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THE NEW ART OF LYING,
COVERED BY IESVITES UNDER THE VAILE OF EQUIVOCATION;
DISCOVERED AND DISPROVED BY
Henry Mason.
THE NEW ART OF LIVING COVERED BY NEW YORK'S NUMBER ONE SOCIETY FOR REHABILITATION AND RECOVERY

By Lawrence E. Vigna
TO THE MOST REVEREND Father in God, the Lord  
Arch-bishop of Canterbury his Grace,  
Primæ of all England, and  
Metropolitan.

Most Reverend Father,

The first newes that I heard of the Equivocating Arte, was that which I learned out of your Graces writings. And well might this be to mee the first newes. For, if I mistake not, you were the first Writer, that published those trickes in print to the World: though (as beginnings use to be) that discovery of this Art was but briefe in comparison, either because that occasion did not admit of any long or full discourse, or because, but little of this mystery could then at the first be discovered; the professors of that Trade, as your selfe also signifie, labouring to hide their secrets from the knowledge of other men. And indeed it may be observed, that in managing of the Papacy, they have certaine mysteries of State, which the (a) 3 more
more they use, the more they conceale. One of which, is their power to murder Kings, and blow up Parliaments, & kill all that stand in their way, like the Assassins, who held it a point of great merit to murder all that were their adversaries in Religion: but yet they are not willing that the world should know that this is any part of their Creed. Another such policy may be that of their Indices Expurgatorij, by which they have circumsised the lips of such Writers, as spoke any word against the Roman Church: but this they kept as a great mystery among some few of themselves, till misfortune brought it to light, full sore against their wills. And for a third such-like policy, I may reckon also this Art of Equivocation, which the Masters thereof did keepe secret as long, and as much as they could. And therefore it was no marvel, if your first discovery of this mystery were but briefe in comparis... But afterward a another Reverend & learned Prelate, lighting upon a more compleat Treatise then formerly had appeared, penned by a Popish Priest in defence of this Arte, and approved by the Arch-Priest, and the Prouinciall of the Iesuits: he pursued the point more fully according as that Treatise gave him just occasion. The crye of which pursuit did unkennell the olde equivocating b Foxe, and
hunted him into the open field; there to display himself, and to shew what trickes he could use, for saving his new Art from the infamy of lying. And here I finding him well chafed, did by the sent follow after him unto his Den, to espie if I might, what he and his Cubs were devising in the darke. And I found them very busie in hammering Relevuations and mentall frauds, upon every occasion and in all kindes of dealing, thereby to catch us at unawares, who being plain and simple men our selues, could not suspect such frauds and impostures in others. And in case these things should come abroad, as in part themselves had discoverd them against their wils; yet so confident and resolute did I finde them, to maintaine all for good and honest dealing, as that Father Persons makes a wonder of it, and thinketh that God should deal worse with men then hee had done with beasts, if hee should not grant them equiuocating trickes, and reserued wiles, as he hath granted to the Hare and the Foxe, their leapes and turnings, and windings, and going backe againe in the same trace they come, to deceiue the Dogges that pursue them. And yet all this confidence I take to be but a copie of their countenance. For even in their printed Apologies of this Arte, they seeke to
cast mists before the Readers eyes, that hee may not be able to see the depth of their meaning. These things when I had found, as I thought, (though I know I am much short of finding all) I was willing, according to my abilitie, to impart them unto well-meaning Christians, that they seeing the deepe frauds of these men, may learne to shun their company and acquaintance.

In which indenour of mine, what service I may have done for the publique good, I cannot tell: but sure I am, if there be any good in it, I should in reason returne it thither, where I first found it. The consideration whereof, hath made mee to presume so far upon your Graces clemency, as to lay downe at your feete this poore Treatise, the grounds whereof I first learned from your owne pen: desiring (if therein I be not over-bold) that it may, under your name and protection, be sent forth into the world. Which being all, that at this time I have to say, I humbly take my leave, desiring the God of peace and truth, to preserve you from every euill word and worke, that you may maintaine his truth in this world, and enjoy his peace both in this world, and the World to come.

Your Graces devoted in all service,

Henrie Mason
TO MY LOVING AND

Dearely beloued Parishioners, the

Inhabitants of S. Andrews under-shaft in

London, GRACE and TRUTH in

JESVS CHRIST.

In the ordinary exercise of my ministry among you, when I came to speak of the ninth Com-
mandement, the first thing that I met with to bee considered, was the matter of Truth and Lying. And con-
sidering hereof, I found two sorts of Lyes frequent among men: the one, an open and pro-
fessed Lye; and the other, a cunning and artificiall Lye. The former was defended by the Priscillianists, an old kinde of Heretikes: & the latter is now defended by the Romanists, a latter sort of false Prophets. Both of them are odious to God, who is honoured by Truth; and pernicious to the societie of men, which is upheld by Truth: but the latter is the more dangerous,
dangerous, because under a colour of Truth it beguilèth simple souls, who are otherwise enemies to Lying. The consideration hereof, made me to enquire a little further into this Arte; which the fauourers therof haue sought to conceale, by calling it by a new name. For beeing ashamed of the name of Lying, they haue christened it by the name of Equivo­cating: a name as unknowne in this meaning, as the Arte it selfe was unheard of before these latter dayes. The mystery and juggling tricks of which deuice, I did then and vpon that oc­ca­sion, in part discouer vnto you: but briefely and plainly, the time, and place, and occasion not admitting of any long or Schools-like discourse. But since considering, that together with the increase of false Prophets in this Kingdom, this Arte of falsehood hath aboun­ded also: I thought it a part of my duty, (God hauing pleased to place mee as a Watch-man ouer your Soules) to giue you a fresh warning of this danger, and that in a more ample and large discourse, then formerly I had done, and in such a manner and sort, that you might haue something lying by you, that might aduertise you of this dangerous deceit, when I could not
not have opportunity to speak unto you out of the Pulpit. And this I was moved to vnat this time the rather; because I haue of late obserued, that these artificiall Lyers (among their other deuices and forgeries, which vpon confidence of this Arte, they take liberty to vse without re- morfe) doe instill into the minds of their credulous followers, an opinion; and doe labour to spread abroad among others a suspicion, that among our Learned men, many in heart are of their Church, howsoeuer for the worlds sake they dissemble their opinion: and that there are a good number among vs of the Clergie, who are better perswaded of their Religion, then of our own. Doctor Sheldon, a man well acquainted with their dealings, as hauing liued in their bosome, and taken the Orders of Priesthood in their Church, doth write, that * whilest hee fed on Romes huskes, bee often heard of many grieuous imputations laied upon some of the greatest Clerkes in the Church of England, as though in heart they were theirs, which he then beleeeued to be true; as others did; but since hath found to be much otherwise. And my selfe haue met with some, (which perswade th me, that they abuse others in this kind, **Sheldon pg. 52**
beside our greatest Clerkes) who haue more then intimated to my selfe, that I knew that which might justifie their cause, if I would speake it. Which might well put mee into a mute, what had ever slipped fro me, why they should be perswaded that I had such an opinion of their Church: sauing that I considered, that this might well be one of the Iesuites equiuocating deuices, to iustifie that opinion concerning vs, into their Disciples minds, that so they might gaine more credit to their cause. Upon which occasion, entring a more serious consideration of the point, I perceived, that besides this Arte, they vs other deuices also, for this purpose, which I thought good; for you better caution and safety, briefly to relate in this place.

First then, if they meeete with any of our Clergie, which are of weake braine, and vnsettled resolution, (as it is possible, wee may haue some such as well as they) they set upon such weaklings, with plausible tales in commendation of their Church; whose open abominations practised at home among themselves, are not so well known to vs, who haue never travelled into Popish Countreys. And if by
The Author to his Parishioners.

this means they chance to pervert a \textit{weake} and \textit{unsettled} man, then the cry goeth, that such a \textit{Learned} man, is become a Catholike, because evidence of truth forced him to forsake his old Profession.

Secondly, if they meete with men, who being either opiniative of their own worth, think their good parts not sufficiently rewarded; or being indeed of good parts, haue but slender means: they tempt such, as the Deuill did our Sauior, with offers of gifts and preferments. And if by these allurements they can bribe any man to become their \textit{Proselyte}, for \textit{filthy lucre sake}, then they blaze abroad the conversion of such a great and learned Scholar, who could not withstand the light of truth shining in the \textit{Roman} Church.

Thirdly, if by these, and such like policies, they preuaile not: (for these deuices fit them best, because then they bring men ouer to their side, with their own mouthes to publish their owne shame; but if thus they preuaile not) yet one shift they haue behind, which is, to deuise \textit{lyes}, of such and such mens conversion to their Church, who ever hated it from their very soules. In which kind of forgerie, they, (b) 3, haue
haued so farre proceeded, that they haue spared neither liuing nor dead. For, as if they had cast off all feare of shame, which was lute in the end to be their reward, they haue in writing belyed in this maner, the chiefest Doctors in our Church, who haue suruued to refute, and to deteſt their forgeries in Print. But when men are dead, then they become more bold: and of the most constant and zealous Profefسورs of our Religion, they give it out to the world, that such and such men of chiefe elfteeme in the Protestant Church, did recant vpon their death beds, it being then no time to dissemble any longer. And when themselves haue first devised these tales on their fingers ends; then they produce them in their serious bookes of Controuersie, as graue argumets to confirme the Roman faith by. The discovery of which falsehood, I wish it may worke the like effect in your hearts, that it hath done in mine: which is, that whereas I utterly disliked Pope-rie before, I do now deteſt it more then euer. And for this purpose I was the rather moued to penne this small Treatife, that you, of whose soules I knowe my felfe to haue un- dertaken the charge, seeing these forgeries, may
may learn to beware of Equi vocating Spirits: who, though otherwise they profess strictnes of conscience, & according to the rules of the Romane Faith, are very devout and religious; yet can cozen you with an hundred lying devices, and never feel the least grudge of conscience for it. For so Father Persons telleth vs, that * Equi vocations are allowed principally to men of scrupulous conscience, for avoiding of lying. By which he giueth vs a faire warning, (and I desire you take notice of it) that if there be any scrupulous and tender consciences amongst them (as some no doubt there are) though they would not tell a lye, if they knew it, for all the world, yet euen such men may without any scruple or feare, deceiue vs with equi vocating reservations, and mentall devices. And having thus giuen you this faire warning, now me thinketh I may speake vnto you, to the same purpose as our Lord did to his Disciples; If they shall say vnto you, Loe heere is Christ, or loe there, beleue it not; for there are many false Prophets arisen, and doe deceiue many. Behold I haue told you before. And if after all this warning, any of you shall suffer himselfe to be deluded by lying Equi vocators, his blood will bee
The Author to his Parishioners.

bee upon his owne head, but I haue deliuered mine owne soule. But I feare not this in you, of whose constancie and zeale I haue had good experience: so that I may rather take vp that laying of the Apostle, I haue confidence in you through the Lord, that ye will be no otherwise minded; but that, if any man shall trouble you, (or seeke to withdrawe you from your faith) he shall beare his judgement, whosoever he be. And in assurance hereof, I leaue you to Gods grace, in the words of the same Apostle; Brethren, the Grace of our Lord Iesus Christ be with your Spirit. Amen.

Yours, the vnworthy Minister of Iesus Christ, and your ser- vant for Iesus sake,

HENRY MASON.
To the Reader.

When the Impression of this Treatise was almost finished, I obtained the sight of two several papers of Latine Verses, composed long since, in the yeere 1606, by two then Students in the Universities, now Doctors in Divinitie, and my worthy friends. Which Verses being (according to the Academicall custome) made upon Questions then disputed in both the Universities, in Publicis Comitiis, and happily concurring with the subject of this Treatise, as I was glad that myselfe had gotten, so I was willing to impart them to the Reader, presuming that my two friends, and much respected brethren, will not be offended, that I send them their Verses backe againe in Print.

Aequivo-
Æquivocationis tenebres pugnant cum rationis lumine.

Ecloga. Cui nomen Pseudolus, iure Æquiuocator.

Persona:

Simia. Pseudolus.

Hoc quoq; docte Pater, præter narrata, peteti; Pseudole, responde, quibus artibus invia rerum Effugiam, nostræ propriora pericula Sectæ.

Nonne vides quàm non satis est maria omnia circum Romuleæ quæsi sce diu responsa Cathedræ, Vnaos, adrasos, Iesu cognomen adeptos, Iam revehi in patriam, Româ duce, & auspice Româ! Hinc crucis, hinc vrget malus horror carceris; aut nos Explorat densus, capita heu damnata, Satelles.

Pseud. a Nos nil interea miseris, nil tendere contra, Nos tantum lachrymas, & nulli audita Deorum Vota damus: vel, si nostra hoc Ecclesia poscat, Idq; b Patri (qui nos in Sancta incepta remittit)

Vide passim Horatii Satyram quintam, & Plantæ Pseu- dum, cui isle sup- par.

a Sic Blackwellus Archi- presbyter in sua ad Catholicos Epistola, dat. 7. Novemb. 1605.

b Vincula coce obedientie ob- siringi omnes Jesuitas et no- vitiis Seminariorom pullos abundè notum est: Quo tenentur, quidquid Superior imperaverit, nonem axiopias excúi.
Pseudolus.

Præcepisse lubet, bello, sicavè, venenovè
Extinxisse nefas, & gentem abolere nefandam
Conamur; vel, si zelus flagrantior adit,
Torfan sulphureo disperdimus obvia flatu.
(vester
Sim. Cunda piæ ac rectæ. Pseud. Quid rides? Sim. Simia
Ille ego. Nos inter quæ c nos non norimus. Pseud. Euge c Lupus lupum
Simia quandoquidem tam sanctè, tamq; feuerè
Ista rogás, nostram misis ambagibus Artem,
Artem, quam magnus docuit Pater d Arius, Artem,
Cortinam quæ Phœbe tuam, quæ te quœq; Proteu,
Vinciat, & vincat (paucis adverte) c docebo.
Putide Tiresea. Quicquid loquere aut erit, aut non:
O quàm divinare tibi donavit Apollo.
Lentû cæt. Quicquid ego edixo simul ipsum erit, & non.
Æquinocare mihi Stygius dedit f Aonioj
Sim. Est, & Non semper sibi contradicere dixi,
Et didici à puero. Si iam hæc mutaverit átas,
Auida ratam violare fidem, & convellere prima
Fundamenta, quibus verorum innititur ordo,
Submetuo ne nos (quorum venerabile nomen
Amsanæm populis, & formidabile Sceptris
Nunc sedet ad primas) s olim, volventibus annis,
Mutati in peius faßidia publica simus,
Sed tu perge loqui quorum hæc adeo ardua tandem.
Pseud. Rectà ad te, fili. Si te, sub iudice (qualis
Hæreticæ nimium est vigil indagatio turbæ)
Contigerit responfa peti, vel dicere cauam,
Accipe quæ ratione quæas nec prodere vérum,
Nec male mentiri, nec te obiecère periculo,
Nec reticere tamen. Captes astutus oportet
Lucifugam seremonem, & verficoloria dieta.
Sim. Vt ne vireludam pueri de more Sophistæ?
Præterea, si quid perplexi subloquar, omnes,
Evolve, ingeminant. Pseud. Vah nil fapis : vtere verbs Arifstot. cæl
Ex se perspicuis, sed mente interprete tortis,
A 2
Mente cap. 1.
Mente tua, non mente illa, quae confonsa voci.
Sim. Me verò memini primo didicisse Lycaon
Sensa animi rerum, sensorum Symbola voces.
Scilicet vir bilem linguae articulantis honorem
Naturam tribuisse patet mortalibus, vt sit
In quo conueniant, & possint mutua fungi.
Quinetiam ratio.— Pseud. h Num tu rationibus ausus
Iniusse certare meo? meminisse debeat,
Me Patre cum primum nostrarum elementa Scholastum
Inmibercis, in verba manus te nostra dedisse.
Imperio iam disce meo: ac, dum prosequor, audi.
For sitan hoc de te quaeratur, Tune Sacerdos?
Pseud. Ipse fui Romæ; mentiri nescio. Num tu
Esse Sacerdotem te credis Apollinis, Orce,
Hudos, aut Cereris? Tu sic intellige. 1 Fraus hæc:
Argento contra non chara est, aut orichalco.
Sic itidem. Turn Romam adiísti? Non ego Romam
Vnquam adii (capite incedens, aut compede vincitus,
Aut furcam ore gerens, humero vè molatur saxum)
Simia, ne rifu te ruperis. Hæcego tradò
Sobrius, ac prudens. Sim. k O te, Pater alme, cerebri
Fœlicem! quàm Dia doces! Haud talia diéant
Pythagoras, Anytivè reus, vel dogma Platonis.
Pseud. Te præstas nobis 1 includem Simia: tecum,
Dum loquor, ipse novas videor producere technas.
Si, cui consiliis fociant te adiunxeris, idem
Cum fuerit Patriæ suffossor, perq; duellis,
Is coram sittatur, & hunc norisme rogeris?
Haud te nofse hominem, pritus aut vidisse, repone.
Non nofse (ex aium cantu, Boreave susurro,
Non ex Aethiopum historijs, Troiaevè ruinis,
Non ex notitiis, quæ Demonstratio dicta est.)
Non vidisse (oculis palpebre tegmine clausis,
Non oculis Argus, non alta nofitis in umbrais,

Pseudolus.
Pseudolus.

Non disiunctarum trans saxa septa domorum,
Non hoc, quem Coelum habi olim Patria, visu:
Denique non, ut rem tibi, Index improbe, narrem.
Sic non lingua tibi mendax, sed dictio fallax.
Interea nuncupluribus condens in pectore sensus,
Viceris, & rabidos praedae splendis hosfes.
Sim. O Pater: o nulli quidquam mentite, quid autem,
Quid si iuratos recta ad respondi lacerans,
Si tangens arcg, sic coelum in voto vocandum,
Fallemus ne fidem? Pseud. Fidei est sine corpore nomen
Hæreticus concessa fides. Periurias non sunt,
Quæ variam sumunt ex vocum ambose colorum,
Aut iniuratas sunt dissona nuncia mentis.
Sim. Hæc super Hæretici iurabunt protinus omnes,
Papicolis non esse Deum: n ludibria Coelo
Conceptis fieri, consultisq; impia verbis:
• Non posse (vt reliquiæ celiang hanc nomine lites)
His pietate malis obsitli. Pseud. Simia, quicquid
Hic nobis inimica cohors obganniat (vt se
Ruperit inuidia) tu sic, licet vndq; creare
Suspicio, corrum ludes cælatus hiantem
Tortilis in morem anguiTæ, & nova lumina inibis.
Deprendi miserum est, vel Apolline iudice vincam.
Me memini quondam bis tervi his artibus vsum:
• Periurium abeant. Quid tum? Non hoc mihi bilem
Moverat. Iraasor, quod non irascern hosti
Arcius. Sim. Ipse quidem (sic me rationis egentem
Dementissimo modo fateror) vix ista putaram
Digna fide. Iam me Magnæ reuerentia Romæ,
Iam tua me virtus, confiraq; nescia falli
Imperii egere suis, vt singula credam,
Et cupiam vt capiam tam sanctæ imitamina fraudis:
Iam liquo in laqueos, tutusq; interfluor rimis
Iam me vtinam celebres Romani nominis hosfes.

a Afl. 2. Sc. 1.
Pseud. Ego in
meo pecho ita
parani copias du-
plices triplicis do-
los
Perfidias, vt vbi-
cung, cum hosti-
bus congregi
malorum meo
Fretus virtute
dicam, mea in-
dustria & maliti-
tia fraudulentia
Fæcile vt vincæ,
fæcile vt spoliem
meos perduellis
meis perfidis.

b Afl. 5. Sc. 4.
Pseud. Quid e
manifesto tenetur? Ch. Anguilla est, elabitur. a Afl. 4. Sc. 6. Bal. Malum & cælestium, perium
Pseudolus.

Exagitent. Sic est. An mecum Pseudolus vnquam Verba habuit, quærunt. Nunquam, respondeo, quicquâ Verborum (virides urentum flatibus ornos,
Aut animas Erebo, Scopulis, glacie ve cienum.
Non per canalem sonuit, Taurnume Perilli.
Non Arabum lingua Chaldaorumve logutur,
Non lingua teuthidov, tezãeisov, sartazêi,yxov,
χτυποσεταν, φλωροπέδων, ἐσθίκων,
Μυοματτυνων. Pseud. Quo tendis mbila supra?
Sim. Nomina sunt longè populorum vtroq; sub Indo,
Quos è barbarie nuper sub fecera Christi,
Pontificisq;iugum nostri misère Sodales.

Pseud. O lepidi, charumq; caput, quàm Pseudolicissas!
Simia non magis est imitatrix, Simia, quàm tu.
Te mihi, te servet Rómæ, ac sibi Iupiter.Sim. Atqui
Pluris aduc ego sum.Siquando (icilicet haud sunt
Semper in occulto nostræ mysteria Secla)
Suspicio est cæcos verbis me affingere sensus,
Iurabo me non hoc fingere: dumq; ita iurem,
Interea me non quicquam finxisse, negantem
Fingere, iurabo. Tum tertia, quartafecundis
Iuramenta supericiam catus. Omnia falla,
Et falsura omnes. Hæc Aequinocatio nomen
Me tribuente, potest Reflexa aut Æquica dici.

Pseud. Dapstile ob inventi hoc, nequeo mi Simia,quin
Osculer, argutumq; caput demulceam. Abundè
Im ficio te nostris aurem adieice lubentem
Consiliis; & à, quæ superaddis, facta daturum.
Sim. Qui verò nosti num non, dum, Pseudole, te cum
Hæloquor, æquivocè me iam tibi credere fingam,
Æquivocè tibi pollicear me strientè in hostes
Vocibus æquivocis vfsurum? Pseud.O improba virtus!
Sim. Dum pullum doceas oculos transfigere, corve

Et
Pseudolus.


Quidni igitur

Pseudolus æquivocare docens, & Simia discens, Verborum laqueos ambo luant laqueo?

Tho. Goad
Magister Artium.

[Transliteration]


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Pseudolus æquivocare docens, & Simia discens, Verborum laqueos ambo luant laqueo?

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[Note: The text appears to be a play on words and concepts from Latin literature, likely intended as a linguistic exercise or challenge.]
An Societati humanae infestiores sinte vafr Amphibologi, {Affirmo, quam aperte periu.}

Guido Faux. Garnet Tes.


Heus laqueo nodos claudas hos ocyus vno, Et nodo laqueos, in cruce carnifex. Ignare æquinoceæ fraudis conftrangito fauces, Garnetto vniuociæ guttura frangito. Pendeat infelix, membris truncetur, aperte Periuro æquinoceæ criminæ dirio. Peatro diffislo videä, quæ mente referuant; Evulsi latebras cordis et explices. Ancipiti gladio Iesuïtica textæ textæ referunt:

DAN. FEATLY, Magister Artium.

THE
THE NEW ARTE OF Lying, covered by Iesuites under the Vail of Equiuocation.

He a Apostle describing the state of Antichrist, doth signify, that a mystery of iniquity should appear in the managing of it: and this doth imply, that in the kingdom of Antichrist iniquity should reign under a couer of holiness. And the same Apostle doth foretell, b that in the latter times (which are the times of Antichrists reigne) men should speak lies in hypocrisy. And this, though it may bee extended farther, yet cannot bee more literally understood, then of such as teach a practise of lying, under a pretence of preserving truth. Now of these Prophecies of the Apostle I may speake in a like manner, and almost in the same words, as our c Lord spake of the Prophecie of Psal: This day are these Scriptures fulfilled in our eyes: for now wee see those who exercise a mystery of iniquity, and speak lies, pretending thereby to maintaine and preserve the truth: as (to omit
omit all further instance) may evidently be seen in a new-found Arte of Equinoctation. For the Masters and maintainers thereof do tell us, That by speaking according to this Arte of dissembling, sins are avoided, which, without it, are commonly committed. And that Equinoctation altogether serveth, or is of good use for avoiding of lies and perjuries. And that for what end or reason soever a man sware, that he did not doe a thing, which indeed he did doe, yet having his reseruation within himselfe, he in very deedeth no lie. And that by this singular doctrine wee may avoid innumerable sins, which through heedlesnesse diuers of vs doe every foot e commit, by denying or affiruring things usually, without a reseruacion understood, with which if they were joyned, they would bee true. And to this purpose it is, that Father Garnet, a Master of this Arte, when a booke was to be licenced by him, the title whereof was, A Treatise of Equinoctation, hee scored out that title, and put this in the place of it, A Treatise against lying and fraudulent dissimulation. By all which it may appeare, that these men, while they teach the Arte of Equinoctation, do profess notwithstanding, that all which they doe is with a religious obseruance and preseruation of the truth. But now in the second place I offer to prooue in this short Treatise, that whatsoever shewes they make to the contrary, yet this device of Equinoctation is in truth, an Arte of falsehood and deceit, and such as the Scriptures doe condemne under the name of lying. Which point if it bee once cleared, then there can be no doubt, but that the Church of Rome, and her Doctores, are they which exercise a mystery of iniquity, and speake lies in hypocrisy.

