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# DEFENCE

Of the Learned

HUGO GROTIUS,

OR

A vindication of the Digression concerning him, from some fresh  
EXCEPTIONS.

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By *H. Hammond*, D. D.

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*August 20*

LONDON,

Printed by J. Fleisher, for Richard Royston at the  
Angel in Ivy lane, 1655.

# A DEFENCE OF THE

Learned

HUGO GROTIUS.

1. **W**Hat hath newly been suggested, in an *Epistle Dedicatorie* to the Oxford-heads, by way of Reply to my *Digression* about the Learned Hugo Grotius, will receive punctual answer within the compasse of very few leaves. But for the Readers thrift and ease, I shall first set down the words, wherein the suggestion is delivered.

2. From thence, whence in the thoughts of some, I am most likely to suffer, as to my own Resolves, I am most secure. It is in meddling with Grotius his Annotations, and calling into question what hath been delivered by such a Giant in all kinds of literature. Since my engagement in this business, and when I had well-nigh finished the vindication of the Texts of Scripture commonly pleaded, for the Demonstration of the Deity of Christ, from the exceptions put into their Testimonies, by the Racovian Catechisme, I had the sight of Dr. H's Apologie for him, in his vindication of his dissertations about Episcopacy, from my occasional Animadversions, published in the Preface of my Book of the Perseverance of the Saints. Of that whole Treatise I shall elsewhere give an account. My Defensative as to my dealing with Grotius his Annotations, is suited to what the Doctor pleads in his behalfe, which occasions this mention thereof.

This very Pious, Learned, Judicious man (he tells us) hath fallen under some harsh censures of late, especially upon the account of Socinianisme, and Popery. That is, not as though he

would reconcile those extremes, but being in Doctrinals a Socinian, he yet closed in many things with the Romane interest: as I no way doubt, but Thousands of the same persuasions with the Socinians, as to the person and offices of Christ, do live in the outward Communion of that Church (as they call it) to this day; of which supposal I am not without considerable grounds, and eminent instances for its confirmation. This (I say) is their charge upon him. For his being a Socinian (he tells us) Three things are made use of to beget a jealousy in the minds of men of his inclinations that way. 1. Some parcels of a Letter of his to Crellius. 2. Some Relations of what passed from him at his Death. 3. Some passages in his Annotations. It is this last alone wherein I am concerned. And what I have to speak to them, I desire may be measured and weighed by what I do promise. It is not that I do entertain in my self any hard thoughts, or that I would beget in others any evil surmises of the Eternal condition of that man, that I speak what I do. What am I, that I should judge another mans servant? He is fallen to his own Master. I am very slow to judge of mens Acceptation with God, by the Apprehension of their understandings. This onely I know, that be men of what Religion soever, that is professed in the world, if they are Drunkards, Proud, Boasters, &c. Hypocrites, haters of good men, persecutors and revilers of them, yea if they be not regenerate and born of God, united to the head Christ Jesus, by the same spirit that is in him, they shall never see God.

But for the passages in his Annotations, the substance of the Doctors splea is, that the passages intimated are in his posthuma, that he intended not to publish them, that they might be of things he observed, but thought farther to consider: and an instance is given in that of Col. 1. 16. which he interprets, contrarie to what he urged it for, Joh. 1. 1, 2, 3. But granting what is affirmed as to matter of fact, about his Collections, (though the Preface to the last part of his Annotations will not allow it to be true) I must needs abide in my dissatisfaction to these Annotations, and of my resolves in these thoughts give the Doctor this account. Of the Socinian Religion there are two main Parts; the first is Photinianisme, the latter Pelagianisme. The first concerning the person, the other the Grace of Christ. Let us take

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an eminent instance out of either of these heads: Out of the first, Jam vero sciendum est, multo quidem citius, quam nunc de-

