

next succession to the Crown of England; to exclude the Scots title, and assert that of the Spanish Infanta. Cardinal Farnese was also encouraged by him to set up his pretensions to the English Crown, as appears clearly from the letters of Cardinal D'Ossat to the French Court. (*Vide* fol. 1620, pages 545, 546 and 552.) The Jesuits wrote books against the Queen's right; and at last the Pope himself sent over his mandates to inhibit the admission of any successor who would not swear to defend the Roman Church and Faith. On this declaration of the Pope, as "the Vicar of Christ upon earth," Catesby, the great projector of "the Gunpowder Plot," openly declared, that he thought the will of His Holiness to be sufficiently signified in these Bulls; for if it were by them lawful to refuse or repel an Heretical Prince, it was just as lawful to cast one out. Garnett, who was the chief manager of the "Plot," stated in effect the same thing. In 1601 Pope Clement the Eighth sent over to Garnett, Provincial of the Jesuits in England, two Briefs or Bulls, one to the Clergy, *Dilectis Filiis Archiepiscopis et Religiosis Clero Anglicano*. The other to the Nobility, *Dilectis Filiis Principibus et Nobilibus Catholicis Anglicanis*. *Et quodcumque contigerit miseram illam foeminam ex hac vita excedere—non admittentes quantumcunque Propinquitate Sanguinis intererit, nisi ejusmodi essent, qui fidem Catholicam non modo tolerarent sed omni ope ac Studio promoverent, and more majorem jurejurando se id*

*prestituros susceperent*. The full import of these important documents may be judged correctly by reading Sir Edward Coke's speech at the trial of the "Gunpowder" traitors. In Cardinal D'Ossat's letter to Henry the Fourth of France, dated at Rome the 26th of November, 1601, after an account of the Pope's setting up two Pretenders to the Crown of England, the *Duke of Parma*, and his brother, *Cardinal Farnese*, who should marry the Lady Arabella, he tells his Majesty, that His Holiness has lately sent to his Nuncio in the Low Countries, three Briefs to keep in his own hands, till he should know the Queen of England was dead, and then to send them into England; one to the Ecclesiastics, another to the Nobility, and the other to the Third Estate; by which the Three Estates of the Realm of England were admonished and exhorted by His Holiness to unite together in order to receive a Catholic King, whom His Holiness should name to them, for the restoration of the Catholic Religion, &c., &c. The same Cardinal D'Ossat, in a letter to Monsieur Villeroy, dated at Rome the 30th of December, 1602, declared it to be the resolution of that Court, that the King of Scotland should succeed in England if he would turn Catholic, otherwise it must be some other person. And Father Watson, in his "*Quodlibets*," imprinted in 1602, confesses that the Jesuit Parsons made the observation, that they would all follow and prosecute the King of Scot's title if he would become a Catholic; but if he would not they would all