

A Defense of the Apologie of the
Churche of Englande.

Conteininge an Answere to a certaine Booke
lately set foorth by M. Hardinge, and
Entituled, *A Confutation of etc.*

whereunto there is also netwely added an Answere unto an
other like Booke, written by the said M. Hardinge, Entituled, *A*
Detraction of sundrie fowle Errours etc. Printed at Louaine, Anno.
1568, and inserted into the former Answere, as occasion,
and place required, as by special Notes added
to the Maringe is made appeare.

By John Jewel Bishop
of Sarisburie.

1. E S D R A E. 4.
Magna est Veritas, & praeuult.
Greate is the Truthe, and preualeth.



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Cum Gratia & Priuilegio Regiae Maiestatis.

TO THE MOSTE VERTVOVS,
and Noble Princesse, Queene Elizabeth, by
the Grace of God, Queene of Englande,
France, and Irelande, Defender
of the Faithe, &c.



I had benne greatly to be wished,
molt Gracious Soueraine Lady, that, as God of his mercie
hath gauen vs, euer sincene the firste tyme of your Maiesties
molt happy governement, futhre successe in al culme affaires,
futhre concorde, and quietnesse in al Estates, as our Fathers sel-
dome haue seen before : so our barters with lylle scitie mighte
thorowly haue consented in the profisyon of one undownd
Truthe, and al our willes, whiche nove are so violently rente
afunder, and so farre distractred, mighte fullie haue ioned togeth-
er in the Vil of God : that al querelles, and contentions sette
aparte, we mighte with one mouthes, and one minde glorify God, the Father of our Lorde Iesus
Christe. Howe be it, it appereþ by the continual storie, and whole discourse of the Holy Scri-
ptures, that Almighty God, of his deep Judgements, and secrete Providence, suffreth (imme-
nitely) sometimes to delite in darkenesse, to whistende the Gospele, to seke occasions, and wiffully to
foule them selues agynste the knowledge, and Truthe of God. "I write not this," Molt Gracious
Lady, to thintente to make them odious in your Maiesties sight, that this daie are the procurers
of al these troubles. God is habie euyn of the harshe uniflesible stonyes to raise vp children unto
Abrahams, and to make them the vessels of his Mercie. Neuerthelesse, as S. Paule reuileth
vs, futch memrie there haue benne in times past, that haue had their Consciencies bounde with
hate irons, speakeing and mainteinings Lye & Hypocrisie, that haue gauen them selues ouer into
reprobate, and wiffull mindes, and haue defisfed the Wyfdom of God within them selues. And,
nonwithstanding futch battaille, and diffensiones specially in the Churche of God, Whiche is cal-
led the House of Vitiae, be offisive, and precous unto the Godly, and therfore worke greate
hindrance unto the dowe passinge of the Gospele of Christe, yet in the ende the trouble boþ of me,
Gedda Fleete is recompensed abundantly with greate advantage. For Goddes Truthe is
mighly, and ffol preuisse : Dagon shal fall downe headlonge before the Ark : the Darkenesse
shal flee before the Lichte : and the more fiercely maner Wyfdome shal wilshunde, the more
glorios shall God be in his Vitorie.

"But, shortly to discouer unto your Maiestie the particuler occassions herof from the be-
ginninge, after it had pleased Almighty God, at the firste entrie of your Maiesties Reigne, by a
molt happy exchange, and by the meane of your Maiesties molt Godly trautes, to resceare
vnto us the Lichte, and confeite of his Gospele, therewas Written, and published by vs a Little
Booke in the Latyne tongue, entituled, An Apologie of the Churche of Englande, contai-
ninge the whole substance of the Catholique Fauke, nowe profisfed, and sticlye pacched throughoute
all your Maiesties Dominions : that thereby al forane Nationis mynsterie underitould the
consideracions, and causaſ of your Maiesties doings in that behalfe. That in old times al
Quadratus, Melito, Justinus Martyr, Tertullian, and other Godly, and Learned Fathers, upon
like occasions, as wel to make knowne the Truthe of God, and to open the groundes of their Pro-
fession, as also to putte the Infidels to silence, and to stoppe the mouthes of the wicked.

This Apologie, beinge thus Written firste in Latyne, and afterwardly, vpon the comfortable
reporte of your Maiesties molt Godly enterprize, translated into sundrie other tongaes, and so
made common to the moſt parte of al Europe, as it haſ beene wel allowed of, and liked of the
Learned, and Godly, as it is plaine by theirre open testimonies, touchinge the ſame, ſo haſ he not
hitherto, for ought, that may appearre, bene anywhere openly reprooned, either in Latyne, or other
withe, either by any one mannes Private writinge, or by the Publique Authoritie of any Nation,

Only one M. Harlinge, not longe sincene your Maiesties Subject, now misliking the pre-

1. Timoth. 1.
Rom. 1.

To the Queenes

sent State, and remittit in Lorraine, hath of late taken upon him, against the said A^pologie, with
the whole Doctrine, and at the partes of the same, to publishe an open Confutation, and to re-
fute the same unto your Majestie: wherein he beweith him selfe so vehemently, and so sharpe, and boise
in findinge faultes, that he doubteth not to seeke quarrels against vs, even in that wee maintaine
the Baptisme of Christian Infantes; the proceeding, and Cauding of the Holy Ghoste, the Faute
of the Holy, and Gloriouse Trinitie, and the General, and Catholique Professiⁿon of the common
Creede. This is so that he bathe once seuered him selfe from vs, he beareth now the Worlde in
his hands, and can easilie worlde us without an errour. The maine grounde of his whole rea-
soning is, that hee maye have some thinge to saye to the Kinge.

Conf. fo. 334. a *this, that he Bishop of Rome, who so ever it shal like him to Determine in Judgment, can never erre; that he is always undoubtely possessed of Goddes Holy Spoyte; that at his only hande wee muste leare to kyow the Wil of God: that his only Holinesse standeth the Vnity, and Conf. 324. b. *safetie of the Churche; that who so ever is diuided from him, must be judged an Hereticke; and, Conf. 204. b. *safetie of the Churche; that who so ever is diuided from him, must be judged an Hereticke; and, Conf. 306. b. *sufficiente for him, so namely to forbe a man in open Errours, he telleth us also safly, and in good Conf. fo. 180. a. *earnest, that the same Bishop is not only a Bishop, but also a Kinge that unto him belongeth the Authorisite, and right of bothe Sverdes, as wel Temporal, as Spiritual: that al Kings, and Em- Conf. fol. 247. b. *perous receiue their Whole power at his hande, and ought to swearre obedience, and Fealty unto Conf. fo. 248. b. *Him; for this be his Woordes, even in this Booke so boldely deuided unto your Maiestie: It is Conf. fol. 178. b. *greate iuste, saith M. Hardinge, to the Ministers of Antichristle, to see the Vicarie of Conf. fo. 178. b. *Christ above Lorde, and Kinges of this world, and to see Princes, and Emperours pro- Conf. fol. 182. a. *mile, and swearre obedience vnto him. And whereas Pope Zacharie by the confest, or con- spiracie of the Nobles of France, depoide Chilpericlus, the true, natural, and liege Prince of that Realme, and placed Pipinus in his urethane, Lo saith M. Hardinge, yett needes confess, that this was a Diancie power in the Pope: for ether wi he could never haue done it. Thus muche he esteemed the dishonesty, and overbraynes of Goddes Anointed.**********

Whereas also Pope Boniface the Eighth, that he could not have the Treasurie of France at his commandement, endeavoured with all his beth Ecclesiastical, and Worldly puissance to remoue Philip the French King from his state, and under his Bulles or Letters Patentnes, had conueighed the same statelymly unto Albericus the King of Romaines, At Hildring here stelch yon Maistrie, that al this was very wel done, to thincnctherly to reke the Kinge, and to

Contra, Folio 182.b. keep him in awe, and to reclaims his mind from disobedition. **N**ow touching our
Majesties most Noble Progenitours, the Kings of this Realme, whereas we, as our loulde,
and alleigence binders vs, justly complain, that Pope Alexander 3^e, by violence, and tyranie
forced King Henrie the Seconde to surrender his Crowne Imperial into the handes of his Lie-
gate, and afterwards for certaine spacie to contente him selfe in private estate, to the grete in-
digitation, and griefe of his louing Subiects. And that like wise Pope Innocentius the thirde
firred up the Nobles, and Commons of this Realme against Kinge Iohn, and gaue the Fisher-
viance, and Possession of al his Dominions unto Ludowicus the French King, as for the mis-
using of your Majesties moche deere Father of most Noble Memorie, Kinge Henrie the Eighth,
for as much as the smart therof is yet in fresh remembrance, I will say nothing. To this,
and al other like tyrranical iniuries, and iust causes of griefe, M. Hardinge shortly and in light
manner thinketh it sufficient to answere thus: VV hat though Kinge Henrie the Seconde
were il entreated of Pope Alexander 3^e? VV hat though Kinge Iohn were il entreated
of Pope Innocentius the third? VV hat though Kinge Henrie the Eighth were il entreated
of Pope Alexander 3^e? VV hat though Kinge Iohn were il entreated
of Pope Innocentius the third?

*M. Hardinge
Vol. 340. b.*
manner thinketh it sufficient to answere thus: *VV*hat though Kinge Henrie the Seconde were il entreated of Pope Alexander 3? *VV*hat though Kinge John were il entreated of that Zelous, and Learned Pope Innocentius 3? *VV*hat though Kinge Henrie the Eighth were likewise entreated of the Popes in our time? *I* knowe right wel, most Soueraine Lady, the goodness of your Gracious Nature deuideth not in fache reuerber, fayle, Neither do I make report hereof for that such thinges sometimes haue ben done, but for that the same thinges even now at this time, either so lightly are execused, or so boldely are defended. Such humble affection, and obedience the men by their open, and publicke Writings, teach your Maiestie true Subiectes to bearewarde their Naturaall Prince. *I* shal muche warrantise the honour and safetie of your Roiall Estat, if your Maiestie shall sometymes remember the dishonours, and dangers, that other your Noble Progenyours haue felte before you.

M. Hardinge vs. They have their first Authoritie by the Positive Lawe of Nations, and can haue no more Power, then the people hath, of whom they take their temporal Jurisdiction: as if it were lawe. Emperours, and Kings haue none other right of government, then it bath pleased

Maieſtie.

fed their Subjects by composition to allewe vnto them. Thus he saith, and saith it boldly: as if God him selfe had never faide, Per me Reges Regnant : By me, and my Authoritie Kinges rule ouer their Subjects: Or, as if Christ our Saucour had never faide unto Pilate the Lorde Lieutenant, Then shoulde he have no Power ouer me, were it not geuen thee from above: John. 19. Or, as if S. Paule had not faide, Non est Potestas nisi a Deo: There is no Power, but only from God. And yet further, as if their whole studie were fully bente in respecte of the Pope, to deface the Authoritie, and Maiestie of Princes, evyn euer one of the same compaines doubteth not to teach the World, That the Pope is the Heade, and Kinges, and Emperours are the feete: Like as it is all other of the same faction falle, The Emperours Maiestie is to farre inferiour in charetie to the Pope, as a Creature is inferiour vnto God. Wee dñe not these thinges of malice, Moste Gracious Lady, but reporte the same farring, as we finde them proclamed, and published by them selfe in their vaine, and dangerous writings, which notwithstanding they would faine haue to be taken as Catholique. If this Doctrine mite once take roote, and be fierely received emongest the Subiectes, it shal be hard for any Prince to helde his Righte. As for your Maiestie, for that it hath pleased Almighty God in his Mercie, to make you an instrumente of his Glorie, as in Olde times he made many other Godly, and Noble Princes, to resurfe his Church from that linge, and losome heape of filthe, and rubbe, that either by violence, or by negligence had bene thrown into it, therefore M. Harlinge even in this same falle Book, under certayne generall thretches, chargeth you with disordred presumption, by the example of Ozias the wicked Kinge, vpon whom, as he saith, God sente his vengeance for the like. For be the Abys, and Erros of the Church never so many be the falle, and dangers never so great, be the Prelies, and Bishops never so blinde, yet by this Doctrine, it mite never be lawfull for the Prince, be he never so learned, or so wise, or so zealous in Gods cause, to attempte any maner of Reformation. And therfore thus he saith vnto your Maiestie, and with al his skil, and cunninge, laboureth to perswade your Maiesties Subiectes, if any one, or all other happily of simplicite wil beleve him, that the Godly Lawes, whiche your Maiestie habbe geuen us to lye vnder, are no Lawes: that your Parlamenteare no Parlamente: that your Clergie, is no Clergie: Our Sacramentes, no Sacramentes: Our Faith, no Faith. The Church of Englande, whiche of your Maiestie is the most Principal, and Chife, he calleth a malignant Churche, a New Churche erected by the Duet, a Babylonian Tower, a Hearde of Antichriste, a Temple of Lucifer, a Syngeue, and a Schoole of Sathan, ful of Robberie, Sacrilege, Schism, and Heretic. And althis he so furnishid to speake diuinitye of your Maiesties most Godly doomes.

ditions of your Maiestie. Of al these, and other like Tragical fantasies, as for matche as he bath so blythe adventurall to make a present unto your Maiestie, we have great cause to rejoice in God for that our conterfences are brought to be debated before such a perhange, as is hable so wel, and so deeply to understande them. For I haue no doubt, but as by your great Learnings, and maruarious Wisdome, you shal stione to see the difference of our Pleadings, so of your Maiesties gracieous inclination unto me at Cedarsfield, you will readily finde out the Falsches, and gentle sente with the Truthe. Verily, after that your Maiestie shal haue thorowly considered the manifold Erratrices, and corruptions, together with the Abus-
ses, and Errours of the contrarie side; the Weaknesse of the Cause, the Boldnesse of the Man, and the immoderate bitternesse of his speech, I haue good hope, the more aduisedly you shal behelde it, the leſſe cause you shal finde, wherevſe to like it. For the discouerie hereof, for very poore portion of Lear-
nings, I haue endeouored to doo, that I was hable. And the same hereof I humbly presente unto your Maiestie, as vnto my most Gracious, and Soueraine Liege Lady, and as now the onely Nource, and Mother of the Churche of God within these your Maiesties moſt Noble Dominions. It may please your Maiestie graciously to weight it, and to iudge of it, not according to the skil, and habilitie of the Writer, which is but ſimple, but according to the weight, and woortheſhippe of the caufe. The poore la-
bours haue bene mine: the Caufe is Godates. The godnesſe of the one wil be alwaies hable to com-
mende the godneſſe of the other.

teruate the prophecies of the other
God euermore enflame, and directe your Maiestie with his Holy Sperte, that the Zele of his Ho[use]e
make thorowly desoure your Gracious harte; that you make safely walk in the waies of your Father
David: that you maie euer abyndan al Gromes, and Hille Antars: that you maie live an Olde
Mother in Irael; that you maie see an ende of al disforsches, and stablyse Peace, and Vnite in the
Churche of God. Amen.

Your Maiesties moste Humble Sub-
iecte, and Faithful Oratoure,
John Sprigge.

*A Preface to the Reader conteininge
the causes of this new impression.*



Ood Christian Reader, I doubt not,
but the very Title, and firste entrie of M^r. Hardinges late
Booke is sufficient to affonne thy senses. For thus he be-
ginneth: A Detection of Lies, Caullies, Slaun-
ders, &c. As if Hercules Fureus, or Ajax Malignopho-
rus were newely turned into Englishe. If I shoulde quite
him, either with number of Bookes, or with countees of
Sprache, I shoulde be lyke unto him, and encoume no
woorde with neveteles Labours. Wherefore bringe
moued estones to pinte my late Booke, intituled, The

Defense of the Apologie of the Churche of Englande, I thought it god by a hys-
tory Augmentation, to dischare al suthie quarrelles, as M^r. Hardinge in his faine Detection
had made agaist certaine parcellies of the same: and theron to sic suthie tem-
perance of woydes, not as mane belle answere M^r. Hardinges eloquence, but as male be
comely for the cause.

Solve if thou haule bouchesane to examine our dwinges, I beseeche the to lode
dysightly, and not to suffer the selfe by thywes, and shaltes to be reguited. What man
would seeme to deale so plainly, as a Juggler? He wil strike by his sienes, and make
bare his armes, and open his handes, and Fingers, and late al thinges before the, and
bid the behole: and thou wylle thinke him to be a god plaine man, and maruelle that
thou shouldest possiblly be deceyved. And yet in deale his whole stile, and shukinge is
nothinge els, but to deceyue the: and the more simply, and plainely he woulde seeme to
deale, to mutche the soner he wil deceyue the: otherwise he were no Juggler. Thou
haule thinke, thou seest al: and yet seest nothinge. Thou shal thinke, thou seest it
sensiblly with thy Fingers, that holdeit it faire, and canste not lose it: And yet
shalt thou open thy handes, and finde nothinge. So easie a thinge it is to enueigle thy
senes.

When thou herest a Counsellor pleadinge for bis Cliente at the Barre, perhyps
thou wylle thinke it is al lawe, that he speyleth, and that the case is plaine, and nothinge
to be saide to the contrarie. But, when an other Counsellor that stande for he, and re-
pyle againstis him, and rippe up his tale, and weigh his resonis, and discloze the errores,
e weakenis of his pleadinge, then wylle thou begin to mislike, that thou likedst before,
and wonder at thine owne Amplitide, that euer thou were so fonde to believe the for-
mer. Be a Judge him selfe, notwithstanding upon somme god likehode of he
cause, be inclinde to fauour the one side, yet somtimes by weight, and force of bet-
ter reson, he changeth his opinion, and ganewth Sentence with the other. There is
greate darsheneis in mannes wisedome. Oftentimes it is true, that we take to be
false. Our phantase is no right meature of Goddes causes.

But M^r. Hardinge tellethe the, That I falsifie al that I take in hande: That I forge,
and counterfete, and leue out, either the beginninge, or the middle, or the end, and
repote nothinge as I finde it: Whiche, that al my wittinges are freight with Lies. It
is no harde mater for M^r. Hardinge, thus to saye. If were moze maruelle, if he woulde
late otherwisse. Chrysostome saithe, Qui mendax est, neminem putat verum dicere. He
is a partie, and woulde be lyke, to pride to any thinge againstis him selfe.

For the better satisfaction in these cases, god Reader, I haue here laid for the be-
fore the, a fewe suthie examples, as wherein M^r. Hardinge woulde seeme to haue founde
muche advantage. This haue I donne in as fewe woydes, and as blythe, as the caule
woulde haue: and yet, I trete, so openly, and so plainly, that thou mislike easilie the
true, and blyghtnesse of his dealinge. And althoughe perhaps thou be his
friende, and for somme particulaire affection wylle fauourably unto his ffe, yet I wil
not refuse to make this Judge betwixen we bothe.

Firste

^{2.}
Chrysost.
in
Math. Hom.
19.

A Preface to the Reader.

Firste therefore to beginne with that thinge, wherof M^r. Hardinge, and cer-
tainis his Vicewillers haue made greatest triomphe, wherof 3 faire, that one Eu-
pichius, beinge within holy Ordres, and the Bishop of Cesarea in Cappadocia,
marred a Wite, and hyslyster, beinge as yet but newly married, was put
to deafe for the name of Chatte, and died a Martyr; M^r. Hardinge hereunto an-
swereith thus: M^r. Iewel moile laisly compyneth the Reporter of this Storie: Beholde the fal-
lede of this man: Sozomenus nameth him Eu^pyciu^s Kaisaropha nemo duxas te Fina-
regul^y. As muche as, Eupichius, one of the Lordes, or one of the Nobilitie of the Citie of
Cesaria in Cappadocia. M^r. Iewel was so bold to falsifie the place, and to put in of his owne,
this wrode, Eupycium, to helpe his mater. Thus he rakenpon him, to make him a Bishop,
who was a Lay man, as wel a Bishop, as he hym selfe is &c. Herein therefore, god Reader,
standeth the strie. I stale, Eupichius was a Bishop: M^r. Hardinge saith, he was
auncie Late man, and no Bishop. The issue is this, whether this Eupichius
were a Bishop, or no. And as thou shalte finde him true herein, so maiste thou
trust him in the resle. Firste in the Seconde Council of Nice this selfe same Eu-
pichius is called Eupichius Presbyter Cesarea: Eupichius a Priest of the Church
of Cesarea. Here maile thou the, that Eupichius was a Priest, that is, I truw^e,
somwhat more then a mere Lay man, and in somme possiblitie to be a Bishop,
at M^r. Hardinges woste wordes, of Loder, and Noble menne, notwithstanding,
If this Authorisitie suffise not, let hym further be aduised by that Anciente, and
Godly Learned Father Athanasius, whom Socrates callith the grete Starre of
Aegypte. He wil tellis hym by platne wordes, that Eupichius, and this selfe same Eu-
pichius in very dede was a Bishop. Thus he saith of hym, Scripta Leontii, &
Eupichij Episcoporum Cappadociae: The Writings of Leontius, and Eupichius
Bishoppes of the Kingedome of Cappadocia. Partie, god Reader, and tellle M^r. Har-
dinge, Athanasius saith not, Eupichius the Lorde, or Noble man, but Eupichius
the Bishop. He was the Bishop of Cesarea: and Cesarea was the chiefe Cittie
of Cappadocia. This is platne heitlinge. I leade the not aboute, as M^r. Hardinge
dothe, with countees, & gheastes. I sheme the by expresse, and platne wordes,
that Eupichius was a Bishop: and that I pome by sufficente Authorisitie of An-
ciente Fathers. Here thou haule the same Countie Cappadocia, the same Cittie
of Cesarea, the same time of Persecution vnder Julianus Apollata, the same man,
the same Martyr, and the same name. If this be true, as in dede it is, what maile
thou then think of M^r. Hardinge, that falleth? It is false: what maile then then
think of him, that so boldy telleth the, that this Eupichius was never, neither
Bishop of Cesarea, nor of any other place els: no not so muche as a Priest, or Dea-
con, or Subdeacon? What maile thou then think of him, that bluforth not,
thus baflyne to blotte his papers, and thus to tellis the booke: M^r. Iewel hath fathred
a shameful lie vpon Cairodous: M^r. Iewel hath belied, and falsified Sozomenus, and his Tran-
slator? What maile thou then think of him, that so impatiently extech out with-
out cause, Phy vpon suthle shamelesse Liars: O lamentable flate, where the people
of God is compelled to haue suthche Prophetes. It were better for M^r. Hardinge,
to be lufe, and sober, then thus to fare.

Where as againstis the inordinate Ambition, and Vyde of the Bishoppes of
Rome, I allege these wordes out of the Booke called Opus Imperfectum, bearinge
the name of Chrysostome, Who si desiret Primacie in Earthe, si in Heaven finde Con-
fession, M^r. Hardinge answereith, These wordes are not, neither in Opere Imperfesso,
nor in any other Booke of Chrysostome: Chrysostome hath no suche facinges: It is a forgesone, and
that thou knowe wel enough: yet yee are not ashamed to deceyve the ignorant. Here haue
we a ver prempemptio negative boldy prestumed. And a man woulde thinke,
that a Doctor of Divinitate woulde not so stoutely warrante a mater, onlesse he
knewe it. For so perhyps he mighte be founde Ignorante, and be declyard. But,
god Reader, if thou happen at any time to haue accesse onto him, I beseeche thee,
even as thou haule attesse in his woyde, and tender of his credite, desiris him to

A lit^e open

M. Hard.
in
Prefa.
Ad Le-
dor. * 3. 3. 34.

Con. Nicen.
Actio. 6. pag.
381.

Socr. Lib. 4.
cap. 23.

Athana. in or-
ationis, con-
tra Arianes.

M. Har. De-
tel. p. 302. a.

M. Har. De-
tel. p. 185. 4.

A Preface to the Reader.

more evident by the Subscription of the Council of Aphrica. The words of the false Pope Bonifacius be these: *Aurelius Carthaginensis Ecclesie filio Episcopo, cum collegis suis, instigante Diabolo, superbum cepit contra Romanam Ecclesiam.* Therefore, good Reader, once again thou maist tell us. *Wartings*, that Pope Bonifacius 2. in deede, and without doubt condemned S. Augustine, and sae. He was ledde by the Duse, only for that he wold not ples to his Predecessours ambitione folle. This is neither impudence, ne lie, but manifeste truth.

Where Ie safe, your Fathers were in the Council of Constance, and by the late Council of Trident, yeldeed, and gaue place to the Bohemians, and unto the otheres, as you calle Heretiques, & Hardinges antworthe. This Ie he so cleare, and so evident, that our Confutation is needlesselie. Whether this Ie be so true, or no, or here it is tolking, or whether it be any Ie at al, Let Q. Har-

M. Har. for
98.A.

*Concil. to. 3.
In append. Co-
Basi. pa. 24.
Hac Sanctu-
Nicol. Cusii
ad Bohemos.
Epist. 2.*

M. Hard.f
83.b.

Centur. I.
2. Cap. 2.

18.

A Preface to the Reader.

S. Paule came never into this Ileande, then let him tell vs, what other of the Apostles came ever hitther. For that one of them came hitther, and here preached the Gospel, by Theodoretus wordes it sheweth evidentlie.

Louching Simon Zelotes, Nicanor sathe thus: Simon Zelotes Doctrinam Euangelii ad Occidentalium Oceanum, Insulatibus Britannicas perficit. Therefore for so hardinge so vainerly, and so unquietly to este out in so light a mater without our cause, I wil not calle it, Extreme Littinge. But verily somme man may wel calle it, Extreme Folie.

Where as I saye, Pope Hildebrande, as he was charged by the Council of Brixia, was an Abouterer, a Churchrobber, a pattered man, a Monkkiller, a Sojourner, and a Kenegate of the Faith, ¶ Warden antewarreis, I knowe that you lie, I certeinlye fauour my charite, rather then your worshippe. For Pope Hildebrande was a very holy man. Thou shal finde your selfe a Lier, & Pope Hildebrande a verious man. Warke this thinge, ¶ I beseeche thee, god Reader: ¶ In at this whole place, touchinge Pope Hildebrande, ¶ I allege not one wondre of mine alone, but onlye reprove the wondres of the Council of Brixia. ¶ Be the reporte of the Council true, or false, certeinlye my reporte is true. ¶ For I reporte onely, that 3 time. ¶ The Council in moste plaine minde calleth Pope Hildebrande, Virum procastinum, Sacrifigia, & Incendia praedicantem, Periria, & Homicidia defendantem: Heretici Berengarij Antiquum Discipulum, Divinationum, & Informiorum Cultorem, Manifus Necromantum, Pythonico Spiritu Laborantem, & a Vera Fide exhortitantem. ¶ If thou doubtest the credite of this Council, Nauterus, Lambertus Scaphinaburgensis, Anselmus, Rid. Sigibertus Gemblacensis, and others haue Confirmed the same.

Rid, Sigibertus Genibaldus, and others gave him the name of *Hildebrand*.
Kid, Sigibertus Genibaldus, and others gave him the name of *Hildebrand*.
XII. *Natus heres bis* *wifitibus tuis,* The Clergie saide, that Pope Hildebrande had defiled the Apostolique See with *Simonie, Heresie, Murder, and Aduouterie;* that he was a Renegate, and had forsaken the Faith of Christe; and that therefore he was for good causes, and justly excommunicate by all the Bishoppes of Italie.

Sigibertus Gambiacensis saith, Pope Hildebrande in his time troubled all the states of Christendome, and for his outrage, and crueltie beene banished, and drisen out of Rome: in the end, when he saw deathe appreche, He made his Confession to one of his Cardinallies, that he had abusid his Pastoral Office, and that he had troublid mankynde with malice, and mischife by the confusl, and procuremēt of the Diuels. — Pope Hildebrande

All this notwithstanding, **P. Hardinge saith**, Pope Hildebrande was a very virtuous, and a holy man: and so constantly calleth us, I knowe, that you lie: you shal finde your selfe to be a lier.

Where as I allegge a Dialogue, of Anselmus, sommetyme Archebisop of Canturberie, to proue, that in his time, it was not thought unlawfull for Prelates to Marre, their hooly Ordres not withstanding, Mr Hardinge answereþ, This is none of Anselmes Dialogues : It is a farralle : It is a forgayre : I wi not calle it plaine Liringe, God Reader, Here Mr Hardinge ouer vobally p̄fumeth, as his wome is, before he knowe. If he kneue moxe, he woulde save leſſe. In dede it is one of Anselmes Dialogues. I haue ſene it, and readeit in Authentical Copies : as otherwher I haue proued moxe at large. And the worſes of the ſame Dialogue are enuier where I haue alledged them. Desideramus certificari tua ſolutione, super vulgaris totius Orbe queſione, quæ ab omnibus p[ro]m[oti]nibus quotidie ventilatur, & adhuc in celatu indi- cufſa, An licet Presbyteris post acceptum Ordinem Vxores ducere: Whether it be lawfull for Prelates beinge in Order to ſaint Marie Winces, or no. And this queſtion, ſatthe be, at that time, that is to ſafe, in the Daies of Kinge Henrie the Fift, was beat- ten, and diſputed þroughþ the whole woþlo, and yet late ſtill undiſcufſed. Mr Hardinge had been betther informed, he woulde not haue called this either Ritterale, or plaine Liringe. But oftentimes he is hardiell man to ſpeakē, that he leaſt ſafe to ſafe.

had the leave to say.

M. Ifard. fol.
256.b.

Akademie

Nanclerus
Generation

*Sigibertus
Gembraensis
Se suadente
Diabolo, con-
tra humanum
genius odium
& iram con-
currens*

M. Hard. & L.

Pagina, 564.

An. Do. 1109

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M. Hard. fil.
167.

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M. Har. Con-
futa. 340. 4.

M. Hard. fil.
408. 409.

Ghesherm.
Cornel. Agrip-
pe Vanitate
Scientiarum.

who ever saw so impudente a man? what shal I say to this felowe? Phy for shame man. A minister of fables: A minister of Lies: Foolishe ignorance: Shameleſſe malice: So ignorante: So wil- leſſe: howe could Damafus write of so many Popes so longe to come after his deathe?

To terrible is M. Hardinge in his dealinge. But be not afraide, god Reader, of al this smoke. Thou shalte ſee it ſuddainely blownen al to vanitie, from whence it came. Firste of al, as touchinge the very truþe of the Roþe, euer of whiche Popes by Gratian alleged was in dede a Prieſteſ Sonne. And this onely was it, I had to ſay. And nowe the ſame I ſay agayne. Every of them Popes was a Prieſteſ Sonne, not one excepted, as in place it hal be proved. What cauſe then had M. Hardinge, to vaineſly to diſtrefte him ſelfe, and thus to criue all upon þe prieſteſ, of Lies, and Fables? That I ſaye is true: and Truþe is no lie: Truþe is no Fable.

