Jeffery Brown, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, Gerrald Fennell, esquires, or any seven or more of them, shall think fit; and that such students, natives of this kingdom, as shall be therein, may take and receive the usual degrees accustomed in any inns of court, they taking the ensuing oath, viz. "I, A. B., do hereby acknowledge, profess, testify, and declare in my conscience before God and the world, that our sovereign lord king Charles is lawful and rightful king of this realm, and of other his majesty's dominions and countries; and I will bear faith and true allegiance to his majesty, and his heirs and successors, and him and them will

defend to the utmost of my power against all conspiracies and attempts whatsoever, which shall be made against his or their crown and dignity; and do my best endeavour to disclose and make known to his majesty, his heirs and successors, or to the lord deputy, or other his majesty's chief governor or governors for the time being, all treason or traitorous conspiracies, which I shall know or hear to be intended against his majesty or any of them. And I do here make this recognition and acknowledgement heartily, willingly, and truly, upon the true faith of a Christian; so help me God," &c. And his majesty is further graciously pleased, that his majesty's Roman Catholic subjects may erect and keep free schools for education of youths in this kingdom, any law or statute to the contrary notwithstanding; and that all the matters assented unto in this article be passed as acts of parliament in the said next parliament.

IX. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is graciously pleased, that places of command, honour, profit, and trust, in his majesty's armies in this kingdom, shall be, upon perfection of these articles, actually and by particular instances conferred upon his Roman Catholic subjects of this kingdom; and that upon the distribution, conferring, and disposing of the places of command, honour, profit, and trust, in his majesty's armies in this kingdom, for the future no difference shall be made between the said Roman Catholics, and other his majesty's subjects; but that such distribution shall be made with equal indifferency according to their respective merits and abilities; and that all his majesty's subjects of this kingdom, as well Roman Catholics as others, may, for his majesty's service and their own security, arm themselves the best they may, wherein they shall have all fitting encouragement. And it is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, that places of command, honour, profit, and trust, in the civil government in this kingdom, shall be, upon passing of the bills in these articles mentioned in the next parliament, actually and by particular instances conferred upon his majesty's Roman Catholic subjects of this kingdom; and that in the distribution, conferring, and disposal of the places of command, honour, profit and trust, in the civil government, for the future no difference shall be made between the said Roman Catholics, and other his majesty's subjects, but that such distribution shall be made with equal indifferency, according to their respective merits and abilities; and that in the distribution of ministerial offices or places, which now are, or hereafter shall be void in this kingdom, equality shall be used to the Roman Catholic natives of this kingdom, as to other his majesty's subjects; and that the command of forts, castles, garrison-towns, and other places of importance, of this kingdom, shall be conferred upon his majesty's Roman Catholic subjects of this kingdom, upon perfection of these articles, actually and by particular instances; and that in the distribution, conferring, and disposal of the forts, castles, garrison-towns, and other places of importance in this kingdom, no difference shall be made between his majesty's Roman Catholic subjects of this kingdom, and other his majesty's subjects, but that such distribution shall be made with equal indifferency, according to their respective merits and abilities; and that until full settlement in parliament, fifteen thousand foot and two thousand five hundred horse of the Roman Catholics of this kingdom shall be of the standing army of this kingdom; and that until full settlement in parliament as aforesaid, the said lord lieutenant, or other chief governor or governors of this

kingdom for the time being, and the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knight, sir Nicholas Plunket knight, sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon kt., sir Nicholas Plunket kt., sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, shall diminish or add unto the said number, as they shall see cause from time to time.

X. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, that his majesty will accept of the yearly rent, or annual sum of twelve thousand pounds sterling, to be applotted with indifferency and equality, and consented to be paid to his majesty, his heirs and successors, in parliament, for and in lieu of the court of wards in this kingdom, tenures in capite, common knight's service, and all other tenures within the cognizance of that court, and for and in lieu of all wardships, primer-seisins, fines, ousterlemains, liveries, intrusions, alienations, mesne rates, releases, and all other profits, within the cognizance of the said court, or incident to the said tenures, or any of them, or fines to accrue to his majesty by reason of the said tenures or any of them, and for and in lieu of respites and issues of homage and fines for the same. And the said yearly rent being so applotted and consented unto in parliament as aforesaid, then a bill is to be agreed on in the said parliament, to be passed as an act for the securing of the said yearly rent, or annual sum of twelve thousand pounds, to be applotted as aforesaid, and for the extinction and taking away of the said court, and other matters aforesaid in this article contained. And it is further agreed, that reasonable compositions shall be accepted for wardships since the twenty-third of October 1641, and already granted; and that no wardships fallen and not granted, or that shall fall, shall be passed until the success of this article shall appear; and if his majesty be secured as aforesaid, then all wardships fallen since the said twenty-third of October, are to be included in the argument aforesaid, upon composition to be made with such as have grants as aforesaid; which composition, to be made with the grantees since the time aforesaid, is to be left to indifferent persons, and the umpirage to the said lord lieutenant.

XI. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, that no nobleman or peer of this realm, in parliament, shall be hereafter capable of more proxies than two, and that blank proxies shall be hereafter totally disallowed; and that if such noblemen or peers of this realm, as have no estates in this kingdom, do not within five years, to begin from the conclusion of these articles, purchase in this kingdom as followeth, viz. a lord baron 200*l.* per annum, a lord viscount 400*l.* per annum, and an earl 600*l.* per annum, a marquis 800*l.* per annum, a duke 1000*l.* per annum, shall lose their votes in parliament, until such time as they shall afterwards acquire such estates respectively; and that none be admitted in the house of commons, but such as shall be estated and resident within this kingdom.

XII. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, that as for and concerning the independency of the parliament of Ireland on the parliament of England, his majesty will leave both houses of parliament in this kingdom to make such declaration therein as shall be agreeable to the laws of the kingdom of Ireland.

XIII. Item, It is further concluded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, that the council-table shall contain itself within its proper bounds, in handling matters of state and weight fit for that place; amongst which the patents of plantation, and the offices whereupon those grants are founded, to be handled, as matters of state, and to be heard and determined by his majesty's lord lieutenant, or other chief governor or governors for the time being, and the council publicly at the council-board, and not otherwise; but titles between party and party, grown after these patents granted, are to be left to the ordinary course of law; and that the council-table do not hereafter intermeddle with common business, that is within the cognizance of the ordinary courts, nor with the altering of possessions of lands, nor make, nor use, private orders, hearings, or references concerning any such matter, nor grant any injunction or order for stay of any suits in any civil cause; and that parties grieved for or by reason of any proceedings formerly had there may commence their suits, and prosecute the same, in any of his majesty's courts of justice or equity for remedy of their pretended rights, without any restraint or interruption from his majesty, or otherwise, by the chief governor or governors and council of this kingdom: and that the proceedings in the respective precedency courts shall be pursuant and according to his majesty's printed book of instructions, and that they shall contain themselves within the limits prescribed by that book, when the kingdom shall be restored to such a degree of quietness, as they be not necessarily enforced to exceed the same.

XIV. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, that as for and concerning one statute made in this kingdom, in the eleventh year of the reign of queen Elizabeth, entitled, An Act for staying of wool-flocks, tallow, and other necessaries within this realm: and another statute made in the said kingdom, in the twelfth year of the reign of the said queen, entitled, An Act

And one other statute made in the said kingdom, in the 13th year of the reign of the said late queen, entitled, An exemplation of the act made in a session of this parliament for the staying of wool-flocks, tallow, and other wares and commodities mentioned in the said act, and certain articles added to the same act, all concerning staple or native commodities of this kingdom, shall be repealed, if it shall be so thought fit in the parliament, (excepting for wool and wool-fells,) and that such indifferent persons as shall be agreed on by the said lord lieutenant and the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knt. sir Nicholas Plunket knt. sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, shall be authorized by commission under the

great seal, to moderate and ascertain the rates of merchandize to be exported or imported out of, or into this kingdom, as they shall think fit.

XV. Item, It is concluded, accorded, and agreed, by and between the said parties, and his majesty is graciously pleased, that all and every person and persons within this kingdom, pretending to have suffered by offices found of several countries, territories, lands, and hereditaments in the province of Ulster, and other provinces of this kingdom, in or since the first year of king James his reign, or by attainders or forfeitures, or by pretence and colour thereof, since the said first year of king James, or by other acts depending on the said offices, attainders, and forfeitures, may petition his majesty in parliament for relief and redress; and if after examination it shall appear to his majesty, the said persons, or any of them, have been injured, then his majesty will prescribe a course to repair the person or persons so suffering, according to justice and honour.

XVI. Item, It is further concluded, accorded and agreed upon, by and between the said parties' and his majesty is graciously pleased, that as to the particular cases of Maurice lord viscount de Rupe and Fermoy, Arthur lord viscount Iveagh, sir Edward Fitz-Gerrald of Cloanglish baronet, Charles Mac-Carty Reag, Roger Moore, Anthony Mare, William Fitz-Gerrald, Anthony Lince, John Lacy, Collo Mac-Brien Mac-Mahone, Daniel Castigni, Edmond Fitz-Gerrald of Ballimartir, Lucas Keating, Theobald Roch Fitz-Miles, Thomas Fitz-Gerrald of the Valley, John Bourke of Logmaske, Edmond Fitz-Gerrald of Ballimallo, James Fitz-William Gerald of Glinane, and Edward Sutton, they may petition his majesty in the next parliament, whereupon his majesty will take such consideration of them as shall be just and fit.

XVII. Item, It is likewise concluded, accorded, and agreed upon, by and between the said parties, and his majesty is graciously pleased, that the citizens, freemen, burgesses, and former inhabitants of the city of Cork, towns of Youghall and Downegarven, shall be forthwith, upon perfection of these articles, restored to their respective possessions and estates in the said city and towns respectively, where the same extends not to the endangering of the said garrisons in the said city and towns. In which case, so many of the said citizens and inhabitants, as shall not be admitted to the present possession of their houses within the said city and towns, shall be afforded a valuable annual rent for the same, until settlement in parliament, at which time they shall be restored to those their possessions. And it is further agreed, and his majesty is graciously pleased, that the said citizens, freemen, burgesses, and inhabitants of the said city of Cork, and towns of Youghall and Downegarven, respectively, shall be enabled in convenient time before the next parliament to be held in this kingdom, to choose and return burgesses into the same parliament.

XVIII. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, that an act of oblivion be passed in the next parliament, to extend to all his majesty's subjects of this kingdom, and their adherents, of all treasons and offences, capital, criminal, and personal, and other offences, of what nature, kind, or quality soever, in such manner, as if such treasons or offences had never been committed, perpetrated, or done: that the said act do extend to the heirs, children, kindred, executors, administrators, wives, widows,

dowagers, or assigns of such of the said subjects and their adherents, who died on, before, or since, the 23d of October, 1641. That the said act do relate to the first day of the next parliament; that the said act do extend to all bodies politic and corporate, and their respective successors, and unto all cities, boroughs, counties, baronies, hundreds, towns, villages, thitlings, and every of them within this kingdom, for and concerning all and every of the said offences, and any other offence or offences in them, or any of them committed or done by his majesty's said subjects, or their adherents, or any of them, before, in, or since the 23d of October, 1641. Provided this act shall not extend to be construed to pardon any offence or offences, for which any persons have been convicted or attainted on record at any time before the 23d day of October, in the year of our Lord 1641. That this act shall extend to piracies, and all other offences committed upon the sea by his majesty's said subjects, or their adherents, or any of them; that in this act of oblivion, words of release, acquittal, and discharge be inserted, that no person or persons, bodies politic or corporate, counties, cities, boroughs, baronies, hundreds, towns, villages, thitlings, or any of them within this kingdom, included within the said act, be troubled, impeached, sued, inquieted, or molested, for or by reason of any offence, matter, or thing whatsoever, comprised within the said act: and the said act shall extend to all rents, goods, and chattels taken, detained, or grown due to the subjects of the one party from the other since the 23d of October, 1641, to the date of these articles of peace; and also to all customs, rents, arrears of rents, to prizes, recognizances, bonds, fines, forfeitures, penalties, and to all other profits, perquisites, and dues which were due, or did or should accrue to his majesty on, before, or since the 23d of October, 1641, until the perfection of these articles, and likewise to all mesne rates, fines of what nature soever, recognizances, judgments, executions thereupon, and penalties whatsoever, and to all other profits due to his majesty since the said 23d of October and before, until the perfection of these articles, for, by reason, or which lay within the survey or recognizance of the court of wards; and also to all respites, issues of homage, and fines for the same: provided this shall not extend to discharge or remit any of the king's debts or subsidies due before the said 23d of October, 1641, which were then or before levied, or taken by the sheriffs, commissioners, receivers, or collectors, and not then or before accounted for, or since disposed to the public use of the said Roman Catholic subjects, but that such persons may be brought to account for the same after full settlement in parliament, and not before, unless by and with the advice and consent of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knt. sir Nicholas Plunket knt. sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, as the said lord lieutenant otherwise shall think fit; provided, that such barbarous and inhuman crimes, as shall be particularized and agreed upon by the said lord lieutenant, and the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knt. sir Nicholas Plunket knt. sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, as to the actors and procurers thereof, be left to be tried and adjudged by such indifferent commissioners, as shall be agreed upon by the said lord lieutenant, and the said Thomas lord viscount Dillon of Costologh, lord president

of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knt. sir Nicholas Plunket knt. sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them; and that the power of the said commissioners shall continue only for two years next ensuing the date of their commission, which commission is to issue within six months after the date of these articles, provided also, that the commissioners, to be agreed on for the trial of the said particular crimes to be excepted, shall hear, order, and determine all cases of trust, where relief may or ought in equity to be afforded against all manner of persons, according to the equity and circumstances of every such cases; and his majesty's chief governor or governors, and other magistrates for the time being, in all his majesty's courts of justice, and other his majesty's officers of what condition or quality soever, be bound and required to take notice of and pursue the said act of oblivion, without pleading or suit to be made for the same: and that no clerk or other officers do make out or write out any manner of writs, processes, summons, or other precept, for, concerning, or by reason of any matter, cause, or thing whatsoever, released, forgiven, discharged, or to be forgiven by the said act, under pain of twenty pounds sterling, and that no sheriff or other officer do execute any such writ, process, summons, or precept; and that no record, writing, or memory, do remain of any offence or offences, released or forgiven, or mentioned to be forgiven by this act; and that all other clauses usually inserted in acts of general pardon or oblivion, enlarging his majesty's grace and mercy, not herein particularized, be inserted and comprised in the said act, when the bill shall be drawn up with the exceptions already expressed, and none other. Provided always, that the said act of oblivion shall not extend to any treason, felony, or other offence or offences, which shall be committed or done from or after the date of these articles, until the first day of the before-mentioned next parliament, to be held in this kingdom. Provided also, that any act or acts, which shall be done by virtue, pretence, or in pursuance of these articles of peace agreed upon, or any act or acts which shall be done by virtue, colour, or pretence of the power or authority used or exercised by and amongst the confederate Roman Catholics after the date of the said articles, and before the said publication, shall not be accounted, taken, construed, or to be, treason, felony, or other offence to be excepted out of the said act of oblivion; provided likewise, that the said act of oblivion shall not extend unto any person or persons, that will not obey and submit unto the peace concluded and agreed on by these articles; provided further, that the said act of oblivion, or any thing in this article contained, shall not hinder or interrupt the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnough lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knt. sir Nicholas Plunket knt. sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, to call to an account, and proceed against the council and congregation, and the respective supreme councils, commissioners general, appointed hitherto from time to time by the confederate Catholics to manage their affairs, or any other person or persons accountable to an accompt for their respective receipts and disbursements, since the beginning of their respective employments under the said confederate Catholics, or to acquit or release any arrear of excises, customs, or public taxes, to be accounted for since the 23d of October, 1641, and not disposed of hitherto to the public use, but that the parties therein concerned may be called to an account

for the same as aforesaid, by the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knt. sir Nicholas Plunket knt. sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennel, esqrs. or any seven or more of them, the said act or any thing therein contained to the contrary notwithstanding.

XIX. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is graciously pleased, that an act be passed in the next parliament, prohibiting, that neither the lord deputy or other chief governor or governors, lord chancellor, lord high treasurer, vicetreasurer, chancellor, or any of the barons of the exchequer, privy council, or judges of the four courts, be farmers of his majesty's customs within this kingdom.

XX. Item, It is likewise concluded, accorded, and agreed, and his majesty is graciously pleased, that an act of parliament pass in this kingdom against monopolies, such as was enacted in England 21 Jacobi Regis, with a further clause of repealing of all grants of monopolies in this kingdom; and that commissioners be agreed upon by the said lord lieutenant, and the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knt. sir Nicholas Plunket kt. sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, to set down the rates for the custom and imposition to be laid on Aquavitæ, Wine, Oil, Yarn, and Tobacco.

XXI. Item, It is concluded, accorded, and agreed, and his majesty is graciously pleased, that such persons as shall be agreed on by the said lord lieutenant and the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord Viscount Muskerry, Francis lord Baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knt. sir Nicholas Plunket knight, sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, shall be as soon as may be authorized by commission under the great seal, to regulate the court of castle-chamber, and such causes as shall be brought into, and censured in the said court.

XXII. Item, It is concluded, accorded, and agreed upon, and his majesty is graciously pleased, that two acts lately passed in this kingdom, one prohibiting the plowing with horses by the tail, and the other prohibiting the burning of oats in the straw, be repealed.

XXIII. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, for as much as upon application of agents from this kingdom unto his majesty in the fourth year of his reign, and lately upon humble suit made unto his majesty, by a committee of both houses of the parliament of this kingdom, order was given by his majesty for redress of several grievances, and for so many of those as are not expressed in the articles, whereof both houses in the next ensuing parliament shall desire the benefit of his

majesty's said former directions for redress therein, that the same be afforded them; yet so as for prevention of inconveniences to his majesty's service, that the warning mentioned in the 24th article of the graces in the fourth year of his majesty's reign to be so understood, that the warning being left at the person's dwelling houses be held sufficient warning; and as to the 22d article of the said graces, the process hitherto used in the court of wards do still continue, as hitherto it hath done in that, and hath been used in other English courts; but the court of wards being compounded for, so much of the aforesaid answer as concerns warning and process shall be omitted.

XXIV. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, that maritime causes may be determined in this kingdom, without driving of merchants or others to appeal and seek justice elsewhere: and if it shall fall out, that there be cause of an appeal, the party grieved is to appeal to his majesty in the chancery of Ireland; and that sentence thereupon to be given by the delegates, to be definitive, and not be questioned upon any further appeal, except it be in the parliament of this kingdom, if the parliament shall then be sitting, otherwise not, this to be by act of parliament; and until the said parliament, the admiralty and maritime causes shall be ordered and settled by the said lord lieutenant, or other chief governor or governors of this kingdom for the time being, by and with the advice and consent of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knight, sir Nicholas Plunket knight, sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them.

XXV. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is graciously pleased, that his majesty's subjects of this kingdom be eased of all rents and increase of rents lately raised on the commission or defective titles in the earl of Strafford's government, this to be by act of parliament; and that in the mean time the said rents or increase of rents shall not be written for by any process, or the payment thereof in any sort procured.

XXVI. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, that, by act to be passed in the next parliament, all the arrears of interest-money, which did accrue and grow due by way of debt, mortgage, or otherwise, and yet not so satisfied since the 23d of October, 1641, until the perfection of these articles, shall be fully forgiven and be released; and that for and during the space of three years next ensuing, no more shall be taken for use or interest of money than five pounds per centum. And in cases of equity, arising through disability, occasioned by the distempers of the times, the considerations of equity to be like unto both parties: but as for mortgages contracted between his majesty's Roman Catholic subjects and others of that party, where entry hath been made by the mortgagers against law, and the condition of their mortgages, and detained wrongfully by them without giving any satisfaction to the mortgagees, or where any such mortgagers have made profit of the lands mortgaged above country charges, yet answer no rent, or other consideration to the mortgagees, the parties grieved respectively to be left for relief to a course of equity therein.

XXVII. Item, It is further concluded, accorded, and agreed upon, and his majesty is further graciously pleased, that, immediately upon perfection of these articles, the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel, esquire, sir Lucas Dillon knight, sir Nicholas Plunket knight, sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, shall be authorized by the said lord lieutenant, to proceed in, hear, determine, and execute, in and throughout this kingdom, the ensuing particulars, and all the matters thereupon depending; and that such authority, and other the authorities hereafter mentioned, shall remain of force without revocation, alteration, or diminution, until acts of parliament be passed, according to the purport and intent of these articles; and that in case of death, miscarriage, disability to serve by reason of sickness or otherwise of any the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knight, sir Nicholas Plunket knight, sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, and his majesty's lord lieutenant, or other chief governor or governors of this kingdom for the time being, shall name and authorize another in the place of such as shall be so dead or shall miscarry himself, or be so disabled, and that the same shall be such person as shall be allowed of by the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knight, sir Nicholas Plunket knight, sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them then living. And that the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knight, sir Nicholas Plunket knight, sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, shall have power to applot, raise, and levy means with indifferency and equality by way of excise or otherwise, upon all his majesty's subjects within the said kingdom, their persons, estates, and goods, towards the maintenance of such army or armies as shall be thought fit to continue, and be in pay for his majesty's service, the defence of the kingdom, and other the necessary public charges thereof, and towards the maintenance of the forts, castles, garrisons, and towns, until there shall be a settlement in parliament of both or either party, other than such of the said forts, garrisons, and castles, as from time to time shall be thought fit, by his majesty's chief governor or governors of this kingdom for the time being, by and with the advice and consent of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon knight, sir Nicholas Plunket knight, sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, not to be maintained at the charge of the public: provided, that his majesty's lord lieutenant, or other chief governor or governors of this kingdom for the time being, be first made acquainted with such taxes, levies, and exercises as shall be made, and the manner of levying thereof, and that he approve the same; and to the end that such of the

protestant party, as shall submit to the peace, may in the several countries, where any of their estates lie, have equality, and indifferency in the assessments and levies, that shall concern their estates in the said several counties.

It is concluded, accorded, and agreed upon, and his majesty is graciously pleased, that in the directions, which shall issue to any such county, for the applotting, subdividing, and levying of the said public assessments, some of the said protestant party shall be joined with others of the Roman Catholic party to that purpose, and for effecting that service; and the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon kt. sir Nicholas Plunket kt. sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, shall have power to levy the arrears of all exercises and other public taxes imposed by the confederate Roman Catholics, and yet unpaid, and to call receivers and other accomptants of all former taxes and all public dues to a just and strict account, either by themselves, or by such as they or any seven or more of them shall name or appoint; and that the said lord lieutenant, or any other chief governor or governors of this kingdom for the time being, shall from time to time issue commissions to such person or persons as shall be named and appointed by the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon kt. sir Nicholas Plunket kt. sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, for letting, setting, and improving the estates of all such person and persons, as shall adhere to any party opposing his majesty's authority, and not submitting to the peace; and that the profits of such estates shall be converted by the said lord lieutenant, or other chief governor, or governors of this kingdom for the time being, to the maintenance of the king's army and other necessary charges, until settlement by parliament; and that the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon kt. sir Nicholas Plunket kt. sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, shall have power to applot, raise, and levy means, with indifferency and equality, for the buying of arms and ammunition, and for the entertaining of frigates in such proportion as shall be thought fit by his majesty's lord lieutenant or other chief governors of this kingdom for the time being, by and with the advice and consent of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon kt. sir Nicholas Plunket kt. sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile, Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them; the said arms and ammunition to be laid up in such magazines, and under the charge of such persons as shall be agreed on by the said lord lieutenant, and the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, Alexander Mac-Donnel esquire, sir Lucas Dillon kt. sir Nicholas Plunket kt. sir Richard Barnwall baronet, Jeffery Browne, Donnogh O Callaghan, Tyrlah O Neile,

Miles Reily, and Gerrald Fennell, esquires, or any seven or more of them, and to be disposed of, and the said frigates to be employed for his majesty's service, and the public use and benefit of this kingdom of Ireland; and that the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c. or any seven or more of them, shall have power to applot, raise, and levy means, with indifferency and equality, by way of excise or otherwise, in the several cities, corporate towns, counties, and part of counties, now within the quarters and only upon the estates of the said confederate Roman Catholics, all such sum and sums of money as shall appear to the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c. or any seven or more of them, to be really due, for and in the discharge of the public engagements of the said confederate Catholics, incurred and grown due before the conclusion of these articles; and that the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c. or any seven or more of them, shall be authorized to appoint receivers, collectors, and all other officers, for such monies as shall be assessed, taxed, or applotted, in pursuance of the authorities mentioned in this article, and for the arrears of all former applotments, taxes, and other public dues yet unpaid: and that the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c. or any seven or more of them, in case of refractories or delinquency, may distrain and imprison, and cause such delinquents to be distrained and imprisoned. And the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c. or any seven or more of them, make perfect books of all such moneys as shall be applotted, raised, or levied, out of which books they are to make several and respective abstracts, to be delivered under their hands, or the hands of any seven or more of them, to the several and respective collectors, which shall be appointed to levy and receive the same. And that a duplicate of the said books, under the hands of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c. or any seven or more of them, be delivered unto his majesty's lord lieutenant, or other chief governor or governors of this kingdom for the time being, whereby a perfect account may be given; and that the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c. or any seven or more of them, shall have power to call the council and congregation, and the respective supreme councils, and commissioners general, appointed hitherto from time to time, by the said confederate Roman Catholics, to manage their public affairs, and all other persons accountable, to an account, for all their receipts and disbursements since the beginning of their respective employments under the confederate Roman Catholics.

XXVIII. Item, It is concluded, accorded, and agreed, by and between the said parties, and his majesty is graciously pleased, that for the preservation of the peace and tranquillity of the kingdom, the said lord lieutenant, and the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c., or any seven or more of them, shall for the present agree upon such persons, who are to be authorized by commission under

the great seal, to be commissioners of the peace, oyer and terminer, assizes and gaol-delivery, in and throughout the kingdom, to continue during pleasure, with such power as justices of the peace, oyer and terminer, assizes and gaol-delivery in former time of peace have usually had, which is not to extend unto any crime or offence committed before the first of May last past, and to be qualified with power to hear and determine all civil causes coming before them, not exceeding ten pounds: provided that they shall not intermeddle with titles of lands; provided likewise, the authority of such commissioners shall not extend to question any person or persons, for any shipping, cattle, or goods, heretofore taken by either party from the other, or other injuries done contrary to the articles of cessation, concluded by and with the said Roman Catholic party in or since May last, but that the same shall be determined by such indifferent persons, as the lord lieutenant, by the advice and consent of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c., or any seven or more of them, shall think fit, to the end that speedy and equal justice may be done to all parties grieved; and the said commissioners are to make their estreats as accustomed of peace, and shall take the ensuing oath, viz. You shall swear, that as justice of the peace, oyer and terminer, assizes and gaol-delivery in the counties of A. B. in all articles of the commission to you directed, you shall do equal right to the poor and to the rich, after your cunning and wit and power, and after the laws and customs of the realm, and in pursuance of these articles: and you shall not be of counsel of any quarrel hanging before you; and the issues, fines, and amerciaments which shall happen to be made, and all forfeitures which shall happen before you, you shall cause to be entered without any concealment or embezzling, and send to the court of exchequer, or to such other place as his majesty's lord lieutenant, or other chief governor or governors of this kinghom, shall appoint, until there may be access unto the said court of exchequer: you shall not lett for gift or other cause, but well and truly you shall do your office of justice of peace, oyer and terminer, assizes and gaol-delivery in that behalf; and that you take nothing for your office of justice of the peace, oyer and terminer, assizes and gaol-delivery to be done, but of the king, and fees accustomed; and you shall not direct, or cause to be directed, any warrant by you, to be made to the parties, but you shall direct them to the sheriffs and bailiffs of the said counties respectively, or other the king's officers or ministers, or other indifferent persons to do execution thereof. So help your God, &c.

And that as well in the said commission, as in all other commissions and authorities to be issued in pursuance of the present articles, this clause shall be inserted, viz. That all officers, civil and martial, shall be required to be aiding and assisting and obedient unto the said commissioners, and other persons, to be authorized as aforesaid in the execution of their respective powers.

XXIX. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, that his majesty's Roman Catholic subjects do continue the possession of such of his majesty's cities, garrisons, towns, forts, and castles, which are within their now quarters, until settlement by parliament, and to be commanded, ruled, and governed in chief, upon occasions of necessity, (as to the martial and military affairs,) by such as his majesty, or his chief governor or governors of this kingdom for the time being, shall appoint; and the said

appointment to be by and with the advice and consent of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c., or any seven or more of them; and his majesty's chief governor or governors, is to issue commissions accordingly to such persons as shall be so named and appointed as aforesaid, for the executing of such command, rule, or government, to continue until all the particulars in these present articles, agreed on to pass in parliament, shall be accordingly passed: only in case of death or misbehaviour, such other person or persons to be appointed for the said command, rule, or government, to be named and appointed in the place or places of him or them, who shall so die or misbehave themselves, as the chief governor or governors for the time being, by the advice and consent of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c., or any seven or more of them, shall think fit, and to be continued until a settlement in parliament as aforesaid.

XXX. Item, It is further concluded, accorded, and agreed upon, by and between the said parties, and his majesty is further graciously pleased, that all customs and tenths of prizes belonging to his majesty, which from the perfection of these articles shall fall due within this kingdom, shall be paid unto his majesty's receipt, or until recourse may be had thereunto in the ordinary legal way, unto such person or persons, and in such place or places, and under such controls, as the lord lieutenant shall appoint to be disposed of, in order to the defence and safety of the kingdom, and the defraying of other the necessary public charges thereof, for the ease of the subjects in other their levies, charges, and applotments. And that all and every person or persons, who are at present entrusted and employed by the said Roman Catholics in the entries, receipts, collections, or otherwise, concerning the said customs and tenths of prizes, do continue their respective employments in the same, until full settlement in parliament, accountable to his majesty's receipts, or until recourse may be had thereunto; as the said lord lieutenant shall appoint as aforesaid, other than to such, and so many of them, as to the chief governor or governors for the time being, by and with the advice and consent of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c., or any seven or more of them, shall be thought fit to be altered; and then, and in such case, or in case of death, fraud, or misbehaviour, or other alteration of any such person or persons, then such other person or persons to be employed therein, as shall be thought fit by the chief governor or governors for the time being, by and with the advice and consent of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c., or any seven or more of them; and when it shall appear, that any person or persons, who shall be found faithful to his majesty, hath right to any of the offices or places about the said customs, whereunto he or they may not be admitted until settlement in parliament as aforesaid, that a reasonable compensation shall be afforded to such person or persons for the same.

XXXI. Item, As for and concerning his majesty's rents payable at Easter next, and from thenceforth to grow due, until a settlement in parliament, it is concluded, accorded, and agreed upon, by and between the said parties, and his majesty is graciously pleased, that the said rents be not written for, or levied, until a full

settlement in parliament; and in due time upon application to be made to the said lord lieutenant, or other chief governor or governors of this kingdom, by the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c., or any seven or more of them, for remittal of those rents, the said lord lieutenant, or any other chief governor or governors of this kingdom for the time being, shall intimate their desires, and the reason thereof, to his majesty, who, upon consideration of the present condition of this kingdom, will declare his gracious pleasure therein, as shall be just, and honourable, and satisfactory to the reasonable desires of his subjects.

XXXII. Item, It is concluded, accorded, and agreed, by and between the said parties, and his majesty is graciously pleased, that the commissioners of oyer and terminer and gaol-delivery to be named as aforesaid, shall have power to hear and determine all murders, manslaughters, rapes, stealths, burning of houses and corn in rick or stack, robberies, burglaries, forcible entries, detainers of possessions, and other offences committed or done, and to be committed and done since the first day of May last past, until the first day of the next parliament, these present articles, or any thing therein contained to the contrary notwithstanding; provided, that the authority of the said commissioners shall not extend to question any person or persons, for doing or committing any act whatsoever, before the conclusion of this treaty, by virtue or colour of any warrant or direction from those in public authority among the confederate Roman Catholics, nor unto any act, which shall be done after the perfecting and concluding of these articles, by virtue or pretence of any authority, which is now by these articles agreed on: provided also, that the said commission shall not continue longer than the first day of the next parliament.

XXXIII. Item, It is concluded, accorded by and between the said parties, and his majesty is further graciously pleased, that, for the determining such differences, which may arise between his majesty's subjects within this kingdom, and the prevention of inconvenience and disquiet, which through want of due remedy in several causes may happen, there shall be judicatures established in this kingdom, and that the persons to be authorized in them shall have power to do all such things as shall be proper and necessary for them to do; and the said lord lieutenant, by and with the advice and consent of the said Thomas lord viscount Dillon of Costologh, lord president of Connaght, Donnogh lord viscount Muskerry, Francis lord baron of Athunry, &c., or any seven or more of them, shall name the said persons so to be authorized, and to do all other things incident unto and necessary for the settling of the said intended judicatures.

XXXIV. Item, At the instance, humble suit, and earnest desire of the general assembly of the confederate Roman Catholics, it is concluded, accorded, and agreed upon, that the Roman Catholic regular clergy of this kingdom, behaving themselves conformable to these articles of peace, shall not be molested in the possessions which at present they have of, and in the bodies, sites, and precincts of such abbeys and monasteries belonging to any Roman Catholic within the said kingdom, until settlement by parliament; and that the said clergy shall not be molested in the enjoying such pensions as hitherto since the wars they enjoyed for their respective livelihoods from the said Roman Catholics: and the sites and precincts hereby

intended, are declared to be the body of the abbey, one garden and orchard to each abbey, if any there be, and what else is contained within the walls, meers, or ancient fences or ditch, that doth supply the wall thereof, and no more.

XXXV. Item, It is concluded, accorded, and agreed, by and between the said parties, that as to all other demands of the said Roman Catholics, for or concerning all or any the matters proposed by them, not granted or assented unto in and by the aforesaid articles, the said Roman Catholics be referred to his majesty's gracious favour and further concessions. In witness whereof the said lord lieutenant, for and on the behalf of his most excellent majesty, to the one part of these articles remaining with the said Roman Catholics, hath put his hand and seal: and sir Richard Blake, knt., in the chair of the general assembly of the said Roman Catholics, by order, command, and unanimous consent of the said Catholics in full assembly, to the other part thereof remaining with the said lord lieutenant, hath put to his hand and the public seal hitherto used by the said Roman Catholics, the 17th of January, 1648, and in the 24th year of the reign of our sovereign lord Charles, by the grace of God, king of Great Britain, France, and Ireland, &c.

Sir, I have not thus long foreborne to invite you, with those under your command, to a submission to his majesty's authority in me, and a conjunction with me, in the ways of his service, out of any the least aversion I had to you or any of them, or out of any disesteem I had to your power, to advance or impede the same; but out of my fear, while those, that have of late usurped power over the subjects of England, held forth the least colourable shadow of moderation in their intentions towards the settlement of church or state, and that in some tolerable way with relation to religion, the interest of the king and crown, the freedom of parliament, the liberties of the subject, any addresses from me proposing the withdrawing of that party from those thus professing, from whom they have received some, and expected further support, would have been but coldly received, and any determination thereupon deferred, in hope and expectation of the forementioned settlement; or that you yourself, who certainly have not wanted a foresight of the sad confusion now covering the face of England, would have declared with me, the lord Inchequeen, and the Protestant army in Munster, in prevention thereof; yet my fear was, it would have been as difficult for you, to have carried with you the main body of the army under your command, (not so clear-sighted as yourself,) as it would have been dangerous to you and those with you well-inclined, to have attempted it without them; but now that the mask of hypocrisy, by which the independent army hath ensnared and enslaved all estates and degrees of men, is laid aside, now that, barefaced, they evidently appear to be the subverters of true religion, and to be the protectors and inviters not only of all false ones, but of irreligion, and atheism, now that they have barbarously and inhumanly laid violent, sacrilegious hands upon and murdered God's anointed, and our king, not as heretofore some parricides have done, to make room for some usurper, but in a way plainly manifesting their intentions to change the monarchy of England into anarchy, unless their aim be first to constitute an elective kingdom; and Cromwell or some such John of Leyden being elected, then by the same force, by which they have thus far compassed their ends, to establish a perfect Turkish tyranny; now that of the three estates of king, lords, and commons, whereof in all ages parliaments have consisted, there remains only a small number, and they the dregs and scum of the house of

commons, picked and awed by the army, a wicked remnant, left for no other end, than yet further if it be possible to delude the people with the name of a parliament: the king being murdered, the lords and the rest of the commons being by unheard-of violence at several times forced from the houses, and some imprisoned. And now that there remains no other liberty in the subject but to profess blasphemous opinions, to revile and tread under foot magistracy, to murder magistrates, and oppress and undo all that are not likeminded with them. Now I say, that I cannot doubt but that you and all with you under your command will take this opportunity to act and declare against so monstrous and unparalleled a rebellion, and that you and they will cheerfully acknowledge, and faithfully serve and obey our gracious king Charles II. undoubted heir of his father's crown and virtues; under whose right and conduct we may by God's assistance restore protestant religion to purity; and therein settle it, parliaments to their freedom, good laws to their force, and our fellow-subjects to their just liberties; wherein how glorious and blessed a thing it will be, to be so considerably instrumental, as you may now make yourself, I leave to you now to consider. And though I conceive there are not any motives relating to some particular interest to be mentioned after these so weighty considerations, which are such as the world hath not been at any time furnished with; yet I hold it my part to assure you, that as there is nothing you can reasonably propose for the safety, satisfaction, or advantage of yourself, or of any that shall adhere to you in what I desire, that I shall not to the uttermost of my power provide for; so there is nothing I would, nor shall more industriously avoid, than those necessities arising from my duty to God and man, that may by your rejecting this offer force me to be a sad instrument of shedding English blood, which in such case must on both sides happen. If this overture find place with you, as I earnestly wish it may, let me know with what possible speed you can, and if you please by the bearer, in what way you desire it shall be drawn on to a conclusion. For in that, as well as in the substance, you shall find all ready compliance from me, that desire to be

Your Affectionate Friend To Serve You,

Carrick, March 9, 1648.

ORMOND.

For Colonel Michael Jones, Governor of Dublin.

My Lord, Your lordship's of the ninth I received the twelfth instant, and therein have I your lordship's invitation to a conjunction with yourself (I suppose) as lord lieutenant of Ireland, and with others now united with the Irish, and with the Irish themselves also.

As I understand not how your lordship should be invested with that power pretended, so am I very well assured, that it is not in the power of any without the parliament of England, to give and assure pardon to those bloody rebels, as by the act to that end passed may appear more fully. I am also well assured, that the parliament of England would never assent to such a peace, (such as is that of your lordship's with the rebels,) wherein is little or no provision made either for the protestants or the protestant

religion. Nor can I understand how the protestant religion should be settled and restored to its purity by an army of papists, or the protestant interests maintained by those very enemies, by whom they have been spoiled and there slaughtered: and very evident it is, that both the protestants and protestant religion are, in that your lordship's treaty, left as in the power of the rebels, to be by them borne down and rooted out at pleasure.

As for that consideration by your lordship offered of the present and late proceedings in England, I see not how it may be a sufficient motive to me (or any other in like trust for the parliament of England in the service of the kingdom) to join with those rebels, upon any the pretences in that your lordship's letter mentioned; for therein were there a manifest betraying that trust reposed in me, in deserting the service and work committed to me, in joining with those I shall oppose, and in opposing whom I am obliged to serve.

Neither conceive I it any part of my work and care, to take notice of any whatsoever proceedings of state, foreign to my charge and trust here, especially they being found hereunto apparently destructive.

Most certain it is, and former ages have approved it, that the intermeddling of governors and parties in this kingdom, with sidings and parties in England, have been the very betraying of this kingdom to the Irish, whiles the British forces here had been thereupon called off, and the place therein laid open, and as it were given up to the common enemy.

It is what your lordship might have observed in your former treaty with the rebels, that, upon your lordship's thereupon withdrawing, and sending hence into England the most considerable part of the English army then commanded by you; thereby was the remaining British party not long after overpowered, and your quarters by the Irish overrun to the gates of Dublin, yourself also reduced to that low condition, as to be besieged in this very city, (the metropolis and principal citadel of the kingdom,) and that by those rebels, who till then could never stand before you: and what the end hath been of that party, also so sent by your lordship into England, (although the flower and strength of the English army here, both officers and soldiers,) hath been very observable.

And how much the dangers are at present (more than in former ages) of hazarding the English interest in this kingdom, by sending any parties hence into any other kingdom upon any pretences whatsoever, is very apparent, as in the generality of the rebellion, now more than formerly; so considering your lordship's present conclusions with and concessions to the rebels, wherein they are allowed the continual possession of all the cities, forts, and places of strength, whereof they stood possessed at the time of their treaty with your lordship, and that they are to have a standing force (if I well remember) of 15,000 foot and 2500 horse, (all of their own party, officers and soldiers,) and they (with the whole kingdom) to be regulated by a major part of Irish trustees, chosen by the rebels themselves, as persons for their interests and ends, to be by them confided in, without whom nothing is to be acted. Therein I cannot but mind your lordship of what hath been sometimes by yourself delivered, as your sense in this

particular; that the English interest in Ireland must be preserved by the English, and not by Irish; and upon that ground (if I be not deceived) did your lordship then capitulate with the parliament of England, from which clear principle I am sorry to see your lordship now receding.

As to that by your lordship menaced us here, of blood and force, if dissenting from your lordship's ways and designs, for my particular I shall (my lord) much rather choose to suffer in so doing, (for therein shall I do what is becoming, and answerable to my trust,) than to purchase myself on the contrary the ignominious brand of perfidy by any allurements of whatsoever advantages offered me.

But very confident I am of the same divine power, which hath still followed me in this work, and will still follow me; and in that trust doubt nothing of thus giving your lordship plainly this my resolution in that particular. So I remain,

Your Lordship'S Humble Servant,

Dublin, March 14th, 1648.

(Signed) MIC. JONES.

For the lord of Ormond these.

BY THE LORD LIEUTENANT GENERAL OF IRELAND.

Ormond,

Whereas our late sovereign lord king Charles of happy memory hath been lately by a party of his rebellious subjects of England most traitorously, maliciously, and inhumanly put to death and murdered; and forasmuch as his majesty that now is, Charles by the grace of God king of England, Scotland, France, and Ireland, is son and heir of his said late majesty, and therefore by the laws of the land, of force, and practised in all ages is to inherit. We therefore, in discharge of the duty we owe unto God, our allegiance and loyalty to our sovereign, holding it fit him so to proclaim in and through this his majesty's kingdom, do by this our present proclamation declare and manifest to the world, that Charles II., son and heir of our sovereign lord king Charles I., of happy memory, is, by the grace of God, the undoubted king of England, Scotland, France, and Ireland, defender of the faith, &c.

Given at Carrick, Feb. 26th, 1648.

god save the king.

A NECESSARY REPRESENTATION

Of the present Evils and imminent Dangers to Religion, Laws, and Liberties, arising from the late and present Practices of the Sectarian Party in England: together with

an Exhortation to Duties relating to the Covenant, unto all within our charge, and to all the well affected within this kingdom, by the Presbytery at Belfast, February the 15th, 1649.

When we seriously consider the great and many duties, which we owe unto God and his people, over whom he hath made us overseers, and for whom we must give an account; and when we behold the laudable examples of the worthy ministers of the province of London, and of the commissioners of the general assembly of the church of Scotland, in their free and faithful testimonies against the insolencies of the sectarian party in England: considering also the dependency of this kingdom upon the kingdom of England, and remembering how against strong oppositions we were assisted by the Lord the last year in the discharge of the like duty, and how he punished the contempt of our warning upon the despisers thereof: we find ourselves as necessitated, so the more encouraged, to cast in our mite in the treasury, lest our silence should involve us in the guilt of unfaithfulness, and our people in security and neglect of duties.

In this discharge of the trust put upon us by God, we would not be looked upon as sowers of sedition, or broachers of national and divisive motions; our record is in heaven, that nothing is more hateful unto us, nor less intended by us, and therefore we shall not fear the malicious and wicked aspersions, which we know Satan by his instruments is ready to cast, not only upon us, but on all who sincerely endeavour the advancement of reformation.

What of late have been, and now are, the insolent and presumptuous practices of the sectaries in England, is not unknown to the world: for, First, notwithstanding their specious pretences for religion and liberties, yet their late and present actings, being therewith compared, do clearly evidence, that they love a rough garment to deceive; since they have with a high hand despised the oath, in breaking the covenant, which is so strong a foundation to both, whilst they load it with slighting reproaches, calling it a bundle of particular and contrary interests, and a snare to the people; and likewise labour to establish by laws an universal toleration of all religions, which is an innovation overturning of unity in religion, and so directly repugnant to the word of God, the two first articles of our solemn covenant, which is the greatest wickedness in them to violate, since many of the chiefest of themselves have, with their hands, testified to the most high God, sworn and sealed it.

Moreover, their great disaffection to the settlement of religion, and so their future breach of covenant, doth more fully appear by their strong oppositions to Presbyterian government, (the hedge and bulwark of religion,) whilst they express their hatred to it more than to the worst of errors, by excluding it under the name of compulsion; when they embrace even Paganism and Judaism in the arms of toleration. Not to speak of their aspersions upon it, and the assertors thereof, as Antichristian and popish, though they have deeply sworn, to maintain the same government in the first article of the covenant, as it is established in the church of Scotland, which they now so despitefully blaspheme.

Again, it is more than manifest, that they seek not the vindication, but the extirpation of laws and liberties, as appears by their seizing on the person of the king, and at their pleasure removing him from place to place, not only without the consent, but (if we mistake not) against a direct ordinance of parliament: their violent surprising, imprisoning, and secluding many of the most worthy members of the honourable house of commons, directly against a declared privilege of parliament, (an action certainly without parallel in any age,) and their purposes of abolishing parliamentary power for the future, and establishing of a representative (as they call it) instead thereof. Neither hath their fury staid here, but without all rule or example, being but private men, they have proceeded to the trial of the king, against both interest and protestation of the kingdom of Scotland, and the former public declarations of both kingdoms, (besides the violent haste, rejecting the hearing of any defences,) with cruel hands have put him to death; an act so horrible, as no history, divine or human, hath laid a precedent of the like.

These and many other their detestable insolences may abundantly convince every unbiassed judgment, that the present practice of the sectaries and their abettors do directly overturn the laws and liberties of the kingdoms, root out lawful and supreme magistracy, (the just privileges whereof we have sworn to maintain,) and introduce a fearful confusion and lawless anarchy.

The Spirit of God by Solomon tells us, Prov. xxx. 21, That a servant to reign, is one of the four things for which the earth is disquieted, and which it cannot bear: we wonder nothing, that the earth is disquieted for these things; but we wonder greatly, if the earth can bear them. And albeit the Lord so permit, that folly be set in great dignity, and they which sit in low place; “that servants ride upon horses, and princes walk as servants upon the earth,” Eccles. x. ver. 6, 7, yet the same wise man saith, Prov. xix., “Delight is not seemly for a fool, much less for a servant to have rule over princes.”

When we consider these things, we cannot but declare and manifest our utter dislike and detestation of such unwarrantable practices, directly subverting our covenant, religion, laws, and liberties. And as watchmen in Sion, warn all the lovers of truth and well affected to the covenant, carefully to avoid compliance with, or not bearing witness against, horrid insolences, lest partaking with them in their sins, they also be partakers of their plagues. Therefore in the spirit of meekness, we earnestly intreat, and in the authority of Jesus Christ (whose servants we are) charge and obtest all, who resolve to adhere unto truth, and the covenant diligently to observe, and conscientiously to perform these following duties.

First, That, according to our solemn covenant, every one study more the power of godliness and personal reformation of themselves and families; because, for the great breach of this part of the covenant, God is highly offended with these lands, and justly provoked to permit men to be the instruments of our misery and afflictions.

Secondly, That every one in their station and calling earnestly contend for the faith, which was once delivered to the saints, Jude 3. And seek to have their hearts established with grace, that they be not unstable and wavering, carried about with every wind of doctrine; but that they receive the truth in love, avoiding the company

of such as withdraw from and villify the public ordinances; speak evil of church-government; invent damnable errors, under the specious pretence of a gospel-way and new light; and highly extol the persons and courses of notorious sectaries, lest God give them over to strong delusions (the plague of these times) that they may believe lies, and be damned.

Thirdly, That they would not be drawn by counsel, command, or example, to shake off the ancient and fundamental government of these kingdoms by king and parliament, which we are so deeply engaged to preserve by our solemn covenant, as they would not be found guilty of the great evil of these times, (condemned by the Holy Ghost,) the despising of dominion and speaking evil of dignities.

Fourthly, That they do cordially endeavour the preservation of the union amongst the well-affected in the kingdoms, not being swayed by any national respect: remembering that part of the covenant; “that we shall not suffer ourselves directly nor indirectly, by whatsoever combination, persuasion, or terror, to be divided or withdrawn from this blessed union and conjunction.”

And Finally, Albeit there be more present hazard from the power of sectaries, (as were from malignants the last year,) yet we are not ignorant of the evil purposes of malignants, even at this time, in all the kingdoms, and particularly in this; and for this cause, we exhort every one with equal watchfulness to keep themselves free from associating with such, or from swerving in their judgments to malignant principles; and to avoid all such persons as have been from the beginning known opposers of reformation, refusers of the covenant, combining themselves with papists and other notorious malignants, especially such who have been chief promoters of the late engagement against England, calumniators of the work of reformation, in reputed the miseries of the present times unto the advancers thereof; and that their just hatred to sectaries incline not their minds to favour malignants, or to think, that, because of the power of sectaries, the cause of God needs the more to fear the enmity, or to stand in need of the help, of malignants.