For the first, I must needs tell the Apologist, that of all the mum temporis Texts of the New Testament and Old, whereby the Deity of cam resumi ab-Christ is usually confirmed, and where it is evidently testified un-solvoq3 potuisse, & quominus id jam piden- to, He hath not left any more then one (that I have observed) if one, speaking any thing clearly to that purpose. I say, if one, factum sit, per for that he speaks not home to the business in hand on J. h. 1. I shall cum non scitisse elsewhere give an account: perhaps some one or two more may be vtrum, cujus interpreted according to the Analogie of that. I speake not of fidei cura opus integrum ab his Annotations on the Epistles, but on the whole Bible through- Audire ipso out, wherein his expositions given, do for the most part fall in primum creditu with those of the Socinians, and oftentimes consist in the very suit & sedulo words of Socinus and Smalcus, and alwaies do the same things commendatum with them, as to any notice of the Deity of Christ in them. So, Premon: ad Left. that I marvell the Learned Doctor should fix upon one particular instance, as though that one place alone were corrupted by him, when there is not one (or but one) that is not wrested, perverted, and corrupted to the same purpose. For the full conviction of the truth hereof, I refer the Reader to the ensuing considerations of his interpretations of the places themselves. The condition of these famous Annotations, as to the satisfaction of Christ, is the same, not one Text of the whole Scripture, wherein Testimonie is given to that sacred truth, which is not wrested to another sense, or at least the Doctrine in it, concealed, and obscured by them. I do not speak this with the least intention to cast upon him the reproach of a Socinian: I judge not his Persons his Books are published to be considered and judged. Erasmus I know made way for him in most of his Expositions about the Deity of Christ but what repute he hath thereby obtained among all that honor the Eternal Godhead of the Son of God, let Bellarmine on the one hand, and Beza on the other evince. And as I will by no means maintain or urge against Grotius any of the miscarriages in Religion, which the Answerer of my Animadversiones undertakes to vindicate him from; Nor do I desire to fight with the Dust and Ashes of men; yet what I have said, is, if not necessary to return to the Apologist, yet of tendency, I hope, to the satisfaction of others, who may inquire after the

reason of my calling the Annotations of the learned man to an Account in this Discourse, shall any one take liberty to pluck down the Pillars of our Faith, and weaken the grounds of our assurance, concerning the person and grace of our Lord Jesus Christ, and shall we not have the boldness to call him to an account for so sacrilegious an attempt? with those then, who love the Lord Christ in sincerity, I expect no blame or reproach for what I have endeavour'd in this kinde; yea that my good will shall find acceptance with them, especially if it shall occasion any of greater leisure and abilities farther, and professedly to remark more of the Corruptions of those Annotations, I have good ground of expectation. The truth is, notwithstanding their pompous shew and appearance (few of his Quotations, which was the \*manner of the man, being at all to his purpose) It will be found no difficult matter to discuss his Assertions, and Dispute his Conjectures.

\* Grotius in lib. 5. de veritat. Relig. in notis R. Sel.

Abm Etia & Onkelos adducit, sed alienis oculis hic vidit, aut alienâ fide retulit (siquid auctoribus illis aut non intellectis, aut propter occupationes non inspectis) aut animositati & auctoritati sue in citandis auctoribus, & referendis dictis aut factis, ut ipsi hoc usui veniebat, nimium in scriptis Theologicis indulgent. Peti: disput. de Advint. Mss.

For his being a Papist, I have not much to say; let his Epistles (published by his Friends) written to Dionysius Petavius the Jesuite, be perused, and you will see the character which of himself he gives: As also what in sundry writings he ascribes to the Pope.

Reverende Domine, sepe tibi molestinus esse cogor, sumptu hanc ultimam operam, mea antihæc dicta & famam quoque à ministris allatam tuendi, in eo Scripto siquid est, aut Catholicis sententiis dissonans, aut ceteroquin à veritate alienum, de coarctis vivo Evaditissimo &c. cujus judicium plurimi facio muneri percipio. Epist. Grot. ad Dionys. Petav. Epist. 204.

