

SECT. III.

1 *Lavater* confesses *Aug.*
Hie. Cry. and
Lactan. to be
of this opini-
on.

a *Lavater* in 1
Sani. Cautili.

From this place of Saint *Hierome*, I beleieve, and some other, which perchance I have not read, and some other places in others, of like charitable descent to this opinion. (a) *Lavater* having made his profit of all *Peters Martyrs* reasons almost against this act, and adding some of his owne, when they both handle the duties of *Saul*, confesseth that in this case of preserving Chastity, *Augustine*, *Chrysostome*, and *Lactantius*, and *Hierome* departed from their opinion who condemned this Act.

SECT. IIII.

1 Of *P. Mar.*
reason *Mors*
malum.

Peter Martyr also presents one other reason, of which he seemes glad, and well contented in it, which is, That we may not hasten death, because *Mors malum*.

a *Stromat. l. 4.*
2 *Clement.*
hath long since
destroyed that
opinion.

3 Of *Malum*
pœna.

b *Aqui. 1. q.*
48. ar. 6. *Com.*

c *Jo. 9. 3.*

But it is not worthy of his gravity, especially so long after (a) *Clemens Alex.* had so thoroughly defeated that opinion.

But if it be *Malum*, it is but *Malum pœna.* And that is an evill of which God is Authour, and is not that (b) *Malum quo mali sumus*; neither doth it alwayes prove the patient to be evill, (though God for all that be alwaies iust,) for himselte said of the man borne blinde (c) [*Neither he, nor his parents have sinned.*]

And

And of that *Malum pena*, which is esteemed the greatest in this life, of temporall afflictions, because of the neere danger of empairing our soule, which is to be possessed, (d) *Thyreus*, from Saint *Hierome* and *Chrysostome* sayes, that it is not alwayes inflicted for sinne, but to manifest the glory of God.

And therefore the greatest evill which can be imagined, of this kinde of evill, which is [(e) *Damnation*, hath not so much *Rationem mali*, as the least sinne that drawes *Damnation*.]

Death therefore is an act of Gods justice, and when he is pleased to inflict it, he may chuse his Officer, and constitute my selfe as well as any other.

And if it were of the worst sort of evill, yet as (f) Saint *Augustine* sayes that [*in the Act of Marriage, there is Bonus usus mali, id est concupiscentiae, quo malo male utuntur adulteri.*] And as good *Paulinus* prayes *Severus*, that (g) [*he having in Conjugio peccandi licentiam, departed not from his accustomed austerity,*] so may the same be said of death in some cases, as in Martyrdome.

For though *Martyr* urge farther, that death is called (h) Gods enemy, and is therefore evil, yea (i) *Musculus* sayes upon that place, [*It is often commended in Scriptures, because towards the faithfull God useth it to good ends, and makes it co-operari ad salutem.*] And by what authority can they so assuredly pronounce that it falls out never

4 Possessed men are not alwayes so afflicted for sin.
d *Thyreus de Demon. c. 31.*

e *Aqui. 1. q. 48. ar. 6. Con.*

5 *Damnation* hath not so much *rationem mali* as the least sin.

6 If death were of the sorts of evill, yet there may be good use of it.

f *Aug. de bono Conjugii.*

g *Paulin. Severo epist. 1.*

7 How *Paul* calls Death Gods enemy.
h *1 Cor. 15.*

20.
i *Marlorat. in hunc locum.*

8 Death since
Christ is not
so evill as be-
fore.

k Calvin in
hunc locum.

1 Of Martyrs
reason, *Vita*
donum.

1 Of *Lavaters*
reason of Ju-
dges.

2 Where con-
fession is not
in use, there is
no exterior
Judge of se-
cret sinne.

a *Hunfred.*
Iesui. pa. 2. ad
Ratio. 3. Cam.

never in our case? Besides this, death hath lost much of her naturall malignity already, and is not now so ill, as at first she was naturally; for as (k) *Calvin* notes here, [*she is already so destroyed, that she is not lethalis, but molesta.*]

SECT. V.

One reason more *Martyr* offers of his owne, which is, *Vita Donum*, life, because it is the gift of God may not be profused, but when we have agreed to him, that it may not be unchristly and prodigally cast away, how will he conclude from thence, such an ingratitude, as that I shall forsake Gods glory? and may in no case *ponere animam*? How will it follow from I must not alwaies, to I may never?

SECT. VI.

Lavater after many other urges this reason; That because Judges are established, therefore no man should take Dominion over himselfe.

But in the Church of *England*, where auricular confession is not under precept, nor much in practise, (for that we admit it not at all, or refuse it so, as the *Waldenses* did, though (a) a reverend man say it, is more then I knew) who is judge of sin against which no civill law provides, or of which there is no evidence? May not I accuse and condemne my selfe to my selfe, and inflict

inflict what penance I will for punishing the past, and avoiding like occasion of sinne?

Upon this reason depends that perplexed case, whether the Pope may not give himselfe a dissolution from Acts and Vowes, and partake his owne indulgences, although by the best opinion it is agreed, that to do so is an act of jurisdiction, which by *Lavaters* rule, no man may exercise upon himselfe.

(b) The Emperiall lawes forbid in a generality any to be judge in his owne cause; but all Expositors, except Soveraignes. And in ordinary Judges, all agree with c) *Baldus* [*That in facto notorio if the dignity of the Judge be concerned, he is the proper Judge of it. And he sayes that it belongs to the Pretor to judge, whether such a cause belong to his judgement, or no.*] (d) And with a Non obstante ev'n upon Naturall law, as the words of the privilege are, *Theodorus* allowed Bishops to be Judges in their owne cause. (e) So [*if a sonne which had not beene Sui juris had beene made Consul, he might have emancipated himselfe, or authorized another to have adopted him.*]

And besides that, it appeares, that the Popes have exercised jurisdiction upon themselves, even before they were Popes, (for (f. *Ioh. 22* having permission to chuse o e Pope, chose himselfe, which deed *Naucles* relates and justifies) by Canonickall rules it is plaine, that he may exercise jurisdiction upon himselfe in any case where there is not a distinction of person

O

enjoynd

3. Of the Popes jurisdiction over himselfe.

4. Of such jurisdiction in other persons by civill lawes.
b. *C. d. l. 3. tit.*
5. *le. Generati.*
c. *Balt. F. le.*
5. *de. judiciis.*
d. *Filescus de Episc. auctorit.*
Ca. 1. 3. 17.

e. *Dig. l. 1. tit.*
7. *le. 3. si Conf.*

5. *Ioh. 22.* elected himselfe Pope.
f. *Volu. 2. Genera. 44.*

6. Jurisdiction over our selves is denyed us, because we are presumed favourable to our selves; Not in cases hurtfull to our selves.

g Heurnius de
Philos. Barbar.

7. Even in cases hurtfull, we have such jurisdiction.

h Theod. a Nic.
ce. l. 3. c. 3.
c. 23.

8. Gregories
oath in the
great Scisme.

i Schlusselfur-
gius. Catul. He-
retico, l. 13.

enjoyed *Iure Divino*, as in Baptisme: which will not be stretched to our case.

And certainly the reason of the Law, why none should be judge in his owne cause, is, because every one is presumed favourable towards himselfe. And therefore if it be dispensable in some cases beneficiall to a man, much more may it be in cases of inflicting punishment, in which none is imagined to be over-rigorous to himselfe.

And if man were by nature as slavish, as the [(g) *Esseni* by profession and rule, who had power of themselves in nothing, but *juvando & miserendo*] I see not, but when this becomes an act of advantage to our selves, we may have jurisdiction enough to doe it.

And what is more evident to prove, that in some cases derogatory and prejudiciall to us, we have this right over our selves, then that every man may *cedere suo jure*, And *Non uti privilegio*.

And (h) it was by all condemned in *Gregorie*, in the great Scisme, that after hee had promised to depart from the Papacie, by oath, in which was a clause, that he should neither aske, give, nor accept absolution from that oath, hee induced his Mendicants to preach, that it were deadly sinne in him to de-relinquish the Church. So also have many Kings departed from their Government, and despoiled them of their burden, at their pleasure. For, as (i) one sayes,
of

of the whole Church, it may bee said of every particular member; it was ever in Politicall bondage, but not in Spirituall.

So that, if there bee cases, wherein one may assuredly, or probaly, after just diligence used, conclude upon an illumination of the Spirit of God, or upon a ceasing of the reason of the Law at that time in him, that man is then *Shi Iuris*.

For though in cases where there is a proper Court, I am bound to it; yet, as Kings which are both Soveraignes, may therefore justly decide a cause by Warre, because there can bee no competent Judge between them; So in secret cases betweene the Spirit of God, and my conscience, of which there is not certainly constituted any exteriour Judge, we are our selves sufficient to doe all the Offices; and then delivered from all bondage, and restored to our naturall libertie, we are in the same condition as (k) Princes are, who if in the rigour of words they may not properly bee said to give themselves Priviledges, have yet one generall inherent Privilege, and when they will, they may declare, that in that particular case, they will not take a new, but exercise their old Priviledge.

SECT. VII.

And because (a) *Iosephus* hath one reason which

O 2

9. When a man becomes to be *sui juris*.

10. Warre is just betweene Soveraigne Kings, because they have no Judge.

(k) *Accacius de privileg. juris. l. 1. cap. 7.*

11. Princes give not themselves priviledges, but declare that in that case they will exercise their inherent priviledges.

Iosephus Reason of Deposition.

De bell. Ind. l. 3. ca. 13.

which taste of Divinitie, we will consider it in this place. He sayes, our Soule is, *particula Dei*, and deposed and committed in trust to us, and we may not neglect or disharbour it, before he withdraw it. But we are still upon a safe ground, That whensoever I may justly depart with this life, it is by a Summons from God; and it cannot then bee imputed to any corruption of my will; for, (b) *Velle non creditur, qui obsequitur Imperio*. Yet I expect not ever a particular inspiration, or new commission, such as they are forced to purchase for *Sampson*, and the rest; but that resident and inherent grace of God, by which he excites us to works of morrall, or higher vertues.

b *Regula juris*
4.

c *Arist. Probl.*
Sect. 29. q. 2.

2. In these cases a depositarie cannot bee accused *De culpa*, if he be *sine Dolo*.

3. A secret received, *Data fide*, is in *Natura depositi*.

d *Tholos. Syn-*
tag. l. 23. ca. 3.
Nu. 17.

e *Soro de Teg.*
Secr. membr. 1.
q. 1.

And so, when it is so called for againe, (c) it were a greater injustice in us to deny or withhold any thing, of which wee were *Depositaries*, then if we were Debtors; yea, (not to depart from *Iosephus* Allusion or Metaphor of *Depositum*. If it were a fault to let goe that of which I were *Depositary*, before it were truly called for, yet in *Conscientia errante*, I were excusable; for it (d) is [*Ex substantia depositi, ut depositarius tantum de dolo teneatur non de culpa.*] Yea, when (e) I have a secret from another, *Data fide*, I have this in all respects, in *Natura Depositum*; and yet no man doubts, but that I may in many cases, depart with this secret.

SECT.

SECT. VIII.

There are many Metaphoricall and Similitudinarie Reasons, scattered amongst Authors, as in *Cicero* and *Macrobius*, made rather for illustration, then for argument or answer; which I will not stand to glean amongst them, since they are almost all bound up in one sheafe, in (a) that Oration of *Iosephus*. Or else will be fitly handled in those places of Scripture, which make some such allusions.

SECT. IX.

Iosephus then in that Oration hath one Reason drawn from the custome of an Enemy. We esteeme them enemies, who attempt our lives, and shall we bee enemies to our selves? But besides that, in this place, *Iosephus* speakes to save his owne life, and may justly be thought to speak more *ex animo*, and dispassioned, wherein the (a) person of *Eleazar* hee perswades to kill themselves, there is neither certaine truth in the Assertion, nor in the Consequence. For do we esteeme God, or the Magistrate our enemy, when by them death is inflicted? And do not Martyrs, in whose death God is glorified, kisse the Executioners, and the Instruments of their death? Nor is it unlawfull, unnaturall, or unexpedient for us, in many cates, to be so much our

1. Of similitudinarie Reasons in Authors not Divine.

a De Bello Iuda. l. 3. ca. 14.

1. Of his reason of Hostis.

a lib. 7. c. 28.

owne Enemies, as to deny our selves many things agreeable to our sensitive nature, and to inflict upon our selves many things repugnant to it, as was abundantly shewed in the first part.

SECT. X.

1. Of his reason of *Servus*.

In the same Oration he hath another allusive argument, [*That a Servant which runnes away, is to be punished by the Law, though his Master bee severe; much more if we runne away from so indulgent a Master, as God is to us.*] But not to give strength or delight to this reason, by affording it a long or diligent answer; wee say, In our case the Servant runnes not from his Master, but to him, and at his call obeys his voyce. Yet it is as truly, as devoutly sayd, [*The devill is overcome by resisting, but the world, and the flesh by running away.*] And the farther, the better.

Bosquier. Conc.
7.

SECT. XI.

Of his reason of a Pilot.

His last, which is of any taste, is [*That in a tempest, it were the part of an idle and treacherous Pylot, to sinke the Ship.*] But I say, if in a Tempest we must cast out the most precious ware aboard, to save the lives of the Passengers, and the Marchant who is damnified thereby, cannot impute this to any, nor remedie himselfe, how much more may I, when I am weather-beaten, and

and in danger of betraying that precious soule which God hath embarked in me, put off this burdenous flesh, till his pleasure be that I shall resume it? For this is not to sink the ship but to retire it to safe Harbour, and assured Anchor. And thus our fourth Distinction, which was to embrace the reasons proposed by particular Authors, whether Divine or Prophane, and as well Oblique and Metaphoricall, as Direct, shall here be determined.

Distinction V.

SECT. I.

ANother sort of Reasons is produced from grounds of *Morall Vertues*. Of which (a) S. Thomas proposeth two, which we limit for this Distinction; for that of Saint *Augustine*, That it is against Fortitude, hath another roome. First then *Aquinas* saies, it is against justice, and against Charity.

And the first in two respects, both because he steales from the Universe, or from that State, to which his service is due, one person, and member of the body; and also, because he usurpes upon the right of God. But the first of these may as well be said of all who retyring themselves

1. Of *Aquin.*
two reasons,
from Justice
and Charity.
2 22. q. 6. ar.
5.

Of stealing
away himselfe
from the State.

3. Monastique retiring is, *in genere rei*, the same offence.

4. The better opinion, that herein is no sinne against Justice.

5. I usurpe not upon his servant, but am his servant herein.

b Sayr. Theſau. Cas. Conſc. l. 7. ca. 9. Nu. 19.

6. Though we have not *Dominium*, wee have *Uſum* of this life, and we leave that when we will.

7. The State is not Lord of our life, yet takes it away.

c Sayr. l. 2. c. 7. Nu. 2.

selves from functions in the Common-wealth, defraud the State of their assistance, and attend onely their owne ends, whether in this life, or the next.

For certainly to doe even that, so intently, as we neglect our office of Society is *in genere rei*, the same offence, as this.

But as there are many which follow *Aquinas* herein; So *Navar*, and *Sayr*, and others are upon better reason of opinion, that this can be no sinne against Justice.

And for the second reason, This is not to usurpe upon Gods Authoritie, or to deale with another's servant; if I become his Servant, and his Delegate, and his Commissioner, in doing this, when he can be no other way so much glorified. And though the passage from this life to the next, bee not generally left to our free-will, and no body be properly Lord of his own life, yet (b) [*Though we have not Dominium, we have Uſum, and it is lawfull for us, to lose that when we will*]

Betweene which negative killing, and positive killing, how little and narrow a distance there is, and how contiguous they are, we shall see in another place.

If therefore the reason why we may not dye thus, be, because we are not Lords of our own life, but only God, then the State cannot take away our life; for (c) [*That is no more Lord of our life, then we are,*] that is, she cannot doe it,

it, but in cases where she is Gods Officer.

And if in this case, there were any injury done to the State, then certainly it were in the power of the State, to license a man to doe it, and he should upon such a license be excusable in conscience. For this, in the State, were but *Cedere in re suo*, which any may lawfully doe.

And lastly, if the State were injured in this, the State might lawfully recompence the damage, upon the heire and goods of the Delinquent; which, except in those places, where expresse Lawes allow it, cannot be done.

Yet, I thinke, the better opinion, (to judge by number of Authors) will be, That if that person be of necessary use to that State, there are in it some degrees of injustice; but yet no more, then if a Generall of much use, should retire into a Monasterie. But if we may safely take this resolution, That it is not against justice, we may ease our selves of all that labour which must bee spent upon the third part; for, since the foundation of that will be principally the Commandement, *Thou shalt not kill*; If this killing be not against Justice, it is no breach of any part of the *Decalogue*, and so no sinne.

If any should thinke, that it may be an injustice to our selves, (d) *Aquinas* in the same place cleares it. And if it were possible, for a man to injure himselfe, which is not, yet this injury might be oftentimes such an one, as *Cicero* sayes, his banishment was, [*Non modo non propul-*

P

sanda,

8. If injurie were herein done to the State, then by a license from the State, it might be lawfull.

9. And the State might recompence her damage upon the goods, or heire

10. In a man necessary there may be some injustice in this act.

d 22. q. 59. ar. 4. ad 3^m.

11. No man can doe injurie to himselfe.

12. The question, whether it be against Charity, respited to the third part.

Of *Aristotles*
two reasons.
Of *Misery*, &
Pusillanimity.

a *Arist. Eth.*
l. 3. c. 6.

b *Cap. 7.*

sanda, sed emenda,] considering how much happiness might recompence it.

And whether it be against Charity or no, because Charity is not properly a Morall vertue, nor of this place, because many of those places of Scripture, which we must handle in the last part, are built upon this ground of Charitie, we will not examine, till we come thither. Here I will onely say, That though it be yet under Disputation, and questionable, whether this be against Charity, or no; this is certainly against Charity to pronounce so desperately, as men use to doe, against them who fall into it.

SECT. II.

Of such reasons derived from the rules of Morall vertue, *Aristotle* insinuates two. For observing that this kinde of death caught men by two baits, *Ease* and *Honour*, Against them who would dy to avoide *Miserie*, (a) Hee teaches *Death to be the greatest misery which can fall upon us*. Which (not to examine how it can consist with the rest of his Doctrine) was to that purpose, the most slipperie and insinuating persuasion.

And then, that Honour and Fame might draw none, (b) he sayes, *It is Cowardinesse, and Dejection, and an argument of an unsufferable and impatient minde*. But of the first of these we have spoken before, in answer to one of *P. Martyrs* reasons.

reasons. And of the other we shall have occasion to say in ugh, when wee come to a place where Saint *Augustine* sayes the same thing, and so we may ease this Distinction of that businesse.

Infra fol. 249.

Distinct. V I.

SECT. I.

HAVING thus considered those Reasons, which in the best Authors are to be found, and in wed such Rules, as serve for the true understanding of them, and of all others which spring from the same, or like heads, before wee determine this Second Part, which is of the law of Reason; it shall bee requisite that wee also touch those Reasons, which on our part are by others, and may bee by us produced, by which this *Selfe-homicide* may be delivered either *a toto*, or *a tanto*.

But not to stop long upon that Law and practise in the State of *Rome*, That any who had his causes allowed in the Senate, might kill himselfe; upon which (a) *Quintilian* frames a Case, That a Sonne who by Mathematicians Predictions, was first to kill many Enemies, and then his Father; having in the warres performed the first

1. Of Reasons to be made on the other part.

2. Of the Law of Rome, of asking the Senate leave to kill himselfe.

a *Declam. 4.*

3. Of the case in *Quintilian*.

part, makes petition to the Senate, that before he come to performe the last part, he may be admitted to kill himselfe, and argues it for the Sonne, by many reasons appliable to his particular case, and to our maine question, I will hasten to our chiefe strength.

SECT. II.

It may then give much light to this businesse, if we compare Desertion and Destruction, and consider where and wherein they differ. Certainly, in Almighty God, it is not the same thing to forsake and to destroy, because he owes us nothing, and ever in his forsakings there are degrees of Mercy, because hee might then justly destroy us, and may after at his good pleasure returne againe to us.

But betweene men who are mutuall Debtors, and naturally bound to one another, it is otherwise. For a Magistrate, or Minister that abandons his charge, and neglects it, destroies it. So sayes (a) *Agapetus* the Deacon to *Justinian* the Emperour, *Privati vitium est patrare, principis omittere*. Yea, a private man which hinders not a mans wrong, (when it belongs to him to do it) offers it. (b) [*Fame morientem si non pavoris, occidisti,*] saith *Ambrose*. And (c) [*That Clergie man which hinders not a mans slaughter, if hee can, is thereby irregular*] And he which to himselfe denies necessarie things, or exposes himselfe

1. Comparison of Desertion and Destruction.

2. Of Omissions equall to Committings.

a In admonitorio.

b Dist. 86. pasc.

c Tabula Paris. censurarium.

selfe inordinatly to such dangers as men use not to escape, kills himselfe. He that is as sure that this Medicine will recover him, as that this Poyson will destroy him, is as guilty if he forbear the Physicke, as if he swallow the Poyson. For what is this lesse, then to attend the ruine of a house, or inundation of a streame, or incursion of mad beasts? They which compare Omissions, and Committings, require no more to make them equall, but that we omit something which we could, and should doe.