Now.
Cap. I. Equivocation, what it meaneth.

Now for the clearing hereof, and that the world may see more fully what to think of this mystery, there are five things, which I have thought necessary to be considered of:

1. The name, or what is meant by the word Equivocation in this question.
2. The Original of it, or who be the Authors and upholders of it.
3. The object and matter, or in what cases they allow it to be lawful.
4. The use, or rather abuse of it, or for what turns it may serve the Patrons of it.
5. The Grounds, or what the proofs or reasons are either for or against it.

CHAP. I.
Of the name, and what is meant by the word Equivocation in this Question.

That we may the better understand what is meant by this word, we must note that there are two famous acceptations and uses of the word Equivocation among men. The first is a proper and ancient use of it, frequent among all sorts of writers, but handled and spoken of, especially in Logicke. The second is an improper and abusive acceptation of it, which was of late yeeres devised by some writers and Doctors of the Romane Church. Father Parsons calleth the former, verbal, and the later, mental Equivocation. And of these hee faith, that the verbal is a proper Equivocation; the mental is so called, rather by a
certaine similitude, then propriety of speach, and that
the verball is onely true and proper Equinocation, for that
mentall rigor is none. And againe, that Equinocation
hath of later yeeres onely been accustomed to bee used in this
sense, that is, for mentall Equinocation. And Heissius ano-
other Jesuite, & Patron of this Art, faith, that their mixt
speach (which they call mentall Equinocation) is not pro-
perly Equinocation. By which speaches of these Jesu-
ites (especially seeing the one of them is a man so well
seene in this Arte, and so much exercisef in this argu-
ment of Equinocation) I presume I haue sufficient warr-
unt to say as I did, without the controll of any of our
punic Jesuites, that the one vse and acception is proper
and ancient, the other vnproper, and of a later growth,
that is, since the mystery of iniquity did open it selfe
more fully to the world, and men did more apparantly
speake lies in hypocrisie. But yet for the distinguishing of
these two kindes, I will rather call the first Logica
Equinocation, as being that which Logick doth onely
acknowledge: and the later I will call Jesuitical Equi-
nocation, as haung, ifnot its first deuing, yet at least, its
polishing from men of that Order. The Question in
this place is onely concerning the later, which I call
Jesuitical Equinocation. Notwithstanding for the better
clearing of the point in controversy, somewhat is first
to bee said concerning the former, which I call Logi-
cal.

First then for the Logica Equinocation; it is an am-
biguous or doubifull saying, when one word or speach hath
more senses then one; and it hapeneth three wayes:
1. When a word by it selfe hath diuers significations
and meanings; as this word [to know] hath. For some-
times it signifieth to apprehend and understand the
certainty of some truth: as when S. John faith; God
is greater then our hearts, and knoweth all things. 2. [To
know] is as much as to approoue and allow of: as when.
Cap. 1. Logickal Equivocation, and the use of it.

David saith; The Lord knoweth the way of the righteous: Psal. 1. 6.
And when Christ saith to the foolish Virgins; Verily Math. 25. 12.
I say unto you, I know you not. The meaning is, I do not acknowledge you for any of mine. In this, and such like words as this, there is an Equivocation; because the word hath divers acceptations and uses.

2. When words, which have but one signification of themselves, yet are so joined together in some sentence, as that they may, by reason of the composition, make and yield divers meanings; or when by reason of their contexture, they may have more meanings than one: as when S. Luke saith; When they heard this, they were baptized in the Name of the Lord Jesus: these words are diversly construed by the Learned. For some thinke them to bee the words of S. Paul, and to have reference to the speech of John Baptist, immediately going before; and then the meaning must bee this; that when those brethren, there spoken of, heard John's teaching concerning Christ, they were baptized of John, in the Name of the Lord Jesus. But others thinke them to be the words of S. Luke, and to have reference to the former speech of S. Paul: and then the meaning must bee; that when those brethren had heard Paul discourse in this manner of John and his Baptism, then they were baptized of Paul, in the Name of Christ. In this Clause then, there are two senses given by the Learned; and that we weth that there is an ambiguity; but that ambiguity riseth not from the diversities of significations in any of the words, but from the different consideration of the contexture or composition of the sentence.

3. When the circumstances of time, place, persons, &c. are such, as that in reason, and in the judgement of sober men, being well and duly considered, they may limit or restrain the speech to some special matter or subject; or otherwise alter the meaning of it from that which:
which it should have, if it were in some other place, and upon some other occasion. As for example: when S. Paul faith; I have not shunned to declare unto you all the Counsell of God. These words considered by themselves, doe comprize all the Secrets of God, and all the mysteries of His Wisedome; but if we consider the circumstances of the persons, time, place, and occasion; as that the speaker was Paul, an Apostle, whose office and employment was to teach the mysteries of Religion; that the hearers were the Church of Ephesus, who expected information in matters of salvation; and that the occasion of their meeting at this time, and in this place, was only for teaching and learning the Word of God, and the Gospel of Jesus Christ: these circumstances, in reason, may teach us, that in this place, those words [all the Counsell of God] are not to bee extended to all the secrets and depth of Gods Wisedome; a great part whereof, is neither revealed, nor necessarie to bee knowne of any man; and some part whereof, though it be revealed, yet was not pertinent to this occasion; but rather, that those words are to bee limited and restrained, according to the present occasion, to signifie and note, all necessary things for them to know for their soules health and salvation. Or, to give a more familiar example, and such as a Jesuite hath given instance in: wee may suppose, that two men going together in a journey; the one of them (his money sayling him) desirith to borrow ten pound of his fellow; who maketh answer, that he hath not so much: here his meaning must be supposed to be, that he hath not so much in his purse, or so much in a readiness about him, though he had foure times the like value in his Chest at home. But if the same thing should be desired of him, when he were at home in his owne house, then the meaning would be, that he had not such a summe at home. And the same answer, which was true, being given to his fellow-
fellow. Traveller by the way; would be a lye, if it were uttered to him in his house. Thus there may arise an ambiguity in a speech, by reason of the circumstances of person, place, time, and occasion; where otherwise there is no ambiguity either in the signification of any word, or in the composition of the sentence, considered in and by themselves.

And in what kind soever, of these now specified, there happeneth an ambiguity; that I call a Logical Equino
cation; concerning which our present question is not. For as the Doctors of the Romane Church, so the learned of our side doe acknowledge, that there may bee a lawful use of equivocal speeches in every of these kinds, if they be not extended too farre, or mis-applied to a wrong cause. For, to speake more particularly, it is granted,

1. That we may lawfully use words, which may differently be taken in divers acceptions and meanings, as they are then used. And this is plain, partly because the Scriptures are full of such speeches; and partly, because our common conversation and life cannot be without them.

2. It is not unlawful, when some case of further good doth require it, to use these ambiguous speeches in the lesse knowne and common signification, and in another meaning then it is likely the hearers will understand them for the present. For so, when our Lord said, Lazarus our friend sleepest: He meant that he was dead, which was the lesse common and knowne signification; and therefore the Disciples, according to the more usual meaning, understood him of natural sleepe. And he did this for good purpose, and for the profit of the hearers; that they might hereby learn, either that death in general is to Gods children but as a sleepe, by which they are refreshed, and made the more lively; or that this death of Lazarus, was rather to be called
a sleepe, then a death, because hee was so speedily rai-

3. It is not vnlawfull, if there be iust cause for con-
    cealing of a trueth, to vse an ambiguous speech in any
    of these kindes, that thereby we may hide some thing
    from the hearers, which they should not know. This
    assertion hath not so direct prooue from Scripture, as
    the others haue; & yet it is not without all prooue from
    the Scriptures neither. For there wee finde, ihat a man
    may lawfully vtte one trueth, thereby to hide another
    trueth from the hearer. As for example, a God appoin-
    ted Samuel to goe to Bethleem and anoint one of Ieves
    sonnes to bee King; and when Samuel objected, How
    can I goe? If Saul heare it, hee will kill mee. The Lord
    said, Take an heifer with thee, and say, I am come to sacri-
    fice to the Lord. And so Samuel did, as it followeth in
    the same Chapter; and by this he concealed his purpose
    of anointing a new King; which was the speciall intent
    of his going to that place. And if it be lawfull and war-
    ranted by Gods own appointment to vttter one trueth,
    for the concealing of another: then in reason I thinke it
    cannot iustly be condemned for vnlawfull, if a man, vpon
    iust occasion, doe vse an ambiguous speech in a true
    fense, thereby to hide from the hearer, something which
    hee should not knowe. For if in so doing any thing bee
    faulty, it must be, as I take it, the one of the two; either
    because an ambiguous speech is vted in another mea-
    ning then it is likely the hearer will take it; and that
    to be lawfull, is prooued in the former assertion: or be-
    cause this true fense in the ambiguous speach, is vtte-
    red to conceale another thing from the hearer; and that
    to be lawfull, is cleare by this example of Samuel. And
    therefore I thinke the conclusion may hence be inferred,
    that it is not vnlawfull, if there be iust cause for concea-
    ling of a trueth, to vse an ambiguous speach, that there-
    by we may conceale some other thing, which is not fit to
to be uttered. And hereto agree our learned diuines also. For one, speaking of Equinocatio, as it consisteth in the ambiguity of words uttered, addeth, * That this kind of Equinocation, especially in ordinary speech, no man doubteth but that it may lawfully be used. And, * this Equinocation may have his due place for concealing of Counsels, and hiding of secrets. And againe, speaking to his aduerfary, * Knowe (faith he) that those concealements, whether of Confessions or Counsels, whereof you speake, where they doe consist of ambiguities in the words, wee dislike not: only if they be covered with a lie, that wee doe wholly condemne. And another learned writer in our Church, speaking of one, that magnified the use of Equinocatio, adjoineth, * If by the name of Equinocation he understand a plaine and sober concealing and covering of secret counsels, which in this miserable life is oft times necessary, I am of his opinion too. This is the opinion and judgment of our learned men, concerning the use of Logical Equinocatio; and herein we agree with them of the Church of Rome: or if there bee any difference among the learned of both sides in these cases already mentioned, as perhaps about some circumstances in the use of those ambiguous speaches, there may be, it is nothing to the present Question in hand, which is not concerning any of the kindes of these Logical Equinocations, which consist in the ambiguous acception and meaning of the words uttered. And therefore when the Equinocators of our time doe labor to confirme their Arte, by the authorized use of such speaches, as are ambiguous by reason of the divers meanings which the words may receiue, they misle the marke, beate the ayre, and spend their labour to no purpose.

And this being briefly noted, concerning the true and Logical Equinocatio, I come now to the improper and Jesuiticall. And that what it is, I will set downe in their owne words, who proffeete to bee Patrons of it.
Father Persons a then, a man very laborious in the polishing of this Article, defineth it thus; Equinocciation or Amphibologie in this our Controversie, is nothing else, but when a speech is partly uttered in words, and partly reservered in mind, by which reserveration the sense of the proposition may be divers. And again, b mental Equinocciation (faith he) is, when any speech hath or may have a double sense, not by any double signification or composition of the words themselves, but only by some reserveration of minde in the speaker, whereby his meaning is made different from the sense which the words that are uttered, doe bear or yeeld without that reserveration. And Sanchez giuing a Rule concerning the words vsed in this their Equinocciation, faith, c A man may without telling of a lyse use those words, although they be not ambiguous by their signification, and doe not make a true sense, either by themselves, or by reason of the circumstances then occurring, but doe only make a true sense by some addition, kept in the speakers minde, whatsoever that addition bee. Thus they. By which descriptions it appeareth, that Jesuiticall Equinocciation, is a mixt proposition, (as Persons also divers times calleth it) part whereof is vstered in words, and so taken it hath one sense; and another part of it is reservered and vnderstood in the speakers minde, which being added to the words spoken, maketh another sense; as for example, A Seminarie, or a Jesuite-Priest being asked by a Magistrate, Ares you a Priest? He answereth, I am no Priest, understanding and reservering in his minde this clause, So as I am bound to tell you, or any other which himselfe pleaseth to like purpose: here (say they) is but one mixt proposition, part whereof is vstered in words, namely, I am no Priest; and that taken alone as it is vstered, breedeth a false sense, and in this sense they would haue the Magistrate to conceiue it: & another part of that proposition is reservered and kept secret and close in the Priests mind, & that is this, So as I am bound to tell you. And this secret,
secret & mental reservation, being added to the words, maketh this one entire Proposition; I am no Priest, so as I am bound to tell you: and that being taken all together, maketh a true fence, and so the Priest understandeth it. And therefore, if he doe but keepe, or referue, or understand that or any such clause in his minde, though the words which he speaketh bee never so false, yet this mantelleth no lyee, nor speaketh no vntruth. Such is the vertue of this new-found Arte; and thus they describe it.

But that it may yet appeare more fully and more distinctly, it will not be amisse to set downe the mysterie of this Art in certaine distinct Propositions, all gathered from their owne writings, and approv'd dealings.

1. That this mixt Proposition of theirs, or this Equivocation, as they call it, whether we consider that part of it which is vterred in words, or the whole Proposition, as it hath the reservation added to it, which is kept in the speakers minde; hath in neither respect or consideration, as F. P. faith, any doubtful sense of speech or words, by their doubtfull or double signification; but only that it vtermeth not all the whole sense of the speaker; & therefore cannot be properly called equivocall, according to Aristotle's meaning & Definition. And againe, These mixt Propositions (b) faith he) be not properly equivocall in the sense that Aristotle did define, &c. for that they doe not of themselves but in their own natures signifie equally divers things; but being understood wholly, haue a simple and single signification in the mind and understanding of the speaker; yet, for that the hearer conceiving but one part thereof, apprehendeth a different sense from the speaker; they may, ab effeetu, be called ambiguous; for that they leave a different sense in the hearer & speaker, albeit of themselves they be plaine, cleere, and true, &c. Out of which words, considered & joyned with that which was formerly cited out of Sanchez and Parsons, we may note three things.

1. That there
is no ambiguity or doubtful sense, either in the words uttered, if they be taken alone; nor in the whole Proposition, as they compound it of the words uttered, & the reservation understood, taken together. 2. That therefore they call it Equinocatior, or an Equinoctial Proposition or speech; because they signify or express one meaning to the hearer, which is false; and retain or understand another sense within themselves, which is true. 3. That the taking of this word Equinocatior in this meaning, is not proper, and such as Aristotle did understand and conceive by it. Hee might have said, that it is not proper; nor such as either Aristotle, or any man either learned or unlearned, having but common sense in his head, and common honesty in his heart, did euer acknowledge before this last Age. And the truth is, they thersfore call it an Equinoctio, though the word was never known to have any such meaning or signification; because they are ashamed to call it by its right name, which is, A Lye. But as the couetous man, though he practiseth the thing, yet abhorres the name; and therefore will be called a good husband, or a thrifty man: And as a thiefe is ashamed of his right name, and when he meeteth with a Traueller to whom he would signify his errand; he faith, that he is a Good-fellow which wanteth money: So the Romans teach an Arte of lying; and because they are ashamed of the infamous name of Lyers, they call themselves Equinocators: and that which other men call Lying, they call Equinocating.

2. That if a man will vse this benefit of Equinoctating, he must be warie and careful, that he reserve some secret clause in his mind, which being added to the words uttered, doe make a true speech; or else all is marred, and he, for want of that clause, become a plaine Lye.

To this purpose, Father Persons saith, that the E

quinoctator speaketh a trueth in his owne meaning, and in the
Cap. 1. the properties thereof.

The sight of God; which alwaies he must doe, when hee v- 
seth this Evasion; for that otherwise he should lye, and com-
mit sinne, if he had not some true sense reserved in his mind, 
&c.

To declare this yet further: Say that two Priests were questionned by a Magistrate, whether they were Priests or no; and the one should say, I am no Priest : and should withall reserve in his mind this clause, So 
as I am bound to tell you: and the other should answere in the very same words, I am no Priest: but should for- 
eget or negle& to frame or imagine in his mind that re-
sertation, or some such like: the former, who imagi-
ned that reservation in his mind, should be an Equino-
cator, and speake the truth; but the latter, who had o-
mitted it, should be a L yer, and utter a falshood and 

untruth, though hee speake none but the very same 
words; and they haue none but one significacion and 
meaning. 
This they say, to shew ys, how an Equinocator doth 
differ very much from a L yer. The truth is; this Equi-

nocator and this L yer doe differ as much as two fa-

lfe knaues, the one of which is called a Thiefe, and the o-
ther, a Good-fellow that taketh a Purse.

3. That whatsoeuer a man does say or sweare, be it 
otherwise neuer so false and absurd; yet if a man doe i-

magine a clause in his mind, which being added to the 
words spoken, would make a true meaning; then the 
former speech or sayng, how false soever otherwise,be-
commeth true, and without all compasse of lying: be-
cause (faith Father 2 Persons) it is freed from the nature 
of a Lye,by the due & just reservation in the speakers mind. 

By the due and just reservation, faith hee. But suppose 
the reservation be not just and due, but that a man vse 
this arte, when he ought not to equinocate ? Why, yet 
euen then, he is by this reservation freed from telling of 
a Lye, though not freed from all sinne. For though it 

should
should not be properly the sinne of Lying; nor against the negative Precept of Truth: yet should it be another sinne, against the publike good of civill society, and consequently against the affirmative Precept of Truth: and c. Thus speakest Father Persons. And to the like purpose Valentina. But Sanchez more plainly and roundly: If a man (faith he) either alone or before company, either being asked or of his owne accord, either for recreation sake, or for any other end, doe sweare that he did not doe something, which indeed he did do; understanding within himselfe some other thing then that he did doe; or some other day then that in which he did doe it, or any other addition that is true; this man, in very deed, doth neither by nor for sweare.

Thus they speake, and so must all they that will maintaine this Arte. For whereas Father Persons speaking of the Wife of Ananias; faith; that shee being lawfully demanded by S. Peter in a lawfull cause, touching her owne vow and promise, no clause of reforuation could save her speech from lying: he doth herein not only contradict himselfe, as Lyers usually doe, but doth also thereby ouerthrow the very grounds of this fond Arte. For if a reforuation in the mind doe free the Equinociator from lying; because that being added to his words, both together doe make a true Proposition; why should not a reforuation in this womens mind, save her speech from lying, if it were such, as being added to her words, both together might yeeld a true meaning; which, according to the rules of this Arte, it had beene easie for this woman to frame?

4. That in any case, in which Equinociation may bee vied, a man may frame any reforuation, whatsoever himselfe pleaseth; so it be such, as being added to the words, doth make the whole compound to bee true.
mocke his Reader; making shew of following the former Schoole-Doctors, whose words these are; when he hath no such meaning as they had in them. For, when he speaketh plainly, and so as you may understand his distinct meaning, then his words are; I doe truly and really mean, that I am no Priest, in the sense that I speake it, which may be any that pleaseth me, or that I list to frame to my selfe: so as I may meane, that I am no Priest, such as I should be, such as I desire to be, such as is worthy of so great an office, and sacred a function; such as he ought to be, that occupieth the place of God in governing of soules; I am no Priest subject to the demandr, obliged to answer his demands; or the like. Thus, and such like, whatsoever he pleaseth, he professeth may be his reservations, when he denyeth himselfe to be a Priest: and what conformity these haue, at least the most of them, with the Circumstances, I leave to be declared by the Patrons and Masters of this Arte. Sure I am, if such large scope may be granted, and yet the reservation bee conformable to the matter, &c. and not fained at randome, then it will be an easie matter to keepe within compass, and to observe the wise rule of this grave Father. But, let Persons goe with his doubling, and let vs heare what others say. Sanchez alloweth any words, if they yeeld a true sense, \( \text{b} \) by any addition referred in the minde of the speaker, whatsoever that addition bee. And Iacob de Graeffius, proposing a Case of one, who being taken by theceues, doth for feare promise them somwhat with an oath; if (faith he) he doe imagine some other thing in his minde, for example, I promise to give this, or so that, if the Judge shal compel me to it, or if the skie shall fall, or the like, then be shalbe cleare from sinne. And Sanchez, that a man may lawfully answer, that he killed not Peter, meaning an other man of the same name, or that he killed him not, an tequam nascereur, before hee was borne. And Strange the Jesuite, to shew what strange and unlimited liberty they
they do take in the framing of this fancie, affirming that he was in the company, referring and intending secretly as added, this word, Not; when hee was questioned before the Lord Chiefe Justice of England, and the Kings Attorney. These ref erences, and others not much better, do they allow and practise in the Arte of Equinocating, whereof there is frequent mention in their Bookes and Treatises of this argument. By all which it appeareth, that they approve of any reference, which a man can fancie, if the case be such as they allow of; and the clause such, as may signify a truth.

5. That this Equinocration of theirs, is lawfull, not only in ordinary speech, but in oaths also. This is plainly avouch'd by Father Persons, and upon this reason, a Because it is a most certaine principle, as well in reason, as in Diuinie, that what a man may truely say, bee may truely also sweare. And againe, b As all Diunes hold (faith hee) that which may lawfully be said, may also lawfully be sweorne. And to this doe agree others of this Crue, who commonly handle this question of Equinocration in their Treatises of Oathes, and allow it as a thing very lawfull, and of good vs.

6. That this Arte was devised, and so by them is vshed, that by it they may deceive the understanding of the hearer, and make him beleeue an untruth, when it may serve for their turne. To this purpose those words of Father Persons sound, c Equinocration must sometime be practis'd, when no other evasion can be found for defence of innocencie, justice, secrecy, and other like urgent occasions. And speaking of some cases of inconuenience, which hee would haue to bee avoided by Equinocration, he demandeth, d Hath God and Nature, and Law of Justice left no lawfull evasion in such cases? And againe, c Wee delight not (faith hee) in this Arte or manner of evasion by Equinocration. By this it appeareth, that Equinocration (to vse the Iesuites owne words) is an Art of evasion,
... which cannot be understood without a meaning and purpose to deceive the hearers understanding, and to make him beleue an vntruer. The same Doctor of this Arte goeth on, and teacheth vs, that this their Equivocation, which any speach hath, or may have a double sense, not by any double signification or composition of the words themselves; but only by some reservation of minde in the speaker, whereby his meaning is made different from that sense which the words that are uttered, do bereave, or yeeld without that reservation. And by this is implied, that the purpose of this is, to imprint one sense in the speaker, which they acknowledge to bee false, and to keepe within them selves another, which they imagine to bee true. Becaunis also, another Iesuite, hauing first proposed the question, An liceat vti AEquivocation : Whether is may be lawful to vs Equivocation: he explaineth the point thus; Whether is bee lawfull to deceive and beguile others by Equivocations. In the prosecution of which question, though he wrangle, & would gladly shift off from themselves the imputation of this equivocating fraud; yea, and flatly denieth it: yet by explaining the question in such sort, he acknowledgeth, that their meaning who defend it, is to beguile and deceive men. And in like sort Tolet faith. It is sometimes lawfull to use Equivocation, and to deceive the hearer. And therefore when Father Persius faith, that his intention is not to deceive in this mentall proposition, but to defend himselfe, &c. and that the Priest (who denieth himselfe to bee a Priest) that his principall intent is not intentio fallendi, an intention of deceiving; but rather, e- uadendi desiderium, a desire to escape and defend himselfe: he doth either too boldly presume vpon his Readers simplicitie, or too grossely bewray his owne. For first, when hee faith, that his principall intent is not to deceiue, but rather to escape, hee implieth, that an intention he hath to deceive, though that be not his principall intention.
intention; and that is enough to proove (which hee denieth) that his Equinoocation doth herein agree with the nature of a lye, that as a lye is said to bee, cum intentione fallendi, so his Equinoocation cannot be denied to have the same purpose and intention in it. And secondly, where he faith plainely that his intention is not to deceive, but to defend, hee speaketh as wisely, and to as good purpose, as if a theife by the high way side should say, that hee intended not to take away the true mans purse, but to supple himselfe with money for his owne spending. For as the theifs intendeth to robbe, that thereby he may supply himselfe; so the Iesuite intendeth to deceive, that thereby he may defend himselfe.