But you wil ſay, Damafus was deade longe before thise Popes were borne. Whom then coulde he knowe, who were their Fathers? Heretin I graunte, there is an error. But, god Reader, it is Gratians excurſion: It is not mine. I reſpoſe Gratian onely as I finde him. I put not to him: I take not from him. I alter not one Letter of al his wordes. Therefore ſelle M. Hardinge, it is Gratian his owne Doctor, and Declaracion, that thus haþe written. Bidde him calle Gratian Ignazante, Poulte, and Shameleſſe, and Wilteſſe, and what him iſteth, and let him not ſpare. Let him hardely ſtrike him, that did him hure. For M. Hardinges haþe tolde vs otherwhiles, that who ſo ſtriketh one man for another, is but a Fole.

Thus, god Christian Reader, thou ſeeſt one whole ſure of M. Hardinges greatesse Intriſches, wherein he reprocheth his greateſte truþe, is clearely attainted. As he haþe deale uprightly herein, ſo malte then trauie him in al the reſe. By a ſmal draught of ſea water, thou maſte judge the verude of the whole. But O god God, what ſure he keþ M. Hardinge emongſte other hiſſeſe prieſteſ pettie quarrelles? He telleth theſe, I haue named Iohannes Camotensis for Iohannes Carnotensis: And therin, as in a matter of greate weighte, he haþe beloued greate ſcōre of vidoſ humbles, and ſoure whole Pages of his Boke. Cterly a ſimplē treſpaſſe, wheretoſt to grounde ſo greate a baſtalle. It ſe to light a Laboure, to ſtire ſor names. If he like not the one, let him hardely take the other. Certaſſelph Ghesueri in hiſ Epitome, and Cornelius Agrippa call him plainly, as I do, Iohannes Camotensis. But be it Camotensis, or Carneſſe, or what you will. His wordes be even as I allege them: In Ecclesia Romana ſedent Sciriſſe, & Phariſſe. Iſpe Papam ſicut est intolerabilis: Papæ Pompan, & Faſhun mulius Tyrannorum vnguam requiat: Papæ Legati ſic Baccantur in Provincijs, acſi ad flagellandum Eccleſiam Satan erguſſat a facie Domini. Vim faciunt Sciriſſe, vt habeant plenitudinem Potestatis. Let M. Hardinge graunte thou much, and die the Name at his pleaſure.

Againe he ſatthe, I haue named Zarabella, ſor Zabarella: Herutus, ſor Iohannes Parifensis: Iohannes Parifensis, ſor Herutus, and Petrus à Scoto, ſor Dominicus Scoto. He ſatthe, I allege Herutus by Chapters, whereas Herutus is diuided by certaine other Diſtinctions, and not by Chapters. He ſatthe, I haue named Pius Secundus by the name of Pope Pius, a pere, or a monſtre, or ſomme certaine time before he was Pope. No doubt, a perillous caſe. The man was one, and his wordes were one, but his name was changed. In one place, he ſatthe, I haue leaſt out, Enim: In an other place, I haue leaſt out, Hoc: In another place, my Painter haþe miſplaced Schemate, ſor Schismate: Piggins, ſor Piggins: and I knowe not what. Butche weighte cauſes bathe M. Hardinge plute out, to make up his tale. Heretac be lighteneſt, and thunderet, ſo ſhatke hande, and ſea together. Heretac, and at other maters of like force he crieth out, Lewde wretches, Lewiſe, Heathenlike, Shameleſſe, Blaſphemous Villaines: As if it were lawful for a Doctor of Laweine, to ſaye what hit iſteth. If he elſe any ſuche ſomple ouerſighte, as I haue ſhowed, or any Sentence miſalleged, or any one Autheſte inſtanceme-

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therore miſnamed, or any ſtucture, that miſt be wreſtled from the purpoſe, He braue the armes, Falſe Ministris late handaues. Yet bragger. Yet boaster. Yet Lie falſely. Yet Lie for advantage. Yet are impudent liars. Lewde liars. Heapeſ of Lies. Nothinge but Lies. And al is Lies. Chita as greate wiſdom, and viceroy, as his ſometime Anaxagoras, the philosopher of Greca: who, when he had ſene a little Peple ſtaine fallen downe from Heauen, imagined therefore, that the ſonne, the moone, the ſtarres, and al the whole Universitie were made of Stones. By these prieſteſ poſes, and ſlowes of ſpache, we make easilie diſtriſt M. Hardinge from al his felonies. Dowe de it, herein I traſte to be ſo valiente unto him, as he to like vato him ſelfe. Dether can our cauſe appear the iuile in the Judgemente of the Celi, for that. M. Hardinge bath ſo god a grace to ſpeaketh it. Al ſyache is not alwaies pouſe ſufficiente of god mātre. Maxentius ſatthe, I heretac cum peruerſatia ſit non polline redere rationem, al maladicta conuertuntur: *Heresiques*, When they ſinde themselves not habile, to ſeckle a reaſon of their wilfulliſe, then they fal to plane ratiōne.

But one thinge ſpecially much miſtrith M. Hardinge aboue al the reſe, that the better to diffolde the defamatiſe, & weakenesse of þe Doctour, I haue alledged ſo many Canonicles, & School Doctours. For al them he weighty no better now, then I haue Fables. And therfore he ſatthe, As for the gewgawes of the Schooldemenne, and Canoniſtes, I deliſe them verily. What then, could M. Hardinge that woſtould rather allege S. Augustine, S. Ambroſe, S. Hierome, S. Chryſtoſorne, S. Bafle, and oþer the Antient, and Learned Fathers, touching his Primate Matthes, his Halſe-communicantes, his Doumble Praiers in a tongue unknowne, & other like diſordres of the Churche of Rome: Did ever any of theſe Fathers, either recetve the Holy Sa-crament him ſelfe alone, the whole people lookinge on him? Or minister the Communion unto the people in one onely kinde: or ſayle ſy publicke praier in a ſtrange tongue, the people not knowinge, what he ſaþe? Could any of theſe Fathers euer haue ſaþe, The Pope haþe Vnuerſal power ouer al the world: we al receiue of the Pope ſuſtice. The Pope cannot erre. The Pope is alwaies General Councelle: The Pope haþe power over the Angels of God, Kings, and Princes holden their Crownes, and Dominionis of the Pope? And twelue god Fathers were deade man hundred pereſ, before theſe, and oþer like vanities were knownen in the worlde.

But make it not be lawfull for vs, with M. Hardinges god ſanoure, to allege ſuche witnessies, as hee knowe the cauſe: Or was there euer any man lawfully reponed before any indifferent and reasonable Judge, for proouinge of honest, and Lawful witnessies: Or, are at the Schools Doctours, and Canoniſtes, nowe become Inſtabiles, that to ſaþe, ſo farre out of Creditis, ſo infamouſe, and ſo vile, that they miſt not be allowed to haue witnessie: Who then are they? Or whether ſe ſtandē they? Are they not al M. Hardinges owne Doctours? Is he nowe almane of his owne? Are they not al ſworne to the See of Rome? And what were they? Wher roundes bare they in the Churche? Were they not Abates, Biſhippes, Archbiſhippes, Cardinals, Sanctes, and Popes? Was not Panormitan an Abate? Was not Albertus Magnus a Biſhop? Was not Antoninus an Archbiſhip? Was not Holocat a Cardinal? Was not Caſtanus a Cardinal? Is not Bonaventura a Sancte? Is not Thomas a Sancto? Was not Innocentius a Pope? Was not Adrianus a Pope? Did not Pope Gregorius, ſayle the Decretals? Did not Pope Bonificius ſayle the Sextus? Did not Pope Clemens write the Clementines? Did not Pope Iohannes xx. and other Popes write the Extra Vangelis? Were they not Christes Vicars? Were they not Peters Succellours? Were they not the Light of the world? Were they not the ſteles of the Kinges, bone of Deaconis? Is not Gratian called Fundamentum Iuriſ Canonici, and that euuen by Eugenius, þe Pope him ſelfe? Were not theſe for the ſpice of ſucceſſe, written by Engenius, þe Pope him ſelfe? Were not theſe the onely Rulers of the Churche of God? Were not theſe wordes holden for Lawes? Were there any others better, or better leaſt, or al any other Doctours in the Churche? Of the Schoole Doctours, was

Dogen. I. o-
ratus.

Detell. 27. 4.

13 not

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s. Chrysostome, and al other the Doctors, and Holy Fathers myghte erre: But the Pope only can never erre.

If thou tell him, that many Popes have erred, and shamefully erred, as it is evident, and easie to paue, he wil answere thee: They erred only as menne, but not as Popes. For the Pope hathe sundrie Capacites in one person: Domine unus vix multe take him, as a man, and sommetimes as no man.

If thou tell him, that Popes haue erred, even as they were Popes, then wil he answere thee, that the Popes miche erre, and haue erred in somme certaine particulaire cause, or question: But in Faith, or Doctrine he cannot erre.

If thou tell him, that sundrie Popes haue maintained open, and knownen Heresies, and therefore haue undoubtedly erred in Faith, and Doctrine, then wil he tellle thee, that they maintained sutch Heresies, only as there owne private opinions, but not as Doctrine for the Churche. Againe if thou tellle him, that certayne Popes haue published, and preached, and taught Heresies, and sente abroade Preachers, to confirme the same, then wil he tellle thee, that although they preached, and conformed Heresies, yet they never confirmed them by Publicke Decree, and open Sentence in their Consistories: As if the Popes Constitutio were of greater weight in mater of Doctrine, then his Pulpit.

Thus M. Hardinge discouerteth aboute the fieldes, A Primo ad Vltime, from Scroune, to Man: from Man, to Pope: from Pope, to Judgemente: from Judgemente, to Faith, to Opinion: from Opinion, to Preachinge: from Preachinge, to Decree: And so from one thinge to an other: And where as one thinge wil not serue, by discours of witt he seeketh better.

At thisonges he sanges us before, in his Answere, in his Rerowder, and in his Confutacion. And nowe, when al is donne, as a sly Mynstrel, is faine to Discourceng, and to singe the same aboute againe. Otherwise he shoulde lacke warkes for his Painter.

To shadwe the notorious Ambition of the Churche of Rome, openly condemned in the grete Council of Aphiaca, and called the smoky pompe of the world, either ignorant, or guylfely he corrupteth the plaine Werte, and turneth Petenes, into Petenes, that is to say, he turneth poore Suuters, into Princes, God Reader, turne to the place, and consider the Answere, that I haue made hereto: and then alle of M. Hardinge, what Discourse, or what wittes was this, to corrupte his Translation, to falsifie the sente, to turne Pe, into Po, and one wodde into an other: Alse of hym, what he meante, with so sensible forgerie to sake, to moche thare.

Againe, where as S. Basile wylleth thus unto Athanasius the Patriarche of Alexandria, Vlsum est vlt, vt scribatur ad Episcopum Romanum, vt consideret res nostras, et det Consilium: si semet god we write to the Bishop of Rome, that he consider of our case, and givis us Consil, M. Hardinge by his proper discourses hath thought of our case, and givis us Consil, It hath seemed good, that we write to the Bishop of Rome, that he vifte vs, and determine the mater by his Sentence. That the Bishop of Rome consider our case, saith S. Basile: That the Bishop of Rome vifte vs, saith M. Hardinge: That the Bishop of Rome givis us Consil, what we mite do, saith S. Basile: That the Bishop of Rome determine the mater by his Sentence, saith M. Hardinge. Thus by his discourses he hathe changed, Consideringe, into Visitinge, and Gecuinge of Counsel, into Sentence in Judgemente.

But alse him, I prie thee, what discours of witt moued hym to changeal the Latine Translations of S. Basile, that ever he sawe, and to forge a newe translation of his owne. Alse him wherefore this Creake wodde, Expositio, Granulation of his owne. Alse him wherefore this Creake wodde, mite not wel be Englished, To consider. Alse him, wherefore these Creake woddes, doxwyl yngly, mite not wel be Englished, To gue Counsel. Alse him, where he ever reade, in any allowed Creake Writer, these woddes, doxwyl yngly, died for a Decree, or Sentence in Judgemente. Alse him, what made hym so bolde, to

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to shapre vs newe Creake woddes of his owne, sutch as no Grecian euer heardes before. Firste he, saith M. Hardinge, and againe, I trowe, twise together in one place. But bid him, leau his longe discourses, shewes of witt, and plainely to tellle the, even as he wil be counted a Grecian, in what Historiographer, in what Natur, in what Philosopher, in what Poete, he euer heardes of this wodde. I trowe, Telle him, god Reader, tellle him, This Verbe is not I trowe, as he imagineth, but I trowe, I trowe. And bid him, not to trustee to his Dictionarie, for it wil deceue him. I trowe, I trowe, I trowe, is the Original Verbe, and not, I trowe, I trowe. And therfor the firste Indefinite is not I trowe, as M. Hardinge telles the, but I trowe, I trowe. It was sufficient for him, to moche the with Latine, & Englyshe. But of hym selfe to duse newe Creake woddes, and newe Grammaries, where with to moche the, it was to nytche.

By his discourses he is hable to defende these wonder of Hostiensis, Deus, & Detraction. Papac faciunt vnum Conflituum: Excepto Peccato, Papa potest quai omnia facere, excepto, he Pope can do in a manner all thinges, that God can do. Whereby, I trowe, is meint, that, as God is omnipotent, so in a manner is the Pope.

By his discourses he is hable, to defende that moche horible, and blasphemous Detraction. pater, duxerit, i bled in the Churche of Rome, Tu per Thoma Sanguinem &c. to the manifeste prelude, and derogation of the Bloud of Christe. By his Discourses, he is hable to defende these injures of Catharines, lately pronounced in the Council of Tridente, Our Lady is Christ's moste faithful louer, making a creature equal, and fellowe with Christe the Creatour, which is God blessed for euer.

To be shorte, by his Discourses, he is wel hable, to defende these moche viles, and lithy wondres, touchinge Priestes Concubines, vitered to moche viles, and filthry purpase, Si non casta, tamen caute: If they cannot live chastely, yet let them deale chastely, and chasteley faire, and to gueve a very good conseil. O merciful God, whilche suthch discrete, and wolsome conseil he might haue learned of Mitio in the Heathen Comevise, for this he saith, Non est flagitium, nulli credere, adolescentem Scortari.

Pet further to prove, that he bathe a ready witt to course at pleasure, he saith unto vs frankly, and by wile of graunte, What if somme haue written, that Paulon was ministred in the Blessed Sacrament: What if the Pope losseth Franciscus Dandalus, the Venetians Embassabout, to lie under his Table like a dogge, while he was at dinner: What if Popes haue suffered grete Princes, and Nobarkes, to lisse their sorte, to holde their stropes, and to leave their hosefes: What if Pope Alexander bled Frederike the Emprence more proudly, then became a man of his callinge, treaving him downe to the grounde, and settinge his towne on his neche: What therle thinges never so true, never so Triannal, and never so horible, yet se M. Hardinge once sale, What if, by Discourse of his witt they mate lame be salued.

Or sutch Discourses he is hable to paue his Primate Masses, his Dimi Communionis, his Primacies, his Pardones, his Purgatories, and what thinges so euer shal come to hande. When Scripturales talie, then Discourse of witt must come in place: And when talie, and discourse wil not serue, then god plaine rounde Battlings must serue the turne. Then, saith he, Ye are prouide, ye are Iudicelike, yea serue the Deut. Then he telles the two: M. Lewel is woorste then Ananias, that condemned S. Paul: M. Lewel is the open enimie of the Churche: M. Lewel is the enimie of God: M. Lewel honoureth that Idole Calumne more then Ihesus Christe: M. Lewel is Melchias: M. Lewel is Christe: M. Lewel is better, then Christe. Then he discourses, and singeth nowe at his Lutheranes: nowe at his Huguenotes: nowe at Browne: nowe at the Puritanes: nowe at Pale: nowe at Illyricus.

Thus he iumpeth, and courseth, this wafe, and that wafe, as a man rouninges

M. Hardinge
in his Preface
to the Reader.

Detraction. 6.
399. b. 400.

Detraction. 5.
399. b. 400.

M. Hardinge
Detrac. 30. b.
Detrac. 21.
245.
Detrac. 4.
Detrac. 39.
Detrac. 21.
Detrac. 22.

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without a marke, or a Ship flettinge without a kithter. Thus he swelveth vs a Mountaine of woodes without substance, and a House ful of smoke without fire: and imagineth, that his little Elver Pipe, by discourse of wittie, wil reuele the soude of a double Canon. But when Al is donne, we make sate of him, as the poe man saide, that haore his Sowle, Here is greate exle, and little woulle,

God Reader, Truthe is plaine, and homely, and haile no neede of thyse blementes. But who so wil take hym to mainteyn Antinthe, mytter nedes be forced to discoure aboue with longe Wagates, to leade his Reader to his purpose, to feeke him with woxnes, for wante of mater, and bylyfe to do, euen as here in Herting dothe.

I cannot imagine, that any my poe labours shalbe habbe to ende these quarrelles. For a contentious man wil never lache twoddes. Notwithstandinge in this Augmentacion I have endeavoured for my simple parte, to so late to mutche, as to a reasonable man make seeme sufficente. I haue cleared tuchie places, as seemed darke: I haue suppled fuitch things, as seemed to wante: I haue refourmed so mutche, as reason required: Whilke I haue answere the substance of al sp. Varidges longe discources. If any thinge be leaste unanswered, either it was bytyme, or nothinge worth.

Hate it pleatthe, god Chirstian Reader, to peruse wrote, and shew me ought
rightly. Endeavour throughtly to knowe the cause. An ignorant Judge was ne-
ver indifferent. **S.** Hardinge woude haue this only to folowe the example of
thy late decected Fathers, and further to seache, and knowe nothinge. And of-
tentimes thine ignorance maketh him bolde. He leadeth this into the darknesse
of Deathe: and yet woude haue the beliefe, thou arte in Parable. **T**he Blinde
man is leade, he knoweth not, whither. But search thou the Scriptures, as
Christe him selfe biddeth this: Learn to knowe the will of God, as S. Paul adu-
test this: Haue pleasure in Goddes Holie wrote, as the Prophete David warneſt
this: And thou haue never be deceipted. Whereas buildinges vpon the sande of
wittie Discourses, and the varblie weakneshē of mennes iudgements, som-
times allowed, and sommertimes reþoued, by the Houle mucke nades come to
grounde.

grounor.
Telle M. Hardinge, It shal be harde for him, so hille till comynge the spide,
God hatte fowled the siefe of Life. No power is habell to rote it out. God hatte
disclosed the man of Sinne: So Cleke he habell to hote him Lenger. Heaven, and
Earth shall pallen But Goddes wrode that never past. God open the ries of the
Herte, that thou maiste haue comforte in his Lighte, and refolute his Mercies,
and patently waite for that blessed Hope, that is lathe vp for the, and continue
fattifelv unto the ende. Amen.

From Sarisburie. ii. Decemb. 1569.

I.S.

CGood Chzstian Reader, I haue here sette before thee certayne princi-
pal flowers of P. Hardinges modelle speache. Taste no more, then make
me like this. And judge thereof, as thou shalt see cause.

*M. Hardinge, in the Preface before his Consultation
of the Apologie.*

The manner of w^rstlinge, whiche I haue here vsed, in comparsyon of our Adver-
saries, is softe, softe, and gentle, ac. And in respecte of their heate, bitternesse,
and rasslinge, as many telle me, ouer colde, sweete, and milde.

Again, in the same Confutation.

Again, in the same Company.
There is no man of Willdome, or honeste, that woulde with so immoderate vpr
honestes, envyare the estimation of his modestie. Fol. 300. b.

M. Hardinge.

Your Diuellishe (prie. Re-
sionder, fol. 18. b)
Your Diuellishe wicked-
nesse, Resionder, Piclack
to the Reader.
Your Diuellishe Villanie,
Confusa fol. 35. b.
Your salinghe voorordes of
Sathanis proumping, Re-
sionder, 65. a.
You are joyned to Sathan,
Sathan your Schoolma-
ster, Resionder, 12. b.
Yee are moyed by the in-
singe of Sathan, Confusa
13. 43. 255. a.
Your Father the Diuel,
Confusa, 2. a.
Your Babyloniall Towter,
Confusa, 4. 2.
Your Nevelis Churche sente
vp by Sathan, Confusa, 42. a.
The Diuel hant you falle
bounde, Con. 34. a.
Yee are of the Schole of Sa-
than, Con. 69. b
Your Sathanishe Sprite, Con-
fusa, m. b.
Yee are the Children of the
Diuel, Con. 35. a.
A Page, a Slave, a Clave-
backe of the Diuel, Con-
fusa, 31. a.
Yee are the Limmes of An-
tichrist, Con. 30. a.
Yee are the profidit Mini-
stres of Antichrist, Con-
fusa, 19. b.
Yee haue taken a paterne fō
Sathan, Con. 33. b.
Your reprobate Congrega-
tion, Con. 33. b.

Youre Synagoge of Sathan,
Con. 34. b.
Your confuse tenes of Sa-
than, Con. 34.
Your Synagogue of Anti-
christ, and Lucifer, Con-
fusa, 31. b.
The Heade of Antichrist,
Confu. 48. a.
The Nouice of the Diuel,
Confu.
The Diuel, and his Mini-
sters, 36. b.
Yee haue learned of the Di-
uel, Confusa, 18. b.
Your Father the Diuel, Con-
fut. 34. b.
Sathan your Maister, Con-
fusa, 34. b.
Sathanis bronde, Con. 34. b.
He halfe conceyued harred
by the inspiration of Sa-
than, Con. 38. b.
Sathan holdeth you captiue,
Con. 34. b.
The Spryte of Sathan is in
you, 17. a.
Yee are falle bounde in Sa-
thans fates, Con. 38. a.
Yee are enimies of Vanite,
Con. 35. b.
Enimies of the Sacrifice,
Confut. 67. a.
Yee are loole Apostoles,
Con. 33.
Sacrigessis Churcherob-
bers, 33.
Theues, Con. 35. b.
Abominable, Con. 19. a.
Lechious Lourdaines, 75. b.
Profane Hellhoudes, Con-
fusa, 34. b.

Defifers of God, C. 65. b:
Your wretched, and blasphem-
ous sprite.
Your darke, and malitious
Soule, Resionder, 104.
Your Hereticks, blasphemers,
Sathanisites.
Your filthy raigne rabble,
Confu. 71. b.
Caluinistes, Sathanisites,
Confu. 81. b.
Your wretched Chams brood
114. b.
Your profane malice, e. 19. b
Your vilenesse, 33. a.
Your damnable fide, 33. b.
Your blasphemous tongues
your strelifull blasphemies
Your Diuellish rabble, 20. b.
Your Turkish Huguenotes,
woorste then infidels, 11. b.
Your Malignant Churche,
Your Congregation of Rec-
probates, Con. 29. b.
Your vyle Heeres, 33. 2.
Your Diuellishe floueries
of chare.
Your Turkische, and Heas-
tishesse harre, 19. b
Your Turkish doctrine, ibid
Ye biagge Luciferlike, 13. b
Ye specke sylviane.
Yours quartel is against
Christ, Con. 18. b.
Yee would faire, if yedurst,
that Christe is the Abo-
mination of Desolation, and
Antichrist is the
True God, 194. a.
W when there were ever
suche Theues in the
Churche of God, 161. a.
Yours

M. Hardinge.

Your Doctrine is Heretic,
Your life is iniquitie.^{121. b}
As crafty knaves in a Cow
mede. Reioind.^{a. a.}

Vaine bragginge, Vanite,
Scurviliue, extreme impa-
dencie, passing mad-
nesse, proude vauntinge
Goliathlike. Re. In pre.^{a.}

He is a scold.^{186.}
Reaolesleffe, vyleticle. Re-
ioind.^{101. a.}

Foolish Negatire. Re. pre:
Thicke Apes. & Con.^{a. b.}
Thicke Apes. & Con.^{a. b.}

Any forme would be affa-
med to make suche ar-
gumentes. Con.^{a. b.}

He hath on his foote conte
if he plate the vife vvel,
and Verelike. Re. ^{151. b.}

The canker of his falfe do-
ctrine. Reioind. prefa.

Falfe Gospellers. Re. pre.

Vnlimmekeste. ^{94. a.}

Impious: Impudent. ^{112. a.}

Yee arte pastle al shame.^{186. a}

A greate Lier.
Boldenesse in Lieinge.
Yee Lier for a vantage.
Your schoole of Lieinge.
Yee professe Lieinge.
False Lies.

Impudent Lies.
Vaine Lies. Bolde Lies.
Lovinge Lies. Fovile Lies.
Shamefesse Lies.
Railinge Lies.
Manefeste Lies.
Notorious Lies.
Scandalous Lies:
Horrible Lies.

Yee vvel proclame you a
Lier.^{158. b.}

Your Liberis of lieinge:
Your Arte of lieinge ^{118. b.}

Your Figure of Impudent
Lieinge.^{153. a.}

Yee be desperat in your
Lieinge.^{177. b.}

You Lie in the plural num-
ber.^{103. a.}

And vhat shal I fare more
but al lies.^{155. b.}

Leave your Railinge. Re.
VVe like not your Railinge;
^{20. a.}

I leade your vyle eloquence
to your selfe. ^{111. b.}

Your Railinge termes.
Your vyle eloquence.
Your scoldinge tale.

Your spifule vvoordes.
Con.^{149. b.}

Your rancoure. Your spise.
Your filly Railinges.
Your vyle vbrandinges.
Con.^{151.}

Dogge.^{107. b.}

Your vyle, venemous, and
loathsome stiffe.^{146. b.}

I wold I could plucke ma-
lice from your blasphemie.^{109. b.}

VVith futch spifuelness
of vwoordes, as the Diuel
hath inspired the with-
al. Con.^{141. b.}

If spiche you, and the Di-
uel.^{179. a.}

Raile, and reuel vvhile ye
vvil.^{154. a.}

Yee rauie, and erie our.^{117. b.}

The findes of Hel were not
yet ter loose, that begane
Lutherians, and Calun-
ies. Confu.^{153. b.}

The Diuel comminges from
Helle, hath caried you
avake.^{155. b.}

In your haires, the Diuel
hath made his cllop.^{151. a.}

Yee shalbe bounde hande
and foote vvhile the cor-
des of the Diuels cleve.^{159. a.}

The Diuel posseseth you,
and ridell you.^{155. a.}

The sprite of the Diuel is
within you.^{155. a.}

Ye hole in rancoure, and
malice.^{169. b.}

Stampes, and rage. Study
dogge eloquence.^{141. b.}

Sunte your basling, R. pre.

The Diuel reignement in your
haires.^{87. b.}

Maugre the malice of the
diuel, and of all the sacra-
mentaries.^{151. b.}

Yours Malice seemes to
pasle the malice of the
Diuel. Re. prefa.

Cough vp the cronne of
your Hertise. Re.^{152. b.}

Cough our that vile poi-
son. Re.^{85.}

Yours Diuellish Blaspheme,
mife, and Villanie.^{156. b.}

A blaste of your railinge
sprite.^{166. b.}

Luther stinkinge sinkie.^{42. b.}

Zwnglins rabbile.^{43. b.}

Your vyle, spifule, blasphem-
ous talkie. Re. prefa.

If there were any spanke of
shame in you.^{94. a.}

The stinkinge breath of your
vyle vwoordes.^{111. b.}

This Defeder is like a mad

Cuneris Petri de Bremerv-
hansen, Pastor. S. Petri Lo-
nianus indigenus approbavit.
Anno 1565. i. o. A. Apulius.

M. Hardinge, in his Preface to M. Jewel before the Restoinder.

VVee spare your woorthships, and put you in minde of your outrage with more Courteous
language. Againe, I feele to menne of right good discretion, rather to offend of lenitie, and
folterene. And many doo wiſhe, I had tempered mine inke with sharper ingredience.

¶ Thus mutche only out of the Heape. If to late for the al,
it were to malte an other Boke.

One demanded his Question of Zoilus the Ruler:
Why takeſt thou ſuch pleaſure in ſpeakinge it?

Zoilus made Answere.

Because, whereas I woulde rather do il, I am not habile.

Scoffes, and Scornes.

M. Hardinge hereof thus reproacheth his Adversarie.

Your foulſome scoffes. Re. prefa:
Your Loufome scoffes. Re. prefa:
Your ſcoldinge Sprite. Confu.^{19.}
Your ſcoldinge cuttes. Re. prefa:
Your art of scoffing. Re. prefa:
Your boielſlike scoffes.^{100. a.}
Your boielſlike mockeryes.^{149. a.}
Your ſcoldinge heade.^{124. a.}
Your ſcoldinge vvhile scoffes.^{157. b.}
Your bitter twittinges. ibidem.

M. Hardinge of him ſelſe.

Suche grace in writinge I neither vfe, nor couete: nor haue I it: nor if I had it, ſhould I thinke it
mette to vfe. The Truthe of God would not be ſett forth with scoffes. VVhoſe delice to
vnderland the Truthe is cold, the fame is to be flurried vp rather with graue and earnest ex-
hortations, then with ſcornes, and mockes. Reioind. In the Preface to the Reader.

M. Hardinges performance of the ſame.

His Ministerlike talkie: vvhile
ſold. prefa:
ſome ladde Hypocrite.
Re. prefa:
This iolly fellow.^{9. a.}
This iolly Defender. ^{51. b.}

This vwoothly Captaine.
Re. ^{31. b.}

This ſubſtantial Doctoure.
Cuckooſville.
His ſolenn Praier prote-
ſanckle. Re. ^{18. b.}

His Rhetorico perfouſions
in pulpite vvhile holy hol-
dinge vp of handes, and
casting vp of tis to tica-
uen. Re. prefa:
His Miniftirg vwoordes.
Re. ^{151.}

His pulpite buzzing. R. pre.
His holly Companions.^{170. b.}

This bleſſed Bretherhoode.
Confu.^{11. b.}

Yer ſpeakre like a liberal gen-
tleman Con.^{124. a.}

This gare Rhetorician. Re.