SECT. III.

First, therefore in all Lawes, in such faults as are greatest, either in their owne nature, or in an irremediableness when they are done, all approaches, yea the very first step to them, hath the same guiltinesse, and is under the same punishment, as the fault it selfe. As in Treason and Heresie, the first consent is the absolute fault.

And (a) we have an example of a Woman burnt for petie Treason, for compassing the death of her husband, though it were not effected.

Homicide is one of those crying sins, and hath ever beene reckoned in *Atrocibus*. For though the (b) *Athenians* removed all *Draco*s Lawes by disuse, for their extreame severity, yet they retained those against *Homicide*.

And this *Homicide*, (c) saies *Tolet*, may bee done five wayes, by 1. Commandement, by

P 3

2. Ad-

1. In great finnes, the first step imprints a guiltinesse, yet many steps to Self-homicide are lawfull.

a *Stanf. Pless de Cor. n. cap. Petie treason.*

b *Elia. l. 8. cap. 10.*

2. *Dracus* laws against *Homicide* were retained.

c *Precepto 5. 3. Tolers five Homicides.*

4. Foure of these were to be found in Adams first Homicide in Paradise.

c Fenchlin. de verbo Mirifico. lib. 2. cap. 14.

1. Of Tolers first & second way by Precept, and Advice, or option. a Bartol. le. Non solum. E. de injuriis. Si mandato.

2. Advise, by 3. Permission, by 4. H-lpe, or by the fact it selfe.

And in the first and worst Homicide committed in Paradise, in which were employed all the persons in the world, which were able to concurre to evill, when though there was but one man, all the Millions which have been and shall be, were massacred at once and himselfe too, as many of these kindes of Homicides were found, as was possible in so few persons. For as (c) one notes, [*The Serpent counsailed, the Woman helped, and Adam perpetrated,*] and wee may safely and reverently say) God permitted. If then every one of these be a kind of Homicide, no approach towards it can be lawfull, if any bee lawfull, that is not Homicide. Let us therefore consider how farre, and in how many of these waies *Selfe-homicide* may bee allowable.

SECT. IIII.

First therefore, though it be the common received opinion, (a) [*Mandatores & Mandatarium eidem pœna subjici,*] Yet by the way of Precept, we cannot properly work upon ourselves, because in this act, the same partie must be agent, and patient, and instrument.

Nor very properly by the second way of advise, yet so neere, we may come to the nature of it, that after discourse we may advisedly chuse one

part

part, and refuse the other, (for (b) *Cujus est vel-
le, ejus est & nolle*) and so we may wish to our
selves, that which is naturally evill, I meane,
Malum pœna ; as the (c) *Eremite* by earnest
prayer obtained of God, that he might be posses-
sed of the Devill for certaine moneths, because
he found in him selfe an inclination to pride and
securitie.

Thus certainly in some cases, we may with-
out sinne wish Death ; and that not onely for
enjoying the sight of God, (for so (d) sayes a ho-
ly man, *Pro visione Dei, nullius corpus nostrum mor-
ti dare optamus*) but even to be so delivered from
the encumbrances of this life ; for so it hath
[*rationem boni*] (e) as *Peter Martyr* argues ; and
then, [(f) *Nove meliorem est Corruptio primæ
habitudinis.*]

This therefore we may wish ; and yet it is
so farre from being lawfull to wish any thing
which were evill ; that [(g) *It is sinne to wish,
that any thing which is naturally evill, were not so,
that so wee might then wish it, when it were dis-
charged of that naturall illnesse.*]

Death it selfe therefore is not evill, nor is it
evill to wish it, is it evill to further that with
more actuall helpe, which we may lawfully wish
to be done ?

These two extreme Religions, which seem to a-
vile secular Magistracie, and subject Monarchs ei-
ther to an Ordinarie, or else to a Consistorie, ac-
cept willingly this saying, *Curse not the King, no not*

in

b *Reg. Fur.*
2. We may
wish *Malum
pœna* to our
selves, as the
Eremite did to
be possessed.
c *Sulpit. in vita
Martini. Dialo.*
1.

3. Wee may
wish death for
wearinesse of
this life.
d *Martialis ad
Tholosanos.*

e *Coment. in
Sam. l. 1. c. ult.*
f *Heptap. Pici.*
l. 7. Proem.

4. It is sin to
wish that evill
were not so,
that then wee
might wish it.
g *Adrian. quod-
lib. 10. ar. 2.*

5. What wee
may lawfully
wish, we may
lawfully fur-
ther.

6. Of wishing
the Princes
death.

h *Saxavia de*
Imp. Author.
Epistola.
7. In some o-
pinions, false
Religio makes
a Tyrant.

i *Lib. 2. ca. 36.*
8. Why an oth
of fidelity to
the Pope binds
no man.

k *Declaration*
& Protestati-
on des Doctes
de France.

Anno 1605.
9. Who is a
Tyrant in
these mens o-
pinions.

Beccar. cont.
lib. De. jure
Magistrat.

in thy heart; That is, wish not ill to him. Nor have I observed that the Authors of either distemper have in their Books allowed, that the Subject might wish the death of the Prince, but in the same cases, where he might contribute his actuall helpe. For both Papists and Puritanes teaching that a lawfull King may become a tyrant, (which to my understanding cannot consist with the forme and right of an inheritable Monarchie.) Yet (h) one who pretends to go the middle way (and that is truely in this case, *Via Regia* sayes, [*That as well wee, as the Romanists esteeme a King of another Religion a Tyrant.*] And [*That it is impossible to make such a King, but he must be a Tyrant, in the opinion of one side.*])

And for his own opinion delivers [(i) *That no man can be bound by oath of fidelity to the Pope, upon this reason, because he is not indeed Vicarius Dei, as he presumed him, and swore him to be.*]

And conformably to this, (k) that book whose title and scope is of the foundation of matter of State in *France*, and (as it pretends in all *Christendome*) when after it hath enraged Subjects against Tyrants, it comes to declare what a Tyrant is, exemplifies in the King of *Spainne*, and upon such reasons, as any Malignitie equall to that Author, may cast upon what Prince it will.

And lastly, who ever shall well compare (l) *Beccariaes* booke, with *Bezaes*, (if that other be *Bezaes*) though they differ Diametrally in ma-
ny

ny things, yet by their collifion and beating together, arife abundantly sparkes of this peftilent Doctrine, That as Tranquillity was, fo now Religion is, the reason why wee admit Kings, and why they are none, when they neglect Religion; upon thefe Doctrines, I fay, it is inferred, (m) [*That it is lawfull to wifh the death of a Tyrant, or of a favourer of Heretiques, though he dye in mortall finne.*] To wifh therefore, and to doe, are naturally the fame fault; and yet, though it be (n) [*a finne to offer my felfe even to Martyrdome, only for wearineffe of life.*] (o) [*Or to wifh death fimplly for Impaciencie, Anger, Shame, Povertie, or Misfortune;*] yea to wifh heaven meerely for mine owne happineffe; yet certainly (p) S. Paul had fome allowable reasons, to *defire to be diffolved, and to be with Chrift.* And (q) Calvin by telling us upon what reason, and to what end he wifhed this, inſtructs us how we may wifh the fame. He ſayes, Paul defired nor death, for deaths fake, for that were againſt the ſenſe of Nature, but he wifhed it, to be with Chrift.

Now, (befides that, by his leave,) we defire many things which are againſt the ſenſe of Nature, to grant that we may wifh death to be in heaven, (though Peter Martyr before alledged, be of the ſame perſwaſion) is a larger ſcope, and ſomewhat more dangerous and flippery a graunt, then wee urge towards, becauſe herein onely the intereſt and good of the party ſeeme

Q

to

m Carbo. Caſ.
Conc. Summa
Summarum.
Tom. 3. lib. 3.
cap. 9.

n Sylveſt. verb.
Martyr.
o Navar. Ma-
nual. Ca. 15.
Nu. 11.

p Phil. 1. 23.
10 How death
may be wifhed
by Calvine.
q In 2 Cor. 5. 1
Mortorate.

Supra.

9 *Eman. Sâ*
Aphor. Confes.
ver. Charitas.

11 How we
may wish
death to ano-
ther for our
owne advan-
tage.

12 *Ph. Nerius*
consented to
the death of
one who wi-
shed his own
death.

f *Vita Phil.*
Ner. fol. 284.

to be considered ; And yet (a) *Emanuel Sâ* ex-
tends it farther. [*That wee may wish sicknesse to*
one, for his correction ; and death for the good of the
State ; yea to our Enemie which is like to doe us much
harme for avoiding this our particular damage ; and
we may rejoyce at his death, even for that respect of
our owne delivery] All which will hold as well,
if we be urged with like reasons, to wish it to
our selves.

To conclude therefore this point , That it
may become lawfull to wish our owne death ;
I will onely relate an History, which though
it be but matter of fact (if it be so much) yet
it is of such a person, as his acts governe and
perswade, with very many, as farre as Rules.
(f) In the life of *Philip Nerius*, who in our age
instituted the last Religion approved and esta-
blished in the Church of *Rome*, we read, that he
being entreated (as he was ordinarily in like de-
sperate cases,) to come to one *Paulus Maximus*
a youth of 14. who was then ready to expire
his soule by sicknesse, before he could perfit
his Sacrifice, and the office which hee had be-
gunne, before the message came to him, the
young man dyed. When hee had been dead a-
bout halfe an houre, *Nerius* came, and after he
had used some lowd exclamations, the youth
revived againe, looked up, and talked in secret
with *Nerius* a quarter of an houre. The discourse
ended, *Nerius* gave him his choise, whether he
would live, or dye ; and when the boy wished
death,

death, he gave him leave to dy againe. Now, though it were a greater miracle, then any in that book; if any man should beleeve all that are in it, (for in it are attributed to *Nerius*, stranger things then the (t) book of Conformities imagined in Saint *Francis* (for I beleeve that Author purposed onely like *Xenophon* or *Plato*, or Sir *Thomas Moore*, to ideate and forme, then to write a credible History, though (u) *Sedulius* have defended it, with so much earnestnesse of late; yet thus much is established out of this, whether Fable or History, that their opinion, who authorised this book, is, that it was lawfull in *Maximus* to wish his own death, since a man of so much sanctity as *Nerius*, did approve and second, and accomplish that opinion of his.

SECT. V.

The next species of *Homicide* in *Tolets* division, is *Permission*; which when it is toward our selves, is by the Schoole-men usually called *Desertion*, or *Dereliction*, and *Mors negativa*.

Of which I perceive not any kinde to be more obnoxious, or indefensible then that which is so common with our Delinquents, to stand mute at the Barre. And though Civill Lawes which are often enforced to chuse of two evils, the least, that is to say, the least hurtfull to civility and society, and must admit sometimes particular mischiefe, rather then a generall inconvenience,

Q 2

nience,

t Liber Conformi. Franc. & Christi.

u Sedulius Minor. advers. Alcor. Francif.

1 Of Tolets 3. species. by permission which is *Mors Negativa*.

2 Of standing mute at the Barre.

nience, may excuse this; yet, since out of the law of Conscience, which can in no case come to be so entangled and perplexed, that it can be forced to chuse any thing naturally evill, no man hath as yet, to my knowledge, impugned this custome of ours, it seemes to me, that aswell our Church as our State, justifies this Desertion of our selves: and this, for so low and worldly a respect, as the saving of our temporall estate, or escaping the ignominy of another death.

But that we may the better discern the limits, how farre these Omissions, and Desertions, and Exposings of our selves, are allowed us; first I must interpret one (a) rule, [*That charity begins with it selfe, to bee understood onely in spirituall things.*] For I may not doe a sinne, to save (in the language of Schoole-men) the goods, or honour, or life, of the Pope; but for temporall things I must prefer others before my selfe, if a publique profit recompence my private Damage. (b) I must also lay down another rule, [*That as for my selfe, So for my neighbour whom I am bound to love as my selfe,*] I may expose goods, to safeguard honour, and honour, for life, and life for spirituall profit. And to these I must joyn a third rule, (c) [*That no man is at any time enforced to exercise his priviledge.*] [*For the written Law every man is bound to know, but* (d) *priviledges and exemptions from that Law, he may be excusably ignorant of and in such ignorance transgresse them.*] Hereupon it is lately infer'd, that though every man have naturally

3 Three rules
from *Sotus*,
Navar, and
Maldo. to guide
us in these De-
sertions of our
selves.

a *Soto. de reg.*
seret. membr.
119. 3.

b *Navar. Ma-*
nual.

c *Sum. Maldo.*
q. 14. ar. 6.

d *Acacius de*
privilegiis l. 1.
cap. 9.

rally this priviledge, to resist force with force, and be authoris'd by that, to lay violent hands, even upon the Popes life, as (e) *Gerson* exemplifies, or upon the Emperours, as (f) *Acacius*, when either of them exceeds the limits of their Magistracy, (for then the party becomes the Deputy, and Lieutenant to Nature, which is a common and equall Sovereigne to them all.)

Yet I may wayve this benefit, if I will, and even by a theefe, I may suffer my selfe to be killed, rather then kill him in that mortall sinne. (g) Which our Countryman *Sayr*, holds as the common opinion from *Sotus*, *Navar*, *Cajetan*, and many others. And none, that I have seen excepts to it, in any other person then a Souldier, or such as hath the lives and dignities of others so enwrapped in theirs, as they cannot give away themselves, but by betraying others. And this Desertion seems to bee of Naturall reason, because it is to be found in all lawes; for even in the (h) *Alcorum* we read [*Vindicans non est reus, Patiens tamen optime facit.*]

And our law, which if a man kill another in his own necessary defence, punishes him with losse of goods, and delivers him from death, not by acquittall, but by way of pardon, seemes to me, to pronounce plainly, that it is not lawfull to defend my life by killing another; which is farther, then any of the others went. And when I compare our two lawes, That if I defend my selfe I am punished, and the other before

Q 3

mentioned,

e *Gerson.*
f *Acacius de*
privile. l. 1. c. 8.

4 I may suffer
a thiefe to kill
me.

g *Sayr Thesau.*
Cas. Conf. l. 7.
cap. 9. nu. 17.

h *Alcor. Azor.*
ar. 52.

5 Ofse defen-
dendo in our
law.

6 I am not bound to escape from prison if I can, nor to eat rather than starve.

i *Eman. Sa. Aphor. Confes. ver. Charitas.*

k *Aquin. 2 2. q. 69. ar. 4. ad 2.*

l *Sayr Thesau. Cas. Conf. l. 7. cap. 9.*

7 For ends better then this life, we may neglect this.

8 I may give my life for another.

mentioned, That if I kill my selfe I am punished in the same manner, and measure; they seeme to me, to be somewhat perplexed and captious.

And as I may depart from my naturall privilege of defending my selfe, so I may obtain from any extrinsique or accessory helpe, which is casually, or by providence (if God reveale not his will therein) presented unto me, (i) [for a man condemned to death, is not bound in conscience to redeeme his life with money, though by the law of the place he might doe it. And though (k) Saint Thomas say, [That he which is condemned to dy, kills himselfe, if he apprehend not, an opportunity to escape by flight when it is presented, and likewise if he refuse meate, when he is condemned to be famished,] yet the (l) whole streame is against him, *Sotus*, *Navar*, *Cajetan*, and *Sayr*. And *Navar* adds, that in these dayes (and yet now it is not so likely to be *Symbolum Idolotricæ pravitatis*) a man is bound rather to famish, then to eat meat offred to Idols.

And therefore they say, that *Aquinas* his opinion, That a man is bound to use his privilege for safegard of his life, is onely true then, when he doth not wayve it, for some end better and worthier then our naturall life; of which fort all spirituall advantages are. So that in such cases they all agree, we may abandon and forsake our selves.

And we may step farther yet in this Deser-tion; for we may offer our selves for the good of our neighbour. For the temporall life cannot be

be more precious then our soule; which, in rigour is murdered by every sinne consented unto. Yet (m) *Chrysostome* sayes, [No praise is enough to give Sara for consenting to ly, and to submit herselfe to Adultery, for salvation of her husbands life] I know (n) *Saint Augustine* is earnest against this.

But his earnestnesse is upon the matter of fact, for he denyes that either *Abraham* or *Sara* consented to any sinne; But when he (o) disputes *De jure*, whether *Sara* by *Abrahams* consent might expose her selfe, to save his life, and is much troubled with the example of one which was prisoner, for debt to the State, under *Acindinus* a Praefect, under *Constantius*, whose wife being solicited by a rich man, who would give so much as would discharge her husband, to possesse her own night, by her husbands consent, earned his liberty in that manner; at last he leaves it indifferent for any man to think it lawfull or unlawfull in such a necessity, though indeede his own opinion decline from it. (p) *Bonaventure* denies, that for the temporall good of another, I may offer willingly my life. But he grounds it upon the same reason that (q) *Augustine* doth; That we may not love another more then our selves, which in this case we seeme to doe.

But many of the Fathers, *Hierome*, *Ambrose*, and *Lactantius*, and many of the Schoole, as *Aquinas* *Fra. Victoria*, *Sozus*, *Bannes*, and infinite are
against

m *Chrys.* Hom.
32. in *Genes.*

n *Aug.* l. 22.
adver. faustum.
cap. 33.

9 *Chrysostomes*
opinion of *Sa-*
rah's ly, and
Adultery.
And *St. Aug.*
of that wife
who prostituted
her selfe to
pay her hus-
bands debt.
o *Ca.* 27. &
primo: *De serm.*
Dom. in monte.

p *Bonavent.* 3.
Dist. 29. q. 3.

q *Aug.* de
mendacio. c. 6.

10 That to
give my life
for another is
not to prefer
another, as
Bonaventure,
and *Aug.* say,
but to prefer
vertue before
life.

against him: and answer Saint *Augustine* thus; That in that case, a man doth not prefer his friend before himselfe, but he prefers an Act of vertue, and of friendship, as things of more spirituall Nature, before his own temporall life.

11 For spirituall good is without question.

r Sayr *Thesau.*

Cas. Conf. l. 7.

c. 9. nu. 17.

f *Emau Sa.*

Aphor. Con.

verbo Charit.

t *Idem verbo*

Ho.

12 I may give another that without which I cannot live.

u *Aquin. 22.*

q. 32. ar. 6.

Sotus.

13 I may over-fast myselfe.

But that for the spirituall good of another, a man should expose his own life, is an unresisted doctrine, and as (r) Sayr saies, [*It is sub præcepto,*] So (f) a Curate is bound to baptize, and to anoint in the plague time. Yea, it is an act of Vertue, though not of necessity, (as in the Curates case) (t) [*To visit a sick man, in such a time, though you bee a private man, and your end be not spirituall comfort.*]

And we may yet proceed farther, for wee may lawfully dispossesse our selves of that, which was before afforded us, and without which we can have no hope to sustaine our lives. (u) As in a persecution, a private man, having food left sufficient only to sustaine one man, may give it to a publike person, and so perish. And only *Sotus* denyes, that in a shipwrack, if after wee have both beene in equall danger, I catch and possesse my selfe of any thing to sustaine me, I may give this to my Father, or to a Magistrate: against the strength of *Navar, Tolet, Fra. Victor.* and many others.

The farthest, and uttermost degree of this Deferrion, is inordinate and indiscreete voluntary fasting, of which Saint *Hierome*, (as it is (x) related

(x) related into the Canons) sayes, [*That by such an immoderate innocence, and indiscreete singing of Psalmes, and Offices, a man looseth his dignity, and incurreth the note of madnesse,*] And upon this place (y) Navar sayes, That Saint Hierome pronounceth, an [*Indiscreete fasting which shortens the life, if the party perceive that it worke that effect, though it be without intention to shorten his life, and that he doe it, to be the better able to satisfie God, yet it is a Selfe-Homicide.*] And (z) hee adds in another place, (speaking of the same purpose, [*It makes no difference whether thou be long in killing thy selfe, or doe it at once*]

And (a) so Cassianus sayes expressly, [*That that Friar killed himselfe, which having vowed in his journey, to eat nothing except God gave him meat immediately, refused to eat, when theeves accustomed to kill passengers by that place, came and presented him bread.*] And yet, though he saies he killed himselfe, he imputes nothing to him but Indiscretion. And therefore saith (b) one, [*Our Saviour Christ exceeded not 40. dayes in his fast, Ne sui Homicida videretur.*] And he interprets that word, (d) Esuriit, [*That then he perceived his body to languish and suffer detriment by fasting*] For, if he had not hungred till then, his fasting had had no vertue. So that he gave over, when he found the state of his body impaired by fasting, yet pursuing and imitating the superstition of the Philosophers, who taught that (e) [*Dum corpus augemus, mortaliore efficimur,*] And that (e) [*Per tenuita-*

R

tem

x De Consecr.
Dist. 5. Non
Medicriter

y Navar ex
Dist. 5. de cons.
This in Saint
Hieroms opi-
nion is Self-
homicide.

z Soto de teg-
secret mem. 1. q.
3. ex Hieron
a Cal. Collati-
one 2. c. 6.

15 Of the
Friar whom
Cassianus calls
a Selfe-Homi-
cide for refu-
sing bread
from a theefe,
upon a vow.
Of Christs
fast.

b Bosquier

Cove. 17.

c Idem Cove.