3. The first thing that I am here to clear, is the meaning of plain words. I said that Grotius was sometimes calumniated, as a Socinian, sometimes as a Papist, and as if he had learnt to reconcile contradictories, or the most distant extremes, sometimes as both of them together. And here I am told that the harsh censures under which he hath fallen, are not as though he would reconcile

reconcile those extremes — And sure I never said, or intimated they were, but that the Socinian and Popish doctrines were so contradictorie one to the other (the one affirming, the other expressly denying the Eternal Divinity and Satisfaction of Christ, and many the like) that it was impossible for the same man to be both Socinian and Papist, without being a greater artificer then yet ever was in the world, one that had learnt to reconcile contradictories &c. i. e. (if I must farther construe plain words) to believe together things most incompatible, and impossible to be believed together by the same person, the affirmations and the negations of the same Enunciations, that Christ was, and was not Eternal God, made, and made not satisfaction for our sins; For this work of wonder, above what either nature or divine power can extend to, is necessarily required to the verifying of that part of the calumnie.

4. The 2<sup>d</sup> is, his stating the *jealousie*, as far as it is own'd by him, viz. that H. Grotius being in *Doctrinals* a Socinian, he yet closed in many things with the *Romane interest*; where the *Distinction* being made between *Doctrinals* and *interest*, it is visible, 1. That this doth not so much as pretend that he was a Papist, for it is the *doctrines* only (such is that of the *Popes Supremacie*, &c.) which can give any man that *denomination*, and for closing in many things with the *Romane interests*, the *Anabaptists* and other such *Sectaries*, the most distant from *Poperie*, may and oft are as guilty of that, as any. 2. There is no colour for this suggestion, as far as Grotius's writings give us to judge (and farther then those I have no perspective to examine his heart) For the *fomenters* of the *divisions* in *Christendome*, being the only persons whom he profess to oppose, the *irreconciliables*, and *qui aeterna cupiunt esse dissidia*, tis consequent, that the *Pacificatorie interest* was the only one espoused by him, and pursued most affectionately; and I could never yet discern by any pregnant indication, that this is the *Romane Interest*.

5. The 3<sup>d</sup> is, his manner of proving his thus stated suggestion. 1. By his bare affirmation, without the least tender of proof for the truth of it; 2. by his confident undoubted assurance, that thousands of the same persuasions with the Socinians, as to the

the person and offices of Christ, do to this day live in the outward communion of the Church of Rome. Whereas, 1. This could have no force to infer the conclusion, as it concerned Grotius, who never lived a day, or died in the communion of the Church of Rome, nor is by his most unkind adversaries affirmed to have done so, but is known to have profest his willingness to communicate with the church of England; and it is not imaginable how any one Doctrinal Socinian, should after his having espoused those Doctrines, if his practices be consonant to his persuasions, live in outward Communion with the Church of Rome, if by living in the outward Communion, be meant either joyning in the offices, or receiving the Sacrament with them, when (beside many other obstacles in the way, the Athanasian Creed, and the like) the very receiving the Eucharist kneeling, is by Socinus defined to be Idolatrical, and most strictly required by the Papists from every Communicant.

Fourthly, when he hath premised his profession that he would not beget in others any evil surmises of the eternal condition of that man (who is (blessed be God) out of the reach of such darts) with a [what am I, that I should judge another mans servant?] and yet addes in the next words [He is fallen to his own master,] I cannot but think these words so far contrary to his profession, as may be apt to beget evil surmises in others. The foregoing words are evidently taken from Rom. 14. 4. and judging there, and here, is used in the sense of condemning, which is, at the best, surmising of the eternal condition, and [falling to his own Master] is in like manner taken from the same verse, and so marks by the Italic letter, and [falling] there evidently signifying that Lot, to which the precedent [judging] determines it, and to which the subsequent [standing] is opposite, what can this regularly infer, but that he which is fallen to his master, is fallen under condemnation? But if by [fallen] he meant no more then death, as I yet hope, and desire the reader in charity to believe he did, I heartily wish, he would hereafter be more carefull in using of Scripture style in a sense so distant from the known importance of it in Scripture, without any character to discriminate it; and withall, that when he speaks of so nice a point, as is the eternal salvation of one that is dead, he will not deliver

\* Sedendo vel  
stando potest ce-  
lebrari. Geniti-  
vari est Idolola-  
tricum. Socin:  
denf: & su:  
can: Dom:  
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his mind in such general Aphorismes, as those (which the jealousy or malice of any man may interpret, to the inferring the most sanguinarie conclusion) that the men of what religion soever, if they are Drunkards, Proud, &c. shall never see God. For though I have all reasons to believe that this Learned man was regenerate and born of God, and united to the head Jesus Christ by the same Spirit that is in him, and withall, neither lived, nor dyed, in any one or more of those wasting guilts (I heartily wish all men living were as guiltlesse as he) yet who knows what surmises may be infused into those, that are willing to believe ill or have no grounds of knowledge to pronounce any thing that is good, of him, when they find such Aphorismes as these (comprehending so many sorts of sinners, which shall never see God) made use of to conclude a discourse, which purposely created of that person, and cannot discern with what propriety, they could be directed to that place, if they did not relate to him.