Martyr. Con.^{8. a.}

Nouve come in these reue-
rende Faillers of our new
Clergie. Re. ^{155. a.}

Our miniftirg clergie.^{146. a.}

Our miniftirg pieſantes.^{51. a.}

Our neve Gofpel Prelates.
Our M. John of Saltburie.
^{21. b.}

Hovve ſale you ſli Minister
Bit hoph^{51. b.}

The conuulfion of your Go-
ſtaship. Re. prefa:
Yee ſpeakre mutche of your
Miniftirg ſhipper good-
neſſe.^{170. b.}

This is false, fauinge your
Miniftirg. Con.^{157. b.}

Your Superintendence
ſhippes.^{156. b.}

Your Maſtiffes. Re. pre.
Your Maſtiffes.^{147. a.}

M. Hardinge, Confuta. fol. 109. b.

Thus wee comme within you Defenders, as it were: and claspinge with you, wringe your
weapon out of your hande: and with the other ende of it ſtrike you downe: As it is not
harde to v, by learninge to ouerthrowe you. &c.

To the Christian Reader.



2. Corin. 11.

Tell me in thy behalfe, good Christian Reader, to thy conscience thus assaile this day with so contrarie Doctrines of Religion: and specially if thou haue a zeale to folowe, and seeke not, what and wouldest satte please God, and knowe not, howe: nor finde the selfe sufficiently arm'd with Goddes Holy Spottes: nor habbe either to discerne thy meat from poison, or to unwine the selfe out of the snare. *For Satan transformeth him selfe into an Angel of Light: The wretched is more watchful, and belement, then the Godly: and halideth in oftentimes paintes, and beautifiles, and shineth more glorious then the Truth.*

*2. Tim. 2.
Martine. 24.
2. Tim. 2.
Johan. 12.
Roman. 8.*

These be the thinges, that, as S. Paulie saith, woorke the subuersione of the Hearers: and by meane whereof as Christe saith, *If it were possible, she very Electe of God shoulde be deciu'd. Woul he it, God knew his owne, and no Power can pull them out of his hands.* God is hable to woorke comforte out of confusione, and to forse his Lighte to shone out of darknesse. *Althouge woorke unto good, unto them, that be in Christe Iesu.* **W**e halideth never so ralysed colouris, yet in the end the Truthe wil conquerre.

Notwithstanding, God in these daies hath so amazed the Abuerstaries of his Gospel, and hath cauted them so vainerly, and so grossly to late aboyd their folles, to the light, and face of all the worldes, that maner nowe, be he never so ignorant, as other can thinke, he maye lufely be excused. **T**hey deale not nowise so futilly, as other Heretiques in old times were wont to do: thet bide not the lothsomenesse of thise exours: they cloke not ther selues in Sheyestaines: they dissemble no blingis: they excuse nothinge but, without other shame of man, or feare of God, ther take vp thase thinges, that before were buried, than them selues had forfayt, the wile had abhorred, the wold had loathed. **I**t had benne mox: poyntis for ther, to haue pleyed in somewhat, and to haue haled in the rest. **S**o there might haue appeared somme plaineesse in their dealings.

But this is Goddes fulle iudgemente, that they, that willfully iustiſtance the Truthe, shoulde be gauen ouer to maiutaine lies, as beinge the Children of In-truth. **C**hildren, that wil not haue the Lawe of God.

For triall wherof, I beseeche thee, god Reader, aduisedly to peruse these few notes, tenchly taken out of M. Hardinges late Confutation. **J**udge therof, as thou shalt see cause. **L**et no affection, or laſtaste cause thinges to seeme otherwise, then they be.

M. Harding, fol. 334. b.

The two principal Groundes of this whole Booke are theſe: *Fist, That the Pope, althouge he haue erre by perſonal errore, in his owne Private Judgements, as a man, and as a particulaire Doctor in his owne opinion: yet as he is Pope, as he is the Successor of Peter, as he is the Vicar of Christe in Earthe, and as he is the Sheyepheard of the Univerſal Church, in Publicke Judgement, in deliberation, and definitive Sentence, he neuer erreth, nor never erred, nor never can erre. As it he would ſaie, The Pope walketh in ethere, nor never erred, nor never can erre.*

Alphonſus de Castro ſaith, it is more folle, yet is this ther: *Whiche thinge to hold, Alphonſus de Castro ſaith, it is more folle, yet is this M. Hardinger cheſt, or rather, as I myghte in manner ſaie, his onely grounde.*

M. Harding, fol. 16. b. **T**he Seconde of theſt, *The Church of Rome is the wholle, and onely Catholique Churche of God: and whoſo euer is not obedient unto the ſame, miſte be iudged in Hocrigue.* **T**hese two groundes beeing once wcl, and ſurely laſt, he myght bulde at pleasure, what him lifteſt.

Cifu fol. 48. b. **A**s for the Pope, the better to countenance his estate, he ſaith, that Peter reſigned Power Ordinarie, to him ſelfe, and to his Succellours for ruer: but his ſuccellours had power onely by Dispensation: **T**hat Peter was the Sheyepheard, and his

To the Christian Reader.

Apofete the ſheep: and, that the Apofetes were ſubiect unto Peter, as the ſheep are ſubiect to þe Sheyepheard: **A**nd that James the Apofete was a Member of Peter. **F**or beter warrant whereof Pope Leo ſaith, Petrus Christus in Conſortum Individuū Vniuersitatis ſumptum, id, quod ipſe erat, volunt nominari Christi receiving Peter into the Companie of the iudicabilis Triuice, woulde him to be called the ſame, that he was him ſelfe.

Tyon affaunce, and truſte of thys wordes, M. Hardinge endoweth the Pope with Chiffre onely Prerogative, and calleth him by Chiffres principal Triuice, The Prince of Paſtors. **A**nd further he ſaith, **D**et the Pope hangeth the ſacie of the whole Churche of God: **T**hat unto the Pope is geuen al manner of power, as wel in Heauen, as in Earth: **A**nd that, if any man ſai, The Pope hath Authority to comandue the Angels, and Archangels of God to come, to goe, to walke, to renne, to ralys, to fetche, we maie not be ſcrupulouſ, (for thys be his wordes) in any ſacie maters: **T**hat neither Kinge, nor Empereour, nor Clergrie, nor Council, nor any Power almoſt can haue Authority to iudge the Pope, he his Life neuer to ſile: **E**bat the Pope is endoweth with a Divine, or a Godly Power, and that by the fame he is hable to Depole Kinges: **T**hat the Pope, even by the Institution of Chiffre, is a Temporal Prince, and bathe the Righte, and Interest of both Swedes, as wel Temporal, as Spiritual: **T**hat al Kinges, and Empereours, by the Commandemente of Chiffre, receiue theri whole power, and Authority from the Pope: **E**bat the Pope in a right god ſent man be called thiking of Kinges, and Lordes of Landes: **L**ike as also in ſomme god ſent he, he maye be called Our Lord, and God: **G**od therefore one of M. Hardinges felowes ſaith, **T**he Pope is the Heede, and Kinges and Princes are the Feete: **T**hat the Pope, what ſo euer he be, is alwaies a Christian man, by the Nature of his Office: **A**nd therefore an other of them ſaith, **H**eddinge ſit, Petrus, an Paulus, Deus attendit non vultuſi: **O**rum hoc, quod ſedet in Cathedra Petri: **W**ether God be Iudas (the Traitor) or Peter, or Paul, thereof god ſhoulde ever be carefull. **T**his onely is ſufficient for us, that he ſiteth in Peters Chair. **L**ike wife M. Hardinges ſaith, **I**ſtabili ſufficienſe ſi vixi dō, as Peters Succellours bid us to do: **C**hiffre (althouge M. Hardinge) nowe requireth not of vixi ſiteth Peter, or Paul, but him, that ſiteth in thys Chair.

Agaime he ſaith, **T**he whole Churche of God is in the Popes Vinearde: **T**he Pope is the Heade, and al the Faithful of Christis be his Members: **T**he preſervation of the whole Churche standeth in the Vnite of the Pope: **A**nd therefore Huius ſaith, **A**lfredus Vno (Papa) Ecclesia Vna esse non potest: **W**ithout One Pope, the Churche of God cannot be One. **T**he concludes, M. Hardinge ſaith, **W**ithout the obedience of the Pope, there is no hope of Saluation. **T**hus muſte habb M. Hardinge ſtatute vixi, as moſte ſounde, and moſte Catholique Doctrine, touchinge the Authority of the Pope.

Of the other ſide he ſaith, **T**he Churche of Rome is the Univerſal, and onely Churche of God: and that, what ſo euer Doctrine bathe benne taughte in the ſame, ought to be taken, as godly, and Catholique: **A**nd that al other Churches of the other Apofetes miſte erre, and fail: **But the Churche of Rome, even by Goddes ſpecial Promise, what ſo euer ſteche, can never erre.**

He ſighteth as ſtrake for his Pardonnes, and Purgatorie, as he coulde do for the Faute of the Holy Trinitie. **N**athan ſaith unto David, Our Lord bathe put away thy ſonne: **T**hou ſhalt not die: Agathus S. Paulie ſaith, **B**earne one of you, an others burdene: **H**ereby (althouge M. Hardinge) is plane, that the Pope bathe Power to geue Pardonnes: **A**nd Christe gaue S. Peter ſpecial Authority to helpe the ſame.

But the Determination, and ful diſcution of thys greate maters, of Pardonnes, and Purgatorie, he ſaith, is very hard, and maruelous intricate.

Whereas they, not without manifeſte Blafphemie, haue univerſally taughte the people, thus to call upon the Blessed Virgyn, the Mother of Chiffre, **T**hou art the Lady of Angels: **T**hou art the Queene of Heaven: **G**eue commandement unto thy ſonne: **L**et him knowe, thou art the Mother: **W**here as also an other of them ſaith, **Lady**

*Confut. Fol.
282. a.
Leo Epif. 89.*

*Confut. fol. 50. b.
Confut. 204. b.
Confut. 248. b.
Confut. 250. a.
Confut. 248. b.*

*Confut. 187. a.
Confut. 257. b.
G. 3. 5. b.
Confut. 180. b.
E. 248. b.
Confut. 357. a.
Confut. 249. b.
Dormant. 14. 15.
Confut. 312. a.
Flatus in Coſſitions Petri. conuen. et. 29.*

*Confut. 212. a.
Confut. 192. b.
Confut. 283. b.
Confut. 244. a.
G. 28. b.
Confut. 212. b.
Hofius in Coſſitione Petri. conuen. et. 27.
Confut. 256. b.
Confut. 16. b.
Confut. 26. b.
Confut. 196. a.*

*Regum. 12.
Galit. 6.*

*Confut. 251. a.
G. b.*

*Confut. 180. b.
Confut. 252. b.*

A Preface to the Reader.

Concil. Trident. Session. 2 Confus. 123. 4. **Lady is Goddes moste Faithful Felowe, Fidelissima eius locia, thus makinge a Creature equal in fellowship unto God : At this (naturall Hardinge) is nothinge else, but a (peccat) kind of Spiritual dalliance: and he is most impious, and impudent, that findeth faulte with it.**

And notwithstanding cuen note they teache the people to falle downe, and

to worship the Image of Christ, not, as they were wonte before to say, greetinge the whole honour unto Christe, that is signified by the Image, but cuen with the selfe same honoure, that is due to Christe him selfe ; and that without any scruple, or doubt of Conscience: notwithstandinge also somme of his owne compaine

state, *The selfe same kind of Devotione, that is nowe done to Images, differeth but little from evill wickednesse.* Yet *Mr. Hardinge saith, We knowe no kinde of Idolatrie excepted in the Churche of Rome : Neither is there any Idolatrie committed by us, in*

*V Voochippinge of Saintes, in Praeinge to them, or in the Reuence, we ex-
hibit unto these Images.* Notwithstandinge sundre other the beste learned,

and wisest of his kinde, haue plaiantly contested divers greate erroris, and defec-

tivities in their Churche : Notwithstandinge the Pope, his Cardinalles, and his

Bishoppes fluge, and slepe, and do nothinge : Notwithstandinge Goddes Ever-

lasting Light, as mythe all in them lieth, be blode vnder the bushel : Notwith-

standinge the Watchemenne be blinde: the Dogges be downbe : the Wolfe be un-

sauory : the people of God sitte in darknesse, and in the shadowe of death; i know

not whether their owne profession, nor the vse, and meaneinge of therre Sacramenter,

nor what they Beliue, nor what they Hope, nor what they Worshipp, nor what

they Praye : (As for his offeringe by of Fourmes, and Accidentes in a Sacrifice vnto

to God, so sondely he wrighte, I trewe, to relue bothe the Dutche, and the

Scade, with other errores of greater importancie, wherewith he maye more easly

akonne the people, I will late nothinge) At this notwithstandinge, Mr. Hardinge

doubteth not to say, *If Christe him selfe, or his Apolle were alane againe, the Woorde*

that is to saye, the Doctrine of our Beliue, nowe preached, and received in the Catholique

Churche (of Rome) neither shoulde be altered, nor could be bettered.

And therefore, he saith further, *Suche wicked changes in Religion, as yee haue*

made, it is lawfull to make, neither with a Councell, nor without a Councell : Againe, our Do-

counseil bathe hem too longe approued, to be put in daies in these daies : And therefore as

gaine, for a final conclusion be fafe thus, Sette your harts at restle. It shal not be fa-

gaine, for the special Contentes, and Implementes of Mr. Hardinges whole

Workke of Confutation: whiche he wylsheth to receve, under his warante, as

the whole, and onely Catholique Faithie of Christe: by force wherof he thinketh

the humeable to subdue, and bide the whole worlde. If the thinges, that he

mantaineth, be to sondes, what mane wa then thinke of other thinges, that he de-

neth?

Sowle, what substance of Learninge, out of the Scriptures, Councelles, and

Doctors trulye allegred, he hathe broughte vs forthe for better furniture of the

same, I leaue it wholy to be weighed by others. Merly, utterance, and eloquence,

and sounde of wordes, and boldnesse of preache he wanteth none. Nowe be it, of

tentimes in the fairest role thou maist soncte fonde a canker.

But here goes Christian Reader, Our Sowles thus lade in the middes before

this, I besirche thee to consider, with what indifferent Judgements Mr. Hardinge

woulde haue the to passe betwixne vs.

First he saith, *What shoulde we seeke for Truthe? Let us onely beholde the custome*

of the Churche. Againe, *What Argumēnts, What Allegations, what slave of diuers*

so ever he bringe againste these thinges, we ought to make sondes accompte thereof. Againe,

I would besirche my selfe from him, as from the Minister of Satan, and as from the Diuers

Antichriste, and as from Goddes open, and professed enimie. Againe, *Mr. Jewells Her-*

etic, and other like Heretical Bookes, are vnlawfull to be reade, by order of the Councelle,

Without special licence: and are utterly forbidden to be rendle, or keape, under paine of Ex-

communicatiōne.

Jacob. Nan-

clanxus in E-

pist. ad Rom.

Cap. 1.

Jaco. Payne,

Lib. 9.

Polydor. de

Inuentorib.

Lib. 6.

Cap. 13.

Hec

pari Pietatis

differ non

nullum ab

Impietate.

Cofuso. 292. b

Confus. 274. 4

Confus. 271.

Confus. 331. 4.

Reioind. In

the Preface to

the Reader.

** viij. b.*

** viij. 4.*

** viij. b.*

** viij. 4.*

To the Christian Reader.

communication. And agayne, *As for the Reple, none other wate wil ferre, but to drone
almo the fire.*

*By this other side, touchinge the V Vooorde of God, with mooste terrible wōdes,
he scraffeth the from it, and bideth the to confesse of other thinges, and to bwhole,
I knowe not, what. Tee profitte the Scripturē (he saith) as Baubles doo thire Har-
lottes, to the Virgally, Unlearned, Refold people : Againe, Profytes, Iight Perfumes, and
the rufflage of the people : And againe, *The Unlearned people were keape from the
Readinge of the Scripturē by the special providence of God, that presyon stonnes shold not be
thrownes before Swine.* In sarebe regardre thys menne baie, as wel the Holy Scripturē,
as alia the People of God. The Scripturē they resemble to common har-
lottes, and the vileste creatures of the felues : The people of God they call, Vin-
godly, Rascalles, Riffers, and Filthy Swine.*

*Thus he suffereth the not to reade, either my poore Booke, wherof thou
honkest Judge: oþ the Holy V Vooorde of God, whereby thou mighte be halfe
to judge: but only bitheth the to folowe him, and to falte, as he saith: and al is
late. Thus, firste he blindeth ethine eies, and then willetteth the to look about, and
to condemne the vngles, thou never newtest. So latte the S. Hierome, Illitanci-
tanum afflument Authoritatē, vt sic dextra docente, sic sinistra, id est, sic bo-
na, sic mala, nolint Discipulus ratione discutere, sed se Procellores sequi: *This*
Cap. 32. *Hieron. in C-
faim. Lib. 9.**

*But beware, I besirche thee, god Christian Reader. A simple ele to some begu-
led, to verye course Shoulde, that wil take no colour. It is a deprise cause, that
with wordes, & eloquence mafe not be smothed. Be not deceyved. Remembere, of
what maters, and with what Adversaries thou haue to deale. With feare, and res-
eruence be carefull of thys own Salvation. Late dwike al affection, and fauoure
of parties. Judge iustly of that shalbe allegred. Dilecte thou knowe, thou canste
not Judge: Unless thou haue bothe sides, thou canste not knowe. If thou like
ought, knowe, whyh thou likest it. A wise man in rethe thinges wil seache the cause.
He that cannot judge Colpe by sounde, oþ in sight, yet mafe triu it by the poste.
Thou canste not weigh these maters, for wante of Learninge, yet, so sensible,
and so great they are, thou mafle scathe them with thyngers. Thou mafle sone
finde a difference betwixne Colpe, and Blaspe: betwixne Iacob, and Iau: betwixne
a face, and a tisware: betwixne a full body, and an empitie Shadowe.*

Sale not, thou artt settled in the Belife, before thou knowe it. Vnde Faith,
*is no Faith. S. Augustines counsel is god: *Believe no more of Christe, then Christe
bathe willed thee to belieue:* Nemo de Christo credat nisi quod de se credi volunt Christi-
flus. Likewise he saith, *Fides stulta non prodest, sed obest:* *unde Faith is horri-
ble, and dothe no good.* S. Hilare saith, *Nomini natus est. Deum singere, quam ne-
gare! I. dñe sūm̄s fons de God, it is as horrible, as to fa. There is no God.* The Ancient
Father Tertullian, speakeing of the Contumies of the Cross of Christe, that offend
gode to submette their wills to the wil of God, saith thus: *Amant ignorare, cūm
ali gaudent cognoscere. Malunt neferre, quod iam oderunt. Adeo quod neferent,
prædicant id ēlē, quod, si scirent, odire non posset: They deſire to be ignorant,
whereas other folks deſire to knowe. They woulde not knowe the Truthe, because they haue it.
(What so ever it be) they imagine it to be the same thinges, that they haue. But if they knewe
it in dede, they could not haue it. Let Kenſon leache the: let Authoritie moue the:
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wilful againſte his Woordē.* God of his mercie conſonne al Scrouces: geue the
Uldozie to his Truthe: and Cloze to his Holie name. Amen.**

From London, 17. October. 1567.

C A Table.

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the Preface M.

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FINIS.

I

AN ANSWEARE TO A CERTAINE Booke lately set foorth by M. Hardinge,
and entituled, *A Confutation of the Apologie of the Churche of Englannde.*

The Title of the Apologie.

Aⁿ Apologie, or answeare in defense of the Churche of Englannde, with a biseke, and plaine Declaration of the true Religion professed, and vied in the same.

The Confutation by M. Hardinge.

Whereas these defenders take upon them the name of the Churche of Englannde, setting forth thereby a face of autorite, they do much like the Aife that Slope telleth of, which he to make the beffers afraide, had put on him a Lions skinn, and therewith icted abroade terribly. For as the Lions skinn was but lapp'd about him, and greev not to his hode : so they being in dede no lucy members nor parte of the Churche, couer them felues vnder the title and name of the Churche, thereto begle the simple. And verely herein they shew the wonte of all Heretikes. For neuer was there any scote of Heretike hitthero, which hath not claymed to be accomped and called the Churche. For which cause, of certaine ancient Fathers, they haue hene likened to Apes, whose properties, though they be Apes, yet to counterfeit men, and to couer to seeme men. Nonianus, as faisthe S. Cyprian, after the manner of Apes, would chenge to him selfe the autorite of the Catholike Churche. And whereas hem selfe was not in the Churche, but contrariwise a rebell against the Churche, tooke won him to affirme, that all other were Heretikes, and presumed to vphold, the Churche was on his side. Irenius and Tertullian, who were before him, write, that Heretikes made so much adoe to perwest and banishe the Churche, amonge them felues only, that they feared not to call the right beleuing and Catholike Churche, Hereticall and Schismatiscal. S. Hilary declaringe how paciently he deameued him selfe towradis the Arians his enemys, by whome he was banisched, writh, that in fureates space, while he liued in banisfiment, he never spake ne wrote euill woorde againt them, which fully faide them felues to be the Churche of Christ, and were the Synapoge of Antichrist. The Donatelles, against whom S. Augustine wrote much, faide, that the Chrilitanis was quite lost and gone out of so many nations that be in the worlde, and remained only in Aphrike, and that the Churche was onely there. In S. Bernarde's time also the Heretikes who would be called Apollonikers, as they of our time call them felues Goffellers, faide that they were the Churche.

But what meane all Heretikes may we judge by counteing so much to be seene that which they are not? To sooth they meane none other thing, then their Father the Deuel meaneil, when he goeth about to begley men. For then what doth he? I wish he not this policie, to chaunge his evgyggle heve, and put hem selfe in godly shewe of an Angel of light? For he is not unwirtue, that he fliewed hem selfe in his owne forme, such as he is, that every one would flie fro him, and none durst be deceived by him. Heretikes do the like. Although they hate the Churche never so dead.

yet to haue the more opportunitie to hurt it, pretende them felues to be of the Churche. For they be not ignorant, how great the autorite of the Churche is. Of whole governours Christe faide, he that heareth you, heareth me: and he that despiseth you, despiseth me. And againe, Tell the Churche. They consider in what credite the Churche is with all Chriften people: how they flaye them felues by it, as the pillow and grounde of the trusse: how they loue her, even as their common Mother, how they honour it, as the Body and Juynes of Christ, as the spouse of Christe through Faith, according to that is written, I will deputize thee to me in faith: As the true Syon, which our Lorde hath chosen to be his habitation, and his setting place for ever: As the safe Aife to keepe vs from drowning in the dangerous Seas of this world, out of whiche noleſſe then once out of the Ark of Noe, is into salvation. Againe they know the Churche and needles be greatly effemanted amonge all the godly, for the singular pionſie Christi hath made to it, that he would be with it al daies to the ende of the world: That he would pray for his father for the holy Ghost to be given to it, the ſpirite of truth to remaine with it for ever. But as Heretikes impugne the lawe by the wordes of the lawe, as S. Ambroſe faileth to encluſe the Churche, they prefere to take into them the name of the Churche. But what do Heretikes when they are vrged and wronge, when by force of arguments they are fraightned, and as it were driven to the wall? when it is plainly proved to their face, which is done done, that they be not in, nor of the Churche, specially beinge of Heretike openly denoumed, and by iuste Executione cutte off from the Churche? In this case the prafle of the Goffellers is, vrtuly to fetre the Churche at naught, and with a bothe raginge ſpirite to afflict it, and to faie, that them felues be the

In compenſation of the capital T. cap. 3. The wone of the Churche, they prefere to take into them the name of the Churche. But what do Heretikes when they are vrged and wronge, when by force of arguments they are fraightned, and as it were driven to the wall? when it is plainly proved to their face, which is done done, that they be not in, nor of the Churche, specially beinge of Heretike openly denoumed, and by iuste Executione cutte off from the Churche? In this case the prafle of the Goffellers is, vrtuly to fetre the Churche at naught, and with a bothe raginge ſpirite to afflict it, and to faie, that them felues be the

The Defense of the Apologie of the

Catholike Churche, and that the Catholike be the Papysgall Church, the Churche of Antichrist, spellers de
the whore of Babylon, a denie of Theucc, and I can not tell what.

The Answere by the Bishop of Sarisburie.



Damnable M. Hardinge to every parcel of his Boke, beinge so longe, it wold be to tedious. Wherefore leauing many his impertinent speeches, and other vnderstanding and waste wordes, which suffise his scences think, he might better haue spared, I will touch only to moche thereof, as shal haue somme shew of substance, and may any way sette worthy to be antwoered.

First touchinge the Churche of God, we believe, and confesse al that M. Hardinge bath here saide, or otherwise can be saide. It is the Pillar of the Truth, the Body, the Fulnesse, and Spoule of Christe. Al these wordes are undoubtedly true and certayne. And therefore, M. Hardinge, you are the more blameworthy, that of the House of God, being so gloriouse, haue made a cause of Troubles: and haue turned the beautie of Zion into the confusion of Babylon.

True it is, that Heretiques haue emuerre appertained them selues with the name of the Churche, as Antichrist also that picture him selfe credite vnder the name of Christe. Thus did your Fathers, M. Hardinge, long agoe. They safde then, even as you late note, *Wee are the Children of Abraham: we are the Inheretours of Goddes promise: we haue the Temple of God, the Temple of God. The Lawe shal never passe from the Priest, nor confis from the wife, nor the wordes from the Prophete.* Thus contynge wilfullly in the open banche of Goddes comandement, nevertheless they chareyred them selues then, as you do nowe, only with the bare title of the Churche: in whose name what so ever credite ye, can any wise winne, your meaning is, wilfully to conueigh the same ouer wholly to the Churche of Rome: as if that Churche onely were the Churche of God, and without that, there were no hope of salvation. And therefore you defende, and holde for treachery, that your Churche bath anthoynesse about Goddes Wordie. And Pope Nicolas saith, *Who do denyeth the Priestelge, and Supremacie of the See of Rome, hath renounced the Faith, and is an Heretique.* And thus, as Leo latthe, Ecclesie nomine armanni, & contra Ecclesiam dicitur: *Te armi eysa sive with the name of the Churche, and yet ye fight against the Churche.* Likewise latthe S. Cyprian: *Diabolus excoxitatio nouam fraudem, ut sub Churche.* Likewise latthe S. Cyprian: *Diabolus excoxitatio nouam fraudem, ut sub Churche nominis Christiani titulo fallat incautos.* The Diuel hath diuined a newe kunde of perte, under the very title of the name of Christe to decine the simple.

Hote concerning that hote raginge Spalte, wherewith M. Hardinge latthe, the Gospellers desie the Churche and set it at naught, verily I thinke it a harde mater for any Gospeller, he haue never so hote, in futhi kinde of eloquence to moche M. Hardinge. Neither yet may he wel condemne al lutche, as in the like cases haue bene hote, and earnest. Lay the Prophete saith, *O ye Princes of Sodome, and ye people of Gamorrah: John the Baptiste saith to the Scribes, and Phariseis, Oye Serpente, ye generation of Vipers, and Adders: Christe saith unto them, Wee be unto you, ye Scribes, and Phariseis, ye Hypocrites: Ye are of your Father the Dinel.* In these examples we see, the Spalte of God can sometimes be hote and earnest against the deceivers of the people, and the professed enimies of the Croffe of Christe. Neither on either Esay the Prophete, or John the Baptiste, or Christe, desie the Churche of God, and let it at naught, as M. Hardinge imagineth of vs: but rather by these fervent speeches vttered the vehement zeale, and sure grise, they had conciued against them, that vnto the name of the Churche abuied Goddes people, and defaced the Churche.

Fox they are not of Heretiques, M. Hardinge, that this daie esle poure grosse, and palpable errors, and mourne to God for reformation. S. Augustine saith, Non debet quis oculum suum depone, quod Lupi aliquando se ea contengit: *It is no reasoun, the Sheepe shold therefore leue of his stife, for that he feith the Woulfe sometime in the same*

Churche of Englannde. I. parte.

same apparel. Like wise it is no reason, that we shold therfore geue ouer the right, and inheritance, we haue in the Churche of God, for that you by intencion, and uniuermes haue intituled your selues vnto the same. It behoveth us rather to searche the Scripture, as Christe hath aduised vs, and thereby to assure our selues of the Churche of God. For by this trial onely, by none other, it may be known. Therefore S. Paul calleth the Churche the Spoule of Christe; for that she ought in al thinges to geue ear to the voice of the Spousewoman. Likewise he calleth the Churche the Pillar of the Truth, for that she saileth her selfe only by the Wordie of God: Without which Wordie the Churche, were neuer so beautiful, shold be no Churche. The Ancient Father Irenius saith, *Columna, & firmamentum Ecclesiæ est Evangelium, & Spiritus vite: The Pillar and buttresse of the Churche is the Gospel, and the Spirit of life.* S. Augustine latthe, *Sunt certi Libri Dominici, quorum autoritatis veritatem cōsentiantur. Ibi queramus Ecclesiam: ibi discutamus causam hostem: There be certaine Books of our Lorde, unto the authoritie whereof eche parte agreeþ. There let vs seek for the Churche: therely leue us examine and triue our maters.* And againe, Nolo humani documentis, sed Divinis oraculis sanctam Ecclesiam demonstrati. *I. vid, yett shewe me the holy Churche, not by degrees of mensa, but by the wordie of God.* Likewise saith Chrysostom. *Nullo modo cogitetur, qui set vera Ecclesia Christi, nisi tantummodo per Scripturas: I. can no waye be knownen, what is the Churche, but only by the Scripturae.* And againe, *Christus mandat, ut violentes firmitatem accipere Vere Fidei, ad nullum rem fugient, nisi ad Scripturas. Aliquis si ad alia referuerit. Scandalizabuntur, & peribunt, non intelligentes, quae sit vera Ecclesia.* Et per hoc incident in Abominationem Desolationis, quae stat in Locis Sanctis Ecclesiæ: *Christe commandat, that who wil have the assurance of true Faith, seeke to nothing els, but unto the Scripturae. Otherwise, if they looke to any thinge els, they shall be offendid, and that perishe, not understandinge, whiche is the True Churche.* And by meanes hereof they shal fal into the Abomination of Desolation, whiche standeth in the Holy Place of the Churche.

By these Ancient learned Fathers it is plaine, that the Churche of God is knownen by Goddes Wordie onely, and none otherwise. And therefore M. Hardinge, you so carefullie sicke the same, and condemne it for heretique, and often bosome it, leste thereby the defamatories of your Churche shold be knownen. For the Diuel stelleth the light.