18.

16 Of Philo-
sophers inor-
dinate fasts.

d Porphir. de
Abst. Anti.

e Idem de oc-
casionibus.

Supra,

17 Of the devils threatening S. Francis for fasting.

f Cap. de Austeritate.

8 Examples of long fasts.
g Middendor.
de Academiis
fol. 298.
h Lilius Gyr.
Dialog. 17.

19 Reasons, effects, and obligations, to rigorous fasts.
i Sayr Tbesaur.
Cas. Conf. l. 3.
cap. 7. n. 13.
k Azor. Mor.
Inst. pa. 1. l. 7.
cap. 33.

l Bosqui. Couc.
17.

rem assimilamur Deo,] How much the writers in the Romane Church suffer, and obliquely adhort these inordinate Fasts, and other disciplines, appears by that which I cited out of *Clarus Bonarscius* before, and wheresoever they have occasion to speake thereof.

And in no one thing more, then that they inculcate so often, [That it was the practise of the Devill, to appeare to Saint Francis, and cry out to him, that no man which kills himselfe with such maceration, could be saved,] which (f) Bonaventure relates in his life.

Whatsoever hath beene done by others, they teach, we ought to exceede. And since (g) [The Monkes in Prester John his Dominions, fast strictly fifty dayes, and stand all that time to the chinne in water.] Since they finde in (h) *Abbas Vrsperg*, a maid that fasted two year and a halfe after she had received the body of our blessed Saviour.

And an *Eremit* 22. yeares, without receiving any thing, they say no fast can be too severe, which is undertaken to reduce our body to a ravenousness. Yea, (i) [though that be already perfectly effected, yet a man is bound to the fasts enjoined.] For (k) [Fasting, without charity, doth wash away sinne.] By this rigor of fasting, they seeme sure, that our Saviour watched all those 40 dayes: because (l) [Qui dormit, prandet.] And as it is not likely that *Moses* slept in his 40 dayes conversation with God, so is it unlikely that *Christ* did lesse then he. And so Saint *Francis* is extoll'd by

by them, for observing three Lents every year, which (m) Saint *Hierome* so much detests in the *Montanists*. And though their ends were divers, yet this shewes, that to some ends, these enormous witherings of our bodies are allowable. Upon which reason (n) *John Baptists* austerity is so much dignified; And (o) Saint *Peters* feeding upon Lupins; And (p) Saint *Matthewes* living without flesh. And not onely the Emperour *Iustinians* choise, (q) [*Who in an extreme sicknesse in Lent, would take nothing but hearbs, and salt, and water,*] but also the (r) *Carthusian* Rule, by which though it appeare that flesh would save the Patients life, hee may not eate it. And by the (s) Apostolicall constitutions, (which *Turrianus* extols so much, that by them he confutes much of the Reformed Churches doctrine) [*A man must fast to death, rather then receive any meat, from an Excommunicate person.*] And in another Chapter, (t) [*If any thing be in a case of extreame necessity accepted from such a person, it may bee bestowed in full, that so their Almes may be burnt, and consumed to ashes, but not in meate to nourish our selves withall.*]

So, to determine this Section of *Desertion*, since we may wayve our defence which Law gives, by putting our selves upon a Jurie; and which Nature gives, to repell force with force, since I may without flying, or eating when I have meanes, attend an Executioner, or Famine, since I may offer my life, even for anothers tempo-

m *Hier. Epist.*
ad *Marcell.*

n *Mat. 3. 4.*
o *Greg. Naz.*
Oratio, de Cura pauperum.
p *Clem. Alex.*
l. 2. *Pædag. c. 1.*
q *Procop. Gaz.*
l. 1. *de adificiis Iustiniani.*
r *Sayr. Thesaur.*
Eccl. Constit. l. 7.
c. 9. N. 30.

s *Clem. Apostol. Constit. l. 4. cap. 7.*

t *Ibid. cap. 9.*

20 Corollary
of this Section
of *Desertion.*

rall good, since I must doe it for his Spirituall, since I may give another my board in a Shipwracke, and so drowne, since I may hasten my arrivall to heaven, by consuming penances, it is a wayward and unnoble stubbornesse in argument, to say still, I must not kill my selfe, but I may let my selfe dye; since of Affirmations and Denyals, of Omissions and Committings, of Enjoyning and Prohibitory Commands, ever the one implies and enwraps the other. And if the matter shall bee resolved and governed only by an outward act, and ever by that; if I forbear to swimme in a river and so perish, because there is no act, I shall not be guilty, and I shall bee guilty if I discharge a Pistoll upon my selfe, which I knew not to be charged, nor intended harme, because there is an act.

u Mariana
de Rege, l. 1.
cap. 7.

Of which latter opinion (u) Mariana the Jesuite seemes to be, as we shall have occasion to note, in the next Member and *species of Homicide*, which is, *Assistance*.

SECT. VI.

z: Of another
degree of Ho-
micide, by Mu-
tilation, which
is not in *Tolets*
Division.

But before we come to that, we must, though it be not, nor naturally could be delivered in *Tolets* Division; consider another species of *Homicide*, which is *Mutilation* or *Maiming*.

For, though in Civill Courts, it be not subject to like penaltie, yet if it bee accompanied with the same Maligntie, it is in conscience the

the same sinne, especially towards our selves; because it violates the same reason, which is, that none may usurpe upon the bodie over which he hath no Dominion.

Upon which reason, it is also unlawfull for us to deliver our selves into bondage; (which I mention here, because it ariseth from the same ground, and I am loath to afford it a particular Section. Yet (a) holy *Paulinus*, a Confessor, and Bishop of *Nola*, then whom I find no man celebrated with more fame of sanctitie and integrity, to redeeme a Widowes Sonne, delivered himselfe as a slave to the *Vandals*, and was exported from *Italy* to *Afrique*; and this, as I thinke, when hee was necessary to that place, being then there Bishop; for that was but five yeares before his death.

But to returne to Mutilation, (b) it is cleare by the Canons, that towards irregularity, it works as much, and amounts as farre, to have maymed, as to have killed.

And (c) in a Councell at *London*, Anno 1075 one Canon forbids a Clergy man, to bee present at judgement of death, or of Mutilation. And amongst the (d) Apostles Canons this is one, [He that gelds himselfe cannot be a Clerke, because he is an Homicide of himselfe, and an enemy to Gods creature. (e) And to geld, is to maim in our Law.]

So in the next Canon it is said, [(f) A Clerke which gelds himselfe must be deposed, Quia homicida

2 Of delivering ones selfe into bondage.

a *Baron. Martirol*, Junii 2.

b *Tabula Paris. irregularit.*

3 By divers Canons it is all one fault.
c *Binius To. 2. pa. 2. fo. 1280.*
d *Can. Apost. Can. 21.*

e *Stanf. Plees del Coron.*

f *Canon. 23.*

g Canon. 23.

h Calvin in Mat.
19. 4. Marlo-
rare.

4 Of Calvins
argument a-
gainst divorce,
upon the
ground of
Mutilation.

5 The exam-
ple of Saint
Mark to escape
Priesthood.

i Hier. Prolog.
in Marcum.

k Mat. 19. 12.

l Orat. vero
Anto. & com-
modo Philoso-
phis.

m Sayr Thef.
Cas. Cons. l. 7.
cap. 9.

6 In what ca-
ses it is cleare
that a man
may mayme
himselfe.

x Of Tolets
fourth way, by
actual helping

cida sui.] (g) *And a Lay-man must for that fault be excommunicated three yeares, quia vitæ suæ po-
suit insidias.*] It was therefore esteemed equiva-
lent to killing.

And (h) *Calvine*, esteemed it so hainous, that
he builds his Argument against Divorce upon
this ground, [*God made them one Body, and it is in
no case lawfull, for a man to teare his owne body.*] But if this be so lawfull as Divorces are law-
full, certainly this peremptorie sentence against
it, must admit some modification.

Without doubt, besides the examples of holy
men who have done it, to disable themselves
from taking the burden of Priesthood, of which
(i) Saint Marke the Evangelist was one, who
to that end cut off his thombe. And besides,
that as our Saviour said, (k) [*Many should geld
themselves for the Kingdome of heaven.*] So (l) *A-
thenagoras*, 50 yeares after Christ, saies, [*that ma-
ny did practise it.*] It is doubted by none, [*But
(m) that a man unjustly detained to a certaine exe-
cution, may cut off that limbe by which he is tyed,
if he have no other way to escape: or being encom-
passed with doggs, he may cut off a hand, and cast
it to them, to entertaine them while he escape.*]

SECT. VII.

The last species of Homicide, on this side, the
last act, is an actual helping and concurrence to
it. And every step and degree conducing pur-
posely

posely to that end, is as justly by Judges of Consciences, called *Homicide*, as (a) *Ardoinus* reckoning up all poysons, which have a naturall malignity and affection to destroy mans body, forbears not a Flea, though it never kill, because it endeavours it, and doth all the hurt it can; and he is diligent in assigning preservatives and restoratives against it.

And (b) so to that *Amalekite*, which told *David* he helped *Saul* to dy, when hee found him too weake to pierce himselfe, *David* pronounced judgement of death, for (saith hee) thine owne mouth hath confessed, *That thou hast kill'd the Lords Anointed.*

Certainely, (c) *Mariana* the Jesuite, whom I named before) esteemes this actuall concurrence to ones death, as heavy as the act it selfe; yea, as it seemes, though the party bee ignorant thereof. For, after hee concluded how an Hereticall King may be poisoned, he is diligent in this prescription, [*That the King bee not constrained to take the poyson himselfe, but that some other may administer it to him: And that therefore it be prepared, and conveyed in some other way then meate or drinke, because else, (saith he, either willingly or ignorantly he shall kill himselfe.)*] So that hee provides, that that King who must dye under the finnes of Tyranny and Heresie, must yet be defended from concurring to his owne death, though ignorantly, as though this were a greater sinne.

Since

a *Ardoinus de venenis* l. 8. c. 20
Ardoinus reckons a Flea amongst poysons because it would kill.

b 2 Sam. 1. 16.
2 *David* condemned the *Amalekite*, who said, he helped *Saul* to dye.

c *Mariana de Rege* l. 1. c. 7.
3 *Marianas* opinion, that a King drinking poyson, prepared and ministred by another, he being ignorant, is a *Selfe-homicide*.

d Sorus de reg.
Secret. Memb.
1. q. 2.

4 A Malefactor unaccused, may accuse himselfe.

e Sansovino.
de Gover.

5 Of Sansovinus relation of our customs at Executions, and withdrawing the pillow in desperate cases.

Since therefore this hastning of our death by such an act, is the same, as the intire *Selfe-homicide*, let us consider how farre irreproved Custom, and example, and Law doth either allow or command it.

For that it is allowable, it seemes to me some prooffe, [(d) *That before any man accuses him, a Malefactor may go, and declare his fault to the Iudge.*]

Though amongst *Italian* relations, (e) that in *Sansovine* concerning *England* have many marks and impressions of malice, yet of that custome, which hee falsely sayes to bee observed here, [*That men condemned to be hanged are ever accompanied to their Executions by all their kinred, who then hang at their feet, to hasten their ende; And that when a Patient is abandoned by the Physicians, his neereft kinsman strangles him with a pillow.*]

Of this, I say, that Author had thus much ground, that ordinarily at Executions, men, out of a Charitie, as they thinke, doe so; and women which are desperate of sicke persons recovery, use to take the pillow from under them, and so give them leave to dye sooner. Have they any more the Dominion over these bodies, then the person himselfe? Or if a man were able to doe these Offices to himselfe, might he not doe it? Or might he not with a safe conscience put so much waights in his pockets, as should countervaille their stretchings? I speake but comparatively; might not he doe it as well as they?

For

For to my understanding such an act, either in Executioner or by-stander, is no way justifiable; for it is both an injury to the party, whom a sudden pardon might redeeme; and to the Justice, who hath appointed a painfull death to deterre others. (f) The breaking of legs in Crucified men, which was done to hasten death, was not allowed but upon Petition. And the Law might be much defrauded, if such violence might be used, where the breaking of the halter delivered the Prisoner from death; as in some places it doth; and (g) good opinions concur, that it is to doe ever without doubt, whatsoever is for ease, or escaping painfull passage out of this life; in such cases, a man may more allowably doe by his owne act, then a stranger may. For Law of Nature enclines and excutes him, but they are by many Lawes forbidden to hasten his death; for they are no otherwayes interessed in it, then as parts of the whole body of the State, and so it concernes them, that Justice be executed. Yet we see, this, and the other of withdrawing the pillowes, is ordinarily done, and esteemed a pious office. The *Athenian* Executions were ever by the hand of the offender, in judgements of poyson.

And in (h) that law of Purgation assigned by God, to ease a man on whom the spirit of Jealousie was come, the Woman was to take the water of curses and bitternesse, which should make her infamous, and her belly swell, and

S

her

6 Of breaking
leggs of men
at executions:
And of breaking the halter.

f John 19.

g Lucas de
penna l. 1. c. de
descr. et occult.
Iohan. de Ant.
Soliloq. 5.
Oprine. in D:
leg. Imperium.

h Num: 5.
7 Of the pur-
gations assign-
ed by Moses
in cases of jea-
lousie.

Of formes of
purgation cal-
led *Vulgares*.
i 2. q. 5. con-
sultuisti.

k Tholos. Syn.
l: 48: c: 15.
n: 7.

l Greg. Turo.
Hist. Francor.
l: 2: c: :
9 Charlemaine
brought in a
new purgati-
on. And *Bri-
tius* a B. ano-
ther being ac-
quitted before

m Lamb. de
legibus prius
Anglorum.

10 With us
both kindes of
Ordalium, by
water, and fire
lasted till K.
Iohns time.

11 In al these,
and in battaile
the party him-
self assisted to
his payne.

her thighs to rot. And those formes of Pur-
gation, which were called *Vulgares*, lasted long,
even in the Church; For there is nothing ex-
tant against them, till (i) *Stephen* the fift, An-
no 885:

And not onely (k) *Charles* the great, in whom
the Church acknowledged Piety enough, indu-
ced one forme severer then the rest, which was
to walke upon 9 burning Harrows. But (l) *Bri-
tius* a Bishop, being but callumniated by the
people extrajudicially, to have got his Laun-
dresse with child, after his innocence had preva-
iled to farre with God, that the childe of 30 daies
age, being adjured in the name of Christ, had
acquitted him, did not admit, but chose and ex-
tort a forme of Purgation, to carry burning
coales upon his head. With us, (m) both the spe-
cies of *Ordalium* lasted evidently till King *Iohns*
time.

And though into that of boyling water men
were forced to goe, yet that was but for the
meaner sort; but to carry the three pound weight
of red hot Iron, which was for the Purgation
of the persons of better qualitie, was an act, as
all the former were, in which a man must of ne-
cessitie doe some thing actually himsele, and
bee the Executioner of his owne Judgement;
which as long as these formes of Purgation, and
the other by Battell, were lawfull, was lawfull
also to be done.

And in *S. Dorotheus*, who every where pro-
fesses

fesses a love to that obedience, which himselfe calles indiscreet, you shall reade many prayes given to men, who did not onely forsake themselves, but actually further their destruction; though not effectually; which makes no difference, if it be in dangers, which usually men escape not. (n) He prayeth one Fryar, who being by his Abbat commanded to returne that night, the waters being risen, committed himselfe to a raging torrent, in such an obedience.

And another, who being bid by his Abbat, to goe into the Towne, where he doubted hee should fall into some tentation, by some spectacle, went but with this protestation, *That he hoped not in the protection of God, but in him who sent him.* But the most naturall to our present purpose is this; (o) That a holy old man seeing his servant mistake poyson for honey, and put it into his broth, eate it neverthelesse without chiding; and when the servant perceived it, and exclaimed, Sir, I have kill'd you, answered, it is all one, for if God would have had mee eate honey, he would have directed thy hand to honey.

Of the holynesse of *Ioseph of Arimathæa*, we have testimony enough; (p) who being sent by the Apostles to preach the Gospel, amongst other persecutions, was constrained to drinke poyson: in which there must of necessitie be such an act, as we dispute of now.

How much did [(q) *Saint Andrew contribute*

12 Three examples of actual helpers to their owne destruction in *S. Doroth.*

n B: *Doroth. doctrinâ 1. de Renunciacione.*

o Idem Doct: 7. de accus. sui ipsius.

p Supplement: Chron. an. Chr.

3. 13. Of *Ioseph of Arimathæa* his drinke poyson.

q *Navarman. ca: 1. n. 28.*

14. Of Saint
Andrew and
Saint Lawr.

r. Controv. 3.

15. *Casuiſts*
not clear whe-
ther a con-
demned man
may doe the
laſt act to his
death.

l. *Relect. de*
Homicid. n. :
30 : in reſp. ad
8.

16. But unto
Curates and
Priests some-
times it is *ſub*
praecepto, even
without con-
demnation.

t. *Sayr Sum :*
Sacram. penit :
cap 32.

to his owne Crucifying ? How much Saint Laurence
to his broyling, when he called to the Tyrant, This
ſide is enough, turne the other, and then eate ?]

[(r) *Magni quod faciunt, praeſciunt,*] ſayes,
Quintillian. And theſe acts of men, otherwiſe
eſteemed holy, may ever be good warrants and
examples to us, when the cauſe is not prejudged
by any greater authoritie, as Scripture, or Coun-
cells, nor that very act accuſed by any Author.

But to ſtay no longer upon Examples, amongſt
Casuiſts I obſerve the greater number to deny,
that it is lawfull for a man condemned, to doe
the laſt and immediate act conducing to death,
as the drinking of poyſon ; But the acts ſomewhat
more removed, they agree he may doe.

And even this act of drinking poyſon, (s) *Fra:*
a Vittoria defends, to be lawfull. So that amongſt
them it is not clear, but that a man may do it. Yea,
in very many caſes, it is not onely lawfull to
doe as much, without any condemnation, but it is
neceſſary, and by their rules, ſinnefull to omit
it. For Curates muſt goe to infected houſes, to
miniſter the Sacraments. And (t) if a Priſt enter
a wood, where three waite to kill him, and
one of them repeating that purpoſe meet him, and
by way of Confefſion *ſub Sigillo*, diſcover the
fault, the Priſt is bound to goe forward to a
certaine death into a wood, rather then by re-
turning to let the others know, that he knew
it by confefſion. So peremptory is their Do-
ctrine, how ever their praſtiſe be, againſt revea-
ling

ling Confessions. And though perchance, this seeme a wanton case, framed upon impossible concurrences, as (u) *Soto* esteemes of it, yet the reason may have use; That though selfe-preservation be Divine Naturall Law, and the seale of Confession but Divine Positive Law, yet because circumstances are not alike, in this, a publique good shall be preferred before his private life. So that we may doe some Acts our selves, which conduceth probably, yea certainly, as farre as humane knowledge can reach, to our destruction: which is the neereft step to the last act of doing it intirely our selves.

SECT. VIII.

Of which last act, as we spoke whilst we considered the Law of Nature, and must againe when we come to understand those places of Scripture, which seeme to ayme towards it, so before wee conclude this part, of the Law of Reason, we may fitly present such deductions, comparisons, and consequences, as may justly seeme in reason, to annihilate or diminish this fault. Of which, because most will be grounded, either upon the conscience of the Doer, or upon the Churches opinion of the fact when it is done, wee will onely consider how farre an erring Conscience may justifie any act, and then produce some examples of persons guilty of this, and yet canonized by the Church, by admission

u. *Deteg. Sec.*
memb. 3. q. 4.

1. Of *Tolets*
last *Species* of
Homicide
which is the
act it selfe.

2. How farre
an erring con-
science may
justifie.

a Diog. Laert.
lib. 8.

3 Pythagoras
conscience.

b Azor. Inst.
Mor p. 1. l. 2.
cap. 8.

into the Martyrologe, and assigning them their Feasts, and Offices, and Vigils, and like religious Celebrations. Therefore to make no use of (a) *Pythagorus* example, who rather then hee would offend his Philosophicall conscience, and either tread upon the Beanes himsele, or suffer his Scholers to speake before their time, delivered up himsele, and forty of them to his Enemies sword. And to avoide the ambages and multiforme entangling of Schoolemen; herein we will follow that which is delivered for the common opinion; which is, (b) that not onely a conscience which errs justly probably and *Bona fide*, that is, after all Morall industry and diligence hath beene used, (yet I meane not exquisite diligence, but such as is proportionall to the person, and his quality, and to the knowledge which that man is bound to have of that thing, at that time) is bound to doe according to that mis-information, and mis-perwasion so contracted. But also, if it erre negligently, or otherwise viciously, and *mala fide*, as long as that errour remanes and resides in it, a man is bound not to doe against his conscience.

In the first case, if one in his conscience thinke that hee ought to lye, to save an innocent, or that he ought to steale to save a famished man, he is a Homicide if he lye not, or steale not.

