

alia expeditio maritima, missis unâ sacerdotibus et Jesuitis Anglis, sed tam tenuiter, tam imprudentèr, et ut uerendum est intentione non ita syncera, ut præter odium et uexationem Catholicis nihil præterea Ecclesiæ commodi attulerunt isti conatus.

In Hybernia Anno 1601 pari fortuna et inconsideratione res gesta est, falsis enim relationibus et informationibus decepti pij principes, zelo moti, dum Catholicis cupiunt consulere, in Catholicorum perniciem persecutorem animant, et hæc omnia duorum uel trium Jesuitarum impulsu.^a

8. *Multa sunt quæ intentiones Regis Hispaniæ de iuuandis Catholicis suspectas reddunt non Catholicis solum Anglis sed Principibus alijs Catholicis.*

P^{mo} in Gallijs omnes illi prætextus de Religione Catholica tuenda huc redierunt, nimirum, ut Galli Infantam pro Regina sua reciperent nuptam Principi alicui gallo, ita tamen ut ius Regni penes illam maneret, quod ipsum in Anglia uerentur.

2°. Pater Critonius Scotus Jesuita in Apologia quam scripsit, 54, f. 117. aut scribi iussit, et presentari et exhiberi curauit principibus pro Rege Scotiæ, his utitur uerbis de libro successionis P. Personij sermonem faciens : Etenim probè nouit Catholicus [?] ^b libellum illum

^a The reference here is perhaps chiefly to Father James Archer, chaplain of the Spanish forces, and his assistant, "Father Dominic" Collins (or O'Callan). Father Dominic appears to have been a temporal coadjutor. He had served as a soldier or captain for many years in the French and Spanish armies, and after the capitulation of the Spaniards at Kinsale this "illadvised lay brother" (as he was called by his brother Jesuit in Ireland, Father Field), "full of ancient military ardour, remained behind and repaired to a castle [Dunboyn]," where after a siege of many months he was taken, and afterwards hanged. (Oliver's *Collections*, 240, 244.) About that time or in Feb. 1603, there were five Jesuit missionaries in Ireland, of whom Father Field was the Superior.

^b "Catholicus." So it appears to be written, though it may be, even so, a copyist's error for "Cecilius." The quotation, as it stands, appears somewhat disingenuous. For Father Creighton's *Apologie*, which I printed in "Documents illustrating Catholic Policy" (*Miscellany: Scottish History Society*, 1893), was directed against Dr. Cecil himself; and the Jesuit, who certainly disapproved of Parsons' treatise,

tunc maxime conceptum Anglorum animis ingenerasse Regem Catholicum desiderare magis Anglorum Regnum, quam Anglorum conversionem.

3^o. quod Catholicos omnes Anglos Belgia ejici curavit, ne Reginæ Angliæ animum offenderet aut inimicam redderet.

4^o quod dum viueret Regina Scotorum ad quam tanquam Catholicam ius Regni Angliæ, mortua quæ nunc rerum potitur, deuolui necessè erat, nunquam adduci potuit Rex Catholicus ut uel pedem moueret in Reginæ illius aut Religionis Catholicæ beneficium; illa uerò capite mulctata exercitum illum stupendum anni 88. coegit et in Angliam direxit.

5^o In pace illa quæ inter Gallum et Hispanum apud Veruin conclusa est, ubi de Regina admittenda etiam agebatur, nullibi de

here accuses Cecil of having dishonestly defended it. Cecil had, in fact, drawn up a Memorial for the King of Spain in 1596, to show that King James was always a bitter enemy of Catholics, and that any recent pretensions of his to the contrary were dictated by a fear of the influence of the Book of Succession. "The King of Scotland," wrote Cecil, "hath come to know that this book hath made a great impression on all sorts of people," etc. Creighton remarked bitterly, "This honest man M. C. in the end of his discourse doth much commend Mr. Doleman his booke of the succession to the crowne of England, saying that it hath made such impression in the hearts of all sorts of men that the K. of Scotland thereby hath been moved to seeke to the Pope for his conversion, and the K. of Spayne for a league to assure his partie in tyme: but here M. C. cunningly. . . as he hath begonne and proceeded continually wth malicious lyes so he doth end, *for he [Cecil] knoweth well that Mr. Doleman's booke hath made an impression in the hearts of Englishmen that the K. of Spayne doth more affect the kingdome of England then the conversion of the people to the Catholique faith, as they beleueed before.*"