7. Fifthly when he saith, that the Preface to the last part of Grotius's Annotations will not allow that to be true, which I said of his Posthumæ, viz. that they had not been formed by him, or fitted for the publick, &c. I answer, that that Preface of the Publisher, if it be supposed to have set down the whole truth, hath yet nothing contrarie to what I said. It saith the Opus integrum was by the Author committed and earnestly commended to the faithfull care of ð ðeva. But what was the Opus integrum? not that last part or volume of Annotations thus completed, and so made Integrum intire by his own hand (though for as much as concerned the Apocalypse I think it had received from his own pencil, by occasion of the contests he met with about his tract De Antichristo, the very lineaments and colors, wherein it appears) but Opus integrum, the whole volume, or volumes which contained all his ævædortæ adversaria on the New Testament, which it seems were thus committed to a friends hands, or else they had never come to our. And this is perfectly consonant to what I said, and (I suppose) exemplified, and evidenced concerning those Annotations.

8. Sixtly when he saith, that H. Grotius hath not left any more then one text of the New and Old Testament whereby the

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Deity of Christ is usually confirmed and where it is evidently testified to ] I refer him briefly to one place in his Annotations on S. John's Gospel, which alone will be able to discover, what weight there is in this affirmation. There having by way of Preface observed, that S. John did more expressly, then any other of the Evangelists and more early in the very first words of his writing, set down the divine nature of Christ, ipso initio Dei nomen ei assignandum — existimans, in the very beginning of his Gospel assigning him the name of God, accordingly, in his explanation of the first verse, he makes the [ἐν ἀρχῇ ὢν In the beginning was] an expression of Christ's eternity, applying to it the place in the Proverbs concerning wisdom c. 8. 22, 23, 24, 25, 26, 27. The Lord possessed me in the beginning of his way, before his works of old, I was set up from everlasting, from the beginning, or ever the earth was, when there was no depths I was brought forth, when there were no fountains abounding with water, before the mountains were settled, before the hills I was brought forth, while as yet he had not made the earth nor the field, nor the highest part of the dust of the world, when he prepared the heavens, I was there — (and in his notes on the Old Testament, Prov. 8. 27. he expressly refers to this, Joh. 1. 1. and by so doing manifestly defines that eternal wisdom to be Christ) and on this occasion he brings the most expresse affirmations of the antients Iustine and Athenagoras, the former affirming Christ's preexistence before the word προὔμνησεν πρὸ τοῦ αἰῶνος, and p. 85 1. Ἦν ὢν ἔτι αὐτὸν αἰῶνος, he was God before the worlds; the latter his eternity, and that from the beginning God being an eternal mind εἶπεν αὐτὸν ἐν αἰῶνι ὃ λόγον αἰδίου λογιστὸν ὦν. Then out of the old Testament from the Chaldee Paraphrast he brings several places where God is interpreted by God and his word, making and founding the heavens and earth, Isa. 45. 12. and 48. 13. and according and consenting thereto, 2 Pet. 3. 5. which again are so many more evidences set down by him, of Christ's eternal deity, and then on v. 3. to testify that all things were created by this eternal word, he appeals to the place, which before I produced from him, Col. 1. 16. by him were all things created —

9. This I hope without farther search, may suffice to prove, that he hath left more then one text of the Old and New Testament speaking home

home and clearly to this purpose; For what can be more clear and home, then this, that Christ was God before the world was (whereas Socinians make the beginning Joh. 1. 1. to be the beginning of the Gospel) and that by him the whole world was created.