And in the second case, though he be not bound to any Act, yet it is lawful to him then, to omit any thing necessary otherwise. And this obligation

obligation which our Conscience casts upon us, is of stronger hold, and of straighter band, then the precept of any Superiour, whether Law, or person; and is so much *juris naturalis*, as it cannot be infringed nor altered, *beneficio divina indulgentia*, to use their owne words. Which Doctrine, as it is every where to be gathered among the *Casuits*, so is it well collected and amass'd, and and argued, and confirmed, especially by *Azorius*. If then a man after convenient and requisite diligence, despoiled of all humane affections, and self-interest, and [*Sancto bonae impatientiae igne exardens*,] as *Paulinus* speaks; do in his conscience beleve that he is invited by the Spirit of God to doe such an act as *Ionas*, *Abraham*, and perchance *Sampson* was, who can by these rules condemne this to be sinne? And therefore I doubt there was some haste and præcipation in (c) *Cassianus* his judgement, though otherwise, a very just esteemer and valuer of works of devotion and obedience; who pronounces that that apparition of an Angell, to *Hero* an Eremit, after 50 yeares so intente and earnest attending of Gods service, and religious negligence of himselfe, that he would scarce intermit Easter day, from his strict fasting, and being now (d) *Victoriarum conscientia plenus*, (as the *Panegyrique* saies) was an illusion of the Devill to make him destroy himselfe. Yet *Hero* being drawn out of the Well into which he had cast himselfe, and living three dayes after, persisted in a devout acknowledgement

Epist. 3. Sever.
lib. 1.

c *Cassian. Col-*
lar. 2. cap. 5.

4 Of the apparition to *Hero* an Eremit by which he killed himselfe, out of *Cassianus*.
d *Nazarinus*
Constantino.

5 The Devill
sometimes sol-
licites to good.
e Wier. l. 5. c.
1.

f Vasq. de ado-
rat. l. 3 disp. 1.
cap. 5.

6 By Vasquez
it is not Ido-
latry to wor-
ship God in
the Divell.

7 Rules to di-
stinguish the
spirits by
marks are
false.

g Binsfeld. de
confes. sagarum,
f. 67.

Menghi fustis
Demonum,
cap. 8.

8 So is the
Rule, That
good Angels
alwaies move
to good ordi-
narily.

ledgement that it was the Spirit of God, which solicited him to that, and dyed in so constant an assurance and alacrity, that *Paphnutius* the Abbat, though at first in some suspence, did not number him *inter Biathanatos*, which were persons reputed vitiously to have killed themselves.

Nor may it be necessarily concluded, that this act was therefore evill, if it appeared to be from the Devill. For (e) *Wierus*, tells us of a maid whom the Devill perswaded to goe such a Pilgrimage, and at such an Altar, to heara Masse, for recovery of her health.

Certainly if as (f) *Vasquez* holds, [it be not Idolatry to worship the Devill in an Apparition, which I thinke to be God] it can be no offence to beleeve him, after I have used all meanes to discern and distinguish : For not onely those Rules which are delivered ordinarily to know him by, are apparantly false, which are a difference in his hands or feet, or some notable deformity by hornes, or a tayle, of which (g) *Binsfeldius* seems confident of the first, and (h) *Menghi* of the second. But that Rule that God alwaies intuseth or commands good things, if it be understood of that which is good, in the common and naturall course is not alwaies safe, for it held not in *Abraham*, nor the Israelites case. Therefore though *Vasquez* his first excuse, That such a worship is not Idolatry, because by reason of our immediate relation to God, we never arrest nor stop upon the Devill by the way, will doe

doe no good in our case of beleeving, yet his other will, which he hath in the same place, That there may be an invincible ignorance, and that in that any exterior act whatsoever, proceeding from a sincere and pure intention of the mind, is an act of true Religion. For safelier then the (i) Panegyrick could say to *Constantine*, [*Sua cuiusque Prudentia Deus est*] may we say of every mans conscience thus rectified. If therefore they will still turn in their circle, and say, God concurs to no evill, we say nothing is so evill, but that it becomes good, if God command it; and that this is not so naturally evill, that it requires a speciall commission from God; but as it becomes good, if he commands it, so it becomes indifferent, if he remove the reasons with which the precept against it was conditioned. If they returne to *S. Augustins* two reasons against *Donatus*, whereof the first was, [*we have authority to save thy body against thy will,*] And the second, [*None of the faithfull ever did this act*] we are thereby hastned to the other consideration, how they which have done it, have been esteemed of by the Catholique Church.

But to speake a little in passing of Saint *Augustines* second reason, (for the first hath very little force, since though it may be lawfull to preserve a man willing to die, yet it is not alwaies of merit, nor obligatory; And therefore (k) *Ignatius* doth so earnestly dehort the *Romans* from endeavouring to succour him. And (l) *Corona*

T

Civica

9. As in adoration, so in this case, invincible ignorance may excuse.

i Inc. *Constantin*

Supra.

10. Of Saint *Aug.* his first reason to *Donatus*, that we may save one against his will.

k *Ignatius ep: ad Romanos.*

l *Ant. August. Episc. Tarrac: de leg. Roman. cap. 44.*

11. Of his second of examples: and of his escape if *Donatus* had produced examples.

m *De civitate Dei* l. 18. cap. 58. et lib. 2. cont. *Gaudent.* cap. 23.

12 Divorce in Rome, and in Jurie long without example.

n *A: Gellius* l. 4. cap. 3.

o *Serarius de Rabbim. et Herodibus* cap. 17.

13. *S. August.* schollers in this point of examples, as stubborn as *Aristotles*, for the heavens inalterableness, though the reason of both be ceased.

p *Keplerus de Stella Serpent.* cap. 23.

Civica which was given to any which had rescued a Citizen in the warres, was not given though he produced witnesses of the fact, except the person so rescued confessed that he received a benefit thereby;) why doth *S. Augustine* referre *Donatus* in that second reason, to examples. For if *Donatus* had produced any (as out of credible and authentique History he might very many, and out of Scriptures Canonick in (m *S. Augustines* opinion, he might have alledged the example *Eleazar*, and of *Rafis*,) Saint *Augustine* was ever provided for this retrait, That it was a speciall inspiration, and not to be drawn into consequence or imitation.

Had it been a good Argument in Rome for 500. y.eres, that Divorce was not lawfull, because (n) no example was of it? Or almost for 2000. That a woman might not sue it against her Husband, because (o) till *Herods* daughter there was no example of it? But now when the Church hath thus long persevered, in not only justifying but solemnizing many examples hereof, are not Saint *Augustines* Disciples guilty of the same pertinacy which is imputed to *Aristotles* followers, (p) who defending the Heavens to be inalterable, because in so many ages nothing had been observed to have been altered, his Schollers stubbornly maintain his Proposition still, though by many experiences of new Stars, the reason which moved *Aristotle* seems now to be utterly defeated?

Thus

Thus much being spoken by the way of Saint *Augustine*, and having purposely sepos'd the examples recorded in the Scriptures, for our third part, we will consider some Examples registred in the Ecclesiastick History.

The Church whose dignity and constancy it becomes well, that that Rule of her owne Law, be ever justly said of her self, (q) [*Quod semel placuit amplius displicere non potest*] where new reasons do not interpose, (r) celebrates upon the 9. of February the Birth, (that is the death, of the Virgin and Martyr *Appollonia*, who, after the persecutors had beat out her teeth, and vexed her with many other tortures, when she was presented to the fire, being inflamed with a more burning fire of the Holy Ghost, broke from the Officers hands, and leapt into the fire.

For this act of hers many Advocates rise up for her, and say, that either the History is not certain, (yet the Authors are *Beda*, *Usuardus*, *Ado*, and (as *Barronius* sayes) *Latinorum ceteri*) Or else, (f) says *Sayr*, you must answer that she was brought very neer the fire, and as good as thrown in : Or else that she was provoked to it by divine inspiration. But, but that another divine inspiration, which is true Charity, moved the beholders then to beleeve, and the Church ever since to acknowledge, that she did therein a Noble and Christian act, to the speciall glory of God, this act of hers, as well as any other, might have been calumniated to have been done, out of wea-

q *Sextus Reg. Jur : quod semel.*

r *Baron. Martyrolog.*

14. Of the Martyr *Appollonia*.

15. Of answers in her excuse.

f *Sayr. Thesaur. Cas. Conf. l. 9. c. 7. num. 11.*

t Baron. Mart.
16. Of the
Martyr Pelag-
ia.

17. Though
her History be
very uncertain
the Church
seems glad of
occasion to ce-
lebrate so no-
ble a fact.

18. *Augustins*
testimonie of
her.

u *August. de*
Civitate Dei l.
1. cap. 26.

x *De Virg. l. 3.*
19 *Ambrose*
meditation
upon her.

rineffe of life, or fear of relapse, or hast to Heaven, or ambition of Martyrdome.

The memory of (t) *Pelagia*, as of a virgin and Martyr, is celebrated the ninth of *June*. And though the History of this woman suffer some perplexity, and giue occasion of doubting the truth thereof, (for *Ambrose* says, That she and her Mother drowned themselves; and *Chrysostome* that they flung themselves downe from a house top. And *Baronius* saw this knot to be so hard to untangle, that he says, [*Quid ad hac dicamus, non habemus*]) yet the Church, as I said, celebrates the Act, as though it were glad to take any occasion, of approving such a courage in such a cause, which was but preservation of Chastity. [(u) *Their Martyrdome saith Saint Augustine was ever in the Catholique Church frequented Veneratione Celeberrima.*]

And (x) Saint *Ambrose*, when his sister *Marcellina*, consulted him directly upon the point, what might be thought of them who kill themselves in such cases, (and then it is agreed by all that the opinions of the Fathers are especially to be valued, when they speake of a matter, not incidently or casually, but directly and deliberately) answers thus, [*We have an example of such a Martyrdome in Pelagia*] And then he presents her in this religious meditation, [*Let us die, if we may have leave, or if we be denied leave, yet let us die. God cannot be offended with this, when we use it but for a remedy;*] and our faith takes away all offence.

Here

Here is no difficulty : for who is willing to dye, & cannot, since there are so many waies to death? I will not trust my hand least it strike not home: nor my breast, least it withdraw it selfe : I will leave no escape to my flesh, for we can dye with our own weapons, and without the benefit of an Executioner.

And then having drest her selfe as a Bride, and going to the water, Here, sayes she, let us be baptized; this is the Baptisme where sinnes are forgiven, and where a kingdome is purchased : and this is the baptisme after which none sinnes. This water regenerates; this makes us virgines, this opens heaven, defends the feeble, delivers from death, and makes us Martyrs. Onely we pray to God, that this water scatter us not, but reserve us to one funerall. Then entred they as in a dance, hand in hand, where the torrent was deepest, and most violent. And thus dyed, (as their mother upon the bank called them) [*These Prelates of virginittie, Captaines of Chastitie, and companions in Martyrdome.*]

And before Ambrose, we finde (y) Eusebius to have been of the same perswasion, who thus produces the Mother encouraging them, [*You know how I have brought you up, in the feare of God; and shall your nakednesse, which the publike ayre hath not had leave to see, now be prostituted in the Stewes? Have not so little faith in God, as to feare death, Despise not Chastity so much, as to live with shame, but with a pure and chaste death condemne this world.*]

T 3

And

29. Eusebius
his Oration i-
magind in the
person of her
mother.

y Eusebius
Eccles. Histor:
l. 8. cap. 4.

2. Plin. paneg.
Trajan.

21. S. August.
first of any
doubted their
fact, and did
seeke shifts to
defend it which
it needed not.

22. S. August.
example hath
drawne Pedra-
ca to the same
shift, of special
divine instinct
in a like case.

And so, deluding their Keepers, as though they with-
drew for naturall necessities, they drowned them-
selves.] All Authors of that time are so pro-
fuse in the praise of this fact, that it is just to
say thereof, as (2) Pliny sayes of Nervaes a-
dopting Trajane, [It was impossible it should have
pleased all when it was done, except it had pleased all
before it was done.]

For no Author, that I have lighted upon,
diminished the glory of these and such other,
untill Saint *Augustine* out of his most zealous
and startling tenderesse of conscience, began to
seeke out some waies, how these *Selfe-homicides*
might be justified, because he doubted that this
act naturally was not exempt from taxation.
And yet ever hee brings himselfe to such per-
plexitie, as either he must defend it, and call in
question, the authority of a generall consonance
of all times and Authors, or retire to that
poore and improbable defence, that it was done
by Divine instinct. Which can very hardly be
admitted in this case, where not their Religion
but onely their Chastitie was solicited and at-
tempted.

Nor can Saint *Ambrose*, or *Eusebius* be drawn
to that opinion of especial Divine instinct, be-
cause speaking *ex animo*, though in the mothers
person, they incite them to it with reasons from
Morrall vertues.

Yet Saint *Augustines* example, (as it prevayles
very much, and very justly for the most part)
hath

hath drawne many others since to the like interpretation of the like acts. For when the kingdom of Naples came to bee divided betweene Ferdinand the fifth, and Lewis the twelfth, the French Army being admitted into Capua, upon condition to do no violence, amongst many outrages, a virgin not able to escap the fury of a licentious Souldier, offered for ransome to lead him to treasure: and so tooke advantage of a place in the wall, to fling her selfe into the River.

[Which act, (a) sayes Pedraca, we must beleeeve to be done by Divine inspiration, because God loves chastity now as well as ever he did.] Which escape every side may finde easie, if being pressed with reason they may say, as Peter Martyr doth of the Egyptian Midwives, and of Rahab, and such, (b) [If they did lye, they did it, impulsu Dei.]

But as our custome hitherto hath been, let us depart from Examples to Rules; though concurrence of Examples, and either an expresse or interpretative approbation of them, much more such a dignifying of them, as this, of the whole Church, and of Catholike Authors approved by that Church, bee equivalent to a Rule. And to ease the Reader, and to continue my first resolution of not descending into many particulars, I will onely present one Rule, but so pregnant, that from it many may be derived; by which, not onely a man may, but must doe the whole and intire action of killing himselfe; which is, to preserve the scale of Confession.

For

a Pedraca
Cas. de confc. 5.
præc. Hispanica
Editio.

23. So says P.
Martyr of the
Midwives and
of Rahabs lye.

b In Jud 3.

24. To pre-
serve the seale
of confession
aman may be
bound to kill
himselfe.

c Io: de Lap.

Cas. Missales

c. 6: art. 3.

d Ibid.

e Sotus de reg.

secre. memb:

3: q: 4.

For though (c) the Rule in generall bee, [That if a Spider fall into the Chalice, the Wine may be changed, because, *Nihil abominabile debet sumi occasione hujus Sacramenti.*] And so (d) it may, if the Priest after Consecration come to the knowledge that the Wine is poysoned, [*Ne calix vita vertatur in mortem*;] Yet (e) if hee know this by Confession, from his assistant, or any other, and cannot by any diversion, nor disguise, escape the discovering, that this was confessed to him, without drinking it, if it bee poyson, he must drinke it.

But because men of more abundant reading, active discourse, and conclusive judgement, will easily provide themselves of more Reasons and Examples, to this purpose; it shall satisfie me, to have awakened them thus much, and shewed them a marke to direct their Meditations upon. And so I may proceed to the third Part, which is of the Law of God.

The

The Third Part.
OF THE
LAW OF GOD.

Distinction I.

SECT. I.

THat light which issues from the Moone, doth best represent and expresse that which in our selves we call the light of Nature; for as that in the Moone is permanent and ever there, and yet it is unequall, various, pale, and languishing, So is our light of Nature changeable. For being at the first kindling at full, it wayned presently, and by departing further and further from God, declined by generall sinne, to almost a total Eclipse: till God comming neerer to us, first by the Law, and then by Grace, enlightened and repayred it againe, conveniently to his ends, for further exercise of his Mercy and Justice. And then those Artificiall Lights, which our selves make for our use and service here, as Fires, Tapers,

V

and

x An induction to the handlinge of these places of scripture.

and such resemble the light of Reason, as wee have in our Second part accepted that Word. For though the light of these Fires and Tapers be not so naturall, as the Moone, yet because they are more domestique, and obedient to us, wee distinguish particular objects better by them, then by the Moone; So by the Arguments, and Deductions, and Conclusions, which our selves beget and produce, as being more serviceable and under us, because they are our creatures; particular cases are made more cleare and evident to us; for these we can be bold withall, and put them to any office, and examine, and prove their truth, or likelihood, and make them answer as long as wee will aske; whereas the light of Nature, with a solemne and supercilious Majestie, will speake but once, and give no Reason, nor endure Examination.

But because of these two kindes of light, the first is to weake, and the other false, (for onely colour is the object of sight, and we not trust candlelight to discern Colours) we have therefore the Sunne, which is the Fountaine and Treasure of all created light, for an Embleme of that third best light of our understanding, which is the Word of God. (a) *Mandatum lucerna, & Lex lux,*] sayes Solomon. But yet (b) as weake credulous men, thinke sometimes they see two or three Sunnes, when they see none but Meteors, or other apparance; so are many transported with like facilitie or dazeling, that for
some

a Prov. 6.

b Plin: l. 2.
cap 31.

some opinions which they maintaine, they think they have the light and authority of Scripture, when, God knowes, truth, which is the light of Scriptures, is Divine truely under them, and removed in the farthest distance that can bee. If any small place of Scripture, will appeare to them to bee of use for justifying any opinion of theirs; then (as the Word of God hath that precious nature of gold, that a little quantity thereof, by reason of a faithfull tenacity and ductilenesse, will be brought to cover 10000. times as much of any other Mettall,) they extend it so farre, and labour, and beat it, to such a thinnesse, as it is scarce any longer the Word of God, only to give their other reasons a little tincture and colour of gold, though they have lost all the waight and estimation.

But since the Scripture it self teaches, (c) [*That no Prophecie in the Scripture, is of private interpretation,*] the whole Church may not be bound and concluded by the fancie of one, or of a few, who being content to enlumber themselves in an opinion, and lazy prejudice, dreame arguments to establish, and authorize that.

A (d) professed interpreter of Dreames, tells us, [*That no Dreame of a private man may be interpreted to signifie a publike businesse.*] This I say, because of those places of Scriptures, which are alledged for the Doctrin which we now examine, scarce any one, (except the Precept, *Thou shalt not kill*) is offered by any two Authors. But to

c. 2. Pet. 1:
20.

d Artemidorus
de Somn. Interp.
l. 1. cap. 2.

2. Why I forbear to name them who cite these places of Scripture.

3. If any oppose an answer what I intreat of him.

e *Matt. 1. 17.*

4. Why Clergy men may fish, or hunt but not with doggs.

f *Ex Dist. 86. Esau.*

one, one place, to another, another seemes directly to governe in the point, and to me, (to allow Truth her naturall and comely boldnesse) no place, but that seemes to looke towards it.

And therefore in going over all those sentences, which I have gathered from many Authors, and presenting convenient answers and interpretations thereof, I will forbear the names of those Authors, who produced them so impertinently, least I should seeme to discover their nakednesse, or insinuat them even of prevarication.

If any Divine shall thinke the cause, or persons injured herein, and esteeme me so much worth the reducing to the other opinion, as to apply an answer hereunto, with the same Charitie which provoked me, and which, I thanke God hath accompanied me from the beginning, I beseech him, to take thus much advantage from me and my instruction, that he will doe it without bitternesse. He shall see the way the better, and shew it the better, and saile through it the better, if he raise no stormes.

Such men, (e) as they are [*Fishers of men,*] so may they also hunt us into their nets, for our good. But there is perchance, some mystique interpretation belonging to that (f) Canon which allowes Clergy men to hunt; for they may doe it by Nets and Snares, but not by Dogges; for clamour and birings are forbidden them.

And

And I have been sorry to see, that even *Beza* himselfe, writing against an Adversary, and a cause equally and extremely obnoxious, onely by allowing too much fuell to his zeale, enraged against the man, and neglecting, or but prescribing in the cause, hath with lesse thoroughnesse and satisfaction, then either became his learning and watchfulnesse, or answered his use and custome, given an answer to *Ochins* booke of *Polygamy*.

5. Of *Beza's* answer to *Ochins* Polygamy.

Distinction II.

SECT. I.

IN all the Iudiciall, in all the Ceremoniall Law delivered by *Moses*, who was the most particular in his Lawes of any other, there is no abomination, no mention of this *Selfe-Homicide*. He teacheth what we shall, and shall not, eate, and weare, and speake, and yet nothing against this.

1. No place offered out of Iudiciall nor Ceremoniall law.

SECT. II.

But the first place that I find offered against it is, in *Genesis*. [*I will require your blood wherein your lives are, at the hand of every beast will I re-*

Of the place in *Gen. 9. 5.*

quire it; and at the hand of man, even at the hand of a mans brother will I require the life of man; who so sheddeth mans blood, by man shall his blood be shed.]

2. We are not bound to accept the interpretations of the Rabbins.

a Buxdorsius
Synag. Iudaica
ex Rabbi Isaac
cap: 1. fol. 62.

b Lyra in hunc
locum.

3. Of Lyra
and of S^a his
Hebraïsmes.

c. Ema. S^a
Not: in uni-
vers: Script.

Of the place
in Deuter. 33.
39.

And this place a very learned man of the Reformed Church, sayes, the *Jewes* understand of *Selfe-homicide*. But shall wee put our selves under the *Jewes* yoake, (a) [That if we finde in the Rabbins, things contrary to Nature, wee must dare to accuse nothing but our owne weakenesse, because their word is Gods Word, and if they contradict one another, yet both are from God.]

(b) Lyra who seldome departs from the *Jewes*, in matters not controverted between them, and us, toucheth upon no such exposition; yet hee expounds it more then one way, and with liberty enough, and farre straying.