That to forbear the use of this Equinoocation (unless where by duety a man is bound to use it) is better and more Meritorious then to use it. To this purpose speakeith the great Master of this Arte; Wee delight not (faith hee) in this Arte or manner of evasion by Equinoocation, though it be no lye at all, but rather do allow and like far better of simple, plaine, and resolute speach in all Catho-

likes, concerning as well matters of ordinary conversation, as of their conscience, &c. And presently he addeth; Yet for that perfection is one thing, and obligation is another, wee may not binde men to more then Gods precept bindeth. By which speach hee plainely teacheth, that though it bee not unlawful to use Equinoocation, because it is not forbidden by any precept; yet it is a worke of perfection, (such as they use to call worke of supererogation) not to use a mans lawfull libertie in this case. And yet further, It is evident, that albeit good men desirous of per-
fecction, and prepared to suffer iniuries, may live without going to Law, without swearing, without divorcing their wives, without Equinoocation, &c. yet for all that, men are not bound to this exactness, &c. And yet again, My wish is (faith hee) that Catholike people, but especially Priests, whose example must instruct the rest, should yeeld also of their
their right, for increase of their merit and Crowne in heaven, and use also plainness and sincerity in speech, and free discovering, not only of their religion, but also of their state, where it is burt full to none but themselves. And in a word, plainness and sincerity of speech, he compareth with virginity, (which in their esteeme, is a glorious worke of perfection or supererogation,) and the practice of Equinoecating to Wedlocke, which is lawful, but not of such merit.

Now hence I inferre two Conclusions.

1. That the practice of Protestants in using plainness and sincerity in speech, according to their doctrine, is by the confession of the Iesuit, better and more holy, then the practice of Papists in using Evasions and Equinoecations, according to the doctrine of the Equinoecators.

2. That according to the doctrine of Popish Equinoecators, Jesu our Saviour was not so perfect, nor viued not so much exactness in his speech, nor merited not so much, as the Iesuites doe, many of them at least. For Father Persons faith, that albeit good men desirous of perfection, may live without Equinoecating, yet he meant that though it may bee seene in such men, yet others are not bound to that exactnesse: and he implieth, that men desirous of perfection, doe vse to doe so. And such, I trow, the holy Order of Iesuites is, who for desire of this perfection, haue by solemn vow abandoned the world, and all the glory, and profit belonging to it. Besides, Father Persons grave aduice is, that not onely Priests, but other Catholikes too, should yeeld of their right, by forbearing to equinoecate, for the increase of their merit and Crowne in heaven: and, I trow, the followers of Jesus will not bee slacke to performe, what one of their owne Fathers doth aduise to bee so behoofeful, not onely for seculars of the Clergie, but for lay-
Catholikes also. But now I e s v s our Lord, see how farre off the Iesuite maketh him to bee from this degree of perfection. For hee was so frequent in equinoctating, that Father Persons a findeth him to have used the same in one onely Chapter of S. Iohns Gospel, above seven or eight times at the least. Nay, and that b more then one Equino- cation was used by our Saviour in one sentence: and that eight or nine Equinoctual speaches at the least, are contained within a piece of one onely Chapter of our Saviours talkes with the Jews, Scribes and Pharisees. And indeede hee hath recited and alleaged nine severall examples out of our Saviours words, recorded in the latter part of the eighth Chapter of S. John. And sure,hee that did equinoctate so often in so little compasse, cannot be imagined to haue forborne his right in this practice, for the increase of his merit and Crowne in heaven. Or if they will say, that notwithstanding this frequent use of E- quinoctation in so short space, that yet hee did forbear his right still, and so increased his merit thereby; then they will give vs occasion to thinke, that Iesuites and Priests, and other Roman Catholikes may attaine this height of perfection, vnto which Father Persons adviseth them, and cooze and deceiue vs silly fellowes with their Equinocations seuen, or eight, or nine times in one houre.

I leave it then to bee considered by the wise Reader, whether Father Persons doe cog with vs all this while, and make no small use of this deceitfull Arte, while hee laboureth to defend it: or, whether in good earnest hee thinketh that our Lord and Saviour did not follow so exact a rule of perfection, as hee adviseth all his Catho-
likes vnto.

These bee the most speciall properties belonging to Iesuiticall Equinoocation, as neere as I could gather and obserue them out of their bookes, which bee the abettors of this Arte, among whom the principall, Father Persons,
Persons must needes bee acknowledged to bee. For hee hath laboured herein more then they all. Out of all which obseruations layd together, I leaue it to the consideration of any understanding man, to judge, whether these two things doe not follow.

1 That the Roman Doctors haue such rare wits, as that they can by their deuised sleights, transorme the nature both of words and things, even as well as Alchymists can turne lead into gold. For as in matter of State, they haue found out a mystery; that a Clergie-man of their Church may moue Rebellion against his Prince, and yet bee no Traytor: so in Conferences with men, they haue found a like mysterie; that any man of the Romane Church, may speake, and say, and sweare whatsoever himselfe pleaseth, though it bee neuer so falle, and yet bee no Lyer. The one they fetch from their doctrine of Exemption; and the other from their doctrine of Equinocation: both dangerous practices to all humane society. The one whereof shoule teach Kings to bee aware of their Swords, and the other shoule teach all men to beware of their words.

2 That by their doctrine, a man is at liberty to lye, without anie grudge in his conscience; and that the Abettors of this Arte, by a secret juggling deuice, doe set open a schoole for deceit and perjurie, in which they teache an Arte of Lying; by the helpe whereof, he that can lye & forsware by the Rule, shall bee free either from lying or perjurie: as a reverend and learned Divine hath noted. But hereof there will be fitter occasion giuen to say more hereafter. In the meane while, thus much shal be true to be laid of the first Point.
Of the Originall of Equinoctacion; and who they bee that uphold it, and give life unto it.

Concerning the Originall of this Arte; some learned men referre it to the Priscillianists, or Arius the Arch-heretike, who are read to haue vsed fraudulent and deceitful speech. And such Heretikes had not bee ne venmeete Fathers for such a deformed child. But this Brat was not then borne, nor for many Ages after those dayes. For mine owne part, vnlesse I shal hereafter meeze vvith some thing more cleere then yet I haue seene, I must say with a judicious and learned Writer, cannot readily say who were the first founders of this Arte. Nor is it maruell, that a thing of this nature, though found out but yesterday, should appeare to the world without the name or notice of his Author. For, as the head or spring of Nilus hath bee ne long enquired after, and for ought I know, is yet scarce heard of; and the reason may bee, because it is supposed that that River doth rise somewhere in montibus Luna, in some place of those great Mountaines, whose greatnes doth hide the place of the Well-head or Spring: So deuices of State, which neuer prosper after they are discovered, are commonly smothered for a time, and doe vvisually appeare without name; themselves being vnwilling to owne them, and others being vnable to descreie them. And such is this Arte of Equinoctacion, hatched by some rare wit, who yet had rather lose the glory of the invention, then
then to lay open the mysterie of it: and smoothered by
the Romane State as long as was possible, till misfortune
brought it to light against their wils. And yet now,
that the Riuier appeareth with a full streame, notwithstanding, the Spring will hardly bee found. And if any
Romanist shall hence inferre, that this Doctrine is there-
fore an Apostolical Tradition, and came from Christ
himselfe; because I cannot tell who was the first Au-
thor, and at what time since it was first hatched, as they
ve to dispute in other cases against vs: I will send him
to find me the head of Nilus, and when he hath found
that, I will goe about to enquire for the Originall of
this Arte. And yet in the meane while, though I can-
not precisely say who was the first Father of this blacke
Arte, yet some things may bee said, not impertinent
to this purpose. And those (as I conceie them for the
present) I will lay downe in certaine Propositions or
Assestions. And they be these.

1. It is certaine that it is a late device, and found out
the other day: Persons claimeth Universality, Antiquity,
and Consent, for the proofe of this Arte. *His words are,
that every man may heare him speake in his own dialet:
Let vs consider (faith he) how this absurd and impious opi-
nion (if such is be) could come to bee received so generally,
both in approbation & practice, doctrine & action, through-
out the Christian world, that is to say; 'The Doctrine in all
Schooles, Pulpits, Chaies, Universities, where teaching
bath beene used, extant also in the Bookes and Workes of all
learned men of what sort soever, before Inseuies were borne
or heard of: but especially those have most treated thereof;
who have written most tenderly of matters belonging unto
conscience, whom we call Caeuists. Lawiers in like maner,
both Canon and Ciuill; Divines, both Scholasticall and po-
stine, have approved the same. And as for practice, it
bath in due cases beene receiued in all Courts, in all Coun-
tries, in all Tribunals, and States of judgement, both eccle-
astical
Equivoocation a late invention.

Cap 2.  

astical and temporal; and never refused, condemned, or controled by any, so it were used with the due circumstances, &c. And a little after: Was there no man to stand for truth and reason in any Country, in any Province or State? in any place or time for this 400. yeeres, &c? Where it must be noted, that when he mentioneth 400 yeeres, his meaning is not to limit the approbation of this Arte to the compass of those yeeres; but because he supposeth, but falsely, that his Adversarie had granted so much; and so here he disputeth ex Concessis upon the Confession of his Adversarie: but he intendeth and meaneth the content of former times also; as himselfe signifieth in the same Chap. a whereof he there promiseth to speak afterward; & so he doth. b For he bringeth the testimonies & practice of the Patriarchs, Prophets, and Apostles, and Iesus Christ himselfe, and that frequently declared. Where it may bee noted, that this Father is as bold to alledge Univeraility, Antiquity, and Consent for the proofe of this Arte, as the rest are for the proofe of their Church. And sure the proofe is as good and sound in the one, as the other. Onely, Father Persons affirmeth more boldly, and confirmeth what hee faith, more weakely. But the reason is alike good in both cases. But heere I haue onely to deal with Persons, about his Equivoication. And against these great cries, I oppose the confident and iust challenge of a Reverend man; Name me one man (faith he) out of all antiquity, Heathenish, Jewish, Christian: name but one man, who euer approved these your Reservations, unless perhaps some who were noted with infamy for their pains. I may adde; Nay, name me one, who defended this Equivo- cation, which Iesuites call a mixt or mental Proposition, or by a secret reseruation, in all the time from Adam to the Trent Countell. I will not say none such can bee named; for who can say or presume, that hee knoweth the sayings and opinions of all former Ages? but this I will
will say, that whereas the Abettors of Equinocation have been challenged by two learned Doctors in our Church, to shew any who in former times have allowed this diuellish Arte; hitherto I have seen no one man produced, who doth give any plaine or direct allowance hereof. For as for the many authorities, which Persons doth allledge, they be Conclusions of his own, spun out of other mens sayings, by such consequences as himselfe fancieth or pleaseth to frame. For where holy or learned men have vsed speeches, that may admit divers interpretations, either by reason of the words vsed, or some circumstance occurring, according to which only former Ages were wont to expound them; he presentely runneth away with an out-cry of mental reservation, or mixt Proposition: as every man that considereth the Allegations, may easily perceiue. In a word, Persons claimeth very boldly, and to speake truth, impudently, Universality, Antiquity, and Consent, for this nouell, new-devised, and vpstart sancie of their owne. Where I wish the Reader to consider, how farre he may credit such men, when they lay the like claime to all Antiquity and Consent of Nations, either for the proving of their Church, or for maintaining of any other subordinate point of Controversie. For mine owne part, till they shew me one who approved a mental Equinocation or reservation, I will thinke and say there is none. And this is my first assertion; whereof see further prooffe in the next assertion.

2 My second is, that the latter sort of Schoole-men and Casuists gave occasion, and laied grounds for this ensuing Arte; which at that time themselves, it seemeth, did not so much as thinke or dreame of. For, whereas some Cases were then debated, how farre a Priest might deny the things which hee had heard in Confession; and in what sort any man that was questioned by an vnlawfull Judge, or proceeded against in
an unlawful manner, &c. might deny the things which he knew to be true: they, considering the circumstances of the persons, place, and business, did allow some hard Equivocations, which the words would hardly bear in any true sense; yet such as they thought might be allowed and gathered out of those circumstances, and might well be understood in those words, as there and then they were uttered. As for example, If a Priest were questioned, whether he knew or had heard any thing of such or such a matter; he might say, *No: if he did not know or heare it any other way, but onely by Confession. And the reason of this answer is, because, *Words (faith Dominicus a Soto) doe so signifie, as they are understand or taken by the people. Now Christian people, when they heare a Priest sweare, that he kneweth nothing of such or such a matter; they understand him not to speake or meane any thing that he heard in Confession. And therefore those words (of the Priest) doe onely signifie or import, that he knoweth nothing out of Confession. And the like defence of this answer is given by Sepulveda, de Rat. dicendi test. cap. 3. Againe, it is a further Case, If the Priest be asked concerning the same thing, whether he know or have heard it in Confession; whether may he then say, *No, I heard it not? And the common opinion of the Doctors was, that in this case, he may sweare he did not heare it. But Soto, upon better advice, disliketh this answer, because in this Sentence, *Nihil audis in Confession, he heard nothing of it in Confession; the Restriction allowed in the former case, cannot fitly bee understood, to say, I heard nothing in Confession, to wit, out of Confession. And therefore he concludes, that that answer in this case cannot be excused from being a lyee; because the words cannot haue that construction. Another case is proposed; Suppose a Tyran should aske of a Priest, whether Peter (for example) did kill John (which the Priest knew in Confession only) may the Priest say and sweare, that Peter did.
Cap. 2. Equinoctation occasioned by the Schoolemen.

did not kill John? Adrian, who afterward was Pope, and was called Adrian the sixth, he resolved the question, that he might answer negatively, that he killed him not: but Soto againe replyeth, that this which Adrian said, had no shew of reason; because the words admit no interpretation, that may excuse them from a Lye. For, faith he: it were a most fond interpretation to say, He killed him not that I may tell you, or (as our Equinoctators vse now a dayes to speake) He killed him not, so as I may tell you. And he giueth a further reason hereof, because deeds have no immediate relation to this word, [that I may tel] as the word [I know] and other such words of sense haue. And in his Booke de Jusit. & Iure, disputing the like question, whether a man beeing questioned concerning his owne Act, may by Ambiguity elude the question; hee resoluceth, It can no way be defended, that he may lawfully say, that he did not doe it: and heretof he giueth this reason; Because this speech [I did not doe it] cannot receive this sense; I did not doe it, to tell it, or that I may tell it, &c. His meaning in more plaine words, is this; that the Priest might truely say in the case proposed, I know not that Peter did kill John; because hee might reasonably understand it thus, or with this restriccion, I know is not out of Confession. And of such a knowledg, the Judge is supposed to aske, and men do usuallie understand the Priest to speake. But the Priest might not say without telling a lye, Peter did not kill John; because, this restriction cannot without absurdity, bee applied to those words. And consequently, these words could not bee so understood by the hearers. A fourth case may be added, and with that I will end. Suppose a guilty person be against order of Law examined by a Judge, whether he haue committed such a crime, which indeede he hath done, but is not in this case bound to answer him: suppose (I say) he be inforced to answere, may he truely say, I did not doe it? And Adrian's resolution

E2
of the doubt, was; that in such a case, he may truly answer, according to the opinion of all Schoole-Doctors, that he knoweth nothing of that fact, or at least, that he did not doe it. And his reason is, because in this answer, he is supposed to speake of such a knowledge of the fact, as he may lawfully discover. But Soro replyeth againe, e I know not who all those Doctors are, that Adrian speaketh of: I confesse, I haue read none of that opinion. And he addeth; d That meaning, in which Adrian interpreteth these words, is a most forced and violent sense.

Thus Soro declareth his owne opinion, and the opinion of other Schoole-Doctors and Casuists of that time, in these and other cases of like nature. And the like doth Io. Genevensis Sepulveda, another learned man of the same nation, and about the same time. For hauing heard some defend some such like Equinocations and ambiguities, he undertaketh to prove, and that by the testimonie of ancient Diuines, that in witness-bearing (for thereof hee doth in particular intreat) a Witnesse may not, arte verborum, by cunning words, deceiue the Judge; but that he is bound to speake plainly, and according to the meaning of the Judge, who asketh the question. And of the contrary opinion, hee faith, e None ancient and renowned Divine that I knowe, did affirme it to bee lawfull. And in the Preface to that Booke, hee faith, that while hee was in Rome, hee met with one, who maintained this opinion, which he calleth f agreeable to the Determinations of some yong or late Diuines: and when he came backe againe into Spaine, that præter speem, contrary to his expectation, he found some of their learnedest Diuines, maintaining, and instilling into their Students hearts and cares, g that opinion which was condemned by the ancient and chief Diuines. And, Chap. 15, hee sheweth who they bee, whom he calleth ancient Diuines; and that is in his owne words, h those which liued before our and our Fathers.
Cap. 2. Equivocation occasioned by the Schoolemen.

Out of which testimonies and sayings of these two learned men (the one of which was Confessor to Charles the fifth, and the other his Historiographer; and the one flourished about the yeere 1560, as Possenti faith, and the other died in the yeere 1572, faith the same Possentini., out of these their sayings) I gather and observe these things.

That in the dayes of these two learned men, which was about some 60 yeeres agoe, there was little or no speach of any Equivocation by mentall refermation, or of any such mixt propositions, as the Romanists now fancy. This I gather, first, because Soto, in oppugning these ambiguous Answers and speches allowed by some Schoole Doctors of that time, doth no where (to my knowledge) charge them with any such opinion, or euer labour to refute it. Which (considering the argument that hee had in hand, and the diligence that he used in handling of it, and clearing of all doubts that belonged vnto it) no man may with reason imagine that hee would have forborne to doe, if those times had giuen occasion of disputing such a question. Secondly, the same learned man, in oppugning that liberty, which others did grant, doth still overthowe or confute their opinion, because the interpretation and the meaning which they doe allow those answers to be taken in by the speaker, are such as doe not agree to the vse and signification of the words spoken, nor cannot bee applied to them, without incongruity and absurditie. By which reason of his, hee implieth, that these Divines meant no other ambiguity, or interpretation, or meaning, in those answers, then such as they thought, the words in that case in which they were vterted might beare. Or els his reason had beene insufficient and foolish; which yet he supposeth to be such, as that his adversaries could not dislike as impertinent, if the thing.
thing which he urged were true. Thirdly, the same Author doth still so set down his opinion, that in the cases proposed, and others of the like nature; he alloweth any ambiguity or Amphibologie, which the use of the speech can bear without a lye, as in express words he explaineth himselfe, but refuseth and condemneth all such, as is not noted and implied in the words. Fourthly, Sepulveda, he also disputeth against those, who think themselves not bound in the cases propounded to answer according to the common meaning, and acceptance of the words; and confuteth them, who hold it lawfull simply to deny the crime truly layed to their charge, although they purposely speake some other thing in their minde, which the Judge, taking their words in the common meaning, understandeth not. Cap. 17. & throughout the whole Booke. But yet I haue not observed in all that Booke any speach, in which hee mentioneth a mixt proposition, a mental Equiuation, or an ambiguity made by a representation. Against which opinion, (if there had then appeared any such to the world,) hee might haue disputed with more probabilitie and shew of substantiall reason. But he no where (as farre as I can obserue) either refelleth or mentioneth any such opinion among these late and punie Diuines. For wheras in the place last cited, he hath these words, though purposely he spake some other thing in his minde, that maketh nothing, as I thinke, for the mental representation, which our Equiucators haue deuised. For he meaneth nothing else, as I take it, but that the speaker doth frame in his minde, another sense and meaning of his words, then they in the common understanding of men doe make, or then the Judge according to the common understanding doth take them in. And therefore those very Schoole-Diuines, whom hee and Soto doe refute for going too farre, and allowing too much liberty; yet goe not so farre as our now Jesuiccs doe,
who build all upon a fancied reservation of their owne framing, no way included in the words spoken. Fiftly, say that those Diuines, whom these learned men doe refute, did maintaine such a mixt proposition, & mental reservation as our Romanists doe strive for: yet Soto saith, that he had read no Schoole-Doctor, who allowed such a fancie as Adrian imagined, which yet by a reservation of a Jesuite, might easily be solved. And Sepulveda, when hee came out of Italy into Spaine, thought it strange, that hee found Diuines, who contrary to the meaning of all the Ancients, did allow that opinion, which he there refuteth. And therefore if we shall say, that the Diuines against whom these men wrote, did hold this Equinocall reservation, yet it was then a nouell opinion, lately sprung vp, such as Soto had read in no Schoole-Doctor of former time, and such as Sepulveda did maruell to finde set on foote in his owne Countrey, where he linued. But, as I said, these learned men did not know of any such opinion risen vp at that time. And therefore in those dayes either this Arte was not yet found, or if it were, it was rather whispered in corners, or taught obscurely, then publifhed in Schooles.

Secondly, I gather out of these learned mens writings allledged before, that Schoole-Doctors about that time, allowed and gaue liberty for such ambiguities, as in opinion of these men, and in trueth the words could not beare: and therefore their interpretations were forced & violent, and such as could not free their speaches from being lyes. This without further deduction, is evident by the words before cited.

Thirdly, I obserue, that these hard and harsh Equinocations, by some Diuines then allowed, and the violent constructions that they made of the words, were then newly taken vp, and were vnknowne to the elder and more judicious Schoole-men.

And out of all this, I leaue it to the judgement of the
the learned Reader, whether I may not upon good reason inferre; that therefore in all probabilitie, the later sort of Schoole-Doctors, by the hard Equinocations, which they allowed, did giue occasion & layd grounds for this plausibill Art of Equinocation, though at that time themselves did not thinke of it. For, may it not hence be reasonably conceived, that the progress and proceeding to the framing of this Art, was on this manner? that first of all, and in elder times, there was nothing, but simplitie in their Oathes and answers, or if any ambiguinity was allowed to bee said, it was but in some such sense, as the circumstances of the persons, time, place, and occasion, did put vpon them, and that according to the intention of publique Lawes, and the reasonable construction that the Hearers might make of them: and that afterward they allowed violent constructions, and such as the words, together with the circumstances, could not beare, in any reasonable man's understanding, but such as the speaker, in his minde did fancie to be agreeable to that businesse and occasion. And lastly, that this over-bold liberty in them, in framing such a sense, as the words in reason & cogruity could not beare, made way to fine wits following after, to add something to the former inuention, and to frame a sense of words spoken, which they acknowledge not to be signified by them, but made vp by a Reservation in their owne breast, such as themselves would please to fancie, what euer it were, either pertinent to the businesse, or as farre different from it, as the falling of the skie is different from the paying of money. But this will appeare yet more plainly, if it be considered, that Nauarre, a who liued at the same time with Soto, & Sepulveda, but wrote after them, and when they were dead, doth from the opinion of those Diuines, and in speciall from the opinion of Soto also, and from his sayings, labour to inferre and proue the lawfulnesse
Cap. 2. Equinocation authorized by the See of Rome.

lawfulness of the Jesuiticall Equinocation; because (as hee saith) there is the like reason of them both. How truely he inferreth his Conclusion, from the sayings of Soto and the rest, I dispute not; I onely note in his course of disputation, that hee taketh their assertions for a ground to prove his owne by. And that sheweth that those former Writers gaue occasio, &c. And thus I haue declared my second Assertion concerning the originall of this new Art.

3. The third is, that whosoever wit devised it, yet it seemeth to mee most probable, that it received the first life and credit from the See of Rome, and the Romane state. My reason is from these grounds.