Dr. Cecil's former intrigues with the Spanish party were probably as insincere as they were mercenary, and his later alliance with the Appellants appears to have been the result of a genuine conversion. His conversion, however, was very recent. Nov. 26, 1601, not three months before Cecil's arrival in Rome on his present mission, Cardinal d'Ossat wrote to Villeroi warning him against certain Scots and English then in France who were acting as spies on behalf of Spain, and naming among others Robert Bruce, "fort mauvais homme," and an English priest John Cecil, "nommé le Docteur Cecil, comme il est aussi Docteur passé à Cahors, âgé de quarante ans, duquel on sçaura nouvelles au Collège des Mignons. Il a été en Espagne & fait le mal-content des Espagnols, & néanmoins écrit à Rome au Père Personius, Jésuite, Anglois de nation & Espagnol de dévotion." Lettre ccc. (Vol. 5, p. 58.)

Catholicis facta est mentio. In pace etiam quæ nuper Bolonia in Gallijs tractata est, nulla aut mentio aut ratio Catholicorum est habita; ita ut ex hereticis quidam uir Senatorius solebat dicere plus debere Pontificem Romanum et Catholicos comiti Tironio Hiberno quam Regi Hispaniæ; ipse enim primo loco posuit conditiones pro Religione stabilienda, neque alitèr se ullo modo uelle conuenire professus. Rex autem Hispaniæ nihil minus quàm de Religione cogitauit in illis suis cum hereticis congressibus.

6° Quod autem in Collegijs et seminarijs alendis et fouendis confert beneficij, si propter Deum hoc fit et pietatis et religionis intuitu, accipiet mercedem, et nullo modo se patietur à tàm sancto opere diuertere; sin horum qui aluntur opera et apud suos gratia et fide ad Regni illius principatum uiam munire parat, spes hæc ubi euanuerit etiam charitas illa excidet. Hanc Regis Catholici intentionem de regno Angliæ uel sibi uel suis hac largitate in seminarios acquirendo suspectam etiam reddunt subscriptiones quas ab alumnis P. Personius exegit in hunc finem, et liber ille successionis ab illo diuulgatus.^a 54. f. 117b.

9. *Exempla quædam S. S^{ti} notissima quibus moueatur Jesuitis interdici rerum politicarum curam eosque ex aulis et castris Principum euocare.*

Jesuitæ quidam Sebastianum Lusitaniæ Regem præcipitem in expeditionem illam Barbaricam egerunt ubi miserè periit.

^a The motive of Philip II. in supporting the English colleges within his dominions at Douai, St. Omer, Valladolid, etc., forms the main subject of an important letter of Cardinal d'Ossat to Henri IV. dated Nov. 25, 1601. The cardinal maintains, but with too little discrimination, that the principal care of these establishments is to educate the pupils in the firm belief that the throne of England belonged by right of succession to Philip II. or his children; and he continues: "Et après que les jeunes gentilhommes Anglois ont ainsi fait le cours de leurs études, ceux qui sont reconnus pour mieux espagnolisez, & pour les plus courageux & plus fermes au *Credo Espagnol*, sont envoyez en Angleterre, pour y semer cette foi, & y gagner ceux qui n'ont bougé du pais, & pour épier & donner avis aux Espagnols de ce qui se fait dans l'Angleterre & de ce qui leur semble se pouvoir & devoir faire pour la faire tomber en la puissance d'Espagne; & pour, si besoin est, subir martyre