And (c) Emanuel S^a, who in his notes is more curious, and superstitious, in restoring all the Hebraïsmes, and oftentimes their interpretations, then perchance that Church would desire at his hands, offers at no other sence then the words present. Nor can *Selfe homicide* fall within the commination and punishment of that Law; for how can the Magistrate shed his blood, who hath killed himselfe?

SECT. III.

The next is in *Deuteronomie*: [I kill, and I give life.] Out of which is concluded, that all authority

thority of life and death is from God, and none in our selves.

But shall we therefore dare to condemne utterly, all those states and governments, where Fathers, Husbands, and Masters, had jurisdiction over Children, wives, and servants lives? If we dare, yet how shall we defend any Magistracy, if this be so strictly accepted? and if it admit exceptions, why may not our case be within those?

Howsoever that this place is incongruously brought, appears by the next words, [*There is not any that can deliver from my hand*] or this being a Verse of that divine poem, which God himselfe made and delivered *Moses*, as a stronger and more slippery insinuation and impression into the *Israelites* hearts, then the language of any Law would make, expresse onely that the mercies and judgements of God, are safe and removed from any humane hinderance, or interruption. So (a) in another gratulatory Song made by *Samuels* mother, the same words are repeated, [*The Lord killeth and maketh alive*,] and this because God had given her a son, when she was past hope. That place also in *Tobit* (b) is fitly paraleld with this, [*He leadeth to hell, and bringeth up, nor is there any that can avoid his hand*.] And can these two places be detorted to their purpose, That none but God may have jurisdiction over our temporall life? Or (c) that place of the book of *Wisdomes*, which is also ever joyned, as of the same signification with these, [*for thou hast the power of life,*
and

4. Jurisdiction of Parents, Husbands, Masters, and Magistrates, must consist with this place.

5. This place must be interpreted, as the other places of Scripture which have the same word, from which no conclusion can be wrested against this fact.

a 1. Sam: 2. 6.

b Tob: 13. 2.

c Sap: 16. 13.

and death] which is spoken of his miraculous curing by the Brazen Serpent. So that all these foure places have one respect and ayme, and none of them look towards our question.

SECT. IIII.

1. Of the place of Job 7. 1.

2. Why they cite this place in Latine.

a Digest. li: 22. tit: 6. l. 9.

b L. 4. tit: 6. leg: 44.

3. Of souldiers priviledges of absence by law.

c Supra.

In the order of the Divine books, the next place is produced out of Job, [*Militia est vita hominis super terram.*] for, though our translation give it thus, [*Is there not an appointed time to man upon earth?*] yet the Latine Text is thus cited to this purpose, by some not addicted to the Vulgar Edition, because it seems in Latine better to afford an argument against *Self homicide*. Fortherupon they infer, that we may not depart at our own pleasure from the battell. But because onely the Metaphor and not the extending of it, nor inference upon it, is taken out of the Scripture, it brings no strong obligation with it, nor deserves much earnestnesse in the answer, yet to follow him a little in his Allusion, a) [*A Souldier may by Law, be ignorant of the Law, and is not much accusable if he transgresse it.*] And by (b) another Law, it [*a Souldier whose presence is necessary for the safeguward of the Army, may be absent* *causa Reipub. and being absent, his absence shall be interpreted to be so.*] And (c) even to those which killed themselves in the Army, we noted before in the second part, That the lawes were not severe, if they had any colour of just cause: So that this figurative argument

gument profits then nothing, especially being taken from this place where the scope of *Job* was to prove that our felicity and end upon which our actions are bent, is not in this life, but as wars work to peace, so we labour here to death, to that happines which we shall have after. And therefore whosoever were author of that letter which hath (d) Christs name to *Abgarus*, doth not make Christ say, that when he hath done that for which he was sent hither, he will come to him, and take his offer of halfe his Kingdome, but that when he hath done, he will returne to him which sent him: That is he will die, so that if either side have advantage by this place of *Job*, we have it.

SECT. V.

And by the other place of *Job* much more, which is, [*Therefore my soule chuseth rather to bee strangled, and to die, then to be in my bones.*] Hereupon they infer, That if it might have been lawfull to die so, *Job* would have done it. But besides that the wretched poverty and feebleness of this manner of Negative arguments, *Iob* did it not, therefore he might not do it, we may perceive by the whole frame of the History, that God had chosen him for another use, and an example of extream patience. So that for any thing that appears in *Iobs* case, he might not lawfully doe it, because he could propose nothing but

X

his

4. *Iobs* scope is, that as war works to peace So here we on-ly labour to Death.

d *Euseb. l. i. cap. 13.*

5. Of Christs letter to King *Abgarus.*

1. Of the place *Iob* 7. 15.

2. Why this was not lawfull to *Job*.

3 His words
seeme to shew
some steps
toward a pur-
pose of Selfe-
homicide.

4. Sex: Sen:
and Grego-
ries exposition
thereof.

a Sex: Sen:
Bibliot. Sanct.
lib: 8. He-
ref. 10.

b Greg. Mor:
l: 4. cap. 6.

Gal: 2.

his own ease. Yet *Job* whose sanctity I thinke it sac-
riledge to diminish, whether he were a person
or personate, in their confession strayed thus farre
towards killing himselfe, as to wish his death,
and curse his birth; for his whole third Chap-
ter is a bitter and malignant invective against it,
and a violent wishing of his own death.

(a) *Sextus Senensis* gives an answer for him so
literall, as it can admit or reach to no sense, which
is, [*That cursing his birth day which then was past,
he cursed nothing*]

And (b) *Saint Gregory* gives an answer so
mysticall, as no sense can reach to it, which is,
[*That there is a second birth into Sinne in this world,
and Job cursed his entrance into that.*] And so be-
caute these words might bee readily taken for
an inordinate wishing of death; *Gregory* pro-
vides them also a mysticall interpretation, for the
Latine reading it thus, [*Suspendium elegit anima
mea,*] he says, [*This was Suspendium spirituale,
which was but an elevation of the minde, as S. Paul
said, Christo crucifixus sum cruci*] But besides that
this escape will not serve, when the Originall
word is considered, and that the next verse is, *De-
speravi, nequicquam ultra vivam*] in the twentieth
verse, he chides God by the name of [*O thou pre-
server of men*] as being angry that he preserved
him, [*Being now a burthen to himselfe, and would
not leave him alone, whilst he might swallow his
spittle.*] And he ends that Chapter thus, [*If thou
seekest me in the morning, I shall not be found.*] This I
say

say, onely to show that one whom none hath exceeded in holines, may without any detortion of his words, be argued to have stept farre towards a purpose of killing himselfe. Who list to give any other construction to his words shall not displease me, nor impair the strength of our Proposition.

And though I confesse, I have not read any to expound these words of *Iob* directly thus, and though I know the opinion in generall of his despairing, be thus much discredited, that it is held by the *Anabaptists*, yet, besides that, it is not just nor ingenuous, to condemn all that a condemned man says, (for even a leprous man may have one hand clean to take and give withall. And *S. Hier.* is inexcusable, in that point of his slippery zeal, in his behaviour towards *Vigilantius*, yea the *Trent* Councell it selfe is obnoxious therein, for condemning Names of Authors, and not Books. Besides this I say, the *Anabaptists* differ from me in their end and purpose, for they impute despaire to *Iob*, onely to infirme the Authority of the booke, which scismatickally they labour to rent from the Canon of Scripture: But I justly with the consent of all Christian Churches admitting it for such, say, that *Iob* might keep his sanctity, and the Book his Dignity, and yet he might have a purpose to kill himselfe.

For very many reverend Authors in the Reformed Church, not rashly to be forsaken, have imputed to our most blessed Saviour, as neer ap-

5. Wherin I differ from the *Anabapt.* who affirme that *Iob* despaired.

6. *S. Hierome* and the *Trent* Councell erre in condemning all which a condemned man saith.

7. Of them which impute despayre unto Christ.

proaches to a more dangerous kind of despaire, then we impute to *Iob*, without diminishing him, or his Scriprures.

SECT. VI.

1. Of the place *Iob* 2. 4.

I finde also another place of *Iob* obtruded. [*Skin for skin, and all that ever a man hath will he give for life.*] From which words they argue a Naturall love in us to this life.

Let it be true, (though the Devill say it, for the words are his) that our sensitive Nature is too indulgent to this life, (though I feare I have offended and surfetted you in the first Part with Examples of meer Naturall and Sensitive men, which have chosen death,) yet will that prove that our Reasonable Nature may in no case correct that enormity? This is as strong against Gods outward calling us to him by sicknesse, or persecution, as against any such inward motions.

SECT. VII.

2. Of the place *Ecc*l. 20. 16.

As improperly, and unprofitably to their ends and purpose, do they offer that place of *Ecclesiasticus*, [*Non est sensus supra censum salutis Corporis,*] which I place here, though out of Order, because of the affinity betweene this place, and the last, and that one answer, is, at least, enough for them both. For, though this place may

may prove that wee naturally love this body, (yet it is not of the safety of the body, as if all men desired that the body might live, but it is of bodily health whilst it doth live,) yet it proves not, that wee may in no case abandon it.

SECT. VIII.

The most proper, and direct, and strongest place is the Commandement; for that is of Morall Law, [*Thou shalt not kill;*] and this place is cited by all to this purpose.

But I must have leave to depart from (a) S. *Augustines* opinion here, who thinks that this Commandement is more earnestly bent upon a mans selfe, then upon another; because here is no addition, and in the other, there is, [*Against thy Neighbour;*] for certainly, I am as much forbid by that Commandement to accuse my selfe falsely, as my Neighbour, though onely he be named. And by this I am as much forbid to kill my neighbour as my selfe, though none be named. So, as it is within the circuit of the Command, it may also bee within the exceptions thereof. For though the words be generall, *Thou shalt not kill*, we may kill beasts; Magistrates may kill men; and a private man in a just warre, may not onely kill, contrary to the sound of this Commandement, but hee may kill his Father, contrary to another.

X 3

When

2. This place is not of safety, but of health.

1. Of the place *Exodus* 20.

2. 23. q. 5. Si non licet.

2. S. *August.* thinks this law to concerne ones self more directly then another.

3. This law hath many exceptions.

4. Lawes of the first Table are *strictioris vinculi*, then of the later.

5. A case wherein it is probable that a man must kill himself.

a *Acarius de priviil. l. c. 3.*

b *Narr. Manu. cap. 15. n. 2.*

c *Supra.*

When two naturall Lawes contrary to one another occurre, we are bound to that which is *strictioris vinculi*.

As all Lawes concerning the Honour of God, and Faith, are in respect of the second Table, which is directed upon our Neighbour by Charitie. If therefore there could bee a necessity, that I must doe an act of Idolatry, or kill, I were bound to the later.

By which Rule, If perchance a publique exemplary person, which had a just assurance that his example would governe the people, should be forced by a Tyrant, to doe an act of Idolatry, (although by circumstances he might satisfie his owne conscience, that he sinned not in doing it,) and so scandalize and endanger them, if the matter were so carried and disguised, that by no way he could let them know, that he did it by constraint, but voluntarily, I say, perchance he were better kill himselfe.

It is a safe Rule, [(a) *Iuri Divino derogari non potest, nisi ipsa derogatio juri Divino constet.*] But since it is not thought a violating of that Rule, [(b) *To kill by publique Authority, or in a just Warre, or defence of his life, or of anothers,*] why may not our case be as safe and innocent?

If any importune me to shew this Priviledge, or exemption of this case from the Commandment, I may with (c) *Sotus* retort it, and call for their priviledge to kill a Day-thiefe, or any man in defence of another.

And

And as these Lawes may be mediately and secondarily deduced from the conformity of other Lawes, and from a generall Authority which God hath afforded all Sovereignes, to provide as necessities arise; So may our case bee derived as well from that necessary obligation which lyes alwayes upon us, of preferring Gods glorie above all humane respects. So that we cannot be put to shew, or pleade any exemption, but when such a case arises, wee say that that case never was within the reach of that Law. Which is also true of all the other which we called exemptions before.

For, whatsoever might have beene done before the Law, (as this might, if it be neither against Nature, nor Justice, from both which we make account that wee have acquitted it,) upon that, this Commandement never fell, not extended to it.

SECT. IX.

I have found also a place urged out of the Booke of *Wisdomes*, which is, [*Seeke not death in the error of your life.*] Which being ever coupled with another place in *Deuteronomie*, by collation of the two places it appeares, That that which is forbidden there, is Idolatry, and by Death is meant the *Second Death*, or the way to it.

And so this Distinction which was intended for

6 As Lawes against Day-theeves may be deduced from the Law of God authorizing Princes, so may this from the Commandement, of preferring Gods glory.

7 Whatsoever might have been done before the Law, this Law forbids not.

1 Of the place Sap. 1. 12.

Deut. 4. 24.

for the places cited from the Books of the old Testament, shall here have an end; and to the next we allow those of the New.

Distinct. III.

SECT. I.

1. Of the place Matt. 4. 6.

OF which the first that I have observed is in *Matthew* when the Devil tempts Christ thus, [*If thou be the Son of God, cast thy self downe.*] With all Expositors I confesse, this was a temptation to vain glory, and therefore most appliabl to our case, where we make account, that we work somewhat to the service of God, and advancement of his glory, when we allow this to be done; and it is a very slippery passage, and a devout man were out of the nature of devotion, likelier to erre that way, then a worldly, but that the hand of God is extended to the protection of such.

2. Christ, where it conduced to his owne ends, did as much as the Devill did tempt him to, in this place.

But directly this place will not shake, nor attempt our proposition, for though Christ would not satisfie the Devill, nor discover himselfe, yet he did as much when it conduced to his owne ends, as the Devill tempted him to in this place, or the other; both in changing the species and nature

nature of water into Wine, and in exposing himselfe to certaine danger when he walked upon the waters. Christ refused no difficultie, nor abstained from Miracles, when he knew he profited the beholders; nor doe I say, that in any other case, then when we are probably and excusably assured, that it isto a good end, this may be lawfull to us.

SECT. II.

The next place is in the Acts of the Apostles.

[The keeper of the prison drew out his Sword and would have killed himselfe, supposing the Prisoners had beene gone, But Paul cryed, Doe thy selfe no harme, for we are all here.] So which I say, That by the same Spirit by which Paul being in the inner Prison in the darke, knew what the Keeper thought, and what hee was about to doe without, hee knew also Gods purpose to be glorified in the conversion of him and his Family; and therefore did not onely reclaime him from that purpose, which was inordinate, and for his owne sake, to escape punishment, (in which yet wee may observe how presently Mans nature inclines him to this remedy) but also forbears to to make his benefit of this Miracle, and to escape away: and so, though he rescue the Keeper, he betrayes himselfe.

And therefore Calvin upon this place makes to himselfe this objection, [That Paul seeing all

Y

his

1. Of the place Acts 16. 17.

2. S. Paul knew Gods purpose of baptising the keeper.

3. Els saith Calvin, he had frustrated Gods way to give him an escape by the keepers death.

his hope of escape to consist in the death of the Keeper, neglected that way of liberty which God offered him, when he restrained the Keeper from killing himselfe.] And he answers it onely thus, [That hee had a conscience and insight into Gods purpose and decree herein.] For otherwise, if he had not had that (which very few attaine to have) it seemes he ought to have permitted the keeper to proceed; to facilitate thereby his way of escaping.

SECT. III.

Which also inferres some answer to another place of Saint Paul, where hee delivers and discharges himselfe, and his fellow Apostles, of having taught this Doctrine, [That a man might doe evil, that good might come thereof.] And consequently it is well and by just Collection pronounced that he forbids that Doctrine.

And we also humbly subscribe to that Rule, and accept it so, as Saint Paul intends it; that is, in things which Nature, and not Circumstance makes evil. And in these also, when any such circumstance doth make them evil, as another circumstance to the contrary doth not preponderate and over-rule this. This therefore we must have liberty to enlighten with a larger discourse.

Of the evils which seeme to us to bee of punishment, of which kind Death is, God ever makes others his executioners; for the greatest

1. out of the
place Rom. 3.
8.

2. How Paul
forbids evil to
be done for
good.

3. God al-
ways inflicteth
Malum pene by
Instruments.

greatest of all, though it be spirituall, which is Induration, is not so wrought by God himselfe immediately, as his spirituall comforts are, but Occasionally, and by Desertion.

Sometimes in these God imployes his Angels, sometime the Magistrate, sometimes our selves. Yet all which God doth in this life by any of these, is but Physicke: for (a) even ex-caciation and induration is sent to further Sal-vation in some, and inflicted medicinally. And these ministers and instruments of his, are our Physicians, and wee may not refuse any bitter-ness, no not that which is naturally poyson, being wholesomely corrected by them. For as in (b) Cramps which are contortions of the Sinewes, or in Tetars, which are rigors and stiffenesses in the Muscles, wee may procure to our selfe a fever to thaw them, or we may procure them in a burning feaver, to condense and attemper our blood againe, so in all rebellions and disobediences of our flesh, wee may mini-ster to our selves such corrections and remedies, as the Magistrate might, if the fact were evi-dent. But, because though for prevention of evill, wee may doe all the offices of a Magi-strate upon our selves, in such secret cases, but whether we have that authority to doe it after or no, especially in Capitall matters, is dispu-table, and at this time, wee need not affirme it precisely, I will examine the largeness of that power no farther now.

4. Indurati-on it self is sometime me-dicinall.

2 Aquil. 12. q. 79. ar. 4. con.

b Hippocrat. Aphor. 1. 2. 38. 5. Wee may correct in our selves one dis-ease by ano-ther.

6. In things
evill in such
sence as *Paul*
taketh them
here, Popes
dayly doe dis-
pence.

c *Dist. 34. le-
stor gloss.*

d *Bodinus
Demon. l. 65.*

e *Windek de
consens. et dis-
sens. leg. et Can.
ca. 11.*

7. So doe the
Civill Laws.

f *Cod. tit. de
malef. l. 4. So
eorum.*

g *Paracel. l. de
morb. cad.*

h *Dist. 14. cap.
Duo mala.*

i *Dist. ead. cap.
Nervi.*

k *Nav. Man.
c. 17. num. 263.*

8 So do Ca-
nons.

l *Bellar. de A-
mis. grat. &
stat. peccat. l. 2.*

c. 3. ex *Hug.
de vict. & Tho.*

9 So doth God
occasion lesse

sin to avoid
greater.

But descend to that kinde of evill, which
must of necessity be understood in this place of
Paul: which is, that we account naturally evill.
And even in that, the Bishops of *Rome* have ex-
ercised their power, (c) to dispence with *Biga-
my*, which is in their doctrine directly against
Gods Commandement, and therefore naturally
evill. So did (d) *Nicholas* the fift, dispence with
a Bishop in *Germany*, to consult with Witches,
for recovery of his health; and it were easie to
amasse many cases of like boldnesse.

In like manner (e) the Imperiall Law tolle-
rates *Vsurie*, *Prescription*, *Mala fidei*, and De-
ceit *ad Medium*, and expressely allowes (f) *Witch-
craft*, to good purposes. [Conformably to which
Law, *Paracellus* sayes, It is all one whether God or
the Devill cure, so the Patient be well.]

And so the (g) Canons have prescribed cer-
tain rules of doing evill, when we are overta-
ken with perplexities, to chuse the least, of which
(h) *S. Gregory* gives a naturall example, [That a
man attempted upon a high wall, and forced to
leape it, would take the lowest place of the wall.]

And agreeably to all these, the (k) *Casuiſt*
say, [That in extreame necessitie, I sinne not if I
induce a man to lend me mony upon usury; And the
reason is, because I incline him to a lesse sinne, which
is usury, when else he should be a homicide, by not
relieving me.] And in this fashion (l) God him-
selfe is said to worke evill in us, because when our
heart is full of evill purposes, he governs and
disposes

disposes us rather to this then to that evill, wherein though all the viciousnesse be ours, and evill, yet the order is from God, and good. Yea, he doth positively encline one to some certain evill thus, That he doth infuse into a man some good thoughts, by which, he, out of his viciousnesse takes occasion to thinke he were better doe some other sinne then that which he intended. Since therefore all these lawes and practises concur in this, that we sometime doe such evill, not onely for expresse and positive good, but to avoid greater evill, all which seems to be against this doctrine of S. Paul.

And since, whatsoever any humane power may dispence withall in us, we, in extreame necessity, in impossibility of recourse to better counsell, in an erring conscience, and in many such cases, may dispence with our selves, (for that Canon of *duo mala*, leaves it to our naturall reason, to judge, and value, and compare, and distinguish betweene those two evils which shall concur.)

And since for all this, it is certaine, that no such dispensation from another, or from my selfe, doth so alter the nature of the thing, that it becomes thereby the more or the lesse evill, to mee there appears no other interpretation safe, but this, That there is no externall act naturally evill, and that circumstances condition them, and give them their nature, as scandall makes an indifferent thing hai-

9. What any other may dispence withall in us, in extremity we may dispence with in our selves. *Supra.*

10. Yet noe such dispensation changeth the nature of things, therefore that particular was never naturally evill

11. The Law
it self is nei-
ther good nor
evill.

12. As *Picus*
notes compa-
ring it to the
firmament.
in *Hebrapl. l.*
7. *proem.*

in *Ezech. 20.*
25.