OBSERVATIONS UPON THE ARTICLES OF PEACE WITH THE IRISH REBELS.

ON THE LETTER OF ORMOND TO COLONEL JONES, AND THE REPRESENTATION OF THE PRESBYTERY AT BELFAST.

Although it be a maxim much agreeable to wisdom, that just deeds are the best answer to injurious words; and actions of whatever sort, their own plainest interpreters; yet since our enemies can find the leisure both ways to offend us, it will be requisite, we should be found in neither of those ways neglectful of our just defence: to let them know, that sincere and upright intentions can certainly with as much ease deliver themselves into words as into deeds.

Having therefore seen of late those articles of peace granted to the papist rebels of Ireland, as special graces and favours from the late king, in reward, most likely, of their work done, and in his name and authority confirmed and ratified by James earl

of Ormond; together with his letter to Colonel Jones, governor of Dublin, full of contumely and dishonour, both to the parliament and army: and on the other side, an insolent and seditious representation from the Scots presbytery at Belfast in the North of Ireland, no less dishonourable to the state, and much about the same time brought hither: there will be needful as to the same slanderous aspersions but one and the same vindication against them both. Nor can we sever them in our notice and resentment, though one part entitled a presbytery, and would be thought a protestant assembly, since their own unexampled virulence hath wrapt them into the same guilt, made them accomplices and assistants to the abhorred Irish rebels, and with them at present to advance the same interest: if we consider both their calumnies, their hatred, and the pretended reasons of their hatred to be the same; the time also and the place concurring, as that there lacks nothing but a few formal words, which may be easily dissembled, to make the perfectest conjunction; and between them to divide that island.

As for these articles of peace made with those inhuman rebels and papists of Ireland by the late king, as one of his last masterpieces, we may be confidently persuaded, that no true-born Englishman can so much as barely read them without indignation and disdain; that those bloody rebels, and so proclaimed and judged of by the king himself, after the merciless and barbarous massacre of so many thousand English, (who had used their right and title to that country with such tenderness and moderation, and might otherwise have secured themselves with ease against their treachery,) should be now graced and rewarded with such freedoms and enlargements, as none of their ancestors could ever merit by their best obedience, which at best was always treacherous; to be enfranchised with full liberty equal to their conquerors, whom the just revenge of ancient piracies, cruel captivities, and the causeless infestation of our coast, had warrantably called over, and the long prescription of many hundred years; besides what other titles are acknowledged by their own Irish parliament, had fixed and seated in that soil with as good a right as the merest natives.

These, therefore, by their own foregoing demerits and provocations justly made our vassals, are by the first article of this peace advanced to a condition of freedom superior to what any English protestants durst have demanded. For what else can be the meaning to discharge them the common oath of supremacy, especially being papists, (for whom principally that oath was intended,) but either to resign them the more into their own power, or to set a mark of dishonour upon the British loyalty; by trusting Irish rebels for one single oath of allegiance, as much as all his subjects of Britain for the double swearing both of allegiance and supremacy?

The second article puts it into the hands of an Irish parliament to repeal, or to suspend, if they think convenient, the act usually called Poyning's Act, which was the main, and yet the civilest and most moderate, acknowledgment imposed of their dependence on the crown of England; whereby no parliament could be summoned there, no bill be passed, but what was first to be transmitted and allowed under the great seal of England. The recalling of which act tends openly to invest them with a law-giving power of their own, enables them by degrees to throw of all subjection to this realm, and renders them (who by their endless treasons and revolts have deserved to hold no parliament at all, but to be governed by edicts and garrisons) as absolute and supreme

in that assembly, as the people of England in their own land. And the twelfth article grants them in express words, that the Irish parliament shall be no more dependent on the parliament of England, that the Irish themselves shall declare agreeable to the laws of Ireland.

The two and twentieth article, more ridiculous than dangerous, coming especially from such a serious knot of lords and politicians, obtains, that those acts prohibiting to plow with horses by the tail, and burn oats in the straw, be repealed; enough, if nothing else, to declare in them a disposition not only sottish, but indocible, and averse from all civility and amendment: and what hopes they give for the future, who, rejecting the ingenuity of all other nations to improve and wax more civil by a civilizing conquest, though all these many years better shown and taught, prefer their own absurd and savage customs before the most convincing evidence of reason and demonstration: a testimony of their true barbarism and obdurate wilfulness, to be expected no less in other matters of greatest moment.

Yet such as these, and thus affected, the ninth article entrusts with the militia; a trust which the king swore by God at Newmarket he would not commit to his parliament of England, no, not for an hour. And well declares the confidence he had in Irish rebels, more than in his loyalest subjects. He grants them moreover, till the performance of all these articles, that fifteen thousand foot and two thousand five hundred horse shall remain a standing army of papists at the beck and command of Dillon, Muskerry, and other arch-rebels, with power also of adding to that number as they shall see cause. And by other articles allows them the constituting of magistrates and judges in all causes, whom they think fit: and till a settlement to their own minds, the possession of all those towns and countries within their new quarters, being little less than all the island, besides what their cruelty hath dispeopled and laid waste. And lastly, the whole managing both of peace and war is committed to papists, and the chief leaders of that rebellion.

Now let all men judge what this wants of utter alienating and acquitting the whole province of Ireland from all true fealty and obedience to the commonwealth of England. Which act of any king against the consent of his parliament, though no other crime were laid against him, might of itself strongly conduce to the disenthroning him of all. In France, Henry the Third, demanding leave in greatest exigencies to make sale of some crown-lands only, and that to his subjects, was answered by the parliament then at Blois, that a king in no case, though of extremest necessity, might alienate the patrimony of his crown, whereof he is but only usufructuary, as civilians term it, the propriety remaining ever to the kingdom, not to the king. And in our own nation, King John, for resigning, though unwillingly, his crown to the pope's legate, with little more hazard to his kingdom than the payment of one thousand marks, and the unsightliness of such a ceremony, was deposed by his barons, and Lewis, the French king's son, elected in his room. And to have carried only the jewels, plate, and treasure into Ireland, without consent of the nobility, was one of those impeachments, that condemned Richard the Second to lose his crown.

But how petty a crime this will seem to the alienating of a whole kingdom, which in these articles of peace we see as good as done by the late king, not to friends but to

mortal enemies, to the accomplishment of his own interests and ends, wholly separate from the people's good, may without aggravation be easily conceived. Nay, by the covenant itself, since that so cavillously is urged against us, we are enjoined in the fourth article, with all faithfulness to endeavour the bringing all such to public trial and condign punishment, as shall divide one kingdom from another. And what greater dividing than by a pernicious and hostile peace, to disalliege a whole feudary kingdom from the ancient dominion of England? Exception we find there of no person whatsoever; and if the king, who hath actually done this, or any for him, claim a privilege above justice, it is again demanded by what express law either of God or man, and why he whose office is to execute law and justice upon all others, should set himself like a demigod in lawless and unbounded anarchy; refusing to be accountable for that authority over men naturally his equals, which God himself without a reason given is not wont to exercise over his creatures? And if God, the nearer to be acquainted with mankind and his frailties, and to become our priest, made himself a man, and subject to the law, we gladly would be instructed, why any mortal man, for the good and welfare of his brethren being made a king, should by a clean contrary motion make himself a god, exalted above law; the readiest way to become utterly unsensible, both of his human condition, and his own duty.

And how securely, how smoothly, with how little touch or sense of any commiseration, either princely or so much as human, he hath sold away that justice so oft demanded, and so oft by himself acknowledged to be due, for the blood of more than two hundred thousand of his subjects, that never hurt him, never disobeyed him, assassinated and cut in pieces by those Irish barbarians, to give the first promoting, as is more than thought, to his own tyrannical designs in England, will appear by the eighteenth article of his peace; wherein, without the least regard of justice to avenge the dead, while he thirsts to be avenged upon the living, to all the murders, massacres, treasons, piracies, from the very fatal day, wherein that rebellion first broke out, he grants an act of oblivion. If this can be justified, or not punished in whomsoever, while there is any faith, any religion, any justice upon earth, there can no reason be alleged, why all things are not left to confusion. And thus much be observed in brief concerning these articles of peace made by the late king with his Irish rebels.

The letter of Ormond sent to Colonel Jones, governor of Dublin, attempting his fidelity, which the discretion and true worth of that gentleman hath so well answered and repulsed, had passed here without mention, but that the other part of it, not content to do the errand of treason, roves into a long digression of evil and reproachful language to the parliament and army of England, which though not worth their notice, as from a crew of rebels whose inhumanities are long since become the horror and execration of all that hear them, yet in the pursuance of a good endeavour, to give the world all due satisfaction of the present doings, no opportunity shall be omitted.

He accuses first, "That we are the subverters of religion, the protectors and inviters not only of all false ones, but of irreligion and atheism." An accusation that no man living could more unjustly use than our accuser himself; and which, without a strange besottedness, he could not expect but to be retorted upon his own head. All men, who are true protestants, of which number he gives out to be one, know not a more

immediate and killing subverter of all true religion than Antichrist, whom they generally believe to be the pope and church of Rome; he therefore, who makes peace with this grand enemy and persecutor of the true church, he who joins with him, strengthens him, gives him root to grow up and spread his poison, removing all opposition against him, granting him schools, abbeys, and revenues, garrisons, towns, fortresses, as in so many of those articles may be seen, he of all protestants may be called most justly the subverter of true religion, the protector and inviter of irreligion and atheism, whether it be Ormond or his master. And if it can be no way proved, that the parliament hath countenanced popery or papists, but have every where broken their temporal power, thrown down their public superstitions, and confined them to the bare enjoyment of that which is not in our reach, their consciences; if they have encouraged all true ministers of the gospel, that is to say, afforded them favour and protection in all places where they preached, and although they think not money or stipend to be the best encouragement of a true pastor, yet therein also have not been wanting nor intend to be, they doubt not then to affirm themselves, not the subverters, but the maintainers and defenders of true religion; which of itself and by consequence is the surest and the strongest subversion, not only of all false ones, but of irreligion and atheism. For “the weapons of that warfare,” as the apostle testifies, who best knew, “are not carnal, but mighty through God to the pulling down of strong holds, and all reasonings, and every high thing exalted against the knowledge of God, surprising every thought unto the obedience of Christ, and easily revenging all disobedience,” 2 Cor. x. What minister or clergyman, that either understood his high calling, or sought not to erect a secular and carnal tyranny over spiritual things, would neglect this ample and sublime power conferred upon him, and come a begging to the weak hand of magistracy for that kind of aid which the magistrate hath no commission to afford him, and in the way he seeks it hath been always found helpless and unprofitable. Neither is it unknown, or by wisest men unobserved, that the church began then most apparently to degenerate, and go to ruin, when she borrowed of the civil power more than fair encouragement and protection; more than which Christ himself and his apostles never required. To say therefore, that we protect and invite all false religions, with irreligion also and atheism, because we lend not, or rather misapply not, the temporal power to help out, though in vain, the sloth, the spleen, the insufficiency of churchmen, in the execution of spiritual discipline over those within their charge, or those without, is an imputation that may be laid as well upon the best regulated states and governments through the world: who have been so prudent as never to employ the civil sword further than the edge of it could reach, that is, to civil offences only; proving always against objects that were spiritual a ridiculous weapon. Our protection therefore to men in civil matters unoffensive we cannot deny; their consciences we leave, as not within our cognizance, to the proper cure of instruction, praying for them. Nevertheless, if any be found among us declared atheists, malicious enemies of God, and of Christ; the parliament, I think, professes not to tolerate such, but with all befitting endeavours to suppress them. Otherways to protect none that in a larger way may be taxed of irreligion and atheism, may perhaps be the ready way to exclude none sooner out of protection, than those themselves that most accuse it to be so general to others. Lastly, that we invite such as these, or encourage them, is a mere slander without proof.

He tells us next, that they have murdered the king. And they deny not to have justly and undauntedly, as became the parliament of England, for more bloodshed and other heinous crimes than ever king of this land was guilty of, after open trial, punished him with death. A matter, which to men, whose serious consideration thereof hath left no certain precept or example undebated, is so far from giving offence, that we implore and beseech the Divine Majesty so to uphold and support their spirits with like fortitude and magnanimity, that all their ensuing actions may correspond and prove worthy that impartial and noble piece of justice, wherein the hand of God appeared so evidently on our side. We shall not then need to fear, what all the rout and faction of men basely principled can do against us.

The end of our proceedings, which he takes upon him to have discovered, “the changing forsooth of monarchy into anarchy,” sounds so like the smattering of some raw politician, and the overworn objection of every trivial talker, that we leave him in the number. But seeing in that which follows he contains not himself, but, contrary to what a gentleman should know of civility, proceeds to the contemptuous naming of a person, whose valour and high merit many enemies more noble than himself have both honoured and feared; to assert his good name and reputation of whose service the commonwealth receives so ample satisfaction, it is answered in his behalf, that Cromwell, whom he couples with a name of scorn, hath done in few years more eminent and remarkable deeds, whereon to found nobility in his house, though it were wanting, and perpetual renown to posterity, than Ormond and all his ancestors put together can show from any record of their Irish exploits, the widest scene of their glory.

He passes on his groundless objectures, that the aim of this parliament may be perhaps to set up first an elective kingdom, and after that a perfect Turkish tyranny. Of the former we suppose the late act against monarchy will suffice to acquit them. Of the latter certainly there needed no other pattern than that tyranny, which was so long modelling by the late king himself, with Strafford, and that archprelate of Canterbury, his chief instruments; whose designs God hath dissipated. Neither is it any new project of the monarchs, and their courtiers in these days, though Christians they would be thought, to endeavour the introducing of a plain Turkish tyranny. Witness that consultation had in the court of France under Charles the IXth at Blois, wherein Poncet, a certain court-projector, brought in secretly by the chancellor Biragha, after many praises of the Ottoman government, proposes means and ways at large, in presence of the king, the queen regent, and Anjou the king’s brother, how with best expedition and least noise the Turkish tyranny might be set up in France, It appears therefore, that the design of bringing in that tyranny, is a monarchical design, and not of those who have dissolved monarchy.

As for parliaments by three estates, we know, that a parliament signifies no more than the supreme and general council of a nation, consisting of whomsoever chosen and assembled for the public good; which was ever practised, and in all sorts of government, before the word parliament or the formality, or the possibility of those three estates, or such a thing as a titular monarchy, had either name or being in the world. The original of all which we could produce to be far newer than those “all ages” which he vaunts of, and by such first invented and contrived, whose authority,

though it were Charles Martel, stands not so high in our repute, either for himself, or the age he lived in, but that with as good warrant we may recede from what he ordained, as he ordain what before was not.

But whereas besides he is bold to allege, that of the three estates there remains only a small number, and they the “dregs and scum of the house of commons;” this reproach, and in the mouth of an Irishman, concerns not them only; but redounds to apparent dishonour of the whole English nation. Doubtless there must be thought a great scarcity in England of persons honourable and deserving, or else of judgment, or so much as honesty in the people, if those, whom they esteem worthy to sit in parliament, be no better than scum and dregs in the Irish dialect. But of such like stuff we meet not any where with more excrescence than in his own lavish pen; which feeling itself loose without the reins of discretion, rambles for the most part beyond all soberness and civility. In which torrent he goes on negotiating and cheapening the loyalty of our faithful governor of Dublin, as if the known and tried constancy of that valiant gentleman were to be bought with court fumes.

He lays before him, that “there remains now no other liberty in the subject, but to profess blasphemous opinions, to revile and tread under foot magistracy, to murder magistrates, to oppress and undo all that are not like-minded with us.” Forgetting in the mean while himself to be in the head of a mixed rabble, part papists, part fugitives, and part savages, guilty in the highest degree of all these crimes. What more blasphemous, not opinion, but whole religion, than popery, plunged into idolatrous and ceremonial superstition, the very death of all true religion; figured to us by the Scripture itself in the shape of that beast, full of the names of blasphemy, which we mention to him as to one that would be counted protestant, and had his breeding in the house of a bishop? And who are those that have trod under foot magistracy, murdered magistrates, oppressed and undone all that sided not with them, but the Irish rebels, in that horrible conspiracy, for which Ormond himself hath either been or seemed to be their enemy, though now their ringleader? And let him ask the Jesuits about him, whether it be not their known doctrine and also practice, not by fair and due process of justice to punish kings and magistrates, which we disavow not, but to murder them in the basest and most assassinous manner, if their church interest so require. There will not need more words to this windy railer, convicted openly of all those crimes, which he so confidently, and yet falsely, charges upon others.

We have now to deal, though in the same country, with another sort of adversaries, in show far different, in substance much what the same. These write themselves the presbytery of Belfast, a place better known by the name of a late barony, than by the fame of these men’s doctrine or ecclesiastical deeds: whose obscurity till now never came to our hearing. And surely we should think this their representment far beneath considerable, who have neglected and passed over the like unadvisedness of their fellows in other places more near us, were it not to observe in some particulars the sympathy, good intelligence, and joint pace which they go in the north of Ireland, with their copartnering rebels in the south, driving on the same interest to lose us that kingdom, that they may gain it themselves, or at least share in the spoil: though the other be open enemies, these pretended brethren.

The introduction of their manifesto out of doubt must be zealous; “Their duty,” they say, “to God and his people, over whom he hath made them overseers, and for whom they must give account.” What mean these men? Is the presbytery of Belfast, a small town in Ulster, of so large extent, that their voices cannot serve to teach duties in the congregation which they oversee, without spreading and divulging to all parts, far beyond the diocese of Patrick or Columba, their written representation, under the subtle pretence of feeding their own flock? Or do they think to oversee, or undertake to give an account for, all to whom their paper sends greeting? St. Paul to the elders of Ephesus thinks it sufficient to give charge, “That they take heed to themselves, and to the flock over which they were made overseers,” beyond those bounds he enlarges not their commission. And surely when we put down bishops and put up presbyters, which the most of them have made use of to enrich and exalt themselves, and turn the first heel against their benefactors, we did not think, that one classic fraternity, so obscure and so remote, should involve us and all state-affairs within the censure and jurisdiction of Belfast, upon pretence of overseeing their own charge.

We very well know, that church-censures are limited to church-matters, and these within the compass of their own province, or to say more truly, of their own congregation: that affairs of state are not for their meddling, as we could urge even from their own invectives and protestations against the bishops, wherein they tell them with much fervency, that ministers of the gospel, neither by that function, nor any other which they ought accept, have the least warrant to be pragmatistical in the state.

And surely in vain were bishops for these and other causes forbid to sit and vote in the house, if these men out of the house, and without vote, shall claim and be permitted more license on their presbyterial stools, to breed continual disturbance by interposing in the commonwealth. But seeing that now, since their heaving out the prelates to heave in themselves, they devise new ways to bring both ends together, which will never meet; that is to say, their former doctrine with their present doings, as “that they cannot else teach magistrates and subjects their duty, and that they have besides a right themselves to speak as members of the commonwealth;” let them know, that there is a wide difference between the general exhortation to justice and obedience, which in this point is the utmost of their duty, and the state-disputes wherein they are now grown such busy-bodies, to preach of titles, interests, and alterations in government: more than our Saviour himself, or any of his apostles, ever took upon them, though the title both of Cæsar and of Herod, and what they did in matters of state, might have then admitted controversy enough.

Next, for their civil capacities, we are sure, that pulpits and church-assemblies, whether classical or provincial, never were intended or allowed by wise magistrates, no, nor by him that sent them, to advance such purposes, but that as members of the commonwealth they ought to mix with other commoners, and in that temporal body to assume nothing above other private persons, or otherwise than in a usual and legal manner: not by distinct remonstrances and representments, as if they were a tribe and party by themselves, which is the next immediate way to make the church lift a horn against the state, and claim an absolute and undepending jurisdiction, as from like advantage and occasion (to the trouble of all Christendom) the pope hath for many

ages done; and not only our bishops were climbing after him, but our presbyters also, as by late experiment we find. Of this representation therefore we can esteem and judge no other than of a slanderous and seditious libel, sent abroad by a sort of incendiaries, to delude and make the better way under the cunning and plausible name of a presbytery.

A second reason of their representing is, “that they consider the dependence of that kingdom upon England,” which is another shameless untruth that ever they considered; as their own actions will declare, by conniving, and in their silence partaking, with those in Ulster, whose obedience, by what we have yet heard, stands dubious, and with an eye of conformity rather to the north, than to that part where they owe their subjection; and this in all likelihood by the inducement and instigation of these representers: who so far from considering their dependence on England, as to presume at every word to term proceedings of parliament, “the insolences of a sectarian party, and of private men.” Despising dominion, and speaking evil of dignities, which hypocritically they would seem to dissuade others from; and not fearing the due correction of their superiors, that may in fit season overtake them. Whenas the least consideration of their dependence on England, would have kept them better in their duty.

The third reason which they use makes against them; the remembrance how God punished the contempt of their warning last year upon the breakers of covenant, whenas the next year after they forget the warning of that punishment hanging over their own heads for the very same transgression, their manifest breach of covenant by this seditious representation, accompanied with the doubtful obedience of that province which represents it.

And thus we have their preface supported with three reasons; two of them notorious falsities, and the third against themselves; and two examples, “the province of London, and the commissioners of the kirk-assembly.” But certain, if canonical examples bind not, much less do apocryphal.

Proceeding to avouch the trust put upon them by God, which is plainly proved to be none of this nature, “they would not be looked upon as sowers of sedition, or authors of divisive motions; their record,” they say, “is in heaven,” and their truth and honesty no man knows where. For is not this a shameless hypocrisy, and of mere wolves in sheep’s clothing, to sow sedition in the ears of all men, and to face us down to the very act, that they are authors of no such matter? But let the sequel both of their paper, and the obedience of the place wherein they are, determine.

Nay, while we are yet writing these things, and foretelling all men the rebellion, which was even then designed in the close purpose of these unhallowed priestlings, at the very time when with their lips they disclaimed all sowing of sedition, news is brought, and too true, that the Scottish inhabitants of that province are actually revolted, and have not only besieged in Londonderry those forces, which were to have fought against Ormond and the Irish rebels; but have in a manner declared with them, and begun open war against the parliament; and all this by the incitement and illusions of that unchristian synagogue at Belfast, who yet dare charge the parliament, “that,

notwithstanding specious pretences, yet their actings do evidence, that they love a rough garment to deceive.” The deceit we own not, but the comparison, by what at first sight may seem alluded, we accept: for that hairy roughness assumed won Jacob the birthright both temporal and eternal; and God we trust hath so disposed the mouth of these Balaams, that, coming to curse, they have stumbled into a kind of blessing, and compared our actings to the faithful act of that patriarch.

But if they mean, as more probably their meaning was, that “rough garment” spoken of Zach. xiii. 4, we may then behold the pitiful store of learning and theology, which these deceivers have thought sufficient to uphold their credit with the people, who, though the rancour that leavens them have somewhat quickened the common drawling of their pulpit elocution, yet for want of stock enough in scripture-phrase to serve the necessary uses of their malice, they are become so liberal, as to part freely with their own budge-gowns from off their backs, and bestow them on the magistrate as a rough garment to deceive; rather than not be furnished with a reproach, though never so improper, never so odious to be turned upon themselves. For but with half an eye cast upon that text, any man will soon discern that rough garment to be their own coat, their own livery, the very badge and cognizance of such false prophets as themselves, who, when they understand, or ever seriously mind, the beginning of that 4th verse, may “be ashamed every one of his lying vision,” and may justly fear that foregoing denouncement to such “as speak lies in the name of the Lord,” verse 3, lurking under the rough garment of outward rigour and formality, whereby they cheat the simple. So that “this rough garment to deceive” we bring ye once again, grave sirs, into your own vestry; or with Zachary shall not think much to fit it to your own shoulders. To bestow aught in good earnest on the magistrate, we know your classic priesthood is too gripple, for ye are always begging: and for this rough gown to deceive, we are confident ye cannot spare it; it is your Sunday’s gown, your every day gown, your only gown, the gown of your faculty; your divining gown; to take it from ye were sacrilege. Wear it therefore, and possess it yourselves, most grave and reverend Carmelites, that all men, both young and old, as we hope they will shortly, may yet better know ye, and distinguish ye by it; and give to your rough gown, wherever they meet it, whether in pulpit, classis, or provincial synod, the precedency and the pre-eminence of deceiving.

They charge us next, that we have broken the covenant, and loaden it with slighting reproaches. For the reproaching, let them answer that are guilty, whereof the state we are sure cannot be accused. For the breaking, let us hear wherein. “In labouring,” say they, “to establish by law a universal toleration of all religions.” This touches not the state; for certainly were they so minded, they need not labour it, but do it, having power in their hands; and we know of no act as yet passed to that purpose. But suppose it done, wherein is the covenant broke? The covenant enjoins us to endeavour the extirpation first of popery and prelacy, then of heresy, schism, and profaneness, and whatsoever shall be found contrary to sound doctrine and the power of godliness. And this we cease not to do by all effectual and proper means: but these divines might know, that to extirpate all these things can be no work of the civil sword, but of the spiritual, which is the word of God.

No man well in his wits, endeavouring to root up weeds out of his ground, instead of using the spade will take a mallet or a beetle. Nor doth the covenant any way engage us to extirpate, or to prosecute the men, but the heresies and errors in them, which we tell these divines, and the rest that understand not, belongs chiefly to their own function, in the diligent preaching and insisting upon sound doctrine; in the confuting, not the railing down, errors, encountering both in public and private conference, and by the power of truth, not of persecution, subduing those authors of heretical opinions; and lastly in the spiritual execution of church-discipline within their own congregations. In all these ways we shall assist them, favour them, and as far as appertains to us join with them, and moreover not tolerate the free exercise of any religion, which shall be found absolutely contrary to sound doctrine or the power of godliness; for the conscience, we must have patience till it be within our verge. And thus doing, we shall believe to have kept exactly all that is required from us by the covenant. Whilst they by their seditious practices against us, than which nothing for the present can add more assistance or advantage to those bloody rebels and papists in the south, will be found most pernicious covenant-breakers themselves, and as deep in that guilt, as those of their own nation the last year; the warning of whose ill success, like men hardened for the same judgment, they miserably pervert to an encouragement in the same offence, if not a far worse: for now they have joined interest with the Irish rebels, who have ever fought against the covenant, whereas their countrymen the year before made the covenant their plea. But as it is a peculiar mercy of God to his people, while they remain his, to preserve them from wicked considerations: so it is a mark and punishment of hypocrites, to be driven at length to mix their cause, and the interest of their covenant, with God's enemies.

And whereas they affirm, that the tolerating of all religions, in the manner that we tolerate them, is an innovation; we must acquaint them, that we are able to make it good, if need be, both by Scripture and the primitive fathers, and the frequent assertion of whole churches and protestant states in their remonstrances and expostulations against the popish tyranny over souls. And what force of argument do these doctors bring to the contrary? But we have long observed to what pass the bold ignorance and sloth of our clergy tends no less now than in the bishop's days, to make their bare sayings and censures authentic with the people, though destitute of any proof or argument. But thanks be to God, they are discerned.

Their next impeachment is, "that we oppose the presbyterial government, the hedge and bulwark of religion." Which all the land knows to be a most impudent falsehood, having established it with all freedom, wherever it hath been desired. Nevertheless, as we perceive it aspiring to be a compulsive power upon all without exception in parochial, classical, and provincial hierarchies, or to require the fleshly arm of magistracy in the execution of a spiritual discipline, to punish and amerce by any corporal infliction those whose consciences cannot be edified by what authority they are compelled, we hold it no more to be "the hedge and bulwark of religion," than the popish or prelatical courts, or the Spanish inquisition.

But we are told, "we embrace paganism and Judaism in the arms of toleration." A most audacious calumny! And yet while we detest Judaism, we know ourselves

commanded by St. Paul, Rom. xi., to respect the Jews, and by all means to endeavour their conversion.

Neither was it ever sworn in the covenant, to maintain an universal presbytery in England, as they falsely allege, but in Scotland against the common enemy, if our aid were called for: being left free to reform our own country according to the word of God, and the example of best reformed churches; from which rule we are not yet departed.

But here, utterly forgetting to be ministers of the gospel, they presume to open their mouths, not “in the spirit of meekness,” as like dissemblers they pretend, but with as much devilish malice, impudence, and falsehood, as any Irish rebel could have uttered, and from a barbarous nook of Ireland brand us with the extirpation of laws and liberties; things which they seem as little to understand, as aught that belong to good letters or humanity.

“That we seized on the person of the king;” who was surrendered into our hands an enemy and captive by our own subordinate and paid army of Scots in England. Next, “our imprisoning many members of the house.” As if it were impossible they should deserve it, conspiring and bandying against the public good; which to the other part appearing, and with the power they had, not resisting had been a manifest desertion of their trust and duty. No question but it is as good and necessary to expel rotten members out of the house, as to banish delinquents out of the land: and the reason holds as well in forty as in five. And if they be yet more, the more dangerous is their number. They had no privilege to sit there, and vote home the author, the impenitent author, of all our miseries, to freedom, honour, and royalty, for a few fraudulent, if not destructive, concessions. Which that they went about to do, how much more clear it was to all men, so much the more expedient and important to the commonwealth was their speedy seizure and exclusion; and no breach of any just privilege, but a breach of their knotted faction. And here they cry out, “an action without parallel in any age.” So heartily we wish all men were unprejudiced in all our actions, as these illiterate denouncers never paralleled so much of any age as would contribute to the title of a century. “That we abolish parliamentary power, and establish a representative instead thereof.” Now we have the height of them; these profound instructors, in the midst of their representation, would know the English of a representative, and were perhaps of that classis, who heretofore were as much staggered at triennial.

Their grand accusation is our justice done on the king, which that they may prove to be “without rule or example,” they venture all the credit they have in divine and human history; and by the same desperate boldness detect themselves to be egregious liars and impostors, seeking to abuse the multitude with a show of that gravity and learning, which never was their portion. Had their knowledge been equal to the knowledge of any stupid monk or abbot, they would have known at least, though ignorant of all things else, the life and acts of him, who first instituted their order: but these blockish presbyters of Clondeboy know not that John Knox, who was the first founder of presbytery in Scotland, taught professedly the doctrine of deposing and of killing kings. And thus while they deny that any such rule can be found, the rule is

found in their own country, given them by their own first presbyterian institutor; and they themselves, like irregular friars walking contrary to the rule of their own foundation, deserve for so gross an ignorance and transgression to be disciplined upon their own stools. Or had their reading in history been any, which by this we may be confident is none at all, or their malice not heightened to a blind rage, they never would so rashly have thrown the dice to a palpable discovery of their ignorance and want of shame. But wherefore spend we two such precious things as time and reason upon priests, the most prodigal misspenders of time, and the scarcest owners of reasons? It is sufficient we have published our defences, given reasons, given examples of our justice done; books also have been written to the same purpose for men to look on that will; that no nation under heaven but in one age or other hath done the like. The difference only is, which rather seems to us matter of glory, that they for the most part have without form of law done the deed by a kind of martial justice, we by the deliberate and well-weighed sentence of a legal judicature.

But they tell us, “it was against the interest and protestation of the kingdom of Scotland.” And did exceeding well to join those two together: here by informing us what credit or regard need be given in England to a Scots protestation, ushered in by a Scots interest: certainly no more than we see is given in Scotland to an English declaration, declaring the interest of England. If then our interest move not them, why should theirs move us? If they say, we are not all England; we reply, they are not all Scotland: nay, were the last year so inconsiderable a part of Scotland, as were beholden to this which they now term the sectarian army, to defend and rescue them at the charges of England, from a stronger party of their own countrymen, in whose esteem they were no better than sectarians themselves. But they add, “it was against the former declarations of both kingdoms,” to seize, or proceed against the king. We are certain, that no such declarations of both kingdoms, as derive not their full force from the sense and meaning of the covenant, can be produced.

And if they plead against the covenant, “to preserve and defend his person:” we ask them briefly, whether they take the covenant to be absolute or conditional? If absolute, then suppose the king to have committed all prodigious crimes and impieties against God, or nature, or whole nations, he must nevertheless be sacred from all violent touch. Which absurd opinion, how it can live in any man’s reason, either natural or rectified, we much marvel: since God declared his anger as impetuous for the saving of King Benhadad, though surrendering himself at mercy, as for the killing of Naboth. If it be conditional, in the preservation and defence of religion, and the people’s liberty, then certainly to take away his life, being dangerous, and pernicious to both these, was no more a breach of the covenant, than for the same reason at Edinburgh to behead Gordon the marquis of Huntley. By the same covenant we made vow to assist and defend all those, that should enter with us into this league: not absolutely, but in the maintenance and pursuing thereof. If therefore no man else was ever so mad, as to claim from hence an impunity from all justice, why should any for the king, whose life, by other articles of the same covenant, was forfeit? Nay, if common sense had not led us to such a clear interpretation, the Scots commissioners themselves might boast to have been our first teachers: who, when they drew to the malignance which brought forth that perfidious last year’s irruption against all the bands of covenant or Christian neighbourhood, making their hollow plea the defence

of his majesty's person, they were constrained by their own guiltiness to leave out that following morsel that would have choked them, "the preservation and defence of true religion and our liberties." And questionless in the preservation of these we are bound as well, both by the covenant and before the covenant, to preserve and defend the person of any private man, as the person and authority of any inferior magistrate: so that this article, objected with such vehemence against us, contains not an exception of the king's person, and authority, to do by privilege what wickedness he list, and be defended as some fancy, but an express testification of our loyalty; and the plain words without wresting will bear as much, that we had no thoughts against his person, or just power, provided they might consist with the preservation and defence of true religion and our liberties. But to these how hazardous his life was, will be needless to repeat so often. It may suffice, that while he was in custody, where we expected his repentance, his remorse at last, and compassion of all the innocent blood shed already, and hereafter likely to be shed, for his mere wilfulness, he made no other use of our continual forbearance, our humblest petitions and obtestations at his feet, but to sit contriving and fomenting new plots against us, and, as his own phrase was, "playing his own game" upon the miseries of his people: of which we desire no other view at present than these articles of peace with the rebels, and the rare game likely to ensue from such a cast of his cards. And then let men reflect a little upon the slanders and reviles of these wretched priests, and judge what modesty, what truth, what conscience, what any thing fit for ministers, or we might say reasonable men, can harbour in them. For what they began in shamelessness and malice, they conclude in frenzy; throwing out a sudden rhapsody of proverbs quite from the purpose; and with as much comeliness as when Saul prophesied. For casting off, as he did his garments, all modesty and meekness, wherewith the language of ministers ought to be clothed, especially to their supreme magistrate, they talk at random of "servants raging, servants riding, and wonder how the earth can bear them." Either these men imagine themselves to be marvellously high set and exalted in the chair of Belfast, to vouchsafe the parliament of England no better style than servants, or else their high notion, which we rather believe, falls as low as court-parasitism; supposing all men to be servants but the king. And then all their pains taken to seem so wise in proverbial serve but to conclude them downright slaves: and the edge of their own proverb falls reverse upon themselves. For as "delight is not seemly for fools," much less high words to come from base minds. What they are for ministers, or how they crept into the fold, whether at the window, or through the wall, or who set them there so haughty in the pontifical see of Belfast, we know not. But this we rather have cause to wonder, if the earth can bear this insufferable insolency of upstarts; who, from a ground which is not their own, dare send such defiance to the sovereign magistracy of England, by whose authority and in whose right they inhabit there. By their actions we might rather judge them to be a generation of Highland thieves and redshanks, who being neighbourly admitted, not as the Saxons by merit of their warfare against our enemies, but by the courtesy of England, to hold possessions in our province, a country better than their own, have, with worse faith than those heathen, proved ingrateful and treacherous guests to their best friends and entertainers. And let them take heed, lest while their silence as to these matters might have kept them blameless and secure under those proceedings which they so feared to partake in, that these their treasonous attempts and practices have not involved them in a far worse guilt of rebellion; and (notwithstanding that fair dehortatory from joining with malignants) in

the appearance of a co-interest and partaking with the Irish rebels: against whom, though by themselves pronounced to be the enemies of God, they go not out to battle, as they ought, but rather by these their doings assist and become associates!

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ἘΙΚΟΝΟΚΛΑΣΤΗΣ.

IN ANSWER TO A BOOK ENTITLED, ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ,
THE PORTRAITURE OF HIS MAJESTY IN HIS
SOLITUDES AND SUFFERINGS.

BY JOHN MILTON.

PUBLISHED FROM THE AUTHOR'S SECOND EDITION, PRINTED IN 1650
WITH MANY ENLARGEMENTS.

with a preface

BY RICHARD BARON,

SHOWING THE TRANSCENDENT EXCELLENCY OF MILTON'S PROSE
WORKS,

to which is added,

AN ORIGINAL LETTER TO MILTON, NEVER BEFORE PUBLISHED.

— Morpheus, on thy dewy wing
Such fair auspicious visions bring,
As sooth'd great Milton's injur'd age,
When in prophetic dreams he saw
The tribes unborn, with pious awe,
Imbibe each virtue from his heavenly page.

—Dr. Akenside.

PREFACE.

When the last impression of Milton's prose works was committed to my care, I executed that trust with the greatest fidelity. Not satisfied with printing from any copy at hand, as editors are generally wont, my affection and zeal for the author induced me to compare every sentence, line by line, with the original edition of each treatise that I was able to obtain. Hence, errors innumerable of the former impression were corrected: besides what improvements were added from the author's second edition of the Tenure of Kings and Magistrates, which Mr. Toland had either not seen, or had neglected to commit to the press.*

After I had endeavoured to do this justice to my favourite author, the last summer I discovered a second edition of his Eikonoklastes, with many large and curious

additions, printed in the year 1650, which edition had escaped the notice both of Mr. Toland and myself.

In communicating this discovery to a few friends, I found that this edition was not unknown to some others, though from low and base motives secreted from the public. But I, who from my soul love liberty, and for that reason openly and boldly assert its principles at all times, resolved that the public should no longer be withheld from the possession of such a treasure.

I therefore now give a new impression of this work, with the additions and improvements made by the author; and I deem it a singular felicity, to be the instrument of restoring to my country so many excellent lines long lost,—and in danger of being for ever lost,—of a writer who is a lasting honour to our language and nation;—and of a work, wherein the principles of tyranny are confuted and overthrown and all the arts and cunning of a great tyrant and his adherents detected and laid open.

The love of liberty is a public affection, of which those men must be altogether void, that can suppress or smother any thing written in its defence, and tending to serve its glorious cause. What signify professions, when the actions are opposite and contradictory? Could any high-churchman, any partizan of Charles I., have acted a worse, or a different part, than some pretended friends of liberty have done in this instance? Many high-church priests and doctors have laid out considerable sums to destroy the prose works of Milton, and have purchased copies of his particular writings for the infernal pleasure of consuming them.† This practice, however detestable, was yet consistent with principle. But no apology can be made for men that espouse a cause, and at the same time conceal aught belonging to its support. Such men may tell us that they love liberty, but I tell them that they love their bellies, their ease, their pleasures, their profits, in the first place. A man that will not hazard all for liberty, is unworthy to be named among its votaries, unworthy to participate its blessings.

Many circumstances at present loudly call upon us to exert ourselves. Venality and corruption have well-nigh extinguished all principles of liberty. The bad books also, that this age hath produced, have ruined our youth. The novels and romances, which are eagerly purchased and read, emasculate the mind, and banish every thing grave and manly. One remedy for these evils is, to revive the reading of our old writers, of which we have good store, and the study whereof would fortify our youth against the blandishments of pleasure and the arts of corruption.

Milton in particular ought to be read and studied by all our young gentlemen as an oracle. He was a great and noble genius, perhaps the greatest that ever appeared among men; and his learning was equal to his genius. He had the highest sense of liberty, glorious thoughts, with a strong and nervous style. His works are full of wisdom, a treasure of knowledge. In them the divine, the statesman, the historian, the philologist, may be all instructed and entertained. It is to be lamented, that his divine writings are so little known. Very few are acquainted with them, many have never heard of them. The same is true with respect to another great writer contemporary

with Milton, and an advocate for the same glorious cause; I mean Algernon Sydney, whose Discourses on Government are the most precious legacy to these nations.

All antiquity cannot show two writers equal to these. They were both great masters of reason, both great masters of expression. They had the strongest thoughts, and the boldest images, and are the best models that can be followed. The style of Sydney is always clear and flowing, strong and masculine. The great Milton has a style of his own, one fit to express the astonishing sublimity of his thoughts, the mighty vigour of his spirit, and that copia of invention, that redundancy of imagination, which no writer before or since hath equalled. In some places, it is confessed, that his periods are too long, which renders him intricate, if not altogether unintelligible to vulgar readers; but these places are not many. In the book before us his style is for the most part free and easy, and it abounds both in eloquence, and wit, and argument. I am of opinion, that the style of this work is the best and most perfect of all his prose writings. Other men have commended the style of his History as matchless and incomparable, whose malice could not see or would not acknowledge the excellency of his other works. It is no secret whence their aversion to Milton proceeds; and whence their caution of naming him as any other writer than a poet. Milton combated superstition and tyranny of every form, and in every degree. Against them he employed his mighty strength, and, like a battering ram, beat down all before him. But notwithstanding these mean arts, either to hide or disparage him, a little time will make him better known; and the more he is known, the more he will be admired. His works are not like the fugitive short-lived things of this age, few of which survive their authors: they are substantial, durable, eternal writings; which will never die, never perish, whilst reason, truth and liberty have a being in these nations.

Thus much I thought proper to say on occasion of this publication, wherein I have no resentment to gratify, no private interest to serve: all my aim is to strengthen and support that good old cause, which in my youth I embraced, and the principles whereof I will assert and maintain whilst I live.

The following letter to Milton, being very curious, and no where published perfect and entire, may be fitly preserved in this place.

A Letter From Mr. Wall To John Milton, Esquire.

Sir,—I received yours the day after you wrote, and do humbly thank you, that you are pleased to honour me with your letters. I confess I have (even in my privacy in the country) oft had thoughts of you, and that with much respect, for your friendliness to truth in your early years, and in bad times. But I was uncertain whether your relation to the court* (though I think a commonwealth was more friendly to you than a court) had not clouded your former light, but your last book resolved that doubt. You complain of the non-proficiency of the nation, and of its retrograde motion of late, in liberty and spiritual truths. It is much to be bewailed; but yet let us pity human frailty. When those who made deep protestations of their zeal for our liberty both spiritual and civil, and made the fairest offers to be assertors thereof, and whom we thereupon trusted; when those, being instated in power, shall betray the good thing committed to them, and lead us back to Egypt, and by that force which we gave them to win us

liberty hold us fast in chains; what can poor people do? You know who they were, that watched our Saviour's sepulchre to keep him from rising.†

Besides, whilst people are not free, but straitened in accommodations for life, their spirits will be dejected and servile: and conducing to that end, there should be an improving of our native commodities, as our manufactures, our fishery, our fens, forests, and commons, and our trade at sea, &c., which would give the body of the nation a comfortable subsistence; and the breaking that cursed yoke of tithes would much help thereto.

Also another thing I cannot but mention, which is, that the Norman conquest and tyranny is continued upon the nation without any thought of removing it; I mean the tenure of lands by copyhold, and holding for life under a lord, or rather tyrant of a manor; whereby people care not to improve their land by cost upon it, not knowing how soon themselves or theirs may be outed it; nor what the house is in which they live, for the same reason: and they are far more enslaved to the lord of the manor, than the rest of the nation is to a king or supreme magistrate.

We have waited for liberty, but it must be God's work and not man's, who thinks it sweet to maintain his pride and worldly interest to the gratifying of the flesh, whatever becomes of the precious liberty of mankind.

But let us not despond, but do our duty; and God will carry on that blessed work in despite of all opposites, and to their ruin if they persist therein.

Sir, my humble request is, that you would proceed, and give us that other member of the distribution mentioned in your book; viz. that Hire doth greatly impede truth and liberty: it is like if you do, you shall find opposers: but remember that saying, *Beatus est pati quam frui*: or, in the apostle's words, James v. 11, We count them happy that endure.

I have sometimes thought (concurring with your assertion of that storied voice that should speak from heaven) when ecclesiastics were endowed with worldly preferments, *hodie venenum infunditur in ecclesiam*: for to use the speech of Genesis iv. ult. according to the sense which it hath in the Hebrew, then began men to corrupt the worship of God. I shall tell you a supposal of mine, which is this: Mr. Dury has bestowed about thirty years time in travel, conference, and writings, to reconcile Calvinists and Lutherans, and that with little or no success. But the shortest way were,—take away ecclesiastical dignities, honours, and preferments, on both sides, and all would soon be hushed; the ecclesiastics would be quiet, and then the people would come forth into truth and liberty. But I will not engage in this quarrel; yet I shall lay this engagement upon myself to remain

Your Faithful Friend And Servant,

Causham, May 26, 1659.

John Wall.

From this letter the reader may see in what way wise and good men of that age employed themselves: in studying to remove every grievance, to break every yoke. And it is matter of astonishment, that this age, which boasts of greatest light and knowledge, should make no effort toward a reformation in things acknowledged to be wrong: but both in religion and in civil government be barbarian!

Below Blackheath, June 20, 1756.

Richard Baron.

ἸΚΟΝΟΚΛΑΣΤΗΣ.

Prov. xxviii. 15. As a roaring lion, and a raging bear, so is a wicked ruler over the poor people.

16. The prince that wanteth understanding, is also a great oppressor; but he that hateth covetousness, shall prolong his days.

17. A man that doth violence to the blood of any person, shall fly to the pit, let no man stay him.

sallust. conjurat. catilin.

Regium imperium, quod initio, conservandæ libertatis, atque augendæ reipublicæ causâ fuerat, in superbiam, dominationemque se convertit.

Regibus boni, quam mali, suspectiores sunt, semperque his aliena virtus formidolosa est Impunè quælibet facere, id est regem esse.

—idem, bell. jugurth.

published by authority.

THE PREFACE.

To descant on the misfortunes of a person fallen from so high a dignity, who hath also paid his final debt, both to nature and his faults, is neither of itself a thing commendable, nor the intention of this discourse. Neither was it fond ambition, nor the vanity to get a name, present or with posterity, by writing against a king. I never was so thirsty after fame, nor so destitute of other hopes and means, better and more certain to attain it; for kings have gained glorious titles from their favourers by writing against private men, as Henry VIIIth. did against Luther; but no man ever gained much honour by writing against a king, as not usually meeting with that force of argument in such courtly antagonists, which to convince might add to his reputation. Kings most commonly, though strong in legions, are but weak at arguments; as they who ever have accustomed from the cradle to use their will only as their right hand, their reason always as their left. Whence unexpectedly constrained to that kind of combat, they prove but weak and puny adversaries: nevertheless, for their sakes, who, through custom, simplicity, or want of better teaching, have no more seriously considered kings, than in the gaudy name of majesty, and admire them and their

doings as if they breathed not the same breath with other mortal men, I shall make no scruple to take up (for it seems to be the challenge both of him and all his party) to take up this gauntlet, though a king's, in the behalf of liberty and the commonwealth.

And further, since it appears manifestly the cunning drift of a factious and defeated party, to make the same advantage of his book, which they did before of his regal name and authority, and intend it not so much the defence of his former actions, as the promoting of their own future designs, (making thereby the book their own rather than the king's, as the benefit now must be their own more than his;) now the third time to corrupt and disorder the minds of weaker men, by new suggestions and narrations, either falsely or fallaciously representing the state of things to the dishonour of this present government, and the retarding of a general peace, so needful to this afflicted nation, and so nigh obtained; I suppose it no injury to the dead, but a good deed rather to the living, if by better information given them, or, which is enough, by only remembering them the truth of what they themselves know to be here misaffirmed, they may be kept from entering the third time unadvisedly into war and bloodshed: for as to any moment of solidity in the book itself, (save only that a king is said to be the author, a name, than which there needs no more among the blockish vulgar, to make it wise, and excellent, and admired, nay to set it next the Bible, though otherwise containing little else but the common grounds of tyranny and popery, dressed up the better to deceive, in a new protestant guise, trimly garnished over,) or as to any need of answering, in respect of staid and well-principled men, I take it on me as a work assigned rather, than by me chosen or affected: which was the cause both of beginning it so late, and finishing it so leisurely in the midst of other employments and diversions. And though well it might have seemed in vain to write at all, considering the envy and almost infinite prejudice likely to be stirred up among the common sort, against whatever can be written or gainsaid to the king's book, so advantageous to a book it is only to be a king's; and though it be an irksome labour, to write with industry and judicious pains, that which, neither weighed nor well read, shall be judged without industry or the pains of well-judging, by faction and the easy literature of custom and opinion; it shall be ventured yet, and the truth not smothered, but sent abroad in the native confidence of her single self, to earn, how she can, her entertainment in the world, and to find out her own readers: few perhaps, but those few, of such value and substantial worth, as truth and wisdom, not respecting numbers and big names, have been ever wont in all ages to be contented with. And if the late king had thought sufficient those answers and defences made for him in his lifetime, they who on the other side accused his evil government, judging that on their behalf enough also hath been replied, the heat of this controversy was in all likelihood drawing to an end; and the further mention of his deeds, not so much unfortunate as faulty, had in tenderness to his late sufferings been willingly foreborne; and perhaps for the present age might have slept with him unrepeated, while his adversaries, calmed and assuaged with the success of their cause, had been the less unfavourable to his memory. But since he himself, making new appeal to truth and the world, hath left behind him this book, as the best advocate and interpreter of his own actions, and that his friends by publishing, dispersing, commending, and almost adoring it, seem to place therein the chief strength and nerves of their cause; it would argue doubtless in the other party great deficiency and distrust of themselves, not to meet the force of his reason in any field whatsoever, the force and equipage of whose arms they have so

often met victoriously: and he who at the bar stood excepting against the form and manner of his judicature, and complained that he was not heard; neither he nor his friends shall have that cause now to find fault, being met and debated with in this open and monumental court of his erecting; and not only heard uttering his whole mind at large, but answered: which to do effectually, if it be necessary, that to his book nothing the more respect be had for being his, they of his own party can have no just reason to exclaim. For it were too unreasonable that he, because dead, should have the liberty in his book to speak all evil of the parliament; and they because living, should be expected to have less freedom, or any for them, to speak home the plain truth of a full and pertinent reply. As he, to acquit himself, hath not spared his adversaries to load them with all sorts of blame and accusation, so to him, as in his book alive, there will be used no more courtship than he uses; but what is properly his own guilt, not imputed any more to his evil counsellors, (a ceremony used longer by the parliament than he himself desired,) shall be laid here without circumlocutions at his own door. That they who from the first beginning, or but now of late, by what unhappiness I know not, are so much affatuated, not with his person only, but with his palpable faults, and doat upon his deformities, may have none to blame but their own folly, if they live and die in such a strooken blindness, as next to that of Sodom hath not happened to any sort of men more gross, or more misleading. Yet neither let his enemies expect to find recorded here all that hath been whispered in the court, or alleged openly, of the king's bad actions; it being the proper scope of this work in hand, not to rip up and relate the misdoings of his whole life, but to answer only and refute the missayings of his book.

