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THE
Grand Inquest,
Or a full and perfect
ANSWER
To several
REASONS
By which it is pretended His
ROYAL HIGHNESS
THE
Duke of York
May be proved to be
A Roman-Catholick.

The Third Edition.

LONDON, Printed for James Vade at the Cock and Sugar-
Loaf, near S. Dunstons Church in Fleet-street, 1681.



Courteous

READER.

Having seen a Pamphlet some time since,
Entituled, Reasons whereupon the
Duke of York may most strong-
ly be Reputed, and suspected to be a Pa-
pist: Not knowing, but that it may come into

sound

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the hands of some, whom I would not have Poysoned with those fallacious Arguments; I thought it my Duty to Answer them: That the World may see the Malice and Rage of some Seditious Persons, who, by loading the Duke with Scandalous Aspersions, endeavour to lessen his esteem with the King: And, if that will not do, to brand his Reputation in the Opinion of the Credulous Multitude; That they may the sooner introduce their own Maximes into the Government; which are not more fatal to the King, than Destructive to his Subjects.

Therefore, kind Reader, beware, and think not, whilst these Stigmatize the Duke, they are

Innocent

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Innocent themselves: But their Guilt makes them endeavour to overthrow the Government. And, they had rather see the Nation Ruined than themselves brought to answer their breach of Laws: And observe it when you will, Whoever shall go about to Fortify the present Government against Faction, and Rebellion, shall, by the Seditious, be reported to introduce Popery; Or, to be Popishly affected: Knowing, at the same time they do so, they win upon the giddy Vulgar, who have no greater Antipathy than against the Bishop of Rome: And by this Device, commonly, they deliver themselves from that Punishment which they ought justly to undergo. And, this, to me, is a better Argument, that the Duke of York is no Papist; since

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Since the Seditious only would have him thought
so, then, all the Reasons they have given, can,
probably make him one. Your belief of this will
compleat my wishes, which are, that you may be
Happy.

Farewell.

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A full and perfect
ANSWER

To the

REASONS

Whereupon the

Duke of York

M A Y

Most strongly be Reputed, and Suspected to be

A Papist, &c.

Reason 1.

Because 25 Car. 2. When an Act was
made to throw Popish Recusants out of
all Offices and Places of Trust; The Duke of York
did

did lay down several great Offices, and Places of Trust; As Lord High Admiral of England; Generalissimo of all his Majesties Forces, both by Sea and Land; Governor of the Cinque-Ports, and divers others; Thereby to avoid the Punishment of that Law against Papists.

Answer 1.

This Act of 25 Car. 2. doth not reach the Duke of York. For, it was made (as the Reasoner well observes) to throw Popish Recusants out of all Offices, and Places of Trust: And, to displace them from the Household, Service, or Employment of His Majesty; Or, of His Royal Highness the Duke of York; which words, Or of His Royal Highness, the Duke of York, are a plain Exception of his Person, and, that he is not within the meaning of the aforesaid Act. For the words of the Act bear this Natural Construction, (viz.) That no Person or Persons whatsoever,

whatsoever, are intended to be in any place of Trust, or Service, about the King, or Duke of York, but such, who are well affected to the Established Government of this Nation.

But, admit the Duke had taken the Test, as in the Act mentioned, when he was not obliged to do it: Had he not too officiously declared himself, even in that point, that the Parliament did not think convenient to oblige him? Would not his Adversaries have insinuated into the Vulgar, that what he did, was a force upon him, and not his own inclination? Nay, what should he have gained in the opinion of the People, by passing such a Complement? Are not many in the House of Lords, notwithstanding this Test, traduced for Papists? And, many more to be Popishly affected? Are not those that do not humour them according to their Capricio, called Recusants? And, those who affect coming to Church, called Church-Papists? By this, it is plain, the Duke did not lay down his several great Offices because he was

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a Recusant; Or, to avoid the punishment of that Law against *Papists*; But for some other Reason, best known to the King and himself: This shall suffice for an answer to the first Reason.

Reason 2.

In 30. Car. 2. When an Act was made to disable *Papists* from sitting in either House of Parliament, there was a Proviso inserted in that Act, that it should not extend to the Duke of York, on purpose, to save his Right of Sitting in the Lords House: Though he refuseth to take those Oaths which the Protestant Peers ought to do.

Answer 2.

This Act, nor any thing contained in it, does in the least asperse the Duke of York, as a *Papist*: For, if, out of respect and kindness

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ness, the Parliament would not reach Him with an Oath, (of which they knew he had no need) but, only inquire into themselves, to find out who were *Papists*, and who not, by this disabling Act: Was it not necessary that a Proviso should be inserted into that Act, that it should not extend to the Duke of York? I wonder therefore, with what impudence this should be construed to be done on purpose to save his right of Sitting in the Lords House, though a *Papist*; when the words of the Proviso will bear no such Construction? But rather, value him as a Person of that Honour, and Generosity, that they could do no less than distinguish him from the rest of his Majesties Subjects: Especially, since he is so nearly related to the Crown; has so well deserved of the King: And has been so often thankd for his good Services, by Themselves.