Nowe, whereas it so wel liketh M. Hardinge to cal vs al Heretiques, and for his pleasure sake to liken vs to Apes, to Ates, and to the Diuel, notwithstanding we might safely retorne the same whole, from whence it came, yet I thinke it not sanely, nor greatly to purpose to antwoere al lutche intemperate humours. Salomon auisit is god, and iswore not sole witylike false. *Notwithstandinge, the poore simple Atte, unto whom we are compared, was habid sometime to see the Angel of God, and to open his mouth, and to speake, and to repaue the lewd attempt of Balaam the false Prophete. What so ever accemptit I pleafeth M. Hardinge to make of vs, by the grace of God we are that we are. If we be hable to bear Childe with his Croffe, it is sufficient.*

But why they be, that haue of longe time setted so terribly under the Lions skinne, and onely with a painted Uiscarde, or empie name of the Churche, haue scared al the cattle of the field, it is nedelesse to speake it: the world now seeth it: it can no longer be dissembled. Euin he, that lately bare him selfe as the Lion of the tribe of Iuda, and called him selfe Kinge of Kings, and b false, he had powre over the Angels of God, & amased the hartes of the simple with the terror of his Lions pale, onely for that he fane in Peteras Chaire, is nowe recreid and better knownen, and esteemed as he is worthy: he may nowe leue vpans downe with more ease, and lesse terror. And why for These poure Attes, whome M. Hardinge so moche disdigneth, haue stripe of his counterfete faines, that made him so hardy, and haue caused him to appearre even as he is.

The Apologie. Cap. 1. Division. 1.
If hath bene an olde complainte, even from the firste time of the

1. Tim. 3.
Ephes. 1.

Iohann. 3.
Hierem. 7.
Hierem. 18.

De Malor. Cr.
Obedi. Vnus
Sanct. Iacob.

Dail. 22. Omnes.
Leo Epif. 83. Ad
Palesinos.
Cypri. de sim-
plificata præla.

Gai. 1.
March. 3.
March. 23.
Iohann. 3.

August. Lib. 2.
De sermon. o.
mi. in monie.

Iohann. 5.

Ephes. 1.
1. Timoth. 3.
Iren. Lib. 3.
Cap. 11.
August. Deut.
in Eccl. Cap. 3.

August. in codē
Cap.
Chrysostom. in
Opere Imper-
fectio. loc. 1. 49.
Chrysostom. in
eadem Homilia.

Daniel. 9.
March. 14

Iohann. 3.

Proverb. 16.
Numer. 22.

3. Augustinus
Stechus, de
primatu.
b see the fiftie
parte hereof.
6. Cap. 1. 15.
Division.

Tertull. in Apo-
loge. 1.1.

Iohann. 8.

Cornel. Tertull.
Anadit. li. ii.
Tertull. in Apo-
loge. i. 1.

Patriarkes and Prophetes, and confestmed by the wrtinges and te-
stimonies of every age, that the Truth wandereth here and there as a
stranger in the world, and doth readily finde enimies and sculaun-
ders amongst thos, that know her not. Albeit perchance this may
seeme unto some a thing hard to be beleaved, I mean to sethe as
have scante wel and narrowly taken heede therunto, specialy seing al
mankinde of natures very motion without a teacher doth conueite the
Truthe of their owne accord: and seinge our Saucour Christe him
selfe, when he was on earth, would be called the Truthe, as by a name
most fitte to represest at his diuine power. Yet wee, which have bene
exercised in the holy Scriptures, and which haue both readde & seene,
what hath happened to al godly meyne commonly at all times, what
to the Prophete, to the Apostles, to the Holy Martyrs, and what
to Christe him selfe: with what rebukes, reuellings, and despises, they
were continually vexed, whiles they here liued, and that onely for the
Truthe sake: Wee (I say) doo see, that this is not onely no newe
thinge, or hard to be beleaved, but that it is a thinge already received,
and commonly bid from age to age. Nay truely, this might seeme
much rather a meruile, and beyonde al beliefe, if the Dueil, who is the
father of lies, and enimie to al Truthe, woulde nowe upon a suddaine
chaunge his nature, and hope, that Truth might otherwys be suppre-
sed, then by belicynge it: Or that he woulde beginne to establish his owne
kingdome by vngigne no we any other practies, then the same, whiche
he hath ever used from the beginninge. For since any mans remem-
brance, wee can stant finde one time, either when Religion did firste
growe, or when it was settled, or when it did afterye spring by againe,
wherin Truth and Innocencie were not by al vnwoozthy meanes,
and most despitfully interreated. Doubtless the Dueil wel seeth, that so
longe as truthe is in good safetey, him selfe cannot be safe, nor yet main-
taine his owne clafe.

For, letting passe the ancient Patriarkes and Prophete, who,
as we haue saide, had no parte of their life free from contumelies and
sculaunders: we knowe, there were certaine in times past, whiche saide
and commonly Preached, that the olde anciene Jewes (of whom we
make no doubt but they were the doowmppers of the onely and true
God) did worship either a Howe, or an Isle in Goddes steede, and that
al the same Religion was nothinge els, but sacrilege, and a plaine con-
tempt of al godlinges. We know also, that the Sonne of God, our Sa-
ucour Iesus Christe, when he taughte the Truthe, was countred a
Sozeer and an Euchunter, a Samaritan, Belzebul, a deceiver
of the people, a Drunkarde, and a Glutton. Againe, who woteth not,
what woordes were spoken against S. Paule, the most earnest and be-
hement Preacher, and maintainer of the Truthe? Sometime, that he
was a leuitur and buse man, a rafter of tumulcs, a cauter of rebel-
lion: sometime againe, that he was an Heretique: sometime, that he
was mad: sometime, that onely vpon strife and stonake he was bothe
a blasphemere of Gods lawe, and a despiser of the Fathers ordinances.
Furthe who knoweth not, how S. Stevin, after he had thoroughly
and

and sinc. reily embrased the truthe, and beganne frankly and stoutly to
preache and set forth the same, as he ought to doo, was immediately cal-
led to answeare for his life, as one that had wilfully vicer'd disdainful
and hapnous woordes against the Lawe, against Moyses, against
the Temple, and against God, & who is ignorant, that in times past
there were some, whiche reproued the holy Scriptures of falsched,
sayng, they conteined thinges bothe contrary, and quite one against
another: and howe that the Apostles of Christe did severally disagre
betwix them selues, and that S. Paule did varie from them al. And
not to make rehersal of all, for that were an endles labour, who know-
eth not, after what sorte our Fathers were railed upon in times past,
whiche first began to acknowledge and professe the name of Christe:
how they made private conspiracies, dused secret Counsells against
the common wealth, and to that ende made early and priue meetings
in the darke, killed poung Babes, ledde them selues with mens fleas,
and like latage and exute beastes, did drinke their Bloude: In con-
clusion, howe that after they had put out the candels, they committed
Adulteries betwix them selues, and without regarde wrought incest
one with an other: that Bichern lay with their Sisters, Sonnes
with their Mothers, without any reverence of nature or kinne, with-
out shame, without difference: and that they were wicked men with-
out care o. Religion, and without any opinion of God, being the very
emprise of mankind, unwoorthy to be suffered in the wozlde, and un-
worthye of life?

At these thinges were spoken in those dales against the people of God,
as, and Christe Iesus, against Paule, against Stevin, and against al
them, whichever they were, whiche at the firste beginninge imbraced
the truthe of the Gospel, and were contented to be called by the name of
Christians: which was then an hateful nam: among th: common peo-
ple. And although the thinges whiche they saide, were not true per se,
Dad thought it shoulde be sufficient for him, if at the least he coulde
lange it so past, as they might be beleaved for true: a that the Chris-
tians myght be brought into a common haterd of every bodie, & haue
their death and destruction sought of al sortes. Hereupon Kings and
Princes bengt ledde then by siche persuasions, killed al the Prophete
s of God, lettynge none cleape: Chay with a Hawe, Jeremie with stones,
Daniel with Lions, Amos with an iron barre, Paule with the sword,
and Christe upon the Crofle: and condemned al Christians to impri-
sonmentes, to tormentes, to the pikes, to be thowne downe headlong
from rockes and steepe places, to be cast to wilde beastes, & to be burnt:
and made gret at fiers of their quicke bodies, for the onely purpose to
gune light by night, and for a very scorne and moseung stocke: and did
countem them no better, then the viles fulfe, the oscourings & laugh-
inge games of the whole wozlde. Thus (as ye see) haue the Autours
and professours of the truthe ever bene entreated.

M. Hardinge.

V who would not thinke, that these defendours were true men, that in the beginninge of their
Apologie speake so muche of the truthe? Yet who knoweth not, that oftentimes euill meaninge is
holde under good woordes? VVho hath not hearde, that shly queans in time and place sic the ho-
nest

Hiero in Prae-
mis in Epist. ad
Galat.
Hieron in Mat-
the. li. i. c. 1.
Tertull. Contra
Marcion. Lib. i.
Li. 5. ca. 2. La-
tanc.
Euseb. Li. 5. c. 11.
Tertull. in Apo-
loge.

Tertull. in Apo-
loge. 1.6.

sutorius Tri-
quili in Nero.

The Defense of the Apologie of the

neft talke of chaffe martenes? The thefe commendeth iufle dealings, and many times flieweth a flame against faine harloties, noman more. Amonge al, none pretende truthe in woordes fo much as Heretiques. I feare me, faulx S. Paule, left, as the Septeine beguiled Eue by his fuites, fo your 2. Cor. 11. wittes be corrupted, and fallen away from that plainenes, which is in Chrifte. The Apofle feared becote of the craftie Jewes who the rather to deceiue, mingled Scriptures with their owne tradicions, and truthe with falfehead. So bringeth the Heretique his hearter to erroure in faith by colour and pretence of truthe.

They are much like to the Manicheis, who promised their hearers to diſcufe, and fet forth the De Volta, truth moft evidently vnto them, and to deliuere them from all manner of erroures. By which faine pro. Citedad mis., S. Auguftine was allured to be a diligent scholar of theirs for the space of nine yeares. Honosus

Chrifte gaue vs a fellow how to diſcufe them. By their fruiteys shall knowe them, faith he, L 1 C 1. And now to you Sirs. Even in the beginnynge, and as I may faine, in the fortheade of your Appole. Confidgle, whiles I examine it diligently. I finde two foute faultes: the one in your Rhetorike, the other in S. cap. 4. your Logike. By which two faultes bothe the enkiill of your Secretarie, and the weakeenes of your Maiket, mater mae be elpid, as the Aile, I ſpaſe of right now, was by his two eares flouaring ouer under the Lions kinne. Your duniuitie is nothing els in groſſe, but a lumpe of lies, erroures, and Heretices.

First touchinge your Rhetorike, emongh many faulfe promes, one of the wouſt is that, which is fuche, as the aduerſarie may ſe: that by them is called Exordium commune, that is to write, ſuche a beginning, as will leuar the Defendant, no leuar then the Plaintiff, or contrarie. Of that ſorte is the beginningne of your Apologie. For dealeing at large, that truthe hath euer beene peſecuted, wha faith it theren (the faultes amended) that we may not ſaike the fame? That Shypmaister is accoumpted very bad, who at the fettunge out of the hauen druch the Ship on the rockes.

Alleging Terullian to laſpe your caufe, ye iniurie the Doctor by alteringe his woordes. Yee were not wife, by falſifying the firſt ſentence, fo much to impaire your credite. Terullian faſtife not, that truthe redieth enimies and ſcandallers amongh thole, that knowe her not: but that truthe ſone findeth enimies inter extatos, amongst alianteis and strangers. Now the Christian Catholikes, whom yeaſt Paſſifies, be not in reſpect of the truthe, alianteis, and strangers. For your ſelues in ſuadry places of your Booke, reþeue them for refuſing the truthe which they knew.

You haue geuen Terullian a newe lierie with your owne badge, and haue made exchange of Extraneous with Ignotos. Terullian meante by alianteis no other then Iafidels, and Paynters: emongh whiche Chiffren people then liued, and were daſtly perſecuted. But after the Goffel had benne founded abroad by the Apofles, and their ſuccellours through all the eath, after that the Empereour them felues, and all the people every where had received the faith, then was the truthe no more a wanderer, stranger, or Pilgime in the eartre.

The Bishop of Sarisburie.

Toſhinghe this comparison of Alianteis, and Thieves, and other like, S. Hardinge vngentle ſparches, as I haue before protelleſt, I wil ſaike nothinge. He is verely doumbe, and can ſpeak but little, that cannot ſpeak ill.

It is true, S. Hardinge, that you ſate: Non Opera ostentissimis perteſtis moſt. Truthetas, if there were none other example, mate ſons appeare by the whole teſtimente and ſuſtance of your Bookes. The Dineſel him ſelfe, the better to ſounds his Eyes, wearthe plentie ofttentimes as the Angel of Truthe.

2. Corinth. II.

Manh. 15.
Hurem. 2.

1Iierem. 3.
2. Corinth. II.

See what is
anſwerted in
the fourth parte
herof. Ca. I. Diſ.
In quod in No
uau Tertii q. 72.

But the example, that ye bringe of the Jewes, who, as you ſate, the rather to deſcreve, mingled Scripture with their owne Tradicions, and Truthe with falſehead, makeſt moſt plainly againſt your ſelfe. For you knowe, that this is the general complainte of al the Godly this day throughout the whole Churche of God, that you haue mingled your Leade with the Lodges Coulde, and haue filled the Lodges Hardeſſe ful of your Wariſt: that you haue hyken Goddes manifeſt commandementes, to vpholde, and maſtaine your owne Tradicions: That you haue bannere by the Springes of the Water of Life, and haue broken by puddles of your owne, ſuch as be able to holde no water: That for your exameyn ſake, you haue cauſed the people to forgette the name of God, and haue ledde them from that Simplicite, that is in Chrifte Jefu. This is the minglinge of Tradicions with the Scriptures of God. I manichei, ye coulde ſo ſcarly vter ſo muche, and ſo directly againſt your ſelfe.

As for the example of the Manicheis, it was bitterly impertinent, and from the purpoſe. Yet (god Reader) that thou maſt understande, what manner of Heretique theſe Manicheis were, and what erroures they deſcribed: first they forbad Lawful Marriage, and allowed fornication, as S. Hardinges Catholiques do now. So ſatthe S. Auguftine of them, Nuptiarum aditus intercludent: & promiscue conuenire horuntur.

Addiſon.

Churche of Englande.

I. parte.

7

Additional Addiſon. ¶ Hoc euntio S. Hardinge ſatthe, You ſlaundere vs M. Jewel, moſte vniually and impudently. The Catholiques never forbad lawfull Marriage. And it is knowne to al the world, that fornication was never allowed in the Catholique Churche at any time or age. And the Manicheis by your preſented prooue out of S. Auguftine excluded al men ſi Marriage generally.

¶ The Antifeare. ¶ To the firſt parte hereof, 3 graunt: Lawful Sparteage was never forbad in the Catholique Churche, that is to ſaike, in the whole Univerſal Churche throughout the world. For it is knowne, that the Prelates in India, Aethiopia, Africke, Afia, Gracia, &c. haue continued till in Lawful Marriage, from the beginning, unto this date, without any restraint, or loſe to the contraire. But in the Churche of Rome, the Marriage of Prelates, hath bene, and is forbidden. And the ſame in al other Churches is judged lawfull, as it was also in the Patriarkes, Prophetes, Apolites, Patriarcas, and other Holy Fathers, & generall in the whole primitive Churche of Rome. Neither is it Marriage, but the unlawful reſtrainte of Sparteage, that S. Paul calleth the Doctrie of Deſtitutes.

¶ Secondly, notwithstanding S. Hardinge ſatthe, Fornication was never allowed in the Catholique Churche, yet verily in the Churche of Rome, it hath bene allowed, ac by god record, and general pincile it mate appere. S. Hardinge him ſelfe calleth the open Deſtitutes in Rome, A neccarieſſe, for avoiding of other disorders, that would be greater: and to fare ſothe, he maketh them allowable by wafe of Deſtitutes.

And further, to this purpoſe, in defense herof, unabuſed he allegeth the woordes of S. Auguftine: Take harlotes awayne from emonge menne, and yee ſeile althe countrie with ribauldry, and villanie. Unaduſtably, he allegeth theſe woordes. For when Auguftine wrote the ſame, he was neither Sainte, nor Bishop, nor Prelate, nor Chiftian man. In the conclusion, he ſaike unto vs, In good ſooth, Maſters, yee are too yonge to contolle the Cittie of Rome in her doings. Here S. Hardinge, A pale pon, tel vs, wherefore mate we not contolle the Cittie of Rome in her open ribauldry, on leſle in ſomme ſpecial reſpecte, pat think it lawfull? In ſew woordes, touchinge the allowance, and ſmoothinge of fornication, the pincile of the Churche of Rome is this, Et si notoria ſi fornicatio Presbyterorum, tamen non propter eam ablinetur dum est ab officiis illorum: Tis, although the Fornication of the Prelate be notorius, yet mate no man therefore refraine from his ſervice. That thinge is notorius, ſaike the Lawe, that nedeth neither Acculer, nor Judge, but is cleare and manifeſt of it ſelfe. And notwithstanding ſomme of the Canonicles haue wriſten otherwife of fornication, yet by theſe woordes it is paſt, ac matter allowale.

¶ Thirdly, whereas S. Hardinge ſatthe, The Manicheis excluded not only theire Prelates and Clergi, but also generally al manner of men from the ſe of Marriage, as thinking it in al meſto be unlawfull. S. Auguftines manifeſte woordes to the contraire, are hable hold to cleare the poſte Manicheis in this behalfe, and also to reþoune his open Errour. Etſi he his woordes: His non dubito vos esse clamatoris, inuidiamentuſi factores, perfecionam Calitatem vro vehementer commendare, non tamen Nuptias prohibere. Quandoquidem Auditores vestri, quorum apud vos fecundius est gradus, ducere, atque habere non prohibentur Vxores: Here, if doubt not, but you, Manicheis, wil make entere upon vs, and procure vs diſpleasure. For you wil ſaike, ſee greatly comende perfite Chriftie, upon vs, and procure vs diſpleasure. For your Hearers, which are an inferiour, or ſeconde degree emongſt you, are not forbiden to Marrie, and haue Wives. Lithwſe be iſtibz in an Epitile unto Deuterius: Auditores, qui appetellant apud eos, & carnibus vescuntur, & agros colunt, & ſi Voluerint, Vxores habent: quorum nihil faciunt illi, qui vocantur Electi: They, that emonge them be called the Hearers, do bothe eat fleſche, and telle their groundes, and, if they liue, Marrie Wives: of al which things, they that be called Eleczi, do nothinge.

Nowe, god Reader, cramine thou a little theſe iuſtnes, and compare them to gearber. S. Hardinge ſatthe, The Manicheis forbade al men from Marriage generally with out exception. S. Auguftine ſatthe, The Manicheis forbade not their Hearers, which were of their Laiue, to be Married, nor thought it unlawfull for them to haue Wives. Thei thought Marriage unlawfull onli in theire Prelates, and Ministrers, whiche emonge them were called Electi. And even ſo, as I ſaide, do this date S. Hardinges Catholiques.

A III Wherfore

M. Hard, fol. 81. a
M. Hard, fol. 81. b

Timoth. 4
M. Hard Conſuſation, fol. 162. b
M. Hard Conſuſation, fol. 162. a

Auguftine de ordi
nac. 1. 2. cap. 4.

M. Hard, on
fata, fol. 63. a

Dif. 32. Nullus.
Iacob. Andreæ.

M. Hard, fol. 81. b

August. De Mo
ribus Manich.
L. 2. cap. 18.

August. 1. p. 74

M. Hard, fol. 81. b

8 The Defense of the Apologie of the

Wherefore hantinge him selfe misreported bothe S. Augustine, and the Manicheis, & also vitering so many Antichristes in one place, there was no cause, why he shold use this pitiful outcrie in the end: Behold Reader, how immoderately M. Jewel scamlid vs. For, as it merte hereby appearre, it is the truthe: it is no scamlid.

Addition. ¹⁵ Albeit in daire he dareth not so boldly by espresse wordes to chalenge the Scriptures: he thinketh it better fyl rather to late the faulfe in vulgar Translations. And yet the woorke Translation, that this date is commonly used, either in the Englishe, or in the Frenche, or in the Dutche tonge, as he him selfe wel knoweth, is farrre better, and truer, then the Olo common Translation in the Latin. ¹⁶

Forthly they abstained from flesh and yet in their land, there was and used al manner delicate and strange frutes, with funde sortes of spicere in great abundance: They abstained from Wine, and yet used other liquore more deintie, and pretioser, then any Wine, and therof banke while their belles woulde holde. S. Augustines therof be these: Dilenti, & crepantes. I leue the rest. Howe judge thou, gentle reader, whiche her party fayth to tremble the Manicheis. But whereas he thus spidebat ha. By their frutes ye shal know them, therby whiteth the Bishop of Rome even in the Cittie of Romme maintained his bounes of Krahbaude, and open Steures, and St. Harding is ready, and hable by his eloquence and Duniuine to defende the same, they haue no tulte cause, greatly to bothe them of their frutes. Haue he it, it may be thought. Christ gaue us this lesson, not shadly to teche the true Doctour from the false, but a true waefoule from an Iuouer.

...and let no man exalt himself in that horrible Heresy, that Mr. Hardinge hath espoused in the

Origen contra Celsum, Lib. 3.
Lib. 4
Is Hieron. ca 23
Origen in Mathe-
mata, Tract. 27.

Iulian. 8.
Roman. I.

common to be hoole. So the wicked heareng Celsus, and Antiphon, notwithstanding they published their booke againte the Truthe, yet they entituled the same ~~and~~ ^{as} the Booke of Truthe. S. Hierome saith, Mendacium semper imitatur Veritatem: Falsum eumero becath a shew of Truthe. In this sorte Truthe is common to either partie. Origen saith, Veritas Christus: simulata Veritas Antichristus: Christe is the Truthe it selfe. Antichriste is the Truthe counterfeite. At this notwithstanding, Christe refuted not to be the same kinde of Entitie, that Mr Hardinge so much mistaketh him to be unto the other selfes. *Iee feke to murder me, a man that haue tolde you the Truthe.* And S. Paule to the Romanes saith, *The yhaue turned the Truthe of God into falle.* The like might be sayte of Tertullian, Cyprian, and other Fathers. Yet I truwe, Mr Hardinge will not therefore, reproue either Christ, or Paule, or Tertullian, or Cyprian, nor sayte, ther vies bethake a Begynningre, es their aduersaries might haue been so wel as they, and had forgotten their Rule of the ouerre.

Lotte 3 am so longe to stande in so light a mater. But I machele mache, that
M. Hardinge bengis to create an Artificer in so smal cases, had no better crie to his
owne Enteile. Foz if in wchitng the Defense of Truthe, it be a fault in Rhetorique
to his

Churche of Englande. *i. parte.*

1. parte.

9

to beginne with the il interestinges, and complaints of Trente, what then made the
thinks it to be in the Defense of Antisacrifice and knowen errours, to beginne; as St.
Harcinge dothe, with Whyses, with Thowres, with Apes, with Ales, with Chil-
dren of the Diuel, and with many other like desoulyf scoldes, and scoures? What
Rhetorique, what Eloquence, what Arte, what Skill is this? What Labour euer
did he, what Rhetorician, what Sophiste, Greek, or Latine euer taught he. That
if this was sommetyme accompanid an oble rule in Rhetorique, which it seemeth St.
Harcinge had quite forgotten: Scurilli Oratori dicatice magnopere fugendi
The Secretaries Beginninges, by St. Harcinges eowne confestion is fute, as is
this partie indifferently might wel have bee. But St. Hardinges Beginninge is
fute, as neither partie, with any credite, might have bee.

Mr. Hardinge also might have remembered, that the skillful in Heresiologie, as they mislike Exordium Communis, so they also mislike Communis Argumentum, that is a Reason, or Poule to Common, that it make indifferently serue both parties. Which kind of poules if Mr. Hardinge would daue weeded out of his Booke, he shoulde haue leafe very little to trouble the Painter.

Where he falleth in grafe, that our Apologie is nothinge cle, but a lunge of lies, the Truth thereof, I trute, shall appear by this Treatise. In the meane season, god Christian Reader, Ie make pleare the to consider, that M. Hardinges monthe is no iuste measure in this behalfe. For somme haue falshes Tertullians meanings, placing this word Ignotus, in steade of Extraneous, and so at our pleasure makinge exchange of wordes, and gettinge the olde Father a newe Lutice, and thereby euipingte our whole credite. A greate outcote in so smal a mater. This greate exchange of wordes is nothinge so holyness as it pretended. For bothe Ignotus is Extraneous, and Extraneous also in Tertullian meanings is Ignotus. And M. Hardinge well knoweth, that Tertullian speakeþ namely, and onely of luthy Aliens and Strangers, as knewe we not the Truthes of God. Whether of these two wordes it shall lik him to leue vs, the sensé is al onest forthe nothinge. He wil needes rescale this word, Ignotus, so that he receiue the other word, Extraneous, as graunt, that he and his felowes be Strangers, to Goddes Trewe, it halfe sufficente.

Howe be it addeþ further, that they of his clere are noþre noþ strangers, but
knowe God, and his deare frindis, and his folke. Then is saþe the Pariseis of them
selues. Nunquid, and nos Cœci sumus? What be we blinde too? But Christe answereð
them. If ye were blinde, then had ye no sinne. Nowe ye ſaie, that ye ſee. Therefore your ſinne re-
maineth ſtill. And againe, I am come to judgement into the worldes, that they ſee, maie be
made blinde. And againe, T he Children of the kyngdomme ſhalbe thrown for thei viter-
darknesse.

Yet further M. Hardinge saith, After that the Gospell had ben founed abroad by the Apostles, and their Succoultours, then was the Truthe no more a Stranger, or a Pilgrime in Earthe. Wherby he woulde closely conclude, that his Church of Rome can never erre. But this is to batte a paradise. For Daniel speakeinge of the later daies saith, *Veritas prosteruenter in Terra: The Truthe shall ouerbreake in Earthe.* Chrysostome saith, *Abominatio Desolationis stabit in Sanctis Locis Ecclesie: The Abomination of Desolation shall abide in the Holy Places of the Churche.* S Augustine saith, *Vsque ad hunc finem, inter perfections mundi, & consolations, Dei peregrinando procuruit Ecclesia: Until the worldes ende, the Churche goeth forwarde, as is were in a Pidgermowe, betwene the perfections of the world, and the comforts of God.* And againe, Tertula Cittas Dei peregrinatur in Terris: *The whole Cittie of God* (whiche is the Churche) *is a Stranger, and a Pilgrime in the Earthe.* Wherly as lange as Satan the Prince of darkness is Prince of this worlde, so lange the Truthe of God passeth in this worlde as a Stranger: and being amonge Strangers, as Tertullian saith, easilly findeth enimies, and is ill intreated. He saith further, *Ceterum vnum hoc gelit, ne ignoratus diuinitur: This only thing Truthe desireth, that no man condemne her, before he know her.*

Tertullian. in
Apologetico.

CIC. DE ORAÇÕES

Cicer. Lib. i Inuentione: Argumentum conmune vice sum est.

Johann. 9.
Matthew

Daniel &
Chrysostomope-
re imperfecto.
Homil. 49.
August. de Ci-
vita Det. Li. 18.
Cap 51.
De Civitate Lib. 12
Cap 17.

Tertullian.
Apology

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10 The Defense of the Apologie of the

The Apologie, Cap. 2. Division. 1.

Wherfore we ought to deince it the more quietly, which haue taken
upon vs to professe the Gospel of Christe, if woe for the same cause be
handled after the same sorte: and if we, as our Forefathers were longe
age, be likewise at this date tormented¹, and baited with raplings,
with spiteful dealinges, and with lies: and that for no deserte of oure
owne, but only because we teach and acknowledge the Chruch.

M. Hardinge.

O blessed folowers of the Patriarkes, Prophetes, Apostles, Martyres, and Christe him selfe, that suffer to much perfeccion in your innocencie, hauntings defensed rehauing so al, and only lawfullye
acknowlede, and teache the Truthe. But Sir, by your leave, howe followeth this (Wherfore) of
your former common place so largelye treated? That you have fawle faulte, which you make in your
Logike. Howe prove this argumente: The Truthe is perfected, and the professioun of the Truthe
haue euer beene culf treated: wherefore wee ought to heare it quietlie bengis likewise handled for
the same cause, &c. If you make this argumente, whiche ye faine privilye to make, leauning out the
Minor. The professioun of the Truthe is perfected for the Truthe sake: wee be professours of the
Truthe: Therefore wee suffer perfeccion for the Truthe sake: ife fye thus, wee embarie you from
your Conculusion, by denyng your Minor, which ye haue proue.

And if ye reason thus, which waie also ye feme to us. The professioun of the Truthe suffer
perfeccion: VVc suffer perfeccion. Ergo, we be professours of the Truthe. VVce grant our Minor
is true, but your Argument is laught. So might al Heretikes faine, and by that argument prove them
folues right belivers. VVherefore vntyllye proue, that ye exceede the Patriarkes, Prophetes, Apostles,
Martyres, and Christe him selfe in professioun of the Truthe, baute not, saye too, of your forefathers.
For not they whom ye name in your Prouen, but Hus, VVickles, Peter Bruse, Berengarius, VValdens,
Albigenses, Donatistes, Arianis, Manichies, and suche like Heretikes, fully condemned of the
Churche, were your forefathers.

The Bishop of Sarisburie.

M. Hardinge pretendeth Logique, and endeth in VVickles. The Argumente,
sic make, wherewith he platheth so pleasantly, is founded upon these wordes of
Christe: *The Scholar is not above his Maister, nor the Servante above his Lord.* If they
haue perfeccted me, they wil perfeccte you. At these thinges that doo unto you for my name
sake, bicause they knowe neither my Father, nor me. The Minor is this, we exceede the
Apostles, and Martyres, and are the professours of the Truthe. Whiche Minor, by
M. Hardinges judgement, we can never proue. But Goddes holy name be blessed
for rere: The greatest parte of Chyldendome this daie leeth this Minor is true,
and that bathe we are the professours of Goddes knownen Truthe, and you the pro-
fessours of manifeste falsothe. Touchinge the Donatistes, and Manichies, and al o-
ther like condemned Heretiques, and Heretizes, we vterly abhorre them, even as
the gates of Hell. As for John VVickles, John Huise, Valde, and the rest, for
ongote we knowe, and I believe, lettynge malice aside, for ongote you knowe, they
were Godly menne. The greatest Heretise was this, that they complained of the
dissolute, and vicesous liues of the Clergie, of worshyppe of Images, of scimed
Myracles, of the tyrannical pride of the Pope, of Monkies, Frars, Pardoners, Pilgrimes,
Images, and Purgatorie, and other like deceytunge, and mockinge of the people, and
that they willed a reformation of the Churche. We exceede not them, nor haue
theire names. We exceede him, whose wroide we professe: whose wroide, M. Hard-
inge, that of some haue so often condemned, and under a coloure of false Transla-
tion haue bente for Heretise.