First, then, that some men (whether this were by him intended, or by his friends) have by policy accomplished after death that revenge upon their enemies, which in life they were not able, hath been oft related. And among other examples we find, that the last will of Cæsar being read to the people, and what bounteous legacies he had bequeathed them, wrought more in that vulgar audience to the avenging of his death, than all the art he could ever use to win their favour in his lifetime. And how much their intent, who published these overlate apologies and meditations of the dead king, drives to the same end of stirring up the people to bring him that honour, that affection, and by consequence that revenge to his dead corpse, which he himself living could never gain to his person, it appears both by the conceited portraiture before his book, drawn out to the full measure of a masking scene, and set there to catch fools and silly gazers; and by those Latin words after the end, *Vota dabunt quæ bella negarunt*; intimating, that what he could not compass by war, he should achieve by his meditations: for in words which admit of various sense, the liberty is ours, to choose that interpretation, which may best mind us of what our restless enemies endeavour, and what we are timely to prevent. And here may be well observed the loose and negligent curiosity of those, who took upon them to adorn the setting out of this book; for though the picture set in front would martyr him and saint him to befool the people, yet the Latin motto in the end, which they understand not, leaves him, as it were, a politic contriver to bring about that interest, by fair and plausible words, which the force of arms denied him. But quaint emblems and devices, begged from the old pageantry of some twelfthnight's entertainment at Whitehall, will do but ill to make a saint or martyr: and if the people resolve to take him sainted at the rate of such a canonizing, I shall suspect their calendar more than the Gregorian. In one thing I

must commend his openness, who gave the title to this book, Εἰς τὴν Βασιλῆα, that is to say, The King's Image; and by the shrine he dresses out for him, certainly would have the people come and worship him. For which reason this answer also is entitled, Iconoclastes, the famous surname of many Greek emperors, who in their zeal to the command of God, after long tradition of idolatry in the church, took courage and broke all superstitious images to pieces. But the people, exorbitant and excessive in all their motions, are prone oftentimes not to a religious only, but to a civil kind of idolatry, in idolizing their kings: though never more mistaken in the object of their worship; heretofore being wont to repute for saints those faithful and courageous barons, who lost their lives in the field, making glorious war against tyrants for the common liberty; as Simon de Momfort, earl of Leicester, against Henry the III; Thomas Plantagenet, earl of Lancaster, against Edward II. But now, with a besotted and degenerate baseness of spirit, except some few who yet retain in them the old English fortitude and love of freedom, and have testified it by their matchless deeds, the rest, imbastardized from the ancient nobleness of their ancestors, are ready to fall flat and give adoration to the image and memory of this man, who hath offered at more cunning fetches to undermine our liberties, and put tyranny into an art, than any British king before him: which low dejection and debasement of mind in the people, I must confess, I cannot willingly ascribe to the natural disposition of an Englishman, but rather to two other causes; first, to the prelates and their fellow-teachers, though of another name and sect,* whose pulpit-stuff, both first and last, hath been the doctrine and perpetual infusion of servility and wretchedness to all their hearers, and whose lives the type of worldliness and hypocrisy, without the least true pattern of virtue, righteousness, or self-denial in their whole practice. I attribute it next to the factious inclination of most men divided from the public by several ends and humours of their own. At first no man less beloved, no man more generally condemned, than was the king; from the time that it became his custom to break parliaments at home, and either wilfully or weakly to betray protestants abroad, to the beginning of these combustions. All men inveighed against him; all men, except court-vassals, opposed him and his tyrannical proceedings; the cry was universal; and this full parliament was at first unanimous in their dislike and protestation against his evil government. But when they, who sought themselves and not the public, began to doubt, that all of them could not by one and the same way attain to their ambitious purposes, then was the king, or his name at least, as a fit property first made use of, his doings made the best of, and by degrees justified; which begot him such a party, as, after many wiles and strugglings with his inward fears, emboldened him at length to set up his standard against the parliament: whenas before that time, all his adherents, consisting most of dissolute swordsmen and suburb-roysters, hardly amounted to the making up of one ragged regiment strong enough to assault the unarmed house of commons. After which attempt, seconded by a tedious and bloody war on his subjects, wherein he hath so far exceeded those his arbitrary violences in time of peace, they who before hated him for his high misgovernment, nay fought against him with displayed banners in the field, now applaud him and extol him for the wisest and most religious prince that lived. By so strange a method amongst the mad multitude is a sudden reputation won, of wisdom by wilfulness and subtle shifts, of goodness by multiplying evil, of piety by endeavouring to root out true religion.

But it is evident that the chief of his adherents never loved him, never honoured either him or his cause, but as they took him to set a face upon their own malignant designs, nor bemoan his loss at all, but the loss of their own aspiring hopes: like those captive women, whom the poet notes in his Iliad, to have bewailed the death of Patroclus in outward show, but indeed their own condition.

Πάτρο?λον προ?ασιν, σ??ν δ' ??τ?ν ?ήδε ??άζη.—

Hom. Iliad. τ.

And it needs must be ridiculous to any judgment unenthralled, that they, who in other matters express so little fear either of God or man, should in this one particular outstrip all precisianism with their scruples and cases, and fill men's ears continually with the noise of their conscientious loyalty and allegiance to the king, rebels in the meanwhile to God in all their actions besides: much less that they, whose professed loyalty and allegiance led them to direct arms against the king's person, and thought him nothing violated by the sword of hostility drawn by them against him, should now in earnest think him violated by the unsparing sword of justice, which undoubtedly so much the less in vain she bears among men, by how much greater and in highest place the offender. Else justice, whether moral or political, were not justice, but a false counterfeit of that impartial and godlike virtue. The only grief is, that the head was not strook off to the best advantage and commodity of them that held it by the hair: an ingrateful and perverse generation, who having first cried to God to be delivered from their king, now murmur against God that heard their prayers, and cry as loud for their king against those that delivered them. But as to the author of these soliloquies, whether it were undoubtedly the late king, as is vulgarly believed, or any secret coadjutor, and some stick not to name him; it can add nothing, nor shall take from the weight, if any be, of reason which he brings. But allegations, not reasons, are the main contents of this book, and need no more than other contrary allegations to lay the question before all men in an even balance; though it were supposed, that the testimony of one man, in his own cause affirming, could be of any moment to bring in doubt the authority of a parliament denying. But if these his fair-spoken words shall be here fairly confronted and laid parallel to his own far differing deeds, manifest and visible to the whole nation, then surely we may look on them who, notwithstanding, shall persist to give to bare words more credit than to open deeds, as men whose judgment was not rationally evinced and persuaded, but fatally stupefied and bewitched into such a blind and obstinate belief: for whose cure it may be doubted, not whether any charm, though never so wisely murmured, but whether any prayer can be available. This however would be remembered and well noted, that while the king, instead of that repentance which was in reason and in conscience to be expected from him, without which we could not lawfully readmit him, persists here to maintain and justify the most apparent of his evil doings, and washes over with a court-fucus the worst and foulest of his actions, disables and uncreates the parliament itself, with all our laws and native liberties that ask not his leave, dishonours and attaints all protestant churches not prelatical, and what they piously reformed, with the slander of rebellion, sacrilege, and hypocrisy; they, who seemed of late to stand up hottest for the covenant, can now sit mute and much pleased to hear all these opprobrious things uttered against their faith, their freedom, and themselves in their own doings made

traitors to boot: the divines, also, their wizards, can be so brazen as to cry Hosanna to this his book, which cries louder against them for no disciples of Christ, but of Iscariot; and to seem now convinced with these withered arguments and reasons here, the same which in some other writings of that party, and in his own former declarations and expresses, they have so often heretofore endeavoured to confute and to explode; none appearing all this while to vindicate church or state from these calumnies and reproaches but a small handful of men, whom they defame and spit at with all the odious names of schism and sectarism. I never knew that time in England, when men of truest religion were not counted sectaries: but wisdom now, valour, justice, constancy, prudence united and embodied to defend religion and our liberties, both by word and deed, against tyranny, is counted schism and faction. Thus in a graceless age things of highest praise and imitation under a right name, to make them infamous and hateful to the people, are miscalled. Certainly, if ignorance and perverseness will needs be national and universal, then they who adhere to wisdom and to truth, are not therefore to be blamed, for being so few as to seem a sect or faction. But in my opinion it goes not ill with that people where these virtues grow so numerous and well joined together, as to resist and make head against the rage and torrent of that boisterous folly and superstition, that possesses and hurries on the vulgar sort. This therefore we may conclude to be a high honour done us from God, and a special mark of his favour, whom he hath selected as the sole remainder, after all these changes and commotions, to stand upright and stedfast in his cause; dignified with the defence of truth and public liberty; while others, who aspired to be the top of zealots, and had almost brought religion to a kind of trading monopoly, have not only by their late silence and neutrality belied their profession, but foundered themselves and their consciences, to comply with enemies in that wicked cause and interest, which they have too often cursed in others, to prosper now in the same themselves.

I.

Upon The King'S Calling This Last Parliament.

That which the king lays down here as his first foundation, and as it were the head stone of his whole structure, that “he called this last parliament, not more by others’ advice, and the necessity of his affairs, than by his own choice and inclination;” is to all knowing men so apparently not true, that a more unlucky and inauspicious sentence, and more betokening the downfall of his whole fabric, hardly could have come into his mind. For who knows not, that the inclination of a prince is best known either by those next about him, and most in favour with him, or by the current of his own actions? Those nearest to this king, and most his favourites, were courtiers and prelates; men whose chief study was to find out which way the king inclined, and to imitate him exactly: how these men stood affected to parliaments cannot be forgotten. No man but may remember, it was their continual exercise to dispute and preach against them; and in their common discourse nothing was more frequent, than that “they hoped the king should now have no need of parliaments any more.” And this was but the copy, which his parasites had industriously taken from his own words and actions, who never called a parliament but to supply his necessities; and having supplied those, as suddenly and ignominiously dissolved it, without redressing any

one grievance of the people: sometimes choosing rather to miss of his subsidies, or to raise them by illegal courses, than that the people should not still miss of their hopes to be relieved by parliaments.

The first he broke off at his coming to the crown, for no other cause than to protect the duke of Buckingham against them who had accused him, besides other heinous crimes, of no less than poisoning the deceased king his father; concerning which matter the declaration of “No more Addresses” hath sufficiently informed us. And still the latter breaking was with more affront and indignity put upon the house and her worthiest members, than the former. Insomuch that in the fifth year of his reign, in a proclamation he seems offended at the very rumour of a parliament divulged among the people; as if he had taken it for a kind of slander, that men should think him that way exorable, much less inclined: and forbids it as a presumption to prescribe him any time for parliaments; that is to say, either by persuasion or petition, or so much as the reporting of such a rumour: for other manner of prescribing was at that time not suspected. By which fierce edict, the people, forbidden to complain, as well as forced to suffer, began from thenceforth to despair of parliaments. Whereupon such illegal actions, and especially to get vast sums of money, were put in practice by the king and his new officers, as monopolies, compulsive knighthoods, coat, conduct, and ship-money, the seizing not of one Naboth’s vineyard, but of whole inheritances, under the pretence of forest or crown-lands; corruption and bribery compounded for, with impunities granted for the future, as gave evident proof, that the king never meant, nor could it stand with the reason of his affairs, ever to recall parliaments: having brought by these irregular courses the people’s interest and his own to so direct an opposition, that he might foresee plainly, if nothing but a parliament could save the people, it must necessarily be his undoing.

Till eight or nine years after, proceeding with a high hand in these enormities, and having the second time levied an injurious war against his native country Scotland; and finding all those other shifts of raising money, which bore out his first expedition, now to fail him, not “of his own choice and inclination,” as any child may see, but urged by strong necessities, and the very pangs of state, which his own violent proceedings had brought him to, he calls a parliament; first in Ireland, which only was to give him four subsidies and so to expire; then in England, where his first demand was but twelve subsidies to maintain a Scots war, condemned and abominated by the whole kingdom: promising their grievances should be considered afterwards. Which when the parliament, who judged that war itself one of their main grievances, made no haste to grant, not enduring the delay of his impatient will, or else fearing the conditions of their grant, he breaks off the whole session, and dismisses them and their grievances with scorn and frustration.

Much less therefore did he call this last parliament by his own choice and inclination; but having first tried in vain all undue ways to procure money, his army of their own accord being beaten in the north, the lords petitioning, and the general voice of the people almost hissing him and his ill acted regality off the stage, compelled at length both by his wants and by his fears, upon mere extremity he summoned this last parliament. And how is it possible, that he should willingly incline to parliaments, who never was perceived to call them but for the greedy hope of a whole national

bribe, his subsidies; and never loved, never fulfilled, never promoted the true end of parliaments, the redress of grievances; but still put them off, and prolonged them, whether gratified or not gratified; and was indeed the author of all those grievances? To say, therefore, that he called this parliament of his own choice and inclination, argues how little truth we can expect from the sequel of this book, which ventures in the very first period to affront more than one nation with an untruth so remarkable; and presumes a more implicit faith in the people of England, than the pope ever commanded from the Romish laity; or else a natural sottishness fit to be abused and ridden; while in the judgment of wise men, by laying the foundation of his defence on the avouchment of that which is so manifestly untrue, he hath given a worse soil to his own cause, than when his whole forces were at any time overthrown. They therefore, who think such great service done to the king's affairs in publishing this book, will find themselves in the end mistaken; if sense and right mind, or but any mediocrity of knowledge and remembrance, hath not quite forsaken men.

But to prove his inclination to parliaments, he affirms here, "to have always thought the right way of them most safe for his crown, and best pleasing to his people." What he thought, we know not, but that he ever took the contrary way, we saw; and from his own actions we felt long ago what he thought of parliaments or of pleasing his people: a surer evidence than what we hear now too late in words.

He alleges, that "the cause of forbearing to convene parliaments was the sparks, which some men's distempers there studied to kindle." They were indeed not tempered to his temper; for it neither was the law, nor the rule, by which all other tempers were to be tried; but they were esteemed and chosen for the fittest men, in their several counties, to allay and quench those distempers, which his own inordinate doings had inflamed. And if that were his refusing to convene, till those men had been qualified to his temper, that is to say, his will, we may easily conjecture what hope there was of parliaments, had not fear and his insatiate poverty, in the midst of his excessive wealth, constrained him.

"He hoped by his freedom and their moderation to prevent misunderstandings." And wherefore not by their freedom and his moderation? But freedom he thought too high a word for them, and moderation too mean a word for himself: this was not the way to prevent misunderstandings. He still "feared passion and prejudice in other men;" not in himself: "and doubted not by the weight of his" own "reason, to counterpoise any faction;" it being so easy for him, and so frequent, to call his obstinacy reason, and other men's reason faction. We in the mean while must believe that wisdom and all reason came to him by title with his crown; passion, prejudice, and faction came to others by being subjects.

"He was sorry to hear, with what popular heat elections were carried in many places." Sorry rather, that court-letters and intimations prevailed no more, to divert or to deter the people from their free election of those men, whom they thought best affected to religion and their country's liberty, both at that time in danger to be lost. And such men they were, as by the kingdom were sent to advise him, not sent to be cavilled at, because elected, or to be entertained by him with an undervalue and misprision of their temper, judgment, or affection. In vain was a parliament thought fittest by the

known laws of our nation, to advise and regulate unruly kings, if they, instead of hearkening to advice, should be permitted to turn it off, and refuse it by vilifying and traducing their advisers, or by accusing of a popular heat those that lawfully elected them.

“His own and his children’s interest obliged him to seek, and to preserve the love and welfare of his subjects.” Who doubts it? But the same interest, common to all kings, was never yet available to make them all seek that, which was indeed best for themselves and their posterity. All men by their own and their children’s interest are obliged to honesty and justice: but how little that consideration works in private men, how much less in kings, their deeds declare best.

“He intended to oblige both friends and enemies, and to exceed their desires, did they but pretend to any modest and sober sense;” mistaking the whole business of a parliament; which met not to receive from him obligations, but justice; nor he to expect from them their modesty, but their grave advice, uttered with freedom in the public cause. His talk of modesty in their desires of the common welfare argues him not much to have understood what he had to grant, who misconceived so much the nature of what they had to desire. And for “sober sense,” the expression was too mean, and recoils with as much dishonour upon himself, to be a king where sober sense could possibly be so wanting in a parliament.

“The odium and offences, which some men’s rigour, or remissness in church and state, had contracted upon his government, he resolved to have expiated with better laws and regulations.” And yet the worst of misdemeanors committed by the worst of all his favourites in the height of their dominion, whether acts of rigour or remissness, he hath from time to time continued, owned, and taken upon himself by public declarations, as often as the clergy, or any other of his instruments, felt themselves overburdened with the people’s hatred. And who knows not the superstitious rigour of his Sunday’s chapel, and the licentious remissness of his Sunday’s theatre; accompanied with that reverend statute for Dominical jigs and maypoles, published in his own name, and derived from the example of his father James? Which testifies all that rigour in superstition, all that remissness in religion, to have issued out originally from his own house, and from his own authority. Much rather then may those general miscarriages in state, his proper sphere, be imputed to no other person chiefly than to himself. And which of all those oppressive acts or impositions did he ever disclaim or disavow, till the fatal awe of this parliament hung ominously over him? Yet here he smoothly seeks to wipe off all the envy of his evil government upon his substitutes and under-officers; and promises, though much too late, what wonders he purposed to have done in the reforming of religion: a work wherein all his undertakings heretofore declared him to have had little or no judgment: neither could his breeding, or his course of life, acquaint him with a thing so spiritual. Which may well assure us what kind of reformation we could expect from him; either some politic form of an imposed religion, or else perpetual vexation and persecution to all those that complied not with such a form. The like amendment he promises in state; not a step further “than his reason and conscience told him was fit to be desired;” wishing “he had kept within those bounds, and not suffered his own judgment to have been overborne in some things,” of which things one was the earl of Strafford’s execution. And what

signifies all this, but that still his resolution was the same, to set up an arbitrary government of his own, and that all Britain was to be tied and chained to the conscience, judgment, and reason of one man; as if those gifts had been only his peculiar and prerogative, entailed upon him with his fortune to be a king? Whenas doubtless no man so obstinate, or so much a tyrant, but professes to be guided by that which he calls his reason and his judgment, though never so corrupted; and pretends also his conscience. In the mean while, for any parliament or the whole nation to have either reason, judgment, or conscience, by this rule was altogether in vain, if it thwarted the king's will; which was easy for him to call by any other plausible name. He himself hath many times acknowledged, to have no right over us but by law; and by the same law to govern us: but law in a free nation hath been ever public reason, the enacted reason of a parliament; which he denying to enact, denies to govern us by that which ought to be our law; interposing his own private reason, which to us is no law. And thus we find these fair and specious promises, made upon the experience of many hard sufferings, and his most mortified retirements, being thoroughly sifted to contain nothing in them much different from his former practices, so cross, and so reverse to all his parliaments, and both the nations of this island. What fruits they could in likelihood have produced in his restorement, is obvious to any prudent foresight.

And this is the substance or his first section, till we come to the devout of it, modelled into the form of a private psalter. Which they who so much admire, either for the matter of the manner, may as well admire the archbishop's late breviary, and many other as good manuals and handmaids of Devotion, the lip-work of every prelatial liturgist, clapped together and quilted out of Scripture phrase, with as much ease, and as little need of Christian diligence or judgment, as belongs to the compiling of any ordinary and saleable piece of English divinity, that the shops value. But he who from such a kind of psalmistry, or any other verbal devotion, without the pledge and earnest of suitable deeds, can be persuaded of a zeal and true righteousness in the person, hath much yet to learn; and knows not that the deepest policy of a tyrant hath been ever to counterfeit religious. And Aristotle in his Politics hath mentioned that special craft among twelve other tyrannical sophisms. Neither want we examples: Andronicus Commenus the Byzantine emperor, though a most cruel tyrant, is reported by Nicetas, to have been a constant reader of Saint Paul's epistles; and by continual study had so incorporated the phrase and style of that transcendant apostle into all his familiar letters, that the imitation seemed to vie with the original. Yet this availed not to deceive the people of that empire, who, notwithstanding his saint's vizard, tore him to pieces for his tyranny. From stories of this nature both ancient and modern which abound, the poets also, and some English, have been in this point so mindful of decorum, as to put never more pious words in the mouth of any person, than of a tyrant. I shall not instance an abstruse author, wherein the king might be less conversant, but one whom we well know was the closet companion of these his solitudes, William Shakespeare; who introduces the person of Richard the third, speaking in as high a strain of piety and mortification as is uttered in any passage of this book, and sometimes to the same sense and purpose with some words in this place; "I intended," saith he, "not only to oblige my friends but my enemies." The like saith Richard, Act II. Scene 1.

“I do not know that Englishman alive,
With whom my soul is any jot at odds,
More than the infant that is born to night;
I thank my God for my humility.”

Other stuff of this sort may be read throughout the whole tragedy, where in the poet used not much license in departing from the truth of history which delivers him a deep dissembler, not of his affections only, but of religion.

In praying therefore, and in the outward work of devotion, this king we see hath not at all exceeded the worst of kings before him. But herein the worst of kings, professing Christianity, have by far exceeded him. They, for aught we know, have still prayed their own, or at least borrowed from fit authors. But this king, not content with that which, although in a thing holy, is no holy theft, to attribute to his own making other men's whole prayers, hath as it were unhallowed and unchristened the very duty of prayer itself, by borrowing to a Christian use prayers offered to a heathen god. Who would have imagined so little fear in him of the true all-seeing Deity, so little reverence of the Holy Ghost, whose office is to dictate and present our Christian prayers, so little care of truth in his last words, or honour to himself, or to his friends, or sense of his afflictions, or of that sad hour which was upon him, as immediately before his death to pop into the hand of that great bishop who attended him, for a special relic of his saintly exercises, a prayer stolen word for word from the mouth of a heathen woman* praying to a heathen god; and that in no serious book, but the vain amatorious poem of Sir Philip Sidney's *Arcadia*; a book in that kind full of worth and wit, but among religious thoughts and duties not worthy to be named; nor to be read at any time without good caution, much less in time of trouble and affliction to be a Christian's prayer-book? They who are yet incredulous of what I tell them for a truth, that this philippic prayer is no part of the king's goods, may satisfy their own eyes at leisure, in the 3d book of Sir Philip's *Arcadia*, p. 248, comparing Pamela's prayer with the first prayer of his majesty, delivered to Dr. Juxton immediately before his death, and entitled a Prayer in time of Captivity, printed in all the best editions of his book. And since there be a crew of lurking railers, who in their libels, and their fits of railing up and down, as I hear from others, take it so currishly, that I should dare to tell abroad the secrets of their Ægyptian Apis; to gratify their gall in some measure yet more, which to them will be a kind of alms, (for it is the weekly vomit of their gall which to most of them is the sole means of their feeding,) that they may not starve for me, I shall gorge them once more with this digression somewhat larger than before: nothing troubled or offended at the working upward of their salevenom thereupon, though it happen to asperse me; being, it seems, their best livelihood, and the only use or good digestion that their sick and perishing minds can make of truth charitably told them. However, to the benefit of others much more worth the gaining, I shall proceed in my assertion; that if only but to taste wittingly of meat or drink offered to an idol, be in the doctrine of St. Paul judged a pollution much more must be his sin, who takes a prayer so dedicated into his mouth, and offers it to God. Yet hardly it can be thought upon (though how sad a thing!) without some kind of laughter at the manner and solemn transaction of so gross a cozenage, that he, who had trampled over us so stately and so tragically, should leave the world at last so ridiculously in his exit, as to bequeath among his deifying friends that stood about him such a precious piece of

mockery to be published by them, as must needs cover both his and their heads with shame, if they have any left. Certainly they that will may now see at length how much they were deceived in him, and were ever like to be hereafter, who cared not, so near the minute of his death, to deceive his best and dearest friends with the trumpery of such a prayer, not more secretly than shamefully purloined; yet given them as the royal issue of his own proper zeal. And sure it was the hand of God to let them fall, and be taken in such a foolish trap, as hath exposed them to all derision; if for nothing else, to throw contempt and disgrace in the sight of all men, upon this his idolized book, and the whole rosary of his prayers; thereby testifying how little he excepted them from those, who thought no better of the living God than of a buzzard idol, fit to be so served and worshiped in reversion, with the polluted arts and refuse of Arcadias and romances, without being able to discern the affront rather than the worship of such an ethnic prayer. But leaving what might justly be offensive to God, it was a trespass also more than usual against human right, which commands, that every author should have the property of his own work reserved to him after death, as well as living. Many princes have been rigorous in laying taxes on their subjects by the head, but of any king heretofore that made a levy upon their wit, and seized it as his own legitimate, I have not whom beside to instance. True it is, I looked rather to have found him gleaning out of books written purposely to help devotion. And if in likelihood he have borrowed much more out of prayerbooks than out of pastorals, then are these painted feathers, that set him off so gay among the people, to be thought few or none of them his own. But it from his divines he have borrowed nothing, nothing out of all the magazine, and the rheum of their mellifluous prayers and meditations let them who now mourn for him as for Tamuz, them who howl in their pulpits, and by their howling declare themselves right wolves, remember and consider in the midst of their hideous faces, when they do only not cut their flesh from him like those rueful priests whom Elijah mocked; that he who was once their Ahab, now their Josiah, though feigning outwardly to reverence churchmen, yet here hath so extremely set at naught both them and their praying faculty, that being at a loss himself what to pray in captivity, he consulted neither with the liturgy, nor with the directory, but neglecting the huge fardel of all their honeycomb devotions, went directly where he doubted not to find better praying to his mind with Pamela, in the Countess's Arcadia. What greater argument of disgrace and ignominy could have been thrown with cunning upon the whole clergy, than that the king, among all his priestery, and all those numberless volumes of their theological distillations not meeting with one man or book of that coat that could befriend him with a prayer in captivity, was forced to rob Sir Philip and his captive shepherdess of their heathen orisons to supply in any fashion his miserable indigence, not of bread, but of a single prayer to God? I say therefore not of bread, for that want may befall a good man and yet not make him totally miserable: but he who wants a prayer to beseech God in his necessity, it is inexpressible how poor he is; far poorer within himself than all his enemies can make him. And the unfitness, the indecency of that pitiful supply which he sought, expresses yet further the deepness of his poverty.

Thus much be said in general to his prayers, and in special to that Arcadian prayer used in his captivity; enough to undeceive us what esteem we are to set upon the rest.

For he certainly, whose mind could serve him to seek a Christian prayer out of a pagan legend, and assume it for his own, might gather up the rest God knows from whence; one perhaps out of the French Astræa, another out of the Spanish Diana; Amadis and Palmerin could hardly scape him. Such a person we may be sure had it not in him to make a prayer of his own, or at least would excuse himself the pains and cost of his invention so long as such sweet rhapsodies of heathenism and knight-errantry could yield him prayers. How dishonourable then, and how unworthy of a Christian king, were these ignoble shifts to seem holy, and to get a saintship among the ignorant and wretched people; to draw them by this deception, worse than all his former injuries, to go a whoring after him? And how unhappy, how forsook of grace, and unbeloved of God that people, who resolve to know no more of piety or of goodness, than to account him their chief saint and martyr, whose bankrupt devotion came not honestly by his very prayers; but having sharked them from the mouth of a heathen worshipper, (detestable to teach him prayers!) sold them to those that stood and honoured him next to the Messiah, as his own heavenly compositions in adversity, for hopes no less vain and presumptuous (and death at that time so imminent upon him) than by these goodly relics to be held a saint and martyr in opinion with the cheated people!

And thus far in the whole chapter we have seen and considered, and it not but be clear to all men, how, and for what ends, what concernments and necessities, the late king was no way induced, but every way constrained, to call this last parliament; yet here in his first prayer he trembles not to avouch as in the ears of God, "That he did it with an upright intention to his glory, and his people's good:" of which dreadful attestation, how sincerely meant, God, to whom it was avowed, can only judge, and he hath judged already, and hath written his impartial sentence in characters legible to all Christendom; and besides hath taught us, that there be some, whom he hath given over to delusion, whose very mind and conscience is defiled; of whom St. Paul to Titus makes mention.

II.

Upon The Earl Of Strafford'S Death.

This next chapter is a penitent confession of the king, and the strangest, if it be well weighed, that ever was auricular. For he repents here of giving his consent, though most unwillingly, to the most seasonable and solemn piece of justice, that had been done of many years in the land: but his sole conscience thought the contrary. And thus was the welfare, the safety, and within a little the unanimous demand of three populous nations, to have attended still on the singularity of one man's opinionated conscience; if men had always been so tame and spiritless, and had not unexpectedly found the grace to understand, that, if his conscience were so narrow and peculiar to itself, it was not fit his authority should be so ample and universal over others: for certainly a private conscience sorts not with a public calling, but declares that person rather meant by nature for a private fortune.

And this also we may take for truth, that he, whose conscience thinks it sin to put to death a capital offender, will as oft think it meritorious to kill a righteous person. But let us hear what the sin was, that lay so sore upon him, and, as one of his prayers given to Dr. Juxton testifies, to the very day of his death; it was his signing the bill of Strafford's execution; a man whom all men looked upon as one of the boldest and most impetuous instruments that the king had, to advance any violent or illegal design. He had ruled Ireland, and some parts of England, in an arbitrary manner; had endeavoured to subvert fundamental laws, to subvert parliaments, and to incense the king against them; he had also endeavoured to make hostility between England and Scotland; he had counselled the king, to call over that Irish army of papists, which he had cunningly raised, to reduce England, as appeared by good testimony then present at the consultation: for which, and many other crimes alleged and proved against him in twenty-eight articles, he was condemned of high treason by the parliament. The commons by far the greater number cast him: the lords, after they had been satisfied in a full discourse by the king's solicitor, and the opinions of many judges delivered in their house, agreed likewise to the sentence of treason. The people universally cried out for justice. None were his friends but courtiers and clergymen, the worst at that time, and most corrupted sort of men; and court ladies, not the best of women; who, when they grow to that insolence as to appear active in state-affairs, are the certain sign of a dissolute, degenerate, and pusillanimous commonwealth. Last of all the king, or rather first, for these were but his apes, was not satisfied in conscience to condemn him of high treason; and declared to both houses, "that no fears or respects whatsoever should make him alter that resolution founded upon his conscience:" either then his resolution was indeed not founded upon his conscience, or his conscience received better information, or else both his conscience and this his strong resolution strook sail, notwithstanding these glorious words, to his stronger fear; for within a few days after, when the judges at a privy council and four of his elected bishops had picked the thorn out of his conscience, he was at length persuaded to sign the bill for Strafford's execution. And yet perhaps, that it wrung his conscience to condemn the earl of high treason is not unlikely; not because he thought him guiltless of highest treason, had half those crimes been committed against his own private interest or person, as appeared plainly by his charge against the six members; but because he knew himself a principal in what the earl was but his accessory, and thought nothing treason against the commonwealth, but against himself only.

Had he really scrupled to sentence that for treason, which he thought not treasonable, why did he seem resolved by the judges and the bishops? and if by them resolved, how comes the scruple here again? It was not then, as he now pretends, "the importunities of some, and the fear of many," which made him sign, but the satisfaction given him by those judges and ghostly fathers of his own choosing. Which of him shall we believe? for he seems not one, but double; either here we must not believe him professing that his satisfaction was but seemingly received and out of fear, or else we may as well believe that the scruple was no real scruple, as we can believe him here against himself before, that the satisfaction then received was no real satisfaction. Of such a variable and fleeting conscience what hold can be taken? But that indeed it was a facile conscience, and could dissemble satisfaction when it pleased, his own ensuing actions declared; being soon after found to have the chief hand in a most detested conspiracy against the parliament and kingdom, as by letters

and examinations of Percy, Goring, and other conspirators came to light; that his intention was to rescue the earl of Strafford, by seizing on the Tower of London; to bring up the English army out of the North, joined with eight thousand Irish papists raised by Strafford, and a French army to be landed at Portsmouth, against the parliament and their friends. For which purpose the king, though requested by both houses to disband those Irish papists, refused to do it, and kept them still in arms to his own purposes. No marvel then, if, being as deeply criminous as the earl himself, it stung his conscience to adjudge to death those misdeeds, whereof himself had been the chief author: no marvel though instead of blaming and detesting his ambition, his evil counsel, his violence, and oppression of the people, he fall to praise his great abilities; and with scholastic flourishes beneath the decency of a king, compares him to the sun, which in all figurative use and significance bears allusion to a king, not to a subject: no marvel though he knit contradictions as close as words can lie together, “not approving in his judgment,” and yet approving in his subsequent reason all that Strafford did, as “driven by the necessity of times, and the temper of that people;” for this excuses all his misdemeanors. Lastly, no marvel that he goes on building many fair and pious conclusions upon false and wicked premises, which deceive the common reader, not well discerning the antipathy of such connexions: but this is the marvel, and may be the astonishment, of all that have a conscience, how he durst in the sight of God (and with the same words of contrition wherewith David repents the murdering of Uriah) repent his lawful compliance to that just act of not saving him, whom he ought to have delivered up to speedy punishment; though himself the guiltier of the two. If the deed were so sinful, to have put to death so great a malefactor, it would have taken much doubtless from the heaviness of his sin, to have told God in his confession, how he laboured, what dark plots he had contrived, into what a league entered, and with what conspirators, against his parliament and kingdoms, to have rescued from the claim of justice so notable and so dear an instrument of tyranny; which would have been a story, no doubt, as pleasing in the ears of Heaven, as all these equivocal repentances. For it was fear, and nothing else, which made him feign before both the scruple and the satisfaction of his conscience, that is to say, of his mind: his first fear pretended conscience, that he might be borne with to refuse signing; his latter fear, being more urgent, made him find a conscience both to sign, and to be satisfied. As for repentance, it came not on him till a long time after; when he saw “he could have suffered nothing more, though he had denied that bill.” For how could he understandingly repent of letting that be treason which the parliament and whole nation so judged? This was that which repented him, to have given up to just punishment so stout a champion of his designs, who might have been so useful to him in his following civil broils. It was a worldly repentance, not a conscientious; or else it was a strange tyranny, which his conscience had got over him, to vex him like an evil spirit for doing one act of justice, and by that means to “fortify his resolution” from ever doing so any more. That mind must needs be irrecoverably depraved, which, either by chance or importunity, tasting but once of one just deed, spatters at it, and abhors the relish ever after. To the scribes and Pharisees woe was denounced by our Saviour, for straining at a gnat and swallowing a camel, though a gnat were to be strained at: but to a conscience with whom one good deed is so hard to pass down as to endanger almost a choking, and bad deeds without number, though as big and bulky as the ruin of three kingdoms, go down currently without straining, certainly a far greater woe appertains. If his conscience were come

to that unnatural dyscrasy, as to digest poison and to keck at wholesome food, it was not for the parliament, or any of his kingdoms, to feed with him any longer. Which to conceal he would persuade us, that the parliament also in their conscience escaped not “some touches of remorse” for putting Strafford to death, in forbidding it by an after-act to be a precedent for the future. But, in a fairer construction, that act implied rather a desire in them to pacify the king’s mind, whom they perceived by this means quite alienated: in the mean while not imagining that this after-act should be retorted on them to tie up justice for the time to come upon like occasion, whether this were made a precedent or not, no more than the want of such a precedent, if it had been wanting, had been available to hinder this.

But how likely is it, that this after-act argued in the parliament their least repenting for the death of Strafford, when it argued so little in the king himself: who, notwithstanding this after-act, which had his own hand and concurrence, if not his own instigation, within the same year accused of high treason no less than six members at once for the same pretended crimes, which his conscience would not yield to think treasonable in the earl: so that this his subtle argument to fasten a repenting, and by that means a guiltiness of Strafford’s death upon the parliament, concludes upon his own head; and shows us plainly, that either nothing in his judgment was treason against the commonwealth, but only against the king’s person; (a tyrannical principle!) or that his conscience was a perverse and prevaricating conscience, to scruple that the commonwealth should punish for treasonous in one eminent offender that which he himself sought so vehemently to have punished in six guiltless persons. If this were “that touch of conscience, which he bore with greater regret” than for any sin committed in his life, whether it were that proditory aid sent to Rochel and religion abroad, or that prodigality of shedding blood at home, to a million of his subjects’ lives not valued in comparison to one Strafford; we may consider yet at last, what true sense and feeling could be in that conscience, and what fitness to be the master conscience of three kingdoms.

But the reason why he labours, that we should take notice of so much “tenderness and regret in his soul for having any hand in Strafford’s death,” is worth the marking ere we conclude: “he hoped it would be some evidence before God and man to all posterity, that he was far from bearing that vast load and guilt of blood” laid upon him by others: which hath the likeness of a subtle dissimulation; bewailing the blood of one man, his commodious instrument, put to death most justly, though by him unwillingly, that we might think him too tender to shed willingly the blood of those thousands whom he counted rebels. And thus by dipping voluntarily his finger’s end, yet with show of great remorse, in the blood of Strafford, whereof all men clear him, he thinks to scape that sea of innocent blood, wherein his own guilt inevitably hath plunged him all over. And we may well perceive to what easy satisfactions and purgations he had inured his secret conscience, who thought by such weak policies and ostentations as these to gain belief and absolutions from understanding men.

III.

Upon His Going To The House Of Commons.

Concerning his unexcusable and hostile march from the court to the house of commons, there needs not much be said; for he confesses it to be an act, which most men, whom he calls “his enemies,” cried shame upon, “indifferent men grew jealous of and fearful, and many of his friends resented, as a motion arising rather from passion than reason:” he himself, in one of his answers to both houses, made profession to be convinced, that it was a plain breach of their privilege; yet here, like a rotten building newly trimmed over, he represents it speciously and fraudulently, to impose upon the simple reader; and seeks by smooth and supple words not here only, but through his whole book, to make some beneficial use or other even of his worst miscarriages.

“These men,” saith he, meaning his friends, “knew not the just motives and pregnant grounds with which I thought myself furnished;” to wit, against the five members, whom he came to drag out of the house. His best friends indeed knew not, nor could ever know, his motives to such a riotous act; and had he himself known any just grounds, he was not ignorant how much it might have tended to his justifying, had he named them in this place, and not concealed them. But suppose them real, suppose them known, what was this to that violation and dishonour put upon the whole house, whose very door forcibly kept open, and all the passages near it, he beset with swords and pistols cocked and menaced in the hands of about three hundred swaggerers and ruffians, who but expected, nay audibly called for, the word of onset to begin a slaughter?

“He had discovered, as he thought, unlawful correspondences, which they had used, and engagements to embroil his kingdoms;” and remembers not his own unlawful correspondences and conspiracies with the Irish army of papists, with the French to land at Portsmouth, and his tampering both with the English and Scots army to come up against the parliament: the least of which attempts, by whomsoever, was no less than manifest treason against the commonwealth.

If to demand justice on the five members were his plea, for that which they with more reason might have demanded justice upon him, (I use his own argument,) there needed not so rough assistance. If he had “resolved to bear that repulse with patience,” which his queen by her words to him at his return little thought he would have done, wherefore did he provide against it with such an armed and unusual force? but his heart served him not to undergo the hazard that such a desperate scuffle would have brought him to. But wherefore did he go at all, it behoving him to know there were two statutes, that declared he ought first to have acquainted the parliament, who were the accusers, which he refused to do, though still professing to govern by law, and still justifying his attempts against law? And when he saw it was not permitted him to attain them but by a fair trial, as was offered him from time to time, for want of just matter which yet never came to light, he let the business fall of his own accord; and all those pregnancies and just motives came to just nothing.

“He had no temptation of displeasure or revenge against those men:” none but what he thirsted to execute upon them, for the constant opposition which they made against his tyrannous proceedings, and the love and reputation which they therefore had among the people; but most immediately, for that they were supposed the chief, by whose activity those twelve protesting bishops were but a week before committed to the Tower.

“He missed but little to have produced writings under some men’s own hands.” But yet he missed, though their chambers, trunks, and studies were sealed up and searched; yet not found guilty. “Providence would not have it so.” Good Providence! that curbs the raging of proud monarchs, as well as of mad multitudes. “Yet he wanted not such probabilities” (for his pregnant is come now to probable) “as were sufficient to raise jealousies in any king’s heart;” and thus his pregnant motives are at last proved nothing but a tympany, or a Queen Mary’s cushion; for in any king’s heart, as kings go now, what shadowy conceit or groundless toy will not create a jealousy?

“That he had designed to insult the house of commons,” taking God to witness, he utterly denies; yet in his answer to the city, maintains that “any course of violence had been very justifiable.” And we may then guess how far it was from his design: however, it discovered in him an excessive eagerness to be avenged on them that crossed him; and that to have his will, he stood not to do things never so much below him. What a becoming sight it was, to see the king of England one while in the house of commons, and by-and-by in the Guildhall among the liveries and manufacturers, prosecuting so greedily the track of five or six fled subjects; himself not the solicitor only, but the pursuivant and the apparitor of his own partial cause! And although in his answers to the parliament, he hath confessed, first, that his manner of prosecution was illegal, next “that as he once conceived he had ground enough to accuse them, so at length that he found as good cause to desert any prosecution of them;” yet here he seems to reverse all, and against promise takes up his old deserted accusation, that he might have something to excuse himself, instead of giving due reparation, which he always refused to give them whom he had so dishonoured.

“That I went,” saith he of his going to his house of commons, “attended with some gentlemen;” gentlemen indeed! the ragged infantry of stews and brothels; the spawn and shipwreck of taverns and dicing-houses: and then he pleads, “it was no unwonted thing for the majesty and safety of a king to be so attended, especially in discontented times.” An illustrious majesty no doubt, so attended! a becoming safety for the king of England, placed in the fidelity of such guards and champions! happy times, when braves and hacksters, the only contented members of his government, were thought the fittest and the faithfulest to defend his person against the discontents of a parliament and all good men! Were those the chosen ones to “preserve reverence to him,” while he entered “unassured,” and full of suspicions, into his great and faithful counsel? Let God then and the world judge, whether the cause were not in his own guilty and unwarrantable doings: the house of commons, upon several examinations of this business, declared it sufficiently proved, that the coming of those soldiers, papists, and others, with the king, was to take away some of their members, and in case of opposition or denial, to have fallen upon the house in a hostile manner. This

the king here denies; adding a fearful imprecation against his own life, “if he purposed any violence or oppression against the innocent, then,” saith he, “let the enemy prosecute my soul, and tread my life to the ground, and lay my honour in the dust.” What need then more disputing? He appealed to God’s tribunal, and behold! God hath judged and done to him in the sight of all men according to the verdict of his own mouth: to be a warning to all kings hereafter how they use presumptuously the words and protestations of David, without the spirit and conscience of David. And the king’s admirers may here see their madness, to mistake this book for a monument of his worth and wisdom, whenas indeed it is his doomsday-book; not like that of William the Norman his predecessor, but the record and memorial of his condemnation; and discovers whatever hath befallen him, to have been hastened on from divine justice by the rash and inconsiderate appeal of his own lips. But what evasions, what pretences, though never so unjust and empty, will he refuse in matters more unknown, and more involved in the mists and intricacies of state, who, rather than not justify himself in a thing so generally odious, can flatter his integrity with such frivolous excuses against the manifest dissent of all men, whether enemies, neuters, or friends? But God and his judgments have not been mocked; and good men may well perceive what a distance there was ever like to be between him and his parliament, and perhaps between him and all amendment, who for one good deed, though but consented to, asks God forgiveness; and from his worst deeds done, takes occasion to insist upon his righteousness!

IV.

Upon The Insolency Of The Tumults.

We have here, I must confess, a neat and well-couched invective against tumults, expressing a true fear of them in the author; but yet so handsomely composed, and withal so feelingly, that, to make a royal comparison, I believe Rehoboam the son of Solomon could not have composed it better. Yet Rehoboam had more cause to inveigh against them; for they had stoned his tribute-gatherer, and perhaps had as little spared his own person, had he not with all speed betaken him to his chariot. But this king hath stood the worst of them in his own house without danger, when his coach and horses, in a panic fear, have been to seek: which argues, that the tumults at Whitehall were nothing so dangerous as those at Sechem.

But the matter here considerable, is not whether the king or his household rhetoricians have a pithy declamation against tumults; but first, whether these were tumults or not; next, if they were, whether the king himself did not cause them. Let us examine therefore how things at that time stood. The king, as before hath been proved, having both called this parliament unwillingly, and as unwillingly from time to time condescended to their several acts, carrying on a disjoint and private interest of his own, and not enduring to be so crossed and overruled, especially in the executing of his chief and boldest instrument, the deputy of Ireland first tempts the English army, with no less reward than the spoil of London, to come up and destroy the parliament. That being discovered by some of the officers, who, though bad enough, yet abhorred so foul a deed; the king, hardened in his purpose, tempts them the second time at

Burrowbridge, promises to pawn his jewels for them, and that they should be met and assisted (would they but march on) with a gross body of horse under the earl of Newcastle. He tempts them yet the third time, though after discovery, and his own abjuration to have ever tempted them, as is affirmed in the declaration of "No more Addresses." Neither this succeeding, he turns him next to the Scotch army, and by his own credential letters given to O Neal and Sir John Henderson, baits his temptation with a richer reward; not only to have the sacking of London, but four northern counties to be made Scottish, with jewels of great value to be given in pawn the while. But neither would the Scots, for any promise of reward, be brought to such an execrable and odious treachery: but with much honesty gave notice of the king's design both to the parliament and city of London. The parliament moreover had intelligence, and the people could not but discern, that there was a bitter and malignant party grown up now to such a boldness, as to give out insolent and threatening speeches against the parliament itself. Besides this, the rebellion in Ireland was now broke out; and a conspiracy in Scotland had been made, while the king was there, against some chief members of that parliament; great numbers here of unknown and suspicious persons resorted to the city. The king, being returned from Scotland, presently dismisses that guard, which the parliament thought necessary in the midst of so many dangers to have about them, and puts another guard in their place, contrary to the privilege of that high court, and by such a one commanded, as made them no less doubtful of the guard itself. Which they therefore, upon some ill effects thereof first found, discharge; deeming it more safe to sit free, though without guard, in open danger, than enclosed with a suspected safety. The people therefore, lest their worthiest and most faithful patriots, who had exposed themselves for the public, and whom they saw now left naked, should want aid, or be deserted in the midst of these dangers, came in multitudes, though unarmed, to witness their fidelity and readiness in case of any violence offered to the parliament. The king, both envying to see the people's love thus devolved on another object, and doubting lest it might utterly disable him to do with parliaments as he was wont sent a message into the city forbidding such resorts. The parliament also both by what was discovered to them, and what they saw in a malignant party, (some of which had already drawn blood in a fray or two at the court gate, and even at their own gate in Westminster-hall,) conceiving themselves to be still in danger where they sat, sent a most reasonable and just petition to the king, that a guard might be allowed them out of the city, whereof the king's own chamberlain the earl of Essex, might have command; it being the right of inferior courts to make choice of their own guard. This the king refused to do, and why he refused the very next day made manifest: for on that day it was that he sallied out from Whitehall, with those trusty myrmidons, to block up or give assault to the house of commons. He had, besides all this, begun to fortify his court, and entertained armed men not a few; who, standing at his palace gate, reviled and with drawn swords wounded many of the people, as they went by unarmed, and in a peaceable manner, whereof some died. The passing by of a multitude, though neither to St. George's feast, nor to a tilting, certainly of itself was no tumult; the expression of their loyalty and steadfastness to the parliament, whose lives and safeties by more than slight rumours they doubted to be in danger, was no tumult. If it grew to be so, the cause was in the king himself and his injurious retinue, who both by hostile preparations in the court, and by actual assailing of the people, gave them just cause to defend themselves.

