

K. Groen (A. D. 1610)
THE

T R U T H

OF THE

Christian Religion.

IN SIX BOOKS.

By HUGO GROTIUS.

CORRECTED AND ILLUSTRATED WITH

NOTES BY MR. LE CLERC.

TO WHICH IS ADDED,

A SEVENTH BOOK, concerning this Question,

What Christian Church we ought to join ourselves to?

By the said Mr. LE CLERC.

THE TENTH EDITION, WITH ADDITIONS.

Particularly one whole Book of MR. LE CLERC'S against
Indifference of what Religion a Man is of.

DONE INTO ENGLISH

By JOHN CLARKE, D. D. DEAN of SARUM.

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MDCCXCIII.

TESTIMONIES

CONCERNING

HUGO GROTIUS'S

Affection for the Church of ENGLAND.

TO THE READER.

HAVING the following Letters from that most excellent and learned Person Henry Newton, Ambassador Extraordinary from the most Serene Queen of Great-Britain, to his Royal Highness the most Serene Grand Duke of Tuscany, to whose singular Goodness I am very much indebted; I thought I should do a very acceptable Thing to all who love the Name of Grotius, and no small Honour to the Church of England, if I published them here. It appears plainly from them, that this very great

TO THE READER.

Man had the highest Opinion of the Church of England, and would most willingly have lived in it, if he could. Make the best Use of them you can, therefore, Courteous Reader, and continue to have a good Opinion of a Man that deserved so well of the whole Body of Christians.

263E

I. HENRY

I.

HENRY NEWTON

T O

PETER Hieron. BARCELLINUS.

Abbot of St. Eusebius de Urbe.

BEING at length returned safe and well to Florence from Leghorn and Pisa, where through the Intemperateness of the Air I was very near contracting a Fever; the first Thing I had to do, most excellent *Barcellinus*, being furnished with the most noble Library of the illustrious *Magliabechius*, was to discharge my Promise concerning that great Man *Hugo Grotius*, and to shew from his Writings, particularly his Letters, in which Truth, Candour, Integrity of Heart, and the inward Thoughts of his Mind are discovered; how highly he thought and wrote concerning us all his Life-time, and a little before his Departure, and when Death and Immortality were in his View, I know what was said of him by that principal Man of his Rank *Petavius*, and also *Brietius* and *Valsius*, and many other celebrated Men of your Communion, who wished well and favourably to a Man born for the publick Good of Christianity. It is known to all, how greatly he suffered in Goods, Honour, and Report from the Calvinists, both in his own Country and in

his Banishment even after he was advanced to a higher Rank by Foreigners; and how much the Heats of Controversy (whilst he set his Mind upon this one Thing, to establish Peace in the Commonwealth and between the Churches, which highly displeas'd many; a strange and grievous Thing!) fretted that Disposition, which was otherwise peaceable and modest, after he saw himself treated in such an unworthy Manner by his own Friends; and sometimes prevailed over that meek Wisdom which was in him both by Nature and Judgement. Yet these did not hinder his Son, who was also a great Man, from saying those Things which I shall presently add, concerning his Father, *to that great Prince, Charles the Second of Great-Britain, to whom he dedicated his Father's Works*, and in him to all others; and this when he had no Reason to flatter or fear him, because, to the Commonwealth, he was of the contrary Part to *Charles's* Sister's Son; and because he was a private Man, wedded to a Country and learned Life, and an old Man, not far from Death, nor consequently from Liberty: For he published his Father's Works, but saw them not after they were published; and his own Life is to be seen and read with the Life of his Father in the same Volume. "For thou," says *Peter Grotius*, "art he alone, whom, if not the
 " greater, yet the wiser Part of the Christian
 " World, have for a long Time acknowledged
 " for their Protector. Thou art he, to whose *Pro-*
 " *tection* or *Defence*, the Christian Faith willingly
 " commits itself; in whose Kingdoms principally,
 " that Knowledge of the Sacred Writings, that
 " Worship of the Deity, that Moderation of the too
 " free Exercise of Liberty, in disputing concern-
 " ing the secret Doctrines of Faith, is established;
 " whose Agreement with which the Author, my
 " Father,

“ Father, has long since declared, and publickly
 “ professed in his Writings.”

