

48

# A HELP to Discourse,

## A Dialogue between a *Popish Successour*, and a *Protestant Parliament*.

**P***op. Succ.* Seeing the imperial Crown of these three Kingdoms is Hereditary, and not Elective; no doubt but I am Heir Apparent, to *England, Scotland, and Ireland*.

*Prot. Parl.* Hush Sir, you stumble upon the Threshold, *Titubatio in limine est Ominosa*, to stumble at the first step of ones setting out, is never a good *Omen* of any good Issue. Soft and fair goes far; you are a little too hasty, and 'tis not Treason to tell you so: for you are yet no King, but a Subject; you must be either the one or the other, there is no *Medium* or Third to those two. Therefore we may (with safety enough) mind you of your many Mistakes; as (1.) At the most, you are but *Heir Presumptive*, not the *Apparent Heir*. Suppose the Queen should dye, and the King (your Brother) marry a young Lady, by whom he may have a Son, then your Heir-Apparency would disappear. As much as this, hath been often done to put the Noses of even presumptive Heirs out of joint. (2.) Your declaring your self a *Papist*, doth more likely make you Heir Apparent to the *Triple Crown* of your Ghostly (or rather Ghastly) Father the Pope of *Rome*, than of the three Crowns of these Kingdoms. (3.) Do not you know, that there is an old Act of Parliament in *Scotland*, that debarra a declared *Papist* to wear the Crown of that Kingdom? (4.) As you have (by not owning your self a *Protestant*) debarr'd your self of that one of the three, so you have bid fair to deprive your self of the other two, (which go together) witness the Bill of Exclusion, (drawn up against you in Our House of Commons) to disenable you from Inheriting the Crown of *England and Ireland*.

*Pop. Succ.* Suppose, I were (not only a *Papist*, but) a *Devil*, yet I must have my due (as a wild *Oxford* Scholar said well and wittily the other day,) for the Proverb is, *give the Devil his due*.

*Prot. Parl.* (1.) What can be expected from a wild Scholar but a wild Discourse? Rather wittily, than either well or wisely spoken; the very Epithete of his Wildness doth enervate the Argument. (2.) Suppose the Devil should become King of *England*, (as he is called *God of this World*) would that wild Scholar do wisely in swearing Allegiance to him, that he might give the Devil his due, (according to his own Phrase) and would he not be rather wickedly, than wisely witty in so doing? (3.) To give the Devil his due is, (in a sound sence) to give him *Damnation*; to which he is doomed by the great God for his first Fall, and you would be loath to have such a *due doomed* to you for your foul Fall from the reformed Religion (in which you were educated) into that damnable Popery of Popery. (4.) To call the Crowns of

these Kingdoms your due, is (*Petitiio Principii*) but a begging of the Question: for 'tis the grand Debate amongst us this day, and it passed in the Negative with the Commons of *England*, and that excluding Bill doth not only deny it to be your due, but makes it high Treason to your self to presume to it, and in all your Abbators either to preach it up or to promote it: yea, and that Bill doth banish you out of all the King's Dominions, &c.

*Pop. Succ.* Who dare deny me, and what can debar me of my due by the right Line of Succession?

*Prot. Parl.* (1.) *Death* both dare and can debar and deny you of that which you call your due. Suppose it be so, why may not you dye before your Brother, seeing you are but about two Years younger than he? We cannot think that you have made any *Covenant with Death*, (as you have with the *Devil*, or his Eldest Son the *Pope*;) or any *Agreement with the Grave*: had you done so, God saith; he would dissannul it. 'Tis an old Adage, *God makes Heirs*, and oft-times ordereth that younger Brothers dye before the Elder, (as well as the contrary) and should God so order it to you, what would become of your due? Three expected Kingdoms would then dwindle into the compass of a Grave, and your aspiring Head, instead of being loaded with a Golden Crown, would be laid low and stinking in the Dust. (2.) Suppose this be not done, but you survive your Brother, he being cut off by some of your Assassins, (*from which God preserve Him*) yet a Parliament both dare and can debar you of that, which they think in their Consciences (though you lay claim to it) *is not your due*; as appeareth by that Disabling Bill brought in, and passed (in the lower House) against you. (3.) The whole Nation in an universal Association, which is an extraordinary Act in the Interval of a Parliament, both dare and can do it, as was done in *Q. Elizabeth's* Reign, when the Nation saw there was no end of *Popish Plots* against her Majesty's Life, and fearing, that first or last they would cut Her off, (just as 'tis now against our present King, whom God preserve) they did mutually engage among themselves to betake them to their Arms, to assist each other in these three Cases, 1. In case the Queen (of happy Memory) should be cut off. 2. In case of a *Popish Insurrection*. 3. In case of a *Foreign Invasion*: yea, and in particular, they did agree one with another under solemn Obligations, that when ever the Queen did fall, they would all (as one Man) fall upon the *Papists*, and revenge Her Royal Death upon them. This Expedient put a Period to all their Plots.