1. Doctor Nauarre, who (as Persons saith, Mitig. cap. 7. n. 4. pag. 301.) is held to be one of the most liberal and largest in admitting Equinocations both in words and oaths, was thought a fit man to be the Popes Reader of Cases in Rome. And if I mistake not, hee was the first that broached this new arte. For hee read at Rome not long after the time of Soto and Sepulveda, who (as before was noted) had not yet heard any thing of this arte. And there he read & framed that a Commentary, in which he teacheth this mysterie, for the instruction of the Iesuits Colledge, and dedicated the same vnto Gregoric 13. the present Pope: which may breede suspition, that the Pope was well pleased with this new deuice of Nauarre, of whom he made choice to be his publique Reader of Cases; and who, while he was employed in this service, did perfect that arte, and from whose Readings, the very Iesuits themselves may seeme to haue borrowed the grounds of that Doctrine, which afterward they polished with great dexteritic and care.

Secondly, In Queene Elizabeth's time, there was a Treatife found out, which before was in the secret kee-
tions of Nauarre, were contain'd sundry instructions and directions, given by Sixtus Quintus, for the pra-
tising of this mysterie of Equinoctation. Which, if the
Reader be desirous to know more fully, hee may reade
a Relation thereoff set downe by a most reverend and
learned Prelate.

Thirdly, I finde that Emm. Sà in his Aphorismes v. Mendac. had giuen his opinion concerning this E-
quinoctall reserveration, in this manner: that in a case,
b Where a man is not bound to reveale the truth according
to the intention of the Demander, some say, that a man may
answere by understanding or reservering something in his
minde, as that is not so, to wit so, as that hee is bound to
tell him: or that hee hath not such a thing, meaning, that
hee hath it not to give it unto him. But others admit not
of this kinde of answere; and perhaps, upon better ground
and reason. Thus hee gaue his judgement of this poynt;
and so the Booke passed in the Low Countries, and
with approbation and commendation of Syl. Pardo,
the Inquifitor and Censor there, and was printed at
Antwerpe 1599. But when it came to be perused,
and renewed at Rome, the Censor there, lo. Maria,
Master of the sacred Palace, he purged the Booke, and
put out the last words, which were, c And perhaps up-
on better reason. In which words Sà had signified, that
hee inclined to their opinion, who disliked this Equi-

Scriptorium
So. Iesu. in
Eman. Sà.
of Rome, and three yeares before the impression of Antwerp, being then about threescore and ten yeares old.
And if Sa, after so many yeares deliberation, had changed his opinion, how came it about that that change was not seene in the Antwerpe Copy, which was printed 3. yeares after he was dead? Besides, the Edition of Rome, re-printed also at Colone, An. 1612, doth profess, that that Book was purged by Joan Maria, the Master of the Palace, and not that it was corrected or amended by Sa, the first Author of it. Further, Persons giueth no one piece of a reason, by which the Reader may imagine, that Sa did ever change that point. And therefore, this is but one of Persons usual tricks of fittening, with which his Brethren of the secular Clergy doe so often charge him.

Now these considerations layed together, make mee think it very probable, that this Arte receaved its life from the State and See of Rome. But if any man can shew mee, whence it might rather have its first ground, I will willingly yeeld to him; and bethankfull to him, that can and will discover the Spring, or Well-head, whence first flushed forth this muddy Ny-lus, so fertile of Crocodiles, I mean of this sophiftique Crocodilites, whereby vnware men are over-reached and caught.

4. My fourthAssertion is; It is obsuerued by learned men, that who soever was the Author, yet the Jesuites, especially those of our English Nation, have beene the chiefe Abettors, Defenders and Polifhers of this Arte. For profe of this, I will set downe the words of some learned men. The a learned Gentleman, who wrote the Relation of Religion, speaking of false newes, frequent at Rome, for advantage of their Sect, addeth, that he found by observation, and judgement of some wise men, that the Jesuites were the Masters of that Mint, and that all those coynes were of their stamp;
and, that the Jesuites were noted by some of their own friends, to be too hardie Equinocators: and their Equinocations too hard. And Hospinian a having cited many testimonies of Jesuites for this Arte, conclueth that thereby it is evident, that many Jesuites with great care have explained and defended it, b that not without cause they are commonly thought to be the Authors and Inventors of it. Add here to that which the learned Casuubon observed, who was well acquainted not onely with the writings of all sorts of Jesuites, but with the proceedings and dealings of our English Jesuits also. Hee telleth Fronto Duceum, a learned Jesuit, c 'Tis it is a clear case, that many Dummies of your Order have explained and maintained that Arte: but they which have especially polished it, I finde to be English men. Yea and their owne Brethren, the Secular Priestes, lay the ouer-bold vse of Equinocation in their dish. c For so famous (lay they) and so notorious are their Equinocations, and so scandalous, that the very Protestants take notice thereof, &c. and, such jugglings, and shiftings of late have beene used by them, that not onely Protestants, but also Catholickes, yea Priestes can scarce tell when they speake sincerely, when otherwise. And a little after, Howsoever this kinde of dealing may seeme excusable unto them, under the name of honest Equinocation; sure I am that few honest men will excuse it from dishonest lying. And Master Watson f calleth it the Jesuites rule of swearing and forswearing in a contrary sense and meaning; and g a shift, which they call a lawfull Equinocation. And againe, hee h calleth these Equinocations, their absurd paradoxes of Equinocation. And the like speeches may be found in divers other places of the Priestes bookes. By all which it may appeare, that learned men on both sides, not onely among the Protestants, but also among Popish Priestes, have noted this deuice especially in the Jesuits: which may be reason enough, (beside that which is to be found in
in their owne writings) to make any sober man resolute, that the Iesuites haue had their fingers chiefly in this new devised Arte. And reason may perswade the same to be most likely; because the Iesuites are an Order consecrated and devoted from their very first birth to the Popes will, to doe what may serve his turn. For so the Iesuites themselves, who published Sanchez Morall worke, doe profess in the Epistle Dedicatorie to Pope Gregorie 15. a that their first founder b did make himselfe and his Order or Societie vassals to the Popes command, in a new and unheard of manner. And therefore if the See and State of Rome, did (as before I shewed) give life, and credit and authoritie to this Arte; then, in reason it must be conceiued that the Iesuites, who by their first institution are created the Popes vassals, to serve at his pleasure, and to doe his will, would be the most forward in the ranke, to uphold and main- taine with all their wit, this deare Childe of the Popes owne breeding. And yet when I conclude that the Iesuites are the most forward, and the men that haue polished this Arte, my meaning is not, either to include all of that Order within this compasse; or to exclude all others not of that Order from it. For first among the Iesuites, Becanun doth disclaime it, as c being not taught by the Iesuites, and unlawful to be practised by any. Wherein hee faith well, that it is unlawful; but ill, that it is not taught by the Iesuites. For their Doctrine this way is so cleare, and so open to the view of all men, that Becanus in denying it, must needs either use the Arte of Equinocation, which himselfe condemneth, or else tell a flat and downe-right lye, which is not much better. And the like may be noted in the writings of some other Iesuites, who deny and renounce this device. But they had best kepe them- selves from Rome; for if they come in the Censors hands, it is to be feared hee will deal with them, as

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a Prefixed before the second tome.
b Se susaque Societatem Pontificis imperii
more prorsus non
no mancipavit.
c Manual.

Controuers. cap.21. & O-
puic. Theolog.
tom.1. Opusc.
17. in Respons.
ad Aphoris.
13.14.15.16.
& tom.2. O-
pusc.1. in Ap-
pend de fide
Heg.fernand.
in exam.4.pre-
positionis.
he hath done with their fellow Sa already; that is, circumcise their lips, and teach their pens to speake the Roman Language more purely. Secondly, among those that be no Jesuites, wee haue experience and examples good store, of them who haue learned this Arte, and maintained it as stiffely, as the best Jesuite can. In which number, I may place Doctor Norrice, who beeing apprehended in Oxford, denyed himselfe to bee a Priest, and afterward in prison did defend it by this sleight of Equinocation, and that he maintained to be lawfull, by the example of our blessed Saviour; Mar. 13. 32. But of that day & houre knoweth no man, neither the Son, &c. and Ioh. 7. 8. Ego non ascendam, &c. For so he then alledged the place, as Father Persons also doth, against both the Greeke, and their owne approved Latine. In expounding, and applying of which Texts to his purpose, how weakely he behaued himselfe, he may now bee pleased to call to his remembrance: that as he braggeth of his victories over other men, so for his humiliation, hee may sometimes call to mind his owne infirmities. And that perhaps may stand his soule in as good stead, as the meritorious forbearing of Equinocation, when he might lawfully vs it: which (as Father Persons faith) may increase his Crowne and merit in heaven.

But in earnest, he shall doe well, if in the next edition of his Antidote, he place this question of Equinocation among the rest of his Controversies, and tell vs in good sadnes, what, after so many yeeres more, he thinkest of this Point. But in the meane while, the Reader may understand, that Dr. Norrice is not the only man that ioyneth with the Jesuites in the practice and maintenance of this Arte. For in this small Treatise may be seene diuers testimonies for it, out of other Writers. And the secular Priests, though they charge & upbraid the Jesuites with a nimium, too often and too bold a practice of it, yet themselves doe allow it, even when they
they shew greatest opposition against the Iesuites. So 
Master Watson speaking of Equinoocation, as a shift 
which the Iesuites use; faith, that though there bee no 
question to be made of it, but that in some sense it may be 
lawfull, &c. In which place, the sum of that, wherein he 
sheweth his dissent & dislike of the Iesuites, (for his 
owne words are too many to be set down in this place) 
is in these two things: First, That the Iesuites doe al-
low Equinoocation in a case, wherein he thinketh a man 
is bound to speake the plain truth. And secondly, that 
they doe hold, that they may not onely to their Adversaries 
to Protestants) but even also to any Catholike Magistrate, 
yes to the Pope himselfe, answer one way, and meane anoth-
er. And to like purpose, the Author of the Replie to 
Persons Apologic, beeinge to answer for D. Bagshaw, 
whom Persons had reprooued, as denying the doctrine 
of Equinoocation; faith, that the Doctor, no doubt, know-
eth in what cases doubtfull answeres and Equinocations are 
to be made to curious questions: neither is it to bee thought 
(faith he) that he disallowed thereof, but onely of the liber-
ty, which is in the Iesuites and their Adherents, in all their 
dealings with other men. By which it may appeare, that 
the difference betweene the Secular Priests and the Ies-
uites in this point, is not about the equitie & lawfull-
nes of this Arte, but about the liberty and large scope 
that the Iesuites take, to practise it among their owne 
Brethren, and before their owne Magistrates and Su-
periours, and in all their dealings. And surely, for our 
owne experience, I cannot learne any thing to the con-
trarie, but that our Tribunals and places of Judicature, 
our Bishops, Justices, and other Officers, who haue to 
deale in their Examinations, yea and that our common 
fort of Christians, who conuerse with them, doe find in 
their experience, that Secular Priests, and laie Papists 
of all forts, doe iumpe with the Iesuites in the practice 
of this Arte. Notwithstanding, if any among them, 
which
which call themselves Catholikes, doe renounce and disclaime it, as well in deedes as in words; I am so far from fastening any imputation of disgrace vpon them for this iniquitie of their brethren, as that I wish and pray they may goe on, to forsave and abandon all other the abominations and errors of the Roman Church. But (to draw toward an end in this Point) all things considered, my Conclusion commeth to this head; That this mystery of iniquity spreadeth farre and neere in the Papall Kingdome, hauing receiued authority and countenance from the very Roman See, and finding entertainment and acceptance among all inferiour forts: but yet the Iesuites are they that haue chieflye polifhed it, and most boldly praftised it; and among the Iesuites, our English-men (be it spoken to the credite of our Nation) doe beare the bell away. And from hence the Reader may see why our Diuines doe visuall ascribe this Doctrine to the Iesuites: and consequently what wee haue to answere to Becanus his question. For a desire to know (faith he) why you call this Arte of deceiving, Jesuiticall Equinocation: and our answere is ready; We call it Jesuiticall, because men of that order, haue bee the chiefe Abettors and polishers of that Arte.
Cap. III.

Of the matter or object of Equinocation, or in what cases it is allowed by the Patrons of it.

Or the matter or object, about which this Arte may be exercised, F. Persons a seemeth to except two cases, in which they hold it unlawful to equinocate. First, in matters of faith: and secondly, in buying and selling, in common conversation and humane traffique, to the hurt or prejudice of any. But this is but another tricke of his juggling, by which he would bleare the eyes of his Reader; and make the world believe that they use no fraud, either in matters of Religion, or in busineses with their neighbours, so that any body should be hurt or beguiled by them. For first, where he faith, that they may not use Equinocation in matters of faith, perhaps in this saying he doth equinocate with vs; and meaneth, that we may not so use Equinocation, as to deny any point of faith. But that in handling & dealing about matters of faith, it may bee lawfull with them to use this Arte: there are good proofes from their own Writings, beseide all the experience of their practice. For F. Persons faith, that in matters of Religion, it belonging to the faith of the hearer, to seeke out the speakers reseration for his better assurance. Which is but a slender comfort to a poore Christian, who had as good seeke a Needle in a bottle of hay, as a reseration locked vp in an Equinocators mind: but hence it followeth, that he alloweth Equinocation in matters of Religion. A-
Cases, in which Equinocac are allowed.  Cap. 3.


Againe, the same Father Persons telleth vs, that a no man can deny, but many faits and cases may fall out con- cerning matters of Religion, not tending to Confession (es- pecially in time of persecution wherein a man may, or perhaps also must by obligation use equinocall speeches. Here he granteth, that by their principles, it is an un- doubted conclusion, that in cases concerning Religion, a man may equinocate, so the case be not such, as tendeth to Confession; 1. as I understand it, if by equi- uocating he doe not seem to deny the Roman faith, which at such times, they hold it necessarie for their Children, without any tergiuersation to confesse. But elsewhere hee unfoldeth himselfe a little more plaine- ly, when he faith of Equinocation, 2. that it may not be used in matters of Religion, where Confession of our Faith is required. For this implyeth, that where Confession of faith is not required, there it may be lawfull enough to equinocate. But evident and cleare it is, that the Jesuite maketh our blessed Saviour to equinocate in sundry matters of Religion, and thence would perswade vs, that by his example, they may doe the like. As for example, hee did equinocate, when he said of the day of judgement, 3. Of that day and houre knoweth no man, nor the Sonne, &c. And when hee said of himselfe, 4. I judge no man: the Jesuite faith, that this speech without a mentall reservation is false, and cannot stand, for that it should be contrary to many other places of Scripture: and should imply a deniall of Christs office to be our Judge. He proceedeth to other examples, and telleth vs, that Christ did equinocate about the Sacrament of Baptisme, when he said, 5. Hee that shall beleue, and be baptized, shall be saued. and about eating of the flesh of Christ, 6. If any man shall eate of this bread, hee shall live for ever: and about Prayer, when hee said, 7. If ye shall ask any thing of my Father in my name, he will give it you. Now the points here spoken of, and others of like na-
Cap. 3. Cases, in which Equivocation is allowed.

...Cafes, in which the Jesuite findeth Equivocation to haue beene vfed in Scriptures, are, I trow, matters of faith and Religion. And hence it followeth, that Equivocators must either confess that they abuse the world in alledging these and such like Texts, to proue and uphold Jesuiticall Equivocation, which is not there meant; or that they hold their Equivocations to be lawfull, and sufficiently warranted, euin in principal matters of Religion, such as are Christ's office of judging, the doctrine of the Sacraments, and prayer in Christ's name. In the first place then, when Person's excepteth matters of faith from the practice of Equivocation, hee mocketh his Reader with generall speeches, when hee meaneth no such thing; but onely that men may not equivocate, by denying in words their believe of the Roman faith, or some such like. Secondly, where Person's faith that they allow not equivocation in common conversation, in buying, &c. it may be obserued that Navarre, the famous Reader in Rome, doth highly commend this Equivocation as a singular point of Doctrine, by which wee may avoid innumerable sinnes which wee commit by denying and affirming without this mentall resolution, with which if the words spoken were joyned, they would become true. This hee explaineth and confirmeth thus: We are asked & demanded every foot, what we went, what we haue eaten, how much money we haue, or haue borrowed, or haue giuen, what letters and newes we haue receiued, what wee haue written and related; what such or such a man said to vs, what wee know of such or such a one: and many hundred like. To all which (faith hee) wee might answere without sinne, d by understanding somewhat in our minde, which may make that true, which we affirm, and that false, which wee deny: As for example, when a man asketh of vs, money, or a Booke, or newes, &c. if wee answere him, I haue them not, or I know them not; understanding &c. so as I am bound,
bound, or, as it is convenient to do it, or give it, or to speak
and make it knowne. The like is affirmed by a Emm.
Rodriquez, who alleging this determination of Na-
urnre, and transcribing also some of his words, addeth
in the end, to shew how hee esteemed this device,
which Doctrine ought to be marked and observed. And
Fernandes in his Examen faith, that if a man being re-
quested to lend a thing to his neighbour, &c. have a cause or
reason, why hee will not grant or give it, &c. hee may
sweare by Equinociation, that he hath not such a thing. And
Sanchez, in common talk (faith hee) if a man be asked
of a thing which it behoouveth him to keepe secret, it is law-
full for him to say, that hee knoweth not, understanding as
as that it is expedient to tell it. And Father Persons,
also thinketh it most just and necessary, if a man
come to borrow mony, whom we may not deny with-
out inconvenience, that we may then answer equino-
cally that wee haue it not; understanding, with any
mind to lend it: or that wee haue it not in our purse,
&c. Which instances and examples, if they be not
matters of common life and conversation, I know not
where to finde any. But it may be said, that Persons,
when he excepteth matters of common conversation in
buying, &c. hee addeth, to the hurt or prejudice of any;
as if hee meant by that restriction, to leave a libertie of
equinociating, even in buying and selling, and humane traf-
fique, so it be without the hurt of any man: but then
utterly to forbid it. And I graunt, hee addeth those
words: but I cannot tell, whether he meant the vul-
gar Reader to conceive that meaning in them. How-
somuer, there is a mysterie in those words, which s Na-
nurre, (who vflth to deale above-board, and to speake
more plainly) hath unfoldes, when he calleth it, h a
real and unjust hurt or prejudice; by which hee unver-
standeth such an hurt, as wee may not doe to another,
without sinne and injustice. And then, the meaning of
this.

a Summa v. mendac. nu. 4. pag. 385.
b Que doctrina debet notari.
c De praecpt. 2. §. i. nu. 8. p. 49.
d Causam habeat non illam dandi.
e In communi logulatione inter-
rogato de re,
quem secretum
ferrare expedit,
licitum eff dicere,
se nescire, intel-
ligendo, ita ut
expediat dicere.
Sanchez O.
per moral. 1. 3.
c. 6. num. 2. 5.
f Mitigat. c. 9.
nu. 81. & 83.
pag. 403, 404.
g In c. Human.
aurcs. q. 2.
nu. 12.
h Verum & in-
sum damnun.
Cap. 3. Cases in which Equivocation is allowed.

this goodly Exception of Persons, will be this; that in buying and selling, and humane traffique, and common conversation, we may not equivocate, if thereby wee doe hurt any man unjustly and unlawfully; but else, if any of their Catholiques should thinke that the hurt which redoundeth to one of vs, is lawfull and just, that then they may freely delude vs with their amphibologies and reservations, in what matter soever, and for what end they please, though it were for massacring of an assembly, or for murdering of a Prince, or for blowing up of a Parliament, or for the invasion of the King-dome by hostile and foraine forces. And so by this exception we are well freed from the feare of these de-luding and equivocating spirits. Let vs then dismisse Persons, with his shifting Exceptions, and enquire more particularly and directly what the cases be, wherein they doe in sober fadness allow their Schollers to use the benefit of this Art. And for this purpose I finde two things said by them. First, that whensoever a man may lawfully keepe silence, and say nothing, or whensoever hee is not bound to reuеale and lay open the truth, then hee may lawfully equivocate, and use this sleight of amphibologie: be it a matter of faith, or a business of commerce and traffique, or a point of State, or what else you will, it mattereth not to this purpose. For proofe of this, first take the resolution of Father Garnet. He being prisoner in the Tower, and required to declare his opinion concerning this point, let downe his minde in writing, which is yet kept vpon Record: and it was this, Concerning Equivocation this is mine opinion. In morall matters and common use of life, when among friends it is required of a man to speake truth, then hee may not use Equivocation, &c. But as oft as there is occasion for necessary defence, or for avoyning of some injury or damage, or for obtaining some good of weight or moment, without the perill of any man, then Equivocation is law.
full. In which speech, Master Cæsarion doth truely note by the way, that thofe words, without the peril of any man, are onely added for a colour, and to blind the simple with; as I noted the like before, in a like sentence of Father Persius. But the thing that I now note for this purpose, is, that he faith; in common use of life, when it is required of a man to speake truth, then it is not lawfull to equinoicate. By which words he implyeth, that where a man is not of duety bound to speake or reueile the truth, there he may obscure & hide it by this Arte. The same Father Garner, while hee stood at the Barre, in fewer words, and plainer manner explaineth his meaning thus; a No man may equinoicate when he ought to speake the truth, otherwise he may.

To like purpose Fernandes b A man may lawfully use it also, when he is justly or lawfully demanded, if hee have a reasonable cause not to answere according to the meaning of the Demander. And Heifius the Iequeue, c Not onely (faith hee) when the question is vnmuft, but also when it is without fault, we are many times not bound to answere him that asketh the question, according to his intention and meaning: and that is, whensoever the Demander hath not right to command an answere; and the Demanded hath a sufficient and not idle reason to deny it. For he that may lawfully hold his peace, may, passing by the things that are asked him, speake some other thing with God, the heavenly Spirits, or with himselfe, either by vocal or mental speech, or by a mixt speech, which is partly vocal and partly mental. In these two last testimonies, the instance is in a particular case, when a man is examined or questioned: but the ground on which they build their determination, is a generall Rule, that whensoever a man may lawfully say nothing, then he may lawfully equinoicate, and speake by a mixt Proposition; as appeareth plainly in the reason of Heifius, now set downe in his owne words. And in a word, Equinoicators say, that if
Cap. 3. Cases, in which Equinocation is allowed.

if a man vse Equinocation with mentall reservation, he doth not offend against the negative Precept, which forbiddeth a man to lye; because, whatsoever he speaketh in that manner, is a truth: onely hee may offend against the affirmatiue Precept, if he doe then equinocate, when he is bound to utter and reueile the truth. And hence inferre, that whencesoever a man may lawfully say nothing, as not being bound to reueile the truth; then in these mens opinion, he may lawfully speake by Equinocation. And this is the first thing that they say for this purpose.

The second thing is, that there is just cause for using of Equinocation, whencesoever it is necessary or expedient for preserving of bodily safety, honor, household goods, or for any other ait of vertue; so that the hidding of the truth may then be thought to bee expedient and honest. So speake they Sanchez, meaning this rule of such an Equinocation as is joyned with an oath. For else, if there be no oath vset, then honest sport vset for lawfull recreation, may make the vse of Equinocation lawfull. But if there were an oath added, then it is an evident fault, because of the vaine and indiscrete using of Gods Name. So speake they the same Author not long after. From which words of the latter we may gather two things. 1. That an easie cause may suffice for iustifying of Equinocall speeches, in a simple assertion without an oath. If there bee no other cause but onely for merriment and recreation, yet that is reason inough to make the vse of Equinocation lawfull and honest. 2. That when other Equinocators doe require some kind of necessity or utility which may draw men to vse it; they are to be vnderstood of Equinocation joyned with an oath, and not when it is vset in a bare and simple affirmation or negation: vnlesse wee may conceiue, that sport and merriment goeth with them for a matter of necessite or great moment. And a

b Caufa infa v-
tendi his amphib-
ologiiis oft, quoti-
es id necessarium
aut uile cef ad fali-
utem corporis, ho-
nore, res familia-
tes tuenda, vel ad
quemlibet alium
virtutis actum:
ita ut veritatis
occultation confi-
tur, tunc expedi-
ens ac studiofa.
Sanchez op.
moral. l.3. c.6.
num. 19.
c Dum Sotos ait
non esse culpam
Ampbibiogii uti
joco, & in ridicu-
liis, intelligo quam-
do abique iura-
mento id secret.
Tunc enim bo-
nes tus illus ludus,
recreationis infe-
cus exercitus,
honestum rede-
ret amphibiiogii
usum. At si iura-
mentum adsedet,
off manifefta cul-

indeed.
indeed, this difference given by Father Sanchez, bet-
tweene Equinocation with an oath, and without it, hath
reason in it, if we consider their grounds and principles.
For in affirmations and negations, there are two things
required. 1. That no lye be told: for this is required
by the negatiue precept of truth, as they vse to speake.
And this fault, as they thinke, they auoide by their
arte of Reservation. And seconedly, that men conceale
not a truth, when they are bound to disclose it: for
this is required by the affirmative precept of truth.
But in an Oath, besides truth in the speech, there is a
third thing required, and that is, that it be vndertaken
with judgement, that is to say, aduisedly and with due
discretion. Else, by swearing a truth unadvisedly, Gods
Name may be prophane. There is reason then for this
difference which Sanchez maketh. And now by all
this, the Reader may see, that an easie cause is thought
sufficient for the vse of this Arte. If it be for eafe of
the body, safety of a mans goods, preserving of his cred-
dite, &c. then by their doctrine, a man may equinocate
with an Oath: but if it be for sport and merriment only,
yet then it may bee lawfull in affirmations and negati-
ons without an Oath: prouided that it be such a case,
in which a man may lawfully hold his peace, and bee
not bound then to disclose the truth.