Addition. Here M. Hardinge addeth further, VVickles helde, that Addition
Bishop beinge in deadly sine is no Bishop: That God ought to obie the Dicte, &c. These and
other like errores were alleged againste him, fourtie yeres after he was dead,
and could not be present to make his answere.

As touchinge the forme of these two Errouris, we defende it not. But if it
be an heretise, and an heretise so gitterous as M. Hardinge maketh it, why then is not
pope Zacheare charged also with like heretise? For thus he wisteth, as it may seeme
to none other pourpose then VVickles old: *Quis sapienti indicabat eos esse Sacerdos-
tes, qui nec ea Fornicationibus abstinent? What wise man wil recken them to be Priester,
that abstaine not so muche as from Fornication?* This saieringe is no less preuidcial,

*March. 10.
Iohannes 15.*

*Alphonius de
Heretibus.*

*Bartholomeus. A-
bramus in cons-
cil Ferrariano.*

M. Hardinge 8. 1. 6

*Cantic. Tom. 2. E-
piphany. 1. heret-
ic. et confutacionem
Epi. 1. 174.*

Churche of Englannde. 1. parte.

II

nos leste matine to the Clergie of Rome, then the other of VVickles. For it is re-
corded for mater of truthe, *Vaui sic illo viito inveniuntur: There are fewe Prelates Di. St. Maxi-
munde without that faulte. And so by the judgement of the Pope him selfe, in the whole manus in glori-
multitude of the Romane Clergie we mae happen to kno not many Prelates.* If
this heretise be so horible in the one, why is it so easly discernible in the others?

The second Errour, that here is noted, that God ought to obie the Dicte, hath
neither colour, nor favour of any truthe. It imposteth, that God is weale, & the Di-
uel Omnipotent: rather, that God is a Creature, & the Dicte is God. Whiche blas-
phemie the Dicte selfe would never haue uttered. God be thanked: M. Hardinge
can allege no suche wordes out of any Book written by VVickles, althoughe he
wrote many. The report of an enimie maketh no proue. Neither is there any en-
emie of mannes, not poore. Hardinge him selfe, if he beholde his owne conscience,
that wil beleve it. But alas, good Chyldren Reader, were these the Errouris,
that so troubled the worlde, a cause to many Archibishoppes, Bishoppes, Abbates,
and Prelates, to the number of one thousande and thare hundred, to mete together
in General Council? No certaintie, there were other greater Heretises, that were
then more. They saide, that the Pope, and his Clergie, by these newe Articles
of Transubstantiation, and other like fantasies, had deceaved the people. They saide,
that in the Holy Sacrament, after the Consecration, there remaineth Ale, the very
Material Substance, of Bread and Wine, as the Ancient Catholique learned Pa-
thers S. Augustine, S. Chrysostome, Theodorens, and others haue said before them.
They saide, Christe is not in the Sacramente Reall, or in fleshly manner, or by
the naturall presence of his Body. They saide, as the Old learned Fathers faine,
that the Sacrament by Nature is very Beade, and that the same by wafe of a fig-
ure is Christes Body. And that undoubtedlye these wordes, This is my Body, implis
a figure, as wel as these wordes, Iohn Baptiste is Elias.

They saide, It cannot be poysoned by the Colpet, that Christe ever ordeneid the
Walle, as then it was vied. They saide, that a Bishop Communicating a Clerke,
appealing either to the Kinge, or to the Parliament, is a traitour both to the Kinge,
and his Countrey. They saide, It was grete sole to put attiance in Popes Par-
sons. They saide, It is not necessarie to salvation, to beleve, that the Churche of
Rome is the Heade of al other Churches, And that the Pope, is not the nexte, and
immediate Vicare of Christe.

These were the causes, that enstained the Bishoppes to so cruel displeasure, to
burne Iohn Huise at the Council of Constance, contrarye to the Empyrmores safe
Conduite, and their owne speciall promise, and contrarye to al humanitie, and sente
of Nature, to digge vp, and to burne the body of John VVickles fourtie yeres af-
ter he had benne buried.

Hereof we fowndre our argument in this sort: Christe the Sonne of God was
persecuted, & caried as a Lamme unto the Stautehoure for speakinge the Truthe:
Therefore it behoueth us for the same cause sufferinge the like, to take it with pa-
tience. So falleth S. Peter, Christe died for us, leauning us an example, that we shoulde fo-
lowe his keppes. If we suffer patiently for dōing wel, this thinge is thynke worthy before God.
So the holy Father and Martir Ignotus comforted him selfe, when he was in the
middest of his tormentes: *Iam incipio esse Discipulus Christi: Nisi beginnas / to be
Christes Disciple. So Tertullian: Quid debeo, nisi sanguinem, quem pro me fudit Fili-
us Dei? What thinge overfalleth, but the Bloude, whiche the Sonne of God hathe fudder for me?
The like confort: In like cases Christe geueth to his Discipules, Reiuoy yee (falleth he)
and be gladded, for your rewarde is greate in Heauen. For this haue they persecuted the Pro-
phets, that were before you.*

The Apologie, Cap. 2. Division. 2.

They criue out vpon vs at this presente every where, that wee are al
heretises, & haue forsaken the Faith, & haue with newe perswasions
and wicked learninge utterly dissolved the concorde of the Churche.

Dicitur in glori-

Concl. Confus.
Sentent. Artic. 1.
Artic. 2.
Artic. 3.
Artic. 10. Artus.

Artic. VVic.
Artic. 5.
Artic. 4.
Artic. 41.
Artic. 42.

Euseb. li. 3. ca 36
*Teritor. de fuga
in persecutione.*
March. 5.

14 The Defense of the *Apologie* of the

Bishoppes of the Britaines, who, as M. Hardinge wel knowleth, and as it make appear by Galfridus, and Beda, were then the Bishoppes, and the onely Bishoppes of this Countrie.

M. Hard. &c. 84. q. 1.
Beda. lib. 2. c. 2.
principia addic-
re moribus,
deferre /us
traditiones.
Yet is there here (faith & W. Hardinge) an other Lie. For they related to oby him as their Arch-
bishop: They refused not his Religion. Certainly, good Reader, the wordes of Beda same
plainte to the contrarie. *The Britonnes* (faith he) made affware, that they could nor leave
their Anciente usage without the confess of their Prelves. They came to an Holy man,
and demanded his advise, whether at this Augustinus requeste, they shoulde for-
sake, and geue over their olde Traditions. He affwared them, *If he be a proude*
man it is certaine, he is not of God, neither ought we to care for his ychide. In
the ende he saide, *Cantus, quia dicebat, contradicere laborant;* They witts soode him,
in that ther be side. I frowe he saide some what els, besidors his Archiebispopale,
and his Walter, other wise his heade had benne very ambitions.

But M. Hardinge addeth further, It is wel known that I have scene a certaine
Booke , whiche he calleth the Returne of Vntruethes , and that one of the same was
presented unto me at Oxford, at what time the Dungenes palesticke was there in
Progressio. Howe wel M. Hardinge is assured hereof, I cannot saie. It made passe in
company with the rest of his Truthes, I assure thee, god Reader; there was never
such Booke offered to me, neither at Oxford, nor elsewhere, neither old nor newe
one line thereof in all my life. C. 1. 1. 1. 1. 1. 1.

The Apologie, Cap. 2, Division 3.
That we reuele, and, as it were, setche againe from Hel the Olde
& many a daie condemned Heresies: that we sowe abroade newe sectes,
and setche peoples as never earthe were heare of: also that we are al-
ready diuided into contrarie partes and opinions, and coulde yet by no
means agree wel amoung our selues.

M. Hardinge.

Siche that ye rafe vp againe the Herteſ of Aeria in denyinge piaſt for the deade, who was for the fame accompted an Heretike cleuen hundred yeres pate: ſiſe that ye rafe vp the Herteſ of Manicheus that liued before him, in takinge awaie Free wil: ſiſe that ye rafe vp the Herteſ of Vngilantia, in refuſinge to piaſe Saintes, and to honoure ſhole Reliques, and to keepe Lightes in Churcheſ to the honour of God, and many other Herteſ beſide of old time condemned: ſiſe that ye rafe vp the Herteſ of Berengatius in denyinge the preſence of Chrifte very Body in the bleſſed Sacrament of the Altar, and fih that ye adde to thoſe Herteſ of your owne, as the appointing of the ſupreme Pafſionſhip or regimēnt of the Churche in all thiſes and cauſes spiritual to a late Maſſiglate, the denyngē of the external Sacrifice of the Churche, whiche we call the Maſſe, the maſteneance of the breach of Vowes, of Powerte, Chauſtie, and Obedience: Againe fih that your Diuſion into fundrie fectes can neither be diſtributed nor defended, whereof wee ſhall ſpeak hereafter more largely: al theſe thiſes belinde ſome other of like exoromatic beſte true, as they be moſte true, this other criue made upon you is true.

The Bishop of Sarisburie.

Artic 5. Dini. 6.
gentle reader, for honestnes sake I muste referre thee to my Former Replie to M.
Padington. Acrius the Arian hereticke, the Banche of Clowes, the
Indemnities in Kellogion, shalbe answereas (God willinge) hereafter, the matter
seuerally in his place. The latter not our Prince with any newe imagined extra-
ordinaire power, but onely geue him that Pivrogatine and Chelcote, that earemore
hath benne by me bane him by the ordynance, & Cloze of God: that is to say, to be
the Parce of Gods Religion: to make Lawes for the Churche: to heare & to take up
causes, and questions of the Faith: if he be able: or otherwise to commit them over
by his authorite unto the learned: to commande the Bishops & Prelates to do their
duties, and to pouinche sutehe as be offenders. Thus the godly Emperour Con-
stantius falle in Judgement at a cause Ecclesiastical, betwix Cæsarius, and Du-
nstanus a Casis Nigris, and in the ende him selfe pronounced Sentence. Greater au-
thorite then Constantius the Emperour had and had, our Princes require none.
Sic i. I truste, hitherto is no grete Heretise.

S Hierome reproved Vigilantius, so that he founde faulte with the vigilis, or
night

Churche of Englande. i.parte.

of helinges, that then were bled, with Draughtinge to Salines, with Tchorshippe
of Reliques, with Lightes, and other suche like weighthe maters. Touching
whole conteruorie, I talmas gencly this Judgemente: In hunc ita conatu de
charu Hieronymus, ut pluteolum in eo modellio cogar desiderare. Vtiam argu-
tis tantum ergo, & a conatus temperalle: Ascende this Vigilantius S. Hieron-
imushat, that wante in his somme pecce of froritice. I woude rather he had deale strob
and botes, and bad p[ro]p[ri]etate his ruynges.

¶ Of pater to Salutes, and Lightes, wher shal speche hereafter. Right wakes afterward were condemned, as I remember, in the Council of Carthage, + to Sentence given by the Churche with this great Heretique Vigilantius againte S. Hierome. Verily the Fathers in a former Council holden at Elizibis in Spaine decreed, thus: Placuit prohibiri no solum in exortiorum pernigent: quia expi sub oblationis orationis sceleru latenter committunt: si licet us that Women be forbidden to wachte at the place of burial: For often under pretense of prayer, prouly they committe wickednesse. To be honest, if Vigilantius were an Heretique for reproynge of Righte Watches, why hadde the Churche of Rome so longe stehene condemned + abolished the same Watches, agreeably to Vigilantius, and contrary to the Judgements of S. Hierome? Reliques were subiecte to minche viliante, and are welnaue worse out of them selfe.

The Manicheis emonge other their fantatcial errors were wont to say, that the body of Man was made, not by God, but by the Angels of the D毘el, which they called Centemichiarum: and that in Man there be two soules of contrarie natures: the one of the substance of God: the other of the substance of the D毘el: and that either soule contyneth all as it is, and cannot alter: That is to say, that the god soule can never be ill: and that the ill soule can never be god. And in this sense, they say, that man hath no free wil.

At these, and other like errors we abhorre & detest, as franticke furies. **W**e
fate, that the soule of Man is not the substance, but the Creature of God; and that he
maye be changed from god to ille from ille to god; that David mafal: that Paul mai-
fis: that God geuech us a newe harte, and a newe Spypne within our brestes.

But as touching the freedom of wil, power of our selues, weare fated with S. Augustine, O malum! Liberum Arbitrium sine Deo: *O enim si Free Wil without God.* As gaue, libero arbitrio malest homo, & per perditum, & Arbitrium: *Man misfisinge his Free Wil, shalfe bothe hym selfe, and his Wil.* Agatne, Quid tantum de Natura possit bilitate praeclarum? *Vulnerata, vacua, vexata, perdetta est.* Vera confessione, non falla defensio apud habitat: *What do menne so muche presume of the Possibilitie of Nature? It is wounded, it is mangled, it is troubled, It behoeweth us rather truly to confess it, then falsly to defend it.* Agatne, Liberum Arbitrium captiuatum, non nisi ad peccatum valit: *For Eve's loue made thralle, antarachis now nothing, but to sinne.* Agatne, Quid bene vivimus, quod recte intelligimus, Deo debemus, Non nihil nullum est, nisi peccatum, quod habemus: *That we live wel, that weer undid, unde right, wee haue it by God. Of our selues we haue nothing, but by onely sinne, that is Walton vs.*

A. 1615. The new Inquierie
Appell. Sermon. II.
August. in En-
chiridio. cap. 33.
Agat. de Ver-
tute & Gratia
(cap. 33).
Aug. ad Boni-
ficiam. cap. 3.
Agat. de Ver-
tute & Gratia
(bis Ap. 3). ser. v.

The better to cleare this whole cause, I thoughte it good to vse the moe wordes
Thus make wee leare to knowe our selues, and humbly to confess our imperfec-
on, and so greate the whole glorie vnto God.

Therefore to conclude, S Augustine saith, Nos volumnus: Sed Deus in nobis operatur. Nos operamur: Sed Deus in nobis operatur & operari pro bona fuit voluntate Hoc nobis expediri & credere & dicere. Hoc est plenius hoc est verum si futuris, & submissa Confessio, & detur totum Deo. Tuitores vnumius, si totum Deo ducas, non autem nos illi ex parte, & nobis ex parte continuimus: We wil haue it is God, that worketh in us to wyl. Wee worke, but it is God, that worketh in us to wortys, according to his good pleasure. This is behouefull for vs both to believe, and to speake. This is a Godly, this is a True Doctrine, that our Confession may be humble, and lowly, and that God may haue the whole. Wee haue in more fiftie, if wee geue al unto God, iij. other then if wee commitme our felches partly to our fluer, and partly to him.

The Apologie, Cap. 2. Division. 4.

That wee be accursed Creatures, and like the Gyantes doo warre
against God him selfe, and lise cleane without any regarde or woor-
shippe of God.

M. Hardinge.

VVhat yee be, God knoweth, and your owne conscience shoulde knowe. Our Lorde amende
bothe you and vs. But to saye somewhat to that your gullie minde imagineth the VVorste to require
of you & they which take away and abhore the extoll Sacrifice, wherein Christe according to his
owne Influstration, is offered to his Father, make no warre against God; if they which make Christe
a Minister of shadowes, Signes, To-ens, and Figures, they, which feare not to bateke their felonie
Signes made to God, and defende the same as wel done: they, which affirme them felues of their Sal-
uation, and therefore hue disloulyed without due care and feare of God. If (I fare) they be not cursed
Creatures, and like Gyantes that ware against God, then are ye clete of this charge.

The Bishop of Sarisbrie.

To answere Ite with 350, and 300 wordes with Wordes, it were greate sole.
Therefore leaping the answere of Bowes, and assurance of Salvacion to their se-
veral places, let us denie not the sacrifice of Christ. Christ onely upon his Crose
is our whole and onely Sacrefice for sinnes, before him we have none other. Howe
be it, I haue spoken hereof more at large in my Former Replie to M. Hardinge.

Neither make we Christe, as it lieth M. Hardinge to saye, a Minister of Signes
and Figures. This knowe, that Christ is the Fultillinge & Perfection of the Lawe,

and that Grace, and Errone are wrought by him. Yet neuerthelesse we saye, that
the sacramentes of the Newe Testamente are Signes, and Figures. The Olde
Father Tertullian expoundeth Christes wordes in this sorte: Hoc est Corpus meum,
Hoc est Figura: Corporis mei: *This is my Body, that is to saye, This is a Figure of my*

Body. S. Augustine saith, Christus adhuc Iudam ad Coniunctionem, in quo Cor-
poris & Sanguinis p[er] figuram Discipulis suis commendauit, & tradidit: Christus receiv-
ed Judas unto his Banke, whereto he deliuere to his Discipule the Figure of his Body, and
Blonde.

And againe, Non dubitauit Dominus dicere, Hoc est Corpus meum, cum
daret Signum Corporis sui: Christus doubted not to saye, *This is my Body, whereas he gaue a*

Token of his Body.

I leue other Halfe Fathers of like Wordes and sens weliueare innumerable.
Set ther the neither Gyantes, nor Rebelle against God, nor accursed Creatures.
If they had never vred these Wordes, nor called the sacramente the Figure, or
Token of Chistens Body, then might M. Hardinge haue benne bolde to saye somme-
what, and to leade awaite his Reader with a Tragical exclamation of Signes, and
Figures. Howe be it, he him selfe, as I haue shewed in my Former Answere, in
the Exposition of these wordes of Christe, *This is my Body, and other like phras-
tischer vnto the same, to anoyne one vniual and common Figure, is forced to stiffe
him selfe into thralle other vncertayne and childlike Figures as knowyng that not
to muche as his open Untrueches can be stande without Figures.*

The Apologie, Cap. 2. Division. 6.

That wee despite al good dede: that wee vse no discipline of Verte-
tue, no Lawes, no Customs: that wee esteem me neither right, nor order,
nor equitie, nor Justice: that wee graue the byrdel to al naughtynesse, and
prouoke the people to al licentiousnesse and luste.

M. Hardinge.

Ye reache men to falle for polcie, not for Religion. And by your Statute of VVedenflasses saith, Falle for
who so ever shal write or saye that forbearing of Fleashe is a Service of God, otherwise then as other polcie
politicke lawes are, they shal be punisched as spreaders of false Newes are and ought to be. VVhen yee Cap. 2.
preache onely Falle to remoue the mete of woorkes before Baptisme, as S. Paulie meant it, but Epist ad
Corin. before Baptisme. VVhen ye talke awaite the Sacramente of Confession and Absolucion, geue ye not Roman.
et c[on]tra byrdel to al naughtynesse! Doo not some of your Gospeling maides of London refuse to feare, Biddle
excepte they may haue libertie to heare a Sermon before noon, and a Plaie at after noon?

The Bishop of Sarisbrie.

I thought M. Hardinge had knowne a difference betwene Fastinge, and Ab-
stinence, or chose of meates. True Fastinge is a religiouse worke, ordered to re-
stake

1 Cor. 14.
1 Cor. 13.

thicke once humilitie, and to make the Fleashe the more obediente vnto the Spiste,
that we knote be the quicke to Prater, to al godly Worshipe. But Abstinence from
this or that meate with opinion of Holiness, Superstitious it mact easly make a
man, but holy it can not. S. Paule saith, Cibus non comendat Deo. It is not
mete that maketh us acceptable vnto God. Againe, It is good to confirme the herte with
Grace, and not with meates: Wherin they that haue walked haue founde no profit. The meates
seruen for the Belly, and the Belly for the meate: The Lorde will desroye them bothe. And as
gaine, The Kingedome of God is not Meate, and Drinke. Likewise Christe saith, The
thinge that entreth into the mouthe, desfletch not the man.

Bereby it is easie to see, that Fastinge is one thing, and Abstinence from Fleashe
is another. The Nazaries in the Olde Testament abstained not from Fleashe, and
yet they fasted. Elias was fedde with Fleashe, John the Baptiste ate the Fleashe
of Locustes and yet they both fasted. Socrates saith, That many Christians in the
Lente season did eat Fish, and an Hieros: many abstained until three of the cloche
in the after none, & then received al kinde of meates, either Fish, or Fleashe, with-
out difference. Likewise Ephanius saith, Some eate all kinde of Birdes, or Fowle, ab-
staining onely from the Fleashe of fower footed beastes. And per that kept these Lente true-
ly, fasted as wel as oþers. Wherefore Abstinence from any one certaine kind
of meates is not of it selfe a worke of Religion to please God, but onely a mere pos-
itive polcie. S. Augulline saith, Non queru quo Vescari, sed quo Delectari: / de-
mande not, what thou Eatst, but wherein thou haft Pleasure. And S. Hierome saith of
the Manichies, leuant illi quidem: Sed illorum Leuumen et saturitate deterius: They
Fast in dede: but their Fastinge is woorst, then if they filled their Bellies.

Lonely Fastinge, and Confession, we shal speake hereafter.

The Apologie, Cap. 2. Division. 7.

That wee laboure and seeke to overthroue the state of Honan-
ches and Kingedomes, and to bringe al thinges vnder the rule of the
rake inconstante People, and unlearned multitude.

M. Hardinge.

Can Monarkes and Princes seeme to be maintained by your seales, who teache the people to re-
bel for pretensed Religion? Allowe ye the Monarchie of the Romaine Empire, who so muche com-
plain in your Apologie, that the Pope made Charlemagne Emperour of the VVeste? Haue the
Queens of Scotland cause to praise the proceedings of your Gospel, through occasion whereof these
rebel not her Subjects, but is rather ruled of her Subjects?

The Bishop of Sarisbrie.

Here is an other greate Untrueþy emonge the reþe. For M. Hardinge righte
welkneweth, that we never armed the people, nor taught them to rebel for Religio[n]
on against the Prince. If any thinge haue at any time happened otherwise, it was
either somme wilfull rage, or somme fatal furie: It was not our Counseil: it was not
our Doctrine. We teache the people, as S. Paule dothe, to be subiecte to the higher
powers, not onely for feare, but also for conſience. We teache them, that who so
struketh with the Swerde by Prelate authorite, shal perishe with the Swerde. If
the Prince happen to be wicked, or cruel, or brenþous, we teache them to falle,
with S. Ambroſe, Arma nostra sunt Preces, & Lachryme: Tears, and Praiers be our
Weapons. Not with Mardinge, what rebellion haue benne moued in Englande by
some of your side, in the late Raignes of King Henrie the eight, & King Edward
the fift in defense of your Religion, ye male wel remember.

Addition. 17. Here M. Hardinge hath shrowdly shuffled togidre a whole
trowpe of wordes, written, or spoken by Luther, Melanchton, or others, in somme
parte true, in moste parte falle, and quite racket from there meanings: but in no
parte touchyng any parte of our Doctrine. Neither doþe any of al these teache the
people to rebelle against the Prince, but onely to defende them felues by al
lawful meanes against oppression, as did David against King Saul. So
doþe the Nobles in France at this daie. They falle not to kill, but to sau their
owne liues, as they haue openly protested by publike writing into the worlde.

As for

Roman 13.
Matthe. 26.

Ambroſe.

M. Hardinge. fol. 84 b

18 The Defense of the Apologie of the

As so vs, we are strangers unto their cascs. They them selues are beste acquain-
ted with the Lawes, and Constitutions of their Country: and therefore are beste
able to rede accounte of the groundes, and reasons of their doings. But let
S. Hardinge wewe vs, in so many Kingdomes, and Countries, that have with-
drawen them selues from the obedience of the Pope, what one Prince hath there e-
uer bene remoued for Religion sake by the Preloures of the Cople. There
mote he finde the very patience, and practise of our Doctrine. Perhappes many god
Princes mae be founde, that haue bene remoued by the Pope, and by others of
his devotion.

I wil not speake of enterpryses attempted within this Countrie. And yet is it
knowne what haue benne donne, and at whose becke, and in whose behalfe.

M. Hard. fol. 87.4
Rabian. part. 7.

But, for as muche as you tolfe, vve openly protest before God, and the world, that
we condemne, and desie all suche attempts. I meane that any Subject, or Subjects, whosoeuer
of their owne private Authoritie, shold take Armes againste their Prince for maters of Religion:
Wiche like you then the attempts of Thomas Arundel the Archbisshop of Cantur-
byske like you then the attempts of Thomas Arundel the Archbisshop of Cantur-
byske, against Richard the 2. Kinge of Englannde: you tolfe late, it was no Warre of Religion:
yet can you not say, but the said Archbisshop was a Subject, and Kinge
Richard was his Prince. How the you the late Insurrection in the North, in the
time of Kinge Henrie 8. who kindled that fire: who raised that tempest: who's
right was attempted: whose crowne was assauallt: had Protestantes the leadinge
of those bandes? Was VViate the General of that field: how like you the Coun-
sel of Cardinal Poole, in his imagined Dation to Charles the Emperour, callinge
backe his Battellis from the Curte, to leane al other affaires, and to bente his ban-
nars againte Englannde, and encouraginge the Subiectes of this Realme boldely
to rebelle againte their Prince: There be in Englannde (althe he) whole Legionis of men,
that haue not bowed their kyne to Baal. If thou once arriuise ther, Emperour, God wil bringe
them to thy hande. Englishmenne are a people that oftentimes haue depoist their Kings for
lighter causer &c. They haue falle the same courage &c. Nothins staieth them from revenging
of grete wronge by their Kings committed, but only the waitinge for your Maiesties &c.
The Boke is alreade in printe, and mae be seene. I shewe you onely a fewe exam-
ples out of the booke, and for that that be obvious, I haue rather touched them bref-
ly, then latte them open.

Reginaldus
Polus Lib. 3.

Nicolas Machiavelli, in his Italian Historie saith, that the Bisshoppes of Rome
them selues through their Ambition, and crueltie, haue raised suche deadly discord,
and bloody waress betwene Christian Princes, as fewe the like haue benne seen
in Christendome these many yeres. Yet wil you protest openly againte them al:
Againte your Archbisshoppes, againte your Cardinalles, and againte the Pope
him selfe, the Successor of Peter, and the Vicar of Christ? Will you condemne,
and desie their attempts before God, and before the world? How then if the Pope
this daie, to recover his losses, would release the Natural Subiectes of this Realme,
from their Othe, and allegiance to the Queens Matellie, as he bathe often done,
as wel here, as in other Countries, and saith, He mae justly doo it by the right of
his Office: what woulde you then do your selfe, S. Hardinge: or what woulde you
aduise your frenes to do: why shoulde you dissemble: you woulde do even as your
Fathers haue done before you.

But what meane you to deale so nicely in this mater: you saie, You protest before
God, and the world: you condemne, and desie all suche attempts. A man woulde thinke, ye
spake in earnest. Wherefore then haue you set so favourablie a construction to thysse
wordes? I meane (althe you) that any Subject, or Subjects what so euer, of their owne private au-
thoritie, shoulde take armes against their Prince for maters of Religion. Wherefore excepte you
only the case of Religion: It is lawfull, by your iudgement, for the Subiecte in a
ny other case, either of Life, or of Gouvernemente, to arme him selfe againte his
Prince: and woulde you thus perswade the people: is this your Religion: is this
your Doctrine?

Or what meane you, By their owne Private Authoritie: mae then the Subiecte
arme

Churche of Englande.

1. parte.

19

arme him selfe againt his Prince, by the Common aduise, and by the Publike Au-
thoritie of the Realme? Ifo, wherefore then blame the Nobles of Scotlande:
for what souer was done there, a fewe onely excepted, was done by the Con-
sent, & agreement of the whole. But perhaps by Priviate Authoritie, you meane,
what souer is attempted in this behalf, without the Authoritie of the Pope: to
whome you haue gien the righte, and Authoritie of Both the Swerde, Spirituall,
and Temporal: and from whence, you saie, the tinges, and Witeness of the world
haue receaved their Power. Verily the Pope him selfe saith, Materialis gladius Irri-
gundus est manus Regum, & Militum, sed actum, & patientiam Sacerdotis? The
Material or Temporal Swerde must be drawn by the hande of Kings, and Soldiers (now
beit, not by the Princes owne Authoritie, but) at the beck, and patience of the Preche-
r by which Preche, is meant the Pope. And what souer is done at his becke, hath
Authoritie sufficient, & is wel done. But grete was the patience of the Princes,
and Powers of the world, that coulde so longe, and so quietely bearre his becchings.
Now S. Hardinge, if you think it lawfull for Subiectes to drawe the Swerde
in Defense of the Pope, why mae you not also think it lawfull for them, to defende
them selues in Defense of Chaille.

M. Hard. confi-
rat fol. 24. 6
Dr. Mather. ch-
sion. 1. 248. 6
S. Hard. 3. 248. 6
S. Hard. 3. 248. 6

The displacinge of the Emperour of Constantinople, and the placinge of
Charlemaigne the French Kinge, serueth S. Hardinge to final purpose: onely it
be to disclose the Popes conpiracie against the Emperour. Certainly, as any man
maie sensiblie feare, it was the aquauntinge of the Pope, the strenghteninge of the
Barracons, and after of the Turkes, and the dissolucion, and dissolution of the late
of Christendome. Platinus saith: Ab hoc tempore perire & potestas Imperatorum,
& virtus Pontificis: After this time the power of the Emperours, and the Holynesse of the
Popes were bothie losse.

Platinus In A.
dixano. 2.

Touchinge the Queene of Scotlande, I will saie nothinge: The Binges, dancis,
and stais of the Worlde haue sundrie agreements, and compositions. The Pas-
bles, and Commons ther, neither dwelle the Swerde, nor attempted force agaist the
Prince. They sought onely the continuance of Goddes vndoubtfull Truthe, and
the Defense of therre owne lites againt your Barbarous & cruel invasions. They
remembred, bishess al other warcalnes, poure late dealing at Vassie, where as great
numbers of therre Bretheren were sudainly murthured, beinge togidher at their
prayers in the Churche, and holdinge by these Innocente handes to Heaven, and
calling upon the name of God. Achal-safer sometime to the Prophete Elias: Then
art thou troublid the whole Countrey of Ijrael. But Elias made him answere, It is not
I, that trouble the Countrey: It is thou, and thy Fathers house, whiche haue so saken the com-
mandments of the Lord, and haue shrowed after Baalim.

At Vassie. An-
no. 1151.

Addition. 15. VVhat is a Lie, (althe S. Hardinge) if this be none? The
2. Answere. In dede the Nobles, and Commmons of Scotlande were in the field:
We dide it not. So was David in the field againte Kinge Saul. They stode in
armour, not to invade, or attempte force againt their Prince, but onely to defende
them selues, as by wate of retter. And therefore they wikkidew thei selues with
their power into the Marches of England, not for wante of strenght, or couragie,
(for they had then double moe men in the field, then came againte them) but onely
for retterence of therre Prince, that came vpon them: lete they shoulde be forced by
rage of therre enemis, and sorte of warre to strike the Annointed of the Lode.
Suche brasles haue often happenede, in many Countries, as by fundyng Stoates it
mote appearre.