10. In a word, If one text acknowledged to assert Christ's eternal divinity, will not suffice to conclude him no Socinian in that point, who was not so Atheistical, as to doubt of the truth and authority of that one place, and so cannot be doubted to believe, what from one place (if there had been no more) he did believe; 2 If six verses in the Proverbs, two in Isaiah, one in S. Peter, one in S. Paul, added to many in the beginning of S. John, will not yet amount to above one text; or lastly, If that one may be doubted of also, which is by him interpreted to ascribe Christ eternally subsistent with God, before the creation of the world, and that the whole world was created by him, I shall despaire of ever being a successfull Advocate for any man.
11. And then how, still, he that affirmed positively that he hath not left more then one, and presently addes his doubting of this one [not more then one, if one] and after [not one, or but one.] can first enlarge the catalogue, that [perhaps some one or two more may be interpreted according to the analogie of that one] and then presently contract it again, that [his Expositions alwaies do the same things with Socinus and Smalcus] who it is certain do not permit that one to be understood of Christ's eternal divinity, and yet at length profess, that he speaks not with the least intention to cast on him the reproach of a Socinian, or to urge against him any of those miscarriages in Religion, which the Answerer of his Animadversions undertakes to vindicate him from (and Socinianisme was, one of them) acknowledging that Erasmus made way for him in most of his Expositions about the Deity of Christ, (which is to make him an Erasmusian, rather then a Socinian) and after that still adhere, that his attempt is sacrilegious, even to pluck down the pillars of our Faith — concerning the person and grace of our Lord Jesus Christ, how, I say, he can reconcile, all these contrary appearances, I have not the skill, and therefore shall not have the curiosity to divine, or conjecture.
12. Seventhly when he marvels the Doctor should fix upon one

particular instance, as though that one place onely were corrupted by him] I answer that he misinterprets my words, and misrepresents my designe and aime in producing that particular instance; It was not to give example what place of Scriptures those notes had corrupted, or misinterpreted, but to evidence that those Annotations, under his name, agreed not with his sense, of which as this was one eminent and pertinent instance, interpreting this place, Col. 1. 16. after his death, to the Socinians mind, which in his lifetime he had interpreted expressly against it, and as one instance thus explicate, is as concluding to this matter, as many more could be, so elsewhere I have added many instances more to the same purpose, which I shall not here collect unseasonably.

13. What places in the *Old Testament*, wherein the Deity of Christ is evidently testified, are corrupted, wrested or perverted by this learned man, H. Gr. I professe not to divine, nor shall, it seems, come to the full conviction of the truth thereof without reading over this, whole (which is a great) volume where their confusion lyes scattered, and is not, as I discern, put together in any part of the work, save onely in the title page, and to this larger travaile my prospect doth not invite me, having already by what I have recited from Grotius's notes on Job. 1. compared with this Authors suggestions, a competent *satis*, what I am to expect from any farther inquiry.

In lieu hereof, I shall onely adde these two suppletory considerations. 1. That the word of God, being all, and every part of it equally of undoubted truth, that doctrine, which is founded expressly on five places of divine writ, must by all Christians be acknowledged to be as irrefragably confirmed, as a hundred expresse places would be conceived to confirme it. 2. That this charge of disarming the Church of her defences against the adversaries of the faith, by diverting those places of Scripture, which have formerly been used to assert the great mysteries of Salvation; to other and inferior ends, though it be a very popular one, and that which is most apt to divolve an odium on him, which shall be represented guilty of it, and may therefore probably be chosen, as the field of declamation against Grotius, by any that can gladly expatiate on that subject, yet will it upon inquiry be found.

found in some degree, if not equally, chargeable on the learnedst and most valued of the Reformers, particularly upon Mr. Calvin himself, who hath been as bitterly and unjustly accused, and reviled, on this account, (witness the book entitled *Calvino-Turcismus*) as ever Erasmus was by Bellarmine or Beza, or as probably Grotius can be.