By this it appeareth in generall, in what cases they
allow the vse of this Arte. But for fuller satisfaction of
the Reader, and for more distinct conceiuing of their
meaning in this point; it will not bee amisse to point
out some speciall and particular Cases, in which they
give expresse leave for the practising of this sleight.
And they be these, and such like.

1 If a Priest, that hath heard another mans Confession,
should be demanded, whether such a one had confessed such a
sinne vnto him, or not; -- he may answer directly, that bee
hath not confessed any such thing vnto him, albeit bee had
done
Cap. 3. Cases, in which Equinoculation is allowed.

done so: yea, he may sweare also this answer of his, understanding and referring in his minde, that the Penitent hath not confessed the same unto him, so as he may utter it. These be Father Persons words. And hee faith, they be agreeable to the mind of all Schoole-Doctors.

2 If a Penitent be asked without a just cause, whether he haue confessed such or such a sinne (which he had confessed to the Priest) he may sweare he confessed it not, understanding, so as that he is bound to tell him. So speaketh Sanchez, and citeth others of the same opinion.

3 If a Judge do against justice question a Defendant, and doe not question according to order of Law; the Defendant may use Equinoculation, and sweare according to his owne meaning: that is, by a secret reseruation kept in his mind. So faith Tolet. And Sanchez faith the like, when the Judge that questioneth is not the lawfull Judge of him that is questioned, or is not his Judge in that peculiar case; the Defendant may use Equinoculation. And the like he faith, if the Judge bee an Excommunicate person. And the like Father Persons doth largely confirm, when the Judge is not lawfull, or not competent at least in that cause, or proceedeth not lawfully. In these cases, they thinke that a man questioned before a Magistrate, may vpon his oath, by an equinocall reseruation, deny that which he knoweth to be true.

4 If one doe ignorantly kill a man, thinking him to be a wild beast, (a Deere for example) or if he kill a man in his owne defence, he may being questioned of the fact, deny it vpon his oath.

5 When an unjuyst taxe is set upon a commoditie, if a man sell it for more, or maketh light weight, and counte measure, so that he make himselfe satisfaction for the wrong of the Taxe, and yet sell his commoditie worth the money; he being examined by a Judge, whether he sold the commoditie ignorater, putas esse forum, occidat, aut in propriam defensionem - potest de eo facio rogas in judio, id negare. Sanchez moral. l. 3. c. 6. nu. 29. Quando taxe aliquius rei ess intuilla, si pluris vendens, aut defraudans in pondere & mensura, ita ut sibi satisfaciat pro pretii injustitia, & tedtat correspondentes mecces presit dato, potest hic interrogatus ad iudicium, an pluris vendiderit

6 Mitig. cap. 20. nu. 2. pag. 407. 408.

7 Vitium, Deductionem temere vogatum, an hoc ut illud peccati suavis sit, potest ineire se non confesum, intelligendo ita ut teneatur illi explicacre. Sanchez mor. l. 3. c. 6. nu. 44.

8 Si contra injustiam petit, et invidice eum non interrogat, potest vitæ equinoculatione, et sweare secundum propriam mentem. Tolet. de Instruct. Sal. 1. 4. c. 21. num. 10.

9 Fidem amphibologys potest vitæ Reus, quando Index interrogans non ess legitimus Interrogatui Index, aut in hoc caso peculiari. Sanchez l. 3. c. 6 nu. 27.

10 Mitig. cap. 20. nu. 11. and in the rest following.

11 Si quis homine ignorater, putas esse forum, occidat, aut in propriam defensionem - potest de eo facio rogas in judio, id negare. Sanchez moral. l. 3. c. 6. nu. 29.
Cases, in which Equinocia is allowed. Cap. 3.

vel defecerit in pödere aut mëfus, id negare, al. fra. le pretio taxato vendidif, & integre pondus & mensura tradidisse, intelligendo hae, ita ut pluris vendi- dens aut descri- ens in pondere aut mensura deli- querit. Sanchez moral l. 3. c. 6. nu. 29.

Si repetto cada- nuere, quis interro- getur, an gladius ibi repertus sit u- us, vel tali hœ- illas tranfirit, que vera sint, & petition ab evo, tanaquam illi- us homicidij in- cia quad vere nö commissi; potest negare. Sanch. l. c. nu. 30.

Ratiena optima- docent eum, qui nummos mutuo acceptos solvit, posse a Indice rogati- gatum de mutuo, ty for more, or came short in his weight or measure, hee may deny it, and say, that he sold it for the price that was set him, and that he gave full weight and measure; meaning so, as that selling for more, or coming short in his weight or measure, he did commit an offence.

6 a If a man be found slaine, with a Sword lying by him; and a guilteffe person should be asked, whether that sword were his, or whether hee passed that way at such an houre, (which things are true, and are inquired after as signes of that murder, which he committed not,) he may deny it.

7 b If a man have borrowed money, and paid it again, and be examined of the Judge, concerning the money that he borrowed, he may sweare that he borrowed not that money; understanding so as that he is now bound to pay it. And so a man may sweare, that he had not such money, which hee did receive; if through poorety he be excused from making payment, or if he should be urged to pay it, before the day that it is due.

8 c If a Creditor have money owing him upon Bond part whereof is payed unto him, but as much is due unto him some other way, for which hee hath no Instrument to shew: if hee be required before a Judge, to sweare whether part of that debt were payed him; he may sweare that it was not payed, understanding, so but that as much is now due to him, some other way.

9 d If a man be forced to promise marriage to a wo- man, whom otherwise he is not bound to marry [the meaning is, if he be urged and pressed by a Judge against reason, to make that promise] he may sweare, that hee will marry her, though hee meane it not, understanding iurare se illud non acceptisse, intelligendo, ita ut tecator id solvere. Atque idem credo si tune non toleret, fovere, eo quod terminus, ad quem mutuum datum fuit non est impedit; vel pre pauper- tate excusatur debitor a tune soluendo, Sanch l. C. nu. 31. c Ego, deducitur Creditorem virtute Instrumenti publici exigentem coram Indice debitem, etsi pars illius summæ debita soluta sit sibi, &c. Si Debitor reconuenciam coram Indice Creditorem, ut iure ad pars illius debiti soluta sit sibi, potest iurare solutam non esse, intelligendo, ut modo non sit tantundem sibi debitem. Sanch. l. c. num 36. d See incommo deductum, coadhibit aliquam acceptam in bonam, quam ducere non te- ratur, posse iurare se acceptum, intelligendo intras. Si tecor, vel si posse a placuerit mihi. San- chez ibid, num. 39. Tolet. de Instruc. Sacerd. l. 4. c. 21. nu. 11.
Cap. 3. Cases, in which Equivocation is allowed.

Within himselfe, if he be bound to doe so, or, if afterward I shall like of it.

10. If a Woman, that hath played the Whore, bee asked by her husband, whether she have committed adultery, shee may sweare that she hath not done it, understanding within her selfe, so as I may or meane to tell you of it.

11. If a man have contractt himselfe to a woman, and afterward make another contract with another, by words de præsentti, and being called before the Bishop, and there asked, whether he made such a contract de præsentti with this later woman, he may sweare hee did not, understanding, so as that it is a marriage.

12. If a man bee requested to lend money, when hee is not bound to lend it, though he have the money by him, yet he may sweare that he hath it not, understanding within himselfe, so as that he will lend it him.

13. If a man come from London in a time of Infection, to Coventrie, were he cannot be admitted to lodge, unless he will sweare, that he came not lately from London; hee may sweare that he came not from London, referring in his mind, so as that I am infected with the plague, if upon good reason he thinkes that he is not infected.

14. If a man in common talk be asked of any matter which he behoueth him to keepe secret, he may lawfully say, that he knoweth not, understanding, so as it is behoouefull matrimonium fuerit. Treatise of Equivocation, allowed by Blackwell and Garnet, cited by D. Abbot Antilog. cap. 2, fol. 13, and Caeub. Epist. ad Front. pag. 115.

Decimo quinto deductis, cum a quo mutuo pecunia petitor, quam reuerca habet, posse invenendo affirmare, fe eam non habere, intelligendo intra se, ut mutuo det. Sanchez moral. l. 3, c. 6, num. 43.


The like is saide by Sanchez moral. l. 3, c. 6, num. 35, by Tolet. de Instruct. l. 4, c. 21, num. 11, by Nauarte Enchirid. cap. 12, num. 19. In communi loquaxione interrogatio de re quam secrevereat, petitor, licet non diceretse, sine, intelligendo, ut expedita diceret. - potest ei- sam - uti quarnuis alia amphibologia, &c. Sanchez moral. l. 3, c. 6, num. 25.
Cases in which Equivocationis allowed.  Cap. 3.

Lastly, If he that asketh the question, doe exclude the use of Equivocation, and require a man upon his oath not to use any Equivocation, and that he meaneth what he speaketh without any Equivocation at all (as it is in the Oath of Allegiance) yet he may sweare it still, understanding, so as he ought to speake plainly; or framing some other reservation in his mind, by which it may be made true.

These and such like be the cases, in which they allow their Equivocating fraudes. I could adde more, but I feare I have wearied the Reader by too many already.

Surely, by this that hath bee ne said, we may learne two things, which it is requisite all plaine-meaning Christians should take notice of.

1 That Equivocators, and such as are instructed in this Arte, doe take vnto themselues a large liberty of using this fraudulent deuice. For out of the premis es it may appeare, that whatsoever busines or occasion be offered, be the matter sacred or ciuill, publike or private, in open Courts of Justice, or in common practice of life; yet if they can perswade themselues that they haue any serious cause to conceal the truth, whether it be for some good to their soules, or for safety of their bodies, or keeping of their goods, &c. they may freely sweare the contrary to that truth, by an Equivocall or mentall reservation. And if they haue any light cause or reason, if it be but for sport or merriment to recreate themselves, then they may deceive vs by an Equivo- cation, in a simple affirmation or negation, hauing no Oath in it.

And this being so, I desire every Christian, that would not be decepted, to consider with himselfe, whether he can thinke of any busines that passeth between man and man, in which hee may promise to himselfe plaine dealing, or may presume that he shall not bee deceived by some mentall device or other, if hee haue to doe with them, who doe profess this Equivocating Arte.
Cap. 3. Cases, in which Equinocication is allowed.

Secondly, we may learne, that there is no limitation, or exception, or explication, be it never so wise or wary, nor any thing which man's wit can devise, that may restrain or keepe backe these Equinocators, from deluding vs by their equinocall speeches; but that say or doe what a man will or can, they will take libertie to equinocate still: so that no Oathes, how waryly and carefully fcoerer they be framed, can hold these men, further then themselues will. a Pæceniuss discour sing of the Oath of Allegiance, laugheth at the simplicitie (as hee calleth it) of our King and State, who thought by that Oath to provide for their saftetie: as being hedged it about with so many circumstances, as that to their thinking, no man could winde himselfe out of it with a safe conscience. But they consider not (faith hee) that if the Pope shall dissolue this Oath, all the bands of it, either for performance of fidelitie to the King, or for not admitting a dispensation from Rome, are shattered in pieces. Nay, I will say one other thing (faith hee) that is more admirable. An vnjust Oath, when it is declared to be such, bindeth no man: but that this Oath is vnjust, hath bene sufficiently declared by the Pastor of the Church. Hee meaneth the Pope. And hereupon hee inferreth in an insulting manner; b Thou seest now (faith hee) that the band of that Oath is vanisshed into smokke, so that the band which so many wise men thought to be as strong as iron, proneth weaker then straw. Thus this man boasteth, that by the Popes dispensation, or declaration of the vnlawfulness of it, no Oath in the world is any thing worth. A great priviledge sure for them, that can so easily winde themselues out of bands, euen the strongest that can be thought of, among men. And yet me thinketh, alius admirabilitius, the Equinocators have found a more admirable device then this Oath of Pæceniuss is. For he sen-

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a Vide in tanta affliction, quanta sit simplicitas. Qui omnis securitatem in coirem gentis, sibi flatisset, tamen si modum irrationem, tot circumstantiis constantiis exstitisset, qui salutat conscientiam, nulla ratione a quoque disolluer potest.

b Sed videre non potuit, si PONTIFEX infirmum displicet, omnes illius nexus, sine de securitate Regis praestando, sine displicatione, non admitteret, pariter dissolutos fore. Immo alius dicat admirationius, Nofti, credo, irrationem iniuriam, si tale fuisse evidentior, ne autem obligearet Regis irrationem iniuriam esse, ab ipso Ecclesia Pastor sufficienter declaratur est.
Equivocation, for what turns it may serve. Cap. 4.

deth a man to Rome, to fetch a dispensation thence, or to get the Popes declaration of the unlawfulness of the Oath, and then they may break all. But our Equivocators haue that at home, and within their own breasts, that may free them from all. For if themselves doe but think that the thing is unlawful, or that they haue some reasonable cause to dissemble, they may take this or any other Oath whatsoever, and by an equivocall reservation, break the band of that Oath, before they take it. And if such be the privileges of these men, how great is their danger, that live and converse with them: God preserve all well-meaning men from such deceitfull tongues.

CHAP. III.

Of the use, or rather abuse of Equivocation, and for what turns it may serve.

Equivocation, such as hath beene descripted before, may be beneficial to them that use it, many ways, and for divers purposes. For in the general it may serve them for all turns, in which by misleading the Hearer, they may make any advantage to themselves: and more particularly it may serve them for these speciall ends and purposes. First, in State-businesses, and matters of policy, it may serve great men, to hide their plots, and to worke their ends by; and yet to make faire weather towards all men, and beare them in hand that they meane nothing but friendship and loue. In this kinde Naurre telleth vs of a great Monarch, who hee thought
Cap. 4. Equitocation, for what turns it may serve.

thought had used, and did then use this good art (as he calleth it) by the benefit whereof, every man was contented and pleased, that came to him, or had to deal with him about great affairs. b For (saith he) he is thought so to entertain and to hear those that come unto him, and in answering so to express himself unto them with whom he hath to deal, as well by gesture, as by words and deeds, that the things being understood according to their meaning, doe please and content them, though in themselves they be false, but are true according to the reservations understood by the Answerer. The same Nauarre addeth further, c that he thinketh another great Monarch meant to teach his sonne d this doctrine and good art of Equitocation, when for some secret defe, he drew him from the studie of learning, saying, I would not have my sonne to have any more Latine, then onely that one Apotheoseme, * Quo nescit dissimulare, nescit regnare. Doe they thus instruct their Catholique Princes, to dissemble and equitocate? and call they it a good Arte, by which they may posse other men with a good opinion of them, when they meane quite otherwise; that so they may worke their ends, and bring about their projects and plots? Why, then I neede not seare to say, that one turne, for which the Doctrine of Equitocation doth serve them, is in State busineses to hide their plots, and to worke their ends by it. Which as it is advanta- gious to themselues, so it is dangerous for those that have to deal with them.

Secondly, It may serve them, for a meanes to hide their mischievous plots against the State and Religion, and yet to escape the hand of justice after all. For when they have plotted and acted Treasons, or are about any unlawful businesse, forbidden by the wholesome Lawes of the Kingdome; Equitocation serveth to hide both themselves and their Associates, from the en-
Equivocation for what turns it may serve. Cap. 4.

...query of the Magistrate, be he never so vigilant and careful. For if one of them be examined or asked, whether hee haue reconciled such a man to the Pope, or absoluted such a subject from his bond of Allegiance, or haue conspired against the life of the King, or haue beene acquainted with a plot of blowing up the Parliament; though all these things be most true, yet hee may without scruple deny them all vpon his Oath. Or in case one be detected otherwise, and examined, who were his Associates, whether such a Priest, or such a Jesuite, or such a Gentleman were priuie to the thing; though these men were all of them as deepe in the villany, as himselfe; yet he may sweare that none of them all did know the least iote of the matter. And by these trickes they can worke all mischief to Kings, and Nobles, and People, and Parliaments; and yet wind themselves and their complices out of the hands of justice; vnless God doe disclose them, as many times he doth beyond the providence or expectation of man. For rather then Treasons should goe vnspied, God maketh the Bird of the ayre to carry the voyce, and that which hath wings to tell the matter, faith Salomon. This vse Southwel the Jesuite made of this Arte. For, fearing to be detected, hee instructed a Woman-Disciple of his, that if shee should be examined, whether himselfe were or had beene in that house, shee should vpon her oath utterly deny it; and so she might safely doe, vsing but the helpe of this Arte, though shee had often seene him there, and knew him to be in the house. And to like purpose Tresham, one of the Gun-powder Traitors, vpon examination did confesse that Father Garnes was priuie to the Treason, and had talked with him about it; but afterward, having been better instructed or confirmed in this rare mystery, when he lay sicke on his death-bed, and not aboue three or foure houres before his death, hee protested, and tooke it vpon his Sal-
nation, and set it downe vnder his hand, that his for-
mer Confession was false, and that hee had not seene
Garnet of sixteene yeeres space before, at the leaft. And
thus hee died. Which protestation of his, vpon his
oath, was proued not long after, to be most vntrue.
Yea, and Garnet himselfe confessed, that within that
space hee had seene him many times. Whereupon this
graue Father, and grand Equinoctor being demanded
what he then thought of Treshams Testamentall prote-
station, hee answered, a It may be hee meant to equino-
cate. And this reuerend Father himselfe, who was
Prouinciall of the Iesuits, when after secret conference
betweene him and Hall, another Iesuite in the Tower,
hee was asked before all the Lords Commissioners,
whether Hall and hee had any conference together, and
was desired not to equinoicate; hee stiffly denied it vpon
his Soule, reiterating it with so many detestable execrat-
ions, as wounded their hearts to heare him. And after-
ward, when he knew that the thing was knowne, and
that Hall his fellow-Iesuite had confessed it; hee cryed
the Lords mercie, and said hee had offended, if Equino-
cation did not helpe him. And though the Priests accuse
the Iesuites for it, yet when they are examined be-
fore a Magistrate, or Officer, they also say and sweare
and protest all maner of falshoods and vntruths, that so
they may winde either their fellowes or themselves
out of the danger of the Law. And indeede this is the
chiefe and principall turne, for which Equinoocation is
intended to serue them.

Thirdly, In matters of Religion this good Art may
serue them to avoide arguments and euident reasons
brought against them, which their owne consciences
doe acknowledge to be true. For hereby they can
gloffe the Fathers sayings against their meaning, and
deny all forts of authorities that are alledged against
them, For so themselves profess to their friends in
secret,
Equinocation, for what turns it may serve. Cap. 4.

secret, a Seeing (say the Belgicke Censurers) in other ancient Catholiques, wee beare with very many errors, and doe leffen and excuse them, and very often by some devised shift doe deny them, and feyne unto them some commodious meaning when they be objected against vs in disputations and conflicts with the aduersaries: wee see no reason why Bertram may not deserve the like equitie or fauourable dealing, and diligent reuising. This they profeffe among their friends (for their meaning was not that ever it should come to our sight:) and being that they hold all lying to be so sinfull, that they may not tell a lyfe for the sauing of a soule, it were too hard a conscience to thinke, that against the light of their owne consciences, they would so wilfully thrust themselves on that danger, and so boldly profeffe it in the cares of their friends. But by this fine Arte they can quiet the murmuring of their consciences, becaufe by it, they can say any thing, neuer so fable, and yet by a refenration, make it as true as the Gospell.

This consideration maketh mee not to maruell, when in men, that profeffe such religious strictnesse, (as Father Persons b faith they doe,) I finde such broad and unreasonablenesse expositions and glosses of Fathers and other Writers, as that no man of understanding who readeth the places, but will see, that the gloss hath corrupted the Text, and the expositions doe clearly deprave the Authors meaning. For I know that an Equinociator hath an Arte, by which hee can make all speeches to become true, if once they doe but come forth of his mouth.

Fourthly, It may serve them for deuising and counterfeiting of strange apparitions, and heavenly visions, and divine miracles. This, how frequent it hath bene heretofore, the wisest and moft learned among their owne Writers doe profeffe and bewail. And of late yeeres their owne c Brethren doe say, that the miracles

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a Quum in Catholicis veteribus alis, plurimos feramus errores, et extenuemus, excufemus, ex-cogitato commen-to persepe negemus, & commodum quin- sum affingamus, dum opposiuntur in disputationibus aut in conflictingibus cui adversariis: non videmus cur non eandem aequitatem & diligentem recognitionem meretur Bertramus. Index Belgic. lit. B. in Bertramo. pag. 12. in 8°.
b Mitigat, ca. 7. num. 34. & seqq.
c The Author and the Publishers of the Jesuites Care-chisme.
racles and visions reported of Ignatius, and Justinian
and Xavier, and others of the Iesuiticall straine and
order, are not much better. And what should let vs to
thinke, but they which presume so much in other
things, in ordine ad Deum, and pro bono societatis, in re-
ference to God, and for the good of their Order; would not
sticke to fitten and faine and tell of glorious facts, and
admirable wonders which were never done, and make
faine shews without substance, if these may helpe to
advance the papall dignifie, or the Iesuiticall order, es-
specially seeing they know how to say and write and
fweare any thing for so great a good, without the least
grudge of conscience?

Fiftyly, It may serene them for forging and divulging
of fale, especially slanderous reports, against their ad-
versaries and enemies of their profession. A thing so
generally and so boldly practised by the men of this fa-
tion, especially by the Fathers of Ignatius his Order,
that wise men haue much wondred, when in such po-
litique persons as Iesuites are, they haue seene and ob-
ferued such a strange liberty in coyning of forged tales,
as that the vntruthes which they have broached, might
well be called splendida mendacia, transparent lyes, such
as by their owne light bewray themselves, or such as
within a few dayes must and haue appeared to the
world to be loude and lewd lyes, that might shame
their Master. And wee might well wonder, if we knew
not the Iesuites new Arte, that men of any either con-
sience or honest minde, could let passe out of their
mouthes, or from their pens, such shamefull and yet
shamelesse fictions. For example (to give the Reader a
taste of their forgeries and lying flanders) Luther was
a great mawle, that battered their Babel; and of him
they reported, and printed it too, that hee was dead
and buried, which was no great wonder: but (that
which was worth the straining of their wits) when hee
lay
lay a dying, hee tooke order, that his bodie should be layed on the Altar, and adored as a God. And when hee was dead, and buried, there was such a terrible noyse and tumult about his graue, as if heaven and earth had gone together. And then night after his buriall, that there was a much greater and more hideous noyse and shrieking then before. And when, vpon the occasion of this fearefull noyse, which frightened all the Citizens out of their sleepe, his graue was opened the next day, there was neither bodie, nor bones, nor graue-clothes to be see; but so hellish a stinke came out of his graue, as with the poyson of it, it had almost killed the standers by. And all this while Luther was alive, and did helpe to demolish their Babel still; and not long after the same time, published a book in print, & gaue it this title, Contra Papatiae diaboli institutum, Against the Papacie founded by the Deuill.