3 Regum. 17.

The Subiecte is bounde to obey his Prince: how be it not in al thinges with-
out exception, but so far as Goddes glorie is not touched. The Nobles haue learned
of S. Peter, It is better to obey God, then man: And of the Prophete David, Better it is to
truste to God, then to ruyne in Princes. For they are mortal, and shal die: therre Nobles
shalbe taken from them, and then that they returne into the Earth. Neither mae a
godly Prince take it as any dispraise to his estate, to lete God obeyed before him.
For he is not God, but the Minister of God. Leo saith, Christus quia Dei sunt,
Deo,

1. 113
1. 113
1. 113
1. 113

20 The Defense of the Apologie of the

Leo De Pastore
Dom. serm. 10.

Ambro. Lib. 5.
Epis. 33.

Deo, quia Caesaris sunt, Caesar reddenda constituit, &c. Hoc est verè non impugnare Caesarum, sed iuvare: Christus commanded, that is due unto God, to be given to God: that is due unto Caesar, to be given to Caesar. Verily this is not to rebel against, but to help Caesar. Likewise S. Ambrose, being his selfe in manner a Capitaine unto the people in Goddes quarrel against Valentianian the Emperoure: Quid praeceps dicit potius à Christianis viris quam id, quod hodie in nobis Spiritus Sanctus loquutus est? Rogamus, Auguste, non pugnamus: Non timemus, sed Rogamus? What could be more boldly spoken of Christian menne, then that the holy Ghost spoke unto you this date? (Thou ye aside) We beseeche thee Noble Emperour, we fight not, we fear thee not, wee beseeche thee.

To conclude, the Queene of Scotland is stil in quiet possession of her estate; and is obiect of her Subjects, so farre as is convenient for godly people to shew their piety.

Addition. ¶ Here (sathe S. Hardinge) what wil you shewe to say, or write, which doe saie, write, and sett out in printe such a palpable, and manifest falsehoode: such I say, even the Tankerdearers in London can wittesse against you? **The Answer.**

At the time of the writinge, and first entrie into the printinge of my Boke, these wordes were true. For then was the Queene of Scotland in the ful possesion of her estate, farther coulde I prophesye, when thinges would folowe. Shortly afterwarde the whole case was altered, as it is knowne. In the ende of the printe, by forȝenturallitise, this place escapteth my handes without correction, and so fiftie auton onwarcs, as was printid at the firste. In dede as I could not forese the restraynt of the late Queens libertie whiche followed, but wote of her state, as it then presently was, as in dede doinge, trulie I coulde do none other: so could I not forsee the cause that occasioned that alteration. For that the Kinge shoulde shottre after the time of my writinge be so murthered, & the house where he lodged blowen by with powder, that a wicked man, accompted the certaine Author of that particuler murther, hauing his selfe a wife yet livinge, shoulde attaine to the mariage of the same Queene, whose husbande he had so traiterously slaine, were thinges unknowne unto me, and unto al men also when I did write this: and what war, the peoples and bodye of the Realme, woulde take for the safetie of the yonge princesse, who seemed to all men to be in great daunger, was likewise unknowne unto me. And S. Hardinge knoweth right wel, that these were the occasions of the alteration of the state, from that it was when I did write, and not Religion, whiche might wel be knowne by that, that many of the said Queens Religion were againt her, and many protestantes were and are her frendes. And it seemeth, that S. Hardinge so openlye protestinge before God, and the world, that they condonne and dese such attempts, as they shouldest shoulde of their owne Private Authoritie, taketh armes againt their Prince, by his exceptinges of matters of Religion onely, shoulde thinke it reason that partakers, auxiliers, and shadidg of bloud, specially bloud Royal, bloudes, Ancestors, and such like, shoulde not passe without contromble. Surely God hath not suffered such great faultes to escape unpunished evyn in princes, as doth, wel apeare by the examples of Aquene Isobel in Israel, Aquene Iohanne in Naples, Binge Tarquine in Rome: whome for theire great wickednes, God, by stirringe their owne subiectes againt them, depryved of their princely estates. For princes also are Goddes subiectes, againt the basef fortes of men, by suchlike waies, as to his heavenly wisdome it semeth god.

The Apologie, Cap. 2. Division 7.

That wee haue hauenctiously fallen from the Catholique Churche, and by a wicked schisme and diuision haue shaken the whole worlde, and troubled the common peace and vniuersal quiet of the Churche: & that as Dathan and Abiron conspired in times past against Moseys & Aaron, even so wee at this date haue renounced the Bishop of Rome, without any cause reasonable.

M. Har-

Churche of Engeland. 1. parte.

M. Hardinge.

Before Luther time all Christian people came together peaceably into one Churche, under one Head, as Sheepe into one fold under one Shepherd, and so hewed *Uniam in domo*, in one accord. But after that Sathan, who at the beginning begyled Eve, had peruerced some to tale of ^{Dathan} & Simeon had bene of vs, they had renounced with vs for to forsake the Catholike Churche of Christ, forred them poore felles into Synagoges of Antichrist, withdrew them felles from obediency toward the e'gyls Bishop, and Judge, and hindred them felles into diuerte Sectes. This feligne, diuision, and confusione a. Iohann. gant the Head Shepherd, is noelic wicked, then that of Dathan and Abiron against Moseys and A. Iohann. iron was. For as God commanded Moseys and Aaron to obey to be obeyed of the children of Israel, to Christ commanded al his Shepheherde over his whole flocke.

1. Tha. 11. 11. he made Shepheherde over his whole flocke.

The Bishop of Sariburie.

Before the time that Goddes holy wil was, that Doctor Luther shoulde begin after so longe time of ignorance, to publishe the Gospel of Christe, there was a general quietnesse: I graunte: suthch as in the nytige seafon, when folke be aleape. Yet I thinke, to contynue suthch quietnesse, no wafe man wil wylle to sleep stille.

Ye say, They haue forsworne in the Catholique Churche: They went from vs, who were not of vs. Hau father, S. Hardinge, we are returned to the Catholique Churche of Christe: and haue foraken you, because you haue manifestly foraken the wafe of God. But what if a man woulde a litle put you friendly in remembraunce: Sir, it is not so longe sinthe your selfe were out of your owne Catholique Churche: and so were gone out from your selfe: because your selfe were not of your selfe. For if your selfe haue bene of your selfe, you woulde haue remained better with your selfe. It is no wafe, in carping others, to offer occasion againt your selfe. I beseeche God to gree you grace, that you may Redre ad cor, and returne againe to your selfe. But here you bringe in a greate many Antirhets in a thronge together. You late, that as God commanded the people of Israel to obey Aaron, so Christ commanded al his Shepheherde to obey the Pope succydinge Peter: You late, Christe made the Pope Shepheherde over his whole flocke: You cal him Our Pastor, and our Judge: you cal him the lead Shepheherde: and for poule hereof, for some countenance of Christe, ye allege the one and twentith Chapter of S. Iohn, in which whole Chapter notwithstanding, we are not able to finde, neither any suthch commandement al Christe: nor any mention of Peters Succourer: nor Al his Shepheherde over his whole Flocke: nor Our Pastor: nor Our Judge: nor Our Shepheherde. It is mutche to repte Antirhete of a man. But to repte Antirhete of Christ, and of his Holie Warwe, and that willingly, and wittingly, and without feare, some mennt thinke it to be the Siane againt the Holy Choske.

As for these twodes, Feed my Sheep, Feed my Lambs, they pertaine as wel to other the Apistles, as to Peter. Christe calde generally to al his Disciples, Go ye into al the world, and preache the Gospel. And Poule safeth of him selfe, Ego plus omni bus labioru: I haue taken more paines, and more fedde the flocke, then al the rest. Surely me thinketh it is a wafe kinde of reasoning, to say thus, Christe bade Peter safe his Shepheherde. Ergo, he made him headshepheherde over al the worlde.

But is this whole Prerogative hange of frawlinge the flocke, when then if the Pope haue not? Wher he never minde to Feede, as thincking it no parte of his office? To conclude, what if he be utterly ignorant, as many haue benne, and can not Feede? Yet muckle he neede be for the headshepheherde over the whole flocke: and must al the shephe obey him, and haere his voice, that cannot speake? Scrif. S. Augustine safeth, Qui hoc animo pascunt cœles Christi, ut suas velint esse, non Christi, se coniunctur amare, non Christum, vel glorianti, vel dominandi, vel acquirendi cupiditate: Who so eure they be, that Feed the sheep to the end to make them theirs, and not Christi, they lose them selfes, and not Christi, for desire either of glorie, or of rule, or of gaine.

The Apologie, Cap. 2. Division 8.

That wee set naught by the authoritie of the Auncient Fathers and Councils of olde time: that wee haue rashly and presumptuously disannuled

Grete Vna
tructes.

Matthe. 28.
Corin. 15.

Augustin. in 103
has tracta. 113.

disanulled the olde Ceremonies, which haue benne wel allowed by our Fathers and Fozeathers many hundred yeres past, both by good customes, and also in ages of more puritie; and that we haue by our owne private head without the authoritie of any Sacred and General Council brought Newe Traditions into the Churche; and haue done at these thinges not for Religious sake, but onely upon a desire of contention and strife. But that they for their parte haue changed no manner of chinge, but haue helde and kept still futen a number of yeres to this very daie al thinges as they were delivred from the Apostles, and wel approued by the most Ancient Fathers.

M. Hardinge.

As for your newe Tradition
whether I make so fewe them.

No manner of thinge haue wee changed , that is of necessitie either to be beleued , or to be observed .

The Bishop of Sarisburie.

August. ad Cor-
inthusianum.
Epist. III.

August. ad Nicom.

Picus Mirandus

In Apologia
August. contra
Crescenium, Li.

2. Cap 2.

Picus Mirandus
laet Apollinis

in the Republic.
Times in

Quantlib 9.

Arci. ultimo.

Augst. contra
Donat. lib. 2

10747

We allow the Auncient Fathers the same credite, that they them selues have
ever desviced. S. Augustin herof wryteth thus: *Necque quorunq[ue] Disputationes,
quantumvis Catholicon, & Iudiciorum hominum, velut Scripturas Canonicas ha-
ber eudebimus, vt nobis non licet, sicut reseruata, quia illis debetur, aliquid in illorum
Scriptis improbar, aut respicer, si forte inueniuerimus, quod illis scriberet, sicut relierat sententia, quam Ver-
itas habet. Talis sum ego in scriptis aliorum; tales vole esst intellexores meorum:*
*Wee receive not the Disputations or Writings of any manne, be he never so Catholique, or
protestant, as we receive the Canonical Scriptures: but that fainthe the reseruante deue-
on to them, wee make w[e]l reprore or refuse some thinges in their Writings, if it happen wee finde,
they haue otherwise thought, then the Truth maye bear them. Suche am I in the Writings of
others: and sute he woulde? W[ill]e others to be in mine. Likewise he wryteth to S. Hierome,
Non puto, Frater, te velle Libros tuos legi, tanquam Apostolum, aut Propheticarum:
I recken not my Brother, that ye woulde haue us to roade your Bookes, as if they were writ-
ten by the Apolites, or Prophetes. **It is certaine**, Tertullian, Cyprian, Clemens Alexandrinus, Papias, Irenaeus, Victorinus, Lactantius, Hilarius, and other Auncient Fathers
were oftentimes mychel deceived. S. Hierome scrafth at S. Ambrosius Commentaria
uppon Luke, and calleth them, *Nugas, Trilles, & nichilnam S. Ambroxi*, somes
time calling him *Cornutus, sometyme Cornicula*. Likewise S. Augustin satte,
Eccllesiasticis Judices, vt homines, plenarius falluntur: *The Judges, or Doctours of the
Churche, as beinge menne, are often deceived.* And Thomas of Aquine satte, *Non te-
nemur de necessitate Salutis credere non solum Doctophilis Eccllesiastis, vt Hieronymo,
aut Augustino, sed ne ipsi quidem Eccllesiastis, nisi in his qua pertinent ad substantiam
Fidei: *Wee are not bounde upon the necessities of Salvation to believe not only the Doctours of
the Churche, as Hierome, or Augustine, but also neither the Churche it selfe, sciunge only in
matters concerning the Substance of Fath[e].***

*Concerning the authority of Councils, S. Augustine saith, Ipsa plenaria Conferentia priora a proficeris emendantur, cum aliquo experimento aperteatur, et clausum est: *The very General Councils are often corrected, the former by the later, as by trial and experience the things is opened, that before was shut.** The first Parliamente saith, Plus credendum est vii priuato fidelis, quam toti Conclito, & Papa,

Churche of Englande.

I. parte.

22 Oile.

Si meliorem habeat autoritatem, vel rationem: We ought to give more credite to one private Lay man, then to the Whole Council, and to the Pope, if he bringe better authoris, and more reason. If the Council be wicked, & carett with malice, as many have benne, specially wth these fewe late hundred yeres, & ths late, as the Prophete Elias saith, Inite Confusum, & dispeributum: Loquimini verbum, & non slabit: quia non biscum est Dominus: Take Confusum together, and it shalbe broken: Speake the wordes, and it shall not holde: For the Lordes is with us.

As for the late Schole Doctoris, your selues wytche them as little, as non man
test. You sal in your common talkes, Bernardus non vidit omnia: You haue con-
trolled your Doctor of al Doctoris, Peter Lombard, with this common Caueat in
the Gaueins, His Maister non tenetur: Here our Doctor is no Doctor. You your self
M. Hardinge, in this your verē Boke against our Apologie sait, that your Doctor
Gratian was decieved, and in fede of Anacletus alleged Calixtus. You your selfe
against late, in a fecture pointe of learning S. Augustine, or S. Cyprian teache singularitely, wyc
Elowe them not muche lese we binde our felues to beleue, what souer Albertus Pighius had
written. And againe, VVee binde our felues either to the wordes of Sylvester, nor of Pighius.
And agayne, VVee take not upon vs to defende al that the Canoniues, or Scholomes saie, or write.
And another of your compaines wytcheth, that your Doctor Gratian hath published
greate untruthes, and wytcheth the General Council, Nomen vniuersitatis,
satthe he, alium est a Gratiano. This M. Hardinge, per bise your Doctoris, cuen
as the Marchante wytcheth his Counters: sometime to stande for an hundred pounds,
sometyme for a penante.

But now let us a little examine the particulars of your bill. You come in with Procrestions, with Lightes, with Torches, with Tapers, with Chalme, with Oile, with Tuncles, and Thimbles, with Holy Water, and holy Breane, and I knowe not, what else : as if al these thinges had descended directly from the Apostles, and without the same the Churche of God were no Churche.

Firstly, Sir Hardinge, we hate not any of all these thinges. For we knowe, they are the Creatures of God. But you haue so infilled them, or rather defiled, and berated them with your superstitions, and so haue with the same mocked, and deceived Goddes people, that we can no longer contynue them without greate conscience. I will passe over the rest, and speake only of your Oile, whereof you seeme to make moste accompt. In your Pontificall thynges we are taught to blisse your Elle; *Fiat Domine hoc Oleum te benedicente, vntio Spiritus ad purificacionem Mensis, & Corporis: O Lord, let this Oyle by thys blessing, be made a Spiritual Ointment to purifie both Soule and Body.* And againe, *Emitte quoniam, Sancte Pater, Spiritum sanctum Paracletum tuum de Coelis in hanc pinguineulum Oliu, ad refectio- num Corporum, & Sanacionem animarum: O holy Father, wee beseeche thee sende downe thy holy Sperte the Comforter from Heauen into this farringe of the Olie, to the refreshinge of Soul and Soule.* In this sorte we are taught to passe ouer the liete: *Per hanc San- ciam vniuersalem, & sum pjsissimam misericordiam ignoscantib[us] Deo, vt per hanc vniuersalem habeas Remissionem omnium peccatorum: By this holy unctioning, and by his greate Mercie God pardone thee, that by this unctioning thou maist haue Remission of al thy sinnes.* These thinges cannot be denied: they are written in al your Manuels, vied and practised in al your Churches. Ye cal it halfe Oile, and Oile of Saluation: Ye boare the people in haunce, that thereby they shall haue healte of Body and Soule: And yet in dede ye haue no Chrysme at al. For Pope Innocentius saith, *Christina confitetur ex Olio, & Balsamo: The Chrisme is made of Oile and Balsome.* And to the makinge thereof the Walsame is as necessarie, as the Oile. But these many hundred yeres ye haue had no Walsame, nor bath there bene any to be had: Therefore ye haue had no Chrysme so longe whyle, but haue defecuted the people with quid pro quo, reviling one thinge for an other.

De electio.
electi voti:
cap. signif.
aut.

M. Hardinge,
Fol. 92 b
M. Hardinge,
Fol. 232.4.
M. Hardinge,
Fol. 258.
Copus, Dialogo,
I. Fol. 24.

De Consecratio

*Extra. De Sacra
Magistris.*

*Panormitan. D
confuetud et*

24 The Defense of the Apologie of the

tum, ut illi conferent hoc Sacramentum cum Christiante: *The Apostles in old time gave the Holy Ghost only by laying on of hands. But now a diuers bicause Bisshopps be not so Holy order hath bene taken, that they shoulde gene this Sacramente with Christme.*

Neither is this mater so thowly appread by al Antiquite, as *P. Hardinge* imagined. *Fox Pope Innocentius is witness, that in olde times there were some, that founde faulfe with these doctinges. Whiche by his wondres: Non Iudaizat Ecclæstæ, cum vñctio[n]is celebrat Sacramentum, sicut Antiqui mentiuntur: The Churche is not founfis in vñctio[n]e the Sacramente of Vnction, as the Elders haue misreported.*

*Extra De Sacra
unctione, Vngis
tate,
In Annotationsi
in s. lib. contra
Martinum.
Augs de tempore
in Natale. Dc.
sermo 3:
Eusebii de vita
Contra Orat. 3:
Hieron. adver.
Vigilantia.
M. Hardinge,
fol. 7.b.
Luct. li. 6. ca. 2.*

*Territ de idola
luria.*

*Augs. Steuchus
in liberum mu-
nerem. Cap. 19.*

*Copius Rido. 1.
Ps. 18. b.
Emanes apicis
et. nequiq[ue]
est: Mato in
Timo: C.
Thronet. De
corrigendis Gra-
corum afflic-
bus. Lib. 1.*

*Tertull. in Apo-
logie.*

Touchinge your Lightes, and Tapers, *Beatus Rhenanus* a man of grete learninge, and iudgement, doubteth not, bat ye beowid the lites therof from the heauenly fathers, that the same Lightes serued to solace them against the daies, and not for any dñe of Religion. *S. Augustine sathe, Vouentulus Olearu, alias Ceram ad lumina no[n]is: They promise to the Church one Oile, an other wafer, for the night Lighte. Likewise sathe Eusebii, radedys p[ro]p[ter]o, vñctio[n]is expositio, p[ro]p[ter]o x[er]cito, Iugis Parus, quantum fatis efflet ad p[re]bendum lumen preanticibus: A deere Lighte, so much as might suffice the people at their Prayers. So likewise sathe S. Hierome, Ceres non clara luce accendimus, sed vt noctis tenebras hoc solatio temperemus: Wee light not our Tapers at midde daie, but onely by this confort to easre the darknesse of the nighte. Therefor, *M. Hardinge*, unto you, that set by Lightes in your Churches, as poure fale, to the Honour of God, the Auntente Father Lactantius sathe thus, Num m[er]itis sui compos putandum est, qui Authori, & Dacoru Luminis Candelarum, & Ceram lumen offert pro munere? What, meie wee thinke, is he wil in his witter, that unto God the Maker and Gener of Light wil offer up Candles, and Tapers for a present. Tertullian sathe, Accendit quotidie lucernas, quibus lux nulla est, &c. Illi competent & Testimonia cerebrarum, & auctorita ponarunt: Let them that haue no lichte (of God) set up their Tapers evry daie, &c. To them belongeth bothe the Testimonia of darknesse, and the beginning of Paine.*

But what I late of your Holy Water: No doubt it must nedes serue, as

your Olde dothe, to the saluation of body, and soule. *Augustinus Steuchus, a pu[n]ctual Doctor of our side sathe, Non inane institutum est, quod Aquas sale & Orationibus sanctificamus, vt ad eorum aspergum delicta nostra delectantur: It is no vaine invention, that we halde Water with Salte and Prayers, that by the sprinkelinge thereof our sinnes may be forgiuen.* Thus profanely, & Beatenethlike he wryteleth, as if the Bloude of Christe were quite dized vp.

Welsor al this, one of your Doctors of Louaine tellith us in god Sabellus, by reporte of one of the Iudeies, that in India Holy Water is very wholesome to drinke against Olde, and to make barren Women to conceiue. I faint not this mater: The place mate be same. *S. M. Hardinge*, I muste nede sute of your compa[n]ie, that one faiete sometime of the Grecians, *Theye that cal them sicut Catholiques, are ouer Children.* Pe seale, ye haue chaunged nothinge, that is of necesse either to be beleuyn, or to be obserued. *Wherfore necesse mea meane, I can not wel conjecture. Fox when you like, your Holy Water, and Holy Brade must nedes be of verewhitie. But in dede of the ancient Colly orders of the Churche haue in a maner leake nothing, onelie it be futehe as ye might beste haue spared: and the same ye haue so defused with superstition, that it hath nowe quite lost his former vse, and is not the same it was before.* *Excellente* if you had changed nothinge, then shoulde you haue nowe no private Masses.

Therefore we m[e]ste fustly late to you, as Tertullian saith in like case unto the Romane Beathens: *Vbi Religio? vbi veneratio Maiorum debita? Habit[u]m, instru[n]ctu[m], fensi, ipsi denique sermone Proavis renunciatis. Laudatis semper Antiquitatem: noue de die vivitis. Per quod ostenditur, dum a bonis Maiorum institutis deceditis, ea vos retinere & custodire, que non debuitis: cum quae debuitis, non cu[m] studitis: Where is your Religion? Where is the reverence due to your firefathers? You haue forsaken*

forsaken them in your apparel, in your diet, in your order, in your mea[n]inge, and in your speche. Ie change your lift daily. Yet yet praise Antiquite. Wherby it appereþ, whyle iе leane the good orders of your Elders, that yee kepe the thinges yee shoulde not kepe: seeinge yee kepe not the thinges yee shoulde kepe.

I be Apologie, Cap. 2. Division, 12.

And that this mater shoulde not seeme to be donne but vpon priuie slander, and to be tolled to and fro in a cozner only to spitt vs, there haue beinne besides wilily procured by the Bisshop of Rome certaine persons of eloquence yenoigne, & not unlearned neither: whiche shoulde put their heape to this cause nowe almoste despated of, and shoulde polishe and set looge the same, bothe in booke[s] and with longe tales, to the ende, that, when the mater was trimly and eloquently handled, ignorant and vnskillful persones myght suspecte there was some great thinge in it. In dede they perceived, that their owne cause did every where go to wrocke, that therre sleightes were nowe espied and lesse esteemed, and that therre healpes did dayly falle them, and that therre mater stode altogether in greate neede of a cunninge spokesman.

M. Hardinge.

*Gloria in
Gloria
in hon-
or tuu-
er, et
v[er]o
t[er]ris,
Heaven
and Earth
that will
be, but
my wordes
that will
not passe,
faulfe it selfe.
And that he
haue before
him: That
he geue to
the Sp[irit]e
of Trueth
to remaine
with him
for ever.
Then wee
most assured
of this cause.
VVee tel you therefore,
that standeth
and shal stande
by Christes
presence, and
by the
Holy Ghosts
assistance,
to the ende.
Your cause yet standeth not, but wauereis and tottereth,
as
John. 14.
The Ca-
tholike
The authours and professours of them haue dead and rotten, in Hel fire with weeping and
grin-
ninge of teeth. The like iudgemente looke yee and your felowes to haue, if yee repente not, and re-
sarilye de-
welye your Heretices by time.*

The Bisshop of Sarisburie.

*Vvee cannot despise of this cause, onelie wee would foriske our Faith, arye haue. For He-
ven and Earthe shal passe: but Christes wordes shal not passe. He wil be with vs al daies to the
worldes ende, &c. *While* *M. Hardinge*, *M. Hardinge*, be true and certainte: and therfore
our hope is the firmer. Christe hath promised that the Sp[irit]e of Trueth that re-
maineth w[ill] be euer, but not in the Pope and his Cardinalles. *Fox* thereof he made no
promise. *Nate* rather the Prophete Elai sathe, *The Sp[irit]e of God shal rest upon
the p[er]son, and mete herte; that trembleth at the w[ord]es of the Lorde.* Ep[ist]ole. 66.*

*The Churche of God shal stanfe stel, yea though Rom[an]e were possessed with
Antichriste. It is true that Christe sathe, *Every plante, whiche my Heavenly Father
hath not planted, shall be rooted up:* Upon whiche wordes S. Hilarie sathe. Significat,
Traditionem hominum erucandam esse, cuius fauor transuersi sunt Precepta Legis:
H[ab]emantem, iherat the Tradition of man, for whiche Traditions f[a]ce they haue broken the Lawe
of God, but be taken up by the rootes. Heaven and Earthe that passe: and pour fantas-
ies, and bluses, *M. Hardinge*, hal passe: the Lorwe hath spokon it: But the W[ord]e
of God, and his Churche shal endure for euer.*

*But *M. Hardinge* Almanake sathe. Our Doctirne shal fal, i that very shortly.
Herein I professe, I haue no shal. Goddes wil be donne. It is his cause: what so
ever that happen, his name be blessed for euer. In like sorte the Beathens in olde
times, as S. Augustine sathe, haunted them selues agaist the Faith of Christe:
Ad certum tempus sunt Christiani: polli peribunt, & rebibunt Idolæ: rebibunt quod e-
rat antea. Verum tu, cum expetas, miser Insidelis, vt transeat Christiani, transi ipse
fine Christians: These Christians are but for a while: Fal they shal, and that shortly. Then
shal our fadl come againe, and it shalbe as it was before. But, O thou miserly Insidel, while
thou lookest that the Christians shoulde passe, then passe awaie thee selfe without the Christians.*

Againne

Augs. In fol.

*Mattha.
Iust. in C. 5.
Mattha.*

The Defense of the Apologie of the

*August, in cuius
dium salutum.*
Agatine he saith, *Icce veniet tempus ut finiantur, & non sint Christiani.* Sic ut
perunt ad aliquo tempore, ita vique ad certum tempus erunt. Sed cum ista dicunt, sine
fine moriuntur, & permanet Ecclesia praedictum brachium Domini omni generatione
venture: *Tuas sine belolle, the date will come, when all these Christians shall have an end,*
As they had a time to beginne, so shall they have a time to continue. But while they make
these craiges, they them selues die without ende. But the Churche continueth still prouing the
almighty armes of God to every generation that is to come.

But for late, The Authors and Professours of our Doctrine be damned in Heliſte, and eare,
Peccaui. This is a very terrible kind of talke. But it is a rash parte for you, Sir
Hardinge, to so dauidly to ſkip into Coddes Chatte, and there to pronounce your
Sentencie Definitive like a Judge. But God will ſtudge of your judgement. S. Auguſtine laſthe, Alia illi. Sella trentina aliud Tribunal Colorum: *Alii inferiori Senten-
tia accipitur, a superiori Corona: The earthly Chaire is one thinge: the Judgemente feate
in Heaven is another.* From the one we receue Sentence from the other we receive a Crowne,
Sir Hardinge, God graunt you mace once ere, Peccaui: leſt the time come that
ye ſhall eſte out, as it is written in the Wake of VVſtſeſte: *They are they whome
we ſometime had in derision, and in a parable of reproche. We ſoole thoughte their life mad-
niffe, and their ende without honoure.* But now are they compred amonge the Children of
God, and therē portion is emonge the Sanctis.

The Apologie, Cap. 3. Division. 2.

Nowe as for those thinges whiche by them haue benne laide againſt vs, in parte they be manifeſtly false and condemned ſo by their
owne iudgements, whiche ſpake them: partly againe, though they
be agaſt all too ill deede, yet beare they a certaine ſhewe and colour of
trathe, ſo as the Reader (if he take not good heede) maie eaſily be tri-
pped and brought into errore by them, ſpecially when their ſine and
cunninge tale is added therunto: And parte of them be of ſuete forte,
as wee ought not to chunne them as erimes or faultes, but to acknowledg
e and confeſſe them as thinges we donne, and upon very good
reafon. For hozey to ſai the truthe, theſe folke falſely accuse and
ſcalander al our dooinges, yea the ſame thinges, whiche they them
ſelues cannot denie but to be rightly and orderly donne: and for malice
do ſo miſconſtrute and deprauate al our ſaintinges a dooinges, as though
it were imposſible, that any thinge coulde be rightly ſpoken or donne by
vs. They ſhoule more plannely and ſincereſſe haue gonne to woorkze, if
they woule haue deale truly: But nowe they neither truely nor ſin-
cerely, neig̃er yet Christianiſtly, but darkely and craftily charge and batter
vs with lies, and doo abuse the blidenesſe and fondenesſe of the people,
together with the ignorance of Princes, to cauſe vs to be hated, and
the Truthe to be ſuppreſſed.

This loye, is the power of darkenesſe, & of men, whiche leame more
to the amased wonderinge of the rude multitude, & to darkeneſſe, than
they doo to Truthe and Light: and as S. Hierome ſaith, Doo openly
gaueſaiſe the Truthe, cloſinge vp their eies, & wil not ſee for the none. But
we geue thankes to the moſt good and mighty God, that ſuthe is
our cauſe, where againſt (when they would fauſh) they were haile to
vite no deſpite, but the ſame, whiche right as well be waſteſed againſt
the Holy Fathers, againſt the Prophets, againſt the Apolitcs, &
againſt Peter, againſt Paule, and againſt Christe him ſelue.

M. Hardinge.

The Catholikes doo not burden you with ought, wherein by their owne iudgements they
conſideſſe

Church of Englande. I. parte.

Tim. 1. condemne them ſelues, as ye ſlander them, not only here, but oftentimes in your Booke. For if
they judged otherwife, they woule not wittingly doo againſt their iudgemente. That is the ſpecial
proprieſt of an Heretic, whome S. Paule calleth al men to auoide, knowinge that he that is lucie,
is peruerter, and ſcandalous even condemned by his owne judgement.