Reason 3.

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Reason 3.

That His Majesty in his Speech on the sixth day of March, in the one and thirtieth Year of His Reign, does give for a Reason, to the Parliament, why he sent his Brother out of England? Because he would leave no man room to say, that he had not removed all causes, which might influence him to Popish Councils.

Answer 3.

This Reason is not strong enough to make any person suspect the Duke to be a Roman Catholick: For, when his Majesty did complement his Parliament; and, had acquainted them with what great things he had done for the Uniting of the minds of all his loving Subjects to himself, and one another; by excluding the Popish Lords from their Seats in

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in Parliament; the Execution of several men upon the account of the Plots; and of the Murder of Sir Edmundbury Godfry and Disbanding the Army then on foot: at last his Majesty declares "Above all, I have commanded my Brother to absent himself from me, because I would not leave the most Malitious Men room to say, I had not removed all causes which would be pretended, to influence me towards Popish Councils. Was ever the sence of a King, and of a loving Brother so evilly wrested? For, when his Majesty commands his Brothers absence, Is it not to stop the mouths of the most Malicious? And, is their spiteful calling of the Duke Papist; Or, inclining him towards Popish Councils called, by his Majesty, any thing else, than a Pretence? What then shall be said to such Malicious Pretenders? If, even their own requests granted, though never so unreasonable, will not give them satisfaction: It behoves therefore, his Majesties good Subjects to be more Unanimous and hearty to one another: That so it may break

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break the hearts of all *Malicious Pretenders*, who, under the Vizzard of Liberty, Property and Religion, endeavour the Destruction and Ruine of the King and Kingdom.

Reason 4.

There have been divers Letters read in both Houses of Parliament; and at the secret Committee of both Houses, from several Cardinals, and others at Rome: And also, from other Popish Bishops, and Agents of the Popes in other Forraign parts, which do apparently shew the great correspondence between the Duke of York, and the Pope: How the Pope could not choose but weep for Joy, at the reading of some of the Dukes Letters: What great Satisfaction it was to the Pope to hear the Duke was of the Catholick Religion: That the Pope has granted Briefs to the Duke: And sent him Beads, with ample Indulgences; and much more to this purpose.

Answer 4.

Answer 4.

I perceive we are not like to want such Men as *William Prymne* to search into Princes Cabinets. God forgive them that do it: But, if it fare with them as (in King *Charles* the First's time) it did, with others, upon that account; I shall not wonder: 'Tis prudence in Princes to keep a correspondence even, among their Enemies: Must therefore, their Subjects quarrel their proceedings, that know not what it tends to? A Civil Behaviour or Complement is the least that is due to the Turk, or Pope: We are obliged to Trade in those Countries: Yet, we cannot, with safety, and Security, without a Correspondence: Neither can any Foreign War be Comenced without Allyances: And, who are more proper to transact such Affairs, than prime Ministers of State? Those are to be wondred at, who call the Duke *Papist*: When the Reasons they give for it, are no

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more to be valued, than the Rheume that issued from the Popes Eyes, when he read the pretended Letters: The Pope might, probably, weep, when he heard the Duke was a Papist: It being such a report as formerly, ruined the Romanists in England; And brought our most Protestant King Charles the First to the Block: And, under such another pretence against Popery, probably, the Duke may suffer, though no Papist: The Pope's Joy, may be great, for the Fall of Charles, and James, But his Tears are for his Catholics; who are many times obnoxious to the Law, but must alwayes be the Sacrifice to the unhallowed Fury of Faction, and Fanaticism. In Fine, It is strongly to be believed, that those who will not relinquish their Scismatical Wayes; and gross Lying: Will not, at last, stick at Perjury, and Subornation: And therefore, no wonder if such simple Pamphlets of Briefs, Beads, and Indulgences, and such Stuff, is part of the Dukes Accusation.

Reason 5.

Reason 5.

That the whole House of Commons have declared him to be a Papist in their Vote, Sunday April 1679. Wherein it is resolved, Nemine Contradicente, that the Duke of York being a Papist, and the hopes of his coming, such, to the Crown: Has given the greatest countenance and incouragement to the present Conspiracy, and Design of the Papists against the King and the Protestant Religion (2) What this Conspiracy is, will appear, by a Declaration of both Houses of Parliament, March 25, 1679. Wherein it is Resolved, Nemine Contradicente, By the Lords Spiritual, and Temporal, and Commons Assembled in Parliament, that, They do declare, They are fully satisfied (by they Proof they have heard) That there, now, is, and, for divers Years last past, hath been, a Horrid and Treasonable Plot and Conspiracy; continued, and carried on, by those of the Popish Religion; for the murthering his Majesties Sacred Person, and for Subverting the Protestant Religion

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Religion

Religion: And, antient, and well Established Government of this Realm.