14. 8<sup>thly</sup>. For the doctrine of the satisfaction of Christ, and the interpretation of those Scriptures, that belong to it, I cannot imagine any surer measure can be taken of Grotius's sense, then by that perspicuous and judicious treatise which he hath written purposely on that subject, against Socinus himself, and which I believe will be found a surer Antidote against that poison, among considering men, then hath been mixed by any other the most skillful hand, since that controversie hath been agitated in this last age, more especially the places of Scripture are by him there vindicated from the perversions of Socinus, and a great cumulus of texts brought forth to testify to the doctrine of Satisfaction, which I shall not recite, that I may leave on the Reader an engagement to survey the book, and commit the judgement to his own eyes.
15. Onely because I have heard the signal place Isa. 53. taken notice of by some, as that wherein his Annotations are most suspected, I shall there fasten a while. From 1 Pet. 2. 24. having inferred that Christ so bare our sins, that he freed us from the punishment of them, and so that we are healed by his stripes, he at length urges as parallel to this, Isa. 53. 11. *my righteous servant shall justify many, and shall bear their iniquities.* *W* iniquity saith he, signifying the punishment of iniquity 2 Kin. 7. 9. and כָּל to bear, the bearing of punishment, and thence concluding, *Desertit ergo hic dicitur Christus laturus poenas eorum qui justificantur.* It is therefore here distinctly said, that Christ shall bear the punishments of those who are justified, and according to this specimen he gives the mystical sense of that whole chapter (and refutes the Socinian arts of evading it) and at last from v. 12. concludes the punishments which Christ endured for our sins to be the foundation and merit of his dividing the spoile, and interceding, *decere enim ut is qui peccata multorum tulit, jus habeat pro iis intercedendi, for it was fit that he that bare the sins of many, should have the right of interceding for them;* and much more

more to the same purpose, defining positively against all the adversaries *ὑποπόδια*, that *Peccata ferre patiendo, atque ita ut inde liberentur alii, aliud indicare non potest quam pœna aliene susceptionem*, to bear sins by suffering, and so that others may be freed by that means, cannot signify any thing else, but the undergoings of other mens punishment, annexing *Isa. 53. 6. The Lord hath laid on him, the iniquity of us all* — and refusing all the evasions, that were there interposed by *Socinus*.

16. And when to this, and the \* many pages more which are there From p. 12. to p. 18. subjoined for the vindicating that one chapter, and the several expresse testimonies therein, I shall adde two things more for preventing all possible mistake or jealousy of his after-change in this matter, I shall have no motive farther to enlarge this consideration.

17. First, the Annotations of that Learned man on the *Old Testament*, published a little before his death, are very brief, and especially respect the first and literal interpretation; As in the Prophets, where there is one immediate completion of each Prophecy among the Jewes of or neer that time, wherein it was written, another more remote and ultimate concerning Christ, or the times of the Gospel (this might be exemplified in several instances, applied by the New Testament to Christ, having had before a literal completion [Out of Egypt have I called my sonne] and many the like) there generally his care is, to set down most distinctly the first, or literal sense, as that is terminated in the immediate completion (and this, I suppose, because it was most neglected by other interpreters, who were more copious in rendring the mystical notation) And accordingly on *Isa. 53.* conceiving the Jewes usage of the Prophet *Jeremie*, and Gods regard to him, to be literally predicted there, he interprets every verse of that chapter to that sense (which was not so easily discoverable, or vulgarly taken notice of) omitting to enlarge on that other, more sublime completion in Christ, which the New Testament had so clearly exprest, all Commentators enlarged on, and himself in the tract de Satisfaction. so evidently set down, and vindicated, that all that was needfull to be added, was easily said by him by way of introduction to that whole chapter, in these few words, *Hæ nota in Jeremiam quidem con-*

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*gruunt prius, sed potius, sublimiusque, sæpe & magis x̄i læiv in Christum.* These characters agree indeed first to *Jeremie*, but to Christ more principally and eminently, and oftentimes more according to the very letter or diction.