13. What e-
vill *Paul* for-
bids, and why.

nous at that time; which, if some person go out of the roome, or winke, is not so.

The Law it selfe, which is given us as a light, that we might not stumble, and by which we see, not what is evill naturally (for that we see naturally, and that was so even, to us, before the law declared it) but what would bee evill (that is produce evill effects,) if we did it at that time, and so circumstanced, is not absolutely good, but in such measure, and in such respects, as that which it forbids is evill. And therefore (m) *Picus* comparing the Law, to the firmament, (as *Moses* accepts the word) as he observes, that the second day, when God made the firmament, he did not say, that it was good, as he did of every other days work; and yet it was not evill, (for then saith *Picus*, it could not have received the sunne, as if it had beene good, it had not needed it.) So he reprehends the *Manichees*, for saying that the Law was evill, yet he sticks to that of (n) *Ezechiel*, That it was not good. That evill therefore which by this place of *S. Paul*, is forbidden, is either Acts of infidelity, which no dispensation can deliver from the reach of the Law, or els, such acts, as being by our nature, and reason, and approbation of nations reputed evill, or declared by law or custome to be such, because of there ordinary evill effects, doe cast a guiltines upon the doer, ordinarily, and for the most part, and ever except his case be exempt and priviledged. This moved

moved *Chrysostome*, (whom I cited before) to think a ly, and a consent to adultery, not evill in *Sanah*: and this rectified *S. Augustines* squeamishnes so farre, as to leave us at liberty, to think what we would of that wifes act, which to pay her husbands debt, let out her self one night. For if any of these things had been once evill naturally, they could never recover of that sicknesse; but (as I insinuated before) as those things which we call miracles, were written in the history of Gods purpose, as exactly, and were as certainly to come to passe, as the rising and setting of the sunne, and as naturally, in *tota compagine natura*, (for there is no interlining in that book of God:) So in that his eternall Register where he foresees all our acts, he hath preferred and defended, from that ordinary corruption of evill purpose, of inexcusable ignorance, of scandall, and of such other iniquations of indifferent things, (as he is said to have done our B. Lady from originall sinne in her inanimation,) Some of those acts of ours, which to those whodoe not studiously distinguish circumstances, or see not the doers conscience, and testimony of Gods spirit, may at the first tast have some of the brackishnes of sin. Such was (o) *Moses* killing of the *Egyptians*; for which there appears no speciall calling from God. But because this falls not often: *S. Paul* would not embolden us, to do any of those things which are customarily reputed evill.

But

Supra.

14. Nothing which is once evill can ever recover of that

Supra.

15. Three acts were in God's decree preferred from those stains which make things evill, so as miracles were written in his book of nature, though not in our copy; and so, as our Lady is said to be preferred from originall sinne.

e *Exod.* 12.

16. Such was *Moses* killing the Egyptian.

17. If this place be taken of all kind of evill, it must admit exception, as well as the Decalogue.

18. Otherwise the application which Bellarmine and others make of it will be intollerable. p. De enl. sanct. l. 4. cap. 7.

But if others be delighted with the more ordinary interpretation of this place, that it speaks of all that which we call sinne, I will not refute that interpretation, so they make not the Apostles rule, (though in this place this be not given properly and exactly for a rule,) more strickt than the morall præcepts of the *Decalogue* it self, in which, as in all rules there are naturally included and incorporated some exceptions, which if they allow in this, they are still at the beginning; for this case may fall within those exceptions.

Otherwise, that the generall application of this rule, is not proper, as by infinite other places, so it appears evidently by that in (p) *Bellarmino*, where he says, that by reason of this rule, a man may not with neglecting a poore neighbour, adorne a church; Yet there are a great many cases, wherein we may neglect this poore neighbour; and therefore that is not naturally evill. And certainly whosoever is delighted with such arguments, and such an application of this text, would not only have objected this rule to *Lot*, when he offered his Daughters, (for there it might have colour) but would have joyned with *Judas*, when the woman anointed Christ, and have told her, that although the office which shee did were good, yet the wast which shee made first, was evill, and against this rule.

SECT.

SECT. IIII.

The same Apostle doth in divers other places use this phrase, *That we are the Temples of the Holy Ghost*; And from thence is argued, that it is an unlawfull Sacrilege to demolish or to deface those Temples. But wee are so the Temples of God, as we are his Images: that is, by his residing in our hearts.

And who may doubt, but that the blessed Soules of the departed, are still his Temples, and Images? Even amongst heathens, those Temples which were consecrated to their gods, might in cases of publique good or harme, be demolished, and yet the ground remaine sacred.

And in the two first places, is onely a Dehortation from polluting our hearts, which are Gods Temples, with Idolatry, or other sinne. In the other place he calles our materiall body, the temple: and he makes it to us an argument that we should flye from fornication, because therein wee trespas against our owne body. And so here arises a double argument, that we may not doe injurie to our owne body, neither as it is ours, nor as it is Gods.

In the first of these then, he sayes, [*A Fornicator sinnes against his body*], for as hee sayd two verses before, [*Hee makes himselfe one body with an Harlot*], and so hee diminishes the dig-

Z

nity

Of the places
2 Cor. 6. 16.
1 Cor. 3. 16.
6. 16.

19 The dead
are still his
Temples, and
Images.
Silvius Com.
ad leges.

20 Heathens
temples might
be demolished,
yet the soile
remain sacred.

21 Pauls rea-
son is in Cases
where we avile
our selves:
here wee ad-
vance our
selves.

nity of his owne person. But is it so, in our Case? When he withdrawes and purges it from all corruptions, and delivers it from all the iniquinations, and venime, and maligne Machinations of his, and Gods adversaries, and prepares it by Gods insinuation and concurrence, to that glory, which without death, cannot bee attained.

a *Vers. 19.*
22 That our body is not our own, how it is to be understood here in Paul.

Is it a lesse dignitie, that himselfe bee the Priest of God, and that himselfe be the Sacrifice of God, then that he be the Temple? But sayes Paul, [(a) *Your body is the Temple of God, and you are not your owne.*] But saies Calvin here, you are not so your owne, that you may live at your owne will, or abuse your body with pollutions and uncleannesse. Our body is so much our owne, as we may use it to Gods glory; and it is so little our owne, as when hee is pleased to have it, we doe well in resigning it to him, by what Officer soever he accept it, whether by Angell, Sicknesse, Persecution, Magistrate, or our selves. Oncely bee carefull of this last lesson, in which hee amasses and gathers all his former Doctrine, [(b) *Glorifie God in your body, and in your spirit, for they are his.*]

b *Vers. 20.*

SECT. V.

1 Of the place
Ephes. 4. 15. 16

The place of the *Ephesians* hath some affinity with this; which is, [*But let us follow the truth*

in

in love, and in all things grow up into him which is the head, that is Christ, till we are all met together, unto a perfect man.] By which wee receive the honour to be one body with Christ our head; which is (a) after more expressly declared, [*We are Members of his body, of his flesh, and of his bone.*] And therefore, they say, that to withdraw our selves, which are limmes of him, is not onely homicide of our selves, who cannot live without him, but a Paricide towards him, who is our common Father.

But as in Fencing, Passion layes a man as open, as unskilfulnesse, and a troubled desire to hitt, makes one not onely misse, but receive a wound; so out of an inordinate fervour, to strike home, hee which alledgeth this place, over-reacheth to his owne danger; for onely this is taught herein, that all our growth and vegetation flowes from our head, Christ. And that he hath chosen to himselfe for the perfection of his body, limmes proportionall thereunto, and that, as a soule through all the body, so this care must live, and dwell in every part, that it be ever ready to doe his proper function, and also to succour those other parts, for whose reliefe or sustentation it is framed, and planted in the body. So that herein there is no litterall construction to be admitted, as though the body of Christ could be imperfited, by the removing of any man. For, as from a tree, some leaves passe their naturall course and season, and

a Cap. 5. v. 30.

fall againe being withered by age, and some fruits are gathered unripe, and some ripe, and some branches which in a storme fall off, are carryed to the fire; So in this body of Christ, the Church, (I meane that which is visible) all these are also fulfilled and performed, and yet the body suffers no maims, much lesse the head any detriment.

2 This place gives arguments to all which spare not themselves for reliefe of others.

This place therefore is so farre from giving encouragement to any particular man to be carefull of his owne well being, as the Expositors (of what perswasion soever in controverted points) accept from hence an argument, that for the establishing, and sustentation of the whole body, a man is bound to depart with all respects to himselfe, and give his life to strengthen them which are weake.

And this place, as a common Conduit head hath afforded justification for Martyrdomes, for pestilent visitations, and for all those Deser-tions of our selves, and of our naturall right of preserving our selves, which wee had occasion to insist upon before.

SECT. VI.

1. Of the place Eph. 5.

As therefore that construction doth well consist with those words, so doth it also with the words in the next Chapter, [*No man ever hated his owne flesh, but nourished it, &c.*] Of which Hate, because we are to speake when wee come to

to Christs Commandement of Hating our life, we will here onely say, with (a) *Marlorate* upon this place, [*He hates not his flesh, who hates the desires thereof, and would subject it to the Spirit: no more then a Goldsmith hates that gold, which hee casts into a furnace to purifie, and reduce to a better fashion.*] And, because out of the Armory of Scripture I have not found that they take any better weapons, nor any more, we may here end this Distinction.

1. *Marlor.* in hunc locum.

2. How *Marlor.* expounds this hate.

Distinction IV.

SECT. I.

IN the next our busines is, to try of what force and prooffe their armes are against their adversaries forces. Of which we shall oppose two sorts, The first naturall and assured Subjects, which are, Reasons arising naturally from places of Scripture, and these, in this distinction; The other, Examples, as Auxiliaries. For though we rely not upon them, yet we have this advantage in that kind, that our aduersaries can make no use, nor profit of Examples. And therefore that answer which both *Peter Martyr*, and *Lavater* from him make, that we must not live by examples, and that if examples proved

1. Of places of scriptures on the other part.

2. We may, but our adversaries may not make use of examples, to which the answer of *Martyr* and *Lavater* is weake.

3. The Nature, degrees, and effects of Charity.

4. S. August. pourtraite of her.

a De natura et gratia cap. ult.

5. Of her highest perfection, beyond that which P. Lombard observed out of Aug.

b Lomb. l. 3. Dist. 3.

c In epist. Io. tract. 5.

any thing they had the stronger side, (that is, there have beene more men which have not killed themselves, then which have,) may well seeme from peremptorinesse, and lazinesse, and impossibility of better defence, to have too much ailay, to be currant. To prepare us therefore to a right understanding, and application of these places of scriprure, we must arrest awhile vpon the nature, and degrees, and effects of charity; the mother, and forme of all vertue; which shall not onely lead us to heaven, (for faith opens us the doore) but shall continue with us when we are there, when both Faith, and Hope, are spent and uselesse.

We shall no where find a better pourtrait of charity, then that which S. Augustine hath drawne: she loves not that which should not be loved; she neglects not that which should be loved; she bestows not more love upon that, which deserves lesse; nor doth she equally love more and lesse worthines; nor upon equall worthines, bestow more and lesse love. (a) To this charity the same blessed and happy Father, proportions this growth. [*Inchoated, increased, growne great, and perfected, and this last is, saith he, when in respect of it, we contemne this life.*] And yet he acknowledgeth a higher charity then this. For (b) P. Lombard allowing charity this growth, [*beginning, proficient, perfect, more, and most perfect.*] he cites (c) S. Augustine who calls [*that perfect charity to be ready*

die to dy for another.] But when he comes to that, then which none can be greater, he says then, the Apostle came to (d) *cupio dissolvi*.

For as [(e) one may love God, with all his heart, and yet he may grow in that, and love God more with all his heart, for (f) the first was commanded in the Law, and yet (g) counsaile of perfection was given to him, who saith that he had fulfilled the first commandment,] So as S. Augustine found a degree above that charity, which made a man *paratum ponere* which is *cupere*, so there is a degree above that, which is to doe it.

This is that vertue, by which (h) Martyrdome, which is not such of it self, becomes an act of highest perfection.

And this is that vertue, which (i) assureth any suffering which proceeds from it to be infallibly accompanied with the grace of God. Vpon assurednes therefore, and testimony of a rectified conscience, that we have a charitable purpose, let us consider how farre we may adventure vpon authority of Scripture in this matter which we have in hand.

SECT. II.

First therefore by the frame and working of Saint Pauls argument to the Corinthians, [Though I give my body that I be burned, and have not love, it profiteth nothing.] These two things appeare evidently.

First,

d Phil. 1. 23

e Serarius tri-
heresi. l. 1. ca.

8.

f Deut. 6. 5.

g Mar. 5.

6 He who
loves God
with all his
heart, may
love him more

h Aquin. 22.

q. 124. ar. 3.

i Aquin. 22.

q. 136. ar. 3.

7. Any suf-
fering in cha-
rity hath infal-
libly the grace
of God. By
Aquin.

1. Of the
place 1 Cor.
13. 4.

2. By this in common reputation, that was a degree of perfection to dye so. And charity made it acceptable.

3. *Paul* speaks of a thing which might lawfully be done, for such are all his gradations in this argument.

4. Tongues of Angels in what sense in this place.

Calvin.

5. Speech in the Asses, understanding of mysteries in *Judas*, miraculous faith make not the possessor the better.

First, That in a generall notion and common reputation, it was esteemed a high degree of perfection to dye so, and therefore not against the Law of Nature. And secondly, by this exception, (*without Charity*) it appeares, that with Charity it might well and profitably be done.

For the first, if any thinke that the Apostle here takes example of an impossible thing, as when it is sayd, [*If an Angel from heaven teach other doctrine,*] he will, I thinke, correct himselfe, if he consider the former verses, and the Apostles progresse in his argument; wherein to dignifie Charity, the most that hee can, hee undervalues all other gifts, which were there ambitiously affected.

For Eloquence he sayes, it is nothing to have all Languages, no not of Angels; which is not put literally, for they have none; but to expresse a high degree of Eloquence, as *Calvine* sayes here. Or, as *Lyra* sayes, by language of Angels is meant, the desire of communicating our conceptions to one another. And then he adds, That knowledge of Mysteries and Prophecies, is also nothing; which was also much affected. And for Miraculous Faith, it is also nothing.

For the first of these gifts, doth not make a man better; for *Balam's* Asses could speake, and was still an Ass. And the second *Judas* had, and the *Pharisees*. And the third is so small a matter, that as much as a *graine of Mustersseed* is enough

enough to remove mountaines. All these therefore were faisable things, and were sometimes done. So also, after he had passed through the gifts of knowledge, and gifts of utterance, hee presents the gifts of working in the same manner; and therefore, as he sayes, *If I feed the poore with all my goods*, (which he presents as a harder thing then either of the other, (for in the other God gives me, but here I give other) yet possible to be done.) So he presents the last, *If I give my body*, as the hardest of all, and yet, as all the rest, sometimes to be done.

That which I observed secondly to arise from this argument, was, That with Charity such a death might be acceptable. And though I know the *Donatists* are said to have made this use of these words, yet, because the intent and end conditions every action, and infuses the poyson, or the nourishment which they which follow suck from thence, and we know that the *Donatists* rigorously and tyrannously racked and deformed thus much from this place, That they might present themselves to others promiscuously to bee killed, and if that were denied to them, they might kill themselves, and them who refused it.

Yet, I say, I doubt not but thus much may naturally be collected from hence, that by this word, *If I give my body*, is insinuated somewhat more then a prompt and willing yeelding of it, when I am enforced to it, by the

A a

perfe-

6 How I differ from the *Donatists* arguing from this place, that in charity self-homicide was alwaies lawfull.

7 To give my Body, is more then to let it be taken.

Metaph. in Niceph. Martyr.

8 How *Nicephorus* the martyr, gave his body in *Sapritius* his roome, who recanted.

9 There may be a case that a man bound to give his body, cannot doe it otherwise then by *selfe-homicide*.

persecuting Magistrate.

And that these words will justify the fact of the Martyr *Nicephorus*, being then in perfect Charity. Whole case was, That having had some enmitie with *Sapritius*, who was brought to the place where he was to receive the bloudy crowne of Martyredome, he fell downe to *Sapritius*, and begged from him then, a pardon of all former bitterneesses. But *Sapritius* elated with the glory of Martyredome, refused him; but was presently punished; for his faith coold, and he recanted, and lived. And *Nicephorus* standing by, stepped into his roome, and cryed, I am also a Christian, and so provoked the Magistrate to execute him; least from the faintnesse of *Sapritius*, the cause might have received a wound, or a scorne. And this I take to bee *Giving of his body*.

Of which, as there may be such necessitie for confirming of weaker Christians, that a man may be bound to doe it, as in this case, is very probable. So there may bee cases in men very exemplary, and in the cunning and subtile carriage of the Pefecutor, as one can no other way give his body for testimony of Gods truth, to which he may then be bound, but by doing it himselfe.

SECT.

SECT. III.

As therefore Naturally and Customarily men thought it good to dye so, and that such a death with charity was acceptable, so is it generally said by Christ, [*That the good Shepherd doth give his life for his sheepe.*] Which is a justifying and approbation of our inclination thereunto. For to say, The good doe it, is to say, They which doe it are good.

And as we are all sheepe of one fold, so in many cases, we are all shepherds of one another, and owe one another this dutie, of giving our temporall lives, for anothers spirituall advantage; yea, for his temporall. For (a) that I may abstaine from purging my selfe, when anothers crime is imputed to me, is grounded upon such another (b) Text as this, where it is said, *The greatest love, is to bestow his life for his friend.* In which, and all of this kind, we must remember, that we are commanded to doe it so, as Christ did it; and how Christ gave his body, we shall have another place to consider.

SECT. IV.

Hereupon because Saint Peters zeale so forward, and carried him so high, that hee would dye for the Shepherd; for so he saies, [*I will lay downe my life, for thy sake.*] And this, as all

A a 2

Expo-

1 Of the places
Job. 10. 11. &
Job. 15. 13.

2 I need not
purge my self,
when anothers
crime is im-
puted to me.

a Sor. de teg.
Secret. Memb.
1. q. 3.

b Job. 15. 13.

1 Of the place
Job. 13. 37.

2 Peters readinesse was naturall. Pauls deliberate.

2 Cor. 12. 15.

Expositors say, was meerely and purely out of naturall affection, without examination of his owne strength to performe it; but presently and roundly Nature carryed him to that promise. And upon a more deliberate and orderly resolution, Saint *Paul* witnesseth of himselfe such a willingnesse to dye for his brethren, [*I will be gladly bestowed for your soules.*]

SECT. V.

1 Of the place
Ioh. 10. 15.

2 Why Christ saies this in the present time.

2 Act. 15. 26.

3 Of the abundant charity of Christ.

A Christian nature rests not in knowing thus much, That we may doe it, That Charitie makes it good, That the good doe it, and that wee must alwaies promise, that is, encline to doe it, and doe something towards it, but will have the perfect fulnesse of doing it in the resolution and doctrine, and example of our blessed Saviour, who saies, *de facto*, [*I lay down my life for my sheepe.*] And saith *Masculus*, hee useth the present word, because hee was ready to doe it: and as (a) *Paul* and *Barnabas*, men yet alive; are said to have laid downe their lives for Christ.] But I rather thinke, (because exposing to danger, is not properly call'd a dying,) that Christ said this now, because his Passion was begun; for all his conversations here were degrees of exinanition.

To expresse the abundant and overflowing charitie of our Saviour, all words are defective; for if we could expresse all which he did, that

came

came not neere to that which he would doe, if need were. It is observed by (b) one, I (confesse, too credulous an Authour, but yet one that administers good and wholesome incitements to Devotion,) That Christ going to *EMMAUS* spake of his Passion so sleightly, as though he had in three dayes forgot all that he had suffered for us.

And that Christ in an apparition to Saint Charles, sayes, that he would be content to dy againe, if need were.

Yea, to (c) Saint *Brigit* he said, [*That for any one soule he would suffer as much in every limme, as he had suffered for all the world in his whole body.*]

And (d) this is noted for an extreame high degree of Charity, out of *Anselme*, that his B. Mother said, [*Rather then he should not have been Crucified, shee would have done it with her owne hands.*]

And certainly his charity was not inferiour to hers; He did as much as any could be willing to doe. And therefore, as himself said, [*No man can take away my soule*] And [*I have power to lay it downe*]; So without doubtr, no man did take it away, nor was there any other then his own will, the cause of his dying at that time; many Martyrs having hanged upon Crosses many days alive: And the theeves were yet alive; And therefore (e) *Pilate* wondred to heare that Christ was dead. [*His Soule, saith (f) S. Aug.*

A a 3

did

b *De Suidone.*
pa. 1. Note in
Ca. 11.

4 Of his speech
going to *Emma-*
us.

5 Of his Appa-
rition to Saint
Charles.

c *Revel. Brigit.*
l. 1. ca. 59.

6 Of the Re-
velation to St.
Brigit.

d *Suidon. p. 1.*
Not in Ca. 16.

7 Of his Mo-
thers Charitiy.

8 That none
could take a-
way his soule.

9 His owne
will the onely
cause of his
dying so soone.
by St. *Aug.*

10 And by
Aquin. because
he had all his
strength.

e *Mar. 15.*
f *De Trinit.*
l. 1. cap. 13.

g 3. q. 47. ar.

