

18. *A paper for the King of France, showing that the Spanish King is not animated by religious zeal.* 54, f. 149.

S. J. H.^a ad

R. G.

Qui dixerit Hispanum pietatis aut religionis zelo inflammatum tot Seminaria suis sumptibus aluisse et erexisse, tot nobiles fovisse, tot pensiones annuas contulisse errat longe, mea quidem sententia, nescitque illum multis abhinc annis regnum Angliæ vel saltem diadematis illius dispositionem animo devorasse, quod tum facillime fieri posse sibi persuasum habuit si in visceribus ipsius regni tot suis promissis deceptos haberet Catholicos. Quod ille tot sumptibus, tot conatibus, tot lustris, tot artificijs, tot missis in Angliam ex suis municipibus obnixè elaboravit, sct., vt fidam et firmam sibi faceret illam in Anglia factionem catholicorum quorum opera, fide, et autoritate possit provt occasio faveat vti. hoc ipsum vnico mense, vnico verbulo, vnica hac actione, vnico patrociniò efficaci Ma^{tas} v'ra consiliumque [?] tantum et tam avidè expetitum aliud agens Hispano eripiet a faucibus. Quantum vero ad res Galli et regni huius stabilitatem et Ma^{tis} v'ræ securitatem attinet et gloriam adferet istiusmodi partium patrociniùm, hinc videre licet, quod sine sumptu, sine sanguine, sine sudore in regno finitimo, potente et per multa secula contrario, de hærede et successore incerto et iamdudum a potentissimo et vicino Rege spe et opinione devorato hoc verborum solum dispendio et vultus beneficio sibi adiunget factionem fidam, benevolam, promptam et paratam a vestris stare partibus vestroque nutu et autoritate in ijs quæ ad pacem vtilitatemque vtriusque regni pertinent duci et dirigi.

Et ne quid novi aut miri hoc esse videatur vix adhuc vulnèri obducta cicatrix loquitur Hispanum et Anglum annis triginta

* This is the original heading. To the H. have been added, apparently by a later hand (certainly in another ink), a few strokes which *may* mean *olt*, making *Holt*. But this is very doubtful. The copy is badly written and obscure.

continuis factionem potentissimam in Gallijs aluisse, idipsum Philippum Athenis, Titum Hierosolymis, Romanos [Libyæ ?], Tarquinium Romæ, Mediceos duces dum exularent Florentiæ, Gallos in Britania et Burgundia, Anglos in Belgia factitasse legimus.

Endorsed in another hand :

Hispanie : nihil ob religionem tentasse.

54, f. 375.

19. *Scholars of the English College at Rome who have become or are reputed Jesuits, 1597-1602.*^a

Nomina scolarium qui in collegium admissi sunt tamquam alumni ab anno 1597 ad incipiendum cursum anno sequenti 1598, quorum nomina qui Jesuitæ iam sunt hoc modo signata **X**,

^a The list does not appear to be accurate, and it should be compared with the register or Diary of the College printed in Foley's *Records*, vol. vi. The names here given are, as a rule, *aliases* adopted by the scholars at the college, and not always the names by which they are best known. A few of them cannot be identified with the entries in the College Diary. I have added S.J. in brackets against the names of those who are known to have afterwards joined the Society; and it will be seen that this was the case with many who are not marked by the writer of the list as "covert Jesuits," or Jesuits in intention.

It was a natural complaint on the part of the secular clergy that, from the fact of the seminarists at Rome being educated under the influence of the Jesuits, so large a number of scholars should be tempted into the ranks of a religious body which was believed to be aiming at an unfair control of ecclesiastical affairs. The grievance was aggravated when, on the appointment of the Archpriest, the Jesuits on the mission were not only freed from his jurisdiction, but were enabled the more easily to direct his policy by the rule which required the Archpriest on all more important matters to consult their superiors. Moreover, it was believed that the Jesuits of the Roman seminary, in order to avoid the appearance of undue influence, would often persuade the young devotee to defer his actual entrance into the Society until some time after he should have gone into England, and to content himself meanwhile with a secret vow to join the order at a future day. From the beginning of 1597 till the end of 1602 there were, according to the College Diary, 75 students admitted as *alumni*; and of these 31, sooner or later, entered the Society. Hence the secular priests' constant suspicion of Jesuits in disguise. On the other hand, it is clear that the Jesuit recruits among the students were not derived solely from the ranks of their own partisans. Several students who were distinguished as "mutineers" subsequently joined the Society, suggesting the inference that their