18. The 2<sup>d</sup> thing that I have to adde for the clearing of his constancie, or no change in these doctrines, will be such, as I think will leave no place of Jealousie, his own expresse words protecting his opinion, when he was accused of changing it. This he hath publikly done in his Discussion (written a little before, and not published till after his death) p. 17. by setting down the occasion and author of that defamation, and for the removing of it, referring the reader to what he had in many places of his Annotations on the Gospels written concerning the eternity of the Word, the blood of Christ given for our redemption &c. And this I have before my eyes at this time, more clearly testified under his own hand in a letter of his written to a friend of his of this nation, who then held a correspondence with him, in these words, *Poteris autem, vir optime, omnibus, qui nos norunt, affirmare, me de iis que contra Socini admiratores defendi, non modo nihil discedere, sed & illorum aliquos meâ operâ adductos ad meliorem sententiam. Quo magis gratias tibi habeo de edito nostro libro de Satisfactione Christi, In quo argumento illos à proprietate verborum tam multorum in sacris literis, & à manifestissimo antiquitatis consensu, positionibus quibusdam inanis abstrahos non dubito. Giving him authority to assure all that know him, not onely that he hath no whit departed from what he had maintained against the Socinians, but also that some of them had by his indeavour been reduced from the Socinian errors, charging them with the vanity of their positions, and departure both from the Propriety of many words in the Scriptures, and from the most manifest consent of antiquity, and expressing himself very well pleased that his Book de satisfactione was reprinted at Oxford. And all this long after the publication of *Crellius's Book* against him, which is the thing supposed to have wrought the change in him. Upon these plain words I shall adde no Descants, but leave them that have intertained contrarie surmises, to consider them:*

19. 9<sup>thly</sup>. For the character given of this Person, with whose dust and



and ashes he yet desires not to fight, viz. that few of his quotations are at all to his purpose; and the grounds of that character, the words of Voetius disputing against him, and affirming that it was customary with him to indulge too much to his own authority in citing authors or relating [speeches or facts] I shall say but this, 1. That these two things are different, to miscite, which was the thing Voetius spake of, and not to cite to the purpose; A false citation is one thing, an impertinent or unseasonable citation, or such as is not at all to his purpose, is another, and so this citation from Voetius is guilty of the infirmity it accuseth, is not to his purpose that cited it. 2<sup>dy</sup>. That adversaries testimonies of the faults of those, whom they find it usefull to asperse, are not valid testimonies, nor competent to affixe (or justifie) ill characters on any, and that Voetius was such, is known to many, and, I doubt not, to him that cited him. 3<sup>dy</sup>. That who-soever shall be willing to profit by that mans writings, will find that as he writes with great consent, so is he observable to bring the most pertinent testimonies of any man, and seldome to omit any, which the most diligent observer shall take notice of. And if in so large a field he be found sometimes to have mistaken, or miscited a testimonie, there are so many innocent ways to such kind of errors, that untill it appear that his were not such, they cannot with reason affixe an ill character on him; and 4<sup>thly</sup>. That if this character were true, it yet infers not the point in hand, that he was either Socinian or Papist, those two Sects having not the inclosure, or Monopoly from all other Sects, of writing or quoting what is not to their present purpose.

20. Lastly, for the little which he hath to say to prove him a Papist, and 1. For his Epistles written to Dionysius Petavius a Jesuite, and in them the words set in the margine, I answer, 1. That it being willingly acknowledged that he wrote five very short Epistles to Dionysius Petavius, which are put together in the two last leaves of his Epistles ad Gallos, there is this obvious account to be given of it, which will no way reflect ill upon him.

21. Petavius was both a very learned, and a very moderate Papist, fit to be joyned with Jac. Sirmondus, a Jesuite also, yet both these of such abilities and affections to the good of learning, of such

such diligence in the search and study of antiquity, and withall of so much temper above what is generally expected from that Society in other kingdoms, that it can be no prejudice to him who so earnestly desired, and laboured to advance the peace of the universal Church, to have a particular respect unto, and acquaintance with one of these, and as his living so long in Paris, where Petavius was an eminent person, makes it no miracle, that he should be thus acquainted with him, so his Pacificatory design could not but render it profitable and desirable, he must have been an unskilfull manager, if intending to reconcile distant interests, he did not acquaint himself with the utmost of both their pretensions; And what means was more commodious to that end, then this, of receiving advertisements from Petavius.