Surely those unarmed and petitioning people needed not have been so formidable to any, but to such whose consciences misgave them how ill they had deserved of the people; and first began to injure them, because they justly feared it from them; and then ascribe that to popular tumult, which was occasioned by their own provoking.

And that the king was so emphatical and elaborate on this theme against tumults, and expressed with such a vehemence his hatred of them, will redound less perhaps than he was aware to the commendation of his government. For besides that in good governments they happen seldome, and rise not without cause, if they prove extreme and pernicious, they were never counted so to monarchy, but to monarchical tyranny; and extremes one with another are at most antipathy. If then the king so extremely stood in fear of tumults, the inference will endanger him to be the other extreme. Thus far the occasion of this discourse against tumults: now to the discourse itself, voluble enough, and full of sentence, but that, for the most part, either specious rather than solid, or to his cause nothing pertinent.

“He never thought any thing more to presage the mischiefs that ensued, than those tumults.” Then was his foresight but short, and much mistaken. Those tumults were but the mild effects of an evil and injurious reign; not signs of mischiefs to come, but seeking relief for mischiefs past: those signs were to be read more apparent in his rage and purposed revenge of those free expostulations and clamours of the people against his lawless government. “Not any thing,” saith he, “portends more God’s displeasure against a nation, than when he suffers the clamours of the vulgar to pass all bounds of law and reverence to authority.” It portends rather his displeasure against a tyrannous king, whose proud throne he intends to overturn by that contemptible vulgar; the sad cries and oppressions of whom his loyalty regarded not. As for that supplicating people, they did no hurt either to law or authority, but stood for it rather in the parliament against those whom they feared would violate it.

“That they invaded the honour and freedom of the two houses,” is his own officious accusation, not seconded by the parliament, who, had they seen cause, were themselves best able to complain. And if they “shook and menaced any, they were such as had more relation to the court than to the commonwealth; enemies, not patrons of the people. But if their petitioning unarmed were an invasion of both houses, what was his entrance into the house of commons, besetting it with armed men? In what condition then was the honour and freedom of that house?”

“They forebore not rude deportments, contemptuous words and actions, to himself and his court.”

It was more wonder, having heard what treacherous hostility he had designed against the city and his whole kingdom, that they forebore to handle him as people in their rage have handled tyrants heretofore for less offences.

“They were not a short ague, but a fierce quotidian fever.” He indeed may best say it, who most felt it; for the shaking was within him, and it shook him by his own description “worse than a storm, worse than an earthquake;” Belshazzar’s palsy. Had not worse fears, terrors, and envies made within him that commotion, how could a

multitude of his subjects, armed with no other weapon than petitions, have shaken all his joints with such a terrible ague? Yet that the parliament should entertain the least fear of bad intentions from him or his party, he endures not; but would persuade us, that “men scare themselves and others without cause:” for he thought fear would be to them a kind of armour, and his design was, if it were possible, to disarm all, especially of a wise fear and suspicion; for that he knew would find weapons.

He goes on therefore with vehemence, to repeat the mischiefs done by these tumults. “They first petitioned, then protested; dictate next, and lastly overawe the parliament. They removed obstructions, they purged the houses, cast out rotten members.” If there were a man of iron, such as Talus, by our poet Spencer, is feigned to be, the page of justice, who with his iron flail could do all this, and expeditiously, without those deceitful forms and circumstances of law, worse than ceremonies in religion; I say, God send it done, whether by one Talus, or by a thousand.

“But they subdued the men of conscience in parliament, backed and abetted all seditious and schismatical proposals against government ecclesiastical and civil.”

Now we may perceive the root of his hatred, whence it springs. It was not the king’s grace or princely goodness, but this iron flail, the people, that drove the bishops out of their baronies, out of their cathedrals, out of the lords’ house, out of their copes and surplices, and all those papistical innovations, threw down the high-commission and star-chamber, gave us a triennial parliament, and what we most desired; in revenge whereof he now so bitterly inveighs against them; these are those seditious and schismatical proposals then by him condescended to as acts of grace, now of another name; which declares him, touching matters of church and state, to have been no other man in the deepest of his solitude, than he was before at the highest of his sovereignty.

But this was not the worst of these tumults; they played the hasty “midwives, and would not stay the ripening, but went straight to ripping up, and forcibly cut out abortive votes.”

They would not stay perhaps the Spanish demurring, and putting off such wholesome acts and counsels, as the politic cabinet at Whitehall had no mind to. But all this is complained here as done to the parliament, and yet we heard not the parliament at that time complain of any violence from the people, but from him. Wherefore intrudes he to plead the cause of parliament against the people, while the parliament was pleading their own cause against him; and against him were forced to seek refuge of the people? It is plain then, that those confluxes and resorts interrupted not the parliament, nor by them were thought tumultuous, but by him only and his court faction.

“But what good man had not rather want any thing he most desired for the public good, than attain it by such unlawful and irreligious means?” As much as to say, had not rather sit still, and let his country be tyrannized, than that the people, finding no other remedy, should stand up like men, and demand their rights and liberties. This is the artificialest piece of finesse to persuade men into slavery that the wit of court

could have invented. But hear how much better the moral of this lesson would befit the teacher. What good man had not rather want a boundless and arbitrary power, and those fine flowers of the crown, called prerogatives, than for them to use force and perpetual vexation to his faithful subjects, nay to wade for them through blood and civil war? So that this and the whole bundle of those following sentences may be applied better to the convincement of his own violent courses, than of those pretended tumults.

“Who were the chief demagogues to send for those tumults, some alive are not ignorant.” Setting aside the affrightment of this goblin word; for the king, by his leave, cannot coin English, as he could money, to be current, (and it is believed this wording was above his known style and orthography, and accuses the whole composure to be conscious of some other author,) yet if the people were sent for, emboldened and directed by those demagogues, who, saving his Greek, were good patriots, and by his own confession “men of some repute for parts and piety,” it helps well to assure us there was both urgent cause, and the less danger of their coming.

“Complaints were made, yet no redress could be obtained.” The parliament also complained of what danger they sat in from another party, and demanded of him a guard; but it was not granted. What marvel then if it cheered them to see some store of their friends, and in the Roman, not the pettifogging sense, their clients so near about them; a defence due by nature both from whom it was offered, and to whom, as due as to their parents; though the court stormed and fretted to see such honour given to them, who were then best fathers of the commonwealth. And both the parliament and people complained, and demanded justice for those assaults, if not murders, done at his own doors by that crew of rufflers; but he, instead of doing justice on them, justified and abetted them in what they did, as in his public answer to a petition from the city may be read. Neither is it slightly to be passed over, that in the very place where blood was first drawn in this cause, at the beginning of all that followed, there was his own blood shed by the executioner: according to that sentence of divine justice, “in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.”

From hence he takes occasion to excuse that improvident and fatal error of his absenting from the parliament. “When he found that no declaration of the bishops could take place against those tumults.” Was that worth his considering, that foolish and self-undoing declaration of twelve cipher bishops, who were immediately appeached of treason for that audacious declaring? The bishops peradventure were now and then pulled by the rochets, and deserved another kind of pulling; but what amounted this to “the fear of his own person in the streets?” Did he not the very next day after his irruption into the house of commons, than which nothing had more exasperated the people, go in his coach unguarded into the city? Did he receive the least affront, much less violence, in any of the streets, but rather humble demeanors and supplications? Hence may be gathered, that however in his own guiltiness he might have justly feared, yet that he knew the people so full of awe and reverence to his person, as to dare commit himself single among the thickest of them, at a time when he had most provoked them. Besides, in Scotland they had handled the bishops in a more robustious manner; Edinburgh had been full of tumults; two armies from

thence had entered England against him; yet after all this he was not fearful, but very forward to take so long a journey to Edinburgh; which argues first, as did also his rendition afterward to the Scots army, that to England he continued still, as he was indeed, a stranger, and full of diffidence, to the Scots only a native king, in his confidence; though not in his dealing towards them. It shows us next beyond doubting, that all this his fear of tumults was but a mere colour and occasion taken of his resolved absence from the parliament, for some end not difficult to be guessed. And those instances wherein valour is not to be questioned for not “scuffling with the sea, or an undisciplined rabble,” are but subservient to carry on the solemn jest of his fearing tumults; if they discover not withal the true reason why he departed, only to turn his slashing at the court-gate to slaughtering in the field; his disorderly bickering to an orderly invading; which was nothing else but a more orderly disorder.

“Some suspected and affirmed, that he meditated a war when he went first from Whitehall.” And they were not the worst heads that did so, nor did any of his former acts weaken him to that, as he alleges for himself; or if they had, they clear him only for the time of passing them, not for whatever thoughts might come after into his mind. Former actions of improvidence or fear, not with him unusual, cannot absolve him of all aftermeditations.

He goes on protesting his “no intention to have left Whitehall,” had these horrid tumults given him but fair quarter; as if he himself, his wife, and children had been in peril. But to this enough hath been answered.

“Had this parliament, as it was in its first election,” namely, with the lord and baron bishops, “sat full and free,” he doubts not but all had gone well. What warrant this of his to us, whose not doubting was all good men’s greatest doubt?

“He was resolved to hear reason, and to consent so far as he could comprehend.” A hopeful resolution: what if his reason were found by oft experience to comprehend nothing beyond his own advantages; was this a reason fit to be intrusted with the common good of three nations?

“But,” saith he, “as swine are to gardens, so are tumults to parliaments.” This the parliament, had they found it so, could best have told us. In the mean while, who knows not that one great hog may do as much mischief in a garden as many little swine?

“He was sometimes prone to think, that had he called this last parliament to any other place in England, the sad consequences might have been prevented.” But change of air changes not the mind. Was not his first parliament at Oxford dissolved after two subsidies given him, and no justice received? Was not his last in the same place, where they sat with as much freedom, as much quiet from tumults, as they could desire; a parliament, both in his account and their own, consisting of all his friends, that fled after him, and suffered for him, and yet by him nicknamed, and cashiered for a “mongrel parliament, that vexed his queen with their base and mutinous motions,” as his cabinet-letter tells us? Whereby the world may see plainly, that no shifting of place, no sifting of members to his own mind, no number, no paucity, no freedom

from tumults, could ever bring his arbitrary wilfulness, and tyrannical designs, to brook the least shape or similitude, the least counterfeit of a parliament.

Finally, instead of praying for his people as a good king should do, he prays to be delivered from them, as “from wild beasts, inundations, and raging seas, that have overborne all loyalty, modesty, laws, justice, and religion.” God save the people from such intercessors!

V.

Upon The Bill For Triennial Parliaments, And For Settling This, &C.

The bill for a triennial parliament was but the third part of one good step toward that which in times past was our annual right. The other bill for settling this parliament was new indeed, but at that time very necessary; and in the king’s own words no more than what the world “was fully confirmed he might in justice, reason, honour, and conscience grant them;” for to that end he affirms to have done it.

But whereas he attributes the passing of them to his own act of grace and willingness, (as his manner is to make virtues of his necessities,) and giving to himself all the praise, heaps ingratitude upon the parliament, a little memory will set the clean contrary before us; that for those beneficial acts, we owe what we owe to the parliament, but to his granting them neither praise nor thanks. The first bill granted much less than two former statutes yet in force by Edward the Third; that a parliament should be called every year, or oftener, if need were: nay, from a far ancients law-book called the “Mirror,” it is affirmed in a late treatise called “Rights of the Kingdom,”* that parliaments by our old laws ought twice a year to be at London. From twice in one year to once in three years, it may be soon cast up how great a loss we fell into of our ancient liberty by that act, which in the ignorant and slavish minds we then were, was thought a great purchase. Wisest men perhaps were contented (for the present, at least) by this act to have recovered parliaments, which were then upon the brink of danger to be for ever lost. And this is that which the king preaches here for a special token of his princely favour, to have abridged and overreached the people five parts in six of what their due was, both by ancient statute and originally. And thus the taking from us all but a triennial remnant of that English freedom which our fathers left us double, in a fair annuity enrolled, is set out, and sold to us here for the gracious and over-liberal giving of a new enfranchisement. How little, may we think, did he ever give us, who in the bill of his pretended givings writes down imprimis that benefit or privilege once in three years given us, which by so giving he more than twice every year illegally took from us; such givers as give single to take away sixfold, be to our enemies! for certainly this commonwealth, if the statutes of our ancestors be worth aught, would have found it hard and hazardous to thrive under the damage of such a guileful liberality. The other act was so necessary, that nothing in the power of man more seemed to be the stay and support of all things from that steep ruin to which he had nigh brought them, than that act obtained. He had by his ill stewardship, and, to say no worse, the needless raising of two armies intended for a

civil war, beggared both himself and the public; and besides had left us upon the score of his needy enemies for what it cost them in their own defence against him. To disengage him and the kingdom, great sums were to be borrowed, which would never have been lent, nor could ever be repaid, had the king chanced to dissolve this parliament as heretofore. The errors also of his government had brought the kingdom to such extremes, as were incapable of all recovery without the absolute continuance of a parliament. It had been else in vain to go about the settling of so great distempers, if he, who first caused the malady, might, when he pleased, reject the remedy. Notwithstanding all which, that he granted both these acts unwillingly, and as a mere passive instrument, was then visible even to most of those men who now will see nothing.

At passing of the former act, he himself concealed not his unwillingness; and testifying a general dislike of their actions, which they then proceeded in with great approbation of the whole kingdom, he told them with a masterly brow, that “by this act he had obliged them above what they had deserved,” and gave a piece of justice to the commonwealth six times short of his predecessors, as if he had been giving some boon or begged office to a sort of his desertless grooms.

That he passed the latter act against his will, no man in reason can hold it questionable. For if the February before he made so dainty, and were so loth to bestow a parliament once in three years upon the nation, because this had so opposed his courses, was it likely that the May following he should bestow willingly on this parliament an indissoluble sitting, when they had offended him much more by cutting short and impeaching of high treason his chief favourites? It was his fear then, not his favour, which drew from him that act, lest the parliament, incensed by his conspiracies against them about the same time discovered, should with the people have resented too heinously those his doings, if to the suspicion of their danger from him he had also added the denial of this only means to secure themselves.

From these acts therefore in which he glories, and wherewith so oft he upbraids the parliament, he cannot justly expect to reap aught but dishonour and dispraise; as being both unwillingly granted, and the one granting much less than was before allowed by statute, the other being a testimony of his violent and lawless custom, not only to break privileges, but whole parliaments; from which enormity they were constrained to bind him first of all his predecessors; never any before him having given like causes of distrust and jealousy to his people. As for this parliament, how far he was from being advised by them as he ought, let his own words express.

He taxes them with “undoing what they found well done:” and yet knows they undid nothing in the church but lord bishops, liturgies, ceremonies, high-commission, judged worthy by all true protestants to be thrown out of the church. They undid nothing in the state but irregular and grinding courts, the main grievances to be removed; and if these were the things which in his opinion they found well done, we may again from hence be informed with what unwillingness he removed them; and that those gracious acts, whereof so frequently he makes mention, may be Englished more properly acts of fear and dissimulation against his mind and conscience.

The bill preventing dissolution of this parliament he calls “an unparalleled act, out of the extreme confidence that his subjects would not make ill use of it.” But was it not a greater confidence of the people, to put into one man’s hand so great a power, till he abused it, as to summon and dissolve parliaments? He would be thanked for trusting them, and ought to thank them rather for trusting him: the trust issuing first from them, not from him.

And that it was a mere trust, and not his prerogative, to call and dissolve parliaments at his pleasure; and that parliaments were not to be dissolved, till all petitions were heard, all grievances redressed, is not only the assertion of this parliament, but of our ancient law-books, which aver it to be an unwritten law of common right, so engraven in the hearts of our ancestors, and by them so constantly enjoyed and claimed, as that it needed not enrolling. And if the Scots in their declaration could charge the king with breach of their laws for breaking up that parliament without their consent, while matters of greatest moment were depending; it were unreasonable to imagine, that the wisdom of England should be so wanting to itself through all ages, as not to provide by some known law, written or unwritten, against the not calling, or the arbitrary dissolving of, parliaments; or that they who ordained their summoning twice a year, or as oft as need required, did not tacitly enact also, that as necessity of affairs called them, so the same necessity should keep them undissolved, till that were fully satisfied. Were it not for that, parliaments, and all the fruit and benefit we receive by having them, would turn soon to mere abuson. It appears then, that if this bill of not dissolving were an unparalleled act, it was a known and common right, which our ancestors under other kings enjoyed as firmly, as if it had been graven in marble; and that the infringement of this king first brought it into a written act: who now boasts that as a great favour done us, which his own less fidelity than was in former kings constrained us only of an old undoubted right to make a new written act. But what needed written acts, whenas anciently it was esteemed part of his crown oath, not to dissolve parliaments till all grievances were considered? whereupon the old “Modi of Parliament” calls it flat perjury, if he dissolve them before: as I find cited in a book mentioned at the beginning of this chapter, to which and other law-tractats I refer the more lawyerly mooting of this point, which is neither my element, nor my proper work here; since the book, which I have to answer, pretends reason, not authorities and quotations: and I hold reason to be the best arbitrator, and the law of law itself.

It is true, that “good subjects think it not just, that the king’s condition should be worse by bettering their’s.” But then the king must not be at such a distance from the people in judging what is better and what worse; which might have been agreed, had he known (for his own words condemn him) “as well with moderation to use, as with earnestness to desire, his own advantages.”

“A continual parliament, he thought, would keep the commonwealth in tune.” Judge, commonwealth, what proofs he gave, that this boasted profession was ever in his thought.

“Some,” saith he, “gave out, that I repented me of that settling act.” His own actions gave it out beyond all supposition; for doubtless it repented him to have established that by law, which he went about so soon after to abrogate by the sword.

He calls those acts, which he confesses “tended to their good, not more princely than friendly contributions.” As if to do his duty were of courtesy, and the discharge of his trust a parcel of his liberality; so nigh lost in his esteem was the birth-right of our liberties, that to give them back again upon demand, stood at the mercy of his contribution.

“He doubts not but the affections of his people will compensate his sufferings for those acts of confidence:” and imputes his sufferings to a contrary cause. Not his confidence, but his distrust, was that which brought him to those sufferings, from the time that he forsook his parliament; and trusted them never the sooner for what he tells “of their piety and religious strictness,” but rather hated them as puritans, whom he always sought to extirpate.

He would have it believed, that “to bind his hands by these acts, argued a very short foresight of things, and extreme fatuity of mind in him,” if he had meant a war. If we should conclude so, that were not the only argument: neither did it argue, that he meant peace; knowing that what he granted for the present out of fear, he might as soon repeal by force, watching his time; and deprive them the fruit of those acts, if his own designs, wherein he put his trust, took effect.

Yet he complains, “that the tumults threatened to abuse all acts of grace, and turn them into wantonness.” I would they had turned his wantonness into the grace of not abusing Scripture. Was this becoming such a saint as they would make him, to adulterate those sacred words from the grace of God to the acts of his own grace? Herod was eaten up of worms for suffering others to compare his voice to the voice of God; but the borrower of this phrase gives much more cause of jealousy, that he likened his own acts of grace to the acts of God’s grace.

From profaneness he scarce comes off with perfect sense. “I was not then in a capacity to make war,” therefore “I intended not.” “I was not in a capacity,” therefore “I could not have given my enemies greater advantage, than by so unprincely inconstancy to have scattered them by arms, whom but lately I had settled by parliament.” What place could there be for his inconstancy in that thing whereto he was in no capacity? Otherwise his inconstancy was not so unwonted, or so nice, but that it would have easily found pretences to scatter those in revenge, whom he settled in fear.

“It had been a course full of sin, as well as of hazard and dishonour.” True; but if those considerations withheld him not from other actions of like nature, how can we believe they were of strength sufficient, to withhold him from this? And that they withheld him not, the event soon taught us.

“His letting some men go up to the pinnacle of the temple, was a temptation to them to cast him down headlong.” In this simile we have himself compared to Christ, the parliament to the devil, and his giving them that act of settling, to his letting them go up to “the pinnacle of the temple.” A tottering and giddy act rather than a settling. This was goodly use made of Scripture in his solitudes: but it was no pinnacle of the

temple, it was a pinnacle of Nebuchadnezzar's palace, from whence he and monarchy fell headlong together.

He would have others see that "all the kingdoms of the world are not worth gaining by ways of sin which hazard the soul;" and hath himself left nothing unhazarded to keep three. He concludes with sentences, that, rightly scanned, make not so much for him as against him, and confesses, that "the act of settling was no sin of his will;" and we easily believe him, for it hath been clearly proved a sin of his unwillingness.

With his orisons I meddle not, for he appeals to a high audit. This yet may be noted, that at his prayers he had before him the sad presage of his ill success, "as of a dark and dangerous storm, which never admitted his return to the port from whence he set out." Yet his prayer-book no sooner shut, but other hopes flattered him; and their flattering was his destruction.

VI.

Upon His Retirement From Westminster.

The simile wherewith he begins I was about to have found fault with, as in a garb somewhat more poetical than for a statist: but meeting with many strains of like dress in other of his essays, and hearing him reported a more diligent reader of poets than politicians, I begun to think that the whole book might perhaps be intended a piece of poetry. The words are good, the fiction smooth and cleanly; there wanted only rhyme, and that, they say, is bestowed upon it lately. But to the argument.

"I staid at Whitehall, till I was driven away by shame more than fear." I retract not what I thought of the fiction, yet here, I must confess, it lies too open. In his messages and declarations, nay in the whole chapter next but one before this, he affirms, that "the danger wherein his wife, his children, and his own person" were by those tumults, was the main cause that drove him from Whitehall, and appeals to God as witness: he affirms here that it was "shame more than fear." And Digby, who knew his mind as well as any, tells his new-listed guard, "that the principal cause of his majesty's going thence was to save them from being trod in the dirt." From whence we may discern what false and frivolous excuses are avowed for truth, either in those declarations, or in this penitential book. Our forefathers were of that courage and severity of zeal to justice and their native liberty, against the proud contempt and misrule of their kings, that when Richard the Second departed but from a committee of lords, who sat preparing matter for the parliament not yet assembled, to the removal of his evil counsellors, they first vanquished and put to flight Robert de Vere his chief favourite; and then, coming up to London with a huge army, required the king, then withdrawn for fear, but no further off than the Tower, to come to Westminster, which he refusing, they told him flatly, that unless he came they would choose another. So high a crime it was accounted then for kings to absent themselves, not from a parliament, which none ever durst, but from any meeting of his peers and counsellors, which did but tend towards a parliament. Much less would they have suffered, that a king, for such trivial and various pretences, one while for fear of

tumults, another while “for shame to see them,” should leave his regal station, and the whole kingdom bleeding to death of those wounds, which his own unskilful and perverse government had inflicted.

Shame then it was that drove him from the parliament, but the shame of what? Was it the shame of his manifold errors and misdeeds, and to see how weakly he had played the king? No; “but to see the barbarous rudeness of those tumults to demand any thing.” We have started here another, and I believe the truest cause of his deserting the parliament. The worst and strangest of that “Any thing,” which the people then demanded, was but the unlording of bishops, and expelling them the house, and the reducing of church-discipline to a conformity with other protestant churches; this was the barbarism of those tumults: and that he might avoid the granting of those honest and pious demands, as well demanded by the parliament as the people, for this very cause more than for fear, by his own confession here, he left the city; and in a most tempestuous season forsook the helm and steerage of the commonwealth. This was that terrible “Any thing,” from which his Conscience and his Reason chose to run, rather than not deny. To be importuned the removing of evil counsellors, and other grievances in church and state, was to him “an intolerable oppression.” If the people’s demanding were so burdensome to him, what was his denial and delay of justice to them?

But as the demands of his people were to him a burden and oppression, so was the advice of his parliament esteemed a bondage; “Whose agreeing votes,” as he affirms, “were not by any law or reason conclusive to his judgment.” For the law, it ordains a parliament to advise him in his great affairs; but if it ordain also, that the single judgment of a king shall out-balance all the wisdom of his parliament, it ordains that which frustrates the end of its own ordaining. For where the king’s judgment may dissent, to the destruction, as it may happen, both of himself and the kingdom, their advice, and no further, is a most insufficient and frustraneous means to be provided by law in cases of so high concernment. And where the main and principal law of common preservation against tyranny is left so fruitless and infirm, there it must needs follow, that all lesser laws are to their several ends and purposes much more weak and ineffectual. For that nation would deserve to be renowned and chronicled for folly and stupidity, that should by law provide force against private and petty wrongs, advice only against tyranny and public ruin. It being therefore most unlike a law, to ordain a remedy so slender and unlawlike, to be the utmost means of all public safety or prevention,* as advice is, which may at any time be rejected by the sole judgment of one man, the king, and so unlike the law of England, which lawyers say is the quintessence of reason and mature wisdom; we may conclude, that the king’s negative voice was never any law, but an absurd and reasonless custom, begotten and grown up either from the flattery of basest times, or the usurpation of immoderate princes. Thus much to the law of it by a better evidence than rolls and records, reason.

But is it possible he should pretend also to reason, that the judgment of one man, not as a wise or good man, but as a king, and oftentimes a wilful, proud, and wicked king, should outweigh the prudence and all the virtue of an elected parliament? What an abusive thing were it then to summon parliaments, that by the major part of voices

greatest matters may be there debated and resolved, whenas one single voice after that shall dash all their resolutions?

He attempts to give a reason why it should, "Because the whole parliaments represent not him in any kind." But mark how little he advances; for if the parliament represent the whole kingdom, as is sure enough they do, then doth the king represent only himself; and if a king without his kingdom be in a civil sense nothing, then without or against the representative of his whole kingdom, he himself represents nothing; and by consequence his judgment and his negative is as good as nothing: and though we should allow him to be something, yet not equal† or comparable to the whole kingdom, and so neither to them who represent it: much less that one syllable of his breath put into the scales should be more ponderous than the joint voice and efficacy of a whole parliament, assembled by election, and endued with the plenipotence of a free nation, to make laws, not to be denied laws; and with no more but *no*, a sleeveless reason, in the most pressing times of danger and disturbance to be sent home frustrate and remediless.

Yet here he maintains, "to be no further bound to agree with the votes of both houses, than he sees them to agree with the will of God, with his just rights as a king, and the general good of his people." As to the freedom of his agreeing or not agreeing, limited with due bounds, no man reprehends it; this is the question here, or the miracle rather, why his only not agreeing should lay a negative bar and inhibition upon that which is agreed to by a whole parliament, though never so conducing to the public good or safety? To know the will of God better than his whole kingdom, whence should he have it? Certainly court-breeding and his perpetual conversation with flatterers was but a bad school. To judge of his own rights could not belong to him, who had no right by law in any court to judge of so much as felony or treason, being held a party in both these cases, much more in this; and his rights however should give place to the general good, for which end all his rights were given him. Lastly, to suppose a clearer insight and discerning of the general good, allotted to his own singular judgment, than to the parliament and all the people, and from that self-opinion of discerning, to deny them that good which they, being all freemen, seek earnestly and call for, is an arrogance and iniquity beyond imagination rude and unreasonable; they undoubtedly having most authority to judge of the public good, who for that purpose are chosen out and sent by the people to advise him. And if it may be in him to see oft "the major part of them not in the right," had it not been more his modesty, to have doubted their seeing him more often in the wrong?

He passes to another reason of his denials, "because of some men's hydropic unsatiableness, and thirst of asking, the more they drank, whom no fountain of regal bounty was able to overcome." A comparison more properly bestowed on those that came to guzzle in his wine-cellar, than on a freeborn people that came to claim in parliament their rights and liberties, which a king ought therefore to grant, because of right demanded; not to deny them for fear his bounty should be exhausted, which in these demands (to continue the same metaphor) was not so much as broached; it being his duty, not his bounty, to grant these things. He who thus refuses to give us law, in that refusal gives us another law, which is his will; another name also, and another condition—of freemen to become his vassals.

Putting off the courtier, he now puts on the philosopher, and sententiously disputes to this effect, "That reason ought to be used to men, force and terror to beasts; that he deserves to be a slave, who captivates the rational sovereignty of his soul and liberty of his will to compulsion; that he would not forfeit that freedom, which cannot be denied him as a king, because it belongs to him as a man and a Christian, though to preserve his kingdom; but rather die enjoying the empire of his soul, than live in such a vassalage, as not to use his reason and conscience, to like or dislike as a king." Which words, of themselves, as far as they are sense, good and philosophical, yet in the mouth of him, who, to engross this common liberty to himself, would tread down all other men into the condition of slaves and beasts, they quite lose their commendation. He confesses a rational sovereignty of soul and freedom of will in every man, and yet with an implicit repugnancy would have his reason the sovereign of that sovereignty, and would captivate and make useless that natural freedom of will in all other men but himself. But them that yield him this obedience he so well rewards, as to pronounce them worthy to be slaves. They who have lost all to be his subjects, may stoop and take up the reward. What that freedom is, which "cannot be denied him as a king, because it belongs to him as a man and a Christian," I understand not. If it be his negative voice, it concludes all men, who have not such a negative as his against a whole parliament, to be neither men nor Christians: and what was he himself then, all this while that we denied it him as a king? Will he say, that he enjoyed within himself the less freedom for that? Might not he, both as a man and as a Christian, have reigned within himself in full sovereignty of soul, no man repining, but that his outward and imperious will must invade the civil liberties of a nation? Did we therefore not permit him to use his reason or his conscience, not permitting him to bereave us the use of ours? And might not he have enjoyed both as a king, governing us as freemen by what laws we ourselves would be governed? It was not the inward use of his reason and of his conscience, that would content him, but to use them both as a law over all his subjects, "in whatever he declared as a king to like or dislike." Which use of reason, most reasonless and unconscionable, is the utmost that any tyrant ever pretended over his vassals.

In all wise nations the legislative power, and the judicial execution of that power, have been most commonly distinct, and in several hands; but yet the former supreme, the other subordinate. If then the king be only set up to execute the law, which is indeed the highest of his office, he ought no more to make or forbid the making of any law agreed upon in parliament than other inferior judges, who are his deputies. Neither can he more reject a law offered him by the commons, than he can new make a law which they reject. And yet the more to credit and uphold his cause, he would seem to have philosophy on his side; straining her wise dictates to unphilosophical purposes. But when kings come so low, as to fawn upon philosophy, which before they neither valued nor understood, it is a sign that fails not, they are then put to their last trump. And philosophy as well requites them, by not suffering her golden sayings either to become their lips, or to be used as masks and colours of injurious and violent deeds. So that what they presume to borrow from her sage and virtuous rules, like the riddle of Sphinx not understood, breaks the neck of their own cause.

But now again to politics: "He cannot think the Majesty of the crown of England to be bound by any coronation oath in a blind and brutish formality, to consent to whatever

its subjects in parliament shall require.” What tyrant could presume to say more, when he meant to kick down all law, government, and bond of oath? But why he so desires to absolve himself the oath of his coronation would be worth the knowing. It cannot but be yielded, that the oath, which binds him to performance of his trust, ought in reason to contain the sum of what his chief trust and office is. But if it neither do enjoin, nor mention to him, as a part of his duty, the making or the marring of any law, or scrap of law, but requires only his assent to those laws which the people have already chosen, or shall choose; (for so both the Latin of that oath, and the old English; and all reason admits, that the people should not lose under a new king what freedom they had before;) then that negative voice so contended for, to deny the passing of any law, which the commons choose, is both against the oath of his coronation, and his kingly office. And if the king may deny to pass what the parliament hath chosen to be a law, then doth the king make himself superior to his whole kingdom; which not only the general maxims of policy gainsay, but even our own standing laws, as hath been cited to him in remonstrances heretofore, that “the king hath two superiors, the law, and his court of parliament.” But this he counts to be a blind and brutish formality, whether it be law, or oath, or his duty, and thinks to turn it off with wholesome words and phrases, which he then first learnt of the honest people, when they were so often compelled to use them against those more truly blind and brutish formalities thrust upon us by his own command, not in civil matters only, but in spiritual. And if his oath to perform what the people require, when they crown him, be in his esteem a brutish formality, then doubtless those other oaths of allegiance and supremacy, taken absolute on our part, may most justly appear to us in all respects as brutish and as formal; and so by his own sentence no more binding to us, than his oath to him.

As for his instance, in case “he and the house of peers attempted to enjoin the house of commons,” it bears no equality; for he and the peers represent but themselves, the commons are the whole kingdom.

Thus he concludes “his oath to be fully discharged in governing by laws already made,” as being not bound to pass any new, “if his reason bids him deny.” And so may infinite mischiefs grow, and he with a pernicious negative may deny us all things good, or just, or safe, whereof our ancestors, in times much differing from ours, had either no foresight, or no occasion to foresee; while our general good and safety shall depend upon the private and overweening reason of one obstinate man, who, against all the kingdom, if he list, will interpret both the law and his oath of coronation by the tenour of his own will. Which he himself confesses to be an arbitrary power, yet doubts not in his argument to imply, as if he thought it more fit the parliament should be subject to his will, than he to their advice; a man neither by nature nor by nurture wise. How is it possible, that he, in whom such principles as these were so deep rooted, could ever, though restored again, have reigned otherwise than tyrannically?

He objects, “That force was but a slavish method to dispel his error.” But how often shall it be answered him, that no force was used to dispel the error out of his head, but to drive it from off our necks? for his error was imperious, and would command all other men to renounce their own reason and understanding, till they perished under the injunction of his allruling error.

He alleges the uprightness of his intentions to excuse his possible failings, a position false both in law and divinity; yea, contrary to his own better principles, who affirms in the twelfth chapter, that “the goodness of a man’s intention will not excuse the scandal and contagion of his example.” His not knowing, through the corruption of flattery and court-principles, what he ought to have known, will not excuse his not doing what he ought to have done: no more than the small skill of him, who undertakes to be a pilot, will excuse him to be misled by any wandering star mistaken for the pole. But let his intentions be never so upright, what is that to us? what answer for the reason and the national rights, which God hath given us, if having parliaments, and laws, and the power of making more to avoid mischief, we suffer one man’s blind intentions to lead us all with our eyes open to manifest destruction?

And if arguments prevail not with such a one, force is well used; not “to carry on the weakness of our counsels, or to convince his error,” as he surmises, but to acquit and rescue our own reason, our own consciences, from the force and prohibition laid by his usurping error upon our liberties and understandings.

“Never any thing pleased him more, than when his judgment concurred with theirs.” That was to the applause of his own judgment, and would as well have pleased any self-conceited man.

“Yea, in many things he chose rather to deny himself than them.” That is to say, in trifles. For “of his own interests” and personal rights he conceives himself “master.” To part with, if he please; not to contest for, against the kingdom, which is greater than he, whose rights are all subordinate to the kingdom’s good. And “in what concerns truth, justice, the right of church, or his crown, no man shall gain his consent against his mind.” What can be left then for a parliament, but to sit like images, while he still thus either with incomparable arrogances assumes to himself the best ability of judging for other men what is truth, justice, goodness, what his own and the church’s right, or with unsufferable tyranny restrains all men from the enjoyment of any good, which his judgment, though erroneous, thinks not fit to grant them; notwithstanding that the law and his coronal oath requires his undeniable assent to what laws the parliament agree upon?

“He had rather wear a crown of thorns with our Saviour.” Many would be all one with our Saviour, whom our Saviour will not know. They who govern ill those kingdoms which they had a right to, have to our Saviour’s crown of thorns no right at all. Thorns they may find enow of their own gathering, and their own twisting; for thorns and snares, saith Solomon, are in the way of the froward: but to wear them, as our Saviour wore them, is not given to them, that suffer by their own demerits. Nor is a crown of gold his due, who cannot first wear a crown of lead; not only for the weight of that great office, but for the compliance which it ought to have with them who are to counsel him, which here he terms in scorn “An imbased flexibleness to the various and oft contrary dictates of any factions,” meaning his parliament; for the question hath been all this while between them two. And to his parliament, though a numerous and choice assembly of whom the land thought wisest, he imputes, rather than to himself, “want of reason, neglect of the public, interest of parties, and particularity of

private will and passion;” but with what modesty or likelihood of truth, it will be wearisome to repeat so often.

He concludes with a sentence fair in seeming, but fallacious. For if the conscience be ill edified, the resolution may more befit a foolish than a Christian king, to prefer a self-willed conscience before a kingdom’s good; especially in the denial of that, which law and his regal office by oath bids him grant to his parliament and whole kingdom rightfully demanding. For we may observe him throughout the discourse to assert his negative power against the whole kingdom; now under the specious plea of his conscience and his reason, but heretofore in a louder note; “Without us, or against our consent, the votes of either or of both houses together, must not, cannot, shall not.” Declar. May 4, 1642.

With these and the like deceivable doctrines he leavens also his prayer.

VII.

Upon The Queen’S Departure.

To this argument we shall soon have said; for what concerns it to us to hear a husband divulge his household privacies, extolling to others the virtues of his wife? an infirmity not seldom incident to those who have least cause. But how good she was a wife, was to himself, and be it left to his own fancy; how bad a subject, is not much disputed. And being such, it need be made no wonder, though she left a protestant kingdom with as little honour as her mother left a popish.

That this “is the example of any protestant subjects, that have taken up arms against their king a protestant,” can be to protestants no dishonour; when it shall be heard, that he first levied war on them, and to the interest of papists more than of protestants. He might have given yet the precedence of making war upon him to the subjects of his own nation, who had twice opposed him in the open field long ere the English found it necessary to do the like. And how groundless, how dissembled is that fear, lest she who for so many years had been averse from the religion of her husband, and every year more and more, before these disturbances broke out, should for them be now the more alienated from that, to which we never heard she was inclined? But if the fear of her delinquency, and that justice which the protestants demanded on her, was any cause of her alienating the more, to have gained her by indirect means had been no advantage to religion, much less then was the detriment to lose her further off. It had been happy if his own actions had not given cause of more scandal to the protestants, than what they did against her could justly scandalize any papist.

Them who accused her, well enough known to be the parliament, he censures for “men yet to seek their religion, whether doctrine, discipline, or good manners;” the rest he soothes with the name of true English protestants, a mere schismatical name, yet he so great an enemy of schism.

He ascribes “rudeness and barbarity, worse than Indian,” to the English parliament; and “all virtue” to his wife, in strains that come almost to sonneting: how fit to govern men, undervaluing and aspersing the great council of his kingdom, in comparison of one woman! Examples are not far to seek, how great mischief and dishonour hath befallen nations under the government of effeminate and uxorious magistrates; who being themselves governed and overruled at home under a feminine usurpation, cannot but be far short of spirit and authority without doors, to govern a whole nation.

“Her tarrying here he could not think safe among them, who were shaking hands with allegiance, to lay faster hold on religion;” and taxes them of a duty rather than a crime, it being just to obey God rather than man, and impossible to serve two masters: I would they had quite shaken off what they stood shaking hands with; the fault was in their courage, not in their cause.

In his prayer he prays, that the disloyalty of his protestant subjects may not be a hinderance to her love of the true religion; and never prays, that the dissoluteness of his court, the scandals of his clergy, the unsoundness of his own judgment, the lukewarmness of his life, his letter of compliance to the pope, his permitting agents at Rome, the pope’s nuncio, and her jesuited mother here, may not be found in the sight of God far greater hinderances to her conversion.

But this had been a subtle prayer indeed, and well prayed though as duly as a Paternoster, if it could have charmed us to sit still, and have religion and our liberties one by one snatched from us, for fear lest rising to defend ourselves we should fright the queen, a stiff papist, from turning protestant! As if the way to make his queen a protestant, had been to make his subjects more than halfway papists.

He prays next, “that his constancy may be an antidote against the poison of other men’s example.” His constancy in what? Not in religion, for it is openly known, that her religion wrought more upon him, than his religion upon her; and his open favouring of papists, and his hatred of them called puritans, (the ministers also that prayed in churches for her conversion, being checked from court,) made most men suspect she had quite perverted him. But what is it, that the blindness of hypocrisy dares not do? It dares pray, and thinks to hide that from the eyes of God, which it cannot hide from the open view of man.

VIII.

Upon His Repulse At Hull, And The Fate Of The Hothams.

Hull, a town of great strength and opportunity both to sea and land affairs, was at that time the magazine of all those arms, which the king had bought with money most illegally extorted from his subjects of England, to use in a causeless and most unjust civil war against his subjects of Scotland. The king in high discontent and anger had left the parliament, and was gone towards the north; the queen into Holland, where she pawned and set to sale the crown jewels; (a crime heretofore counted treasonable in kings;) and to what intent these sums were raised, the parliament was not ignorant.

His going northward in so high a chafe they doubted was to possess himself of that strength, which the storehouse and situation of Hull might add suddenly to his malignant party. Having first therefore in many petitions earnestly prayed him to dispose and settle, with consent of both houses, the military power in trusty hands, and he as oft refusing, they were necessitated by the turbulence and danger of those times, to put the kingdom by their own authority into a posture of defence; and very timely sent Sir John Hotham, a member of the house, and knight of that county, to take Hull into his custody, and some of the trained bands to his assistance. For besides the general danger, they had, before the king's going to York, notice given them of his private commissions to the earl of Newcastle, and to Colonel Legg, one of those employed to bring the army up against the parliament; who had already made some attempts, and the former of them under a disguise, to surprise that place for the king's party. And letters of the Lord Digby were intercepted, wherein was wished, that the king would declare himself, and retire to some safe place; other information came from abroad, that Hull was the place designed for some new enterprise. And accordingly Digby himself not long after, with many other commanders, and much foreign ammunition, landed in those parts. But these attempts not succeeding, and that town being now in custody of the parliament, he sends a message to them, that he had firmly resolved to go in person into Ireland, to chastise those wicked rebels, (for these and worse words he then gave them,) and that towards this work he intended forthwith to raise by his commissions, in the counties near Westchester, a guard for his own person, consisting of 2000 foot, and 200 horse, that should be armed from his magazine at Hull. On the other side, the parliament, foreseeing the king's drift, about the same time send him a petition, that they might have leave for necessary causes to remove the magazine of Hull to the Tower of London, to which the king returns his denial; and soon after going to Hull attended with about 400 horse, requires the governor to deliver him up the town: whereof the governor besought humbly to be excused, till he could send notice to the parliament, who had intrusted him; whereat the king much incensed proclaims him traitor before the town walls, and gives immediate order to stop all passages between him and the parliament. Yet himself dispatches post after post to demand justice, as upon a traitor; using a strange iniquity to require justice upon him, whom he then waylaid, and debarred from his appearance. The parliament no sooner understood what had passed, but they declare, that Sir John Hotham had done no more than was his duty, and was therefore no traitor.

This relation, being most true, proves that which is affirmed here to be most false; seeing the parliament, whom he accounts his "greatest enemies," had "more confidence to abet and own" what Sir John Hotham had done, than the king had confidence to let him answer in his own behalf.

To speak of his patience, and in that solemn manner, he might better have forborne; "God knows," saith he, "it affected me more with sorrow for others, than with anger for myself; nor did the affront trouble me so much as their sin." This is read, I doubt not, and believed: and as there is some use of every thing, so is there of this book, were it but to show us, what a miserable, credulous, deluded thing that creature is, which is called the vulgar; who, notwithstanding what they might know, will believe such vainglorious as these. Did not that choleric and vengeful act of proclaiming him

traitor before due process of law, having been convinced so late before of his illegality with the five members declare his anger to be incensed? doth not his own relation confess as much? and his second message left him fuming three days after, and in plain words testifies “his impatience of delay” till Hotham be severely punished, for that which he there terms an insupportable affront.

Surely if his sorrow for Sir John Hotham’s sin were greater than his anger for the affront, it was an exceeding great sorrow indeed, and wonderous charitable. But if it stirred him so vehemently to have Sir John Hotham punished, and not at all, that we hear, to have him repent, it had a strange operation to be called a sorrow for his sin. He who would persuade us of his sorrow for the sins of other men, as they are sins, not as they are sinned against himself, must give us first some testimony of a sorrow for his own sins, and next for such sins of other men as cannot be supposed a direct injury to himself. But such compunction in the king, no man hath yet observed; and till then his sorrow for Sir John Hotham’s sin will be called no other than the resentment of his repulse; and his labour to have the sinner only punished, will be called by a right name, his revenge.

And “the hand of that cloud, which cast all soon after into darkness and disorder,” was his own hand. For assembling the inhabitants of Yorkshire and other counties, horse and foot, first under colour of a new guard to his person, soon after, being supplied with ammunition from Holland, bought with the crown jewels, he begins an open war by laying siege to Hull: which town was not his own, but the kingdom’s; and the arms there, public arms, bought with the public money, or not his own. Yet had they been his own by as good right as the private house and arms of any man are his own; to use either of them in a way not private, but suspicious to the commonwealth, no law permits. But the king had no propriety at all, either in Hull or in the magazine: so that the following maxims, which he cites “of bold and disloyal undertakers,” may belong more justly to whom he least meant them. After this he again relapses into the praise of his patience at Hull, and by his overtalking of it seems to doubt either his own conscience or the hardness of other men’s belief. To me, the more he praises it in himself, the more he seems to suspect that in very deed it was not in him; and that the lookers on so likewise thought.

Thus much of what he suffered by Hotham, and with what patience; now of what Hotham suffered, as he judges, for opposing him: “he could not but observe how God not long after pleaded and avenged his cause.” Most men are too apt, and commonly the worst of men, so to interpret and expound the judgments of God, and all other events of Providence or chance, as makes most to the justifying of their own cause, though never so evil; and attribute all to the particular favour of God towards them. Thus when Saul heard that David was in Keilah, “God,” saith he, “hath delivered him into my hands, for he is shut in.” But how far that king was deceived in his thought that God was favouring to his cause, that story unfolds; and how little reason this king had to impute the death of Hotham to God’s avengement of his repulse at Hull, may easily be seen. For while Hotham continued faithful to his trust, no man more safe, more successful, more in reputation than he: but from the time he first sought to make his peace with the king, and to betray into his hands that town, into which before he had denied him entrance, nothing prospered with him. Certainly had God purposed

him such an end for his opposition to the king, he would not have deferred to punish him till then, when of an enemy he was changed to be the king's friend, nor have made his repentance and amendment the occasion of his ruin. How much more likely is it, since he fell into the act of disloyalty to his charge, that the judgment of God concurred with the punishment of man, and justly cut him off for revolting to the king! to give the world an example, that glorious deeds done to ambitious ends, find reward answerable; not to their outward seeming, but to their inward ambition. In the mean while, what thanks he had from the king for revolting to his cause, and what good opinion for dying in his service, they who have ventured like him, or intend, may here take notice.

He proceeds to declare, not only in general wherefore God's judgment was upon Hotham, but undertakes by fancies, and allusions, to give a criticism upon every particular: "that his head was divided from his body, because his heart was divided from the king; two heads cut off in one family for affronting the head of the commonwealth; the eldest son being infected with the sin of his father, against the father of his country." These petty glosses and conceits on the high and secret judgments of God, besides the boldness of unwarrantable commenting, are so weak and shallow, and so like the quibbles of a court sermon, that we may safely reckon them either fetched from such a pattern, or that the hand of some household priest foisted them in; lest the world should forget how much he was a disciple of those cymbal doctors. But that argument, by which the author would commend them to us, discredits them the more: for if they be so "obvious to every fancy," the more likely to be erroneous, and to misconceive the mind of those high secrecies, whereof they presume to determine. For God judges not by human fancy.

But however God judged Hotham, yet he had the king's pity: but mark the reason how preposterous; so far he had his pity, "as he thought he at first acted more against the light of his conscience, than many other men in the same cause." Questionless they who act against conscience, whether at the bar of human or divine justice, are pitied least of all. These are the common grounds and verdicts of nature, whereof when he who hath the judging of a whole nation is found destitute, under such a governor that nation must needs be miserable.

By the way he jerks at "some men's reforming to models of religion, and that they think all is gold of piety, that doth but glister with a show of zeal." We know his meaning, and apprehend how little hope there could be of him from such language as this: but are sure that the piety of his prelatie model glistered more upon the posts and pillars, which their zeal and fervency gilded over, than in the true works of spiritual edification.

"He is sorry that Hotham felt the justice of others, and fell not rather into the hands of his mercy." But to clear that, he should have shown us what mercy he had ever used to such as fell into his hands before, rather than what mercy he intended to such as never could come to ask it. Whatever mercy one man might have expected, it is too well known the whole nation found none; though they besought it often, and so humbly; but had been swallowed up in blood and ruin, to set his private will above the parliament, had not his strength failed him. "Yet clemency, he counts a debt, which he

ought to pay to those that crave it; since we pay not any thing to God for his mercy but prayers and praises." By this reason we ought as freely to pay all things to all men; for of all that we receive from God, what do we pay for, more than prayers and praises? We looked for the discharge of his office, the payment of his duty to the kingdom, and are paid court-payment with empty sentences that have the sound of gravity, but the significance of nothing pertinent.

Yet again after his mercy past and granted, he returns back to give sentence upon Hotham; and whom he tells us he would so fain have saved alive, him he never leaves killing with a repeated condemnation, though dead long since. It was ill that somebody stood not near to whisper him, that a reiterating judge is worse than a tormentor. "He pities him, he rejoices not, he pities him" again; but still is sure to brand him at the tail of his pity with some ignominious mark, either of ambition or disloyalty. And with a kind of censorious pity aggravates rather than lessens or conceals the fault: to pity thus, is to triumph.