HEAR now *Hugo Grotius's* own Words, how he expresses his own Sense, in his Epistle to *Johannis Corvinis*, dated in the Year MDCXXXVIII. who was not an *English* but a *Dutch* Divine, of another Church, and also a Lawyer, and consequently skilled in Matters both Divine and Human; concerning the Reformation of Religion made among us in the last Age. “ You see how
 “ great a Progress they have made in *England*, in
 “ purging out pernicious Doctrines; chiefly for
 “ this Reason, because they who undertook that
 “ holy Work, admitted of nothing new, nothing
 “ of their own, but had their Eyes wholly fixed
 “ upon another World.” Then was it in a flourishing Condition, before a Civil War broke out, before the King was vanquished, taken Captive, condemned and beheaded; and it afterwards sprung up and flourished again contrary to all human Hopes, when his Son returned to the Throne of his Ancestors, to the Surprize of all *Europe*, and, after various Turns, Threats, and Fears, continues still to flourish secure and unhurt.

NOR had he only a good Opinion of the Church of *England* himself, but also advised his Friends in *Holland*, who were of his Party, and, which was no small Thing, who joined with him in partaking of the same Danger and Losses, to take holy Orders from our Bishops; whom it is certain he did not believe, nor would have others believe, to be schismatical, or heretical, upon that Account. He addresses his Brother in these Words, “ I would persuade them (that is, the
 “ Remonstrants) to appoint some amongst them
 “ in a more eminent Station, such as Bishops;
 “ and that they receive the laying on of Hands
 “ from

“ from the *Irish* Archbishop who is there, and
 “ that when they are so ordained, they afterwards
 “ ordain other Pastors ;” and this in the Begin-
 ning of the Year MDCXLV, which was fatal
 to him, and unfortunate to Learning itself. The
 Bishop he here speaks of is, if I be not mistaken,
John Bramball, who was at that Time Bishop of
Londonderry, in *Ireland*, and, at the Restoration
 of King *Charles II.* Archbishop of *Armagh*, and,
 next to the most learned *Usher*, Primate of *Ire-*
land, and who afterwards in that Country pub-
 lished a Vindication of our Church against *Mi-*
leterius. See also what is said to the same Person,
April 8, in the Year MDCXLV, concerning
 the publick Worship of God amongst us. “ The
 “ *English* Liturgy was always accounted the best
 “ by all learned Men.”

It seems very probable that this Man, who
 calls the Reformation of the Church of *England*
 a most Holy Work; who believed that the Holy
 Orders given and received from the Bishops
 of that Church, and the Rites appointed about
 Holy Things, and the prescribed Form of wor-
 shipping the supreme Deity, exceeded all other
 Churches in the Christian World; would have
 joined himself to that Church, as well in out-
 ward Worship as in the Judgment of his Mind;
 and so have become now really, what he before
 was in Wish, a Member of the Catholick Church.
 But he was never able to effect the Thing, be-
 cause Death immediately after overtook him;
 for in the same Year he went from *France* to
Stockholm to resign his Ambassadorship, and re-
 turning from thence home, and having suffered
 Shipwreck, he departed this Life at *Rostock*, on
 the 28th of *August*: a Man never enough to be
 lamented, because Study and Learning decayed
 with him; and never enough to be praised,
 upon

upon the Account of what he began and finished in all Parts of Learning. He was a great Lover of Peace, if Truth was not injured (always having Regard to Times and Differences) and of the antient Church Government (freed from Abuses) as it was settled from the Beginning in *England*, and as it was from the very Apostles Time, if we may believe Ecclesiastical Annals. He always studied and consulted the Peace of Empires and Churches, both in his Discourses, and by his Example, and Writings; may he be rewarded with God and our common Lord! and may the Memoery of him be ever grateful to Posterity. *Farewell.*

Florence XII. of the Kalends of May,
MDCCVI.