Answer 5.

It is affirmed, in this fifth Reason, That the House of Commons have declared the Duke of York to be a Papist: I should sooner have believed it, if the King, and House of Lords had concurred with them: Or, rather, if the Duke of York had declared it Himself; But, till then, I must suspend my Belief, what ever is said to the contrary: And it would be prudently done of all Persons, (none having Authority, (as things stand) to inquire into that matter) to do so too; lest they depart with as little satisfaction, of what they came about; as those Doctors who came to Queen Elizabeth, to question her about the Real Presence in the Sacrament: To whom, that Oracle, made this wise Answer.

Christ

Christ was the Word that spake it,
He took the Bread and brake it,
And, what the Word did make it,
That I Believe, and take it.

Reason 6.

That besides all this Proof: And much more to this purpose: It is most notoriously evident, He has for many Years absented Himself from all Protestant Churches, during Religious Worship.

Answer 6.

Should many Years absence from Church, during Religious Worship, be a Badge of Popery; then all, or, most of the Non-conformists must go under the same Livery; And, the Duke by that Reason might be esteemed a Phana-tick, as well as a Papist: Therefore since this Reason

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Reason is illogical: And has no force of Argument in it, I shall pass it by: Only, I shall hint thus much to the Reasoner: That, had he enquired of the Duke's *Chaplains*; He would not have been so ignorant of the quality of that *Devotion*, and *Piety*, that the Duke does constantly exert.

Reason 7.

By the Evidence of *Credible Witnesses*, He has been seen at *Mafs*, *Receiving the Sacrament*, and at *Confession*.

Answer 7.

The Reasoner would do well to consider that, (according to the measures himself has taken) a man may have been of *several Opinions*: And, after that, be a true *Protestant*, of the Church of *England*: But, since all the foregoing

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foregoing Reasons to prove the Duke a *Papist*, are only *Sophistical*, *Malitious*, and *Spiteful*, the Reasoner's *Witnesses* to make good his seventh, and last Argument, are not to be believed: For, admit the Duke had been at *Mafs*, &c. If they be honest *Papists*, 'tis not to be thought they would inform against the Duke: If they are false *Knaves*, they ought not to be *Credible Witnesses*: Besides, there is something to be said for *Curiosity*: The Duke, as other *Protestants*, may have been at a *Quakers*; Or, other *Fanatick Meetings*, or at *Mafs*; must this, therefore render him suspected to be of *this* or *that* Opinion? No, I rather think, that those who are true *Protestants*, according to the Church of *England*, by hearing, and observing the *Errors* of the *One*, and *Ridiculousness* of the *Other*, are better confirmed in our *Protestant Doctrine*: and, further, this Argument is to be looked upon as most fallacious: For, if the Reasoner be unable to prove the Duke to be a *Papist*, by his *Witness* that he has ready to produce: Yet, he may, by the same Evidence, prove him

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him to be a Member of the Church of *England*; allowing, only, Our *Liturgy* to be the *English Mass*, which, to the hot headed *Phanatick* seems to be as Criminal and Superstitious as the *other*, so that the *Reasoner* seems to aim at nothing else, but to make the Duke declare Himself: And therefore, he will call Him *Papist*, or what he pleases, rather, than be ignorant of what he so eagerly desires to know: And, probably he is so inquisitive, because he would suit his *Religion*, according to a prospect of the Times, (as 'tis very likely, he has often done heretofore) which, this reservedness of the Duke perhaps, may hinder: And, to such nimble Wits, it is a great disgrace, to be outwitted, in paying an early Devotion, to what is like to succeed, be the *Doctrine* what it will: And, for this cause, perchance the *Reasoner* may think himself obliged to remain an *Atheist*, till he knows better what to trust to: But, now if these *Answers* shall give him, Or, his Adherers any Satisfaction, I shall be very glad: And, that I may the better secure

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cure them from that wicked Sin of *Atheism*; I say, that those who will not allow the Duke to be a *Protestant* do seem (Together, with *Himself*) to condemn His Royal Father, who Educated Him; And also, the *Clergy* of *England*, and the whole *Episcopal Party*, who do adhere to him, and think him Innocent of these accusations: Yet, *these* have taken the *Test*.

I shall conclude with this serious *Admonition* to all those who are Traducers of Others, and Disturbers of Government, under the Masque of Religion; That, they speedily pull off their vizards, and, really, appear what they pretend to be, Loyal to the King, and mindful of his Countreys good: Otherwise, the time may come, (and, the sooner the better) That their Disguise shall be torn off by the hands of Justice: And, when the People shall see their Wolfish Faces; And, (how

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under their *Sheeps Cloathing*) they have
been deluded by them ; Then, Then will
be the Joyful Day ; Then shall Treas-
ons, and Factions Cease ; when the
Traytors and Seditious shall suffer according
to Law.

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