He assumes to foreknow, that "after-times will dispute, whether Hotham were more infamous at Hull, or at Tower-hill." What knew he of after-times, who, while he sits judging and censuring without end, the fate of that unhappy father and his son at Tower-hill, knew not the like fate attended him before his own palace gate; and as little knew whether after-times reserve not a greater infamy to the story of his own life and reign?

He says but over again in his prayer what his sermon hath preached: how acceptably to those in heaven, we leave to be decided by that precept, which forbids "vain repetitions." Sure enough it lies as heavy as he can lay it upon the head of poor Hotham.

Needs he will fasten upon God a piece of revenge, as done for his sake; and take it for a favour, before he know it was intended him: which in his closet had been excusable, but in a written and published prayer too presumptuous. Ecclesiastes hath a right name for such kind of sacrifices.

Going on, he prays thus, "Let not thy justice prevent the objects and opportunities of my mercy." To folly, or to blasphemy, or to both, shall we impute this? Shall the justice of God give place, and serve to glorify the mercies of a man? All other men, who know what they ask, desire of God, that their doings may tend to his glory; but in this prayer, God is required, that his justice would forbear to prevent, and as good have said to intrench upon the glory of a man's mercy. If God forbear his justice, it must be, sure, to the magnifying of his own mercy: how then can any mortal man, without presumption little less than impious, take the boldness to ask that glory out of his hand? It may be doubted now by them who understand religion, whether the king were more unfortunate in this his prayer, or Hotham in those his sufferings.

IX.

Upon The Listing And Raising Armies, &C.

It were an endless work, to walk side by side with the verbosity of this chapter; only to what already hath not been spoken, convenient answer shall be given. He begins again with tumults: all demonstration of the people's love and loyalty to the parliament was tumult; their petitioning tumult; their defensive armies were but listed tumults; and will take no notice that those about him, those in a time of peace listed into his own house, were the beginners of all these tumults; abusing and assaulting not only such as came peaceably to the parliament at London, but those that came petitioning to the king himself at York. Neither did they abstain from violence and outrage to the messengers sent from parliament; he himself either countenancing or conniving at them.

He supposes, that "his recess gave us confidence, that he might be conquered." Other men suppose both that and all things else, who knew him neither by nature warlike, nor experienced, nor fortunate; so far was any man, that discerned aught, from esteeming him unconquerable; yet such are readiest to embroil others.

"But he had a soul invincible." What praise is that? The stomach of a child is oftentimes invincible to all correction. The unteachable man hath a soul to all reason and good advice invincible; and he who is intractable, he whom nothing can persuade, may boast himself invincible; whenas in some things to be overcome, is more honest and laudable than to conquer.

He labours to have it thought, that "his fearing God more than man" was the ground of his sufferings; but he should have known, that a good principle not rightly understood may prove as hurtful as a bad; and his fear of God may be as faulty as a blind zeal. He pretended to fear God more than the parliament, who never urged him to do otherwise; he should also have feared God more than he did his courtiers, and the bishops, who drew him, as they pleased, to things inconsistent with the fear of God. Thus boasted Saul to have "performed the commandment of God," and stood in it against Samuel; but it was found at length, that he had feared the people more than God, in saving those fat oxen for the worship of God, which were appointed for destruction. Not much unlike, if not much worse, was that fact of his, who, for fear to displease his court and mongrel clergy, with the dissolutes of the people, upheld in the church of God, while his power lasted, those beasts of Amalec, the prelates, against the advice of his parliament and the example of all reformation; in this more inexcusable than Saul, that Saul was at length convinced, he to the hour of death fixed in his false persuasion; and soothes himself in the flattering peace of an erroneous and obdurate conscience; singing to his soul vain psalms of exultation, as if the parliament had assailed his reason with the force of arms, and not he on the contrary their reason with his arms; which hath been proved already, and shall be more hereafter.

He twits them with "his acts of grace;" proud, and unself-knowing words in the mouth of any king, who affects not to be a god, and such as ought to be as odious in

the ears of a free nation. For if they were unjust acts, why did he grant them as of grace? If just, it was not of his grace, out of his duty and his oath to grant them.

“A glorious king he would be, though by his sufferings:” but that can never be to him, whose sufferings are his own doings. He feigns “a hard choice” put upon him, “either to kill his subjects, or be killed.” Yet never was king less in danger of any violence from his subjects, till he unsheathed his sword against them; nay, long after that time, when he had spilt the blood of thousands, they had still his person in a foolish veneration.

He complains, “that civil war must be the fruits of his seventeen years reigning with such a measure of justice, peace, plenty, and religion, as all nations either admired or envied.” For the justice we had, let the council-table, star-chamber, high-commission speak the praise of it; not forgetting the unprincely usage, and, as far as might be, the abolishing of parliaments, the displacing of honest judges, the sale of offices, bribery, and exaction, not found out to be punished, but to be shared in with impunity for the time to come. Who can number the extortions, the oppressions, the public robberies and rapines committed on the subject both by sea and land under various pretences? their possessions also taken from them, one while as forest-land, another while as crown-land; nor were their goods exempted, no not the bullion in the mint; piracy was become a project owned and authorized against the subject.

For the peace we had, what peace was that which drew out the English to a needless and dishonourable voyage against the Spaniard at Cales? Or that which lent our shipping to a treacherous and antichristian war against the poor protestants of Rochel our suppliants? What peace was that which fell to rob the French by sea, to the embarrassing of all our merchants in that kingdom? which brought forth that unblest expedition to the Isle of Rhee, doubtful whether more calamitous in the success or in the design, betraying all the flower of our military youth and best commanders to a shameful surprisal and execution. This was the peace we had, and the peace we gave, whether to friends or to foes abroad. And if at home any peace were intended us, what meant those Irish billeted soldiers in all parts of the kingdom, and the design of German horse to subdue us in our peaceful houses?

For our religion, where was there a more ignorant, profane, and vicious clergy, learned in nothing but the antiquity of their pride, their covetousness, and superstition? whose unsincere and leavenous doctrine, corrupting the people, first taught them looseness, then bondage; loosening them from all sound knowledge and strictness of life, the more to fit them for the bondage of tyranny and superstition. So that what was left us for other nations not to pity, rather than admire or envy, all those seventeen years, no wise man could see. For wealth and plenty in a land where justice reigns not, is no argument of a flourishing state, but of a nearness rather to ruin or commotion.

These were not “some miscarriages” only of government, “which might escape,” but a universal distemper, and reducement of law to arbitrary power; not through the evil counsels of “some men,” but through the constant course and practice of all that were in highest favour: whose worst actions frequently avowing he took upon himself; and

what faults did not yet seem in public to be originally his, such care he took by professing, and proclaiming openly, as made them all at length his own adopted sins. The persons also, when he could no longer protect, he esteemed and favoured to the end; but never, otherwise than by constraint, yielded any of them to due punishment; thereby manifesting that what they did was by his own authority and approbation.

Yet here he asks, “whose innocent blood he hath shed, what widows’ or orphans’ tears can witness against him?” After the suspected poisoning of his father, not inquired into, but smothered up, and him protected and advanced to the very half of his kingdom, who was accused in parliament to be author of the fact; (with much more evidence than Duke Dudley, that false protector, is accused upon record to have poisoned Edward the Sixth;) after all his rage and persecution, after so many years of cruel war on his people in three kingdoms! Whence the author of “Truths manifest,”* a Scotsman, not unacquainted with affairs, positively affirms, “that there hath been more Christian blood shed by the commission, approbation, and connivance of King Charles, and his father James, in the latter end of their reign, than in the ten Roman persecutions.” Not to speak of those many whippings, pillories, and other corporal inflictions, wherewith his reign also before this war was not unbloody; some have died in prison under cruel restraint, others in banishment, whose lives were shortened through the rigour of that persecution, wherewith so many years he infested the true church. And those six members all men judged to have escaped no less than capital danger, whom he so greedily pursuing into the house of commons, had not there the forbearance to conceal how much it troubled him, “that the birds were flown.” If some vulture in the mountains could have opened his beak intelligibly and spoke, what fitter words could he have uttered at the loss of his prey? The tyrant Nero, though not yet deserving that name, set his hand so unwillingly to the execution of a condemned person, as to wish “he had not known letters.” Certainly for a king himself to charge his subjects with high treason, and so vehemently to prosecute them in his own cause, as to do the office of a searcher, argued in him no great aversation from shedding blood, were it but to “satisfy his anger,” and that revenge was no unpleasing morsel to him, whereof he himself thought not much to be so diligently his own caterer. But we insist rather upon what was actual, than what was probable.

He now falls to examine the causes of this war, as a difficulty which he had long “studied” to find out. “It was not,” saith he, “my withdrawing from Whitehall; for no account in reason could be given of those tumults, where an orderly guard was granted.” But if it be a most certain truth, that the parliament could never yet obtain of him any guard fit to be confided in, then by his own confession some account of those pretended tumults “may in reason be given;” and both concerning them and the guards enough hath been said already.

“Whom did he protect against the justice of parliament?” Whom did he not to his utmost power? Endeavouring to have rescued Strafford from their justice, though with the destruction of them and the city; to that end expressly commanding the admittance of new soldiers into the tower, raised by Suckling and other conspirators, under pretence for the Portugal; though that ambassador, being sent to, utterly denied to know of any such commission from his master. And yet that listing continued: not to repeat his other plot of bringing up the two armies. But what can be disputed with

such a king, in whose mouth and opinion the parliament itself was never but a faction, and their justice no justice, but “the dictates and overswaying insolence of tumults and rabbles?” and under that excuse avouches himself openly the general patron of most notorious delinquents, and approves their flight out of the land, whose crimes were such, as that the justest and the fairest trial would have soonest condemned them to death. But did not Catiline plead in like manner against the Roman senate, and the injustice of their trial, and the justice of his flight from Rome? Cæsar also, then hatching tyranny, injected the same scrupulous demurs, to stop the sentence of death in full and free senate decreed on Lentulus and Cethegus, two of Catiline’s accomplices, which were renewed and urged for Strafford. He vouchsafes to the reformation, by both kingdoms intended, no better name than “innovation and ruin both in church and state.” And what we would have learned so gladly of him in other passages before, to know wherein, he tells us now of his own accord. The expelling bishops out of the house of peers, that was “ruin to the state;” the “removing” them “root and branch,” this was “ruin to the church.”

How happy could this nation be in such a governor, who counted that their ruin, which they thought their deliverance; the ruin both of church and state, which was the recovery and the saving of them both?

To the passing of those bills against bishops how is it likely that the house of peers gave so hardly their consent, which they gave so easily before to the attaching them of high treason, twelve at once, only for protesting that the parliament could not act without them? Surely if their rights and privileges were thought so undoubted in that house, as is here maintained; then was that protestation, being meant and intended in the name of their whole spiritual order, no treason; and so that house itself will become liable to a just construction either of injustice to appeach them for so consenting, or of usurpation, representing none but themselves, to expect that their voting or not voting should obstruct the commons: who not for “five repulses of the lords,” no not for fifty, were to desist from what in the name of the whole kingdom they demanded, so long as those lords were none of our lords. And for the bill against root and branch, though it passed not in both houses till many of the lords and some few of the commons, either enticed away by the king, or overawed by the sense of their own malignancy not prevailing, deserted the parliament, and made a fair riddance of themselves; that was no warrant for them who remained faithful, being far the greater number, to lay aside that bill of root and branch, till the return of their fugitives; a bill so necessary and so much desired by themselves as well as by the people.

This was the partiality, this degrading of the bishops, a thing so wholesome in the state, and so orthodoxal in the church both ancient and reformed; which the king rather than assent to “will either hazard both his own and the kingdom’s ruin,” by our just defence against his force of arms; or prostrate our consciences in a blind obedience to himself, and those men, whose superstition, zealous or unzealous, would enforce upon us an antichristian tyranny in the church, neither primitive, apostolical, nor more anciently universal than some other manifest corruptions.

But “he was bound, besides his judgment, by a most strict and indispensable oath, to preserve the order and the rights of the church.” If he mean that oath of his coronation, and that the letter of that oath admit not to be interpreted either by equity, reformation, or better knowledge, then was the king bound by that oath, to grant the clergy all those customs, franchises, and canonical privileges granted to them by Edward the Confessor: and so might one day, under pretence of that oath and his conscience, have brought us all again to popery: but had he so well remembered as he ought the words to which he swore, he might have found himself no otherwise obliged there, than “according to the laws of God, and true profession of the gospel.” For if those following words, “established in this kingdom,” be set there to limit and lay prescription on the laws of God and truth of the gospel by man’s establishment, nothing can be more absurd or more injurious to religion. So that however the German emperors or other kings have levied all those wars on their protestant subjects under the colour of a blind and literal observance to an oath, yet this king had least pretence of all; both sworn to the laws of God and evangelic truth, and disclaiming, as we heard him before, “to be bound by any coronation oath, in a blind and brutish formality.” Nor is it to be imagined, if what shall be established come in question, but that the parliament should overweigh the king, and not he the parliament. And by all law and reason that which the parliament will not is no more established in this kingdom, neither is the king bound by oath to uphold it as a thing established. And that the king (who of his princely grace, as he professes, hath so oft abolished things that stood firm by law, as the star-chamber and high-commission) ever thought himself bound by oath to keep them up, because established; he who will believe, must at the same time condemn him of as many perjuries, as he is well known to have abolished both laws and jurisdictions that wanted no establishment.

“Had he gratified,” he thinks, “their antiepiscope faction with his consent, and sacrificed the church-government and revenues to the fury of their covetousness,” &c. an army had not been raised. Whereas it was the fury of his own hatred to the professors of true religion, which first incited him to prosecute them with the sword of war, when whips, pillories, exiles, and imprisonments were not thought sufficient. To colour which he cannot find wherewithal, but that stale pretence of Charles the Vth, and other popish kings, that the protestants had only an intent to lay hands upon the church-revenue, a thing never in the thoughts of this parliament, till exhausted by his endless war upon them, their necessity seized on that for the commonwealth, which the luxury of prelates had abused before to a common mischief.

His consent to the unlording of bishops, (for to that he himself consented, and at Canterbury the chief seat of their pride, so God would have it!) “was from his firm persuasion of their contentedness to suffer a present diminution of their rights.” Can any man, reading this, not discern the pure mockery of a royal consent, to delude us only for “the present,” meaning, it seems, when time should serve, to revoke all? By this reckoning, his consents and his denials come all to one pass: and we may hence perceive the small wisdom and integrity of those votes, which voted his concessions of the Isle of Wight for grounds of a lasting peace. This he alleges, this controversy about bishops, “to be the true state” of that difference between him and the parliament. For he held episcopacy “both very sacred and divine;” with this judgment, and for this cause, he withdrew from the parliament, and confesses that some men

knew “he was like to bring again the same judgment which he carried with him.” A fair and unexpected justification from his own mouth afforded to the parliament, who, notwithstanding what they knew of his obstinate mind, omitted not to use all those means and that patience to have gained him.

As for delinquents, “he allows them to be but the necessary consequences of his and their withdrawing and defending,” a pretty shift! to mince the name of a delinquent into a necessary consequent: what is a traitor, but the necessary consequence of his treason? What a rebel, but of his rebellion? From his conceit he would infer a pretext only in the parliament “to fetch in delinquents,” as if there had indeed been no such cause, but all the delinquency in London tumults. Which is the overworn theme and stuffing of all his discourses.

This he thrice repeats to be the true state and reason of all that war and devastation in the land: and that “of all the treaties and propositions” offered him, he was resolved “never to grant the abolishing of episcopal, or the establishment of presbyterian, government.” I would demand now of the Scots and covenanters, (for so I call them, as misobservers of the covenant,) how they will reconcile “the preservation of religion and their liberties, and the bringing of delinquents to condign punishment,” with the freedom, honour, and safety of this avowed resolution here, that esteems all the zeal of their prostituted covenant no better than “a noise and show of piety, a heat for reformation, filling them with prejudice, and obstructing all equality and clearness of judgment in them.” With these principles who knows but that at length he might have come to take the covenant, as others, whom they brotherly admit, have done before him? And then all, no doubt, had gone well, and ended in a happy peace.

His prayer is most of it borrowed out of David; but what if it be answered him as the Jews, who trusted in Moses, were answered by our Saviour; “there is one that accuseth you, even David, whom you misapply.”

He tells God, “that his enemies are many,” but tells the people, when it serves his turn, they are but “a faction of some few, prevailing over the major part of both houses.”

“God knows he had no passion, design, or preparation, to embroil his kingdom in a civil war.” True; for he thought his kingdom to be Issachar, a “strong ass that would have couched down between two burdens,” the one of prelatical superstition, the other of civil tyranny: but what passion and design, what close and open preparation he had made, to subdue us to both these by terror and preventive force, all the nation knows.

“The confidence of some men had almost persuaded him to suspect his own innocence.” As the words of Saint Paul had almost persuaded Agrippa to be a Christian. But almost, in the works of repentance, is as good as not at all.

“God,” saith he, “will find out bloody and deceitful men, many of whom have not lived out half their days.” It behoved him to have been more cautious how he tempted God’s finding out of blood and deceit, till his own years had been further spent, or that he had enjoyed longer the fruits of his own violent counsels.

But instead of wariness he adds another temptation, charging God “to know, that the chief design of this war was either to destroy his person, or to force his judgment.” And thus his prayer, from the evil practice of unjust accusing men to God, arises to the hideous rashness of accusing God before men, to know that for truth which all men know to be most false.

He prays, “that God would forgive the people, for they know not what they do.” It is an easy matter to say over what our Saviour said; but how he loved the people other arguments than affected sayings must demonstrate. He who so oft hath presumed rashly to appeal to the knowledge and testimony of God in things so evidently untrue, may be doubted what belief or esteem he had of his forgiveness, either to himself, or those for whom he would so feign that men should hear he prayed.

X.

Upon Their Seizing The Magazines, Forts, &C.

To put the matter soonest out of controversy who was the first beginner of this civil war, since the beginning of all war may be discerned not only by the first act of hostility, but by the counsels and preparations foregoing, it shall evidently appear, that the king was still foremost in all these. No king had ever at his first coming to the crown more love and acclamation from a people; never any people found worse requital of their loyalty and good affection: first, by his extraordinary fear and mistrust, that their liberties and rights were the impairing and diminishing of his regal power, the true original of tyranny; next, by his hatred to all those who were esteemed religious; doubting that their principles too much asserted liberty. This was quickly seen by the vehemence, and the causes alleged of his persecuting, the other by his frequent and opprobrious dissolution of parliaments; after he had demanded more money of them, and they to obtain their rights had granted him, than would have bought the Turk out of Morea, and set free all the Greeks. But when he sought to extort from us, by way of tribute, that which had been offered to him conditionally in parliament, as by a free people, and that those extortions were now consumed and wasted by the luxury of his court, he began then (for still the more he did wrong, the more he feared) before any tumult or insurrection of the people to take counsel how he might totally subdue them to his own will. Then was the design of German horse, while the duke reigned, and, which was worst of all, some thousands of the Irish papists were in several parts billeted upon us, while a parliament was then sitting. The pulpits resounded with no other doctrine than that which gave all property to the king, and passive obedience to the subject. After which, innumerable forms and shapes of new exactions and exactors overspread the land: nor was it enough to be impoverished, unless we were disarmed. Our trained bands, which are the trustiest and most proper strength of a free nation not at war with itself, had their arms in divers counties taken from them; other ammunition by design was ingrossed and kept in the Tower, not to be bought without a license, and at a high rate.

Thus far and many other ways were his counsels and preparations beforehand with us, either to civil war, if it should happen, or to subdue us without a war, which is all one,

until the raising of his two armies against the Scots, and the latter of them raised to the most perfidious breaking of a solemn pacification: the articles whereof though subscribed with his own hand, he commanded soon after to be burned openly by the hangman. What enemy durst have done him that dishonour and affront, which he did therein to himself?

After the beginning of this parliament, whom he saw so resolute and unanimous to relieve the commonwealth, and that the earl of Strafford was condemned to die, other of his evil counsellors impeached and imprisoned; to show there wanted not evil counsel within himself sufficient to begin a war upon his subjects, though no way by them provoked, he sends an agent with letters to the king of Denmark, requiring aid against the parliament: and that aid was coming, when Divine Providence, to divert them, sent a sudden torrent of Swedes into the bowels of Denmark. He then endeavours to bring up both armies, first the English, with whom 8000 Irish papists, raised by Strafford, and a French army were to join; then the Scots at Newcastle, whom he thought to have encouraged by telling them what money and horse he was to have from Denmark. I mention not the Irish conspiracy till due place. These and many other were his counsels toward a civil war. His preparations, after those two armies were dismissed, could not suddenly be too open: nevertheless there were 8000 Irish papists, which he refused to disband, though entreated by both houses, first for reasons best known to himself, next under pretence of lending them to the Spaniard; and so kept them undisbanded till very near the month wherein that rebellion broke forth. He was also raising forces in London, pretendedly to serve the Portugal, but with intent to seize the Tower; into which divers cannoniers were by him sent with many fireworks and grenadoes; and many great battering pieces were mounted against the city. The court was fortified with ammunition, and soldiers new listed, who followed the king from London, and appeared at Kingston some hundred of horse in a warlike manner, with wagons of ammunition after them; the queen in Holland was buying more; of which the parliament had certain knowledge, and had not yet so much as demanded the militia to be settled, till they knew both of her going over sea, and to what intent. For she had packed up the crown jewels to have been going long before, had not the parliament, suspecting by the discoveries at Burrow-bridge what was intended with the jewels, used means to stay her journey till the winter. Hull and the magazine there had been secretly attempted under the king's hand; from whom (though in his declarations renouncing all thought of war) notes were sent over sea for supply of arms; which were no sooner come, but the inhabitants of Yorkshire and other counties were called to arms, and actual forces raised, while the parliament were yet petitioning in peace, and had not one man listed.

As to the act of hostility, though not much material in whom first it began, or by whose commissions dated first, after such counsels and preparations discovered, and so far advanced by the king, yet in that act also he will be found to have had precedency, if not at London by the assault of his armed court upon the naked people, and his attempt upon the house of commons, yet certainly at Hull, first by his close practices on that town, next by his siege. Thus whether counsels, preparations, or acts of hostility be considered, it appears with evidence enough, though much more might be said, that the king is truly charged to be the first beginner of these civil wars. To

which may be added as a close, that in the Isle of Wight he charged it upon himself at the public treaty, and acquitted the parliament.

But as for the securing of Hull and the public stores therein, and in other places, it was no “surprisal of his strength;” the custody whereof by authority of parliament was committed into hands most fit and most responsible for such a trust. It were a folly beyond ridiculous, to count ourselves a free nation, if the king, not in parliament, but in his own person, and against them, might appropriate to himself the strength of a whole nation as his proper goods. What the laws of the land are, a parliament should know best, having both the life and death of laws in their lawgiving power: and the law of England is, at best, but the reason of parliament. The parliament therefore, taking into their hands that whereof most properly they ought to have the keeping, committed no surprisal. If they prevented him, that argued not at all either “his innocency or unpreparedness,” but their timely foresight to use prevention.

But what needed that? “They knew his chiefest arms left him were those only, which the ancient Christians were wont to use against their persecutors, prayers and tears.” O sacred reverence of God! respect and shame of men! whither were ye fled when these hypocrisies were uttered? Was the kingdom, then, at all that cost of blood to remove from him none but prayers and tears? What were those thousands of blaspheming cavaliers about him, whose mouths let fly oaths and curses by the volley; were those the prayers? and those carouses drank to the confusion of all things good or holy, did those minister the tears? Were they prayers and tears that were listed at York, mustered on Heworth moor, and laid siege to Hull for the guard of his person? Were prayers and tears at so high a rate in Holland, that nothing could purchase them but the crown jewels? Yet they in Holland (such word was sent us) sold them for guns, carabines, mortar-pieces, cannons, and other deadly instruments of war; which, when they came to York, were all, no doubt by the merit of some great saint, suddenly transformed into prayers and tears: and, being divided into regiments and brigades, were the only arms that mischieved us in all those battles and encounters.

These were his chief arms, whatever we must call them, and yet such arms as they who fought for the commonwealth have by the help of better prayers vanquished and brought to nothing.

He bewails his want of the militia, “not so much in reference to his own protection, as the people’s, whose many and sore oppressions grieve him.” Never considering how ill for seventeen years together he had protected them, and that these miseries of the people are still his own handiwork, having smitten them, like a forked arrow, so sore into the kingdom’s sides, as not to be drawn out and cured without the incision of more flesh.

He tells us, that “what he wants in the hand of power,” he has in “the wings of faith and prayer.” But they who made no reckoning of those wings, while they had that power in their hands, may easily mistake the wings of faith for the wings of presumption, and so fall headlong.

We next meet with a comparison, how apt let them judge who have travelled to Mecca, “that the parliament have hung the majesty of kingship in airy imagination of regality, between the privileges of both houses, like the tomb of Mahomet.” He knew not that he was prophesying the death and burial of a Turkish tyranny, that spurned down those laws which gave it life and being, so long as it endured to be a regulated monarchy.

He counts it an injury “not to have the sole power in himself to help or hurt any;” and that the “militia, which he holds to be his undoubted right, should be disposed as the parliament thinks fit:” and yet confesses, that, if he had it in his actual disposing, he would defend those whom he calls “his good subjects, from those men’s violence and fraud, who would persuade the world, that none but wolves are fit to be trusted with the custody of the shepherd and his flock.” Surely, if we may guess whom he means here, by knowing whom he hath ever most opposed in this controversy, we may then assure ourselves, that by violence and fraud he means that which the parliament hath done in settling the militia, and those the wolves into whose hands it was by them intrusted: which draws a clear confession from his own mouth, that if the parliament had left him sole power of the militia, he would have used it to the destruction of them and their friends.

As for sole power of the militia, which he claims as a right no less undoubted than the crown, it hath been oft enough told him, that he hath no more authority over the sword, than over the law; over the law he hath none, either to establish or to abrogate, to interpret or to execute, but only by his courts and in his courts, whereof the parliament is highest; no more therefore hath he power of the militia, which is the sword, either to use or to dispose, but with consent of parliament; give him but that, and as good give him in a lump all our laws and liberties. For if the power of the sword were any where separate and undepending from the power of the law, which is originally seated in the highest court, then would that power of the sword be soon master of the law: and being at one man’s disposal might, when he pleased, control the law; and in derision of our Magna Charta, which were but weak resistance against an armed tyrant, might absolutely enslave us. And not to have in ourselves, though vaunting to be freeborn, the power of our own freedom, and the public safety, is a degree lower than not to have the property of our own goods. For liberty of person, and the right of self-preservation, is much nearer, much more natural, and more worth to all men, than the propriety of their goods and wealth. Yet such power as all this did the king in open terms challenge to have over us, and brought thousands to help him win it; so much more good at fighting than at understanding, as to persuade themselves, that they fought then for the subject’s liberty.

He is contented, because he knows no other remedy, to resign this power “for his own time, but not for his successors:” so diligent and careful he is, that we should be slaves, if not to him, yet to his posterity, and fain would leave us the legacy of another war about it. But the parliament have done well to remove that question: whom, as his manner is to dignify with some good name or other, he calls now a “many-headed hydra of government, full of factious distractions, and not more eyes than mouths.” Yet surely not more mouths, or not so wide, as the dissolute rabble of all his courtiers had, both hees and shees, if there were any males among them.

He would prove, that to govern by parliament hath “a monstrosity rather than perfection;” and grounds his argument upon two or three eminent absurdities: first, by placing counsel in the senses; next, by turning the senses out of the head, and in lieu thereof placing power supreme above sense and reason: which be now the greater monstrosities? Further to dispute what kind of government is best would be a long debate; it sufficeth that his reasons here for monarchy are found weak and inconsiderable.

He bodes much “horror and bad influence after his eclipse.” He speaks his wishes; but they who by weighing prudently things past foresee things to come, the best divination, may hope rather all good success and happiness, by removing that darkness, which the misty cloud of his prerogative made between us and a peaceful reformation, which is our true sun-light, and not he, though he would be taken for our sun itself. And wherefore should we not hope to be governed more happily without a king, whenas all our misery and trouble hath been either by a king, or by our necessary vindication and defence against him?

He would be thought “enforced to perjury,” by having granted the militia, by which his oath bound him to protect the people. If he can be perjured in granting that, why doth he refuse for no other cause the abolishing of episcopacy? But never was any oath so blind as to swear him to protect delinquents against justice, but to protect all the people in that order, and by those hands which the parliament should advise him to, and the protected confide in; not under the show of protection to hold a violent and incommunicable sword over us, as ready to be let fall upon our own necks, as upon our enemies; nor to make our own hands and weapons fight against our own liberties.

By his parting with the militia he takes to himself much praise of his “assurance in God’s protection;” and to the parliament imputes the fear “of not daring to adventure the injustice of their actions upon any other way of safety.” But wherefore came not this assurance of God’s protection to him till the militia was wrung out of his hands? It should seem by his holding it so fast, that his own actions and intentions had no less of injustice in them, than what he charges upon others, whom he terms Chaldeans, Sabeans, and the devil himself. But Job used no such militia against those enemies, nor such a magazine as was at Hull, which this king so contended for, and made war upon us, that he might have wherewithal to make war against us.

He concludes, that, “although they take all from him, yet can they not obstruct his way to heaven.” It was no handsome occasion, by feigning obstructions where they are not, to tell us whither he was going: he should have shut the door, and prayed in secret, not here in the high street. Private prayers in public ask something of whom they ask not, and that shall be their reward.

XI.

Upon The Nineteen Propositions, &C.

Of the nineteen propositions he names none in particular, neither shall the answer: But he insists upon the old plea of “his conscience, honour, and reason;” using the plausibility of large and indefinite words, to defend himself at such a distance as may hinder the eye of common judgment from all distinct view and examination of his reasoning. “He would buy the peace of his people at any rate, save only the parting with his conscience and honour.” Yet shows not how it can happen that the peace of a people, if otherwise to be bought at any rate, should be inconsistent or at variance with the conscience and honour of a king. Till then, we may receive it for a better sentence, that nothing should be more agreeable to the conscience and honour of a king, than to preserve his subjects in peace; especially from civil war.

And which of the propositions were “obtruded on him with the point of the sword,” till he first with the point of the sword thrust from him both the propositions and the propounders? He never reckons those violent and merciless obtrusions, which for almost twenty years he had been forcing upon tender consciences by all sorts of persecution, till through the multitude of them that were to suffer, it could no more be called a persecution, but a plain war. From which when first the Scots, then the English, were constrained to defend themselves, this their just defence is that which he calls here, “their making war upon his soul.”

He grudges that “so many things are required of him, and nothing offered him in requital of those favours which he had granted.” What could satiate the desires of this man, who being king of England, and master of almost two millions yearly what by hook or crook, was still in want; and those acts of justice which he was to do in duty, counts done as favours; and such favours as were not done without the avaricious hope of other rewards besides supreme honour, and the constant revenue of his place?

“This honour,” he saith, “they did him, to put him on the giving part.” And spake truer than he intended, it being merely for honour’s sake that they did so; not that it belonged to him of right: for what can he give to a parliament, who receives all he hath from the people, and for the people’s good? Yet now he brings his own conditional rights to contest and be preferred before the people’s good; and yet unless it be in order to their good, he hath no rights at all; reigning by the laws of the land, not by his own; which laws are in the hands of parliament to change or abrogate as they shall see best for the commonwealth, even to the taking away of kingship itself, when it grows too masterful and burdensome. For every commonwealth is in general defined, a society sufficient of itself, in all things conducible to well-being and commodious life. Any of which requisite things, if it cannot have without the gift and favour of a single person, or without leave of his private reason or his conscience, it cannot be thought sufficient of itself, and by consequence no commonwealth, nor free; but a multitude of vassals in the possession and domain of one absolute lord, and wholly obnoxious to his will. If the king have power to give or deny any thing to his parliament, he must do it either as a person several from them, or as one greater:

neither of which will be allowed him: not to be considered severally from them; for as the king of England can do no wrong, so neither can he do right but in his courts and by his courts; and what is legally done in them, shall be deemed the king's assent, though he as a several person shall judge or endeavour the contrary; so that indeed without his courts, or against them, he is no king. If therefore he obtrude upon us any public mischief, or withhold from us any general good, which is wrong in the highest degree, he must do it as a tyrant, not as a king of England, by the known maxims of our law. Neither can he, as one greater, give aught to the parliament which is not in their own power, but he must be greater also than the kingdom which they represent: so that to honour him with the giving part was a mere civility, and may be well termed the courtesy of England, not the king's due.

But the "incommunicable jewel of his conscience" he will not give, "but reserve to himself." It seems that his conscience was none of the crown jewels; for those we know were in Holland, not incommunicable, to buy arms against his subjects. Being therefore but a private jewel, he could not have done a greater pleasure to the kingdom, than by reserving it to himself. But he, contrary to what is here professed, would have his conscience not an incommunicable, but a universal conscience, the whole kingdom's conscience. Thus what he seems to fear lest we should ravish from him, is our chief complaint that he obtruded upon us; we never forced him to part with his conscience, but it was he that would have forced us to part with ours.

Some things he taxes them to have offered him, "which, while he had the mastery of his reason, he would never consent to." Very likely; but had his reason mastered him as it ought, and not been mastered long ago by his sense and humour, (as the breeding of most kings hath been ever sensual and most humoured,) perhaps he would have made no difficulty. Meanwhile at what a fine pass is the kingdom, that must depend in greatest exigencies upon the fantasy of a king's reason, be he wise or fool, who arrogantly shall answer all the wisdom of the land, that what they offer seems to him unreasonable!

He prefers his "love of truth" before his love of the people. His love of truth would have led him to the search of truth, and have taught him not to lean so much upon his own understanding. He met at first with doctrines of unaccountable prerogative; in them he rested, because they pleased him; they therefore pleased him because they gave him all; and this he calls his love of truth, and prefers it before the love of his people's peace.

Some things they proposed, "which would have wounded the inward peace of his conscience." The more our evil hap, that three kingdoms should be thus pestered with one conscience; who chiefly scrupled to grant us that, which the parliament advised him to, as the chief means of our public welfare and reformation. These scruples to many perhaps will seem pretended; to others, upon as good grounds, may seem real; and that it was the just judgment of God, that he who was so cruel and so remorseless to other men's consciences, should have a conscience within him as cruel to himself; constraining him, as he constrained others, and ensnaring him in such ways and counsels as were certain to be his destruction.

“Other things though he could approve, yet in honour and policy he thought fit to deny, lest he should seem to dare deny nothing.” By this means he will be sure, what with reason, honour, policy, or punctilios, to be found never unfurnished of a denial; whether it were his envy not to be overbounteous, or that the submissness of our asking stirred up in him a certain pleasure of denying. Good princes have thought it their chief happiness to be always granting; if good things, for the things’ sake; if things indifferent, for the people’s sake; while this man sits calculating variety of excuses how he may grant least; as if his whole strength and royalty were placed in a mere negative.

Of one proposition especially he laments him much, that they would bind him “to a general and implicit consent for whatever they desired.” Which though I find not among the nineteen, yet undoubtedly the oath of his coronation binds him to no less; neither is he at all by his office to interpose against a parliament in the making or not making of any law; but to take that for just and good legally, which is there decreed, and to see it executed accordingly. Nor was he set over us to vie wisdom with his parliament, but to be guided by them; any of whom possibly may as far excel him in the gift of wisdom, as he them in place and dignity. But much nearer is it to impossibility, that any king alone should be wiser than all his council; sure enough it was not he, though no king ever before him so much contended to have it thought so. And if the parliament so thought not, but desired him to follow their advice and deliberation in things of public concernment, he accounts it the same proposition, as if Samson had been moved “to the putting out his eyes, that the Philistines might abuse him.” And thus out of an unwise or pretended fear, lest others should make a scorn of him for yielding to his parliament, he regards not to give cause of worse suspicion, that he made a scorn of his regal oath.

But “to exclude him from all power of denial seems an arrogance;” in the parliament he means: what in him then to deny against the parliament? None at all, by what he argues: for “by petitioning, they confess their inferiority, and that obliges them to rest, if not satisfied, yet quieted with such an answer as the will and reason of their superior thinks fit to give.” First, petitioning, in better English, is no more than requesting or requiring; and men require not favours only, but their due; and that not only from superiors, but from equals, and inferiors also. The noblest Romans, when they stood for that which was a kind of regal honour, the consulship, were wont in a submissive manner to go about, and beg that highest dignity of the meanest plebeians, naming them man by man; which in their tongue was called *petitio consulatus*. And the parliament of England petitioned the king, not because all of them were inferior to him, but because he was inferior to any one of them, which they did of civil custom, and for fashion’s sake, more than of duty; for by plain law cited before, the parliament is his superior.

But what law in any trial or dispute enjoins a freeman to rest quieted, though not satisfied with the will and reason of his superior! It were a mad law that would subject reason to superiority of place. And if our highest consultations and purposed laws must be terminated by the king’s will, then is the will of one man our law, and no subtlety of dispute can redeem the parliament and nation from being slaves: neither can any tyrant require more than that his will or reason, though not satisfying, should

yet be rested in, and determine all things. We may conclude therefore, that when the parliament petitioned the king, it was but merely form, let it be as “foolish and absurd” as he pleases. It cannot certainly be so absurd as what he requires, that the parliament should confine their own and all the kingdom’s reason to the will of one man, because it was his hap to succeed his father. For neither God nor the laws have subjected us to his will, nor set his reason to be our sovereign above law, (which must needs be, if he can strangle it in the birth,) but set his person over us in the sovereign execution of such laws as the parliament establish. The parliament therefore, without any usurpation, hath had it always in their power to limit and confine the exorbitancy of kings, whether they call it their will, their reason, or their conscience.

But this above all was never expected, nor is to be endured, that a king, who is bound by law and oath to follow the advice of his parliament, should be permitted to except against them as “young statesmen,” and proudly to suspend his following their advice, “until his seven years experience had shown him how well they could govern themselves.” Doubtless the law never supposed so great an arrogance could be in one man; that he whose seventeen years unexperience had almost ruined all, should sit another seven years school-master to tutor those who were sent by the whole realm to be his counsellors and teachers. And with what modesty can he pretend to be a statesman himself, who with his father’s king-craft and his own, did never that of his own accord, which was not directly opposite to his professed interest both at home and abroad; discontenting and alienating his subjects at home, weakening and deserting his confederates abroad, and with them the common cause of religion; so that the whole course of his reign, by an example of his own furnishing, hath resembled Phæton more than Phœbus, and forced the parliament to drive like Jehu; which omen taken from his own mouth, God hath not diverted?

And he on the other side might have remembered, that the parliament sit in that body, not as his subjects, but as his superiors, called, not by him, but by the law; not only twice every year, but as oft as great affairs require, to be his counsellors and dictators, though he stomach it; nor to be dissolved at his pleasure, but when all grievances be first removed, all petitions heard and answered. This is not only reason, but the known law of the land.

“When he heard that propositions would be sent him,” he sat conjecturing what they would propound; and because they propounded what he expected not, he takes that to be a warrant for his denying them. But what did he expect? He expected that the parliament would reinforce “some old laws.” But if those laws were not a sufficient remedy to all grievances, nay, were found to be grievances themselves, when did we lose that other part of our freedom to establish new? He thought “some injuries done by himself and others to the commonwealth were to be repaired.” But how could that be, while he the chief offender took upon him to be sole judge both of the injury and the reparation? “He staid till the advantages of his crown considered, might induce him to condescend to the people’s good.” When as the crown itself with all those advantages were therefore given him, that the people’s good should be first considered; not bargained for, and bought by inches with the bribe of more offertures and advantages to his crown. He looked “for moderate desires of due reformation;” as if any such desires could be immoderate. He looked for such a reformation “both in

church and state, as might preserve” the roots of every grievance and abuse in both still growing, (which he calls “the foundation and essentials,”) and would have only the excrescences of evil pruned away for the present, as was plotted before, that they might grow fast enough between triennial parliaments, to hinder them by work enough besides from ever striking at the root. He alleges, “They should have had regard to the laws in force, to the wisdom and piety of former parliaments, to the ancient and universal practice of Christian churches.” As if they who come with full authority to redress public grievances, which oftentimes are laws themselves, were to have their hands bound by laws in force, or the supposition of more piety and wisdom in their ancestors, or the practice of churches heretofore; whose fathers, notwithstanding all these pretences, made as vast alterations to free themselves from ancient popery. For all antiquity that adds or varies from the Scripture, is no more warranted to our safe imitation, than what was done the age before at Trent. Nor was there need to have despaired of what could be established in lieu of what was to be annulled, having before his eyes the government of so many churches beyond the seas; whose pregnant and solid reasons wrought so with the parliament, as to desire a uniformity rather with all other protestants, than to be a schism divided from them under a conclave of thirty bishops, and a crew of irreligious priests that gaped for the same preferment.

And whereas he blames those propositions for not containing what they ought, what did they mention, but to vindicate and restore the rights of parliament invaded by cabin councils, the courts of justice obstructed, and the government of the church innovated and corrupted? All these things he might easily have observed in them, which he affirms he could not find; but found “those demanding” in parliament, who were “looked upon before as factious in the state, and schismatical in the church; and demanding not only toleration for themselves in their vanity, novelty, and confusion, but also an extirpation of that government, whose rights they had a mind to invade.” Was this man ever likely to be advised, who with such a prejudice and disesteem sets himself against his chosen and appointed counsellors? likely ever to admit of reformation, who censures all the government of other protestant churches, as bad as any papist could have censured them? And what king had ever his whole kingdom in such contempt, so to wrong and dishonour the free elections of his people, as to judge them, whom the nation thought worthiest to sit with him in parliament, few else but such as were “punishable by the laws?” yet knowing that time was, when to be a protestant, to be a Christian, was by law as punishable as to be a traitor; and that our Saviour himself, coming to reform his church, was accused of an intent to invade Cæsar’s right, as good a right as the prelate bishops ever had; the one being got by force, the other by spiritual usurpation; and both by force upheld.

He admires and falls into an ecstasy, that the parliament should send him such a “horrid proposition,” as the removal of episcopacy. But expect from him in an ecstasy no other reasons of his admiration than the dream and tautology of what he hath so often repeated, law, antiquity, ancestors, prosperity, and the like, which will be therefore not worth a second answer, but may pass with his own comparison into the common sewer of other popish arguments.

“Had the two houses sued out their livery from the wardship of tumults,” he could sooner have believed them. It concerned them first to sue out their livery from the unjust wardship of his encroaching prerogative. And had he also redeemed his overdated minority from a pupilage under bishops, he would much less have mistrusted his parliament; and never would have set so base a character upon them, as to count them no better than the vassals of certain nameless men, whom he charges to be such as “hunt after faction with their hounds the tumults.” And yet the bishops could have told him, that Nimrod, the first that hunted after faction, is reputed by ancient tradition the first that founded monarchy; whence it appears, that to hunt after faction is more properly the king’s game; and those hounds, which he calls the vulgar, have been often hallooed to from court, of whom the mongrel sort have been enticed; the rest have not lost their scent, but understood aright, that the parliament had that part to act, which he had failed in; that trust to discharge, which he had broken; that estate and honour to preserve, which was far beyond his, the estate and honour of the commonwealth, which he had embezzled.

Yet so far doth self opinion or false principles delude and transport him, as to think “the concurrence of his reason” to the votes of parliament, not only political, but natural, “and as necessary to the begetting,” or bringing forth of any one “complete act of public wisdom as the sun’s influence is necessary to all nature’s productions.” So that the parliament, it seems, is but a female, and without his procreative reason, the laws which they can produce are but wind-eggs: wisdom, it seems, to a king is natural, to a parliament not natural, but by conjunction with the king; yet he professes to hold his kingly right by law; and if no law could be made but by the great council of a nation, which we now term a parliament, then certainly it was a parliament that first created kings; and not only made laws before a king was in being, but those laws especially whereby he holds his crown. He ought then to have so thought of a parliament, if he count it not male, as of his mother, which to civil being created both him and the royalty he wore. And if it hath been anciently interpreted the presaging sign of a future tyrant, but to dream of copulation with his mother, what can it be less than actual tyranny to affirm waking, that the parliament, which is his mother, can neither conceive or bring forth “any authoritative act” without his masculine coition? Nay, that his reason is as celestial and life-giving to the parliament, as the sun’s influence is to the earth: what other notions but these, or such like, could swell up Caligula to think himself a god?

But to be rid of these mortifying propositions, he leaves no tyrannical evasion unessayed; first, “that they are not the joint and free desires of both houses, or the major part;” next, “that the choice of many members was carried on by faction.” The former of these is already discovered to be an old device put first in practice by Charles the Fifth, since the reformation: who when the protestants of Germany for their own defence joined themselves in league, in his declarations and remonstrances laid the fault only upon some few, (for it was dangerous to take notice of too many enemies,) and accused them, that under colour of religion they had a purpose to invade his and the church’s right; by which policy he deceived many of the German cities, and kept them divided from that league, until they saw themselves brought into a snare. That other cavil against the people’s choice puts us in mind rather what the court was wont to do, and how to tamper with elections: neither was there at that time

any faction more potent, or more likely to do such a business, than they themselves who complain most.

But “he must chew such morsels as propositions, ere he let them down.” So let him; but if the kingdom shall taste nothing but after his chewing, what does he make of the kingdom but a great baby? “The straightness of his conscience will not give him leave to swallow down such camels of sacrilege and injustice as others do.” This is the Pharisee up and down, “I am not as other men are.” But what camels of injustice he could devour, all his three realms were witness, which was the cause that they almost perished for want of parliaments. And he that will be unjust to man, will be sacrilegious to God; and to bereave a Christian conscious of liberty for no other reason than the narrowness of his own conscience, is the most unjust measure to man, and the worst sacrilege to God. That other, which he calls sacrilege, of taking from the clergy that superfluous wealth, which antiquity as old as Constantine, from the credit of a divine vision, counted “poison in the church,” hath been ever most opposed by men, whose righteousness in other matters hath been least observed. He concludes, as his manner is, with high commendation of his own “unbiassed rectitude,” and believes nothing to be in them that dissent from him, but faction, innovation, and particular designs. Of these repetitions I find no end, no not in his prayer; which being founded upon deceitful principles, and a fond hope that God will bless him in those errors, which he calls “honest,” finds a fit answer of St. James, “Ye ask and receive not, because ye ask amiss.” As for the truth and sincerity, which he prays may be always found in those his declarations to the people, the contrariety of his own actions will bear eternal witness, how little careful or solicitous he was, what he promised or what he uttered there.

XII.

Upon The Rebellion In Ireland.

The rebellion and horrid massacre of English protestants in Ireland, to the number of 154,000 in the province of Ulster only, by their own computation; which added to the other three, makes up the total sum of that slaughter in all likelihood four times as great; although so sudden and so violent, as at first to amaze all men that were not accessory; yet from whom and from what counsels it first sprung, neither was nor could be possibly so secret, as the contrivers thereof, blinded with vain hope, or the despair that other plots would succeed, supposed. For it cannot be imaginable, that the Irish, guided by so many subtle and Italian heads of the Romish party, should so far have lost the use of reason, and indeed of common sense, as not supported with other strength than their own, to begin a war so desperate and irreconcilable against both England and Scotland at once. All other nations, from whom they could expect aid, were busied to the utmost in their own most necessary concernments. It remains then that either some authority, or some great assistance promised them from England, was that whereon they chiefly trusted. And as it is not difficult to discern from what inducing cause this insurrection first arose, so neither was it hard at first to have applied some effectual remedy, though not prevention. And yet prevention was not hopeless, when Strafford either believed not, or did not care to believe, the several

warnings and discoveries thereof, which more than once by papists and by friars themselves were brought him; besides what was brought by deposition, divers months before that rebellion, to the archbishop of Canterbury and others of the king's council; as the declaration of "no addresses" declares. But the assurance which they had in private, that no remedy should be applied, was, it seems, one of the chief reasons that drew on their undertaking. And long it was before that assurance failed them; until the bishops and popish lords, who, while they sat and voted, still opposed the sending aid to Ireland, were expelled the house.

Seeing then the main excitement and authority for this rebellion must be needs derived from England, it will be next inquired, who was the prime author. The king here denounces a malediction temporal and eternal, not simply to the author, but to the "malicious author" of this bloodshed: and by that limitation may exempt, not himself only, but perhaps the Irish rebels themselves, who never will confess to God or man that any blood was shed by them maliciously; but either in the catholic cause, or common liberty, or some other specious plea, which the conscience from grounds both good and evil usually suggests to itself: thereby thinking to elude the direct force of that imputation, which lies upon them.

Yet he acknowledges, "it fell out as a most unhappy advantage of some men's malice against him:" but indeed of most men's just suspicion, by finding in it no such wide departure or disagreement from the scope of his former counsels and proceedings. And that he himself was the author of that rebellion, he denies both here and elsewhere, with many imprecations, but no solid evidence: What on the other side against his denial hath been affirmed in three kingdoms, being here briefly set in view, the reader may so judge as he finds cause.