1. ad 2.

h Mat. 27.

50.

11. And by Marl. because he bowed his head, and it fell not, as ours in death.

i Luc. 18.

33.

12 How it is true that the Jewes put him to death.

13. Of Aquin. and Sylvesters opinion of him.

k 2. q. 47. ar.

1. Con.

l Verbo matrimonium.

14. Christ was so the cause of his death, as he is of his wetting, which might, and doth not shut the window in raine by Aquin.

15. Who imitated Christ in this actuall emission of the soule.

m Aquin. supr. Ioh. cap. 21.

did not leave his body constrained, but because he would, and when he would, and how he would.] Of which (g) S. Thomas produces this symptome, That he had yet his bodies nature in her full strength, because at the last moment he was able to cry with a loud voice. And (h) Marlo-rate gathers it upon this, that whereas our heads decline after our death by the slacknesse of the sinews and muscles, Christ did first of himself bow downe his head, and then give up the ghost. So, though it be truly said (i) [*After they have scourged him, they will put him to death,*] yet it is said so, because maliciously and purpose ly to kill him they inflicted those paines upon him; which would in time have killed him, but yet nothing which they had done occasioned his death so soone.

And therefore (k) S. Thomas, a man neither of unholy thoughts, nor of bold or irreligious or scandalous phrase or elocution, (yet I adventure not so farre in his behalfe as (l) Sylvesters doth, [*that it is impossible that hee should have spoken any thing against faith or good manners,*] forbeares not to say, [*That Christ was so much the cause of his death, as he is of his wetting, which might and would not shut the window, when the raine beats in.*]

This actuall emission of his soule, which is death, and which was his own act, and before his naturall time, (m) (which his best beloved Apostle could imitate, who also died when he would, and went into his grave, and there gave up

up the Ghost, and buried himselfe, which is reported but of very (n) few others, and by no very credible Authors,) we find thus celebrated, (o) That that is a brave death, which is accepted unconstrained; and that it is an Heroique Act of Fortitude, if a man when an urgent occasion is presented, expose himselfe to a certaine and assured death, as he did.

And it is there said, that Christ did so, as *Saul* did, who thought it foule, and dishonourable to dye by the hand of an Enemy. And that *Apollonia*, and others who prevented the fury of Executioners, and cast themselves into the fire, did therein immitate this act of our Saviour, of giving up his soule, before hee was constrained to do it. So that if the act of our blessed Saviour, in whom there was no more required for death, but that he should wil that his soule should goe out, were the same as *Sauls*, and these Martyrs actuall furtherance, which could not dye without that, then wee are taught that all those places, of *Giving up our bodies to death*, and of *Laying downe the soule*, signifie more then a yeelding to death when it comes.

SECT. VI.

And to my understanding there is a further degree of alacrity, and propensenesse to such a death, expressed in that phrase of *Iohn*, [*Hee that hateth his life in this world, shall keepe it unto life*

1 *Sophro. prat.*
Spir. cap. 90.
de pher. Anco.
Et Surius To.
1. feb. de Sever.
Raven.
m Sind. Not.
in c. 21. ad G.

16. Vpon what reasons this fashion of dying in Christ is calld Heroique, and by like epithites.

17. Christ is said to have done herein as *Saul* and *Apol.* and such.

1 Of the places
Iohn 12. 25.
and Luc. 14.
26.

a Heb. 11. 35.

b In Ioh. 12.
25.

2. Iesuites apply particularly this hate.

c Reg. Iesuit.
Constit. spirit.
8.

3. If the other place, noe man hates his owne flesh, be against homicide; This must be for it.

4. S. August. denies that this place justifies the Donatists. but not in all cases.

1. Of the place

1. Iohn 3. 16.

life eternall. And in that of Luke, [*Except he hate his owne life, he cannot be my Disciple.*] Such a lothnesse to live is that which is spoken of in the Hebrews, (a) [*Somewere rack'd, and would not bee delivered, that they might receive a better Resurrection.*]

This place (b) *Calvine* interprets of a readinesse to dye, and expressees it elegantly, To carrie our life in our hands, offering it to God for a Sacrifice. And this (c) the Jesuits in their rule extend thus farre, [*Let every one thinke that this was said directly to him, Hate thy life.*]

And they who in the other place, accept this phrase, *No man hateth his owne flesh*, to yeeld an argument against *Selfe-homicide* in any case, must also allow that the same hate being commanded here, authorises that act in some case.

And Saint *Augustine* apprehending the strength of this place, denies that by the authoritie of it, the *Donatists* can justify their *Selfe-homicide* when they list to dye, but yet in these cases which are exempt from his rules; this place may encourage a man not to neglect the honour of God, onely upon this reason, that no body else will take his life.

SECT. VII.

And therefore the holy ghost proceeds more directly in the first Epistle of Saint *Iohn*, and shews us a necessary duty, [*Because he laid downe his*

his life for us, therefore we ought to lay downe our lives for our brethren.] All these places work us to a true understanding of charity, and to a contempt of this life, in respect of it.

And as these informe us how ready we must be, So all those places which direct us by the example of Christ, to doe it as he did, shew, that in cases when our lives must be given, we neede not ever attend extrinsique force of others, but as he did in perfect charity, so we in such degrees of it, as this life, and our nature are capable of, must dy by our owne will, rather then his glory be neglected, whensoever, (a) as Paul saith, Christ may be magnified in our bodies, or the spirituall good of such another as wee are bound to advance, doth importune it.

S E C T. VIII.

To which readines of dying for his bretheren, Saint Paul had so accustomed himself, and made it his nature, that but for his generall resolution of doing that ever which should promote their happines, he could scarce have obtain'd of himself leave to live. For, at first he says, he knew not which to wish, life or death; (and therefore generally without some circumstance incline or avert us, they are equall to our nature.) Then after much perplexity, he was resolved, and desired to be loose, and to be with Christ; (therefore a holy man may wish it.) But yet he corrected

B b

that

2. All these places direct us to do it, as Christ did it, unconstrained.

a Phil. 1. 20.

1. Of the place Phil. 1. 23.

2 Of S. Pauls gradations to this wish; and his correcting of it.

that againe, because saith he, [*To abide in the flesh, is more needfull for you.*] And therefore charity must be the rule of our wishes, and actions in this point.

SECT. IX.

1 Of the place
Gal. 4. 15.

2. This was
more then vi-
tam profundere
by Calvin.

There is another place to the *Galatians*, which though it reach not to death, yet it proves that holy men may be ready to expresse their loves to another, by violence to themselves. For he saith, [*If it had bene possible, you would have plucked out your own eies, and given me:*] And Calvin saith, [*this was more then vitam profundere.*] And this readines Saint Paul reprehends not in them.

SECT. X.

1 Of the place
Rom. 9. 3.

2 1 Cor. 16.
22.
2. That this
Anathema was
damnation.

But of the highest degrees of compassionate charity for others, is that of the Apostle, in contemplation of the *Jewes* dereliction, [*I would wish my selfe to be seperated from Christ, for my brethren.*]

The bitternesse of which Anathema, himself teaches us to understand, when in (a) another place, he wishes the same, [*To those which love not Jesus Christ.* And this tearefull wish which charitie excused in him, was utter damnation, as all Expositors say.

And though I beleeeve with Calvin, that at this

this time, in a zealous fury he remembred not deliberately his own election, and therefore cannot in that respect, be said to have resisted the will of God, yet it remaines, as an argument to us, That Charitie will recompence, and justifie many excesses, which seeme unnaturall, and irregular, and enormous transportations.

SECT. XI.

As in this Apostle of the *Gentiles*, so in the Law-giver of the *Jewes*, the like compassion wrought the like effect; and more. For *Moses* rested not in wishing, but face to face argued with God, [*If thou pardon them, thy mercie shall appeare, but if thou wilt not, I pray thee blot my name out of the booke which thou hast written.*]

I know, that many out of a reasonable Collection, that it became *Moses* to bee reposed, and dispassioned, and of ordinate affections in his conversation with God, are of opinion, that he strayed no further in this wish, and imprecation, then to be content that his name should bee blotted out of the Scriptures, and so to lose the honour of being known to posterity for a remarkable instrument of Gods power and mercie.

But, since a naturall infirmity could worke so much upon Christ, in whom there may be suspected no inordinatenesse of affections, as to divert him a little, and make him slip a faint wish of escaping the Cup; why might not a brave

3. That he considered not his election at that time.

1 Of the place
Exod. 32. 32.

2. That this imprecation was not only to be blotted out of the history of the scriptures.

3. It was stranger that Christ should admit such a slip downward as to wish an escape from death, then that *Moses* should have such an exaltation upward as to save his nation by perishing. Yet both without inordinatenes.

and noble zeale, exalt *Moses* so much, as to desire to restore such a Nation to the love of God, by his owne destruction.

For, as certainly the first of these was without sinne, so the other might be, out of an habituall assurednesse of his salvation, as (a) *Paulinus* sayes, to *Amandus*, [*Thou maist bee bold in thy prayers to God for mee, to say, forgive him, or blot out me, for thou canst not bee blotted out; Instum delere non potest Iustitia.*] And thus retaining ever in our minds, that our example is *Christ*, and that he dyed not constrained, it shall suffice to have learned by these places, that in *Charitie* men may dye so, and have done, and ought to doe. The last thing which remaines yet, is to consider the Examples reported in the Scriptures: which cannot possesse us long; because a few Rules will include many examples; and those few rules which are applyable to these Histories, have been often iterated already; and, for other Rules, which may enlighten and governe us in all occurrences, for many Reasons I respite to a maturer deliberation and discourse.

a Pont. Paul.
ad Amand.
Epist. 2.

4. How by
Paulinus a just
man may safely
say to God,
Dele me,

Distinct.

Distinct. V.

SECT. I.

AS when I entred into the examination of places of Scriptures, it seemed to me to have some weight, that in all the Judiciall and Ceremoniall Law, there was no abomination of *Selfe-homicide*.

So doth it, That in relating the Histories of them who killed themselves, the phrase of Scripture never diminishes them by any aspersiō or imputation for that fact, if they were otherwise vertuous, nor aggravates thereby their former wickednesse, if they were wicked.

For my part, I am content to submit my self to that Rule, which is delivered from (a) *Irenæus*, [*That those things which the Scripture doth not reprehend, but simply lay downe, it becomes not us to accuse; nor to make our selves more diligent then God; but if any thing seeme to us irregular, our endeavour must be, to serch out the Type, and signification thereof.*]

Neither shall I, for all this, be in danger of (b) *Bezæ's* answer to that Argument of *Ochius*, That though some of the Patriarches lived unreprehended in Polygamie, it concluded nothing, because (saith *Beza*) The silence of Scripture in

B b 3

(c) *Jacobs*

1. Of examples in Scriptures.

2. The phrase of Scriptures, never imputes this act to any as a sin, when it relates the history.

a *Schulzet. Medul. patr. pag. 1. in l. 4. Irenæi.*

3. *Irenæus* forbids us to accuse where God doth not.

4. *Bezæ's* answer to *Ochius* reason, that some Patriarches lived in polygamie reacheth not our case.

b *Beza de polyg. fo. 7.*

c Gen. 29.
d Gen. 19.
e 2 Sam. 9. 2.

5 For it is not evident, that this is sinne, by any other place of the Law; which was in all his cases. And here many examples concur.

f Acacius de privileg. l. 1. c. 3

1 Of Ads which were not fully self-murders, but approaches.

2 1 Reg. 20. 35

(c) *Jacobs* Incest, and in (d) *Lots*, and in (e) *Davids* unjust judgement; For *Siba* doth not deliver them from guiltinesse and transgression therein.

For our case differs from all others, both because this act is not from any place of the Law evicted to be sinne. And because here is a concurrence of Examples, of this fact without any reprehension: So that that answer is so farre short from reaching us, that it reached not home to that argument of *Ochius* against which it was opposed. And if in debating these Examples, it be found, that some very reverend Authors, have concluded impenitence, and consequently utter desertion on Gods part, and so eternall perishing, the circumstances as they appeared to him then, may have made his judgement just; but for any other thereupon to apply that case to others, will not be safe. For (f) [*Though a Judgemay in causa versanti interpret the Law, that Interpretation makes not Law.*]

SECT. II.

As therefore in the former Distinctions we spoke of some approaches to the act of self-killing, so will we in this pause a very little upon two such steps. (2) The first shalbe of the prophet in the book of *Kings*, [*who had a stranger strike him, and because he would not pronounce a heavy judgement upon him, which was presently*

sently executed. And then he importuned another to doe it, who did it thoroughly, for he wounded him with the stroke.] This was, to common understanding an unnaturall thing, that so holy a man should make such meanes to have his body violated; and so it seems the first apprehended it, however it pleased God to enlighten the second. This I produce not as though the prophet inclin'd to it of his owne disposition, for it is expressly in the text, that God commanded him to doe it.

But because this is the only place in all the scriptures, where those which offer, or desirously admit violence to their owne bodies, are said to have done it, by the expresse motion of God, I collect from it, that it is not without some boldness, if others affirme without authority of the text, that the death of *Samson* and others, had the same foundation, when it appears by this, that God when he would have it understood so, is pleased to deliver it plainly and expressly.

SECT. III.

The next before we come to those who entirely killed themselves, is *Ionas*, who by often wishing his own death, and moving the mariners to cast him out into the sea, made many steps towards the very act. I know that it is everie where said, that those words, (a) [Take mee, and

2 Of the Prophet who punished him who would not strike him.

3 That when God invites men to such violence, hee sayes so plainly. And therefore such particular invitations may not be presumed, where they are not expressed.

1 Of *Ionas*.

a 1. 12.

b Proem. in
Com. in Iona.

Verf. 14.

43.

9.

c Lyra prolog.
in Iona.

z Why Saint
Hier. calls on-
ly Iona, of all
the Prophets,
Holy.

and cast me into the Sea.] proceeded from a prophetic spirit; And (b) St. Hierome saith [*that in this prophetic spirit, he foresaw that the Ninivites would repent, and so his preaching would be discredited.*] But if this be so, must he not also in the same Prophetic Spirit see, that their repentance must be occasioned by his going thither and preaching there? And if this perswading to his destruction, being now innocent in their understanding; for they prayed, [*Lay not innocent blood upon us.*] were from Divine motion, shall wee dare to impute also to like motions and spirit, his angry importuning of death? [*Take I beseech thee, my life from me, for it is better for me, to dye then to live.*] And after he wished from his heart to dye, and said, [*I doe well to be angry unto the death.*]

(c) St. Hierome calls him *Sanctum Iona*, and when Lyra observes that he had not done so, to any of the other Prophets, he concludes, that this testimony needed most in *Iona*, who by his many reluctations against Gods will, might else fall into some suspition of eternall perishing. Which since we must be far from fearing in so eminent and exemplary a type of Christ, and yet have no ground to admit any such particular impulsion of Gods Spirit, as Hierome and Lyra pronounce him holy, for all these reluctations, so may we esteeme him advised, and ordinate, and re-stified, for all these approaches, which in wishing and consenting he made to his owne death.

SECT.

SECT. IV.

Of those which in the Scriptures are registered to have killed themselves, *Samson* is the first. A man so exemplar, that not onely the times before him had him in Prophecy, (a) (for of him it is said,) [*Dan shall judge his people,*] and the times after him more consummately in Christ, of whom he was a Figure, but even in his own time, other nations may seeme to have had some Type, or Copy of him, in *Hercules*.

His fact of selfe-killing is celebrated by the Church to everlasting memory, as the act of a Martyr; and as very many others in their Homilies and expositions.

So that renowned (b) *Paulinus* sayes, [*God send me the death of Sampson, and Sampsons blindnesse, that I may live to God, and looke to God.*]

And this generall applause and concurrence in the praise of the fact, hath made many think, or at least write, that he purposed not to kill himselfe: being loath either to depart from their opinion who extoll him, or to admit any thing which may countenance that manner of dying. Of which perswasion (c) two very learned men labour to seeme to be.

But, besides that such an exposing of himselfe to unevitable danger, is the same fault as

C c

Selfe-

1. Of *Samson*
Judg. 16.

a *Pererius* in
Gen. 49. 16.

2 The church
celebrates him
as a Martyr.

b. *Paul. Sever.*
Epist. 4.

3 *Paulinus* wishes such a
death.

4 They which
deny that he
meant to kill
himselfe, are
confuted by the
text.

c. *Fran. de*
Vit. in relect.
de Hom. Greg.
Valent. tom. 3.
disp. 5. q. 8. p.
1.

d *Jud.* 16. 30.

5 They which say he did not intend his own death principally say the same as we. *Supra.*

6 That Saint *Aug.* his answer to this fact, that it was by speciall instinct, hath no ground in the history.

e *Aug. de civit. Dei cap.* 12.

f *Sayr Thesau. Cas. Consc.* l. 7. cap. 9. Nu. 9. g *Pedr. pr.* 5. *Hisp.*

7 Of *Sayr* reasons in confirmation of *August.* that *Samson* pray'd.

Selfe-homicide, when there is any fault in it, the very Text is against them; for *Samson* dyed with these words in his mouth, (d) [*Let mee lose my life with the Philistims.*]

And though sometimes these Authors adde, That hee intended not his owne death principally, but accidentally (as *Calvine* also sayes, that Saint *Paul* did not desire death for deaths sake, but to be with Christ,) this can remove no man from our side; for wee say the same, that this may be done onely, when the honour of God may bee promoted by that way, and no other.

Therefore to justifie this fact in *Samson*, (e) Saint *Augustine* equally zealous of *Samsons* honour, and his own conscience, builds still upon his old foundation, [*That this was by the speciall inspiration from God.*] Which, because it appears not in the History, nor lyes in prooffe, may with the same easinesse be refused, as it is presented.

To give strength to this opinion of *Augustine*, (f) our Countreyman *Sayr* presents one reason preceding the fact, and (g) *Pedrac* the Spaniard, another subsequent.

The first is that hee prepared himselfe to it by Prayer. But in this prayer, you may observe much humanity, and weakenesse and selfe-respect. [*O Lord, saith he, I beseech thee, strengthen me at this time onely, that I may be avenged of the Philistims for my two eyes.*]

The

The second reason is, that because hee effected that which he desired, it is to be presumed, that God restored him his strength to that end, which he asked it. But, besides that in the text it appeares, that (h) his haire before that time, was begunne to be growne out againe, and so his strength somewhat renewed; doth this prove any impulsio, and incitement, and prevention of the holy Ghost, to that particular act, or rather only an habituall accompanying and awaking him, to such actions by which God might be honoured and glorified, whensoever any occasion should be presented?

When therefore he felt his strength in part refreshed, and had by Prayer intreated the perfecting thereof, seeing they tooke continuall occasion from his dejection to scorne and reproach his God, burning with an equall fervour to revenge their double fault, and to remove the wretched occasion thereof, he had (i) as a very subtile Author sayes, the same reason to kill himselfe, which hee had to kill them, and the same authoritie, and the same priviledge, and safeguard from sinne.

And he dyed, as the same man sayes, with the same zeale as Christ, unconstrained; for (k) *In this manner of dying, as much as in any thing els, he was a Type of Christ.*

8. Of Pedr. his reason, that, it was against the work of God, because it was done as it was desired.

h 2. 22.

9 That he had as much reason, and authority to kill himselfe as to kill the Philistims; and that it was only the glory of God.

i Fra. Georg. probl. 43⁸.

10. Samson in this manner of dying was a type of Christ. k Perer. in Gen. 49. 16.

SECT. V.

1 Of *Saul*
1 *Sam. ult.*

2. Whether
the Amalekite
did help to kill
Saul.

a 1. *Sam. ult.*

b 2. *Sam. 1.*

c *Antiq. l. 7.*

cap. 15

d *Hist. Schol.*

3. Whether
Saul be saved
or no.

e 1 *Cro. 10.*
13.

The next example is *Saul*. And whether he did perfect and consummat the act of killing himself, or the *Amalekite* contribute his help, it makes no difference to our purpose; But that the latter was true, may wel enough consist with the relation of the history in the (a) first place, and it appears to be the more likely and probable out of the (b) second: And by (c) *Iosephus* it is absolutely so delivered; And the (d) scholastique history saith also, that *Saul* was too weake to force the sword through his body.