22. The words of Grotius himself, when he was by Rivet accused for commending Jesuites, are here worth reciting, *Jesuitas* \* *Discuss.* p. 61. *non omnes laudavit Grotius, sed quorum & mores & eruditio laudem merentur, Eos vero qui in Gallia sunt, pro talibus habet, quales eos Reges Gallie volunt existimari, i. e. pro bonis civibus, & quid magis necessarium est pacem Ecclesiasticam restituere cupienti, quam eruditorum audire consilia, eorum maxime quibus & praeiens Ecclesiae status & antiquior historia percontantur.* He commends only those Jesuites whose manners and learning deserve praise, the French Jesuites, whom he takes to be such as the Kings of France account of them, i. e. good Subjects to their Prince — And what can be more necessary to one that desires to restore the peace of the Church, then to hear the advises of those especially who have the perfectest knowledge of the present state of the Church, and of antient historie. And to the same purpose again, p. 91. affirming that he had great reasons to believe that some of that Society, Petavius no doubt, were seriously willing as well as able to contribute very much toward the peace of the Church.

23. 2<sup>dy</sup>. For the words here cited from his Epistle, that if there were any thing in that answer to Rivet, which agreed not with Catholike doctrine, or were otherwise distant from truth, or (which he addes in that place, but is here left out) minus idoneum ad pacem, lest fit for Peace, he desired to be admonished by

by *Petavius*. ] The result is no more then what all his controverſe with *Rivet* profeſſes, that he was one, that deſired the returne of all Catholike truth and peace into the Chriſtian world (and he muſt renounce his part in *Chriſt's Legacie* [peace I leave with you] that is not in this particular affected like him) And then what wonder he ſhould deſire to be admoniſhed by a ſober learned man of the *Romiſh Communion*, if he wrote any thing which was not *ordinable* to that end ?

24. The ſame deſigne, and way of purſuing it, will be yet more viſible in the 200<sup>th</sup> *Epistle*, where he hath theſe words to the ſame *Petavius*, *Liceat mihi tuâ ope addere, demere, corrigere que opus erit ad verum pacemque promovendam*, Give me leave by your helpe to adde, to take away, to mend what is needfull toward truth and the advancing of peace, viz. ſuch an advancement of peace, as was perfectly conſiſtent with truth.

25. The 2<sup>d</sup> and laſt ſuggeſtion in this matter is taken from what *Grotius* hath ſaid in ſundry writings concerning the Pope ] to which I have already ſpoken ſomewhat in the answer to the animadverſions, as far as concerned that paſſage in his *Diſcuſſio*, which I diſcerned to be moſt accuſed of inclination to the Popes intereſt. As for the Papal power, whatſoever paſſage can be brought from him, muſt ſure be interpreted by analogie with thoſe rules, which he premitteth in his *Diſcuſſio*, requiring that it may be confined and limited ſec. *Canones*, according to the antient Canonical rights allowed the Pope by the Councils, and ſo as the authority of Scripture, the rights of the Catholike Church, of Councils, of Patriarchs of the Eaſt, of Primates, and Metropolitanes, and other Biſhops be preſerved intire, as alſo all the juſt rights of all Chriſtian Princes in their own Dominions. See *Diſcuſſ. Riv. Apol.* p. 18, 19, 20. And againſt this, or on this head, here being no one place produced, to ſupport this indefinite charge, I cannot reply by Divination, and ſo have thus briefly diſcharged my preſent undertaking.

26. What is briefly toucht on with reflexion on my ſelf in the end of that *Dedication*, of the ſoſineſs and gentleneſs of the leaves of my Answer to his *Animadverſions*, of the illneſs of my

my cauſe, wherein I am ingaged againſt him, and the illneſs of my Principles in managing a good cauſe, in the *Treatiſe of Schiſme* and ſome others ( which he hath not pleaſed to name ) I am no way qualified to judge of, till his ſeverer ſheets inſtruct me, by diſcovering the infirmities of my cauſe, and till by his managery of a diſpute with a *Romaniſt*, he ſhall approve his Principles to be ſuch as will hold out againſt all gainſayers. At the preſent having no more to adde, I willingly take leave of him.

The End.

# ERRATA.

Page.	Line.	Read.
2	14	premiſe
3		the marginal note belongs to p. 2. l. 32.
	7	abſolvig
4	4	Sol:
	9	Post:
6	7	2
	16	left
8	25	world
	21	tray