This is most certain, that the king was ever friendly to the Irish papists, and in his third year, against the plain advice of parliament, like a kind of pope, sold them many indulgences for money; and upon all occasions advancing the popish party, and negotiating underhand by priests, who were made his agents, engaged the Irish papists in a war against the Scots protestants. To that end he furnished them, and had them trained in, arms, and kept them up, either openly or underhand, the only army in his three kingdoms, till the very burst of that rebellion. The summer before that dismal October, a committee of most active papists, all since in the head of that rebellion, were in great favour at Whitehall; and admitted to many private consultations with the king and queen. And to make it evident that no mean matters were the subject of those conferences, at their request he gave away his peculiar right to more than five Irish counties, for the payment of an inconsiderable rent. They departed not home till within two months before the rebellion; and were either from the first breaking out, or soon after, found to be the chief rebels themselves. But what should move the king besides his own inclination to popery, and the prevalence of his queen over him, to hold such frequent and close meetings with a committee of Irish papists in his own house, while the parliament of England sat unadvised with, is declared by a Scots author, and of itself is clear enough. The parliament at the beginning of that summer, having put Strafford to death, imprisoned others his chief favourites, and driven the rest to fly; the king, who had in vain tempted both the Scots and the English army to come up against the parliament and city, finding no compliance answerable to his

hope from the protestant armies, betakes himself last to the Irish; who had in readiness an army of eight thousand papists, which he had refused so often to disband, and a committee here of the same religion. With them, who thought the time now come, (which to bring about they had been many years before not wishing only, but with much industry plotting, to do some eminent service for the church of Rome and their own perfidious natures, against a puritan parliament and the hated English their masters,) he agrees and concludes, that so soon as both armies in England were disbanded, the Irish should appear in arms, master all the protestants, and help the king against his parliament. And we need not doubt, that those five counties were given to the Irish for other reason than the four northern counties had been a little before offered to the Scots. The king, in August, takes a journey into Scotland; and overtaking the Scots army then on their way home, attempts the second time to pervert them, but without success. No sooner come into Scotland, but he lays a plot, so saith the Scots author, to remove out of the way such of the nobility there as were most likely to withstand, or not to further his designs. This being discovered, he sends from his side one Dillon, a papist lord, soon after a chief rebel, with letters into Ireland; and dispatches a commission under the great seal of Scotland, at that time in his own custody, commanding that they should forthwith, as had been formerly agreed, cause all the Irish to rise in arms. Who no sooner had received such command, but obeyed, and began in massacre; for they knew no other way to make sure the protestants, which was commanded them expressly; and the way, it seems, left to their discretion. He who hath a mind to read the commission itself, and sound reason added why it was not likely to be forged, besides the attestation of so many Irish themselves, may have recourse to a book, entitled, "The Mystery of Iniquity." Besides what the parliament itself in the declaration of "no more addresses" hath affirmed, that they have one copy of that commission in their own hands, attested by the oaths of some that were eye-witnesses, and had seen it under the seal: others of the principal rebels have confessed, that this commission was the summer before promised at London to the Irish commissioners; to whom the king then discovered in plain words his great desire to be revenged on the parliament of England.

After the rebellion broke out, which in words only he detested but underhand favoured and promoted by all the offices of friendship, correspondence, and what possible aid he could afford them, the particulars whereof are too many to be inserted here; I suppose no understanding man could longer doubt who was "author or instigator" of that rebellion. If there be who yet doubt, I refer them especially to that declaration of July 1643, with that of "no addresses" 1647, and another full volume of examinations to be set out speedily concerning this matter. Against all which testimonies, likelihoods, evidences, and apparent actions of his own, being so abundant, his bare denial, though with imprecation, can no way countervail; and least of all in his own cause.

As for the commission granted them, he thinks to evade that by retorting, that "some in England fight against him, and yet pretend his authority." But though a parliament by the known laws may affirm justly to have the king's authority, inseparable from that court, though divided from his person, it is not credible that the Irish rebels, who so much tendered his person above his authority, and were by him so well received at

Oxford, would be so far from all humanity, as to slander him with a particular commission, signed and sent them by his own hand.

And of his good affection to the rebels this chapter itself is not without witness. He holds them less in fault than the Scots, as from whom they might allege to have fetched “their imitation;” making no difference between men that rose necessarily to defend themselves which no protestant doctrine ever disallowed, against them who threatened war and those who began a voluntary and causeless rebellion, with the massacre of so many thousands, who never meant them harm.

He falls next to flashes, and a multitude of words, in all which is contained no more than what might be the plea of any guiltiest offender: He was not the author, because “he hath the greatest share of loss and dishonour by what is committed.” Who is there that offends God or his neighbour, on whom the greatest share of loss and dishonour lights not in the end? But in the act of doing evil, men use not to consider the event of these evil doings; or if they do, have then no power to curb the sway of their own wickedness: so that the greatest share of loss and dishonour to happen upon themselves, is no argument that they were not guilty. This other is as weak, that “a king’s interest, above that of any other man, lies chiefly in the common welfare of his subjects;” therefore no king will do aught against the common welfare. For by this evasion any tyrant might as well purge himself from the guilt of raising troubles or commotions among the people, because undoubtedly his chief interest lies in their sitting still.

I said but now, that even this chapter, if nothing else, might suffice to discover his good affection to the rebels, which in this that follows too notoriously appears; imputing this insurrection to “the preposterous rigour, and unreasonable severity, the covetuous zeal and uncharitable fury of some men;” (these “some men,” by his continual paraphrase, are meant the parliament;) and, lastly, “to the fear of utter extirpation.” If the whole Irishry of rebels had feed some advocate to speak partially and sophistically in their defence, he could have hardly dazzled better; yet nevertheless would have proved himself no other than a plausible deceiver. And, perhaps (nay more than perhaps, for it is affirmed and extant under good evidence, that) those feigned terrors and jealousies were either by the king himself, or the popish priests which were sent by him, put into the head of that inquisitive people, on set purpose to engage them. For who had power “to oppress” them, or to relieve them being oppressed, but the king, or his immediate deputy? This rather should have made them rise against the king, than against the parliament. Who threatened or ever thought of their extirpation, till they themselves had begun it to the English? As for “preposterous rigour, covetuous zeal, and uncharitable fury,” they had more reason to suspect those evils first from his own commands, whom they saw using daily no greater argument to prove the truth of his religion than by enduring no other but his own Prelatical; and, to force it upon others, made episcopal, ceremonial, and common-prayer book wars. But the papists understood him better than by the outside; and knew that those wars were their wars. Although if the commonwealth should be afraid to suppress open idolatry, lest the papists thereupon should grow desperate, this were to let them grow and become our persecutors, while we neglected what we might have done evangelically to be their reformers: or to do as his father James did,

who instead of taking heart and putting confidence in God by such a deliverance as from the powder-plot, though it went not off, yet with the mere conceit of it, as some observe, was hit into such a hectic trembling* between protestant and papist all his life after, that he never durst from that time do otherwise than equivocate or colloque with the pope and his adherents.

He would be thought to commiserate the sad effects of that rebellion, and to lament that “the tears and blood spilt there did not quench the sparks of our civil” discord here. But who began these dissensions? and what can be more openly known than those retardings and delays, which by himself were continually devised, to hinder and put back the relief of those distressed protestants? which undoubtedly, had it not been then put back, might have saved many streams of those tears and that blood, whereof he seems here so sadly to bewail the spilling. His manifold excuses, diversions, and delays, are too well known to be recited here in particular, and too many.

But “he offered to go himself in person upon that expedition,” and reckons up many surmises why he thinks they would not suffer him. But mentions not that by his underdealing to debauch armies here at home, and by his secret intercourse with the chief rebels, long ere that time every where known, he had brought the parliament into so just a diffidence of him, as that they durst not leave the public arms to his disposal, much less an army to his conduct.

He concludes, “That next the sin of those who began that rebellion, theirs must needs be who hindered the suppressing, or diverted the aids.” But judgment rashly given, oftentimes involves the judge himself. He finds fault with those “who threatened all extremity to the rebels,” and pleads much that mercy should be shown them. It seems he found himself not so much concerned as those who had lost fathers, brothers, wives, and children by their cruelty; whom in justice to retaliate is not, as he supposes, “unevangelical;” so long as magistracy and war are not laid down under the gospel. If this his sermon of affected mercy were not too pharisaical, how could he permit himself to cause the slaughter of so many thousands here in England for mere prerogatives, the toys and gewgaws of his crown, for copes and surplices, the trinkets of his priests; and not perceive his own zeal, while he taxes others, to be most preposterous and unevangelical? Neither is there the same cause to destroy a whole city for the ravishing of a sister, not done out of villainy, and recompense offered by marriage; nor the same cause for those disciples to summon fire from heaven upon the whole city where they were denied lodging; and for a nation by just war and execution to slay whole families of them, who so barbarously had slain whole families before. Did not all Israel do as much against the Benjamites for one rape committed by a few, and defended by the whole tribe? and did they not the same to Jabesh-Gilead for not assisting them in that revenge? I speak not this that such measure should be meted rigorously to all the Irish, or as remembering that the parliament ever so decreed; but to show that this his homily hath more craft and affectation in it, than of sound doctrine.

But it was happy that his going into Ireland was not consented to; for either he had certainly turned his raised forces against the parliament itself, or not gone at all; or had he gone, what work he would have made there, his own following words declare.

“He would have punished some;” no question; for some, perhaps, who were of least use, must of necessity have been sacrificed to his reputation, and the convenience of his affairs. Others he “would have disarmed;” that is to say in his own time: but “all of them he would have protected from the fury of those that would have drowned them, if they had refused to swim down the popular stream.” These expressions are too often met, and too well understood, for any man to doubt his meaning. By the “fury of those,” he means no other than the justice of parliament, to whom yet he had committed the whole business. Those who would have refused to swim down the popular stream, our constant key tells us to be papists, prelates, and their faction; these, by his own confession here, he would have protected against his puritan parliament: and by this who sees not that he and the Irish rebels had but one aim, one and the same drift, and would have forthwith joined in one body against us?

He goes on still in his tenderness of the Irish rebels, fearing lest “our zeal should be more greedy to kill the bear for his skin, than for any harm he hath done.” This either justifies the rebels to have done no harm at all, or infers his opinion that the parliament is more bloody and rapacious in the prosecution of their justice, than those rebels were in the execution of their barbarous cruelty. Let men doubt now and dispute to whom the king was a friend most—to his English parliament, or to his Irish rebels.

With whom, that we may yet see further how much he was their friend, after that the parliament had brought them every where either to famine or a low condition, he, to give them all the respite and advantages they could desire, without advice of parliament, to whom he himself had committed the managing of that war, makes a cessation; in pretence to relieve the protestants, “overborne there with numbers;” but, as the event proved, to support the papists, by diverting and drawing over the English army there, to his own service here against the parliament. For that the protestants were then on the winning hand, it must needs be plain; who notwithstanding the miss of those forces, which at their landing here mastered without difficulty great part of Wales and Cheshire, yet made a shift to keep their own in Ireland. But the plot of this Irish truce is in good part discovered in that declaration of September 30, 1643. And if the protestants were but handfuls there, as he calls them, why did he stop and waylay, both by land and sea, to his utmost power, those provisions and supplies which were sent by the parliament? How were so many handfuls called over, as for a while stood him in no small stead, and against our main forces here in England?

Since therefore all the reasons that can be given of this cessation appear so false and frivolous, it may be justly feared, that the design itself was most wicked and pernicious. What remains then? He “appeals to God,” and is cast; likening his punishment to Job’s trials, before he saw them to have Job’s ending. But how could charity herself believe there was at all in him any religion, so much as but to fear there is a God; whenas, by what is noted in the declaration of “no more addresses,” he vowed solemnly to to the parliament, with imprecations upon himself and his posterity, if ever he consented to the abolishing of those laws which were in force against papists; and, at the same time, as appeared plainly by the very date of his own letters to the queen and Ormond, consented to the abolishing of all penal laws against them both in Ireland and England? If these were acts of a religious prince what

memory of man, written or unwritten, can tell us news of any prince that ever was irreligious? He cannot stand “to make prolix apologies.” Then surely those long pamphlets set out for declarations and protestations in his name were none of his; and how they should be his, indeed, being so repugnant to the whole course of his actions augments the difficulty.

But he usurps a common saying, “That it is kingly to do well, and hear ill.” That may be sometimes true: but far more frequently to do ill and hear well; so great is the multitude of flatterers, and them that deify the name of king!

Yet, not content with these neighbours, we have him still a perpetual preacher of his own virtues, and of that especially, which who knows not to be patience perforce?

He “believes it will at last appear, that they who first began to embroil his other kingdoms, are also guilty of the blood of Ireland.” And we believe so too; for now the cessation is become a peace by published articles, and commission to bring them over against England, first only ten thousand by the earl of Glamorgan,* next all of them, if possible, under Ormond, which was the last of all his transactions done as a public person. And no wonder; for he looked upon the blood spilt, whether of subjects or of rebels, with an indifferent eye, “as exhausted out of his own veins;” without distinguishing, as he ought, which was good blood and which corrupt; the not letting out whereof endangers the whole body.

And what the doctrine is, ye may perceive also by the prayer, which, after a short ejaculation for the “poor protestants,” prays at large for the Irish rebels, that God would not give them over, or “their children, to the covetousness, cruelty, fierce and cursed anger” of the parliament.

He finishes with a deliberate and solemn curse “upon himself and his father’s house.” Which how far God hath already brought to pass, is to the end, that men, by so eminent an example, should learn to tremble at his judgments, and not play with imprecations.

XIII.

Upon The Calling In Of The Scots, And Their Coming.

It must needs seem strange, where men accustom themselves to ponder and contemplate things in their first original and institution, that kings, who as all other officers of the public, were at first chosen and installed only by consent and suffrage of the people, to govern them as freemen by laws of their own making, and to be, in consideration of that dignity and riches bestowed upon them, the entrusted servants of the commonwealth, should, notwithstanding, grow up to that dishonest encroachment, as to esteem themselves masters, both of that great trust which they serve, and of the people that betruſted them; counting what they ought to do, both in discharge of their public duty, and for the great reward of honour and revenue which they receive, as done all of mere grace and favour; as if their power over us were by nature, and from

themselves, or that God had sold us into their hands. Indeed, if the race of kings were eminently the best of men, as the breed at Tutbury is of horses, it would in reason then be their part only to command, ours always to obey. But kings by generation no way excelling others, and most commonly not being the wisest or the worthiest by far of whom they claim to have the governing; that we should yield them subjection to our own ruin, or hold of them the right of our common safety, and our natural freedom by mere gift, (as when the conduit pisses wine at coronations,) from the superfluity of their royal grace and beneficence, we may be sure was never the intent of God, whose ways are just and equal; never the intent of nature, whose works are also regular; never of any people not wholly barbarous, whom prudence, or no more but human sense, would have better guided when they first created kings, than so to nullify and tread to dirt the rest of mankind, by exalting one person and his lineage without other merit looked after, but the mere contingency of a begetting, into an absolute and unaccountable dominion over them and their posterity. Yet this ignorant or wilful mistake of the whole matter had taken so deep root in the imagination of this king, that whether to the English or to the Scot, mentioning what acts of his regal office (though God knows how unwillingly) he had passed, he calls them, as in other places, acts of grace and bounty; so here “special obligations, favours, to gratify active spirits, and the desires of that party.” Words not only sounding pride and lordly usurpation, but injustice, partiality, and corruption. For to the Irish he so far condescended, as first to tolerate in private, then to covenant openly the tolerating of popery: so far to the Scot, as to remove bishops, establish presbytery, and the militia in their own hands; “preferring, as some thought, the desires of Scotland before his own interest and honour.” But being once on this side Tweed, his reason, his conscience, and his honour became so frightened with a kind of false virginity, that to the English neither one nor other of the same demands could be granted, wherewith the Scots were gratified; as if our air and climate on a sudden had changed the property and the nature both of conscience, honour, and reason, or that he found none so fit as English to be the subjects of his arbitrary power. Ireland was as Ephraim, the strength of his head; Scotland as Judah, was his lawgiver; but over England as over Edom, he meant to cast his shoe: and yet so many sober Englishmen, not sufficiently awake to consider this, like men enchanted with the Circean cup of servitude, will not be held back from running their own heads into the yoke of bondage.

The sum of his discourse is against “settling of religion by violent means;” which, whether it were the Scots’ design upon England, they are best able to clear themselves. But this of all may seem strangest, that the king, who, while it was permitted him, never did thing more eagerly than to molest and persecute the consciences of most religious men; he who had made a war, and lost all, rather than not uphold a hierarchy of persecuting bishops, should have the confidence here to profess himself so much an enemy of those that force the conscience. For was it not he, who upon the English obtruded new ceremonies, upon the Scots a new Liturgy, and with his sword went about to engrave* a bloody Rubric on their backs? Did he not forbid and hinder all effectual search of truth; nay, like a besieging enemy, stopped all her passages both by word and writing? Yet here can talk of “fair and equal disputations:” where, notwithstanding, if all submit not to his judgment, as not being “rationally convicted,” they must submit (and he conceals it not) to his penalty, as counted obstinate. But what if he himself, and those his learned churchmen, were

the convicted or the obstinate part long ago; should reformation suffer them to sit lording over the church in their fat bishoprics and pluralities, like the great whore that sitteth upon many waters, till they would vouchsafe to be disputed out? Or should we sit disputing, while they sat plotting and persecuting? Those clergymen were not “to be driven into the fold like sheep,” as his simile runs, but to be driven out of the fold like wolves or thieves, where they sat fleecing those flocks which they never fed.

He believes “that presbytery, though proved to be the only institution of Jesus Christ, were not by the sword to be set up without his consent;” which is contrary both to the doctrine and the known practice of all protestant churches, if his sword threaten those who of their own accord embrace it.

And although Christ and his apostles, being to civil affairs but private men, contended not with magistrates; yet when magistrates themselves, and especially parliaments, who have greatest right to dispose of the civil sword, come to know religion, they ought in conscience to defend all those who receive it willingly, against the violence of any king or tyrant whatsoever. Neither is it therefore true, “that Christianity is planted or watered with Christian blood:” for there is a large difference between forcing men by the sword to turn presbyterians, and defending those who willingly are so, from a furious inroad of bloody bishops, armed with the militia of a king their pupil. And if “covetousness and ambition be an argument that presbytery hath not much of Christ,” it argues more strongly against episcopacy; which, from the time of her first mounting to an order above the presbyters, had no other parents than covetousness and ambition. And those sects, schisms, and heresies, which he speaks of, “if they get but strength and numbers,” need no other pattern than episcopacy and himself, to “set up their ways by the like method of violence.” Nor is there any thing that hath more marks of schism and sectarianism than English episcopacy; whether we look at apostolic times, or at reformed churches; for “the universal way of church-government before,” may as soon lead us into gross error, as their universally corrupted doctrine. And government, by reason of ambition, was likeliest to be corrupted much the sooner of the two. However, nothing can be to us catholic or universal in religion, but what the Scripture teaches; whatsoever without Scripture pleads to be universal in the church, in being universal is but the more schismatical. Much less can particular laws and constitutions impart to the church of England any power of consistory or tribunal above other churches, to be the sole judge of what is sect or schism, as with much rigour, and without Scripture, they took upon them. Yet these the king resolves here to defend and maintain to his last, pretending, after all those conferences offered, or had with him, “not to see more rational and religious motives than soldiers carry in their knapsacks.” With one thus resolved, it was but folly to stand disputing.

He imagines his “own judicious zeal to be most concerned in his tuition of the church.” So thought Saul when he presumed to offer sacrifice, for which he lost his kingdom; so thought Uzziah when he went into the temple, but was thrust out with a leprosy for his opinioned zeal, which he thought judicious. It is not the part of a king, because he ought to defend the church, therefore to set himself supreme head over the church, or to meddle with ecclesial government, or to defend the church, otherwise than the church would be defended; for such defence is bondage: nor to defend abuses

and stop all reformation, under the name of “new moulds fancied and fashioned to private designs.” The holy things of church are in the power of other keys than were delivered to his keeping. Christian liberty, purchased with the death of our Redeemer, and established by the sending of his free spirit to inhabit in us, is not now to depend upon the doubtful consent of any earthly monarch; nor to be again fettered with a presumptuous negative voice, tyrannical to the parliament, but much more tyrannical to the church of God; which was compelled to implore the aid of parliament, to remove his force and heavy hands from off our consciences, who therefore complains now of that most just defensive force, because only it removed his violence and persecution. If this be a violation to his conscience, that it was hindered by the parliament from violating the more tender consciences of so many thousand good Christians, let the usurping conscience of all tyrants be ever so violated!

He wonders, fox wonder! how we could so much “distrust God’s assistance,” as to call in the protestant aid of our brethren in Scotland; why then did he, if his trust were in God and the justice of his cause, not scruple to solicit and invite earnestly the assistance both of papists and of Irish rebels? If the Scots were by us at length sent home, they were not called to stay here always; neither was it for the people’s ease to feed so many legions longer than their help was needful.

“The government of their kirk we despised” not, but their imposing of that government upon us; not presbytery, but archpresbytery, classical, provincial, and diocesan presbytery, claiming to itself a lordly power and superintendency both over flocks and pastors, over persons and congregations no way their own. But these debates, in his judgment, would have been ended better “by the best divines in Christendom in a full and free synod.” A most improbable way, and such as never yet was used, at least with good success, by any protestant kingdom or state since the reformation: every true church having wherewithal from Heaven, and the assisting spirit of Christ implored, to be complete and perfect within itself. And the whole nation is not easily to be thought so raw, and so perpetually a novice, after all this light, as to need the help and direction of other nations, more than what they write in public of their opinion, in a matter so familiar as church-government.

In fine, he accuses piety with the want of loyalty, and religion with the breach of allegiance, as if God and he were one master, whose commands were so often contrary to the commands of God. He would persuade the Scots, that their “chief interest consists in their fidelity to the crown.” But true policy will teach them, to find a safer interest in the common friendship of England, than in the ruins of one ejected family.

XIV.

Upon The Covenant.

Upon this theme his discourse is long, his matter little but repetition, and therefore soon answered. First, after an abusive and strange apprehension of covenants, as if men “pawned their souls” to them with whom they covenant, he digresses to plead for

bishops; first from the antiquity of their “possession here, since the first plantation of Christianity in this island;” next from “a universal prescription since the apostles, till this last century.” But what avails the most primitive antiquity against the plain sense of Scripture? which, if the last century have best followed, it ought in our esteem to be the first. And yet it hath been often proved by learned men, from the writings and epistles of most ancient Christians, that episcopacy crept not up into an order above the presbyters, till many years after that the apostles were deceased.

He next “is unsatisfied with the covenant,” not only for “some passages in it referring to himself,” as he supposes, “with very dubious and dangerous limitations,” but for binding men “by oath and covenant” to the reformation of church-discipline. First, those limitations were not more dangerous to him, than he to our liberty and religion; next, that which was there vowed, to cast out of the church an antichristian hierarchy which god had not planted, but ambition and corruption had brought in, and fostered to the church’s great damage and oppression, was no point of controversy to be argued without end, but a thing of clear moral necessity to be forthwith done. Neither was the “covenant superfluous, though former engagements, both religious and legal, bound us before;” but was the practice of all churches heretofore intending reformation. All Israel, though bound enough before by the law of Moses “to all necessary duties;” yet with Asa their king entered into a new covenant at the beginning of a reformation: and the Jews, after captivity, without consent demanded of that king who was their master, took solemn oath to walk in the commandments of God. All protestant churches have done the like, notwithstanding former engagements to their several duties. And although his aim were to sow variance between the protestation and the covenant, to reconcile them is not difficult. The protestation was but one step, extending only to the doctrine of the church of England, as it was distinct from church discipline; the covenant went further, as it pleased God to dispense his light and our encouragement by degrees, and comprehended church-government: Former with latter steps, in the progress of well-doing, need not reconciliation. Nevertheless he breaks through to his conclusion, “that all honest and wise men ever thought themselves sufficiently bound by former ties of religion;” leaving Asa, Ezra, and the whole church of God, in sundry ages, to shift for honesty and wisdom from some other than his testimony. And although after-contracts absolve not till the former be made void, yet he first having done that, our duty returns back, which to him was neither moral nor eternal, but conditional.

Willing to persuade himself that many “good men” took the covenant, either unwarily or out of fear, he seems to have bestowed some thoughts how these “good men,” following his advice, may keep the covenant and not keep it. The first evasion is, presuming “that the chief end of covenanting in such men’s intentions was to preserve religion in purity, and the kingdom’s peace.” But the covenant will more truly inform them, that purity of religion and the kingdom’s peace was not then in state to be preserved, but to be restored; and therefore binds them not to a preservation of what was, but to a reformation of what was evil, what was traditional, and dangerous, whether novelty or antiquity, in church or state. To do this, clashes with “no former oath” lawfully sworn either to God or the king, and rightly understood.

In general, he brands all “such confederations by league and covenant, as the common road used in all factious perturbations of state and church.” This kind of language reflects, with the same ignominy, upon all the protestant reformations that have been since Luther; and so indeed doth his whole book, replenished throughout with hardly other words or arguments than papists, and especially popish kings, have used heretofore against their protestant subjects, whom he would persuade to be “every man his own pope, and to absolve himself of those ties,” by the suggestion of false or equivocal interpretations too oft repeated to be now answered.

The parliament, he saith, “made their covenant, like manna, agreeable to every man’s palate.” This is another of his glosses upon the covenant; he is content to let it be manna, but his drift is that men should loath it or at least expound it by their own “relish,” and “latitude of sense;” wherein, lest any one of the simpler sort should fail to be his craftsman, he furnishes him with two or three laxative, he terms them “general clauses, which may serve somewhat to relieve them” against the covenant taken: intimating as if “what were lawful and according to the word of God,” were no otherwise so, than as every man fancied to himself. From such learned explications and resolutions as these upon the covenant, what marvel if no royalist or malignant refuse to take it, as having learnt from these princely instructions his many “salvoes, cautions, and reservations,” how to be a covenanter and anticovenanter, how at once to be a Scot, and an Irish rebel.

He returns again to disallow of “that reformation which the covenant” vows, “as being the partial advice of a few divines.” But matters of this moment, as they were not to be decided there by those divines, so neither are they to be determined here by essays and curtal aphorisms, but by solid proofs of Scripture.

The rest of his discourse he spends, highly accusing the parliament, “that the main reformation” by them “intended, was to rob the church,” and much applauding himself both for “his forwardness” to all due reformation, and his averseness from all such kind of sacrilege. All which, with his glorious title of the “Church’s Defender,” we leave him to make good by “Pharaoh’s divinity,” if he please, for to Joseph’s piety it will be a task unsuitable. As for “the parity and poverty of ministers,” which he takes to be so sad of “consequence,” the Scripture reckons them for two special legacies left by our Saviour to his disciples; under which two primitive nurses, for such they were indeed, the church of God more truly flourished than ever after, since the time that imparity and church revenue rushing in, corrupted and belepered all the clergy with a worse infection than Gehazi’s; some one of whose tribe, rather than a king, I should take to be compiler of that unsalted and Simoniacal prayer annexed: although the prayer itself strongly prays against them. For never such holy things as he means were given more to swine, nor the church’s bread more to dogs, than when it fed ambitious, irreligious, and dumb prelates.

XV.

Upon The Many Jealousies, &C.

To wipe off jealousies and scandals, the best way had been by clear actions, or till actions could be cleared, by evident reasons; but mere words we are too well acquainted with. Had “his honour and reputation been dearer to him” than the lust of reigning, how could the parliament of either nation have laid so often at his door the breach of words, promises, acts, oaths, and execrations, as they do avowedly in many of their petitions and addresses to him? Thither I remit the reader. And who can believe that whole parliaments, elected by the people from all parts of the land, should meet in one mind and resolution not to advise him, but to conspire against him, in a worse powder-plot than Catesbie’s, “to blow up,” as he terms it, “the people’s affection towards him, and batter down their loyalty by the engines of foul aspersions:” Water-works rather than engines to batter with, yet those aspersions were raised from the foulness of his own actions: whereof to purge himself, he uses no other argument than a general and so often iterated commendation of himself; and thinks that court holy-water hath the virtue of expiation, at least with the silly people; to whom he familiarly imputes sin where none is, to seem liberal of his forgiveness where none is asked or needed.

What ways he hath taken toward the prosperity of his people, which he would seem “so earnestly to desire,” if we do but once call to mind, it will be enough to teach us, looking on the smooth insinuations here, that tyrants are not more flattered by their slaves, than forced to flatter others whom they fear.

For the people’s “tranquillity he would willingly be the Jonah;” but lest he should be taken at his word, pretends to foresee within ken two imaginary “winds” never heard of in the compass, which threaten, if he be cast overboard, “to increase the storm;” but that controversy divine lot hath ended.

“He had rather not rule, than that his people should be ruined:” and yet, above these twenty years, hath been ruining the people about the niceties of his ruling. He is accurate “to put a difference between the plague of malice and the ague of mistakes; the itch of novelty, and the leprosy of disloyalty.” But had he as well known how to distinguish between the venerable gray hairs of ancient religion and the old scurf of superstition, between the wholesome heat of well governing and the feverous rage of tyrannizing, his judgment in state physic had been of more authority.

Much he prophesies, “that the credit of those men, who have cast black scandals on him, shall ere long be quite blasted by the same furnace of popular obloquy, wherein they sought to cast his name and honour.” I believe not that a Romish gilded portraiture gives better oracle than a Babylonish golden image could do, to tell us truly who heated that furnace of obloquy, or who deserves to be thrown in, Nebuchadnezzar or the three kingdoms. It “gave him great cause to suspect his own innocence,” that he was opposed by “so many who professed singular piety.” But this qualm was soon over, and he concluded rather to suspect their religion than his own

innocence, affirming that “many with him were both learned and religious above the ordinary size.” But if his great seal, without the parliament, were not sufficient to create lords, his parole must needs be far more unable to create learned and religious men; and who shall authorize his unlearned judgment to point them out?

He guesses that “many well-minded men were by popular preachers urged to oppose him.” But the opposition undoubtedly proceeded and continues from heads far wiser, and spirits of a nobler strain; those priestled Herodians, with their blind guides, are in the ditch already; travelling, as they thought, to Sion, but moored in the Isle of Wight.

He thanks God “for his constancy to the protestant religion both abroad and at home.” Abroad, his letter to the pope; at home, his innovations in the church, will speak his constancy in religion what it was, without further credit to this vain boast.

His “using the assistance of some papists,” as the cause might be, could not hurt his religion; but, in the settling of protestantism, their aid was both unseemly and suspicious, and inferred that the greatest part of protestants were against him and his obtruded settlement.

But this is strange indeed, that he should appear now teaching the parliament what no man, till this was read, thought ever he had learned, “that difference of persuasion in religious matters may fall out where there is the sameness of allegiance and subjection.” If he thought so from the beginning, wherefore was there such compulsion used to the puritans of England, and the whole realm of Scotland, about conforming to a liturgy? Wherefore no bishop, no king? Wherefore episcopacy more agreeable to monarchy, if different persuasions in religion may agree in one duty and allegiance? Thus do court maxims, like court minions, rise or fall as the king pleases.

Not to tax him for want of elegance as a courtier, in writing Oglia for Olla the Spanish word, it might be well affirmed, that there was a greater medley and disproportioning of religions, to mix papists with protestants in a religious cause, than to entertain all those diversified sects, who yet were all protestants, one religion though many opinions.

Neither was it any “shame to protestants,” that he, a declared papist, if his own letter to the pope, not yet renounced, belie him not, found so few protestants of his religion, as enforced him to call in both the counsel and the aid of papists to help establish protestancy, who were led on, not “by the sense of their allegiance,” but by the hope of his apostacy to Rome, from disputing to warring; his own voluntary and first appeal.

His hearkening to evil counsellors, charged upon him so often by the parliament, he puts off as “a device of those men, who were so eager to give him better counsel.” That “those men” were the parliament, and that he ought to have used the counsel of none but those, as a king, is already known. What their civility laid upon evil counsellors, he himself most commonly owned; but the event of those evil counsels, “the enormities, the confusions, the miseries,” he transfers from the guilt of his own civil broils to the just resistance made by parliament; and imputes what miscarriages

of his they could not yet remove for his opposing, as if they were some new misdemeanours of their bringing in, and not the inveterate diseases of his own bad government; which, with a disease as bad, he falls again to magnify and commend: and may all those who would be governed by his “retractions and concessions,” rather than by laws of parliament, admire his self-encomiums, and be flattered with that “crown of patience,” to which he cunningly exhorted them, that his monarchical foot might have the setting it upon their heads!

That trust which the parliament faithfully discharged in the asserting of our liberties, he calls “another artifice to withdraw the people from him to their designs.” What piece of justice could they have demanded for the people, which the jealousy of a king might not have miscalled a design to disparage his government, and to ingratiate themselves? To be more just, religious, wise, or magnanimous than the common sort, stirs up in a tyrant both fear and envy; and straight he cries out popularity, which, in his account, is little less than treason. The sum is, they thought to limit or take away the remora of his negative voice, which, like to that little pest at sea, took upon it to arrest and stop the commonwealth steering under full sail to a reformation: they thought to share with him in the militia, both or either of which he could not possibly hold without consent of the people, and not be absolutely a tyrant. He professes “to desire no other liberty than what he envies not his subjects according to law;” yet fought with might and main against his subjects, to have a sole power over them in his hand, both against and beyond law. As for the philosophical liberty which in vain he talks of, we may conclude him very ill trained up in those free notions, who to civil liberty was so injurious.

He calls the conscience “God’s sovereignty;” why, then, doth he contest with God about that supreme title? why did he lay restraints, and force enlargements, upon our consciences in things for which we were to answer God only and the church? God bids us “be subject for conscience sake;” that is, as to a magistrate, and in the laws; not usurping over spiritual things, as Lucifer beyond his sphere. And the same precept bids him likewise, for conscience sake, be subject to the parliament, both his natural and his legal superior.

Finally, having laid the fault of these commotions not upon his own misgovernment, but upon the “ambition of others, the necessity of some men’s fortune, and thirst after novelty,” he bodes himself “much honour and reputation, that, like the sun, shall rise and recover himself to such a splendour, as owls, bats, and such fatal birds shall be unable to bear.” Poets, indeed, used to vapour much after this manner. But to bad kings, who, without cause, expect future glory from their actions, it happens, as to bad poets, who sit and starve themselves with a delusive hope to win immortality by their bad lines. For though men ought not to “speak evil of dignities” which are just, yet nothing hinders us to speak evil, as often as it is the truth, of those who in their dignities do evil. Thus did our Saviour himself, John the Baptist, and Stephen the martyr. And those black veils of his own misdeeds he might be sure would ever keep “his face from shining,” till he could “refute evil speaking with well doing,” which grace he seems here to pray for; and his prayer doubtless as it was prayed, so it was heard. But even his prayer is so ambitious of prerogative, that it dares ask away the prerogative of Christ himself, “To become the headstone of the corner.”

XVI.

Upon The Ordinance Against The Common Prayer Book.

What to think of liturgies, both the sense of Scripture, and apostolical practice, would have taught him better, than his human reasonings and conjectures: nevertheless, what weight they have, let us consider. If it “be no news to have all innovations ushered in with the name of reformation,” sure it is less news to have all reformation censured and opposed under the name of innovation, by those who, being exalted in high place above their merit, fear all change, though of things never so ill or so unwisely settled. So hardly can the dotage of those that dwell upon antiquity allow present times any share of godliness or wisdom.

The removing of liturgy he traduces to be done only as a “thing plausible to the people;” whose rejection of it he likens, with small reverence, to the crucifying of our Saviour; next, that it was done “to please those men who gloried in their extemporary vein,” meaning the ministers. For whom it will be best to answer, as was answered for the man born blind, “They are of age, let them speak for themselves;” not how they came blind, but whether it were liturgy that held them tongue-tied.

“For the matter contained in that book,” we need no better witness than King Edward the Sixth, who to the Cornish rebels confesses it was no other than the old mass-book done into English, all but some few words that were expunged. And by this argument, which King Edward so promptly had to use against that irreligious rabble, we may be assured it was the carnal fear of those divines and politicians that modelled the liturgy no farther off from the old mass, lest by too great an alteration they should incense the people, and be destitute of the same shifts to fly to, which they had taught the young king.

“For the manner of using set forms, there is no doubt but that, wholesome” matter and good desires rightly conceived in the heart, wholesome words will follow of themselves. Neither can any true Christian find a reason why liturgy should be at all admitted, a prescription not imposed or practised by those first founders of the church, who alone had that authority: without whose precept or example, how constantly the priest puts on his gown and surplice, so constantly doth his prayer put on a servile yoke of liturgy. This is evident, that they “who use no set forms of prayer,” have words from their affections; while others are to seek affections fit and proportionable to a certain dose of prepared words; which as they are not rigorously forbid to any man’s private infirmity, so to imprison and confine by force, into a pinfold of set words, those two most unimprisonable things, our prayers, and that divine spirit of utterance that moves them, is a tyranny that would have longer hands than those giants who threatened bondage to heaven. What we may do in the same form of words is not so much the question, as whether liturgy may be forced as he forced it. It is true that we “pray to the same God;” must we, therefore, always use the same words? Let us then use but one word, because we pray to one God. “We profess the same truths,” but the liturgy comprehends not all truths: “we read the same Scriptures,” but never read that all those sacred expressions, all benefit and use of Scripture, as to public

prayer, should be denied us, except what was barrelled up in a common-prayer book with many mixtures of their own, and, which is worse, without salt. But suppose them savory words and unmixed, suppose them manna itself, yet, if they shall be hearded up and enjoined us, while God every morning rains down new expressions into our hearts; instead of being fit to use, they will be found, like reserved manna, rather to breed worms and stink. “We have the same duties upon us, and feel the same wants;” yet not always the same, nor at all times alike; but with variety of circumstances, which ask variety of words: whereof God hath given us plenty; not to use so copiously upon all other occasions, and so niggardly to him alone in our devotions. As if Christians were now in a worse famine of words fit for prayer, than was of food at the siege of Jerusalem, when perhaps the priests being to remove the shewbread, as was accustomed, were compelled every sabbath day, for want of other loaves, to bring again still the same. If the “Lord’s Prayer” had been the “warrant or the pattern of set liturgies,” as is here affirmed, why was neither that prayer, nor any other set form, ever after used, or so much as mentioned by the apostles, much less commended to our use? Why was their care wanting in a thing so useful to the church? so full of danger and contention to be left undone by them to other men’s penning, of whose authority we could not be so certain? Why was this forgotten by them, who declare that they have revealed to us the whole counsel of God? who, as he left our affections to be guided by his sanctifying spirit, so did he likewise our words to be put into us without our premeditation;* not only those cautious words to be used before Gentiles and tyrants, but much more those filial words, of which we have so frequent use in our access with freedom of speech to the throne of grace. Which to lay aside for other outward dictates of men, were to injure him and his perfect gift, who is the spirit, and the giver of our ability to pray; as if his ministration were incomplete, and that to whom he gave affections, he did not also afford utterance to make his gift of prayer a perfect gift; to them especially, whose office in the church is to pray publicly.

And although the gift were only natural, yet voluntary prayers are less subject to formal and superficial tempers than set forms: for in those, at least for words and matter, he who prays must consult first with his heart, which in likelihood may stir up his affections; in these, having both words and matter ready made to his lips, which is enough to make up the outward act of prayer, his affections grow lazy, and come not up easily at the call of words not their own; the prayer also having less intercourse and sympathy with a heart wherein it was not conceived, saves itself the labour of so long a journey downward, and flying up in haste on the specious wings of formality, if it fall not back again headlong, instead of a prayer which was expected, presents God with a set of stale and empty words.

No doubt but “ostentation and formality” may taint the best duties; we are not therefore to leave duties for no duties, and to turn prayer into a kind of lurry. Cannot unpremeditated babblings be rebuked and restrained in whom we find they are, but the Spirit of God must be forbidden in all men? But it is the custom of bad men and hypocrites, to take advantage at the least abuse of good things, that under that covert they may remove the goodness of those things, rather than the abuse. And how unknowingly, how weakly is the using of set forms attributed here to “constancy,” as if it were constancy in the cuckoo to be always in the same liturgy.

Much less can it be lawful that an Englished mass-book, composed, for ought we know, by men neither learned, nor godly, should justle out, or at any time deprive us the exercise of that heavenly gift, which God by special promise pours out daily upon his church, that is to say, the spirit of prayer. Whereof to help those many infirmities, which he reckons up, “rudeness, impertinency, flatness,” and the like, we have a remedy of God’s finding out, which is not liturgy, but his own free Spirit. Though we know not what to pray as we ought, yet he with sighs unutterable by any words, much less by a stinted liturgy, dwelling in us makes intercession for us, according to the mind and will of God, both in private and in the performance of all ecclesiastical duties. For it is his promise also, that where two or three gathered together in his name shall agree to ask him any thing, it shall be granted; for he is there in the midst of them. If then ancient churches, to remedy the infirmities of prayer, or rather the infections of Arian and Pelagian heresies, neglecting that ordained and promised help of the Spirit, betook them almost four hundred years after Christ to liturgy, (their own invention,) we are not to imitate them; nor to distrust God in the removal of that truant help to our devotion, which by him never was appointed. And what is said of liturgy, is said also of directory, if it be imposed: although to forbid the service-book there be much more reason, as being of itself superstitious, offensive, and indeed, though Englished, yet still the mass-book; and public places ought to be provided of such as need not the help of liturgies or directories continually, but are supported with ministerial gifts answerable to their calling.

Lastly, that the common-prayer book was rejected because it “prayed so oft for him,” he had no reason to object: for what large and laborious prayers were made for him in the pulpits, if he never heard, it is doubtful they were never heard in heaven. We might now have expected, that his own following prayer should add much credit to set forms; but on the contrary we find the same imperfections in it, as in most before, which he lays here upon extemporal. Nor doth he ask of God to be directed whether liturgies be lawful, but presumes, and in a manner would persuade him, that they be so; praying, “that the church and he may never want them.” What could be prayed worse extempore? unless he mean by wanting; that they may never need them.

XVII.

Of The Differences In Point Of Church-Government.

The government of church by bishops hath been so fully proved from the Scriptures to be vicious and usurped, that whether out of piety or policy maintained, it is not much material; for piety grounded upon error can no more justify King Charles, than it did Queen Mary, in the sight of God or man. This however must not be let pass without a serious observation; God having so disposed the author in this chapter as to confess and discover more of mystery and combination between tyranny and false religion, than from any other hand would have been credible. Here we may see the very dark roots of them both turned up, and how they twine and interweave one another in the earth, though above ground shooting up in two several branches. We may have learnt both from sacred history and times of reformation, that the kings of this world have both ever hated and instinctively feared the church of God. Whether it be for that their

doctrine seems much to favour two things to them so dreadful, liberty and equality; or because they are the children of that kingdom, which, as ancient prophecies have foretold, shall in the end break to pieces and dissolve all their great power and dominion. And those kings and potentates who have strove most to rid themselves of this fear, by cutting off or suppressing the true church, have drawn upon themselves the occasion of their own ruin, while they thought with most policy to prevent it. Thus Pharaoh, when once he began to fear and wax jealous of the Israelites, lest they should multiply and fight against him, and that his fear stirred him up to afflict and keep them under, as the only remedy of what he feared, soon found that the evil which before slept, came suddenly upon him, by the preposterous way he took to prevent* it. Passing by examples between, and not shutting wilfully our eyes, we may see the like story brought to pass in our own land. This king, more than any before him, except perhaps his father, from his first entrance to the crown, harbouring in his mind a strange fear and suspicion of men most religious, and their doctrine, which in his own language he here acknowledges, terming it “the seditious exorbitancy” of ministers’ tongues, and doubting “lest they,” as he not Christianly expresses it, “should with the keys of heaven let out peace and loyalty from the people’s hearts;” though they never preached or attempted aught that might justly raise in him such thoughts,* he could not rest, or think himself secure, so long as they remained in any of his three kingdoms unrooted out. But outwardly professing the same religion with them, he could not presently use violence as Pharaoh did, and that course had with others before but ill succeeded. He chooses therefore a more mystical way, a newer method of antichristian fraud, to the church more dangerous; and like to Balak the son of Zippor, against a nation of prophets thinks it best to hire other esteemed prophets, and to undermine and wear out the true church by a false ecclesiastical policy. To this drift he found the government of bishops most serviceable; an order in the church, as by men first corrupted, so mutually corrupting them who receive it, both in judgment and manners. He, by conferring bishoprics and great livings on whom he thought most pliant to his will, against the known canons and universal practice of the ancient church, whereby those elections were the people’s right, sought, as he confesses, to have “greatest influence upon churchmen.” They on the other side, finding themselves in a high dignity, neither founded by Scripture, nor allowed by reformation, nor supported by any spiritual gift or grace of their own, knew it their best course to have dependence only upon him: and wrought his fancy by degrees to that degenerate and unkingly persuasion of “No bishop, no king.” When as on the contrary all prelates in their own subtle sense are of another mind; according to that of Pius the Fourth remembered in the history of Trent,† that bishops then grow to be most vigorous and potent, when princes happen to be most weak and impotent. Thus when both interest of tyranny and episcopacy were incorporate into each other, the king, whose principal safety and establishment consisted in the righteous execution of his civil power, and not in bishops and their wicked counsels, fatally driven on, set himself to the extirpating of those men whose doctrine and desire of church-discipline he so feared would be the undoing of his monarchy. And because no temporal law could touch the innocence of their lives, he begins with the persecution of their consciences, laying scandals before them; and makes that the argument to inflict his unjust penalties both on their bodies and estates. In this war against the church, if he hath sped so, as other haughty monarchs whom God heretofore hath hardened to the like enterprise, we

ought to look up with praises and thanksgivings to the author of our deliverance, to whom victory and power, majesty, honour, and dominion belongs for ever.

In the mean while, from his own words we may perceive easily, that the special motives which he had to endear and deprave his judgment to the favouring and utmost defending of episcopacy, are such as here we represent them: and how unwillingly and with what mental reservation, he condescended against his interest to remove it out of the peers' house, hath been shown already. The reasons, which he affirms wrought so much upon his judgment, shall be so far answered as they be urged.

Scripture he reports, but distinctly produces none; and next the "constant practice of all Christian churches, till of late years tumult, faction, pride and covetousness, invented new models under the title of Christ's government." Could any papist have spoken more scandalously against all reformation? Well may the parliament and best-affected people not now be troubled at his calumnies and reproaches, since he binds them in the same bundle with all other the reformed churches; who also may now further see, besides their own bitter experience, what a cordial and wellmeaning helper they had of him abroad, and how true to the protestant cause.

As for histories to prove bishops, the Bible, if we mean not to run into errors, vanities, and uncertainties, must be our only history. Which informs us that the apostles were not properly bishops; next, that bishops were not successors of apostles, in the function of apostleship: and that if they were apostles, they could not be precisely bishops; if bishops, they could not be apostles; this being universal, extraordinary, and immediate from God; that being an ordinary, fixed, and particular charge, the continual inspection over a certain flock. And although an ignorance and deviation of the ancient churches afterward, may with as much reason and charity be supposed as sudden in point of prelaty, as in other manifest corruptions, yet that "no example since the first age for 1500 years can be produced of any settled church, wherein were many ministers and congregations, which had not some bishops above them;" the ecclesiastical story, to which he appeals for want of Scripture, proves clearly to be a false and overconfident assertion. Sozomenus, who above twelve hundred years ago, in his seventh book, relates from his own knowledge, that in the churches of Cyprus and Arabia (places near to Jerusalem, and with the first frequented by apostles) they had bishops in every village; and what could those be more than presbyters? The like he tells of other nations; and that episcopal churches in those days did not condemn them. I add, that many western churches, eminent for their faith and good works, and settled above four hundred years ago in France, in Piemont and Bohemia, have both taught and practised the same doctrine, and not admitted of episcopacy among them. And if we may believe what the papists themselves have written of these churches, which they call Waldenses, I find it in a book written almost four hundred years since, and set forth in the Bohemian history, that those churches in Piemont* have held the same doctrine and government, since the time that Constantine with his mischievous donations poisoned Sylvester and the whole church. Others affirm they have so continued there since the apostles; and Theodorus Belvederensis in his relation of them confesseth, that those heresies, as he names them, were from the first times of Christianity in that place. For the rest I refer me to that famous testimony of Jerome, who upon that very place which he cites here,† the epistle to Titus, declares openly

that bishop and presbyter were one and the same thing, till by the instigation of Satan, partialities grew up in the church, and that bishops rather by custom than any ordainment of Christ, were exalted above presbyters; whose interpretation we trust shall be received before this intricate stuff tattled here of Timothy and Titus, and I know not whom their successors, far beyond court-element, and as far beneath true edification. These are his “fair grounds both from scripture canons and ecclesiastical examples;” how undivine-like written, and how like a worldly gospeller that understands nothing of these matters, posterity no doubt will be able to judge; and will but little regard what he calls apostolical, who in his letter to the pope calls apostolical the Roman religion.

Nor let him think to plead, that therefore, “it was not policy of state,” or obstinacy in him which upheld episcopacy, because the injuries and losses which he sustained by so doing were to him “more considerable than episcopacy itself:” for all this might Pharaoh have had to say in his excuse of detaining the Israelites, that his own and his kingdom’s safety, so much endangered by his denial, was to him more dear than all their building labours could be worth to Egypt. But whom God hardens them also he blinds.