They ſhewe both the þorþphemous Heretis, and your wicked atles. Luther, ye know, pow-
ered out his Heretis and vallances &c. Your robbing of Churches, perciuting of men for bludigne
ſtellally in the faſte of the Holy Forefathers, your inceſuous mariage of Monkes, Friars, and
Nones, your breaching of ſollemnne voweſ for heaſly pleafeure, your prophaninge and abandoninge of
Holy ſacramentes, your conuentoſ of auncient and godly ordinaunceſ and diſcipline of the Churche,
and ſuche other thinges of like elimination.

For in dede the Catholikes doo peruerſe you, (if ſuete defraude, entreatinge of euill perſons
may be called peccation) and a good folke toldeſ, wee graunt, and that doo, fo longe as they
loue the Truthe, and keepe them in the vuite of the Churche. Yet with no other minde doo they
graunt to you, then Sara did Agar, then Christe the lewes, whome he whipt out of the Temple, then
Elijah. Petus did ſimona Magis.

The Bishop of Sarisburie.

Petrus, Sir Hardinge, It might pleaſe you to remembre, that Bartholomaeus La-
tomeſ, a Doctor of your ſide confeſſed in writinge to al the worlde, that our re-
queſting touchinge the holy Ministracion under bothe kindes, accordinge Christes
dictio, is iuste and reaſonable:

That Gerardus Lorichus an other of your ſide ſaith, Pſeudocatholice-
qui Reformationem Ecclesie quoquo modo remorari non veretur: *They be false Ca-
tholiques (and this, Sir Hardinge, he ſpakeſt of you, beinge one of your owne) they
be false Catholiques, that hinder the Reformation of the Churche by al meaneſ they be habbe-
re. He ſaith, you be false Catholiques, far contrarie to the common opinione and con-
cluſion in the ende, that the wilful maintenance and ſequel of your Doctrinē in
this pointe, is as he calleth it, Heretis, & Blaſphemie peſtilens, & execrabilis: An
Heretis, and a Blaſphemie againſt God, Peſtilent and Cursed:*

That others of your ſide confeſſe, that this your ſite of Ministracion under One
Binde, whiche nowe ye cal Catholique, beganne firſt, not of Chilſte, or his Apolites, the dñeſ ſo
or any Ancient Learned Father: but onely of the circuite, or, as he better termeth
it, of the ſimple Doctriuation of the People:

That Albertus Pighius, the ſtout gallante of al your Campe, graunteſ
there haue bene, and be many Abuſes in your Spalle, notwithstandinge ye haue
tobe ſo far otherwife:

That Pope Pius oftentimes graunteſ, and bled commonly to ſafe, he ſaue
great erufes, why Prietes ſhoulde be reſtroken to the libertie of Marriage: That
Pope Adrian by his Legate Cheregratus confeſſed openly at Norenberg in the Cen-
tral Diet of al the Princeſſes of Germany, that al the il of the Churche came ſtill a cul-
mine Pontificio. *From the toppe Castle of the Pope:*

And to be ſhort, Sir Hardinge, it might haue pleaſed you to remembre, that your
ſelfe in your firſt Booke, in the Deſcenſe of your Priuate Maſſe, haue written thus:
Mary, I denie not, but that it were moſe commendable, and more Godly on the Churcheſ
parte, if many wel diſpoſed, and examined, woule be paſtekers of the bleſſed Sacrament with
the Prieteſ.

All theſe thinges, Sir Hardinge, be they Uſes, or Abuſes: Reasonable, or Unrea-
ſonable: Right, or Wronge: Better or worse: *They never ſo wtched, never ſo Blaſphemous, never ſo curſed, yet be they ſtountly defended ſill, and we hope offe-
re of amendment:* With that Conſcience of your parte, he onely ſeeth, that ſeeth
the Conſcience. You graunte, ye peruerſe your brethen, where ye haue the
ſhewe, and maie peruerſe: but as Sara did Agar, as Christe did the lewes: and not
otherwife. Merly, Sir Hardinge, that Christe or Sara were peruerſourſ, I haue
not greatly heard. But I remember Chrysſofome ſaith thus: *Nunquid Quis Lu-
pum peruerſuit aliquando? Non, ſed Lupus ouem.* Sic enim Cain peruerſouſt Abel: non Abel Cain. Sic Iſmael peruerſouſt Iſaac, non Iſaac Iſmael: Sic Iudei
Chrifum, non Chriftus Iudeos: Heretic Christianos, non Christiani Hereticos.
Ergo ex fratribus eorum cognoscetis eos: *What, dothe the ſhephe peruerſe the Woulfes
at any tyme? No, but the Woulfes dothe peruerſe the ſhephe.* For ſo Cain peruerſed Abel, not
Abel peruerſed Cain.

*Bart. Latour us
ad uerſuſ.*

*Bartholomeus
Latour us
ad uerſuſ.*

*stein Gard. in
De Mysſa
prologa, in
7. par. Canonis.*

*Albertus right-
er in De Mysſa
Præcepta.*

Abel Cain : So Iacob persecuted Isaac, not Isaac persecuted Abel : So the Jews persecuted Christ, not Christ persecuted the Jews : So the Heretics persecute the Christians, not the Christians the Heretics. Therefore ye shall know them by their Fruites.

S. Augustin falleth. Non eo modo persecutioem pax sunt Pseudoprophetæ ab Eliæ, quomodo ipse Eliæ a Rege nequissimo: *Neither were the False Prophet & perfe-
cuted by Eliæ, as Eliæ was persecuted by the wicked Kinge.* Surely Chrysostome falleth,
Quoniam videris in sanguini persecutioem gaudentem, Lupus est: *Whome so ever ye see
receiving in the Bloudie of persecution, he is the Woulfe.*

*But ye pretende greate god wil, and late, ye persecute and murder your Brethren for Loue, as Christe persecuted the Jewes. So I troue, Aristophanes saith, Philippides took a cubigel, and beatte his Father, and al for loue. Howe be it, S. Paul, Hardinge, neither art thou armes, as Christe was armes: nor was Christe armes, as you are armes. I must fale to you, as S. Augustine falleth bnt the Heretics the Donatistes: Hanc formam ne ab ipsius quidem Iudeis persecutoribus acceptis. Illi enim persecuti sunt Carnem ambulantem in terra: Vos Euangelium sedentis in Cœlo: *Ye learned not this forme of persecution, no not of the Jews. For they persecuted the Fleaſe of Christe walkinge in the Earthe: You persecute the Gopel of Christe ſittinge in Heaven.* Robert Holcote emonge other his doubtes moueth this question, An Amor sit oculum: *Whether Loue be hatred, or no.* If he were note alive, and ſave your dealinge, and the kinone of your Loue, I belue, he woulde put the mater out of queſtione, and ſafe, undoubtedly your Loue is hatred, it is no Loue. So Moses falleth, *Ionaſ plaid or flouted with Iacob.* But S. Paul falleth, *The ſame plaiding and floutinge was perfection.* For thus he waketh: *He, that was after the Fleaſe, persecuted him, that was after the Sprit.**

I doubt not, but you think, of pone parte it is wel done. For to Christe faith, Who ſo ever ſhall Murder you, ſhall thinke he offreth a Sacrifice unto God. And your ſelves haue ſette to tho note in greate Lettres in the Marginghe of your Decrees: *Iudici mortaliſter peccalient, si Christum non Crucifixissent: The ſeme had ſinned deadly, if they had not hanged Christ upon the Croſſe.* Benedictus Deus, qui no credit nos in captiuo Dentibus eorum: *Blessed be God, that hath not given us to be a Praie unto their Teeth,* nem Dentibus eorum: *Blessed be God, that hath not genen vs to be a Praie unto their Teeth,* To al the reſte it is ſufficiente for S. Hardinge to ſaie, They be Blafphemous Heretis: wicked Ates: Luthers Heretis, and Villaines: Robbinge of Churches: Breaches of Vowes: Fleaſhly pleauers: Abandoninges of the Holy Sacramentes: Malices, Slaunders, and Lies. And biſtis these thinges, in effeſt he answereþ nothinge. *How to anſwerte no-
thinge with ſome thinge, it were wonthe nothinge.*

The Apologie, Cap. 3. Diuision. 5.

Nowe therefore, if it be leſſe for the folkes to be eloquent & ſineton-
quid in ſpeakinge euill, ſurely it becommeth not vs in our caufe, beynge
ſo very good, to be downe in answereinge truely. For, meine to be
certaine, what is ſpoken by them and their owne mater, be it never ſo
faſely & ſlaundrouerely ſpoken (eſpecially when it is ſutche, that the
Wacieſte of God, & the caufe of Religion maie thereby be damaged) is
the partis doubleſte of diſolute and rechelſe persons, and of them,
whiche wickedly wiuk at the iuries donne unto the Name of God.
For, althoſh other wronges, yee oftentimes greate, maie be doyne &
diſtembed of a milde and Christian man: yet be that goeth ſmoothely
awake and diſtembed the mater when he is noted of herell, Ruffi-
nus was woont to Denie, that man to be a Christian. Wee therefore
wil doo the ſame thinge, whiche al Latines, whiche natures owne voce
dochte commaunde to be donne, and whiche Chaffe him ſelfe did in like
caufe when he was checked and reuiled: to the intente wee maie put of
from vs theſe mennes ſlaundrouerous acuafations, and maie defende ſo
dvely and truly our owne caufe and innocence.

Yee haue not proued, the Truthe to be of your ſide, nor euer ſhal be able to proue, mainteininge
the Doctrine of the Lutherans, Zwingians, and Calunifiers, as ye doo. Nowe al dependeth of that
pointe. And because yee haue not the Truthe, what ſo euer ye ſaie, it is ſoone confuted: and what ſo
ever ye bringe, it is to no purpose.

The Bishop of Sarisburie.

*This is the veray iſſue of the caſe: Whether the Doctrine that we profeſſe, be
the Truthe, or no. Whiche thinge through Goddes Grace, by this our conuerce,
in parte māre appearē. I belue God the Author of al Truthe, and the Father
of light, to open our bariers, that the thinge that is the Truthe in dede, make ap-
pear to be to be the Truthe.*

The Apologie, Cap. 4. Diuision. 2.

For Chaffe verily, when the Phariseis charged him with So-
certy, as one that had ſome familiare Sprites, and wrought many
thinges by their helpe: *I, ſaide he, haue not the Devil, but dooglorie
ſie my Father; but it is you, that haue diſhonoured me, and put me to
reuke and shame.* And S. Paule, when Feſtus the Lieutenant ſcra-
ued him, as a mad man: *I ſaide he, moſt deere Feſtus, am not mad,
as thou thinkeſt, but I ſpeak the woordes of Truthe and ſoberneſſe.* And the ancient Chaffians, when they were ſcandalized to the people
for mankillers, for Adulterers, for committors of incest, for diſturbors
of the common Weales, and did perceiue, that by ſutch ſcandalorong ac-
cuafations the Religion whiche they profeſſed, mighte be brought in que-
ſion, namely if they ſhoule ſeeme to holde their peace, and in manner
confesse the faulter: leſt this might hinder the ſee course of the Gopel,
they made Orationes, they put vp Supplications, and made meaneſſ
to Empourours, and Princes, that they mighte defende them ſelues and
their Felowes in open Audience.

M. Hardinge.

When ye proue, thatye haue the Truthe, then maye ye be admitted, in your Defense to al-
leage the example of Chaffe, of S. Paule, and of the firſte Chaffians. But nowe we tell you, beinge
as you are, ſe examples ſetrie you to no purpose. And for oughte yee haue ſaide hitherto, the
Anauphiliſtis, Liberties, Zwenfeldians, Neflornians, Eunomians, Arians, and al other perſuerious
Heretis mighte ſaye the ſame alwey as ye. Chaffe was charged of the leves with viſieng the power
of impure Sprites, blaſphemouſe: Paule was ſcorne of Feſtus, as a mad man, without caufe: the
Ancient Chaffians were accuafed by the Inuictis of hainous crimes, callyed. But ye are accuafed of He-
reliſt, and fundie Inuipties, by Godly, VVife, and Faithful men, vpon Zeale, by good aduice, and
The App. truly as for thoſe Ancient Chaffians, when they made Apologetis or Orationis in the Defense
logie of the Chaffian Faith, they did it ſo as became Chaffien men, plainly and openly. Either they of-
old faſeſed them to the Emperours with th̄ rowne handes, or put to their names, and ſignified to whomē
they were they gaue the fame. As S. Hilary deliuereſ a Booke in Defense of the Catholique Faith againſt
the Arians to Conſtantius. Melito and Apollinarius wrote their Apologetis to the Emperours. S. Iu-
publiſhed, ſine the Philoſopher and Martyr, gaue his firſte Apologie for the Chaffians to the Senate of the Ro-
cole Hill, maiſes, the ſeconde to Antonius Plus Emperour: Tertullian to the Romaines. S. Apollonius the
Lib. 4. Ca. Romaine Senator and Martyr, did Reade his Booke openly in the Senate house, which he had made
in Defense of the Chaffian Faith. But ye doo your thinges that ouglir to be doneyle openly, in Huc-
Ecole Hill, ker Mucker. Ye ſet forth your Apologie in the name of the Churche of Englande, before any meaneſſ
li. 5. ca. 21. parte of the Churche were priuie to it, and ſo as though either ye were affained of it, or afraide to
abide by it. The inciption of it is direcled neither to Pope nor Emperour, nor to any Prince, nor
to the Churche, nor to the general Council then beinge when ye wrote it, as it was moile convenient
Lawe in that behalfe made: allowed neither by Parlament, nor by Proclamation, nor agreed vpon
by the Clergie in Publike and lawfull Synode. This packinge becommeth you: it becommeth not
The Apo. the vnyght Profefſours of the Truthe. VVherefore your vnlawful Booke, as it is, ſo it maie be calle
an Inuictio, or rather a Famous Libel, and ſlaundrouerous VVrite, ſo that whiche ſeemeth to haue
been made in a corner, and caſte abroade in the ſtreets, the Authours wherof the Cuiſ Lawe pu-
nifched sharply 4.

The Defense of the Apologie of the

The Bishop of Sarisburie.

Howe farre forthe these examples make scrys vs, to remit the judgementes thereof to the discrete Christian Reader. It is not enough thus to cry out, Impieties, and Heresies. M. Hardinges bare Woode in this behalfe is not sufficient to warrant an audience. Certainly amoung other grete comfortes, that we haue in Goddes mercies, this is one, and not the leake, that touchinge the Innocencie, and right of our cause, we made fale to you, as Christe fale to the Phariseis, *We haue not the Ducle, but wee gloriſe our Father: O, as ſaint Paul fale unto Fclius, We are not madde (M. Hardinge) as ye reporte of vs: but wee viter unto you the Woordis of Iſus and Sobrietie.*

But this is a piccure faulthe: The names of al the Bifhoppes, Deanes, Archdeacons, Personnes, Clerkes, and Curates of Englande are not fet to our Apologie. It is directed neither to the Empereour, nor to the Pope, nor to the Council. Neither is it Printed with Privileg of the Prince. This late clause is a manefete Enthruste, and made easly to reproched by the Pintere. Hereof ye conclude, It is a ſcalanderous Libel, and was witten under a Hedge, and, as you ſaie, in Hucker Shucke.

Firste, were it graunted, that al ye ſaie of Hilarie, Melito, Iulianus, Tertullian, and Apollonius were true: Yet muſt it nevres folowe, that al Bookes, that are not Subſcribed with the Authoures names, were written in a corner: Firste to be gime with the Scripturis, tel vs, M. Hardinge, who wrote the Booke of Genesis, of Exodus, of Leuiticus, of Numeri, of Peuteronomium, of Iouie, of the Judges, of the Kinges, of the Chronicles, of Job, &c. Who wrote theſe Bookes? I ſaie: Who Authoured them? Who Subſcribed his name? Whiche ſerte to his Booke? The Booke of VVifedome by ſome is Fathered vpon Philo, by ſome vpon Salomon. The Epiftle onto the Hebrewes, ſome ſaie, was written by S. Paul: Some, by Clemens: Some, by Barnabas: Some, by ſome other: and ſo are we uincartine of the Authoures name. S. Marke, S. Luke, S. Iohn, never once named them ſelues in theſe Gafpels. The Apoftolis Creed, the Canons of the Apoftoles, by what names are they Subſcribed? Who are they authoured? To what Pope, to what Empereour were they offered? To leaue others the Auncient Doctours of the Churche, whiche, as you knowe, are often miſnamed, Ambroſe for Augustine, Grecce for Latine, Pſue for Olde: your Doctour of Doctours, the faireſt flower, and crope of your garlante Gratianus, is ſo wel knowne by his name, that wil meyne can not tel tell, what name to gene him. Erasmus ſaith him thus, Quisquis ſuit, ſicut Gratianus, ſicut Cratianus: What ſoever name we may geue him, he is Gratianus, or Cratianus. And againe he ſaith, Erudit negant, illam Gratianum, reficio cuius, congeriem villa vns quam Publica Ecclefia authoritate fulle comprobatum: The learned ſaie, that Gratians Collection, or heape of materis, was never allowed by any Publicke Authorite of the Churche. And againe, Non conſtat vñi arguments, quis fuerit Gratianus, quo tempore opus ſuum exhibuerit, cuius Pontificis, cuius Concilii fuerit. Authoritate comprobatum: It cannot appear by any tokens of record, neither what this Gratian was: nor at what time he offered up his Booke: nor what Council, nor what Pope allowed it.

Who ſubſcribed the late Council of Colaine? Who ſubſcribed the Booke not longe ſince ſet abroade under the name of the Churche of Colaine, and named Antichlagma? To be more, who ſubſcribed your ownne late Booke intituled the Apologie of Private Maſe? Where were they written? Where were they Subſcribed? By what authouſte, and under what names were they allowed? 3 wil ſaie nothinge of your late Famous Volume bearinge the name of Marcus Antonius Conſtantius. This Booke, as you ſaie, bathe thare grete names: Not withſtandinge the Authouſhim ſelfe had but two: and yet not one of al theſe thare, M. Hardinge, would make your Brethren beleue, that al theſe be ſcalanderous Clifters, diſtuſed orely in Hucker Shucke, and under a Hedge?

The Decree, the Apoftoles made in the hiftenth Chapter of the Actes, it appereath not, it was ſo curiouſly ſubſcribed with al theſe names. The Proſtration of the

Churche of Englande. 1. parte.

of the Bohemians in the Council of Basile, the Confession of the Churches of Geneva and Heluetia, for oughte that I knowe, haue no ſutche Publicke Subſcriptions. Neither is it neceſſarie, nor commonly ued, to ſayne Priviate mennes names to Publicke maters: neither in ſo myghtie and ample a Realme, vpon al accident occaſions is it ſo eſy to be done. Yettill, our Apologie is confirmed by as many names, as the highe Courte of Parlamente of Englande is confirmed.

Nether was the fame conceiued in ſo darthe a corner, as M. Hardinge imagineth. For it was afterward imprinted in Latine at Paris, and hath bene ſilence Translated into the Frenche, the Italian, the Dutche, and the Spaniſh tongues: and bathe þenne ſente, þe booke abroade into France, Flanders, Germanie, Spaine, Poole, Hungarie, Denmarke, Sieueelande, Scotlande, Itale, Naples, and Rome it ſelue, to the Indgement, and trial of the whole Churche of God. Yett it was Krede, and sharply confirmed in your late Couent at Trident, and grete threatnes made there, that it haule be answeread, and the mater by two Notable learned Bifhoppes taken in hande, the one a Spaniard, the other an Italian: whiche two notwithstandinge, the whole þere haue yet none bottlinge, nor, I beleue, intende any thinge to do. In deede certaine of your Brethren haue bene often gawlinge at it: but ſuche as care nothinge, nor is care, what they write.

But if names be ſo neceſſarie, we haue the names of the whol Clergle of Englande, to confirme the Faſthe of our Doctrine, and your name M. Hardinge, as you can wel remember amoungſt the reſe: onelſe, as ye haue already denied your Faſthe, ſo lett now alſo denie your name.

To conclude, it is greater modeſtie to publishe our owne Booke, without Name, then, as you do, to publishe other mennes Bookes in your owne Names. For in dede, M. Hardinge, the Bookes ye ſende ſo thicke ouer, are not yours. Ye are but Translatours: ye are no Authoures. If every bire ſhoulde ſetthe againe his owne Feathers, alas your pore Chikens woulde die for colde.

But you ſaie, We offered not our Booke to the Pope, þo, neither ought we ſo do. He is not our Judge: He is not our Judge. Whiche ſafe ſuite him, as the Empetur Constantius ſat sometime to Pope Liberius, Quot es tu pars Orbis terrarum? What greate portion arte thou of the Whole Worlde? As for your Council of Trident, God wote, it was a ſiel Council, ſor oughte that maſt appeare by their Conclusions.

The offered the Defense, and profetion of our Doctrine unto the whole Churche of God, and to the Pope, and to the Council tw, if the be any parte, or member of the Churche: and by Goddes mercie, ſhal ever be hable in al places both with our hanbes, and with our Bodies to pēle an accoupte of the hope we haue in Ihesu Christe. Whereas it liketh you to terme our Apologie a ſcalanderous Libel, I doubt not, but who ſo ruer that indifferently consider your Booke, ſhal thinke M. Hardinges tongue wanteth no ſcalander.

The Apologie, Cap. 4. Diuision. 3.

But wee truely, ſeeinge that ſo many thouſandes of our bretheren in theſe laſte twentie yeeres haue booke witness unto the Truthe, in the middes of moſe painful tormentes, that coulde be diuined: and when Princes deſirous to reſtraine the Gafpel, fought many waies, but preuailed nothinge, and that now almoſte the whole world doth beginne to open their eies to beholde the lighte: wee take it, that our caufe haſte already bene ſufficiently declared and defended, and thinke it not needful to make many woordes, ſeeinge the mater ſaith penough for it ſelfe.

M. Hardinge.

The reaſons and examples ye bringe to it, conclude nothinge. Because lackinge Truthe, ye builde vpon a ſafe grounde, what to euer ye ſet vp, certes it falleth, beinge flaid by no iuste prooufe. Here ye goe ſoorthe, and ſaine woule ye prooue that mater: but your reaſons he as weake as before.

C. iiiij.

The Defens of the Apologie of the

There haue not so many thousandes of your Brethren benne burnte for Heretike in their laste twentie yeeres, as ye pretende. But when ye come to boathinge, then haue ye a greate grace in vining the Fi- gure Hyperbole. Then Scores be Hundreds; Hundreds be thousandes: Thousandes be Millions.

But what was Michael Seretus the Arian, who was burnte at Geneva by procurement of Cal. Seretus vniue, a Brother of yours? David George that tooke vp him to be Christe, who was taken vp after burnte for he was burned and burnte at Balle, was he your Brother? To come neare home, Iose of Kente that Heretike, who tooke Boethius a lillor further then you taught her (I knowe yet Preache, was he a Sister Geneua, of yours? So many Ademites, to many Zwenckfeldians, many hundreds of Anabaptistes and I. Daud berettes, as haue within your twentie yeeres benne ridde out of their lues by fire, ioyde, and water, George, Iose of Kente, in fundrie partes of Christendome, were they al of your blessed Brotherthe?

And this is the chief argume ente yee make in al that Huge Dungehill of your shunking Marries, Kente. And this is the chief argume ente yee make in al that Huge Dungehill of your shunking Marries, Kente. which yee haue intituled Aces and Monumēnts. But we tel you, It is not deathe that iustifieth the Ademites cause of dyng: But it is the caufe of dyng that iustifieth the Deathe.

Princes (ye fate) were letrous to relaigne your Gospel, and though they went about it by many meanes, wais, yet preuaied them nothing. Therefore your Doctrine must needs be the true Gospel. As good a Aware an Argumente as this is, may Theues make their defense. For Princes be desirous to keepe their aigurments Dominiunc from Robbinge, and haue enclined straight Lawes and punnificaments for relaint of of True Theues: yet be Theues every where, and therfe is daily commuted.

And whereas your Gospel is a grose Gospel, a Carnal Gospel, a Belli Gospel - wonder it is not, if nol godd those people be not wholy withdrawen from affenting to the faine, who be not of the finell witt, ioyntes, and be muche gotten to the Seruice of the Belli, and of the things beneath the Belli. Yet where the keth Princevnes haue vied mōle ioyngence, and bette meanes to floppie the couerte of your Heretikes, there the amoge peoplenre mōle Catholike. An eny man made judge by vew of Italy, Spaine, Belli Almaine, carnal and Fraunce, before the weighty Scrēpte by Goddes secrete prouidence of hinc, was beaten.

The arguement, whereby ye woulde puyfide your Gospel to be the Truthe, is that now (as mete of ye crake) almoſt the whole world doth beginne to open their eies to beholde the light. This argu defendente serueth maruelous wel for Antichriste. And truly, if he be not sleidelye, yee may verey ſeunge wel feeme to be his forerunner. Nay Sirs, it be true that yee haue almoſt the whole world too weloſt that wale, knowinge that in the latter daies, and toward the ende of the worlde, iniquitate that Antichrist abonde, and the Chancie of the more part that wake cold. Vf your maruelous maker a contrarie at. Mat. 24, agument, and judge your Gospel to be erroneous and false, because the scripture is to you to receive The age it. Again, Christe when he loued his Churche to litle, as that the world nowone beginne to mentio open their eies to beholde the light. For this caufe presupposeth a former general darknesse. It indeſtandeth not with Christe promisement made to the Churche, touching his beinge with the Churche redi- daces to the worldes ende, and the Holy Ghostes terraines with the ſpirite of Truthe for ever, ſpeaketh that he ſhoulde fulli his Churche, to conuenient the darknesſe and lacke of Truthe, theſe thouſande yeeres pate, and nove at the latter daies to reuel the Truthe of his Gospel by Apofetes, Propheteis, to aigur- kers, Churcheobubbes, and inche other moſe vlike to the Apofetes.

Mat. 24.

Iohann. 16.

The Bishop of Sarisbroue.

What ſo eny weſe here appeareth ſmal weight in M. Hardinges ſafelings, we haue no boaste of the numbers, and multitudes of our Partyxes. And yet, as S. Paulus ſatthe, if we thoulde neade boafe, we thoulde chyfle boaste of ſtiche oure ioynties. But we refote with them, and geue God thanks in their behalfe, for that it bathe pleased him to prepare their hartes vnto temptation, to trye and purifie them as Golde in Fornace, and to keape them faithful unto the ende.

As for David George, and Seretus the Arian, and ſuche other the like, they were yours, M. Hardinge, they were not of us: You brought them vp, the one in Spaine, the other in Flaunders. We detected their Heretikes, and not you: We arraigned them: We condemned them: We put them to the Croquon of the Lawes. It ſet meth berp muche to cal them our Brothers, becaufe we burnte them. It ſet knowne to Children, it is not the deathe, but the caufe of the deathe that maketh a Martyr. S. Augustine ſatthe, Tres erant in Cruce: Vnus Salvator: Alter Salvandus: Tertius Damnandus. Omnia per Poena, fed diſpar cauſa: There were three hanginge on the Croſe: The firſt was the Sauoure: The ſeconde to be faued: The thirde to be damned. The paine of all three was one, but the cauſe was diſerfe.

Your Anabaptistes, and Zwenckfeldians, we knowe not. They ſint Harbourte, amongſt you in Austria, Silesia, Moravia, and in ſuthere Countries, and Citties, where the Gospel of Christe is ſuppreſſed: but they haue no acquaintance with vs, neither in Englaude, nor in Germanie, nor in Fraunce, nor in Scotlande, nor in Denmarke, nor in Sweden, nor in any place els, where the Gospel of Christe is clearely preached. But it hath benne your greate Policie theſſe many late yeres, when ye murdered

2. cor. ii.

August. in Ital.
34. Par. 2.

Churchie of Englaunde. 1. parte.

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murdered the Sainctes of God, firſt to rote out their Tongues, for ſcarfe of ſpea- henge: and then afterwarde to rote the people, they were Anabaptistes, or Arians, or what re listed. With ſuche paice Nero ſommerme that Bloody Epizanne burnte the Christians in heape together, and made open Proclamations, that they were Gratians, and Rebelleſ, and had ſired the Cittie of Rome.

It pleafeth you to lacke of other Caution, to call the ſtoile of Martyses a Dung- hill of Lices. But theſe Lices haue remaine in Keteode ſo euer, to reſte, and to con- demne your Bloody doinges. We haue impofford your Brethen, we haue ſcripte them naked, we haue ſtouched them with Roddes, we haue burnte their handes and armes with flaminge Torches, we haue ſanctified them, we haue drownē them, we haue ſummoned them before deade, to appeare before you out of thire grāves, we haue riſte up thire burled Carteffes, we haue burnte them, we haue thowten them out into the Dunghill: we take a poze Babe ſallinge from his Motheris Wombis, i in moſe cruel, and Warbarous manner thowten him into the fire.

Al theſſe thinges, M. Hardinge, are true: they are ne Leſs: The eies, and conſef- entes of many thousandes can witness þore doinges. The Blod of innocent Abel crieth to God from the earethe: and undoubtedly he wiſt require it at your hande. Chrysſonſ ſatthe, as it is allegred before, Quem videtur in Sanguine perfervitior iniquitatem: Iſ Lupus eiſ: Who ſo euer hath pleasure in the Blode of perſecutors, he ſame is a Wolfe. Vaſe weour Brethen ſo cruelly, not for Murther, or Robberie, or any other greuous crime, they haue committed, but onely for that they truffed in the Liceſſe. Haue we it, we mate ſaſe with the Olde Father Tertullian, Crudelitas veltra molta gloria eiſ: Your crudelie ſaſe is our glorie.

Wherens we auonche the Powere, and Authoriuite of Goddes Holie Writte, ſo2 that the more it is troden downe, the more it groweth, ſo2 that the diſ-gres, and Princes of this worldo with ul their puissance, and poltie were never habbe to rote it out, your anwraſe is, that this reaſon mate ſerve Theſſe, as wel as us. To hys ſeble poore odiouſe compaſſions, doble ſo euer iſt that pleſe you to weighte this reaſon, yet your forefathers the Phariseis in olde time ſeemed to make ſonne accounte of it. For thus they murmuſe, and miſſuſe them ſelues: Vi- deſt, nos nihil proficer. Ecce Mundus totus post cum abiit: Tertullian, we can do no good, Let the whole World (for al that we can do) to come after him. Tertullian theſſe ſaſe, Exequitione queſue crudelitas vefra illecebra magis eiſ Secta. Plures effici- mur quatuor metimur a vobis. Semen eiſ Sanguis Christianorum: The precepti crudeli- tie, haſt eum diuine, is an entiment to our Selue. Haue many of us ſo euer ye murder, when ye come to the newe, ye ſeinde us moe and moe. The Seide of the encreafe is Christian Blode. Es. Augustin. Lig. bantur, includebantur, excludebantur, torquebantur, vrebantur: & multitudinibus: They were fettered, they were imprifoned, they were beaten, they were racke, they were burnte, and yet they multiplied. S. Cyprian ſatthe, Sacerdos Dei Eu- geniuſi, & Chriſti precepta cuiſcudens, occidi potest, vinci non potest: The precepte of God holdinge the Testamente in his hande, killed he maie be, but ouercome he can neceſſe. So likewiſe Nazianzen. Morte viuit: vñlne naſciunt: deputum auget: By deatheit iſt hirth, it ſpringeth iſt dimiſſiſonem it encroacheth.