*Pop. Succ.* But by what Authority can or dare



dare either Parliament or People (in the Interval of Parliaments) do all or any of these things; or who gave them this Authority?

*Prot. Parl.* (1.) This Question is like that of the Jewish Priests to our Redeemer, *Matth.* 21. 23. And like that of the *Popish Priests* to those of the Reformed Religion; [ *by what Authority do you these things?* ] Christ could have smartly answered them, [ *by the Appointment of my Father*, whom ye neither know nor reverence, ] and as a *Protestant* did once to a *Papist*, asking him, where was your Religion before *Luther*? Roundly replying, it was in the Bible, where the *Popish Religion* never was. Now may we not do as Christ did here, [ *nodum. nodo dissipare* ] untie one Knot with another, and answer Question by Question. We do also ask you, [ *by what Authority have you done all your Eccentric and Extravagant Actings; as changing your Religion, encouraging of Plots, obstructing of Parliaments, cum multis aliis, &c.* ] We dare say, 'tis not by your Father's (no nor yet by your Brother's) Appointment: we will answer the Former, when you will answer the Latter. (2.) But seeing you would be answered according to your Folly, we have (being at no *nonplus* by it) this to say as to *Parliamentary Authority*, That to deny such a Power of Parliaments, (as is aforesaid) if it be not a crossing of your own Conscience, yet (sure I am) 'tis a crossing of your learned Protestant Father's own Concession; in his Answer to the 19 Propositions (sent then to him by that long Parliament, which for your better Satisfaction, we will give you in His Majesties own Words, Page 19. [ *The House of Commons is solely instructed with the Levying of Money &c. and with the Impeaching of those who for their own Ends though countenanced by any (surreptitiously gotten Command of the King) have Violated that Law, which he is bound (when he knows it) to protect, and to the Protection of which they were bound to advise him, at least not to serve him in the contrary.* ] Now Sir, we would have you make a right Improvement of your Father's solid Sentiments herein, and ask your own Heart, what Commands you have Surreptitiously got from the King, whom you (both as a Brother, and a Privy Counsellor) should have advised for the best, and all to obstruct the Impeachment both of your Self and your Followers. Your Father grants further, (in his Answer aforesaid) *That a Parliament have Power over punishing Offenders, &c. Page 20. And there is such a Power Legally placed in a Parliament, as is more then sufficient to prevent Tyranny, Ibid.*

Unto which may be added *Popery*, for the same Power which may lawfully be a Check-mate to *Tyranny*, may be no less to *Popery*. Thus you see the Power of Parliaments is suffi-

ciently vindicated by your Father. But where-as you ask [ *what Authority have the People to do as is aforesaid?* ] To this we answer, (3.) That the extraordinary *Miseries* in *Q. Elizabeth's* days, (and so in our days) require extraordinary Remedies: That extraordinary Act (of *Q. Elizabeth's* Protestants) aforesaid, (which they did of themselves, and in an Interval of Parliament) was so far from being reputed *Rebellion*, or so much as *Sedition* in that wise and thinking Age, that the *Q.* (her self) in the very next Parliament (which was held in the 27<sup>th</sup> Year of her Reign) Ratified this (seemingly Irregular Act) into a formal Law, which lasted so long as She lived. As this Extraordinary and Eccentric Association of the People proved a most effectual means to break the Neck of all the *Popish Plots* in that day; for when the *Papists* saw the People centred at such a Point, *in sese suamque Reginam defendendo*, and that their frequent Plottings against the good Queen's Life, being always disappointed, proved dangerous to their own Lives, they then had enough of their Plottings, and could live peaceably, like others, and better People ever after that until the *Gun Powder-Treason* in *K. James's* Reign: so this (seemingly) unlawful, became (really) a lawful Act by the Sanction of an *after Consent* in that following Act of Parliament to confirm it.

*Pop. Succ.* But surely the People dare not be so bold and daring now (under present Circumstances) as they were then under the soft Female Government, especially considering, they have not long agoe smarted so deeply for such *Rebellious Acts*.

*Prot. Parl.* (1.) There is no Nation under Heaven so jealous of their Liberties (both Civil as Men, and Sacred as Christians) as the English are. Hence arose that old Title, *Rex Diabolorum*; a King of Devils: they will exhaust their Purfes, yea, sacrifice their Lives, rather than prostitute their Consciences or lose their Liberties. The Protestant Religion (wherein they have been bred, and have had their God nigh to them, to make them happier than many Nations) is as dear to them as their own Souls; and they will part with any thing, yea all things, rather than with it. You know *Solomon's* Proverb, *Oppression* (especially that of Conscience) *maketh Wise Men mad*; the very Thoughts and Fears of their returning into the Bondage of *Egypt* or *Babylon*, hath at this day struck them into a strange kind of *Confernation*, as appeareth in *Addresses* of Grand Juries and Elections of *Burgesses*. They cannot calmly look on to see their Gracious King and their Precious Religion dye, and they themselves over-live them. Hence (2.) Their universal cry is, *No Popish Successour. &c.*