This story if any man be desirous to see, he may read Melch. Adamus, in the booke which he wrote of the lies of German Diuines. a Where he may also reade the words of the lying Relation, printed by them in Italian, and afterward translated into Latine. After this practice against Luther, they fell vpon Calvin, the wounds of whose pen were deepe in their sides; and of him they scattered this newes in the Courts of the German Princes, and in a generall Assembly in Germany, that Calvin now was weary of his Religion, had reuolted, and was turned Papist. And at this very time, was hee printing his booke of Institutions: and in a b Preface prefixed before this booke, doth make answer to this slander, and telleth these lying Spirits, c The Deuill and all his rowt of lying spirits are declined, if they thinke by lading mee with base lyes, to discourage or hinder mee in my course. In like manner, but with more shamelesse impudency, they afterward traduced Beza. Of whom there were not onely false reports scattered through
Cap. 4. Equinocation, for what turns it may serve.

through Italy, Germany, & other Countries, but letters also were written & divulged to this purpose; That Beza a little before his death had recanted his Religion in a full Assembly of the Senators of Geneva, beseeching them that if ever they would be saved, they should renounce Calvin's errors, and betake themselves to the profession of the Roman faith; that for more full testification of his unfained Conversion, after his death he desired them to send for and to be advised and directed by the Jesuits; that hereupon the Pope had appointed the Bishop of Geneva to absolute Beza, and other learned men, such as could be had nearer at hand, to go to Geneva, and consider of the business, and deal with the Inhabitants, if any were more backward, about points and Articles of Religion in question. After which Relation, the Reporter addeth, that this newes is most certaine and true; as may appeare by the numberless company of letters written to this purpose, and will (as he saith) appeare at the next Frankford Mart, by the store of Bookes which would then fly abroad in the World, for the witnessing of this thing. Hee yet goeth on further, and for more abundant proofe, tellith vs, that Puteanus, the General of the Jesuits, who lived within twelve miles of Geneva, had by writing related this newes, adding moreover, that himselfe was one of those Fathers, whom the Pope had appointed to goe and instruct the Citizens of Geneva. Yea, and moreover, saith the Relator, the Landgrave of Hessen, being scared with this newes, sent messengers to Geneva, who after their returns confirmed all this to be true. This they reported of Beza, without either fear of God or reverence of men. For all this while Beza was alive; and continued preaching and writing against the superstitions and idolatries of the Romane Church, for divers yeeres after. And for the clearer detection of this shamelesse lie, he wrote a Booke, the title whereof is Beza redimitus; Beza returned to life againe. Wherein he.
he hath laid open the Jesuites forgeries, to the shame of their Order. I could bring more instances of their abominable forgeries of this kinde, but I am afaide to cloy the Reader with such vnfaouory fictions. Yet two examples there are, (both within mine owne knowledge and experience) which I cannot omit, without some short rehearsal. The one is, of the famous Di- vine, Doctor Rainolds, President of Corpus Christi Col- ledge in Oxford: and the other, of the worthy Prelate Doctor King, Bishop of London, my euer-honoured Lord. Of the former, some well-willers to the Ro- mane-Church, were discouered to haue divulged re- ports, in the time of his long sickness, (for hee died of a lingering consumption) that hee voyded his owne Ordure vpward by the mouth: (of which Iye what construction ill mindes would frame, any man may ea- sily conceive.) This report was brought to him while he was yet alive, which made him to fend for the par- tie, who was said to be the author, or at least a reporter of this forgerie, and shewed him what the matter was, that hee vied to spit out of his mouth, even the very same that other sicke men vse to doe. But these lyers might have proceeded perhaps to fouler ficti- ons, had they not beene prevented by the timely pro- vidence of some learned, and his loving and religious friends. For they rememb-ring and considering the shamelesse practises of Papists, in scattering false newes to disgrace the Wor-thies of our Church, came to him the day before his death, put him in minde of their false dealing, and desired him, that for the preuenting of such flanders after his death, hee would now make an open confession of his faith, and constant believe. Which he being not able to doe with his owne mouth, his speech hauing fayled him some dayes before, left the composing of a forme of Confession to them, to which hee would subscribe. And they considering his weakenesse,
These are to witness unto all the world, that now in this my weakness, wherein I look for my dissolution, and hope shortly to be with my Christ, I die in a constant belief, persuasion, and profession of that holy truth of God, in defence whereof I have stood both by writing and speaking, against the Church of Rome, and whatsoever other Enemies of Gods truth. And for mine own resolution touching mine own state of Salvation after this life, I assure my self thereof, by the merits of Christ Jesus only, into whose hands I commend my spirit, as unto my faithfull Redeemer.

To this he readily subscribed with his owne hand:

John Rainolds.

And his friends then present, who had beene eyewitnesses and eare-witnesses of the whole passage of this business, did by their hands witness the truth of the act to the world, in these words:

That hee made this Subscription with his owne hand, with such willingnesse and chearfulnessse, as ministred great comfort unto vs, who were then present; wee testifie by this subscription of our names also hereunto. May 20, 1607.

Henrie Airay Vice-Chancellor.  Henrie Hindle.
                                 John Dewhurst.

The Originall hereof signed with Doctor Rainolds owne hand, and subscribed by the afore-named parties, I haue in my custodie: out of which this is a true and faithfull Transcript here publisshed. Now blessed be his counsell, and blessed be hee of the Lord, that gaue this aduise for the stopping of these scandalous mouthes.

For
For had not this preuention beene vsed afore-hand, we may feare that such as belied him in his sickness, would not haue spared him after his death. And for want of some such pouidence and preuention it is, that that Reuerend and learned Prelate, (whose memory is preci-
cious with all good men that knew him) our late Bishop of London I meane, mine euer-honoured Lord and Patrone: for want, I say, of some such pouidence afore-hand, this glorious Soule hath beene traduced by worthlesse pennes, and foule-mouthed fiends (the in-
dignitie of the thing maketh mee, against my nature and custome, to gue them that name whereof they are most worthy) as if hee had made defection to the Roman Church; to whose erreours notwithstanding he shewed himselfe an Enemy to his dying-day: as those that knew him inwardly, doe know very well, how in the very time of his sickness, hee spared not vpon occasion to express his zeale that way. But of all foule-mouthes, that haue flandered that blessed Soule, hee that wrote the Bishop of Londons Legacie, is the moft shamelesse and impudent lier. The Author of the Protestants plea is but a milke-sop to this noble Cham-
pion: and Father Persons himselfe must now be forced to resigne vp to him the Whetstone, which his secular Brethren bestowed vpon him for his excellency in the fitting Trade. For they and other of their fellowes, haue played their prizes well: but this Lawer excelled them all. He hath made two publications of one indi-
vidual Booke, qualifying, or rather destroying in the latter, some transparent lyes, which with an Whores forehead, and without regard of the Worlds cenfure, hee had auerred in the former. For, in the yeere 1622, when hee first divulged this Libell, he made the worthy Bishop to speake those silly Motiues, which his worthlesse selfe had devised. And so hee went masked vnder the Bishops name: but with such difformitie and
and disproportion every way, as made mee remember the Ass in the Fable; which presuming to weare the Lyons skinne, did by his long eares bewray himselfe to be an Ass notwithstanding. He faith, that the Bishop himselfe did penne those Motiuues, and delivered them to this Publisher, this publique Lyer, to be committed to the Preffe. I would the world were worthy to understand what rare man this is, that had such inward acquaintance with that learned and wise Bishop, as to heare from him the secrets of his heart, and to receive from him the studied Reasons of his Conversion, which were neuer made knowne to any bodie else. And sure, it were a great honour to see that face, that could come and goe, and converse with the Bishop about these weightie affairs, and in this serious manner, without being once scene of any other man; as if by the vertue of some Gyes his Ring, he had bin transformed into an invincible Spirit. But he goeth on, and faith that the man is knowne that reconciled the Bishop to the Romane Church. But it is to be feared, he will neuer make knowne the mans name to the world, lest if the Reconciler should prove more shamefaste, then this Publisher is, hee might returne the lye vpon the Author that devised it, and spit his shame in his owne face. And yet say, hee both can and will name the man, what great mastery is in this? or what great credit might such a circumstance, comming from an Equiuocator, gaine to his cause? For did not Puteanus the Prouinciall of the Iesuites, name the man that reconciled Bezat to their Church? Yes. He said expressely (not with ifs and Ands, as this Publisher doth) that the man was the Bishop of Geneva. And did hee not name beside, both the man that was sent to catechize the Citizens of Geneva in the Romane Faith; and the man that sent messengers to enquire of this news in Geneva, & found it to be true? Yes. For, for the one,
one, he nameth himselfe, who among others, was going to Geneva to instruct them. And for the other, he nameth the Lantgrafe of Hessen, who was a Prince not farre off, and knew the undoubted truth of this newes. Jesuites and Equiuocators are ashamed of nothing. And yet, I would we might be so much beholding to this Publisher, as to publish the Reconcilers name, that performed so great a worke for this great man. To this purpose this publike Lyer spake in the first publication of his Booke; which not long after was suppressed and kept from the view of the world. I suppose, some of his Superiours more wary then himselfe, being ashamed of such shining lies, did call in the Booke, till some kinde of qualification might temper those shamelesse and hideous vntruths. And then in the yeere following 1623, hee made a new publication of the same worthy Worke, changing onely the Title-leafe, and the Preface to the Reader. And in this second publication, hee is contented to owne his owne abortive Brat, which in the former hee had without shame fathered upon the worthy Bishop: and wisheth that himselfe may be taken to have written those motuies, as a precedent or patterne warranting any Protestant in the change of his Religion, though by a Poetical freedome peculiarly applied to the Bishop. And whereas throughout the whole Booke, hee maketh the Bishop speake what himselfe had forged; hee now giueth his Reader leave with his full consent and allowance, to suppose all these passages to be fictiones personarum, and warranted by the figure Prosopopeia, that is, a fiction of the Person. It were some signe of grace, if he had acknowledgd the whole fiction, as hee doth this part of it. But he goeth on still: and even in the new altered Preface, or Advertisement to the Reader, hee accuseth the Bishop of defection from his Religion; and by a figuraiue kinde of Preterition, hee saith peremptorily to affirm...
affirme, that the Bishop did write and deliver to others any Reasons or Motives of his change in Religion. In which Speech, this Slanderer would have his Reader understand that, which himselfe dareth not speake; that when it shall appeare to be a shamelesse forgery, hee may wipe his mouth with the Whole in the Proverbs, and say, that hee said it not. But, foule-mouth, if thou hast any thing to say, spit out: and labour to give some satisfaction to the World, to avoid the evidence of coozening the living, and slandering the dead. For know, that the World already is possessed with this opinion, that thou must needs be some ignorant Iesuite: (for none else can be imagined to be so Bayardly bold.) And if now thou forbeare to produce some prooe, or some probabilitie, or some possibility, how these things might be; wee shall resolve upon it, that Persons his ghost is risen from the dead, and hath brought with him seven other spirits worse and morelying then himselfe: and that that is the reason, why such vast and shamelesse Forgeries doe shew themselves in this man. But I leave this Lyer for this time: and humbly pray the Worthies of our Church, that they would take these things into their consideration: and as men that deale with Thornes, doe fence their hands with thicke Gloues; so seeing they doe liue, and must die in the midst of such slanderous Tongues, they would arm theirselues against such malice, by an open profession of their Faith, at such times especially as they are ready to leave the World; lest they may be slandered after their deaths, when they will want libertie to defend themselves. But here I stay my course. For I perceive I have in part digressed already; and yet not so, as that I am gone from the matter in hand. For I was saying, that Equivocation did serve the Masters of it for this turne among others; that by it they might without scruple of conscience, defame
defame and belye the Worthies of our Church, that so they might gaine the more credit to their owne. Now how they vse to defame our learned men, I haue declared fully by this digression, if the Reader will so esteeme it: and what vse Equinocation may stand them in this prakince, will not be hard for any man to conceive. For a wonder it might seeme, that men of any religion or conscience, should endure themselves, while they broach such broad-faced lies. But the Arte of Equinocation will presently remove all such scruple or grudge. For, it teacheth how to speake all vntruths, without telling of the leaft lye: and so the Equinocator needeth not to have any scruple in that respect. And this doubt being once remoued, there can be no further let to hinder their proceeding. For, what though the Heretiques complain of wrong and injustice done to them in their good name? that skillett not. For, in ordine ad Deum, and pro bono Societatis, that is lawfull enough, or rather very meritorious. For the Seculars tell vs, that when a Priest complained to the Jesuites, or some one among them, of wrong done to Master Bennet by their defamation, reply was made, that it was necessary or convenient hee should be disgraced, because hee was against their Societie. Where the Author or Authors of that Booke addde further, that the Jesuites hold such devillish Principles, whereby they may at pleasure defame whom they please. And if they take such libertie of Conscience against their own Catholique Brethren; they will out of question make no bones to slander and disgrace an Heretique. This then is one turne among the rest, and it is a speciall one and of great vse for their purpose, that by this Arte of Equinocating, they can defame and disgrace, and (as we plaine-dealers doe call it) belye whom they will, without any offence or grudge of conscience.

Sixtly, In ordinary dealings and course of life, Equinocation
Equiuation may serve them, for concealing of any truth, or persuading of any untruth, if either of them may make for their advantage. So a Narrarre telleth us, if we be asked what we have eaten, how much money we have, what we have heard, &c. In these and all such cases as these, if there be advantage to be gotten by it, we may by this fine Arte, conceal the truth, or speake an untruth, so as by subintellecation, or a mental reseration, wee make vp the matter. And the Seculars tell us, that the Jesuites make Equiuation to serve their turns so frequently in this kinde, as, that their owne Catholique Brethren; nay, their fellow-Priests can scarce tell when they speake sincerely, when otherwife. They might haue added, no nor their holy Father the Pope neither. For, Father Standish coozened and deluded him also, by Equiuation, thereby to oppresse the Secular Priests; as they complain in divers places of their Bookes. And if this Arte can serve for this turne, when they deal with his Holi-ness himselfe; no maruell if they make the same use of it, whencesoever they haue to deal with Heretiques and enemies of their Religion: as Father Lister also did, who giving his Faith, in verbo Sacerdotis, to be true prisoner to the Knight-Marshall, yet did breake that Word and that Oath. But the good Father (lay his Secular Brethren) had perhaps some mentall euasion, where with to rescue his Soule, at least from remorse, though not from the Devill. As for example, as hee was in that minde hee would be true prisoner, or for anything the Keeper should know to the contrary, till hee were escaped; or that hee meant not to runne away on his head, but on his feet; or that hee would not breake away so long as the Knight-Marshall or his Deputie stood by and looked on; or that hee would not breake away as a Priest, but as a Jesuite; or that hee would not scape with a minde ever to come againe with his will; or that nulla fides seruanda
Reafons used for Equinoocation.

Cap. V.

Of the Grounds and Arguments, either for or against Equinoocation.

In setting down the Reasons on either side, I shall not neede to belong; because I haue beene large already in unfolding the nature and conditions of this Art, in the points hither-to spoken of: and the discouery of such a monstrous device is argument enough to disproue it. It may then be sufficient for this place, first, to answere the chiefe Arguments, which are brought in defence of it; and then in the second place, to set downe some fewe Reasons, that may refute it.

And first, for their Arguments, they are many in particular; for Father Persones findeth 8 or 9 at least, in one piece of a Chapter: & how many then might he haue found, if he had sought all the Chapters of the Bible, in the like maner? But the Wren hath more birds then the Egle: and errors doe more usually abound with their
their rotten proofes, then Truths doe with found and substantiall Reasons. And it is no maruell. For a false Conclusion hath no direct or good proofe at all: and Cauils and impertinent flourishes for every thing, may bee infinite and without number. And so it is in this case. For such proofes, as the 8 or 9 are, which Father Persons findeth in one Chapter, he might haue found 8 or 900 in the compasse of the Bible. But howsoever the particular allegations be so many; yet all of them may eafily be reduced to some few heads: and so many of them together may be cut off at one blowe.

The Heads then, to which the substance of all that they say, may be reduced, are these three. 1. Examples of holy men. 2. Examples of God himfelfe. And 3. Examples of Iesu Christ our blessed Sauiour.

And firft, for Examples of holy men, they bring in, the Patriarches and Prophets, and other Saints of God.

For Abraham, say they, did equinoque, when he said of Sarah, that she was his Sifter: and Jacob, when he said, I am thy first-borne Esau: and Moses, when he said to Pharaoh, that they would go three dayes journey into the Wilderness, but meant to go to Canaan: and Samuel, when he said, he went to offer Sacrifice, but principally inteded to annoint David to be King of Israel: and David, when he told Ahimelech, The King commanded me a businesse, &c. and Jeremiah, when to the question of the Nobles, who demanded of him, What saidst thou to the King, &c. He answered, I presented my supplication to the King, that he would not cause me to returne to Ionathans house, to die there: whereas hee talked with him, concerning his yeielding vp to the King of Babylon.

For answer to these and the like, I note 2. things, by way of preamble. 1. That the old Hereticks, the Priscillianists, who defended the lawfulnesse of Lying, as now the Papists doe of Equinoquating, did alledge these same places and examples, at least many of them, for proofe
profe of their herefie; which our Iesuites doe for con-
firmation of their opinion. And they had better shew
of reafon then these men haue; for diuers of those In-
stances were either direct and culpable vntruthes, or
seemed at leaft to border too neere vpon such obliquity:
but as for this newfounded Equinocation by mentall refe-
nation, it hath no shew nor semblance of probability, to
be gathered from them. 2. That neither S. Augustin,
who moft diligently confuted those Heretikes, nor any
other ancient Writer, for answering of these objec-
tions, did euere flee to this Arte of Equinocation; or once
say, that those Fathers and holy men did not lye in any
of those speeches, for that they spoke the truth by a men-
tal reperation. Which answer, if it had bin true, had
beene most pertinent and easie; as our late Equinocators
doe not only confesse, but bragge of it too. For Na-
narre faith, that from his doctrine of Equinocatio, there
ariseth, or may bee gathered, nonus modus excusandi à
mendacio Patriarchas, a new way to excuse the Patri-
arches from lying. Where, when he faith that it is a new
way, he acknowledgeth that it was not knowne to St.
Augustin, or those other Worthies, who in former
times did beate downe these Errours of the Heretikes.
And when he faith, that this way ariseth out of his do-
ctrine, he intimateth, that if the Fathers had knowne
this, they might easily have answered the Priscillianists,
by interpreting thofe Texts after his new way. Now
from hence it followeth, that the Ancients did not un-
derstand these passages of Scripture, as making any
thing for Equinocation. And therefore, when Equinoc-
cators alledge S. Augustin, and some others of the Fa-
thers, for their interpretation, they abuse both their
Readers, and the ancient Fathers.

These things being first noted, I come to giue a more
direft answere to the objections; and it is this; As they
affirme, fo I deny, that these or any of these sayings al-
ledged,
ledged, were meant, or are to bee understood and con-
structed with any *Equinoctiall reseruation.*

Yes, say they, that they are. For if they bee not so 
understood, they are *apparent lyes,* which may not be sup-
posed of those holy men.

**Answer.** If they be not understood and made true 
by *mentall reseruation,* they are *apparent lyes,* say they. 
If this doe not follow, then our *Equinoctators* doe great 
wrong to those ancient Worthies. And plaine it is, 
for divers of them, that they doe so. For when *Abra-
ham* said of *Sarah,* *She is my Sister;* and when *Moses* 
said to *Pharaoh,* *We must goe three dayes &c.* and when 
*Samuel* said to the Elders of *Bethlehem,* *I am come to sa-
crifice unto the Lord*—; and when *Jeremie* said, *I pre-
sented my supplication &c.* these speeches were all of 
them true, in the words as they lye, and according to 
the common acception and meaning of them. And 
therefore there is in them no Jesuiticall *Equinoctation,* in 
which the words are false, till a secret thought doth 
make them true. And in this sense, and to this pur-
pose, *Abraham* doth interpret his owne meaning, and 
expaine his words. For when *Abimelech* challenged 
him for concealing his wife, and asked, *What sawest 
thou, that thou hast done this thing?* he answered for him-
selxe, *Because I thought, Surely, the feare of God is not in 
this place,* &c. and yet indeed *she is my Sister; she is the 
daughter of my Father,* but not the daughter of my *Mo-
ther.* In which answere we may note three things. 1. 
He sheweth the reason which moued him to conceale 
her to be his wife; *Because I thought the feare of God,* 
&c. 2 He defendeth his speech to be true as the words 
doe sound; and yet indeed *she is my Sister.* &c. That which 
I said is very true. And hereby it appeareth, that *Abra-
ham* did not *equinoctate; because Abraham's words in. 
their usuall signification, and as they were vttered by 
him, were true: but the words of an *Equinoctator,* as
they are uttered, are false, till an inward reservation do patch them vp, and make a truth of them. And it fur-
ther hereby appeareth also, that F. Persons did not on-
ly belye Abraham, but Almighty God himselfe, when he faith, that a both Abraham and Sarah said, that she
was not his Wife, but his Sister: and that this was one am-
ong divers sayings and speeches in Scripture allowed by
the Holy Ghost. Thirdly, Abraham explaineth his
words, or rather sheweth how they were true and vn-
faigned, and that is, because the was his neere kin-
woman on the Fathers side, and such women in the v-
sual language of those Countries, were called their Si-
sters. Abraham then sheweth that his speech was true,
because the thing was so, as his words did found; and
not because he had some secret reservation in his minde,
by additio wherof they became true. And this sheweth
againe, that in these words of Abraham, there was no
Equinocation, such as our new Doctors doe imagine.
And Abrahams example in interpreting his owne
words, may serve vs for a patterne to interpret the rest
by. And so; as he said, Indeed she is my Sister, as I said:
so we may say of them, Indeed, and in truth the things
were so, as they said. Only in these examples, though
all that was said, was true: yet something that was
true, was concealed; which we grant to bee lawfull:
nor doth it any way helpe the Iesuites, or faavour their
imaginary fiction.

Anfw. 2. When they say, If the speeches be not un-
derstood with mentall reservation, then those men told
a Lye: I anfwere, that that may be granted of some of
them, without any absurdity, or wrong of those
worthy men. For if we be forced to confesse, that Da-
uid did commit murder, why should we bee afraied to
confesse that he told a Lye, if he uttered any such words,
as had not a true meaning, as our Equinoicators say that
he did? And if we grant it in David, what harme is
there,
Cap. 5.

Reasons used for Equinocation.

there, to acknowledge it in others of God's best servants, if by the Text and their own speeches, any such thing doe appeare? If then any of these holy men did speake words which were vntrue, wee may without inconuenience grant, that as they did sinne in other things, so they might in this: and therefore herein we must not take example by them, to doe as they have done before us. This answere S. Augustin maketh to the Priscillianists, when they alledged the example of ancient men and women, to prooue that Lying was lawfull. For when we reade of these things in the Scriptures (faith he) we must not therefore thinke that wee may doe them, because we know that they did doe them; lest we violate Commandements, while without choice wee follow examples. Say then, that the words of some of those holy men cannot have a good meaning or true construction, in themselves considered; it will be no inconuenience, to grant that such good men did therein doe amisse, and made a Lye. And (to speake more particularly to the point) so I thinke Iacob did, when hee said, I am thy first-borne Esau: and David, when hee said, that hee had made a rode against the South of Indah, &c. 1 Sam. 27. 10. And so wee may say of Rahab, and the Mid-wiues of Egypt, and some others.

Obiecit. But S. Augustin doth excuse those words of Iacob, from being a lye.

Answ. 1. Be it so. Yet S. Augustin doth not interpret them to be understood and made true by any reservation in the mind. And this doth no way helpe our Equinocators at all.

2. Say that S. Augustin doth giue vnto those words a more fauourable construction; yet Cornelius à Lapide disliketh that, and preferreth the other opinion, which granteth that Iacob did lye, before this of S. Augustin. in Gen. 27. 19. And for that interpretation, he citeth S. Chryfostone, Lyra, Caietan, Lippoman, Pererius, and others.
Rele&. de Secrero memb. 3. 

q. 3. Conclus. 7. 

pag. 321.

3. Dominicus Soto, a learned Frier, doth defend or excuse both Saint Augustine & Jacob in this manner; It may be (quod puto sentit Augustinus, Which I think was Augustines meaning) that those words of Jacob, were used in that Countrey, in that signification and meaning that they might be uttered by him, without telling a lye.