Two things use to be disputed of *Saul*. Whether hee were saved or no; And whether if hee perished, it was for impenitence testified or presumed by this act of his. The *Jewes* are generally indulgent to him: And the Christians generally severe upon this reason, that it is said of him, (e) [*Saul dyed for his transgressions against the Lord, and his word, and asking counsaile of a witch.*] But this doth not necessarily conclude an impenitence, or a second death. For the *Jews* say, That beleeving the sentence of *Samuel* in the apparitions, and accepting that decree as from God, he repented his former life, and then presented and delivered up himselfe and his sonnes, conformably to the revealed will of God, there in the field to be sacrificed

ficed to him: understanding *Samuells* words you shall be with me, to be spoken, not generally of the state of the dead, but of the state of the just, because both *Samuel* himself was so, and so was *Jonathan*, whose condition in this promise of being with *Samuel*, was the same as his Fathers. And therefore saith *Lyra* [*all Jews and some Christians agree, that least by his reproach dishonour might redound upon God, a good and zealous man may kill himself, as Samson did, and the Virgins.*] And he addeth, [*If other reasons were not sufficient to excuse Saul, this also might justly be applied to him, that he did it by divine instinct.*]

Out of which I observe these two things, that he presumes there are other reasons sufficient in some cases, whether they were in *Sauls* case or no. And then the reason upon which *Lyra* presumes he dyed well, [*because the contrary is not declared in Scriptures, nor determined by the Church.*] And *Saul* hath a good testimony of sanctity in this act, from (f) *Mallonius*, [*That as Christ died when he would, so did Saul, thinking it dishonourable to dye by the hand of his, and Gods enemies.*] That argument which *Burgensis* bringeth to the contrary, suffereth more force and violence in being brought in, then it giveth strength to his opinion. It is, [*That if the fact were justifiable in Saul, it had beene so too in the Amalekite, if his profession to David were true, That he had killed Saul, and consequently David unjust in that execution.*] But, besides that, that

Lyra:

4. In what cases the Jews. and *Lyra* confess that a man may kill himselfe.

5. *Lyra's* reasons why *Saul* is to be presumed to have dyed well.
f Note in *Sindon. c. 21. Nu. 6.*

6. *Burgensis* reason to the contrary, that if *Saul* were excusable, the *Amalekite* was so too.

Amalekite had no conscience, nor inward knowledge of *Sauls* just reasons, nor other warrant but his commandment, which might, and was to him likely to proceed from *Sauls* infirmities, it might well appeare to *David*, by his coming to tell him the newes, that he had humane respects in doing it, and a purpose onely to deserve well of *David*. And when both Judge and prisoner are innocent, oft times the Executioner may be a Murtherer.

7. Of *Sauls*
Armor-bearer

And such humane respects of wearinesse and despaire, and shame, and feare, and fidelity to his Master, and amazement, and such, stand in the way betweene *Sauls* Armour-bearer and all excuses, to our understandings. For though the phrase of Scripture impute nothing to him for that fact of killing himselfe, yet I have found none that offer any particular excuse in his defence.

SECT. VI.

1. Of *Achitophel*. 2 *Sam.*
15.

vers. 14.

2 He set his
house in order,
And he was
buried.

Neither doe I finde any thing to excuse *Achitophels* death; though (as I said of the other) the History doe not accuse that particular fact. The Text calles his counsaile good, and it seems he was not transported with passion, because he set his house in order; And he was buried in his Fathers grave, when *Abfalon* slaine by anothers hand was cast into a pit.

But if it were upon a meere dispute of his
owne

owne disgrace, or feare of ill successe, or upon any selfe respect, without proposing Gods glorie, and he repented not, he perished.

SECT. VII.

Of *Judas*, the most sinnefull instrument of the most mercifull Worke, the common, (though not generall opinion is, that he killed himselfe; but whether by hanging, or no, is more controverted,

For from the words in the (a) *Acts*, [*That he threw himselfe downe headlong, and burst asunder, and his bowels gushed out.*] (b) *Euthymius* thinks, That he was rescued whilst he hanged, and carryed away, and that after that hee killed himselfe by throwing himselfe headlong.

And (c) *Brentius* leaves that indifferent to us, to thinke what we will thereof. But it seemes by (d) *Oecumenius*, that he did not only overlive this hanging, but that he grew to so enormous a bignesse, and burden to himselfe, that he was not able to withdraw himselfe out of a Coaches way, but had his guts crushed out so; which he receives from *Papias* the Disciple to Saint *Iohn*, whose times cannot be thought ignorant, or incurious of *Judas* History.

And it is there said further, that by others it was said, that being swolne to that vastnesse, and corrupted with vermine, hee laid himselfe down

1 Of *Judas*.

Mat. 27. 5.

Act. 1. 18.

a Act. 1. 18.

q *Euthym.* in
Com. in *Mat.*

c *Brent.* in
Act. 1. 18.

d *Oecum.* in
Collect. Act.
Apost.

2. He dyed
not by hanging
himself, in
the opinion of
Euthymius,
Oecum. Papias
S. *Iohns* di-
sciple. and
Theoph.

e *Theophilact*
in *Mat.* 7.

3. By what
meanes many
places of scri-
ptures have
beene other-
wise accepted,
then they in-
tend.

down upon his field, and there his guts broke out. And this (e) *Theophilact* followes.

And it falls out very often, that some one Father, of strong reputation and authority in his time, doth snatch and swallow some probable interpretation of Scripture: and then digesting it into his Homilies, and applying it in dehortations, and encouragements, as the occasions and diseases of his Auditory, or his age require, and imagining thereupon delightfull and figurative insinuations, and setting it to the Musique of his stile, (as every man which is accustomed to these Meditations, shall often finde in himselfe such a spirituall wantonnesse, and devout straying into such delicacies,) that sense which was but probable, growes necessary, and those who succeed, had rather enjoy his wit, then vex their owne; as often times we are loath to change or leave off a counterfeited stone, by reason of the well setting thereof.

By this meanes, I thinke, it became so generally to be beleaved, that the fruit which *Eve* eat was an Apple; And that *Lots* wife was turned to a pillar of Salt; And that *Absalon* was hanged by the haire of the head; And that *Iephthe* killed his Daughter; And many other such, which grew currant, not from an evidence in the Text, but because such an acceptation, was most usefull, and applyable. Of this number, *Iudas* case might be.

But

But if it were not, that act of killing himselfe, is not added to his faults in any place of Scriptures; no not in those (f) two Psalmes of particular accusations, and bitter imprecations against him, as they are ordinarily taken to be Prophetically purposed and directed.

And even of this man, whose sinne, if any can exceed mercy, was such, *Origen* durst hope, not out of his erroneous compassion, and sinnefull charity, by which he thinks that even the Devill shall be saved, but out of *Judas* repentance. He sayes, (g) [*The Devill led him to the sinne, and then induced him to that sorrowfulnesse which swallowed him.*] But speaking of his repentance, he sayes, [(h) *Those words, when Judas saw that he was condemned, belong to Judas himselfe, for Christ was not then condemned.* And upon this conscience and consideration, began his repentance. [*For, it may be, saith Origen, that Satan which had entred into him, staid with him till Christ was betray'd, and then left him, and thereupon repentance followed.*] And perchance, sayes he, he went to prevent, and goe before his Master, who was to dye, and so to meet him with his naked soule, that he might gaine Mercy by his confession and prayers.]

And (i) *Calvine*, (though his purpose be, to enervate and maim, (or at least, declare it to be so defective,) that repentance which is admitted for sufficient in the *Romane Church*, sayes that [*In Judas there was perfect contrition of heart,*

D d

CON-

4 *Judas* not accused of this in the story, nor in the two propheticall Psalmes of him. f *Psalm. 69. et 109.*

5. *Origen's* opinion of his repentance.

g *Ex not. Em. Sa in Mat. 27.*

h *Aquin. cate-na aurea.*

i *In Mat. 27.*

4. *Calvin* acknowledges all degrees of repentance which the *Romane Church* requireth, to salvation, to have beene in *Judas*.

Confession of the mouth, and satisfaction for the money.]

k 23. q. 5.
Tu dixisti. glos.

7 Petilianus
his opinion of
his Martyr-
dome.

1 Ibid. si non
licer.

8. Judas act
had some de-
grees of justice
by S. Aug.

But (k) *Petilian*, against whom *Saint Augustine* writes, proceeded further in justification of *Judas* last act, then any. For hee said, [*That in suffering death when hee repented, and so was a Confessor, hee became a Martyr.*] Which opinion being pronounced singularly and undefensibly, (1) *Saint Augustine* answers as choleriquely, [*Laqueum talibus reliquit.*] Yet *Saint Augustine* himselfe confesseth, that an innocent man, should more have sinned in such an act, then *Judas* did, because in his execution there were some degrees of justice.

But of his actuall impenitence I purposed not to speake, nor of his repentance, but onely to observe to you, that this last fact is not imputed to him, nor repentance said to be precluded thereby.

SECT.

SECT. VIII.

For the Passive action of *Eleazar*, none denies, but that that endangering of himselfe, was an act of Vertue: yet it was a forsaking and exposing himselfe to certaine Destruction.

For every Elephant had thirty two men upon him: and was guarded with one thousand Foot, and five hundred Horse: And this which he slew, was in his opinion, the Kings Elephant, and therefore the better provided.

Howsoever hee might hope to escape before the very act of killing the Elephant, by creeping under it, was a direct killing of himselfe, as expressely as *Samson* pulling down the house.

And the reasons of this action, are rendered in the Text to have been, To deliver his people, and to get a perpetuall name.

And this fact doth Saint *Ambrose* extoll by many glorious circumstances; As [*That hee flung away his Target, which might have sheltered him, That despising death, he forced into the midst of the Army, and Inclusus ruina, magis quam oppressus, suo est sepultus Triumpho; And that by death he begot peace, as the heire of his valour.*]

D d 2

And

1. Of *Eleazer*
Macab. 1. 6.
46. *Jos. Ant.*
12. 15.

2. All confess
that an act of
vertue.

3. The de-
struction was
certaine.

4. He did as
much to his
owne death as
Samson.

5. The reasons
of his act in
the text,

6. *S. Ambrose*
his extolling
thereof.

a *Cajet. in 16.*
Iud.

7. *Cajetan*us
his reason for
Eleazers justi-
fication; ap-
pliable to very
many other
cases of *Self-*
homicide.

And as very many Schoolemen have intended and exercised their wits in the praise of this action, So (a) *Cajetan* gives such a reason thereof, as is applyable to very many *Self-homicides*. [That to expose our selves to certaine death, if our first end be not our owne death, but common good, it is lawfull. For, saith hee, Our actions which bee Morally good or bad, must bee judged to bee such, by the first reason which moves them, not by any accident, or concomitance, accompanying, or succeeding them, though necessarily.] And this resolution of *Cajetan*, will include many Cases, and instances, which are headlongly by intemperate censures condemned.

SECT. IX.

1. *Rafis Mac.*
2. 14.
2. His reasons
in the text.

The fall of *Rafis*, which is the last Example, is thus reported. [Hee was besieged and fired; willing to dye manfully, and escape reproach, unworthy of his House, hee fell upon his Sword; for haste, hee mist his stroke, and threw himselfe from the Castle wall; yet rose up againe, and ranne to a high Rocke, tooke out his owne bowells, and threw them among the people, calling upon the Lord of life and spirit, and so died.]

2 *Aquin. 22.*
9. 64. ar. 5.

Which Act the Text accuseth not; nor doth St. (a) *Thomas* accuse it of any thing else, but that it

it was Cowardlinesse. Which also (b) *Aristotle* imputes to this manner of dying, as wee said (c) before.

But either he spoke at that time, serviceably and advantagiously to the point which hee had then in hand; or else hee spoke, *ut plurimum*, because for the most part infirmities provoke men to this act.

For (d) *S. Augustine* who argues as earnestly as *Aristotle*, that this is not greatnesse of minde, confesseth yet, that in *Cleombrotus* it was: who onely upon reading *Plato* his *Phædo*, killed himselfe; for, saith *Augustine*: [*When no calamitie urged him, no crime, either true or imputed, nothing but greatnesse of minde moved him, to apprehend death, and to breake the sweet bands of this life.*] And though he adde, [*That it was done rather Magnè than Benè;*] yet by this, that which wee seeke now is in Confession, that sometimes there is in this act, Greatnesse and Courage. Which upon the same reason which moved *Aristotle*, and all the rest, which is, to quench in men their naturall love to it, he is loth to asoord in too many cases.

For hee (e) sayes [*That, except Lucrece, it is not easie to finde any example worth the prescribing, or imitating, but Cato: Not because hee onely did it, but because being reputed learned and honest, men might justly thinke, that that was well done, and might well bee done againe, which hee did.*] Yet for all this, hee is loth to let *Catoes* act passe with so

D d 3

much

b *Aristorelis Ethic. l. 3. c. 7.*
c *Supra fo. 130*
3. Whether it be pusillanimity, as *Aqui. August. and Aristot.* says.

d *August. de civit. Dei l. 1. c. 22.*

4. *S. Aug.* confesses that to have beene greatnes of mind, in *Cleombrotus*.

e c. 23.
5. How much great examples governe.

much approbation, For hee addes, [That yet many of his learned friends thought it a weaknesse to let him dye so.] And this hee doth because when men have before them the precedent of a brave example, they contend no further, then what he did, not why.

f Vell. Patere.
de morte Grac.

For it is truly said, (f) Examples doe not stoppe, nor consist in the Degree where they begunne, but grow, and no man thinks that unworthy for him, which profiteth another.] Yet, Saint *Augustine* though upon this reason loth to give glory to many examples, allows all greatnesse and praise to *Regulus*, (g) of whom we spoke before: though, to my understanding there are in it many impressions of falsehood, and of ostentation, from all which *Cato's* history is delivered.

g Supra

h. Diog. Laer.
l. 6.

6. That it was
reputed cowardlines in
Antisthenes
extreamly sick
not to kill
himself.

And, to end this point, whether it be alwaies pusillanimity, *Laertius* says (h) [That in *Antisthenes the philosopher*, videbatur firme mollius, that lying extreame sick, and *Diogenes* asking him, if he lacked a freind, (meaning to kill him,) and offering him also his dagger, to doe it himselfe, the *Philosopher* said he desired an end of paine, but not of life.]

7. Vpon what
reasons *Lyra*
excuseth this
and like actions.

As therefore this fact of *Rafis*, may have proceeded from greatnesse, So is it by *Lyra* excused from all sin, by reasons applyable to many other. For he sayes, [Either to escape torment, by which probably a man might be seduced to Idolatry, or take away occasion of making them

Conclusion.

213

them reproach God in him, a man may kill himselfe; For, saith hee, Both these cales, *Ordinatur in Deum.*]

And this (i) *Francis a Victoria* allowes as the more probable opinion.] And (k) *Sotus*, and (l) *Valentia*, follow *Thomas* his opinion herein; And *Burgensis* condemnes it upon this presumption, That hee could not doe this for love of the common good, because this could not redeeme his people, being already captive. So that his accusing him helps us thus much, that if by his death hee could have redeemed them, hee might lawfully have done it.

i *Relict. de homicid. resp. ad ult. argum.*
k *Sotus l. 2. de just. q. 3. ar. 8.*
l *Valen. to. 3. disp. 5. q. 8.*
8 *Burgensis* reasons confesses he might have had just causes.

Conclusion.

ANd this is as farre as I allowed my discourse to progesse in this way: forbidding it earnestly all darke and dangerous Secessions and divertings into points of our Free-will, and of Gods Destiny: though allowing many ordinary contingencies, to be under our Election, it may yet seem reasonable, that our maine periods, of Birth, of Death, and of chief alterati-

1. Why I refrained discours of destinie herein.

a *Alcor. Azo.*
65.

2. Man made
of shadow and
the devill of
fire by the *Al-*
coran.

3. Our adver-
saries reasons
contradict one
another.

or I d W .1
b *Alcin. Ep.*
23.
4 No precept
given to love
our selves.

alterations in this life be more immediately wrought upon by Gods determination. It is usefully said, and appliable to good purpose (though (a) by a wicked man, and with intention to crosse *Moses*,) [*That man was made of shadow, and the Devill of fire.*] For as shadow is not darknes, but grosser light, so is mans understanding in these mysteries, not blind but clouded. And as fire doth not always give light (for that is accidentall, and it must have aire to work upon,) but it burneth naturally, so that desire of knowledge which the Devill kindles in us, (as he doth as willingly bring bellows to inflame a heart curious of knowledge, as he doth more ashes to stupifie and bury deeper, a slumbering understanding) doth not alwaies give us light, but it always burnes us, and imprints upon our judgment stigmaticall marks, and at last seares up our conscience.

If then reasons which differ from me, and my reasons be otherwise equall, yet theirs have this disadvantage. that they fight with themselves and suffer a Civill Warre of contradiction. For many of their reasons incline us to a love of this life, and a horror of death, and yet they say often, that wee are too much addicted to that naturally. But it is well noted by (b) *Alcinus*, (and I thinke from *Saint Augustine*) [*That though there bee foure things which wee must love, yet there is no precept given upon any more then two, God and our neighbour.* So that the other which

concernes

Conclusion.

215

concerne our selves, may be pretermitted in some occasions.

But because of the benefits of death, enough hath beene occasionally intersered before, having presented (c) *Cyprians* encouragement to it, who out of a contemplation that the whole frame of the world decayed and languished, cries to us, [*Nutant parietes, The walls and the roose shake, and would'st not thou goe out? Thou art tyred in a pilgrimage, and wouldst thou not goe home?*] I will end with applying (d) *Ausonius* thanks to the Emperour, to death, which deserveth it better, [*Thou providest that thy benefits, and the good which thou bringest shall not be transitory, and that the ill from which thou deliverest us, shall never returne.*] Since therefore because death hath a little bitterness, but medicinall, and a little allay, but to make it of more use, they would utterly recline & avert our nature from it, (as (e) *Paracelsus* says, of that foule contagious disease which then had invaded mankind in a few places, and since overflowed in all, that for punishment of generall licentiousnes, God first inflicted that disease, and when the disease would not reduce us, he sent a second worse affliction, which was ignorant, and torturing Physitians.

So I may say of this case, that in punishment of *Adams* sinne, God cast upon us an infectious death, and since hath sent us a worse plague of men, which accompanie it with so much horror and affrightment, that it can scarce be made

E c

whol-

s Eneourage-
ments to con-
tempt of death
c *Cypr. Serm.*
de mortalitate.

d *Gratias. aff.*
de cons.

e *Chyrurgia*
mag. de ulcer.

f Aphor. l. 2.
38.

g Ennodius ad
Celul.

6. Why I ab-
staine from
particular di-
rections.

g Ennodius ad
Celul.

7. Laws for-
bid ordinarie
men to cure
by extraordi-
ry meanes,
yet the Kings
of England,
and France, &
Spaine cure so.

h Paracelsus
Chyrurg. Mag.
tract. 2. cap. 8.
et de trans. cap.
10.

i Pet. Pomp.
de incant. c. 4.

wholsome and agreeable to us. That which (f) Hippocrates admitted in cases of much profit, and small danger, they teach with too much liberty, [That worse meat may be given to a patient, so it be pleasanter, and worse drink, so it be more acceptable.] But though I thought it therefore needfull, to oppose this defensative, as well to re-encourage men to a just contempt of this life, and to restore them to their nature, which is a desire of supream happiness in the next life by the losse of this, as also to rectify, and wash again their fame, who religiously assuring themselves that in some cases, when wee were destitute of other meanes, we might be to our selves the stewards of Gods benefits, and the Ministers of his mercifull Iustice, had yet, being, (g) as Ennodius says) Innocent within themselves, incurred *damnum opinionis*, yet (as I said before) I abstained purposely from extending this discourse to particular rules, or instances, both because I dare not profess my self a Maister in so curious a science, and because the limits are obscure, and steepy, and slippery, and narrow, and every error deadly, except where a competent dilligence being fore-used, a mistaking in our conscience may provide an excuse.

As to cure diseases by touch, or by charme, (both which one (h) excellent Chirurgian, and one (i) excellent philosopher, are of opinion may be done, because what verue soever the heavens infuse into any creature, man, who is *Al*, is capable of,

of, and being borne when that vertue is exacted, may receive a like impression, or may give it to a word, or character made at that instant, if he can understand the time) though these, I say be forbidden by divers Lawes, out of a Just prejudice that vulgar owners of such a vertue, would mis-employ, it, yet none mislikes that the Kings of England & France, should cure one sicknesse by such meanes, nor (k) that the Kings of Spaine, should dispossess Dæmoniaque persons so, because Kings are justly presumed to use all their power to the glory of God; So is it fit, that this priviledge of which we speak should be contracted and restrained.

For, that is certainly true of this, which (l) *Cassianus* saith of a ly, [*That it hath the nature of Ellebore, wholsome in desperate diseases, but otherwise poyson.*] though I dare not averre with him, [*That we are in desperate diseases, whensoever we are in ingenti lucro, aut damno, et in humilitate, ad evitandam gloriam.*] Howsoever if *Cassianus* mistake that, and we this, yet (m) as he, and *Origen*, and *Chrysostome*, and *Hierome*, are excused for following *Platoes* opinion, that a ly might have the nature of medicine, and be admitted in many cases, because in their time the church had not declared herself in that point, nor pronounced that a ly was naturally ill, by the same reason am I excusable in this Paradox. Against the reasons whereof, and against charity, if prejudice, or contempt of my weaknes, or mil-devotion

k *Cassianus*
catal. glo. mun.
par. 5. consider.
1.

l *Cassian. l. 17*
cap. 17. ad 25.
As *Hier. Orig.*
Chrysost. and
Cassianus are
excused for fol-
lowing *Plato*
in the tolerati-
on of a ly, be-
cause the
church had
not then pro-
nounced, so
may it be in
this.

m *Observat.*
in *Cassian.* in
fine l. fo. 740.

Cornelia Cel -
the Sept. 15.

tion have so precluded any, that they have not
beene pleased to tast and digest them, I must
leave them to their drowlines still, and bid them
enjoy the favour of that indulgent Physitian,
Qui non concoxit, dormiat.

FINIS.

20. Sept.

1644.

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