

The London Gazette.

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From Monday July 23 to Thursday July 26 1683.

Whitehall, July 24.

This day was Presented to His Majesty the Following Judgement and Decree of the University of Oxford, pass'd in their Convocation, on Saturday the 21. Instant.

The Judgment and Decree of the University of Oxford, pass'd in their Convocation, July 21. 1683. against certain Pernicious Books, and damnable Doctrines destructive to the Sacred Persons of Princes, their State and Government, and of all Human Society.

Altho the barbarous Assassination lately enterprised against the Person of His Sacred Majesty and His Royal Brother, engage all our thoughts to reflect with utmost detestation and abhorrence on that Execrable Villany, hateful to God and Man; and pay our due acknowledgments to the Divine Providence, which by extraordinary Methods brought it to pass, that the Breath of our Notrials, the Anointed of the Lord, is not taken in the Pit which was prepared for Him, and that under his shadow we continue to live and enjoy the blessings of his Government; yet notwithstanding we find it to be a necessary Duty at this time, to search into, and lay open those Impious Doctrines, which having of late been studiously Disseminated, gave rise and growth to these nefarious Attempts; and pass upon them our solemn publick Censure and Decree of Condemnation.

Therefore to the honour of the Holy and Undivided Trinity, the preservation of Catholick Truth in the Church; And that the King's Majesty may be secured both from the attempts of open bloody Enemies, and Machinations of Treacherous Hereticks and Schismatics: We the Vice-Chancellor, Doctors, Professors, and Masters Regent and Not Regent, met in Convocation, in the accustomed manner, time, and place, on Saturday the One and twentieth day of July, in the Year One thousand six hundred eighty three, concerning certain Propositions contained in divers Books and Writings, published in the English and also the Latine Tongue, repugnant to the holy Scriptures, Decrees of Councils, Writings of the Fathers, the Faith and Profession of the Primitive Church; and also destructive of the Kingly Government, the Safety of His Majesty's Person, the publick Peace, the Laws of Nature, and Bonds of Human Society, by our unanimous Assent and Consent, have Decreed and Determined in manner and form following.

The first PROPOSITION.

All Civil Authority is derived originally from the People.

The Second.

There is a mutual Compact, Tacit or Express, between a Prince and his Subjects; and that if He perform not his Duty, they are discharged from theirs.

The Third.

That if lawful Governors become Tyrants, or govern otherwise than by the Laws of God and Man they ought to do, they forfeit the right they had unto their Government. *Lex Rex. Buchanan, de jure Regni. Vindicia contra Tyrannos. Bellarmine de Concilio. de Pontifice. Milton. Goodwin. Baxter. H. C.*

The Fourth.

The Sovereignty of England is in the three Estates, viz. King, Lords, and Commons. The King has but a Co-ordinate Power, and may be over-ruled by the other Two. *Lex*

Rex. Hunter, of a limited and mixed Monarchy. Baxter. H. C. Poth. Catcchiz.

The Fifth.

Birth-right and Proximity of Blood give no Title to Rule or Government; and it is lawful to preclude the next Heir in his right and Succession to the Crown. *Lex Rex. Hunter. Catcchiz. Doleman. History of Succession. Julian the Apostate. Menes Tekel.*

The Sixth.

It is lawful for Subjects without the consent, and against the command of the supreme Magistrate, to enter into Leagues, Covenants, and Associations for defence of themselves and their Religion. *Solemn League and Covenant. Late Association.*

The Seventh.

Self-Preservation is the fundamental law of Nature, and supercedes the obligation of all others, whensoever they stand in competition with it. *Hobbs de Cive Leviathan.*

The Eighth.

The Doctrine of the Gospel concerning patient suffering of Injuries, is not inconsistent with violent resisting of the higher Powers in case of Persecution for Religion. *Lex Rex. Julian Apostate. Apolog Relat.*

The Ninth.

There lies no obligation upon Christians to passive obedience, when the Prince commands any thing against the Laws of our Country; and the Primitive Christians chose rather to die than resist, because Christianity was not seized by the Laws of the Empire. *Julian Apostate.*

The Tenth.

Possession and Strength give a right to govern; and Success in a Cause or Enterprise proclaims it to be lawful and just to pursue it, is to comply with the Will of God, because it is to follow the conduct of his Providence. *Hobbs. Owen's Sermon before the Regicides, Jan. 31 1648. Baxter. Jenkins's Petition, Oct. 1651.*

The Eleventh.

In the State of Nature there is no difference between Good and Evil, Right and Wrong; the state of Nature is a state of War, in which every man hath a right to all things.

The Twelfth.

The foundation of Civil Authority is this natural right, which is not given, but left to the supreme Magistrate upon Mens entering into Societies; and not only a Foreign Invader, but a Domestick Rebel puts himself again into a state of Nature, to be proceeded against, not as a Subject, but an Enemy, and consequently acquires by his Rebellion, the same right over the life of his Prince, as the Prince for the most heinous crimes has over the life of his own Subjects.

The Thirteenth.

Every man after his entering into a Society, retains a right of defending himself against force, and cannot transfer that right to the Common-wealth, when he consents to that union whereby a Common-wealth is made; and in case a great many men together have already resisted the Common-wealth, for which every one of them expecteth death, they have liberty then to joyn together to assist and defend one another. Their bearing of Arms subsequent to the first breach of their duty, though it be to maintain what they have done, is no new unjust act, and if it be only to defend their Persons, is not unjust at all.

The Fourteenth.

An Oath superadds no obligation to Pact, and a Pact obliges no farther than it is credited; and consequently if a Prince gives any indication that he does not believe the promises of Fealty and Allegiance made by any of his Subjects, they are thereby freed from their subjection, and notwithstanding their Pacts and Oaths, may lawfully rebel against, and destroy their Sovereign. *Hobbs de Cive. Leviathan.*

The Fifteenth.

If a People that by Oath and Duty are obliged to a Sovereign, shall sinfully dispossess him, and contrary to their Covenants