But howsoever it be, Jacob was so plaine a man, (faith a Lapide) that it is not to be supposed that hee did vse equinocat in his speech: nor doth any of former time so understand his words.

2. The second head of Arguments, containeth the example of Almightye God, the God of Truth. But what hath this iust God, this God of Truth done or said, for which hee should be thought to equinocate, that is, to kepe one meaning to himselfe, and to deliver another to his people, and by a double-sensed proposition to deceive them, whom he professeth to teach? Yes, say these men, he said to Ninineh, Yet forty daies and Ninineh shall be overthroune, Ion. 3. 4. And he said to Ezekias, Set thine house in order: for thou shalt die and not live. 7. 38. 1. And yet neither of these came to passe, according to these words spoken. And therefore they are not true, vnlesse they be helped by some inward reseruation, seeing in the fence that the words yeeld, they were not fulfilled.

Ans. These and other such speeches of God, are words of Commination and threatning. Now words of Commination in Scripture, are meant by Almightye God that spoke them, and are understood by men that heare them, with exception of repentance and amendment, or some such conditions in the persons against whom they are vtttered, as may moue GOD to revoke the sentence. For God himselfe hath declared his owne meaning to be so, in such like sentences and speeches. a At what instant (faith he) I shall speake concerning a Nation, and concerning a Kingdome, to pluck up

a 1er. 18. 7, 8.
up and to pull downe, and to destroy it: if that Nation, against whom I have pronounced, turne from their evil, I will repent of the evil, that I thought to doe unto them. And when I shall say to the Righteous, &c. And when I shall say to the Wicked, Thou shalt surely die: if he turne from his sinne, &c. none of his sinnes, that he hath committed, shall be mentioned unto him. &c. And according to this plaine Rule given by God himselfe concerning his own words, we are to understand Gods threatenings, with some such exception. As for example, yet fortie daies, and Niniech, &c. that is, vnlesse Nineech repent, and obtaine Gods fauour for their preservation. And, Thou shalt die, &c. that is, vnlesse thou by prayer and humiliation obtaine Gods fauour, to lengthen thy life beyond the ordinary course, or such like. And these exceptions are not secret reseruations, kept in Gods owne breath, and concealed from the hearers, as the Iesuits reseruations are; but they are conceived and ever have beene understood by men acquainted with Gods language, to be meant by the very words. And therefore when God had threatened the Iewes, yet the Prophet exhorteth them to repentance, that so they might move God to stay his judgements. c Who knoweth c Ioe 2.14. (faith hee) if hee will returne and repent, and leave a blessing behind him? And Daniel, when he had told Nebuchadnezzar of Gods Decree against him, yet hee giueth him counsell to breake off his sinnes by righteousnesse, and his iniquitie by shewing mercy to the poore, that this might be a meanes to lengthen his tranquillitie. Yea, and in the very examples alledged to the contrarie, when Jonas pronounced, yet fortie daies, &c. the men of Nineech, as either having had some advertisement thereof by Scriptures, or by some of Gods people, or conceiving so much by the common light of reason, they did understand these words of the Prophet as a threatening, that implied an exception of repentance.
And therefore the King with his Nobles proclainmeth

**a** Ionah 3,8,9. a Decree, a Let Man and Beast be covered with sack-cloth, and cry mightily unto God, &c. For, who can tell if God will turne and repent, and turne away from his fierce anger, that we perish not? And when God had threatned Ezekiah, Set thine house, &c. yet Ezekiah b turned his face to the wall, and prayed to the Lord, &c. Where his prayer for freedome, sheweth that hee understood not Gods threatening to be meant without exception. And thus the people of God have ever beene wont to understand such like speeches, till our late Doctors of Rome have made God to be an Equiuocator, that they might alledge him for a patron of their sinne.

The third head of Arguments containeth the example of our blessed Saviour; who though he were the Truth it selfe, and that there was never any guile found in his mouth, yet these men will needes draw him in, to be a favourer and ring-leader of their falshoods and un-truthes. And so did their Predecessors, the Priscillianists doe before them. For they (as c Saint Augustine faith of them) for defence of their Doctrine of lying, brought testimonies out of Scriptures, and encouraged their Schollers by the examples of Patriarchs, and Prophets, and Apostles, and Angels, not doubting adde-re etiam ipsum Dominum Christum, making no scruple to adioyne also our Lord Jesus Christ, as a patterne of their lyes. And right so for all the world, doe our Equiuocators deale now-a-days. They bring examples of Patriarchs, and Prophets, and Apostles, and blessed Angels, not fearing to draw in God himselfe, and Jesus Christ his blessed Sonne, to be Abettors of their frauds.

But of God wee haue heard what they say already: let vs now heare what they say of Iesus Christ: and how, and when, and wherein hee vsed this Arte of Equiuocation. Yes, say they, he did equiuocate, when being with two of his Disciples, d hee made as though hee
Reafons used for Equinocation.

hee would goe further: and when speaking of the day of Judgement, he said, a But of that day and that hour knoweth no man, nor the Son, but the Father onely: and when hee said to his Brethren, b Ego non ascendam, & c. I will not goe vp to Jerusalem to this Feast, and yet hee meant to goe vp, and fo went; and divers other times.

Anf. Neither in these, nor in any other place, was our Lord, the spotlesse Lambe of God, ever found to equinocate, according to the rules of this new Arte.

Not in the first place, Luke 24. 28. For first, there our Lord is said to doe something; hee made as though hee would goe further: but he is not said there to haue said any thing, in which this supposed reseruation might be vnderstood.

Ob. Yes, but deedes also may signifie as well as words.

Anf. Deedes sometimes are equivalent to words, and doe signifie as well as words doe: and that is, when as words, so they doe declare our meaning, ex instituto, or by some kinde of compact and agreement among men. And that may be done two wayes. First, expressly, when some words ioyned with the deedes, doe declare that to be the meaning and purpose of him that vseth them. As when Iudas kisst his Master: this signified that hee was Iesus, whom they came to apprehend, because before hee had giuen them this signe, c Whomsoever I shall kisse, that same is hee. And when Iesus gaue a sop to Iudas, that signified that hee was the Traitor, because hee had told them before, d When it is, to whom I shall giue a sop, when I have dipped it. And when, when an oath is ministred or tendred vnto vs, if wee lay the hand vpon the Booke, and kisse it, this signifieth that wee consent to the taking of the Oath, because that is appointed and required for this purpose. Secondly, deedes may bee equivalent to words,
words, when by some outward circumstances we do declare, that we intend them as signes of our meaning, and doe referre and vs e them to that purpose. In this kinde, wee may see a man, who is borne deafe and dumbe, to taka and conferre with his neighbours. And in this kinde a shrugge of the shoulder, (if as Persons faith, it be so meant and taken in Italie) may be a signe, and haue the signification of a Negation or deniall. And when a man openeth his mouth, and sheweth a defe& in his tongue, and maketh a gabbling noysie and vndistinct sound, this is a signifying deede, and doth import that that man is dumbe. In either of these kindes, deedes and gestures are equilalent to words, and may containe truth or falshood in them, as well as words doe. But else, deedes and gestures, if in some such manner, ex instituto, by appointment and agreement among men, a they be not referred and intended for signification of our minde, though they may carry shew, and men may gather some meaning from them, yet they are not equilalent to words; neither is there any ly e contained in it, though the shew be not answerable to the thing. And such a deede as this, was that of our Saviour, when hee shewed by his gesture, a purpose of going further: and therefore this needeth no reueruation to make it true; seeing without any reueruation it hath no falsye or lying signification, such as words have. And thus Lucas Brugenfis, a learned Dijine of the Roman Church, doth understand and interpret this place. His words (that the Reader may judge of his meaning the better) are these, b 7 see no more shew of a lye in this fact of Christ, then when before he seemed to be a stranger or a way-faring man. And he giueth his reason, why hee thinketh there is no vntruth in this deed and gesture, c for there is a great difference betweene words and deedes. For words by their first institution haue the power or vs e of signifying; but so haue not deedes. And
hence he inferreth that deedes, actions, and gestures, though oftentimes they be, yet they are not alwaies signes either of some ensuing action to follow, or of our present purpose and meaning; nor have they the nature of a lye in them, etiam si ad decipiendum aliquans adiunct, though they be sometimes done, to deceive the understanding of the beholder, and to make him beleevve that which is not true. So that if our Lord did make shew of going further, and intended it not, as Father Persons faith; yet in this learned mans judgement, there was no lye in it: and consequently there needeth no mental reservation to saue it from being a lye.

Secondly, and more agreeably to our Saviours mind, wee may answere and say, that our Lord made as if he would goe further: yea, and meant it too, if their intreaties and importunitie had not stayed him. Therefore the Text faith, They constrained him; that is, they importuned him to stay; and he, overcome by their intreatie, stayed with them. The clearer meaning of which words, we may the better conceive and understand by a like speech, Luke 9. 53. For there it is said, The Samaritans received him not, because his face was as though he would goe to Jerusalem; that is, by his behaviour it seemed that hee meant to goe thither: and so hee did meane it indeed. And so in this place, when it is said, that hee made as though hee would goe further; the meaning is, that hee tooke his leave, and bad them farewell, or vled some other such like behaviour, which made it seeme, that hee meant to goe further. Yea, and so hee meant indeede, sauing that at their request hee was contented to abide with them. And thus Barradius, and Ribera, two famous Jesuites, doe interpret this place. Wee may answere faith the one of them, a Dominu voluisse ulterius progresi, si non retinercetur á Discipulis, &c. That our Lord indeed would

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have gone further, had he not beene detained by his Disciples, and that there was no untruth in this shew. And the other, "Nil bil veritas singit, Christ who is the Truth doth not feine anything. But the common fort might thinke that hee did feine, but it was no fiction or counterfeiting; "For if they had not detained him, he out of doubt had passed by, and had gone on further. Thus not only the evidence of truth, but the authoritie of Romish Doctours and Jesuites doe vindicate this place from that false glosse that Persons putteth vpon it; and doe free our Lord Iesus from that slanderous imputation, which the Jesuite doth lay vpon him, when he faith that Christ in this place did equiuocate; and when hee calleth this dealing of his, The dissimulation and fiction of our Saviour.

The second place mentioned, and produced for Equiuocation, is that speech of our Saviour, Mar. 13. Of that day, and that house, &c. This proposition (faith Persons) had some reseruation of mind, for that otherwise it had beene false.

Anf. Not so. Nay this inference of the Jesuite is false and foolish too: for our Saviour, according to his wonted manner elsewhere, speaketh of himselfe, as he was reputed and knowne to be, that is, as he was man. And in that sense, the words have an usuall and cleare constrution and signification; which is, that as he was man, he knew not of that day. This interpretation (as Persons doth acknowledge) is given by ancient Fathers in great number. Nor is this a mental reseruation, as Persons would have his ignorant Reader to beleue: but an interpretation usuallly meant and understood by Christians, in these and such like speeches as these. And therefore our Saviour in this sentence did not keepe one secret sense to himselfe, in his inward minde, and signifie another to his Disciples in the words vtttered.
But if it be an Equivocation, such as they fancy, what then shall the restoration be? Persons, knowing that no man before the late invention of this new Art, did ever thinke of secret restorations, or mentall imaginations in our Saviours words; calleth euery Exposition that any good Author giueth, by the name of restoration, and reckoneth that Author, for a favouer of his, like the mad man in Athenæus, who when any ship came to the Hauë, put it in his Tables as one of his owne. But that which carrieth most shew of a restoration, is this; The Sonne doth not know the day of judgement, meaning that hee knew it not so, as hee would discouer it vnto them. For this explication is giuen by Saint Augustine, and other Fathers, faith Persons, and hee addeth, (as triumphing in so plaine a profe) that this exposition expresseth the very same restoration in Christs words, which they talke of in their mixt and equivocall propositions.

Anf. To this I answere two things: First, That the Exposition giuen by those Fathers, doth not imply any equivocall restoration. Secondly, That it doth not giue the true fence or meaning of the place.

First, It containeth not any Iesuitical restoration. For those Fathers which giue that interpretation, The Sonne knoweth not; that is, not to make you know it: or rather, the Sonne knoweth it not; that is, hee doth not make you to know it; doe fetch and gather this exposition, not from any secret conceit referred in our Saviours minde, but from the vse and acception and signification of the word, as it is vused in Scripture. For so, say they, this word, scio or noui, is often vsed. As when God said to Abraham, Now I know that thou feareth God: and to the Israelites, The Lord your God Deut.13. 3. proueth you, that, hee may know, whether yee love the Lord, &c. the meaning is, that hee may make you to know. And from this vse of the word scio, to know, frequent
frequent, as they say, in Scriptures; they think they may by the like reason, keeping the same proportion of speech, interpret the word Nescit, knoweth not the day; that is, hee doth not make you to know it. Concerning which meaning of the Fathers exposition, if the learned Reader desire any further proofe, he may haue enough to satisfie his minde, in that reverend and learned Bishop who wrote against Eudamon-Joannes. Now this interpretation of the word, being drawne from the usuall acception of it in Scripture, is nothing at all to the Jesuites purpose, who fancieth a secret clause kept in the minde, but no way included in the use of the word.

Secondly, This interpretation, The Sonne knoweth not; that is, hee doth not reveale or make it knowne to you, as it maketh nothing for the Jesuites Equinoctation, so it is not greatly to our Sauiours meaning. My reasons are two. First, If that were the meaning, then it would follow, that the Father did so know the day of judgement, as that hee did reveale it vnto them. For that which this sentence doth deny of the Sonne, it doth by vertue of the exceptine particle adjoyned, affirming of the Father: No man, no nor the Sonne doth know it, but the Father. Where, if wee fill vp the construction, and make the sentence perfect, the whole speech must be this; No man, nor Angell, neither the Sonne, doth know it, but the Father hee doth know it. Now in this speech take the word [know] in the sense of those Fathers, hee knoweth; that is, hee maketh to know, and then the sentence thus expounded, in plaine words will be this, No man, nor the Angels, neither the Sonne, doth make you to know the day of judgement: but the Father hee doth make you to know it. But this is not true of the Father; and therefore that is not the true interpretation or meaning of the word.

My second reason is, Our Sauiour in these words,
No man — knoweth; meant to shew how secret and unknown the day and hour of God's judgement was: but take the word in this sense, hee knoweth not; that is, hee revealeth not, or doth not make you to know: and then this sentence doth not imply or inferre or signify any secrecie of that day. For, if thousands knew it, yet it might be said of them all, They know it not; that is, they do not reveale it, or make you to know it. And consequently, this interpretation doth crosse our Saviour's meaning, and ouerthrow that, for which hee intended it. Now, lay these together, and then there is lefte then nothing in our Saviour's speech for the Jesuites purpose: both because the word cannot beare that sense in this place, which onely might seeme to fauour them; and because, that sense, as it was understood by the Fathers, was not meant to include any such reservation. And so I haue done with this second place, which is the one of the places, that Doctor Norrice did defend his Equivocation by.

Onely, left some Popish Cauller, according to their usuall manner, should raise clamours after mee, that I doe deny and gain-fay the exposition of the Fathers: let the Reader remember, that the other interpretation, which I follow, is confessed by Father Persons to be giv'en by other Fathers in great number. And a-gaine, if any shall quarrell with mee for leaving an exposition of some Fathers, where I haue so good reason for it; let him know, that I can produce divers of their owne Writers, who doe reiect as great a number, and perhaps upon lesser reason.

Thirdly, The third testimony is from the words of our Saviour, John 7. 8. which Father Persons and other Equiuocators recite thus, Ego non ascendam ad diem festi istum, I will not goe vp to Jerusalem to this Feast; and yet (say they) he meant to goe vp, and so he went. And therefore here he had a secret reservation.
Asw. They corrupt the Text two ways, 1 by altering the words, 2 by perverting the sense.

1. By altering the words. For the Originall Grecke is, Εγω ον ανασηνω, that is, I doe not yet goe vp. And their authentick Latin, Εγον ον ascendo, I doe not goe vp. And whereas some Copies had corruptly read it, non ascendo, I will not goe, a Lucas Bragensis, lest any man might afterward mistake, hath guien admonition, that according to the Roman Correction of their Bible, let forth by the Popes authority, they may not change ascendo into ascendam. Yea, and their Rhemists reade it in their English Translation, I doe not vp to this Festi-ual day. Which was true in the very Letter, & meant by our Saviour according to the expresse words. For he did not meane then to goe vp, but afterward when time serveth. And yet our Equinocators, to gaine some shew from our Saviours words, doe corrupt not onely the Originall and truely authentick Grecke, but their owne Latine Text too. But it is no maruell: for such a false Arte could never be upheld by true dealing.

2. By perverting the sense. For say the words had beene, I will not goe vp, as Persons and Doctor Norice, and others would faine haue it: yet the circumstances of the Text doe shew, that that could not be, meant of the whole time during the feast, or that hee would not goe vp at all; because it followeth in the next words by way of reason, because my time is not yet accomplished, as the Rhemists tradislate it; or because my time is not yet fully come, as it is more plainly in our Translation. Which words doe plainly shew his meaning to be this, that he would not then goe, when they would haue him: but would goe when he saw his owne time. And this he might both doe and meane, according to the plaine sense of the words spoken. By which it may appeare, that it is want of prooue, and weakenes of their cause, that made them to drowne in this Text, which is so cleere
clear against them. And so, it is the very same reason also, that forceth them (for necessity hath no law) to produce the many other speeches of our Saviour, which have as much affinity with Popish Equivocation, as there is agreement betweene Christ and Belial, or betweene Christ and Antichrist: as I could easily shew, if it were convenient to stand upon all their frivolous & idle allegations. But I think it not worth the while, either to tire the Reader, or to trouble my selfe with such fond Cauals. Only for a general answer to them all, let this be remembered; that there is never a Text produced by them for this purpose, but that learned expositers, both ancient and moderne, as well of their Church, as of ours, do interpret and expound it in some determinate sense, which they gather or observe either from the signification of the words, or the use & application of them in the Scriptures, or from some circumstances or considerations in the Text it selfe. And therefore such Texts, in the judgement of all such Interpreters, are not to be expounded or understood of any Popish reservations, kept secret in the Speakers minde. For such reservation as I shewed before, may be any that themselves will fancy. Insofar, that the Priests do frame seven several and distinct reservations, all alike fit for Father Lifters Equivocation, when he deciued his Keeper; and doe intimate that they might have framed many more, and all to as good purpose. And no doubt, as they imagined those seven, they might have invented sevenetie more, that would have served the turne. In all which it is not possible, for the Hearer or Reader of such a speech, to imagine, what the Speakers reservation is; it being not such as the signification of the words, or any circumstances of the business doe yeeld, but as the minde of the Equivocator will fancy within his deceitfull heart. Nor do they in their Equivocations meane, that the Hearer should knowe their
their reservations. For their intent is, to reserve one sense in their owne breast, and to imprint another in the Hearers minde. This only short note being observed, it will be easie for every Christian, that will open his eyes, to see that no place produced by them out of the Bible, doth include their secret and hidden reservations. Or if any Equivoocator will cauill, or can say, that there is any testimony of theirs, which may not receive satisfacion by this generall Rule, and is in his opinion worth the standing vpon; let him produce it: and I will promise him either a solution of his reason, or a recantation of mine opinion. And thus much shall serve to be said concerning the Grounds and Reasons which Equivoicators doe build vpon.

Now I proceede to set downe some few reasons against this new-found Arte, and fond deuice of Equinocation. And those for this time shall be these five.

1. Because this late doctrine of Equinocation destroyed the true nature of Equinocation, whose name it beareth.

2. Because it maintaineth a practice of lying, under a colour of Truth.

3. Because it disturbeth humane society, and hindreth mutuall commerce.

4. Because it impeacheth God of folly, in making his Lawes against Lying.

5. Because it freeth the Deuill from all iust imputation of being a Lyer.

Arg. 1. The Jesuitical doctrine of Equinocation, doth destroy the true nature of Equinocation, which hitherto hath beene receiued of all men, and now (for ought I know) is not receiued of any. This I prooue thus; Equinocation, in the true nature thereof, is, when a word or speech hath moe senses than one. This the word doth import. For Equinocum, by the very notation of the name, is vox aequi plura significans, a word indifferent
rently betokening moe things. And in some such manner as this, doe Writers of all sorts expalaine and describe Equinocation. But in this new-devised Equinocation, there is no word, nor no sentence, or saying, that hath moe significations or senses than one. For in their mental equino call Proposition, which they fancie, neither the words taken by themselues, nor the whole saying and sentence intended by the speaker, haue any Ambiguity or doubtfulnes of signification, or any moe senses then one: as I haue shewed a before, out of the Equinocators own Rules. And hence I may inferre, that either their reserved Proposition, is not an Equinocall and double-sensed Proposition, as they call it without reason, and consequently, that they doe not by Equinocation speake truth in one sense, and mis-lead the Hearer with another sense: or else, if notwithstanding this, that Proposition bee Equinocall and double-sensed still, then we muft fay, that there may bee an Equinocation, where there is but one single sense and meaning. And that destroyeth the true nature of Equinocation.

To this reason, firft their confession is, that a verball b Perf. mitig. Equinocation, which is, when a word or speech signifieth divers things equally, c indeed is onely true and proper E quinocation, and agreeeth onely to the Definition of Equinocation, deliuered not onely by Philosophers, but Orators also: and that d it is properly called Equinocation, when a speech or word signifieth divers things equally, if we consider the proper nature of Equinocation; and, e that mentall c ibid.num.15 Equinocation in rigor is none.

2. Their answere is notwithstanding, that their mixt Proposition may be f called Equinocation, in a more large and ample significaton, as Equinocall may signifie an amphibologicall, doubtfull or double-sensed Proposition, in respect of the Speaker and Hearer, whereof the one under- standeth the same in one sense, and the other in another. And the caufe why it is so called, is rather by a certaine simili-
Dute, then propriety of speech: to wit, that even as Equinocation properly by communite of name in things of different natures, by variety of significations in the selfe-same words or speech, by custome of phrase and composition of sundry sorts, doth make different and doubtfull senses and meanings to the Hearer: so in this case, by mentall reseruation of some part of the foresaid mixt Proposition, the like effect of doubtfullnes is bred in the Hearer's understanding.

For more ready understanding of which perplexed speech, I note that there are three things said by this doubling Equinocator. 1. That it is onely true and proper Equinocation & such as is comprised in the Definitions given both by Philosophers & Orators, when there are divers senses and significations in the words. 2. That Equinocation as they meane it in this question, hath no such propertie in it, nor is comprised in the Definition, that Philosophers and Orators have described Equinocation by. 3. That notwithstanding all this, yet it may rightly be called Equinocation, because as true Equinocation breedeth divers senses to the Hearer, by the Ambiguity that is in the words; so this new-devised Equinocatio may breed divers senses, one in the Hearer, and another in the Speaker, by reason of the secret referuatiou that the Speaker imagineth in his own mind. And this may seeme not so unreasonable, because words doe signifie ad placitum, and may be changed every day. And therefore it is no such fault, to frame a new meaning and another significacion in this word, then euery body did thinke of heretofore.

Rep. This answere doth not weaken mine Argument, it confirmeth and strengtheneth it rather. For first, I do not except so much against their new significacion of the word, as against the new explication and description of it. For they say, that they call it Equinocall, because it is a double-sensed Proposition; and a double-sensed Proposition there fore they call it, be-
Caufe by it they signifie one fene to the Hearer, and imagine another to themselves. But this doth utterly destroy the very effence & entity of true Equivocation. For true Equivocation cannot be conceiued to be without a diuerfitie of meanings in the speech: nor was it euer heard of, that a Proposition could be double-sensed, which had none but one fingle meaning: nor is it imaginable that that faying should be ambiguous, which the Hearer can take or conftrue but one way.