He endeavours to make good episcopacy not only in “religion, but from the nature of all civil government, where parity breeds confusion and faction.” But of faction and confusion, to take no other than his own testimony, where hath more been ever bred than under the imparity of his own monarchical government? of which to make at this time longer dispute, and from civil constitutions and human conceits to debate and question the convenience of divine ordinations, is neither wisdom nor sobriety: and to confound Mosaic priesthood with evangelic presbytery against express institution, is as far from warrantable. As little to purpose is it, that we should stand polling the reformed churches, whether they equalize in number “those of his three kingdoms;” of whom so lately the far greater part, what they have long desired to do, have now quite thrown off episcopacy.

Neither may we count it the language or religion of a protestant, so to vilify the best reformed churches (for none of them but Lutherans retain bishops) as to fear more the scandalizing of papists, because more numerous, than of our protestant brethren, because a handful. It will not be worth the while to say what “schismatics or heretics” have had no bishops: yet, lest he should be taken for a great reader, he who prompted him, if he were a doctor, might have remembered the forementioned place in Sozomenus; which affirms, that besides the Cyprians and Arabians, who were counted orthodoxal, the Novations also, and Montanists in Phrygia, had no other bishops than such as were in every village: and what presbyter hath a narrower diocese? As for the Aërians we know of no heretical opinion justly fathered upon them, but that they held bishops and presbyters to be the same. Which he in this place not obscurely seems to hold a heresy in all the reformed churches; with whom why the church of England desired conformity, he can find no reason, with all his “charity, but the coming in of the Scots’ army;” such a high esteem he had of the English!

He tempts the clergy to return back again to bishops, from the fear of “tenuity and contempt,” and the assurance of better “thriving under the favour of princes;” against

which temptations if the clergy cannot arm themselves with their own spiritual armour, they are indeed as “poor a carcass” as he terms them.

Of secular honours and great revenues added to the dignity of prelates, since the subject of that question is now removed, we need not spend time: but this perhaps will never be unseasonable to bear in mind out of Chrysostom, that when ministers came to have lands, houses, farms, coaches, horses, and the like lumber, then religion brought forth riches in the church, and the daughter devoured the mother.

But if his judgment in episcopacy may be judged by the goodly choice he made of bishops, we need not much amuse ourselves with the consideration of those evils, which by his foretelling, will “necessarily follow” their pulling down, until he prove that the apostles, having no certain diocese or appointed place of residence, were properly “bishops over those presbyters whom they ordained, or churches they planted:” wherein oftentimes their labours were both joint and promiscuous: or that the apostolic power must “necessarily descend to bishops, the use and end” of either function being so different. And how the church hath flourished under episcopacy, let the multitude of their ancient and gross errors testify, and the words of some learnedest and most zealous bishops among them; Nazianzen in a devout passion, wishing prelaty had never been; Bazil terming them the slaves of slaves; Saint Martin, the enemies of saints, and confessing that after he was made a bishop, he found much of that grace decay in him which he had before.

Concerning his “Coronation oath,” what it was, and how far it bound him, already hath been spoken. This we may take for certain, that he was never sworn to his own particular conscience and reason, but to our conditions as a free people, which required him to give us such laws as ourselves should* choose. This the Scots could bring him to, and would not be baffled with the pretence of a coronation-oath, after that episcopacy had for many years been settled there. Which concession of his to them, and not to us, he seeks here to put off with evasions that are ridiculous. And to omit no shifts, he alleges that the presbyterian manners gave him no encouragement to like their modes of government. If that were so, yet certainly those men are in most likelihood nearer to amendment, who seek a stricter church-discipline than that of episcopacy, under which the most of them learned their manners. If estimation were to be made of God’s law by their manners, who, leaving Egypt, received it in the wilderness, it could reap from such an inference as this nothing but rejection and disesteem.

For the prayer wherewith he closes, it had been good some safe liturgy, which he so commends, had rather been in his way; it would perhaps in some measure have performed the end for which they say liturgy was first invented; and have hindered him both here, and at other times, from turning his notorious errors into his prayers.

XVIII.

Upon The Uxbridge Treaty, &C.

“If the way of treaties be looked upon” in general, “as retiring” from bestial force to human reason, his first aphorism here is in part deceived. For men may treat like beasts as well as fight. If some fighting were not manlike, then either fortitude were no virtue, or no fortitude in fighting: And as politicians oftentimes through dilatory purposes and emulations handle the matter, there hath been no where found more bestiality than in treating; which hath no more commendations in it, than from fighting to come to undermining, from violence to craft; and when they can no longer do as lions, to do as foxes.

The sincerest end of treating after war once proclaimed is, either to part with more, or to demand less, than was at first fought for, rather than to hazard more lives, or worse mischiefs. What the parliament in that point were willing to have done, when first after the war begun, they petitioned him at Colebrook to vouchsafe a treaty, is not unknown. For after he had taken God to witness of his continual readiness to treat, or to offer treaties to the avoiding of bloodshed, had named Windsor the place of treaty, and passed his royal word not to advance further, till commissioners by such a time were speeded towards him; taking the advantage of a thick mist, which fell that evening, weather that soon invited him to a design no less treacherous and obscure; he follows at the heels of those messengers of peace with a train of covert war; and with a bloody surprise falls on our secure forces, which lay quartering at Brentford in the thoughts and expectation of a treaty. And although in them who make a trade of war, and against a natural enemy, such an onset might in the rigour of martial* law have been excused, while arms were not yet by agreement suspended; yet by a king, who seemed so heartily to accept of treating with his subjects, and professes here, “he never wanted either desire or disposition to it, professes to have greater confidence in his reason than in his sword, and as a Christian to seek peace and ensue it,” such bloody and deceitful advantages would have been forborne one day at least, if not much longer; in whom there had not been a thirst rather than a detestation of civil war and blood, and a desire to subdue rather than to treat.

In the midst of a second treaty not long after, sought by the parliament, and after much ado obtained with him at Oxford, what subtle and unpeaceable designs he then had in chase, his own letters discovered: What attempts of treacherous hostility successful and unsuccessful he made against Bristol, Scarborough, and other places, the proceedings of that treaty will soon put us in mind; and how he was so far from granting more of reason after so much of blood, that he denied then to grant what before he had offered; making no other use of treaties pretending peace, than to gain advantages that might enable him to continue war: What marvel then if “he thought it no diminution of himself,” as oft as he saw his time, “to be importunate for treaties,” when he sought them only as by the upshot appeared “to get opportunities?” And once to a most cruel purpose, if we remember May 1643. And that messenger of peace from Oxford, whose secret message and commission, had it been effected, would have drowned the innocence of our treating, in the blood of a designed massacre. Nay,

when treaties from the parliament sought out him, no less than seven times, (oft enough to testify the willingness of their obedience, and too oft for the majesty of a parliament to court their subjection,) he, in the confidence of his own strength, or of our divisions, returned us nothing back but denials, or delays, to their most necessary demands; and being at lowest, kept up still and sustained his almost famished hopes with the hourly expectation of raising up himself the higher, by the greater heap which he sat promising himself of our sudden ruin through dissension.

But he infers, as if the parliament would have compelled him to part with something of "his honour as a king." What honour could he have, or call his, joined not only with the offence or disturbance, but with the bondage and destruction of three nations? whereof, though he be careless and improvident, yet the parliament, by our laws and freedom, ought to judge, and use prevention; our laws else were but cobweb laws. And what were all his most rightful honours, but the people's gift, and the investment of that lustre, majesty, and honour, which for the public good, and no otherwise, redounds from a whole nation into one person? So far is any honour from being his to a common mischief and calamity. Yet still he talks on equal terms with the grand representative of that people, for whose sake he was a king; as if the general welfare and his subservient rights were of equal moment or consideration. His aim indeed hath ever been to magnify and exalt his borrowed rights and prerogatives above the parliament and kingdom, of whom he holds them. But when a king sets himself to bandy against the highest court and residence of all his regal power, he then, in the single person of a man, fights against his own majesty and kingship, and then indeed sets the first hand to his own deposing.

"The treaty at Uxbridge," he saith, "gave the fairest hopes of a happy composure;" fairest indeed, if his instructions to bribe our commissioners with the promise of security, rewards, and places, were fair: what other hopes it gave, no man can tell. There being but three main heads whereon to be treated; Ireland, episcopacy, and the militia; the first was anticipated and forestalled by a peace at any rate to be hastened with the Irish rebels, ere the treaty could begin, that he might pretend his word and honour passed against "the specious and popular arguments" (he calls them no better) which the parliament would urge upon him for the continuance of that just war. Episcopacy he bids the queen be confident he will never quit: which informs us by what patronage it stood: and the sword he resolves to clutch as fast, as if God with his own hand had put it into his. This was the "moderation which he brought;" this was "as far as reason, honour, conscience," and the queen, who was his regent in all these, "would give him leave." Lastly, "for composure," instead of happy, how miserable it was more likely to have been, wise men could then judge; when the English, during treaty were called rebels; the Irish, good and catholic subjects; and the parliament beforehand, though for fashion's sake called a parliament, yet by a jesuitical sleight not acknowledged, though called so; but privately in the council books enrolled no parliament: that if accommodation had succeeded, upon what terms soever, such a devilish fraud was prepared, that the king in his own esteem had been absolved from all performance, as having treated with rebels and no parliament; and they, on the other side, instead of an expected happiness, had been brought under the hatchet. Then no doubt "war had ended," that massacre and tyranny might begin. These jealousies, however raised, let all men see whether they be diminished or allayed, by

the letters of his own cabinet opened. And yet the breach of this treaty is laid all upon the parliament and their commissioners, with odious names of “pertinacy, hatred of peace, faction, and covetousness,” nay, his own brat “superstition” is laid to their charge; notwithstanding his here professed resolution to continue both the order, maintenance, and authority of prelates, as a truth of God.

And who “were most to blame in the unsuccessfulness of that treaty,” his appeal is to God’s decision; believing to be very excusable at that tribunal. But if ever man gloried in an unflexible stiffness, he came not behind any; and that grand maxim, always to put something into his treaties, which might give colour to refuse all that was in other things granted, and to make them signify nothing, was his own principal maxim and particular instructions to his commissioners. Yet all, by his own verdict, must be construed reason in the king, and depraved temper in the parliament.

That the “highest tide of success,” with these principles and designs, “set him not above a treaty,” no great wonder. And yet if that be spoken to his praise, the parliament therein surpassed him; who, when he was their vanquished and their captive, his forces utterly broken and disbanded, yet offered him three several times no worse proposals or demands, than when he stood fair to be their conqueror. But that imprudent surmise that his lowest ebb could not set him “below a fight,” was a presumption that ruined him.

He presaged the future “unsuccessfulness of treaties by the unwillingness of some men to treat;” and could not see what was present, that their unwillingness had good cause to proceed from the continual experience of his own obstinacy and breach of word.

His prayer therefore of forgiveness to the guilty of “that treaty’s breaking,” he had good reason to say heartily over, as including no man in that guilt sooner than himself.

As for that protestation following in his prayer, “how oft have I entreated for peace, but when I speak thereof they make them ready to war;” unless he thought himself still in that perfidious mist between Colebrook and Hounslow, and thought that mist could hide him from the eye of Heaven as well as of man, after such a bloody recompense given to our first offers of peace, how could this in the sight of Heaven without horrors of conscience be uttered?

XIX.

Upon The Various Events Of The War.

It is no new or unwonted thing, for bad men to claim as much part in God as his best servants; to usurp and imitate their words, and appropriate to themselves those properties, which belong only to the good and righteous. This not only in Scripture is familiarly to be found, but here also in this chapter of Apocrypha. He tells us much, why “it pleased God” to send him victory or loss, (although what in so doing was the

intent of God, he might be much mistaken as to his own particular,) but we are yet to learn what real good use he made thereof in his practice.

Those numbers, which he grew to “from small beginnings,” were not such as out of love came to protect him, for none approved his actions as a king, except courtiers and prelates, but were such as fled to be protected by him from the fear of that reformation which the pravity of their lives would not bear. Such a snowball he might easily gather by rolling through those cold and dark provinces of ignorance and lewdness, where on a sudden he became so numerous. He imputes that to God’s “protection,” which, to them who persist in a bad cause, is either his long-suffering or his hardening; and that to wholesome “chastisement,” which were the gradual beginnings of a severe punishment. For if neither God nor nature put civil power in the hands of any whomsoever, but to a lawful end, and commands our obedience to the authority of law only, not to the tyrannical force of any person; and if the laws of our land have placed the sword in no man’s single hand, so much as to unsheath against a foreign enemy, much less upon the native people; but have placed it in that elective body of the parliament, to whom the making, repealing, judging, and interpreting of law itself was also committed, as was fittest, so long as we intended to be a free nation, and not the slaves of one man’s will; then was the king himself disobedient and rebellious to that law by which he reigned; and by authority of parliament to raise arms against him in defence of law and liberty, we do not only think, but believe and know, was justifiable both “by the word of God, the laws of the land, and all lawful oaths;” and they who sided with him, fought against all these.

The same allegations, which he uses for himself and his party, may as well fit any tyrant in the world: for let the parliament be called a faction when the king pleases, and that no law must be made or changed, either civil or religious, because no law will content all sides, then must be made or changed no law at all, but what a tyrant, be he protestant or papist, thinks fit. Which tyrannous assertion forced upon us by the sword, he who fights against, and dies fighting, if his other sins outweigh not, dies a martyr undoubtedly both of the faith and of the commonwealth; and I hold it not as the opinion, but as the full belief and persuasion, of far holier and wiser men than parasitic preachers; who, without their dinner-doctrine, know that neither king, law, civil oaths, or religion, was ever established without the parliament: and their power is the same to abrogate as to establish: neither is any thing to be thought established, which that house declares to be abolished. Where the parliament sits, there inseparably sits the king, there the laws, there our oaths, and whatsoever can be civil in religion. They who fought for the parliament, in the truest sense, fought for all these; who fought for the king divided from his parliament, fought for the shadow of a king against all these; and for things that were not, as if they were established. It were a thing monstrously absurd and contradictory, to give the parliament a legislative power, and then to upbraid them for transgressing old establishments.

But the king and his party having lost in this quarrel their heaven upon earth, begin to make great reckoning of eternal life, and at an easy rate in *forma pauperis* canonize one another into heaven; he them in his book, they him in the portraiture before his book: but as was said before, stagework will not do it, much less the “justness of their cause,” wherein most frequently they died in a brutish fierceness, with oaths and other

damning words in their mouths; as if such had been all “the only oaths” they fought for; which undoubtedly sent them full sail on another voyage than to heaven. In the mean while they to whom God gave victory, never brought to the king at Oxford the state of their consciences, that he should presume without confession, more than a pope presumes, to tell abroad what “conflicts and accusations,” men whom he never spoke with, have “in their own thoughts.” We never read of any English king but one that was a confessor, and his name was Edward; yet sure it passed his skill to know thoughts, as this king takes upon him. But they who will not stick to slander men’s inward consciences, which they can neither see nor know, much less will care to slander outward actions, which they pretend to see, though with senses never so vitiated.

To judge of “his condition conquered,” and the manner of “dying” on that side, by the sober men that chose it, would be his small advantage: it being most notorious, that they who were hottest in his cause, the most of them were men oftener drunk, than by their good will sober, and very many of them so fought and so died.*

And that the conscience of any man should grow suspicious, or be now convicted by any pretensions in the parliament, which are now proved false and unintended, there can be no just cause. For neither did they ever pretend to establish his throne without our liberty and religion, nor religion without the word of God, nor to judge of laws by their being established, but to establish them by their being good and necessary.

He tells the world “he often prayed, that all on his side might be as faithful to God and their own souls, as to him.” But kings, above all other men, have in their hands not to pray only, but to do. To make that prayer effectual, he should have governed as well as prayed. To pray and not to govern, is for a monk, and not a king. Till then he might be well assured, they were more faithful to their lust and rapine than to him.

In the wonted predication of his own virtues he goes on to tell us, that to “conquer he never desired, but only to restore the laws and liberties of his people.” It had been happy then he had known at last, that by force to restore laws abrogated by the legislative parliament, is to conquer absolutely both them and law itself. And for our liberties none ever oppressed them more, both in peace and war; first like a master by his arbitrary power, next as an enemy by hostile invasion.

And if his best friends feared him, and “he himself, in the temptation of an absolute conquest,” it was not only pious but friendly in the parliament, both to fear him and resist him; since their not yielding was the only means to keep him out of that temptation, wherein he doubted his own strength.

He takes himself to be “guilty in this war of nothing else, but of confirming the power of some men:” Thus all along he signifies the parliament, whom to have settled by an act, he counts to be his only guiltiness. So well he knew, that to continue a parliament, was to raise a war against himself; what were his actions then, and his government the while? For never was it heard in all our story, that parliaments made war on their kings, but on their tyrants; whose modesty and gratitude was more wanting to the parliament, than theirs to any of such kings.

What he yielded was his fear; what he denied was his obstinacy. Had he yielded more, fear might perchance have saved him; had he granted less, his obstinacy had perhaps the sooner delivered us.

“To review the occasions of this war,” will be to them never too late, who would be warned by his example from the like evils: but to wish only a happy conclusion, will never expiate the fault of his unhappy beginnings. It is true, on our side the sins of our lives not seldom fought against us: but on their side, besides those, the grand sin of their cause.

How can it be otherwise, when he desires here most unreasonably, and indeed sacrilegiously, that we should be subject to him, though not further, yet as far as all of us may be subject to God; to whom this expression leaves no precedency? He who desires from men as much obedience and subjection, as we may all pay to God, desires not less than to be a god: a sacrilege far worse than meddling with the bishops’ lands, as he esteems it.

His prayer is a good prayer and a glorious; but glorying is not good, if it know not that a little leaven leavens the whole lump. It should have purged out the leaven of untruth, in telling God that the blood of his subjects by him shed, was in his just and necessary defence. Yet this is remarkable; God hath here so ordered his prayer, that as his own lips acquitted the parliament, not long before his death, of all the blood spilt in this war, so now his prayer unwittingly draws it upon himself. For God imputes not to any man the blood he spills in a just cause; and no man ever begged his not imputing of that, which he in his justice could not impute: so that now, whether purposely or unaware, he hath confessed both to God and man the blood-guiltiness of all this war to lie upon his own head.

XX.

Upon The Reformation Of The Times.

This chapter cannot punctually be answered without more repetitions than now can be excusable: which perhaps have already been more humoured than was needful. As it presents us with nothing new, so with his exceptions against reformation pitifully old, and tattered with continual using; not only in his book, but in the words and writings of every papist and popish king. On the scene he thrusts out first an antimasque of bugbears, novelty, and perturbation; that the ill looks and noise of those two may as long as possible drive off all endeavours of a reformation. Thus sought pope Adrian, by representing the like vain terrors, to divert and dissipate the zeal of those reforming princes of the age before in Germany. And if we credit Latimer’s sermons, our papists here in England pleaded the same dangers and inconveniences against that which was reformed by Edward the Sixth. Whereas if those fears had been available, Christianity itself had never been received. Which Christ foretold us would not be admitted, without the censure of novelty, and many great commotions. These therefore are not to deter us.

He grants reformation to be “a good work,” and confesses “what the indulgence of times and corruption of manners might have depraved.” So did the forementioned pope, and our grandsire papists in this realm. Yet all of them agree in one song with this here, that “they are sorry to see so little regard had to laws established, and the religion settled.”

“Popular compliance, dissolution of all order and government in the church, schisms, opinions, undecencies, confusions, sacrilegious invasions, contempt of the clergy and their liturgy, diminution of princes;” all these complaints are to be read in the messages and speeches almost of every legate from the pope to those states and cities which began reformation. From whence he either learned the same pretences, or had them naturally in him from the same spirit. Neither was there ever so sincere a reformation that hath escaped these clamours.

He offered a “synod or convocation rightly chosen.” So offered all those popish kings heretofore; a course the most unsatisfactory, as matters have been long carried, and found by experience in the church liable to the greatest fraud and packing; no solution, or redress of evil, but an increase rather; detested therefore by Nazianzen, and some other of the fathers. And let it be produced, what good hath been done by synods from the first times of reformation.

Not to justify what enormities the vulgar may commit in the rudeness of their zeal, we need but only instance how he bemoans “the pulling down of crosses” and other superstitious monuments, as the effect “of a popular and deceitful reformation.” How little this savours of a protestant, is too easily perceived.

What he charges in defect of “piety, charity, and morality,” hath been also charged by papists upon the best reformed churches; not as if they the accusers were not tenfold more to be accused, but out of their malignity to all endeavour of amendment; as we know who accused to God the sincerity of Job; an accusation of all others the most easy, when as there lives not any mortal man so excellent, who in these things is not always deficient. But the infirmities of the best men, and the scandals of mixed hypocrites in all times of reforming, whose bold intrusion covets to be ever seen in things most sacred, as they are most specious, can lay no just blemish upon the integrity of others, much less upon the purpose of reformation itself. Neither can the evil doings of some be the excuse of our delaying or deserting that duty to the church, which for no respect of times or carnal policies can be at any time unseasonable.

He tells, with great show of piety, what kind of persons public reformers ought to be, and what they ought to do. It is strange, that in above twenty years, the church growing still worse and worse under him, he could neither be as he bids others be, nor do as he pretends here so well to know; nay, which is worst of all, after the greatest part of his reign spent in neither knowing nor doing aught toward a reformation either in church or state, should spend the residue in hindering those by a seven-years’ war, whom it concerned, with his consent or without it, to do their parts in that great performance.

It is true, that the “method of reforming” may well subsist without “perturbation of the state;” but that it falls out otherwise for the most part, is the plain text of Scripture. And if by his own rule he had allowed us to “fear God first,” and the king in due order, our allegiance might have still followed our religion in a fit subordination. But if Christ’s kingdom be taken for the true discipline of the church, and by “his kingdom” be meant the violence he used against it, and to uphold an antichristian hierarchy, then sure enough it is, that Christ’s kingdom could not be set up without pulling down his: and they were best Christians who were least subject to him. “Christ’s government,” out of question meaning it prelatical, he thought would confirm his: and this was that which overthrew it.

He professes “to own his kingdom from Christ, and to desire to rule for his glory, and the church’s good.” The pope and the king of Spain profess every where as much; and both by his practice and all his reasonings, all his enmity against the true church we see hath been the same with theirs, since the time that in his letter to the pope he assured them both of his full compliance. “But evil beginnings never bring forth good conclusions:” they are his own words, and he ratified them by his own ending. To the pope he engaged himself to hazard life and estate for the Roman religion, whether in compliment he did it, or in earnest; and God, who stood nearer than he for complimenting minded, wrote down those words; that according to his resolution, so it should come to pass. He prays against “his hypocrisy and pharisaical washings,” a prayer to him most pertinent, but chokes it straight with other words, which pray him deeper into his old errors and delusions.

XXI.

Upon His Letters Taken And Divulged.

The king’s letters taken at the battle of Naseby, being of greatest importance to let the people see what faith there was in all his promises and solemn protestations, were transmitted to public view by special order of the parliament. They discovered his good affection to papists and Irish rebels, the strict* intelligence he held, the pernicious and dishonourable peace he made with them, not solicited, but rather soliciting, which by all invocations that were holy, he had in public abjured. They revealed his endeavours to bring in foreign forces, Irish, French, Dutch, Lorrainers, and our old invaders the Danes upon us, besides his subtleties and mysterious arts in treating; to sum up all, they showed him governed by a woman. All which, though suspected vehemently before, and from good grounds believed, yet by him and his adherents peremptorily denied, were by the opening of that cabinet visible to all men under his own hand.

The parliament therefore, to clear themselves of aspersing him without cause, and that the people might no longer be abused and cajoled, as they call it, by falsities and court impudence, in matters of so high concernment; to let them know on what terms their duty stood, and the kingdom’s peace, conceived it most expedient and necessary, that those letters should be made public. This, the king affirms, was by them done without “honour and civility;” words, which if they contain not in them, as in the language of

a courtier most commonly they do not, more of substance and reality, than compliment, ceremony, court-fawning, and dissembling, enter not I suppose further than the ear into any wise man's consideration. Matters were not then between the parliament, and a king their enemy, in that state of trifling, as to observe those superficial vanities. But if honour and civility mean, as they did of old, discretion, honesty, prudence, and plain truth, it will be then maintained against any sect of those Cabalists, that the parliament, in doing what they did with those letters, could suffer in their honour and civility no diminution. The reasons are already heard.

And that it is with none more familiar than with kings, to transgress the bounds of all honour and civility, there should not want examples good store, if brevity would permit: in point of letters, this one shall suffice.

The duchess of Burgundy, and heir of duke Charles, had promised to her subjects, that she intended no otherwise to govern, than by advice of the three estates; but to Lewis the French king had written letters, that she had resolved to commit wholly the managing of her affairs to four persons, whom she named. The three estates, not doubting the sincerity of her princely word, send ambassadors to Lewis, who then besieged Arras belonging to the duke of Burgundy. The king, taking hold of this occasion to set them at division among themselves, questioned their credence: which when they offered to produce with their instructions, he not only shows them the private letter of their duchess, but gives it them to carry home, wherewith to affront her; which they did, she denying it stoutly; till they, spreading it before her face in a full assembly, convicted her of an open lie. Which, although Comines the historian much blames, as a deed too harsh and dishonourable in them who were subjects, and not at war with their princess, yet to his master Lewis, who first divulged those letters, to the open shaming of that young governess, he imputes no incivility or dishonour at all, although betraying a certain confidence reposed by that letter in his royal secrecy.

With much more reason than may letters not intercepted only, but won in battle from an enemy, be made public to the best advantages of them that win them, to the discovery of such important truth or falsehood. Was it not more dishonourable in himself to feign suspicions and jealousies, which we first found among those letters, touching the chastity of his mother, thereby to gain assistance from the king of Denmark, as in vindication of his sister? The damsel of Burgundy at sight of her own letter was soon blank, and more ingenuous than to stand outfacing; but this man, whom nothing will convince, thinks by talking world without end, to make good his integrity and fair dealing, contradicted by his own hand and seal. They who can pick nothing out of them but phrases shall be counted bees: they that discern further both there and here, that constancy to his wife is set in place before laws and religion, are in his naturalities no better than spiders.

He would work the people to a persuasion, that "if he be miserable, they cannot be happy." What should hinder them? Were they all born twins of Hippocrates with him and his fortune, one birth, one burial? It were a nation miserable indeed, not worth the name of a nation, but a race of idiots, whose happiness and welfare depended upon one man. The happiness of a nation consists in true religion, piety, justice, prudence, temperance, fortitude, and the contempt of avarice and ambition. They in whomsoever

these virtues dwell eminently, need not kings to make them happy, but are the architects of their own happiness; and whether to themselves or others are not less than kings. But in him which of these virtues were to be found, that might extend to the making happy, or the well-governing of so much as his own household, which was the most licentious and ill-governed in the whole land?

But the opening of his letters was designed by the parliament “to make all reconciliation desperate.” Are the lives of so many good and faithful men, that died for the freedom of their country, to be so slighted as to be forgotten in a stupid reconciliation without justice done them? What he fears not by war and slaughter, should we fear to make desperate by opening his letters? Which fact he would parallel with Cham’s revealing of his father’s nakedness: when he at that time could be no way esteemed the Father of his Country, but the destroyer; nor had he ever before merited that former title.

“He thanks God he cannot only bear this with patience, but with charity forgive the doers.” Is not this mere mockery, to thank God for what he can do, but will not? For is it patience to impute barbarism and inhumanity to the opening of an enemy’s letter, or is it charity to clothe them with curses in his prayer, whom he hath forgiven in his discourse? In which prayer, to show how readily he can return good for evil to the parliament, and that if they take away his coat he can let them have his cloak also; for the dismantling of his letters he wishes “they may be covered with the cloak of confusion.” Which I suppose they do resign with much willingness, both livery, badge, and cognizance, to them who chose rather to be the slaves and vassals of his will, than to stand against him, as men by nature free; born and created with a better title to their freedom, than any king hath to his crown.

XXII.

Upon His Going To The Scots.

The king’s coming in, whether to the Scots or English, deserved no thanks: for necessity was his counsellor; and that he hated them both alike, his expressions everywhere manifest. Some say his purpose was to have come to London, till hearing how strictly it was proclaimed, that no man should conceal him, he diverted his course. But that had been a frivolous excuse: and besides, he himself rehearsing the consultations had, before he took his journey, shows us clearly that he was determined to adventure “upon their loyalty who first began his troubles.” And that the Scots had notice of it before, hath been long since brought to light. What prudence there could be in it, no man can imagine; malice there might be, by raising new jealousies to divide friends. For besides his diffidence of the English, it was no small dishonour that he put upon them, when rather than yield himself to the parliament of England, he yielded to a hireling army of Scots in England, paid for their service here, not in Scotch coin, but in English silver; nay, who from the first beginning of these troubles, what with brotherly assistance, and what with monthly pay have defended their own liberty and consciences at our charge. However, it was a hazardous and rash journey taken, “to resolve riddles in men’s loyalty,” who had more reason to mistrust the riddle of

such a disguised yielding; and to put himself in their hands whose loyalty was a riddle to him, was not the course to be resolved of it, but to tempt it. What providence denied to force, he thought it might grant to fraud, which he styles Prudence; but Providence was not cozened with disguises, neither outward nor inward.

To have known “his greatest danger in his supposed safety, and his greatest safety, in his supposed danger,” was to him a fatal riddle never yet resolved; wherein rather to have employed his main skill, had been much more to his preservation.

Had he “known when the game was lost,” it might have saved much contest; but the way to give over fairly, was not to slip out of open war into a new disguise. He lays down his arms, but not his wiles; nor all his arms; for in obstinacy he comes no less armed than ever cap à pé. And what were they but wiles, continually to move for treaties, and yet to persist the same man, and to fortify his mind before-hand, still purposing to grant no more than what seemed good to that violent and lawless triumvirate within him, under the falsified names of his reason, honour, and conscience, the old circulating dance of his shifts and evasions?

The words of a king, as they are full of power, in the authority and strength of law, so like Samson, without the strength of that Nazarite’s lock, they have no more power in them than the words of another man.

He adores reason as Domitian did Minerva, and calls her the “Divinest power,” thereby to intimate as if at reasoning, as at his own weapon, no man were so able as himself. Might we be so happy as to know where these monuments of his reason may be seen; for in his actions and his writing they appear as thinly as could be expected from the meanest parts, bred up in the midst of so many ways extraordinary to know something. He who reads his talk, would think he had left Oxford not without mature deliberation: yet his prayer confesses, that “he knew not what to do.” Thus is verified that Psalm; “he poureth contempt upon princes, and causeth them to wander in the wilderness where there is no way.” Psal. cvii.

XXIII.

Upon The Scots Delivering The King To The English.

That the Scots in England should “sell their king,” as he himself here affirms, and for a “price so much above that,” which the covetousness of Judas was contented with to sell our Saviour, is so foul an infamy and dishonour cast upon them, as befits none to vindicate but themselves. And it were but friendly counsel to wish them beware the son, who comes among them with a firm belief, that they sold his father. The rest of this chapter he sacrifices to the echo of his conscience, out-babbling creeds and aves: glorying in his resolute obstinacy, and as it were triumphing how “evident it is now, not that evil counsellors,” but he himself, hath been the author of all our troubles. Herein only we shall disagree to the world’s end, while he, who sought so manifestly to have annihilated all our laws and liberties, hath the confidence to persuade us, that he hath fought and suffered all this while in their defence.

But he who neither by his own letters and commissions under hand and seal, nor by his own actions held as in a mirror before his face, will be convinced to see his faults, can much less be won upon by any force of words, neither he, nor any that take after him; who in that respect are no more to be disputed with, than they who deny principles. No question then but the parliament did wisely in their decree at last, to make no more addresses. For how unalterable his will was, that would have been our lord, how utterly averse from the parliament and reformation during his confinement, we may behold in this chapter. But to be ever answering fruitless repetitions, I should become liable to answer for the same myself. He borrows David's psalms, as he charges the assembly of divines in his twentieth discourse, "To have set forth old catechisms and confessions of faith new dressed:" had he borrowed David's heart, it had been much the holier theft. For such kind of borrowing as this, if it be not bettered by the borrower, among good authors is accounted plagiary. However, this was more tolerable than Pamela's prayer stolen out of Sir Philip.

XXIV.

Upon The Denying Him The Attendance Of His Chaplains.

A chaplain is a thing so diminutive and inconsiderable, that how he should come here among matters of so great concernment, to take such room up in the discourses of a prince, if it be not wondered, is to be smiled at. Certainly by me, so mean an argument shall not be written; but I shall huddle him, as he does prayers. The Scripture owns no such order, no such function in the church; and the church not owning them, they are left, for aught I know, to such a further examining as the sons of Sceva the Jew met with. Bishops or presbyters we know, and deacons we know, but what are chaplains? In state perhaps they may be listed among the upper serving-men of some great household, and be admitted to some such place, as may style them the sewers, or the yeomanushers of devotion, where the master is too resty or too rich to say his own prayers, or to bless his own table. Wherefore should the parliament then take such implements of the court cupboard into their consideration? They knew them to have been the main corruptors at the king's elbow; they knew the king to have been always their most attentive scholar and imitator, and of a child to have sucked from them and their closetwork all his impotent principles of tyranny and superstition. While therefore they had any hope left of his reclaiming, these sowers of malignant tares they kept asunder from him, and sent to him such of the ministers and other zealous persons, as they thought were best able to instruct him, and to convert him. What could religion herself have done more, to the saving of a soul? But when they found him past cure, and that he to himself was grown the most evil counsellor of all, they denied him not his chaplains, as many as were fitting, and some of them attended him, or else were at his call, to the very last. Yet here he makes more lamentation for the want of his chaplains, than superstitious Micah did to the Danites, who had taken away his household priest: "Ye have taken away my gods which I made, and the priest, and what have I more?" And perhaps the whole story of Micah might square not unfitly to this argument: "Now know I," saith he, "that the Lord will do me good, seeing I have a Levite to my priest," Micah had as great a care that his priest should be Mosaical, as the king had, that his should be apostolical; yet both in an error

touching their priests. Household and private orisons were not to be officiated by priests; for neither did public prayer appertain only to their office. Kings heretofore, David, Solomon, and Jehosaphat, who might not touch the priesthood, yet might pray in public, yea in the temple, while the priests themselves stood and heard. What ailed this king then, that he could not chew his own matins without the priest's Ore tenus? Yet is it like he could not pray at home, who can here publish a whole prayer book of his own, and signifies in some part of this chapter, almost as good a mind to be a priest himself, as Micah had to let his son be! There was doubtless therefore some other matter in it, which made him so desirous to have his chaplains about him, who were not only the contrivers, but very oft the instruments also of his designs.

The ministers which were sent him, no marvel he endured not; for they preached repentance to him: the others gave him easy confession, easy absolution, nay, strengthened his hands, and hardened his heart, by applauding him in his wilful ways. To them he was an Ahab, to these a Constantine; it must follow then, that they to him were as unwelcome as Elijah was to Ahab, these as dear and pleasing as Amaziah the priest of Bethel was to Jeroboam. These had learned well the lesson that would please; "Prophesy not against Bethel, for it is the king's chapel, the king's court;" and had taught the king to say of those ministers, which the parliament had sent, "Amos hath conspired against me, the land is not able to bear all his words."

Returning to our first parallel, this king looked upon his prelates, "as orphans under the sacrilegious eyes of many rapacious reformers:" and there was as great fear of sacrilege between Micah and his mother, till with their holy treasure, about the loss whereof there was such cursing, they made a graven and a molten image, and got a priest of their own. To let go his criticising about the "sound of prayers, imperious, rude, or passionate," modes of his own devising, we are in danger to fall again upon the flats and shallows of liturgy. Which if I should repeat again, would turn my answers into Responsories, and beget another liturgy, having too much of one already.

This only I shall add, that if the heart, as he alleges, cannot safely "join with another man's extemporal sufficiency," because we know not so exactly what they mean to say; then those public prayers made in the temple by those forenamed kings, and by the apostles in the congregation, and by the ancient Christians for above three hundred years before liturgies came in, were with the people made in vain.

After he hath acknowledged, that kings heretofore prayed without chaplains, even publicly in the temple itself, and that every "private believer is invested with a royal priesthood;" yet like one that relished not what he "tasted of the heavenly gift, and the good word of God," whose name he so confidently takes into his mouth, he frames to himself impertinent and vain reasons, why he should rather pray by the officiating mouth of a closet chaplain. "Their prayers," saith he, "are more prevalent, they flow from minds more enlightened, from affections less distracted." Admit this true, which is not, this might be something said as to their prayers for him, but what avails it to their praying with him? If his own mind "be encumbered with secular affairs," what helps it his particular prayer, though the mind of his chaplain be not wandering, either after new preferment, or his dinner? The fervency of one man in prayer cannot supererogate for the coldness of another; neither can his spiritual defects in that duty

be made out, in the acceptance of God, by another man's abilities. Let him endeavour to have more light in himself, and not to walk by another man's lamp, but to get oil into his own. Let him cast from him, as in a Christian warfare, that secular encumbrance, which either distracts or overloads him; his load else will never be the less heavy, because another man's is light. Thus these pious flourishes and colours, examined thoroughly, are like the apples of Asphaltis, appearing goodly to the sudden eye, but look well upon them, or at least but touch them, and they turn into cinders.

In his prayer he remembers what "voices of joy and gladness" there were in his chapel, "God's house," in his opinion, between the singing men and the organs; and this was "unity of spirit in the bond of peace;" the vanity, superstition, and misdevotion of which place, was a scandal far and near: Wherein so many things were sung and prayed in those songs, which were not understood; and yet he who makes a difficulty how the people can join their hearts to extemporal prayers, though distinctly heard and understood, makes no question how they should join their hearts in unity to songs not understood.

I believe that God is no more moved with a prayer elaborately penned, than men truly charitable are moved with the penned speech of a beggar.

Finally, O ye ministers, ye pluralists, whose lips preserve not knowledge, but the way ever open to your bellies, read here what work he makes among your wares, your gallipots, your balms and cordials, in print; and not only your sweet sippets in widows' houses, but the huge gobbets wherewith he charges you to have devoured houses and all; the "houses of your brethren, your king, and your God." Cry him up for a saint in your pulpits, while he cries you down for atheists into hell.

XXV.

Upon His Penitential Meditations And Vows At Holmby.

It is not hard for any man, who hath a Bible in his hands, to borrow good words and holy sayings in abundance; but to make them his own, is a work of grace, only from above. He borrows here many penitential verses out of David's psalms. So did many among those Israelites, who had revolted from the true worship of God, "invent to themselves instruments of music like David," and probably psalms also like his; and yet the prophet Amos complains heavily against them. But to prove how short this is of true repentance, I will recite the penitence of others, who have repented in words not borrowed, but their own, and yet by the doom of Scripture itself, are judged reprobates.

"Cain said unto the Lord, My iniquity is greater than I can bear: behold thou hast driven me this day from the face of the earth, and from thy face shall I be hid."

"And when Esau heard the words of his father, he cried with an exceeding bitter cry, and said, Bless me, even me also, O my father; yet found no place of repentance, though he sought it carefully with tears." Heb. xii.

“And Pharaoh said to Moses, The Lord is righteous, I and my people are wicked; I have sinned against the Lord your God, and against you.”

“And Balaam said, Let me die the death of the righteous, and let my last end be like his.”

“And Saul said to Samuel, I have sinned, for I have transgressed the commandment of the Lord; yet honour me now, I pray thee, before the elders of my people.”

“And when Ahab heard the words of Elijah, he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.”

“Jehoram also rent his clothes, and the people looked, and behold he had sackcloth upon his flesh;” yet in the very act of his humiliation he could say, “God do so, and more also to me, if the head of Elisha shall stand on him this day.”

“Therefore saith the Lord, They have not cried unto me with their heart, when they howled upon their beds. They return, but not to the Most High.” Hosea vii.

“And Judas said, I have sinned, in that I have betrayed innocent blood.”

“And Simon Magus said, Pray ye to the Lord for me, that none of these things come upon me.”

All these took the pains both to confess and to repent in their own words, and many of them in their own tears, not in David's. But transported with the vain ostentation of imitating David's language, not his life, observe how he brings a curse upon himself and his father's house (God so disposing it) by his usurped and ill-imitated prayer, “Let thy anger I beseech thee be against me and my father's house; as for these sheep, what have they done?” For if David indeed sinned in numbering the people, of which fault he in earnest made that confession, and acquitted the whole people from the guilt of that sin; then doth this king, using the same words, bear witness against himself to be the guilty person; and either in his soul and conscience here acquits the parliament and the people, or else abuses the words of David, and dissembles grossly to the very face of God; which is apparent in the next line; wherein he accuses even the church itself to God, as if she were the church's enemy, for having overcome his tyranny by the powerful and miraculous might of God's manifest arm: For to other strength, in the midst of our divisions and disorders, who can attribute our victories? Thus had this miserable man no worse enemies to solicit and mature his own destruction, from the hastened sentence of divine justice, than the obdurate curses which proceeded against himself out of his own mouth.

Hitherto his meditations, now his vows; which, as the vows of hypocrites used to be, are most commonly absurd, and some wicked. Jacob vowed, that God should be his God, if he granted him but what was necessary to perform that vow, life and subsistence; but the obedience proffered here is nothing so cheap. He, who took so heinously to be offered nineteen propositions from the parliament, capitulates here with God almost in as many articles.

“If he will continue that light,” or rather that darkness of the gospel, which is among his prelates, settle their luxuries, and make them gorgeous bishops;

If he will “restore” the grievances and mischiefs of those obsolete and popish laws, which the parliament without his consent had abrogated, and will suffer justice to be executed according to his sense;

“If he will suppress the many schisms in church,” to contradict himself in that which he hath foretold must and shall come to pass, and will remove reformation as the greatest schism of all, and factions in state, by which he means in every leaf the parliament;

If he will “restore him” to his negative voice and the militia, as much as to say, to arbitrary power, which he wrongfully avers to be the “right of his predecessors;”

“If he will turn the hearts of his people” to their old cathedral and parochial service in the liturgy, and their passive obedience to the king;

“If he will quench” the army, and withdraw our forces from withstanding the piracy of Rupert, and the plotted Irish invasion;

“If he will bless him with the freedom” of bishops again in the house of peers, and of fugitive delinquents in the house of commons, and deliver the honour of parliament into his hands, from the most natural and due protection of the people, that entrusted them with the dangerous enterprise of being faithful to their country against the rage and malice of his tyrannous opposition;

“If he will keep him from that great offence” of following the counsel of his parliament, and enacting what they advise him to; which in all reason, and by the known law, and oath of his coronation, he ought to do, and not to call that sacrilege, which necessity through the continuance of his own civil war hath compelled him to; necessity, which made David eat the shewbread, made Ezekiah take all the silver which was found in God’s house, and cut off the gold which overlaid those doors and pillars, and gave it to Senacherib; necessity, which oftentimes made the primitive church to sell her sacred utensils, even to the communion-chalice;

“If he will restore him to a capacity of glorifying him by doing” that both in church and state, which must needs dishonour and pollute his name;

“If he will bring him again with peace, honour, and safety, to his chief city,” without repenting, without satisfying for the blood spilt, only for a few politic concessions, which are as good as nothing;

“If he will put again the sword into his hand, to punish” those that have delivered us, and to protect delinquents against the justice of parliament;

Then, if it be possible to reconcile contradictions, he will praise him by displeasing him, and serve him by disserving him.

“His glory,” in the gaudy copes and painted windows, mitres, rochets, altars, and the chaunted service-book, “shall be dearer to him,” than the establishing his crown in righteousness, and the spiritual power of religion.

“He will pardon those that have offended him in particular,” but there shall want no subtle ways to be even with them upon another score of their supposed offences against the commonwealth; whereby he may at once affect the glory of a seeming justice, and destroy them pleasantly, while he feigns to forgive them as to his own particular, and outwardly bewails them.

These are the conditions of his treating with God, to whom he bates nothing of what he stood upon with the parliament: as if commissions of array could deal with him also.

But of all these conditions, as it is now evident in our eyes, God accepted none, but that final petition, which he so oft, no doubt but by the secret judgment of God, importunes against his own head; praying God, “That his mercies might be so toward him, as his resolutions of truth and peace were toward his people.” It follows then, God having cut him off, without granting any of these mercies, that his resolutions were as feigned, as his vows were frustrate.

XXVI.

Upon The Army’S Surprisal Of The King At Holmby.

To give account to royalists what was done with their vanquished king, yielded up into our hands, is not to be expected from them, whom God hath made his conquerors. And for brethren to debate and rip up their falling out in the ear of a common enemy, thereby making him the judge, or at least the well-pleased auditor of their disagreement, is neither wise nor comely. To the king therefore, were he living, or to his party yet remaining, as to this action, there belongs no answer. Emulations, all men know, are incident among military men, and are, if they exceed not, pardonable. But some of the former army, eminent enough for their own martial deeds, and prevalent in the house of commons, touched with envy to be so far outdone by a new model which they contemned, took advantage of presbyterian and independent names, and the virulence of some ministers, to raise disturbance. And the war being then ended, thought slightly to have discarded them who had faithfully done the work, without their due pay, and the reward of their invincible valour. But they who had the sword yet in their hands, disdaining to be made the first objects of ingratitude and oppression, after all that expense of their blood for justice, and the common liberty, seized upon the king their prisoner, whom nothing but their matchless deeds had brought so low as to surrender up his person: though he, to stir up new discord, chose rather to give up himself a captive to his own countrymen, who less had won him. This in likelihood might have grown to some height of mischief, partly through the strife which was kindling between our elder and our younger warriors, but chiefly through the seditious tongues of some false ministers, more zealous against schisms, than against their own simony and pluralities, or watchful of the common enemy,

whose subtile insinuations had got so far in among them, as with all diligence to blow the coals. But it pleased God, not to embroil and put to confusion his whole people for the perverseness of a few. The growth of our dissension was either prevented, or soon quieted: the enemy soon deceived of his rejoicing, and the king especially disappointed of not the meanest morsel that his hope presented him, to ruin us by our division. And being now so nigh the end, we may the better be at leisure to stay a while, and hear him commenting upon his own captivity.

He saith of his surprisal, that it was a “motion eccentric and irregular.” What then? his own allusion from the celestial bodies puts us in mind, that irregular motions may be necessary on earth sometimes, as well as constantly in heaven. This is not always best, which is most regular to written law. Great worthies heretofore by disobeying law, oftentimes have saved the commonwealth; and the law afterward by firm decree hath approved that planetary motion, that unblameable exorbitancy in them.

He means no good to either independent or presbyterian, and yet his parable, like that of Balaam, is overruled to portend them good, far beside his intention. Those twins, that strove enclosed in the womb of Rebecca, were the seed of Abraham; the younger undoubtedly gained the heavenly birthright; the elder, though supplanted in his simile, shall yet no question find a better portion than Esau found, and far above his uncircumcised prelates.

He censures, and in censuring seems to hope it will be an ill omen, that they who build Jerusalem divided their tongues and hands. But his hope failed him with his example; for that there were divisions both of tongues and hands at the building of Jerusalem, the story would have certified him; and yet the work prospered; and if God will, so may this, notwithstanding all the craft and malignant wiles of Sanballat and Tobiah, adding what fuel they can to our dissensions; or the indignity of his comparison, that likens us to those seditious zealots, whose intestine fury brought destruction to the last Jerusalem.

It being now no more in his hand to be revenged on his opposers, he seeks to satiate his fancy with the imagination of some revenge upon them from above; and like one who in a drowth observes the sky, he sits and watches when any thing will drop, that might solace him with the likeness of a punishment from Heaven upon us; which he straight expounds how he pleases. No evil can befall the parliament or city, but he positively interprets it a judgment upon them for his sake: as if the very manuscript of God’s judgments had been delivered to his custody and exposition. But his reading declares it well to be a false copy which he uses; dispensing often to his own bad deeds and successes the testimony of divine favour, and to the good deeds and successes of other men divine wrath and vengeance. But to counterfeit the hand of God, is the boldest of all forgery: And he who without warrant, but his own fantastic surmise, takes upon him perpetually to unfold the secret and unsearchable mysteries of high providence, is likely for the most part to mistake and slander them; and approaches to the madness of those reprobate thoughts, that would wrest the sword of justice out of God’s hand, and employ it more justly in their own conceit. It was a small thing, to contend with the parliament about the sole power of the militia, when we see him doing little less than laying hands on the weapons of God himself, which

are his judgments, to wield and manage them by the sway and bent of his own frail cogitations. Therefore “they that by tumults first occasioned the raising of armies” in his doom must needs “be chastened by their own army for new tumults.”

First, note here his confession, that those tumults were the first occasion of raising armies, and by consequence that he himself raised them first, against those supposed tumults. But who occasioned those tumults, or who made them so, being at first nothing more than the unarmed and peaceable concourse of people, hath been discussed already. And that those pretended tumults were chastised by their own army for new tumults, is not proved by a game at tic-tac with words; “tumults and armies, armies and tumults,” but seems more like the method of a justice irrational than divine.