II.

HENRY NEWTON

TO

JOHN CLERC.

MOST Learned Sir, I send you a new and ample Testimony concerning *Hugo Grotius*, more weighty than the former, if we consider the Author's Dignity in the Commonwealth, or his Knowledge of Things, or that it was writ while *Grotius* was alive. It is taken from Letters to that great Prelate *William Laud*, then Archbishop of *Canterbury*, with whom he often had Correspondence by Letters; they were written from *Paris*, *October 24*, *Gregorian Style*, in the Year *MDCXXXVIII*, and were procured me lately out of *England*, by the Kindness of that most illustrious Person, *John Lord Sommers*, formerly High Chancellor of that flourishing Kingdom, then President of the Law, now* of the Council. In those Letters that most illustrious Viscount *Scudamore*, at the Time Ambassador for our Nation in *France*, has the following Words concerning *Grotius*.

“ The next Time I see Ambassador *Grotius*,
 “ I will not fail to perform your Commands concerning

* In this Year, 1709, he was President of the Privy Council to her Most Serene Majesty.

“cerning him. Certainly, my Lord, I am per-
“suaded that he doth unfeignedly and highly
“love and reverence your Person and Proceed-
“ings. Body and Soul he professeth himself to
“be for the Church of *England*, and gives this
“Judgment of it, that it is the likeliest to last
“of any Church this Day in being.”

Genoa XVII. of the Kalends of February,
MDCCVII.

III.

FRANCIS CHOLMONDLY

T O

ALEXANDER FORRESTER.

THAT which you desire to know of me concerning *Hugo Grotius*, who was one of the greatest Men that ever any Age produced, is this. It happened that I came to *Paris* a little after the Transaction of that Matter. Being very well acquainted with *Dr. Crowder*, he often told me with Assurance, that it was the last Advice this great Man gave to his Wife, as he thought it was his Duty, that he declared he died in the Communion of the Church of *England*, in which Church he wished her to live. This she discovered when she came on Purpose to our Church (which was in the House of *Richard Brown*, who was then in *France* upon the King of *England's* Account) where she received the Sacrament of the Lord's Supper at the Hands of *Dr. Crowder*, then Chaplain to the Duke of *York*. This was done as soon as Matters would permit, after the Death of that Man, Archbishop *Bramball*, Primate of *Ireland*, in Defence of himself and the Episcopal Clergy, against *Richard Baxter*, the Presbyterian's Accusation of Popery, speaks thus concerning the Religion of *Grotius*, P. 21. " He was a Friend in his Af-

fection to the Church of *England*, and a true
I " Son

“ Son in his Love for it; he commended it to
“ his Wife and other Friends, and was the Cause
“ of their firmly adhering to it, as far as they had
“ Opportunity. I myself, and many others, have
“ seen his Wife obeying the Commands of her
“ Husband, as she openly testified, in coming to
“ our Prayers, and the Celebration of the Sa-
“ crament.” When *Matthew Turner*, a great
Friend of *Grotius's*, desired to know why he did
not go over to the Communion of the Church of
England, he answered, that he would very wil-
lingly have done it, if the Office of Ambassador
to *Swedeland* had not hindered it. Otherwise he
very highly approved of our Doctrine and Disci-
pline, and wished to live and die in our Com-
munion. If any one thinks that he can know
Grotius's Mind better from Conjectures and Infe-
rences, or that he dissembled it before his Wife
and Children, let him enjoy his own Opinion, he
will not have many agree with him. *Farewell.*

June 23, MDCCVII.

*From another Letter, dated Octob. 6,
MDCCVIII.*

I lately told you very fully what I knew of the Widow of that great Man *Hugo Grotius*. Afterwards I called to Mind, that that pious and singular good Man, Sir *Spencer Compton*, Knt. Son of the Earl of *Northampton*, told me he was present when *Grotius's* Widow professed this, and received the Sacrament.

28 SEP

F I N I S.