Secondly, Their change and alteration of the word, to another different meaning, as it is by them here vfed, doth conuince them of faufe and naughty dealing; such as we may obferue Thieues to vfe, when they haue purloyned other mens goods. For Thieues( faith Stitian ) when they have taken away other mens goods, doe change the markes of them, that it may not be knowne whole they are, or to whom they belong. And right so doe our Equivocators deale in this caife. For they change the names, which are true markes of things; that hereby they may conceile and hide the nature and propertie of the things themselves. I grant then, that names may change with times; nor is it any fault to alter the vfe of a word, so there bee no wrong done to the thing, by the misse-applying of the word: as likewise it is no fault neither, to change the markes of goods, when there is no fraud intended by it. But if the markes of goods be changed, that the propertie of them may be conceiled, that is a plaine tricke of thieverie. And so, if names be changed, that the nature of the things may be peruerred or obscured, that is a tricke of iugling, not inferior to that couſonage of the Thiefe. And so it appeareth to be in this caife. For this mungrill Proposition of theirs, if it should be cenfured by Philofophers, Orators, or other learned men, no man but would judge it at the firft sight to be a lyue: and so hither to all men haue euer called fuch speeches, But now

*Vt reliqui sua rei, earum rerum quas ceperunt, signa commutant: sic illi -- nomina, tangunt rerum notar, mutaure- runt, Cic. de finib, bon. & mal. I.5.nu.74 pag. 111.*
our new Artificers have found another name for their new Arte: they call it, Equivocation. And this they doe for a colourable shew, that it may be thought that there is no vntruth, but onely an Ambiguity in the speech: and that they in deceiving men by mentall reservations, doe nothing but what honest men are wont to doe, when they vter sentences, that may have divers meanings. Thus, while they change the names, they doe also confound the things, and destroy their true nature, which wise men, and Aristotle among the rest, haue euuer acknowledged to agree vnto them.

Objec. Nay, faith Father a Persons, but if Aristotle did not comprize this our referred Proposition under some of the three sorts of Logical Equivocation, mentioned by him in his Elenchs, then he erred grossely in making an insuffficient Division, which comprehended not all the parts of the thing deuided. For if the said mixt Proposition (faith he) be an Equivocation, (as Iesuites say it is, in spite of all reason, and against the doctrine of all ages) then must it have place among some of these three kindes; or else the Division should be insufficient.

Rep. A ridiculous conceit: whereto I know no example, that may be paralell; but I will imagine one as neere as I can. Suppose then, a Father deuideth his Lands among his owne Children, and a Conie-catcher there by steppeth in, and layeth claime to a share among them: and when the matter commeth to be debated, in the Court, the Judge parteth the Lands among the Brethren, to whom onely they belonged, and flutteth out the Conie-catcher for a wrangler, that layeth claime where he hath no right. What if in this case, the Conie-catcher should complains of the Judge, for partiall dealing, and reason against him, as Persons doth against Aristotle, that if this Conie-catcher have a right, and a share in those Lands, as himselfe faith he hath, then the Judge erred grossely; that had exclud-
ded him? Would not every Boy kicke such a wrangling foole or knaue shall I call him? out of the Court? And such a ridiculous wrangler, is Father Persons, who accuseth Aristotle of a grosse eorour, for not rancking among his kinds of Equivocation, this of the Iesuites, never heard of in the world before; and which the wrangler himselfe doth else-where acknowledge not to be true Equivocation.

Arg. 2. This doctrine of Equivocation doth main-taine a practice of lying, because whom they call an Equivocator, is in truth a Lyer, and that which they call an Equivocall Proposition, is a lying assercion. I proue it thus. He that speakeoth to another that which himselfe knoweth to be false, is a Lyer, and a lye it is, whensoever there is a falsa significatio cum voluntate fallendi, a falsa signification with a mind to deceive the Hea-rer. Or, to speake in a Iesuites words, A Lye is ver-bus falsum, cum intentione fallendi, a falsa speech, with an intention to deceive. Which description of a Lye, so far as concerneth this purpose, he explaineth thus. A false speech is here-ment, when a man speakeoth otherwise, then himselfe thinketh: and it is said to be with inten-tion to deceive, because hee that speakeoth otherwise, then himselfe thinketh, doth deceive another, and intendeth to deceive him. For he would not so speake, but that thereby he may engender a contrarie opinion in another mans mind: and this is to deceive. Thus the Iesuite describeth a Lye, and that agreeably to the receiued Doctrine of the Schooles. But this which is said to containe the nature of a Lye, is all of it found in the new-deuised Equi-vocall Proposition. For first, that which the Equivocator uttereth, is false, and so he knoweth it to be: for it may seeme (faith Persons) to have falsifie in it, and sometimes also hath indeed, in respect of the words onely, or understanding of the Hearer. And the case is cleare, that the words vtttered by the Equivocator, containe an
Reasons against Equivocation. Cap. 5.

vntruth and a falsehood: for else they could not serve him for evasion. But the words uttered are all that the Equivocator speaketh: and therefore that which hee speaketh, is \textit{verbum falsum}, a false word or speech. And secondly, that hee uttereth this falsehood with minde and purpose to deceive the Hearer, in the fence that Tolet here explaineth it, I haue a shewed and proved out of their owne writings: nor can it stand with common sense, to conceive it otherwise. And hence it followeth that the Equivocator is a plaine liyer.

\textit{Ans.} Their anfwere is, that though the words considered by themselues, and as they are understood by the Hearer, be falsé: yet as they are meant by the Equivocator, and as they are joyned with the 
\textit{reservati}on kept in his minde, they are true. The summe is, they are falsé of themselues, but they are made true by the imagined 
\textit{reservati}on.

\textit{Re.} This is a weak answer, \& an impertinent shift; because their \textit{mentall reservati}on hath nothing to doe either with Truth or Lying; as may appeare by this reason. Truth as it is heere meant, and Lying which is the contrary to it, are morall acts contained in the second Table of the Decalogue or Tenne Commandements: and therefore doe include a respect to our Neighbours, nor can they be understood without reference and relation vnto other men: so that lying consisteth in a signification of falsehood vnto others, and truth in signifying or uttering of that which is true; and without such signification, either performed by outward signes, or meant and intended to be performed, if occasion should be offered, Lying and Truth morally taken, can haue no place. Vpon this ground, which hath cleare evidence in it, \textit{Bannes} a learned Schoole-man doth refute their opinion, who thinke that there may be a lyé, where there is no purpose to deceive. \textit{b} \textit{I thinke} (faith he) \textit{that a minde to deceive, is so necessary}
necessary in a lye, as that without it, a lye cannot exist. This hee declareth thus: If Peter, no man being within hearing, should utter a speech, which hee knoweth to be false, yet hee should not lye, though hee should speake an untruth in the words. In like sort, if Peter should say to John, Thou art not John, doubtlesse hee should not lye, though hee speake an untruth, because hee cannot speake that with purpose to deceiue John himselfe. And hereof hee giueth this reason, Because a lye is a kinde of fiction or faining, which is in the will, with reference to another, by which a man intendeth that another man may beleue otherwise than himselfe, who telleth the lye, doth thinke. And that a lye doth include such respect and reference to another, is plaine (faith hee) because that veracie, or the vertue of speaking truth, which is opposite to lying, doth consist also in relation to another, because it is a part of justice. Thus reasoneth this learned Frier. In this discoure of his wee may note two things. First, His Conclusion, which is, that both lying and truth morally taken, which hee calleth veracie, doe consist in a relation and reference to others; so that no words uttered, without respect of signifying somewhat to some other by them, can be either the sinne of lying, or the vertue of true-speaking. Secondly, wee may note his reason for prooфе of this Conclusion; which is, that veracie, or the vertue of speaking truth, is a part of justice; and justice hath a respect to some other, to whom it giueth that which is his due. This reason I take to be vnanwerable; and then his Conclusion must needs be undeniable. It is proved then that truth morally meant, for a vertue or act of speaking truth, which is a part of justice, and a dutie which wee owe to our neighbours; doth include a reference and respect to others, which respect consisteth in signifying or declaring our meaning to them, truely and sincerely. But now in the mental reservation, shut vp in the Equivo-
Equiocators breast, there is no such reference or relation, nor doth it admit of any intendment, to signify or declare his meaning to others. Nay, it is therefore suppressed, and broken off from the speech which is uttered in words, that nothing thereby may be signified to the Hearer. It followeth then, that this reservation hath no point nor piece of morall truth in it. And therefore, if that part of the Equiocators proposition, which hee uttereth in words, were a false and lying speech before; it must needs remaine a lye still, for any helpe that this Reservation can yeeld it.

Arg. 3. The Doctrine of Equiocation doth disturb humane societie, and destroyeth that mutuall commerce that one man should have with another. I prove it thus. This societie and commerce must needs be disturbed, when men in wisedome may not beleue one another, vpon their words or oaths: but if this Doctrine of Equiocation be receiued, men may not beleue one another, either vpon their words or oaths. This is prooued thus. The Equiocator professeth to equiocate, whensoever hee may lawfully hold his peace; and if it be for any advantage of weight, vpon his Oath too. Which how farre it may extend, I haue declared in part already, and every man may easilie conceiue by himselfe: but sure in what businesse souer he have to deale with such a man, I cannot tell, but that he may thinke it lawfull to conceale the truth, and consequently to equiocate with mee. And in case his conscience will permit him to equiocate with mee, (as in what case it will not permit him, I know not) then am I as sure to be deceiued, and ouerreached by him, if I doe beleue him, as if I beleued a plaine and downe-right lyer. For, my credence or beleefe can reach no further then to the words uttered; nor can I learne any thing from the Equiocator, but that which I can gather from his words: but
but all that is false and lying; as hath beene shewed by their owne Confession. And therefore if I beleue a man, when hee doth equiuocate, I am sure to be deceived. I declare this yet further by a familiar example. Say, two Priests haue layed a plot of Invasion for the Kingdome, and being questioned vpon their oaths concerning the plot, they both deny it. And the one, hee faith, I neuer meant or intended any such thing, understanding within himself, so as I meane to tell you of it: and the other, hee anfwereth in the very same words, but hath forgotten to frame a reseruation in his minde: the one of these by their Doctrine is a lyer, and the other an Equiuocator. But in respect of being deceiued by them, what difference is there betwene them? Shall I not as soone be deceiued by the Equiuocator, as by the Lyer? Yes certainly, it is no more safe to beleue an Equiuocating Iesuite, then a lying Deuill. And if this be so; then where men teach and proffe the Arte of equiuocation, there in wisdome men may not beleue one another: and consequently, they cannot haue that commerce and societie that men should have among themselues. I conclude this argument against Equiuocators, in the very same manner, as Saint Augustine did against Lyers, onely putting the name of Equiuocator, where he did the name of Lyer. Either (Faith hee) wee must not beleue honest men; or wee must beleue them, who wee thinke ought sometimes to tell a lye; or else, wee must beleue that honest men will not at any time tell a lye. The first of these three is pernicious, and overthroweth societie. The second is foolish, and exposeth a man to the mercy of every cheating compagnion. It remayneth therefore to say, that an honest man will never tell a lye. Thus that learned Father by whose example I may reason against Equiuocators in the very same manner. Either wee must not beleue honest men. 4

1. Aut non est credendum bonis; aut credendum est iis, quos credimus debere aliquando mentiri; aut non est credendum bonos aliquando mentiri. Horum trium primum perriciosum est, secundum perriciosum est, secundum est, perriciosum est. Reflat ergo, ut nunquam mentiantur boni, Augustin.de Mendac.cap.8. pag.6.f.
men on their words or oathes: or wee must beleue them, who wee thinke may equinocate with vs both in words and in oathes: or else, wee must beleue that an honest man will not equinocate. The first is pernicious, the second is foolish: and therefore wee must resolve upon the third, which is, that an honest man will not equinocate.

Arg. 4. This Doctrine of Equinocation defeateth all Lawes made against lying, and doth by consequence impeach God of folly for making any such Lawes. I prove it thus. It is a folly to make such Lawes, as are vnaueable, and cannot reach to the ends, for which they were made. But if Equinocation be admitted, Lawes against lying cannot serue for the purpose, to which they are intended. This appeareth by two things. First, Gods Lawes and precepts against lying were made for this purpose, to restring mens tongues from speaking of falshoods and vntruthes. But by the Arte of Equinocation a man may speake any and all falshoods that hee will, and yet these precepts against lying shall never take hold of him: because by a mental reseruation warranted by this Doctrine, hee may make any falshood to become true. And therefore the Equinocator, notwithstanding all Lawes of God and men against lying, yet is at his libertie to vttter what vntruths hee will, without the least transgression of any of those Lawes. Secondly, Lawes against lying doe intend preuention of hurt and deceit to be vfed against our neighbour. But admit once of this new doctrine of Equinocation, and no deceit toward our neighbour can be prevented by any Lawes against lying. For if this Doctrine be warranteable, then all Lawes against lying must be meant onely against such as doe not keepe a reseruation in their mindes, to make true the falshoods that they vttter in their words.
words. And so, for example, when *Moses* faith,  

> Ye shall not lye one to another: and when *Saint Paul* a *Leuitic.*19.  

faith,  

> Put away lying, and speake truth every man with his neighbour; the meaning of these Precepts must be to this purpose; Speake no vntruth, nor utter no falshoods to your neighbours, unless ye have some secretreservation kept in your minde, which if it be added, will make them to become true. For, by the Equiuocators Doctrine, if such reservations be kept in the minde, then all their words become true: and therefore they are no way included within these Precepts against lying. But if this interpretation of such Lawes may be admitted, and such libertie of speech may be granted, without any breach of these Lawes: then these Lawes doe no way preuent the least danger of deceit and dammage that may come to our Neighbour by vntrue and false speeches; because I *can* deceive him as much by this equiuocallreservation, as by a formall lye: as hath been proved already. And from these considerations it followeth, that Precepts against lying are vaine, if the practice of Equiuocation be lawfull.

**Arg. 5.** If the Doctrine of Equiuocation be true, then neither men nor Devils can be conuinced of lying. First, men cannot. For though they speake newer so vast and apparent falshoods, yet who can say but that they have some reservation in their minde, that may free their words from being lyes? And yet all sorts of men, when they heare euident vntruthes vtttered, doe without controll of any, charge the speakers with falshoods and lying. Which sheweth that all men judge of lying and truth, by the words vtttered, and not by fancies reserved in the minde. As for example, the Secular Priests doe charge Father *Persons* with a continuall practice of lying, so that they giue him the *Whetstone*, and leave it pag.11.

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Notes upon the Apologie.  
D. Bagshaw in his Answ. to Persons Apologie, pag.42.  
Reply to a briefe Apologie, cap.2.
it with him too, as if they thought there were no such a bold and impudent lyer in the World, that could winne it from him. But how did the Priests know but that Persons spake with some equinocall reseruati-
ons? And if so, then they broke the rule of charitie, in cenfuring him for a lyer, when hee was but an E-
quiuocator. And againe, Father Persons chargeth the Seculars with a infinite number of vntruthes, lyes, flan-
ders, and open falshoods uttered without scruple of con-
science; so that the use of Equinocations was little need-
full for them; because they could take libertie enough without it. But how doth Father Persons know, that his Secular Brethren did not use Equinocation in all these vntrue speeches: and so made them true by some reseruation? Thus all men, when they finde ap-
parent vntruthes verted, sticke not to charge the speakers with lying. But if the Doctrine of Equi-
location be true, no man can be conuinced of the leaft lye, vnlesse himselle will confesse it.

Secondly, The Deuill himselle, if this Doctrine be true, cannot be conuinced to be a lyer. For who can say, but when he telleth vs most palpable vntruthes, yet hee may refere within himselle some clause to helpe all? Nay, if this Doctrine be true, it cannot be supposéd with any reason, that the Deuill euer would or euer did tell any lye at all. For, whatsoever he hath spoken at any time, be it otherwise neuer so false and lying; yet it might be made true by a re-
seruation: and hee neither wanted wit to deuise such reseruations, nor will, by such or any other meanes to free himselle from the imputation of lying. First, hee wanteth not wit. I shall not neede to prove this; because, as I suppose, it will be confessed, that hee is as quicke and nimble at such deuices, as the fi-
nest witted Jesuite in the packe. But, if any man shall
shall question it, I will engage my selfe to proue it. Secondly, hee wanteth not will, by this or any other tricke to saue his credit, and to avoide the imputati-
on of lying. For, hee knoweth that the greatest hin-
derance to his proceedings, is, because the World e-
steemeth him for a lyer, and the Father of lyes: and if
he could once but gaine to be accounted a true and ho-
nest dealer, (as by vsing Equiuocation, he might as well
proue himselfe to be no lyer, as any Iesuite can:) then
hee might finde more credit in the World. For which
cause, a the Apostle faith that hee transformeth him-
selde into an Angel of light. And an ancient Writer telleth of a Monke, who was a strict and religious li-
er, that the Deuill, b purposing by a custom of Vi-
sions to winne him, to the beliefe of a future illusion
which hee intended for him, did for a long time, as a
messenger of truth, shew him all true Visions. And
when by this means hee had gained credit to be be-
lieued, then by another Vision, hee perswaded him to
renounce Christ, and to become a Jew. And it is an
visual obseruation among Christians, that the Deuill
will tell some truthe, that hee may gaine afterward
the more credit to his lyes. And therefore it can be
no doubt, but that the Deuill desireth not to be reper-
ted a lyer; and would gladly put off from him all
such imputation, if by any trickes hee could deuise
how to effect it. Now lay these two positions toge-
ther: first, That the Deuill wanteth no wit to deuise
reservations; and secondly, That hee wanteth no will,
by this or any other such deuice, to avoide the discre-
dit of a lyer: and then it will follow, that in reason
wee cannot imagine, that the Deuill euer would or
did tell a lye, if by an equiuocall reservation hee could
cleare himselfe. And hence againe it may be dedu-
ced, that as our Equiuocators doe challenge vs for

b Quum volens
sum confuetudine
visionum, ad cre-
dulitatem future
deceptionis illi-
cere, verissima
quaque multo
tempore, Diabo-
lus, vult vera-
tatis nuncius, re-
velatissimus: ad ex-
tremum, &c.

Cassian. Col-
lat. 2.cap.8.
flandering them; because wee call them lyers, when they sweare falshoods by imagined reservations; so the Deuill himselfe might challenge GOD (be it spoken with reuerence to his Maiestie) for injustice and slan-
der, because hee hath branded him with the note of a lyer, and calleth him the Father of Iyes. But these consequents are most absurd: and therefore the Do-
ctrine of Equiuocation, from whence they follow, is most false.

Thus, by Gods grace, I have declared, and I trust, in some measure also cleared the points propounded in the beginning. Now, for conclusion, I will onely commend one Cau eat to the well-meaning Christian; and that is, to beware of trusting them, whose pro-
fession is to equiuocate. For such men are both more impious and more dangerous than any other sort of lyers, that I know beside.

First, They are more impious, because among men of other Religions, though there may be vicious per-
sions, that make too common a practice of lying de-
ceits; yet that is the fault of the men, and not of their Doctrine. But in the Church of Rome, their great Doctors doe not onely practice this deceit, but praise it too: and commend it to their Disciples, as a good Arte; very fit for scrupulous consciences. Which do-
ctrine cannot be conceived to be without great dishon-
our to God, and much disgrace to Religion.

Secondly, They are more dangerous then any other sort of Lyers, because they come masked under a vi-
zard of truth, & armed with resolution to protest, and sweare, and pawn their soules and salulations, upon the truth of that which they say, notwithstanding that for so much as they utter, and for all that you can heare or gather by them, all is most false, which they speake. From the consideration whereof, I inferred before, that
it was not safe to believe a Jesuite, or any of his fellows or schollers; for that a man may as soon be deceived by an Equiuocating Jesuite, as by a lying Deuill. Now I adde, therefore, wise Christians must beware of them; and if we will not be deceived, we must not believe either their words or oaths, in what business we have to doe with them. This Caution, that it may the better appear how farre it is to be extended; I will, for example sake, set downe some speciall cases of ordinarie use, in which it will not bee safe to beleue them.

First then we may not safely beleue them, when they are disputing, and arguing for their Religion, and delivering points of their faith. For they tell us, that Jesus our Lord did equiuocate, when hee preached of Prayer and Sacraments, and of his office of judging the World, &c. And I trw, Jesuites will be ready to imitate the example of Jesus, whose name they beare. But we need not doubt of their meaning in this case; for they therefore alledge the example of Christ, that they may defend and make good their owne practice. And therefore when I heare a Priest or a Jesuite telling of Popes Pardons, and preaching of S. Patrick's Purgatorio, &c. and when for these, he telleth me, of the consent of the ancient Church, and alledge many Fathers to confirme his Affertion; how can I be sure, that hee doth not equiuocate with mee in that case? or what reason have I to thinke, but that he speaketh against his knowledge, and conscience? or how can I, without a note of rashnes and temerity, believe that hee doth not wilfully belye the Fathers, and other Authors to serve his owne turne? and when he hath done all, make vp all with a secret Resurrection, that I neuer dreamed on?

Secondly, Wee may not beleue them, when they
give Answers, or beare witnesse in a Court of Justice, or before a Magistrate; no, not though they sware what they say, and take it vpon their soules and saluation. For they professe to equinocate in such cases, if either the Judge be incompotent, or if he proceed incompently. And when I heare one of them speake and sware before any of our Gouernors or Rulers, either Ecclesiastical or Civill, what can I tell, but hee may thinke either the Judge, or his proceedings to bee incompotent, and vnjust? Nay sure, in most cases, in which they haue to doe before our Gouernors, they are knowne to hold, either the Judge, or the proceeding, or both, to bee incompotent. And therefore I cannot see how wee may safely beleue them, when they make answere, or giue evidence vpon their oath.

Thirdly, Wee may not beleue them, when they tell of great wonders and Miracles, done by men of their Order and profession; and by Saints and Images of their owne making. For they professe to equinocate, when it may bee for some good to themselves, and therefore much more when it may prowe so great a good to their Order, to their Church, and to their Religion. And therefore, when they tell mee of many great miracles done by their men in the Indies, and by the Ladies of Lauretto and Hall; how can I tell, that they doe not sitten and deuise all that vpon their fingers end. to gaine credite to their profession?

Fourthly, We may not beleue them, when they publish and disperse disgracefull tales and reports against the professeors and Doctors of our Church. For the disgracing of these men, may breede great advantage to their Religion: and beside, it is an Axiom of theirs, He must bee disgraced, because he is an Enemy to their order. And therefore, when they tell mee of Luther,
ther and Calvin and Beza and Bucer and such others, that they either despaired, or recanted, or renounced their Religion; how may I believe them, that they do not Equivocate? Nay it is certaine, that in the forging of these reports, they did either lye, or Equivo
cate, or both. And therefore when they now tell vs, that many of our Reuerend Bishops, and learned Preach
ers and Schollers, are of their opinion, and thinke them to be in the right, but that for the worlds sake, they dissemble their judgement; how can I give credit to their words, or to their writings? And when they
tell vs, that such a Doctor, upon his death-bed, and such a Bishop toward his latter end, turned Papift, and re
nounced in their care, what he had taught in the Pulpit, and was reconciled to the Church of Rome, by one that came and went invisibly; shall we believe them to speake as they thinke? Nay, we should ra
ther spit in the Lyers faces, that presume vs to bee so simple, as to believe an Equivocator in a case so a
vaileable for his Order, and in a thing so unlikely and absurde in it selfe; that the narration of such a thing, might call in question the truth of a knowne ho
nest man.

Fiftly, We may not believe Equivocators in mat
ters of common life, and civill conversation. For they professe to equinocate in most cases of common pra
dice, and in all cases in which they are not bound to reveale the Truth, if the thing may be for their aduan
tage. And therefore if one of them should contra
tomarry a mans daughter amongst vs, how can any of vs tell, that the Equivocator thinketh himselfe bound to lay open his heart, and to speake the truth in this case; and that therefore in his opinion may not equinocate and deceiue vs? And if he pro
ote to pay me a summe of money, how can I tell that he
he keepeth not a reservation behind, that may disanull his promise aforehand; as that he will pay it, if himselfe shall think it necessary, or if he shall have so much to spare, or if hee haue nothing else to doe with his money? &c. And so, if he undertake to be my Solicitor for my Law-busineses, or my Physitian for my body, or my Counsellor in any doubtfull case, &c. how shall I be assured that I may believe his word, and that he doth not for some secret reason kept to himselfe, think it lawfull to cheate me by a mental reservation? Surely, for mine own part, if I may know him that professeth the Art of Equinocation, I wil trust him no further then I would doe a common and noted Lyer, that is no further then I do see him.

FINIS.