If the city were chastened by the army for new tumults, the reason is by himself set down evident and immediate, “their new tumults.” With what sense can it be referred then to another far-fetched and imaginary cause, that happened so many years before, and in his supposition only as a cause? Manlius defended the Capitol and the Romans from their enemies the Gauls: Manlius for sedition afterward was by the Romans thrown headlong from the Capitol; therefore Manlius was punished by divine justice for defending the Capitol, because in that place punished for sedition, and by those whom he defended. This is his logic upon divine justice; and was the same before upon the death of Sir John Hotham. And here again, “such as were content to see him driven away by unsuppressed tumults, are now forced to fly to an army.” Was this a judgment? Was it not a mercy rather, that they had a noble and victorious army so near at hand to fly to?

From God’s justice he comes down to man’s justice. Those few of both houses, who at first withdrew with him for the vain pretence of tumults, were counted deserters; therefore those many must be also deserters, who withdrew afterwards from real tumults: as if it were the place that made a parliament, and not the end and cause. Because it is denied that those were tumults, from which the king made show of being driven, is it therefore of necessity implied, that there could be never any tumults for the future? If some men fly in craft, may not other men have cause to fly in earnest? But mark the difference between their flight and his; they soon returned in safety to their places, he not till after many years, and then a captive to receive his punishment. So that their flying, whether the cause be considered, or the event, or both, neither justified him, nor condemned themselves.

But he will needs have vengeance to pursue and overtake them; though to bring it in, cost him an inconvenient and obnoxious comparison, “As the mice and rats overtook a German bishop.” I would our mice and rats had been as orthodoxal here, and had so pursued all his bishops out of England; then vermin had rid away vermin, which now hath lost the lives of too many thousand honest men to do.

“He cannot but observe this divine justice, yet with sorrow and pity.” But sorrow and pity in a weak and overmastered enemy is looked upon no otherwise than as the ashes of his revenge burnt out upon himself: or as the damp of a cooled fury, when we say, it gives. But in this manner to sit spelling and observing divine justice upon every

accident and slight disturbance, that may happen humanly to the affairs of men, is but another fragment of his broken revenge; and yet the shrewdest and the cunningest obloquy, that can be thrown upon their actions. For if he can persuade men, that the parliament and their cause is pursued with divine vengeance, he hath attained his end, to make all men forsake them, and think the worst that can be thought of them.

Nor is he only content to suborn divine justice in his censure of what is past, but he assumes the person of Christ himself, to prognosticate over us what he wishes would come. So little is any thing or person sacred from him, no not in heaven, which he will not use, and put on, if it may serve him plausibly to wreak his spleen, or ease his mind upon the parliament. Although, if ever fatal blindness did both attend and punish wilfulness, if ever any enjoyed not comforts for neglecting counsel belonging to their peace, it was in none more conspicuously brought to pass than in himself: and his predictions against the parliament and their adherents have for the most part been verified upon his own head, and upon his chief counsellors.

He concludes with high praises of the army. But praises in an enemy are superfluous, or smell of craft; and the army shall not need his praises, nor the parliament fare worse for his accusing prayers that follow. Wherein, as his charity can be no way comparable to that of Christ, so neither can his assurance, that they whom he seems to pray for, in doing what they did against him, “knew not what they did.” It was but arrogance therefore, and not charity, to lay such ignorance to others in the sight of God, till he himself had been infallible, like him whose peculiar words he overweeningly assumes.

XXVII.

Entitled, To The Prince Of Wales.

What the king wrote to his son, as a father, concerns not us; what he wrote to him as king of England, concerns not him; God and the parliament having now otherwise disposed of England. But because I see it done with some artifice and labour, to possess the people, that they might amend their present condition, by his, or by his son's restorement, I shall show point by point, that although the king had been reinstalled to his desire, or that his son admitted should observe exactly all his father's precepts, yet that this would be so far from conducing to our happiness, either as a remedy to the present distempers, or a prevention of the like to come, that it would inevitably throw us back again into all our past and fulfilled miseries; would force us to fight over again all our tedious wars, and put us to another fatal struggling for liberty and life, more dubious than the former. In which, as our success hath been no other than our cause; so it will be evident to all posterity, that his misfortunes were the mere consequence of his perverse judgment.

First, he argues from the experience of those troubles, which both he and his son have had, to the improvement of their piety and patience; and by the way bears witness in his own words, that the corrupt education of his youth, which was but glanced at only in some former passages of this answer, was a thing neither of mean consideration,

nor untruly charged upon him or his son: himself confessing here, that “court-delights are prone either to root up all true virtue and honour, or to be contented only with some leaves and withering formalities of them, without any real fruits tending to the public good.” Which presents him still in his own words another Rehoboam, softened by a far worse court than Solomon’s, and so corrupted by flatteries, which he affirms to be unseparable, to the overturning of all peace, and the loss of his own honour and kingdoms. That he came therefore thus bred up and nurtured to the throne far worse than Rehoboam, unless he be of those who equalized his father to King Solomon, we have here his own confession. And how voluptuously, how idly reigning in the hands of other men, he either tyrannized or trifled away those seventeen years of peace, without care or thought, as if to be a king had been nothing else in his apprehension, but to eat and drink, and have his will, and take his pleasure; though there be who can relate his domestic life to the exactness of a diary, there shall be here no mention made. This yet we might have then foreseen, that he who spent his leisure so remissly and so corruptly to his own pleasing, would one day or other be worse busied and employed to our sorrow. And that he acted in good earnest what Rehoboam did but threaten, to make his little finger heavier than his father’s loins, and to whip us with two-twisted scorpions, both temporal and spiritual tyranny, all his kingdoms have felt. What good use he made afterwards of his adversity, both his impenitence and obstinacy to the end, (for he was no Manasseh,) and the sequel of these his meditated resolutions, abundantly express: retaining, commending, teaching, to his son all those putrid and pernicious documents both of state and of religion, instilled by wicked doctors, and received by him as in a vessel nothing better seasoned, which were the first occasion both of his own and all our miseries. And if he, in the best maturity of his years and understanding, made no better use to himself or others of his so long and manifold afflictions, either looking up to God, or looking down upon the reason of his own affairs; there can be no probability, that his son, bred up, not in the soft effeminacies of a court only, but in the rugged and more boisterous license of undisciplined camps and garrisons, for years unable to reflect with judgment upon his own condition, and thus ill instructed by his father, should give his mind to walk by any other rules than these, bequeathed him as on his father’s death-bed, and as the choicest of all that experience, which his most serious observation and retirement in good or evil days had taught him. David indeed, by suffering without just cause, learned that meekness and that wisdom by adversity, which made him much the fitter man to reign. But they who suffer as oppressors, tyrants, violaters of law, and persecutors of reformation, without appearance of repenting; if they once get hold again of that dignity and power, which they had lost, are but whetted and enraged by what they suffered, against those whom they look upon as them that caused their sufferings.

How he hath been “subject to the sceptre of God’s word and spirit,” though acknowledged to be the best government; and what his dispensation of civil power hath been, with what justice, and what honour to the public peace; it is but looking back upon the whole catalogue of his deeds, and that will be sufficient to remember us. “The cup of God’s physic,” as he calls it, what alteration it wrought in him to a firm healthfulness from any surfeit, or excess whereof the people generally thought him sick, if any man would go about to prove, we have his own testimony following here, that it wrought none at all.

First, he hath the same fixed opinion and esteem of his old Ephesian goddess, called the Church of England, as he had ever; and charges strictly his son after him to persevere in that antipapal schism, (for it is not much better,) as that which will be necessary both for his soul's and the kingdom's peace. But if this can be any foundation of the kingdom's peace, which was the first cause of our distractions, let common sense be judge. It is a rule and principle worthy to be known by Christians, that no Scripture, no nor so much as any ancient creed, binds our faith, or our obedience to any church whatsoever, denominated by a particular name; far less, if it be distinguished by a several government from that which is indeed catholic. No man was ever bid be subject to the church of Corinth, Rome, or Asia, but to the church without addition, as it held faithful to the rules of Scripture, and the government established in all places by the apostles; which at first was universally the same in all churches and congregations; not differing or distinguished by the diversity of countries, territories, or civil bounds. That church, that from the name of a distinct place takes authority to set up a distinct faith or government, is a schism and faction, not a church. It were an injury to condemn the papist of absurdity and contradiction, for adhering to his catholic Romish religion, if we, for the pleasure of a king and his politic considerations, shall adhere to a Catholic English.

But suppose the church of England were as it ought to be, how is it to us the safer by being so named and established, whenas that very name and establishment, by this contriving, or approbation, served for nothing else but to delude us and amuse us, while the church of England insensibly was almost changed and translated into the church of Rome. Which as every man knows in general to be true, so the particular treaties and transactions tending to that conclusion are at large discovered in a book entitled the "English Pope." But when the people, discerning these abuses, began to call for reformation, in order to which the parliament demanded of the king to unestablish that prelatical government, which without Scripture had usurped over us; straight as Pharaoh accused of idleness the Israelites that sought leave to go and sacrifice to God, he lays faction to their charge. And that we may not hope to have ever any thing reformed in the church either by him or his son, he forewarns him, "that the devil of rebellion doth most commonly turn himself into an angel of reformation:" and says enough to make him hate it, as the worst of evils, and the bane of his crown: nay he counsels him to "let nothing seem little or despicable to him, so as not speedily and effectually to suppress errors and schisms." Whereby we may perceive plainly, that our consciences were destined to the same servitude and persecution, if not worse than before, whether under him, or if it should so happen, under his son; who count all protestant churches erroneous and schismatical, which are not episcopal. His next precept is concerning our civil liberties; which by his sole voice and predominant will must be circumscribed, and not permitted to extend a hand's breadth further than his interpretation of the laws already settled. And although all human laws are but the offspring of that frailty, that fallibility and imperfection, which was in their authors, whereby many laws in the change of ignorant and obscure ages, may be found both scandalous, and full of grievance to their posterity that made them, and no law is further good than mutable upon just occasion; yet if the removing of an old law, or the making of a new, would save the kingdom, we shall not have it, unless his arbitrary voice will so far slacken the stiff curb of his prerogative, as to grant it us; who are as freeborn to make our own laws, as our fathers were, who made

these we have. Where are then the English liberties, which we boast to have been left us by our progenitors? To that he answers, that “our liberties consist in the enjoyment of the fruits of our industry, and the benefit of those laws, to which we ourselves have consented.” First, for the enjoyment of those fruits, which our industry and labours have made our own upon our own, what privilege is that above what the Turks, Jews, and Moors enjoy under the Turkish monarchy? For without that kind of justice, which is also in Algiers, among thieves and pirates between themselves, no kind of government, no society, just or unjust, could stand; no combination or conspiracy could stick together. Which he also acknowledges in these words: “that if the crown upon his head be so heavy as to oppress the whole body, the weakness of inferior members cannot return any thing of strength, honour, or safety to the head; but that a necessary debilitation must follow.” So that this liberty of this subject concerns himself and the subsistence of his own regal power in the first place, and before the consideration of any right belonging to the subject. We expect therefore something more, that must distinguish free government from slavish. But instead of that, this king, though ever talking and protesting as smooth as now, suffered it in his own hearing to be preached and pleaded without control or check, by them whom he most favoured and upheld, that the subject had no property of his own goods, but that all was the king’s right.

Next, for the “benefit of those laws, to which we ourselves have consented,” we never had it under him; for not to speak of laws ill executed, when the parliament, and in them the people, have consented to divers laws, and, according to our ancient rights, demanded them, he took upon him to have a negative will, as the transcendant and ultimate law above all our laws; and to rule us forcibly by laws, to which we ourselves did not consent, but complained of. Thus these two heads, wherein the utmost of his allowance here will give our liberties leave to consist, the one of them shall be so far only made good to us, as may support his own interest and crown from ruin or debilitation; and so far Turkish vassals enjoy as much liberty under Mahomet and the Grand Signior: the other we neither yet have enjoyed under him, nor were ever like to do under the tyranny of a negative voice, which he claims above the unanimous consent and power of a whole nation, virtually in the parliament.

In which negative voice to have been cast by the doom of war, and put to death by those who vanquished him in their own defence, he reckons to himself more than a negative martyrdom. But martyrs bear witness to the truth, not to themselves. If I bear witness of myself, saith Christ, my witness is not true. He who writes himself martyr by his own inscription, is like an ill painter, who, by writing on a shapeless picture which he hath drawn, is fain to tell passengers what shape it is: which else no man could imagine: no more than how a martyrdom can belong to him, who therefore dies for his religion, because it is established. Certainly if Agrippa had turned Christian, as he was once turning, and had put to death scribes and Pharisees for observing the law of Moses, and refusing Christianity, they had died a truer martyrdom. For those laws were established by God and Moses, these by no warrantable authors of religion, whose laws in all other best reformed churches are rejected. And if to die for an establishment of religion be martyrdom, then Romish priests executed for that, which had so many hundred years been established, in this land, are no worse martyrs than he. Lastly, if to die for the testimony of his own conscience, be enough to make him a

martyr, what heretic dying for direct blasphemy, as some have done constantly, may not boast a martyrdom. As for the constitution or repeal of civil laws, that power lying only in the parliament, which he by the very law of his coronation was to grant them, not to debar them, not to preserve a lesser law with the contempt and violation of a greater; it will conclude him not so much as in a civil and metaphorical sense to have died a martyr of our laws, but a plain transgressor of them. And should the parliament, endued with legislative power, make our laws, and be after to dispute them piecemeal with the reason, conscience, humour, passion, fancy, folly, obstinacy, or other ends of one man, whose sole word and will shall baffle and unmake what all the wisdom of a parliament hath been deliberately framing; what a ridiculous and contemptible thing a parliament would soon be, and what a base unworthy nation we, who boast our freedom, and send them with the manifest peril of their lives to preserve it, they who are not marked by destiny for slaves may apprehend! In this servile condition to have kept us still under hatches, he both resolves here to the last, and so instructs his son.

As to those offered condescensions of a “charitable connivance, or toleration,” if we consider what went before, and what follows, they moulder into nothing. For, what with not suffering ever so little to seem a despicable schism, without effectual suppression, as he warned him before, and what with no opposition of law, government, or established religion to be permitted, which is his following proviso, and wholly within his own construction; what a miserable and suspected toleration, under spies and haunting promoters, we should enjoy, is apparent. Besides that it is so far beneath the honour of a parliament and free nation, to beg and supplicate the godship of one frail man, for the bare and simple toleration of what they all consent to be both just, pious, and best pleasing to God, while that which is erroneous, unjust, and mischievous in the church or state, shall by him alone against them all be kept up and established, and they censured the while for a covetous, ambitious, and sacrilegious faction.

Another bait to allure the people is the charge he lays upon his son to be tender of them. Which if we should believe in part, because they are his herd, his cattle, the stock upon his ground, as he accounts them, whom to waste and destroy would undo himself, yet the inducement, which he brings to move him, renders the motion itself something suspicious. For if princes need no palliations, as he tells his son, wherefore is it that he himself hath so often used them? Princes, of all other men, have not more change of raiment in their wardrobes, than variety of shifts and palliations in their solemn actings and pretences to the people.

To try next if he can ensnare the prime men of those who have opposed him, whom, more truly than his meaning was, he calls the “patrons and vindicators of the people,” he gives out indemnity, and offers acts of oblivion. But they who with a good conscience and upright heart did their civil duties in the sight of God, and in their several places, to resist tyranny and the violence of superstition banded both against them, he may be sure will never seek to be forgiven that, which may be justly attributed to their immortal praise; nor will assent ever to the guilty blotting out of those actions before men, by which their faith assures them they chiefly stand approved, and are had in remembrance before the throne of God.

He exhorts his son “not to study revenge.” But how far he, or at least they about him, intend to follow that exhortation, was seen lately at the Hague, and now lateliest at Madrid; where to execute in the basest manner, though but the smallest part of that savage and barbarous revenge, which they do nothing else but study and contemplate, they cared not to let the world know them for professed traitors and assassins of all law both divine and human, even of that last and most extensive law kept inviolable to public persons among all fair enemies in the midst of uttermost defiance and hostility. How implacable therefore they would be, after any terms of closure or admittance for the future, or any like opportunity given them hereafter, it will be wisdom and our safety to believe rather, and prevent, than to make trial. And it will concern the multitude, though courted here, to take heed how they seek to hide or colour their own fickleness and instability with a bad repentance of their well-doing, and their fidelity to the better cause; to which at first so cheerfully and conscientiously they joined themselves.

He returns again to extol the church of England, and again requires his son by the joint authority of “a father and a king, not to let his heart receive the least check or disaffection against it.” And not without cause, for by that means, “having sole influence upon the clergy, and they upon the people, after long search and many disputes,” he could not possibly find a more compendious and politic way to uphold and settle tyranny, than by subduing first the consciences of vulgar men, with the insensible poison of their slavish doctrine: for then the body and besotted mind without much reluctancy was likeliest to admit the yoke.

He commends also “parliaments held with freedom and with honour.” But I would ask how that can be, while he only must be the sole free person in that number; and would have the power with his accountable denial, to dishonour them by rejecting all their counsels, to confine their lawgiving power, which is the foundation of our freedom, and to change at his pleasure the very name of a parliament into the name of a faction.

The conclusion therefore must needs be quite contrary to what he concludes; that nothing can be more unhappy, more dishonourable, more unsafe for all, than when a wise, grave, and honourable parliament shall have laboured, debated, argued, consulted, and, as he himself speaks, “contributed” for the public good all their counsels in common, to be then frustrated, disappointed, denied and repulsed by the single whiff of a negative, from the mouth of one wilful man; nay, to be blasted, to be struck as mute and motionless as a parliament of tapestry in the hangings; or else after all their pains and travel to be dissolved, and cast away like so many noughts in arithmetic, unless it be to turn the O of their insignificance into a lamentation with the people, who had so vainly sent them. For this is not to “enact all things by public consent,” as he would have us be persuaded, this is to enact nothing but by the private consent and leave of one not negative tyrant; this is mischief without remedy, a stifling and obstructing evil that hath no vent, no outlet, no passage through: grant him this, and the parliament hath no more freedom than if it sat in his noose, which when he pleases to draw together with one twitch of his negative, shall throttle a whole nation, to the wish of Caligula, in one neck. This with the power of the militia in his own hands over our bodies and estates, and the prelates to enthrall our consciences

either by fraud or force, is the sum of that happiness and liberty we were to look for, whether in his own restitution, or in these precepts given to his son. Which unavoidably would have set us in the same state of misery, wherein we were before; and have either compelled us to submit like bondslaves, or put us back to a second wandering over that horrid wilderness of distraction and civil slaughter, which, not without the strong and miraculous hand of God assisting us, we have measured out, and survived. And who knows, if we make so slight of this incomparable deliverance, which God hath bestowed upon us, but that we shall, like those foolish Israelites, who deposed God and Samuel to set up a king, “cry out” one day, “because of our king,” which we have been mad upon; and then God, as he foretold them, will no more deliver us.

There remains now but little more of his discourse, whereof to take a short view will not be amiss. His words make semblance as if he were magnanimously exercising himself, and so teaching his son, “to want as well as to wear a crown;” and would seem to account it “not worth taking up or enjoying, upon sordid, dishonourable, and irreligious terms;” and yet to his very last did nothing more industriously, than strive to take up and enjoy again his sequestered crown, upon the most sordid, disloyal, dishonourable, and irreligious terms, not of making peace only, but of joining and incorporating with the murderous Irish, formerly by himself declared against, for wicked and detestable rebels, odious to God and all good men.” And who but those rebels now are the chief strength and confidence of his son? While the presbyter Scot that woos and solicits him, is neglected and put off, as if no terms were to him sordid, irreligious, and dishonourable, but the Scottish and presbyterian, never to be complied with, till the fear of instant perishing starve him out at length to some unsound and hypocritical agreement.

He bids his son “keep to the true principles of piety, virtue, and honour, and he shall never want a kingdom.” And I say, people of England! keep ye to those principles, and ye shall never want a king. Nay, after such a fair deliverance as this, with so much fortitude and valour shown against a tyrant, that people that should seek a king, claiming what this man claims, would show themselves to be by nature slaves, and arrant beasts; not fit for that liberty, which they cried out and bellowed for, but fitter to be led back again into their old servitude, like a sort of clamouring and fighting brutes, broke loose from their copy-holds, that know not how to use or possess the liberty which they fought for; but with the fair words and promises of an old exasperated foe, are ready to be stroked and tamed again, into the wonted and well-pleasing state of their true Norman villainage, to them best agreeable.

The last sentence, whereon he seems to venture the whole weight of all his former reasons and argumentations, “That religion to their God, and loyalty to their king, cannot be parted, without the sin and infelicity of a people,” is contrary to the plain teaching of Christ, that “No man can serve two masters; but, if he hold to the one, he must reject and forsake the other.” If God, then, and earthly kings be for the most part not several only, but opposite masters, it will as oft happen, that they who will serve their king must forsake their God; and they who will serve God must forsake their king; which then will neither be their sin, nor their infelicity; but their wisdom, their piety, and their true happiness; as to be deluded by these unsound and subtle

ostentations here, would be their misery; and in all likelihood much greater than what they hitherto have undergone: if now again intoxicated and moped with these royal, and therefore so delicious because royal, rudiments of bondage, the cup of deception, spiced and tempered to their bane, they should deliver up themselves to these glozing words and illusions of him, whose rage and utmost violence they have sustained, and overcome so nobly.

XXVIII.

Entitled Meditations Upon Death.

It might be well thought by him, who reads no further than the title of this last essay, that it required no answer. For all other human things are disputed, and will be variously thought of to the world's end. But this business of death is a plain case, and admits no controversy: in that centre all opinions meet. Nevertheless, since out of those few mortifying hours, that should have been intirest to themselves, and most at peace from all passion and disquiet, he can afford spare time to inveigh bitterly against that justice which was done upon him; it will be needful to say something in defence of those proceedings, though briefly, in regard so much on this subject hath been written lately.

It happened once, as we find in Esdras and Josephus, authors not less believed than any under sacred, to be a great and solemn debate in the court of Darius, what thing was to be counted strongest of all other. He that could resolve this, in reward of his excellent wisdom, should be clad in purple, drink in gold, sleep on a bed of gold, and sit next Darius. None but they doubtless who were reputed wise, had the question propounded to them: who after some respite given them by the king to consider, in full assembly of all his lords and gravest counsellors, returned severally what they thought. The first held, that wine was strongest, another that the king was strongest. But Zorobabel prince of the captive Jews, and heir to the crown of Judah, being one of them, proved women to be stronger than the king, for that he himself had seen a concubine take his crown from off his head to set it upon her own: and others besides him have likewise seen the like feat done, and not in jest. Yet he proved on, and it was so yielded by the king himself, and all his sages, that neither wine, nor women, nor the king, but truth of all other things was the strongest. For me, though neither asked, nor in a nation that gives such rewards to wisdom, I shall pronounce my sentence somewhat different from Zorobabel; and shall defend that either truth and justice are all one, (for truth is but justice in our knowledge, and justice is but truth in our practice; and he indeed so explains himself, in saying that with truth is no accepting of persons, which is the property of justice,) or else if there be any odds, that justice, though not stronger than truth, yet by her office is to put forth and exhibit more strength in the affairs of mankind. For truth is properly no more than contemplation; and her utmost efficiency is but teaching: but justice in her very essence is all strength and activity; and hath a sword put into her hand, to use against all violence and oppression on the earth. She it is most truly, who accepts no person, and exempts none from the severity of her stroke. She never suffers injury to prevail, but when falsehood first prevails over truth; and that also is a kind of justice done on them who

are so deluded. Though wicked kings and tyrants counterfeit her sword, as some did that buckler, fabled to fall from heaven into the capitol, yet she communicates her power to none but such as like herself are just, or at least will do justice. For it were extreme partiality and injustice, the flat denial and overthrow of herself, to put her own authentic sword into the hand of an unjust and wicked man, or so far to accept and exalt one mortal person above his equals, that he alone shall have the punishing of all other men transgressing, and not receive like punishment from men, when he himself shall be found the highest transgressor.

We may conclude therefore, that justice, above all other things, is and ought to be the strongest: she is the strength, the kingdom, the power, and majesty of all ages. Truth herself would subscribe to this, though Darius and all the monarchs of the world should deny. And if by sentence thus written, it were my happiness to set free the minds of Englishmen from longing to return poorly under that captivity of kings, from which the strength and supreme sword of justice hath delivered them, I shall have done a work not much inferior to that of Zorobabel: who by well praising and extolling the force of truth, in that contemplative strength conquered Darius; and freed his country and the people of God, from the captivity of Babylon. Which I shall yet not despair to do, if they in this land, whose minds are yet captive, be but as ingenuous to acknowledge the strength and supremacy of justice, as that heathen king was to confess the strength of truth: or let them but, as he did, grant that, and they will soon perceive, that truth resigns all her outward strength to justice: justice therefore must needs be strongest, both in her own, and in the strength of truth. But if a king may do among men whatsoever is his will and pleasure, and notwithstanding be unaccountable to men, then contrary to his magnified wisdom of Zorobabel, neither truth nor justice, but the king, is strongest of all other things, which that Persian monarch himself, in the midst of all his pride and glory, durst not assume.

Let us see therefore what this king hath to affirm, why the sentence of justice, and the weight of that sword, which she delivers into the hands of men, should be more partial to him offending, than to all others of human race. First, he pleads, that “no law of God or man gives to subjects any power of judicature without or against him.” Which assertion shall be proved in every part to be most untrue. The first express law of God given to mankind was that to Noah, as a law, in general, to all the sons of men. And by that most ancient and universal law, “Whosoever sheddeth man’s blood, by man shall his blood be shed;” we find here no exception. If a king therefore do this, to a king, and that by men also, the same shall be done. This in the law of Moses, which came next, several times is repeated, and in one place remarkably, Numb. xxxv. “Ye shall take no satisfaction for the life of a murderer, but he shall surely be put to death: the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.” This is so spoken as that which concerned all Israel, not one man alone, to see performed; and if no satisfaction were to be taken, then certainly no exception. Nay, the king, when they should set up any, was to observe the whole law, and not only to see it done, but to “do it; that his heart might not be lifted up above his brethren;” to dream of vain and useless prerogatives or exemptions, whereby the law itself must needs be founded in unrighteousness.

And were that true, which is most false, that all kings are the Lord's anointed, it were yet absurd to think that the anointment of God should be, as it were, a charm against law, and give them privilege, who punish others, to sin themselves unpunishably. The high priest was the Lord's anointed as well as any king, and with the same consecrated oil: yet Solomon had put to death Abiathar, had it not been for other respects than that anointment. If God himself say to kings, "touch not mine anointed," meaning his chosen people, as is evident in that psalm, yet no man will argue thence, that he protects them from civil laws if they offend; then certainly, though David as a private man, and in his own cause, feared to lift his hand against the Lord's anointed, much less can this forbid the law, or disarm justice from having legal power against any king. No other supreme magistrate, in what kind of government soever, lays claim to any such enormous privilege; wherefore then should any king, who is but one kind of magistrate, and set over the people for no other end than they?

Next in order of time to the laws of Moses are those of Christ, who declares professedly his judicature to be spiritual, abstract from civil managements, and therefore leaves all nations to their own particular laws, and way of government. Yet because the church hath a kind of jurisdiction within her own bounds, and that also, though in process of time much corrupted and plainly turned into a corporal judicature, yet much approved by this king; it will be firm enough and valid against him, if subjects, by the laws of church also, be "invested with a power of judicature" both without and against their king, though pretending, and by them acknowledged, "next and immediately under Christ, supreme head and governor." Theodosius, one of the best Christian emperors, having made a slaughter of the Thessalonians for sedition, but too cruelly, was excommunicated to his face by St. Ambrose, who was his subject; and excommunication is the utmost of ecclesiastical judicature, a spiritual putting to death. But this, ye will say, was only an example. Read then the story; and it will appear, both that Ambrose avouched it for the law of God, and Theodosius confessed it of his own accord to be so; "and that the law of God was not to be made void in him, for any reverence to his imperial power." From hence, not to be tedious, I shall pass into our own land of Britain; and show that subjects here have exercised the utmost of spiritual judicature, and more than spiritual, against their kings, his predecessors. Vortiger, for committing incest with his daughter, was by St. German, at that time his subject, cursed and condemned in a British council about the year 448; and thereupon soon after was deposed. Mauricus, a king in Wales, for breach of oath and the murder of Cynetus, was excommunicated and cursed, with all his offspring, by Oudoceus, bishop of Llandaff, in full synod, about the year 560; and not restored, till he had repented. Morcant, another king in Wales, having slain Frioc his uncle, was fain to come in person, and receive judgment from the same bishop and his clergy; who upon his penitence acquitted him, for no other cause than lest the kingdom should be destitute of a successor in the royal line. These examples are of the primitive, British, and episcopal church; long ere they had any commerce or communion with the church of Rome. What power afterwards of deposing kings, and so consequently of putting them to death, was assumed and practised by the canon law, I omit, as a thing generally known. Certainly, if whole councils of the Romish church have in the midst of their dimness discerned so much of truth, as to decree at Constance, and at Basil, and many of them to avouch at Trent also, that a council is above the pope, and may judge him, though by them not denied to be the vicar of

Christ, we in our clearer light may be ashamed not to discern further, that a parliament is by all equity and right above a king, and may judge him, whose reasons and pretensions to hold of God only, as his immediate vicegerent, we know how far fetched they are, and insufficient.

As for the laws of man, it would ask a volume to repeat all that might be cited in this point against him from all antiquity. In Greece, Orestes, the son of Agamemnon, and by succession king of Argos, was in that country judged and condemned to death for killing his mother: whence escaping, he was judged again, though a stranger, before the great council of Areopagus in Athens. And this memorable act of judicature was the first, that brought the justice of that grave senate into fame and high estimation over all Greece for many ages after. And in the same city, tyrants were to undergo legal sentence by the laws of Solon. The kings of Sparta, though descended lineally from Hercules, esteemed a god among them, were often judged, and sometimes put to death, by the most just and renowned laws of Lycurgus; who, though a king, thought it most unequal to bind his subjects by any law, to which he bound not himself. In Rome, the laws made by Valerius Publicola, soon after the expelling of Tarquin and his race, expelled without a written law, the law being afterward written; and what the senate decreed against Nero, that he should be judged and punished according to the laws of their ancestors, and what in like manner was decreed against other emperors, is vulgarly known; as it was known to those heathen, and found just by nature ere any law mentioned it. And that the Christian civil law warrants like power of judicature to subjects against tyrants, is written clearly by the best and famous civilians. For if it was decreed by Theodosius, and stands yet firm in the code of Justinian, that the law is above the emperor, then certainly the emperor being under law, the law may judge him; and if judge him, may punish him, proving tyrannous: how else is the law above him, or to what purpose? These are necessary deductions; and thereafter hath been done in all ages and kingdoms, oftener than to be here recited.

But what need we any further search after the law of other lands, for that which is so fully and so plainly set down lawful in our own? Where ancient books tell us, Bracton, Fleta, and others, that the king is under law, and inferior to his court of parliament; that although his place “to do justice” be highest, yet that he stands as liable “to receive justice” as the meanest of his kingdom. Nay, Alfred the most worthy king, and by some accounted first absolute monarch of the Saxons here, so ordained; as is cited out of an ancient law-book called the “Mirror;” in “Rights of the Kingdom,” p. 31, where it is complained on “as the sovereign abuse of all,” that “the king should be deemed above the law, whereas he ought to be the subject to it by his oath.” Of which oath anciently it was the last clause, that the king “should be as liable, and obedient to suffer right, as others of his people.” And indeed it were but fond and senseless, that the king should be accountable to every petty suit in lesser courts, as we all know he was, and not be subject to the judicature of parliament in the main matters of our common safety or destruction; that he should be answerable in the ordinary course of law for any wrong done to a private person, and not answerable in court of parliament for destroying the whole kingdom. By all this, and much more that might be added, as in an argument over-copious rather than barren, we see it manifest that all laws, both of God and man, are made without exemption of any person whomsoever; and that if kings presume to overtop the law by which they reign for the

public good, they are by law to be reduced into order; and that can no way be more justly, than by those who exalt them to that high place. For who should better understand their own laws, and when they are transgress, than they who are governed by them, and whose consent first made them? And who can have more right to take knowledge of things done within a free nation, than they within themselves?

Those objected oaths of allegiance and supremacy we swore, not to his person, but as it was invested with his authority; and his authority was by the people first given him conditionally, in law, and under law, and under oath also for the kingdom's good, and not otherwise; the oaths then were interchanged, and mutual; stood and fell together; he swore fidelity to his trust; (not as a deluding ceremony, but as a real condition of their admitting him for king; and the conqueror himself swore it oftener than at his crowning;) they swore homage and fealty to his person in that trust. There was no reason why the kingdom should be further bound by oaths to him, than he by his coronation oath to us, which he hath every way broken: and having broken, the ancient crown oath of Alfred above mentioned conceals not his penalty.

As for the covenant, if that be meant, certainly no discreet person can imagine it should bind us to him in any stricter sense than those oaths formerly. The acts of hostility, which we received from him, were no such dear obligations, that we should owe him more fealty and defence for being our enemy, than we could before when we took him only for a king. They were accused by him and his party, to pretend liberty and reformation, but to have no other end than to make themselves great, and to destroy the king's person and authority. For which reason they added that third article, testifying to the world, that as they were resolved to endeavour first a reformation in the church, to extirpate prelacy, to preserve the rights of parliament, and the liberties of the kingdom, so they intended, so far as it might consist with the preservation and defence of these, to preserve the king's person and authority; but not otherwise. As far as this comes to, they covenant and swear in the sixth article, to preserve and defend the persons and authority of one another, and all those that enter into that league; so that this covenant gives no unlimitable exemption to the king's person, but gives to all as much defence and preservation as to him, and to him as much as to their own persons, and no more; that is to say, in order and subordination to those main ends, for which we live and are a nation of men joined in society either Christian, or at least human. But if the covenant were made absolute, to preserve and defend any one whomsoever, without respect had, either to the true religion, or those other superior things to be defended and preserved however, it cannot then be doubted, but that the covenant was rather a most foolish, hasty, and unlawful vow, than a deliberate and well-weighed covenant; swearing us into labyrinths and repugnances, no way to be solved or reconciled, and therefore no way to be kept; as first offending against the law of God, to vow the absolute preservation, defence, and maintaining of one man, though in his sins and offences never so great and heinous against God or his neighbour; and to except a person from justice, whereas his law excepts none. Secondly, it offends against the law of this nation, wherein, as hath been proved, kings in receiving justice, and undergoing due trial, are not differenced from the meanest subject. Lastly, it contradicts and offends against the covenant itself, which vows in the fourth article to bring to open trial and condign punishment all those that shall be found guilty of such crimes and delinquencies, whereof the king, by his own

letters and other undeniable testimonies not brought to light till afterward, was found and convicted to be chief actor in what they thought him, at the time of taking that covenant, to be overruled only by evil counsellors; and those, or whomsoever they should discover to be principal, they vowed to try, either by their own “supreme judicatories,” (for so even then they called them,) “or by others having power from them to that effect.” So that to have brought the king to condign punishment hath not broke the covenant, but it would have broke the covenant to have saved him from those judicatories, which both nations declared in that covenant to be supreme against any person whatsoever. And besides all this, to swear in covenant the bringing of his evil counsellors and accomplices to condign punishment, and not only to leave unpunished and untouched the grand offender, but to receive him back again from the accomplishment of so many violences and mischiefs, dipped from head to foot, and stained over with the blood of thousands that were his faithful subjects, forced to their own defence against a civil war by him first raised upon them; and to receive him thus, in this gory pickle, to all his dignities and honours, covering the ignominious and horrid purple robe of innocent blood, that sat so close about him, with the glorious purple of royalty and supreme rule, the reward of highest excellence and virtue here on earth; were not only to swear and covenant the performance of an unjust vow, the strangest and most impious to the face of God, but were the most unwise and unprudential act as to civil government. For so long as a king shall find by experience, that, do the worst he can, his subjects, overawed by the religion of their own covenant, will only prosecute his evil instruments, not dare to touch his person; and that whatever hath been on his part offended or transgressed, he shall come off at last with the same reverence to his person, and the same honour as for well doing, he will not fail to find them work; seeking far and near, and inviting to his court all the concourse of evil counsellors, or agents, that may be found: who, tempted with preferments and his promise to uphold them, will hazard easily their own heads, and the chance of ten to one but they shall prevail at last, over men so quelled and fitted to be slaves by the false conceit of a religious covenant. And they in that superstition neither wholly yielding, nor to the utmost resisting, at the upshot of all their foolish war and expense, will find to have done no more but fetched a compass only of their miseries, ending at the same point of slavery, and in the same distractions wherein they first begun. But when kings themselves are made as liable to punishment as their evil counsellors, it will be both as dangerous from the king himself as from his parliament, to those that evil counsel him: and they, who else would be his readiest agents in evil, will then not fear to dissuade or to disobey him, not only in respect of themselves and their own lives, which for his sake they would not seem to value, but in respect of that danger which the king himself may incur, whom they would seem to love and serve with greatest fidelity. On all these grounds therefore of the covenant itself, whether religious or political, it appears likeliest, that both the English parliament and the Scotch commissioners, thus interpreting the covenant, (as indeed at that time they were the best and most authentical interpreters joined together,) answered the king unanimously, in their letter dated January the 13th, 1645, that till security and satisfaction first given to both kingdoms for the blood spilled, for the Irish rebels brought over, and for the war in Ireland by him fomented, they could in nowise yield their consent to his return. Here was satisfaction, full two years and upward after the covenant taken, demanded of the king by both nations in parliament for crimes at least capital, wherewith they charged him. And what satisfaction could

be given for so much blood, but justice upon him that spilled it? till which done, they neither took themselves bound to grant him the exercise of his regal office by any meaning of the covenant which they then declared, (though other meanings have been since contrived,) nor so much regarded the safety of his person, as to admit of his return among them from the midst of those whom they declared to be his greatest enemies; nay, from himself as from an actual enemy, not as from a king, they demanded security. But if the covenant, all this notwithstanding, swore otherwise to preserve him that in the preservation of true religion and our liberties, against which he fought, if not in arms, yet in resolution, to his dying day, and now after death still fights again in this his book, the covenant was better broken, than he saved. And God hath testified by all propitious and the most evident sign, whereby in these latter times he is wont to testify what pleases him, that such a solemn and for many ages unexampled act of due punishment was no mockery of justice, but a most grateful and well-pleasing sacrifice. Neither was it to cover their perjury, as he accuses, but to uncover his perjury to the oath of his coronation.

The rest of his discourse quite forgets the title; and turns his meditations upon death into obloquy and bitter vehemence against his “judges and accusers;” imitating therein, not our Saviour, but his grandmother Mary queen of Scots, as also in the most of his other scruples, exceptions, and evasions; and from whom he seems to have learnt, as it were by heart, or else by kind, that which is thought by his admirers to be the most virtuous, most manly, most Christian, and most martyr-like, both of his words and speeches here, and of his answers and behaviour at his trial.

“It is a sad fate,” he saith, “to have his enemies both accusers, parties, and judges.” Sad indeed, but no sufficient plea to acquit him from being so judged. For what malefactor might not sometimes plead the like? If his own crimes have made all men his enemies, who else can judge him? They of the powder-plot against his father might as well have pleaded the same. Nay, at the resurrection it may as well be pleaded, that the saints, who then shall judge the world, are “both enemies, judges, parties, and accusers.”

So much he thinks to abound in his own defence, that he undertakes an unmeasurable task, to bespeak “the singular care and protection of God over all kings,” as being the greatest patrons of law, justice, order, and religion on earth. But what patrons they be, God in the Scripture oft enough hath expressed; and the earth itself hath too long groaned under the burden of their injustice, disorder, and irreligion. Therefore “to bind their kings in chains, and their nobles with links of iron,” is an honour belonging to his saints; not to build Babel, (which was Nimrod’s work, the first king, and the beginning of his kingdom was Babel,) but to destroy it, especially that spiritual Babel; and first to overcome those European kings, which receive their power, not from God, but from the beast; and are counted no better than his ten horns. “These shall hate the great whore,” and yet “shall give their kingdoms to the beast that carries her; they shall commit fornication with her,” and yet “shall burn her with fire,” and yet “shall lament the fall of Babylon,” where they fornicated with her. Revelations chap. xvii. and xviii.

Thus shall they be to and fro, doubtful and ambiguous in all their doings, until at last, “joining their armies with the beast,” whose power first raised them, they shall perish with him by the “King of kings,” against whom they have rebelled; and “the fowls shall eat their flesh.” This is their doom written, Rev. xix. and the utmost that we find concerning them in these latter days; which we have much more cause to believe, than his unwarranted revelation here, prophesying what shall follow after his death, with the spirit of enmity, not of St. John.

He would fain bring us out of conceit with the good success, which God hath vouchsafed us. We measure not our cause by our success, but our success by our cause. Yet certainly in a good cause success is a good confirmation; for God hath promised it to good men almost in every leaf of Scripture. If it argue not for us, we are sure it argues not against us; but as much or more for us, than ill success argues for them; for to the wicked God hath denounced ill success in all they take in hand.

He hopes much of those “softer tempers,” as he calls them, and “less advantaged by his ruin, that their consciences do already” gripe them. It is true, there be a sort of moody, hotbrained, and always unedified consciences; apt to engage their leaders into great and dangerous affairs past retirement, and then upon a sudden qualm and swimming of their conscience, to betray them basely in the midst of what was chiefly undertaken for their sakes.* Let such men never meet with any faithful parliament to hazard for them; never with any noble spirit to conduct and lead them out; but let them live and die in servile condition and their scrupulous queasiness, if no instruction will confirm them! Others there be, in whose consciences the loss of gain, and those advantages they hoped for, hath sprung a sudden leak. These are they that cry out, the covenant broken! and to keep it better slide back into neutrality, or join actually with incendiaries and malignants. But God hath eminently begun to punish those, first in Scotland, then in Ulster, who have provoked him with the most hateful kind of mockery, to break his covenant under pretence of strictest keeping it; and hath subjected them to those malignants, with whom they scrupled not to be associates. In God therefore we shall not fear what their false fraternity can do against us.

He seeks again with cunning words to turn our success into our sin. But might call to mind, that the Scripture speaks of those also, who “when God slew them, then sought him;” yet did but “flatter him with their mouth, and lied to him with their tongues; for their heart was not right with him.” And there was one, who in the time of his affliction trespassed more against God. This was that king Ahaz.

He glories much in the forgiveness of his enemies; so did his grandmother at her death. Wise men would sooner have believed him, had he not so often told us so. But he hopes to erect “the trophies of his charity over us.” And trophies of charity no doubt will be as glorious as trumpets before the alms of hypocrites; and more especially the trophies of such an aspiring charity, as offers in his prayer to share victory with God’s compassion, which is over all his works. Such prayers as these may haply catch the people, as was intended: but how they please God is to be much doubted, though prayed in secret, much less written to be divulged. Which perhaps may gain him after death a short, contemptible, and soon fading reward; not what he aims at, to stir the constancy and solid firmness of any wise man, or to unsettle the

conscience of any knowing Christian, (if he could ever aim at a thing so hopeless, and above the genius of his cleric elocution,) but to catch the worthless approbation of an inconstant, irrational, and image-doting rabble; that like a credulous and hapless herd, begotten to servility, and enchanted with these popular institutes of tyranny, subscribed with a new device of the king's picture at his prayers, hold out both their ears with such delight and ravishment to be stigmatized and bored through, in witness of their own voluntary and beloved baseness. The rest, whom perhaps ignorance without malice, or some error, less than fatal, hath for the time misled, on this side sorcery or obduration, may find the grace and good guidance, to bethink themselves and recover.

end of volume i

[*] He was a skilful musician, and ranked honourably among contemporary composers. Allusion to this circumstance is made in the following beautiful lines from *Ad Patrem*:

“Nec tu perge precor, sacras contemnere Nusas,
Nec tenas inopesque [Editor: illegible?] puta, quarum ipse peritus
Manere [Editor: illegible?] mille sonos numeros componis ad aptos,
[Editor: illegible word] et vocem modulis variare [Editor: illegible word]
Doctus, Arionii merito [Editor: illegible word] nominis [Editor: illegible
word]

[*] Although there were no works on the Puritan side comparable to Milton's for eloquence, erudition, or logical acuteness, there were some which attracted much attention, and among others, an attack upon the bishops by five Presbyterian divines, (Stephen Marshal, Edward Calamy, Thomas Young, Matthew Newcommen, and William Spurstow,) the initials of whose names made the word *Smectymnuus*, which they adopted as their joint signature. To this Bishop Hall replied, and Milton now answered the accumulated attacks upon the Presbyterian party (who were hardly a match for their opponents) and himself, in the *Apology for Smectymnuus*.

[*] It appears from this and other passages, that the author in his younger years was orthodox, as it is called: but he afterwards altered his sentiments, as is plain from his tract on “True Religion, Heresy, Schism, and Toleration,” which was the last work he published.

[*] A contraction of disciple.

[*] i. e. A, b, c.

[*] Thus it is in the first edition.

[*] Quo veniam daret flatum crepitumque ventris in convivio emittendi.—*Sueion. in Claudio*.

[*] The first edition has *supernatural*.

[*] Nicol. Car. de obitu Buceri.

[*] Matthew v. 34.

[*] The first edition has *judicial*, but as that word may not be so universally understood in this place as *judaical*, (though the meaning of both be here the same,) we have therefore inserted the latter word in the text.

[*] Mr. Caryl.

[*] First edition.

[*] This tract, which was first published in February 1648-9, after the execution of king Charles, and is a defence of that action against the objections of the Presbyterians, was, in the year 1650, republished by the author with considerable additions, all which, omitted in every former edition of the author's works, are here carefully inserted in their proper places. The copy which I use, after the above title, has the following sentence; "Published now the second time with some additions, and many testimonies also added out of the best and learnedest among Protestant divines, asserting the position of this book." The passages here restored are marked with single inverted commas.

[†] Jer. xlvi. 1.

[*] Prov. xii. 10.

[*] All that follows, to the end of this tract, was left out not only in the edition printed 1738, in 2 vols. folio, but in that of Mr. Toland, who first collected the author's works: how this omission arose, the reader will see in a note at the beginning of this tract, page 374.

[*] Mr. Toland first collected and published the author's prose works in 3 vols. folio, 1697 or 1698: for which all lovers of liberty owe grateful praise to his name; but through hurry, or perhaps not having seen the different copies, he printed from the first edition of some tracts, which the author had afterwards published with considerable additions.

In 1738 Milton's prose works were again published in 2 vols. folio; of which impression all I shall say is, that, no person being employed to inspect the press, the printer took the liberty to alter what he did not understand, and thereby defaced the author, and marred the beauty of many passages.

[†] This hath been practised with such zeal by many of that cursed tribe, that it is a wonder there are any copies left. John Swale, a bookseller of Leeds in Yorkshire, an honest man, though of high-church, told me that he could have more money for burning Milton's Defence of Liberty and the People of England, than I would give for the purchase of it. Some priests in that neighbourhood used to meet once a year, and after they were well warmed with strong beer, they sacrificed to the flames the author's Defensio pro Populo Anglicano, as also this treatise against the ΕΙΚΩΝ. I have it in my power to produce more instances of the like sacerdotal spirit, with which in some future publication I may entertain the world

[*]Milton was Latin Secretary.

[†]Soldiers; this is a severe insinuation against a standing army.

[*]The Presbyterians.

[*]The author adds in the first edition, “which observation, though made by a common enemy, may for the truth of it hereafter become a proverb.”

[*]The second edition for woman, has fiction.

[*]Written by Mr. Sadler, of which the best edition is that of 1649, in quarto; the edition of 1687 being curtailed. It is an excellent book.

[*]Second edition has it “of all our safety or prevention.”

[†]Second edition has “equivalent.”

[*]The title of the treatise here referred to, is, Truth its Manifest; or, a short and true Relation of divers main Passages of Things (in some whereof the Scots are particularly concerned) from the very first Beginning of these unhappy Troubles to this Day. Published in 12mo. 1645. A reply to this was published in quarto, 1646, entitled, Manifest Truths; or, an Inversion of Truths Manifest.

[*]The second edition has *so feign*. To feign, is to dissemble; but we use the word *feign* for fond desire of a thing.

[*]The second edition has “shivering.”

[*]See this fully proved in Dr. Birch’s Inquiry into the share which King Charles I. had in the transactions of the earl of Glamorgan, 2d edition, 1756.

[*]The second edition has “score.”

[*]The promise of the Spirit’s assistance, here alluded to, was extraordinary, and belonged only to the first age; so that the author’s argument is in this part inconclusive.

[*]The second edition has “to shun it.”

[*]The second edition has “apprehensions.”

[†]The second edition has “in the Trentine story.”

[*]We have a very curious history of these churches, written by Samuel Morland, Esq., who went commissioner extraordinary from O. Cromwell for relief of the protestants in the valleys of Piemont. It was published in folio, 1658.

[†] The second edition has it thus, “who upon this very place which he only roves as here [Editor: illegible words?].”

[*] The second edition has “shall choose.”

[*] The second edition has “military.”

[*] Hear what description an historian of that party gives of those on the royal side: “Never had any good undertaking so many unworthy attendants, such horrid blasphemers and wicked wretches, as ours hath had; I quake to think, much more to speak, what mine ears have heard from some of their lips; but to discover them is not my present business.”—*Symmon's Defence of King Charles I.* p. 165.

[*] The second edition has the old word “straight.”

[*] A severe rebuke this to the Presbyterians.