Thus theſſe Holy Fathers, when they ſaw, the Gospel of Christe encreaſed and grewe by perſecution, contrarie to al judgement of reaſon, and woſtlyr polcie, that were enforced, contrarie to M. Hardinges iudgement, therien to acknowledge the roialtie polcie, and hande of God, and an undoubtede testimonie of the Truthē, Inſtance a Good Learned Father, and Sancte ſatthe thus of him ſelfe, Cum au- toritate Christianos publice traduci, & exigitari ab omnibus, videam autem eos ad mor- tem, & ad omnia, quae ad terrorum extortiſſi poſſent, illi interpilos, cogitabam, mul- lo modi noſſi ferre, et illi in aliquo ſcere viuere: When I, beinge an Heathen, and one of Platones Scholare, heard that the Christians were accuſed, and reviled of al menye, and yet gaue them oſe to thire deathe: and to al manner terrible, and cruel tormentoſe, quietlie, and without ſear, I thought with mee ſelfe, it was not poſſible, that ſutche menye ſhoulde liue in any wickedneſſe. The like wretched Sozomenus of þ Christians in the Primius Church:

Nec

Suetonius Tran-
quilius in Iuſſe
r. ne

c. breſſell in
Statu. Romani 19

Tertull. ad sca-
pulum.

Johann. 12.

Tertull. in Apo-
logecio.

August. de Civ.
lib. 12. cap. 6.
Cyprian lib. 1
Tertull. 13

Gregorius
Nazianzen. re-
ditione ſuam
ex agro.

Ax. 26. 3,
xxi. 74.

Phiſtad. nov.
& ſc. xi. 6-8
maximus, 14
cyp. lib. 4. 8

34 The Defense of the Apologie of the

Sixtum II. 1. cap. 1.

*Adoratio natus
et mortuus es
ut nos mayscop
et teo tunc
yours truqu-
vati.*

*Psal. 2.
Proverb. 11.*

*Rom. 2.
Psal. 2.*

M. Mar. fo. 155. b.

Nec adulatione vixit, nec minis perterriti, magnum omnibus argumentum dabant, sed de maximis premiis in certamen defendere: *The Christians neither relentinge by faire means, nor shrinkinge for threatres, made it welle appare to every man, that it was for somme grete rewardes, they suffered such trouble.*

These learned Fathers thereforo saide, that *Wardinge* coulde not say, the encrakinge of the Gospel through death, & persecutio[n], maugre the might of worldy patniers, is an evident token of the Truthe. *The Prophete David saith, The Prince came, and confilcted together against God, and against his Christ. But he that dwelleth in Heauen, will lauge them to scorne. There is no wisedome, there is no politice, there is no counself against the Lord.*

Further you saie, Our Gospel is grosse, and the people dull, and sensual, and given to their belly, and bodily pleasure, and therefore the ayer, and readier to receive the same. *W. Wardinge*, what a desperate caufe is this, that cannot stande without futchē manifeſte blasphemie of the Gospel of Christ, and dispitful repaſe of Goddes people? Certainly *S. Paule* saith, *The Gospel is the power of God unto Saluation.* And the Prophete David saith, *The people is Christ's inheritance. What hath ȳ people so muche offended you, that you shuld either in this place, so scornefully, and so reproachfully reproto them, or in yourne former Woke so obſcenely cal them Swyne, and Dogges? Yet is it not so longe syntence your selfe were an earnest profoule of the lame Gospel, were it never so grosse. Where was then yourne finenesse, and harponesse of witt? Where was your belly? Where was the rest? You shoulde not so lone have forgotten your owne selfe.*

Surely, *W. Wardinge*, neither wil the sensual man, drowned in filth, & beastly pleasures, take vp his Croſte, and solowe Christe; & perle his nekke to pour swerde, or his body to your fiere: neither is it a grosse, or ſential Gospel, that wil leue him to the fame.

You ſaie, it standeth not with Goddes promiſe, to forſake his Churche a thonſande paires. It is mytche for you, *W. Wardinge*, openly to heake Goddes Commaundementes, to defile his holly Sanctuarie, to turne Lighte into darkeſtene, and darkeſtene into light: and yet neuertheleſſe to bind him to his promiſe. Al menne be liers, but *Cos* onely is true, and preuaileth, when he is iudged. *God* knoweth his owne. *Christ* wil be euermore with his Churche, yea altho[ugh] the whole Churche of Rome conſpire againſt him.

Addition. Here *W. Wardinge* ſaith, we ſuccede the Donatiles, and renewe their wretched obſection againſt the Churche &c. *Howbeit* he ſaie, we are no Donatiles, as his owne conſcience wel knoweth. The Donatiles enclosed the Churche of God within the bandes of one Country, and ſaide ther was no Churche, but only their owne, which was in Africa. In like sorte, and with like Truthe, *W. Wardinge* ſo often, and ſo conſtantly telleth vs this date, There is no Churche, no Saluation, but under the obedience of the *Sacra* of Rome. It is eare therefore to ſe, who are the children of thoſe Fathers. This ſaie, as al the Holy, and Learned Doctores haue ſaid: The Churche of God haue bene ever from the beginnynge, and ſhall continue unto the ende, and ouerſpreade al the partes of the world, without limitation of time or place. *Notwithſtandinge*, ſometimes by care, and diligēce ſhe is kepte neate, and cleane: ſometimes by negligence ſhe is laid waste, and overgrownen with weedes: and therefore ſhe is compared unto a gardeine. ſometimes her light is cleare, and beutyful: ſometimes ſhe waneth, and groweth darke: And therefore ſhe is compared unto the *Spone*.

*Psal. 50.
2. Tim. 2.*

M. Hard. 90. b.

*Capit. 4.
Capit. 6.*

M. Hard. fo. 39.

The Churche, you ſaie, hangeth not by your wiſe doings. Goddes name therfore be blessed. For if it honge of you, it coulde not ſtande: It hangeth only of the auerage of Gods Promiſe: And the ſame Promiſe God enteined as wel to Hierusalem, and Antioche, as he did to the ſacred ſe of Rome. But nowe Antioche, where Peter had his ſirckle Apolique ſeat, and Hierusalem, where Christe him ſelfe first planted his Gospel, are both forſaken, and leaffe vittery without Faſhion, and knowlegē of God. Notwithſtandinge, God is true in al his wordes, yet unto the wicked he ſaith,

Churche of Englande. 1. parte.

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he ſaith, Non et mihi voluntas in vobis: *I haue no wiſe nor pleſure in you. I wil reue me no ſacrifice at your hande.* And *S. Paule* ſaith to the Churche of Hierusalem, when he ſent to them: *Perſume not, but ſtand in me. For if God haue not ſircked his owne people of Israel, and Hierusalem, unto whom he made his Promiſe, that his name ſhoulde dwelle there for euer, I haue mytche ſeffe. Will he ſaye thee? *Shall we ſe the mirrie, and ſharpenes of God. His ſhounefee againſt them, that are fallen from him. But his mercie towardes them, is thou Churche of Rome* if thou continuallē ſtand in his mercie. Otherwife enclou ſhoulde thy wife be hevene doone. Thus, *W. Wardinge*, *S. Paule* aduotht the Churche of Rome to walke in awe, with ſteare and reverence: And not to paffume of her ſelfe, that she cannot erre.*

The Argumente that you ſouine thereof, taken, as you ſaie, out of the ſaintes pictures, is very ſimple. For this it standeth: Churche ſaith promiſed to be with his Diſcipules, & with his Faſhion for euer unto the end of the world. Ergo, the Churche of Rome can never erre in matter of Faſhion.

The Prophete Hieremie aduotht you better: *Saiſe not (ſaith he) The Temple of God, the Temple of God. We haue his Temple, We haue his Temple, We haue his Temple, Put no confidence in ſiche Woordes. They be woordes of Lieuſe, and Danie, ſaith the Prophete: They wil deceiue you.* *Hierem. 7.*

So ſaith the Prophete Micheas of the Prelates, that deceiued the people: Super Dominum requieſcere, dicentes, Nonne eſt Iehoua in medio nostris? ideo non veſcier nobis nos malum. Idecirco propter vos Sion, ut ager arbitrii, & Hierusalem erit in auctoritate, & Mon Domini in excelsis fulgia: *They ſcrafte them ſelues quicquid upon the Lord, that is to ſay, they enbolden them ſelves upon his promises. Belolle, ſaſo they, is not the Lord in the midſt amongſſ us? Therefore none iſhould happen to vs. Even therefore ſaſo the Prophete: ſhal the Castle of Sion be ploughed up, as the cornie ſeide, and Hierusalem ſhall lie as a heape of ſtones, and the Mounte of the Temple, ſhall ſtande walls as a ſoreſte.* *Mic. 3.*

But why do you ſo muche abate your reuenging? Why make you not by your ful conſume of your ſixtie hundred threſcore & ſix verſes, as you were bounde to do: You haue here liberally, and of your ſelfe quite ſtricken of ſix hundred threſcore and ſix verſes, that is to ſay, the whole time, whereto the Apolle of Christe, and holie Martires, and other Learned Fathers, and Doctores liued: in whiche whole time, it appeareth by your owne ſecrete Confeſſion, the Churche of God might wel ſtande without yourne Priviate Haſſe (for then was there none) and also without many other yourne fantasies. Neither ought you, *W. Wardinge*, to deſpise either our Churche to the Paternē of the Churche, or our ſelues to the example of thoſe Fathers. Merily in the iugemente of the Godly, ſix hundred of thofe ſixtie verſes are more wiþer, then the whole thonſande paires that followed afterward.

Addition. This (lathe *W. Wardinge*) is a manfel blasphemie, and like becometh a Christian man. But wherefore, I haue ſmal reaſon. The Palmyſtine Churche, ſinche it was under the Apolleſ, and Martires, bath euermore bene compuled the paſt of al others without exception. And therefore the Ancient Fathers often times appealte to the iugemente thereof, as unto the infallible ſtanderde and meaſure of Truthe. *S. Chryſtoſome* ſpeakinge hereaf, altho[ugh] he ſ特ly to this purpoſe ſaith, Verē tuu Cœchum Feclia ſunt, Spiritu cuncta administrante, cuncta Ecclesiæ capita moderante, &c. Nunc vero vestigia tartum ruin illarum tenetum: Then verily the Churche was in Heaven, the ſpirite of God ordeneſt all things, and diſtingueſt al the heads of the Churche. But nowe we ſcarce haue the ſteppes and tolken of iudeſtangies. And immedately after he ſaith further, The Churche now maiſe be likened to a woman, that haſte loſte her olde modiſtie, hangeth ouerly certaine tokens and ſhelues of her former ſelicite, as the chyrches, and forſakes of pretious thinges, beinge ouerly voide of the Treaure. Thus ſaie *S. Chryſtoſome*, touchinge the deſtale of the Churche: and yet he thoughte, his wordes impreſted no Blasphemie. *the* *Chryſtoſome* *Homil. 6.*

the fourme of the Church were so much altered in Chrysostomes daies, that is aboue eleven hundred yeres past, when man was then thynke of the tyme of Darke-nesse, that haue folowyd stynche. It was no Blasphemie therfore to Hardinge, to saye, as we saye, The fift hundreth yeres of the Church are more wrothe, then the whole thousande, that folowed afterward. This rather is open Blasphemie, to compare the Church of Rome, that nowe is, to a peccat man, as you do, and the primitive Church of the Apostles, and holy martyrs, unto an Infante. This is veray Blasphemie against God. ¶

Hieron ad Patrum
machinam &
Occidit.

Wherefore I will answere you with the wordes of S. Hierome. Quisquis es a se fector nouorum Dogmatum, queso te, ut parcas Romanis auribus: parcas Fidei, quia Apostolo te laudatur. Cur post quadringentos annos docere nos nititis, quod ante nesciuimus? Cur profetas in medium, quod Petrus, & Paulus edere noluntur? Vnde ad hunc diem sine illa Doctrina Mundus Christianus fuit: *Thou hast a Main-tainer of newe Doctrine, what so ever thou be, prae tie, þare the Romane eare: share the Faith, that is commanded by the Apostles mouth.* Why geft thou nowe after four hundred yeres to reteache us that Estihe, which before we never knewe? Why bringest thou us forth that thing, that Peter, & Paul never uttered? *Euenyore until this date the Christian World hath beene without this Doctrine.*

The Apologie, Cap. 4. Division. 7.

For if the Popes woulde, or els if they coulde wrighe with ther
owne selues the whole mater, & also the beginnynge and procedynges
of our Religion, howe in a manner al their trauaille bathe come to
naughte, no body dringinge it forswarde, and without any woldelyp
healpe; and howe on the other side, oure cause, agayntis the wiſe Cō-
peroures from the beginnyng, agayntis the willes of so many Languis,
in spite of the Popes, and almoſt mangere the heade of al menne, hath
taken encreasē, and by little and litle spredde ouer into al Countries,
and is come at length into Kinges Courtes and Hallaices: These
same thinges me thinketh myght be tokens grete yernough to them,
that God hym selfe doothe strongly fighete in oure quarrel, and doothe
from Heaven laugh at their enterpryses; and that the force of the Truth
is furche, as neither Mannes power, nor yet Hellē gateſ are hablie to
roote it out.

M. Hardinge.

It is wel, that y^e se the terme of the beginning and proceedings of your Religion. For in dede
of late y^e it begane, not at Ierusalem, but at VVittenberg. Neither was it fulfille deluerto vnto
you by an Apolle, but by an Apollata. Still it procedeth, and the further of from the ende. And
wel maie ye name it your Proceedings, for there is no state in it. V^that liketh to daile, malketh to
morowe. The feyli beguiled foules that followe it, he as S. Paul^e saith, euer learning, and never re-
chinge to the knowledge of the Truthe.

Did not your Religion beginne firste of Couteuse, and grewe it not afterwarde of rancke and malice, whiche Martin Luther conceiued against the Dominican Frieris in Saxonie, because Albert the Archishop of Meinz and Electour of the Empire, had admitted them to be Preachers of the Pardon ^{the first} of a Crosfalle against the Turker, contrary to an Aunciente custome, whereby the Augulline Frieris, of his newe ^{of his newe} of whom Luther was one, had of longe time beine in possestion of that preferment? It is not wel Gospel, & knowen that when a flire Frier Luther made against Iohn the Frier of S. Dominikes order, for that the occid ^{the occid} that the faide Teste was made chiefle Preacher of a pardon, wherein was greate gaine, and thereby that he selfe was hereticall of that fweste Monest, which in hope he had almoſt fallownd downe.

Did not the great slaughter of yowre hundred thousand Bouries of Germans signifie to the
world, your caule to haue had the helpe of man? VVhat meane we judge of the grete League of Ger-
many? The dñe of small

The troubles and tumultes of Fraunce raised by your Brethren the Huguenots, and the lamen-
table outrages committed therefor by your Gospells sake, be they not a wittnes of fieslie memorie, that The Hu-
guesianes
your Religion is maintained, sette foorth, and defended with power and helpe of menne.
That France

Churche of Englande.

That it is nowe at lengthe come even into Kinges Courtes and Palaces ,it moueth wile men no
lesse to inferre it, then to praise it .

The Bishop of Sarisburie.

We make your selfe game, M. Hardinge, so that the Preachings of the Gospel
should helpe out of VVittenberg, and not from Rome; notwithstanding VVitten-
berg is a noble, & a famous University, & generally frequented out of all certaine
Counties, and so muche commended for al kindes of tonges, and liberal know-
ledge, as not manyn the like this daie in Christendome.

But be it that VVutubets were so simple a Neighbour, as Mr Hastings found,

But he it is, that v. Christen were to impale a Sartorius, as is shewinge in
ginter. Yet were it not most simple, then was the town of Nazareth: in which
part Towne notwithstandinge, first appearede the moste glorious, & greatest Light
of the world. That than modicule would not disglorie the Cruthe of God in respect
of place. That rather becommeth the Proude Lokes of the Serpentes, and Phatanes.
The whet Childe and his Disciples, and called them Nazarenes, in despite of his
Countrye. And there hence, it is likely, chylde greefe that scornefull question vded by
Nathanael, Nunquid ex Nazareth potest aliquid esse boni? Can any good thing come
from Nazareth, to pere a Town? So Celsus therin dispisit the Religion of
Christe, because it came (not from Rome, or Athens, but) from the Barbarous Jewes.
For this Origen reparteth of him: Dogma Christianum affirmat, a Barbaris cepisse
etum, hoc est, Iudeis: He falleth, the Doctrine of the Christians had his beginninge only
from a Barbarous Nation, that is to say, from the Jewes.

But this is the mighty hand and power of God, He striveth the weak things of the world, to confound the strong : and the foolish things of the world, to confound the wise. He overcometh the great Goliath with a silly Slinge, and bloweth down Antichrist in his glorie with the breath of his mouthe. I thank him, O Father, saith Christe, for that thou hatte hidde these thinges from the wiffe, and Politique; and haſte revealed the same unto the simple. Christe is not bounde to place, The whole Earth is the Lodges, and at the faulthe of the same. There is nowise no distinction of Greeke, and Barbarous: They are at one in Christe Iesu.

Notwithstandinge, the Gospel of Christe that we professse, neither had his beginning from that Learned Father Doctor Luther, nor came first from VVittenberg. It is the same Gospel, whereof it is written by the Prophete, *The Lawe shal Mich, 4 come out of Sion, and the Woerde of God out of Hierusalem.*

Touchinge your longe tale of Doctor Luthers answere, & sale of Pardonnes, I mide not, nor wote he not to answe you. It is a stale stale stauder. Yet it often sercheth your fume of course, when other things beginne to faile. In dede Fratre Teel the Pardonner made his Proclamations unto the people openly in the Churchis in this sorte: Althoough a man had laine with our Lady the S^rte of Christe, and had begotten her with Childe, yet were he liable by the popes power to Pardonning the faulter. Againstis this, and other like false blasphemous Discourse Luther wiste beganne to speake. Nowe whether this occasion were sufficiente, or no, let Mr. Hardinge himselfe be the iudge.

The gaunte, the Princes, and Estates of the worlde have nowe laid their
power to affisse the Cospel. Goddes Holy Name therefore be blessed. Hove be it,
the Cospel came not first from them. It sprange up, and grewe up them many
whereas against their wills.

Heitor is the Gosp. I therefore the more to be suspered , because it ha the entred into. **P**arties. **C**ontra. **D**aniel was in King Nabuchedonosor Palace ; taught him to know the **U**ngod. **S**. Paule retioed, and take comfort in his bandes, Es. that ther were sone even in **N**eoxes Court, that began to harken to the Gospel. And Eusebius write, Valerian Aula erat iam Ecclesia Dei : *Vndeiam the Emperoures Court was nowe bei one the Churche of God.* Athanasius lat the unto the Emperoure **L**ouiania, Contra cœll. **P**riincipi. & C. The Studie and loue of **G**odly things, is very meete for a **G**odly Prince. For if so faire bounes have emrouer in the hande of **G**od,

tobian., s.

1. Reg. 17.
2. Thess. 2.
Matthew. 11.
Psalms. 24.
C. 14.

John. Sted.
MS. A. 1. b. 12

8 Twaddles

Cyril in epist. 11. ad Theodosium et Valentiniām. Ab ea quæ erga Deum est, pietate Reipubl. vestre status pendet: The state, and assurance of your Empire hangeth of your Religion towards God.

¹⁰ See likewise *the Sozomenus of the Emperor Arcadius*, *Book II*, *Section 10*.

Therefore it behanckes Princes to understande the eales of Goddes Religion; & to receyue Christe with his Gospel into their Countreys. For God hath ordeneid Kinges, as the Prophete David saith; to serue the Lord: and, as Esiae saith; to be Soveres unto his Churche.

Epistle 49. *If there be occasions of banities, or wickedness in Princes' Courts, yet is there no Court therein comparable to the Courts of Rome. For there, S.Bernard saith, Malum proscutum; Boni deficiunt: *The Wicked waxe; the Godly wane.**

The Crutie in batine, M. Hardinges: This Counsel is not of man; it is of God. As Princes with their powers contyn not stafe fit, mutche less can you stafe it with vni-
truthe and fables. The poore beguiled soules, of whom ye speake, are neither so se-
lp, nor so simple, but they are habyl to elliue your folies. The Crutie of God wil
stande: Claritie wil fallie of it selfe. Remember the Counsel of Gamaliel: Fight not
against the Sprite of God.

The Apologie, Cap. 5. Division. 3.

For they be not al madde at this date, so many Free Citties, so many Kinges, so many Princes, which haue fallen awaie from the Seate of Rome, and haue rather ioyned them selues to the Gospel of Christe.

The Bishop of Sarisburie.

M. Hardinges answeare hereto so longe: the effecte thereof in thise is this: The Faulke of the Holy Romaine Churche, is the very Catholique Faithie, which who so forsake, shall be companions with Dueelles in euerlasting fire.

And where ye faine, so many Free Citties, so many Kinges, I praise you, howe many free Citties can you name, that haue receynt your Sacramentarie Religion? Nay the free Citties of Germanie, as many as haue forfaken the Catholique Churche, doo they not persecute you the Sacramentaries? But, saye ye, they be fallen from the State of Rome. So be the Greckes also in a pointe or two: yet con-

Neither be al the Free Citties in al the Countrie of Germanie fallen from the See Apostolike. Of
five or sixtene of those great Countrie, at least two remaine Catholique.

five parts of that great Country.
Let us, fewe by fewe, speake up the number of so many Kinges ye speake of? The Reame of Vn-glaund, whereof I, Iosephus by Goddes prouidence the author of this booke am deduced to Vn-glaund, as muche as they be no Kinges, though they haue the ful right of Kinges, of them I speake nothing. Nowe onely two Chriftened Kinges remaine, the Kinge of Denmarkke, and the King of Sweden. Geate you nowe up into your Pulpites like bragging Cockes, and crowe over our Sope. So many Free Cities, so many Kinges.

and crowe out al those, so many Frier Clites, to many a Frier Lollard, But what think you of all the wotile before this date? Were al Citties, and Prouincies, al Countries, al Kinges, al Princes &c. til Frier Luther came, and with his Nunne tolde vs a newe Doctrie, and controllled at the olde, were al these al madd!

The Vertuous meane of the Societie of Iesu, haue they not broughte many Countreys, many Kinges, many Princes to the Faith of Christ by preaching the Doctrine of the Catholique Churche? The Faith professed in the Holy Romane RVce will not follow you foolishnes in boasing &c. The Faith professed in the Kingdome of Chuinchue, is nowe preached in Peru in the Kingdome of Iagnamban, in the Kingdome of Cenopata, in Cambria, in Gipazan, in Cina, in Tartaio, in Bafingban, in Ormuz, in Ceilan, in Zimor, in Baxian, in Macazare, & in other Countries where the Churche was never entered. In which Countries I trave, we will

The Miracles wrought by these Holy Fathers which converted these Countries, I wote, were not accompte to be madesse. Thus your vain boaste in which edesse wrought by the power of Satan is put to silence &c.

The Bishop of Sarisburie.

The Faith of the Romaine Churche (at the B. Hartinge) is very Catholique
Faith of Christewiche who so forsaketh, he be King, or Emperour, he thalbe Com-
panion with Dueller in everlasting fire. This matthe, I truw, M. Har-
inge learne of the countefete Deere of Anachetus. For thus it pleaseth him to say
gl. si, and interlace the wordes of Christe: Super hanc Petram id est, Super Ecclesi-
am Romanam, subtilio Ecclesiastis mean: Upon this Rocke, that is to say, Upon the
Churche of Rom, I will build my Churche. And therfore pope Bonifacius, for a tal
refelection of the matter saith thus: Subesse Romano Pontifici, omn: humano crea-

tur, declaramus, dicimus, & pronuntiamus, omnino esse de necessitate salutis: *We declare, say, determine, and pronounce, that it is of the necessity of Salvation for every mortal creature to be subject unto the Bishop of Rome.* And the Gloe likewise upon the same, Quicquid saluator, et sub Summo Pontifice: *What so ever creature is saved, is under the Highest Bishop.* Here is no mention neither of Christ, nor of his Gospel, or salvation, and magnification beneath any title of the Bishop of Rome. This sheweth

*Glossa in eodem
Cap.*

Salvation ; and Damnation hangeth only of the Bishop of Rome. These things once graunted, the case is clear : The Pope him selfe hath resolved the doubt. What shoulde we neede a better trial ? notwithstanding Cornelius the Bishop of Bronto in the late Chapter at Trident, of the Bishop, and Holy See of Rome, saith thus, Vtiam ad Religionem ad Superstitionem, a Fide ad Infiditatem, a Christo ad Antichristum, a Deo ad Epicurium, velut prorsus vaninomnes non declinat, a centes in corde impio, & ore impudico. Non est Deus : O would God (the Pope and all his Cardinals) had not fallen with common confente, and altogether, from true Religion to Superstition, from Faith to Infidelity, from Christ to Antichrist, from God to Epicure, saying with wicked harte, and shamefetous mouth, There is no God. In like tenis of the same Bishoppes, and See of Rome, S. Bernardo saith, Scru Christi seruitur Antichristo : *Tu seruantes Christi seruit Antichristi.* Cornelius saith, The Bishops of Rome are fallen to Superstition, to Infidelity, to Antichrist, to Epicure : and are not ashamed to saie, There is no God. Pet. saith, *M. Hardinge,* the Faulfe of Rome is the Catolique Faulfe: and who so deparct from the same, he be kinge of Emperour, he shalbe companion with the Devil in Hell here. And thus to faire, is no more madneſſe.

That the Princes, and free Citties of Germanie ever persecuted vs, is it utterly untrue, and like the recke of your tales. notwithstanding somme of them haue durst sharply with certaine of this fde, in consideration either of Conscience, as they thought, or of the State, and quietnesse of their Subiectes, yet in open Consultation and publique Diete, they never suffered this Doctrine to be condemned. Their recke in God wee behalfe, and beinge there, they received vs under their protection, and offered vs suchte freedom, and courtesie, as they felbowe haue offered the like to any Nation. Certaine of them by your owne Confession, haue already agreed to al the pointes of our Doctrine. But none of them al, no not one would euer suffer the same Doctrine of ours to be condemned in open assemblie, and so he layed foorth heretofore.

What the Grecians this day thinke of vs, I cannot tel. Forwithstandinge, it appeareth by their letters written purposely to the Churches of Bohemia, that they allow wel of our Doctrines, and biterly condemne ours. For thus they write unto them: *Ουτοι τοιστα τοι επιφανει οι νοει τραχιγενεις ευρωπαι, και ιανκουπης επιστρατειας της μητρης ιανκης εισιν:* Wherefore, loyning Brethren, and Children, if it be so we heart, and hope make hast, that we mise mane together in Unite.

And againe, thus it is recorde in the late Council of Laterane, Graci in tantum ceperunt abdomini Latinos, vt si quando Sacerdotes Latini super eorum Altaria elebrasent, ipsi non vellent prius in illis Sacrificare, quam ea, tanquam per hoc iniquitata lauiscent: *The Greeks beganne so muche to abborre the Latines, that, if it had happened the Latine Priests had Ministrid upon their Altars, they would not afterwarde make Offerlation upon the same, before they had washid them: as thinking their Altars defiled by the Latine handlinge.* Wherefore, M. Hardings, what so ever the Grecians thinke of us, it appertaineth hereby, they viterly refuse poure Communion, and condemne you for heretiques.

But who woulde haue thoughte, Mr. Hardinge had bee so skillful in propostions? The whole Countre of Germanie, sathe he, beinge diuided in equal posicions, two of five remaine still in the obedience of the See of Rome. The geare God thankest, it is, as it is. In dode certaine townes subiecte to the Wilshires, in outwards vange of their Churches, remaine still, as they were before. Yet neuerthelesse, in most places wher i Churches are Populys, the people of al foyes are protestantes, and long the Truthe, and are multe abashed of poure folies. It was Goddes felicitie.

¹ Epist. Ecclesiast. c
² Confessio neopatriarchae ad Vetus
³ si Progenie. ·
⁴ In Concil. Lateranen. cap. 4o

The Defense of the Apologie of the

crete prouidence, that certaine of youres shoulde remaine emongst vs a season, as the Cananites remained emongst the people of Israel. Otherwise within few yéars
ye woulde dente, that ever your disorders had benne so grete.

At very harde, and in manner not possible, to conuerte the whole people of so
greate a Countreial at once. The Hearers of a mannes Beard, or Heade, never
ware wistrate al togetheir. Christe compareth the Kingdome of God unto Leuen,
whiche the woman taketh, and lateth in a lunge of doorth. It worketh, and laboureth
by little, and little, until it haue Leuened at the whole. In this sorte Eusebius
seemeth to compare the two partes of the Romaine Empire dissenting in Judgements
of Religion: the Cate parte to the Right, and the Cate parte to the Dale. But
Christe wil drawe at unto him selfe: and then shall God be al in al.

Luc. 13.

Eusebius.

Iohann. 12.
1. Cor. 15.

Copus Diabol.

Pug. 18.

Alexander de

Hales. par. 4.

que si mem. 4.

Ar. 1. schol. 1.

Nicola. Lyra. in

Daniel. ca. 14.

Augusti contra

Fault. lib. 11.

Hierem. 13.

Vetus. 11.

Pet. Martyr.

Mediolanen.

But here to marchure so many Kinges, and so many Princes, M. Hardinge
hath brought vs a many newes out of Ignamban, Monopotapa, Cambaya, Giappon,
Bisnaga, Ormuz, and other strange, and farre Countries. There, he saith, so
many, and so many Kinges, and Princes are lately Conuerted, and broughte to the
obedience of the Siale of Rome. I marveile, he saith, not, the Span in the Spine was
likevise newly Chalenged, to make up the Hulster.

Holme sayeth, al these thinges must needs be true. For Christes owne felowes,
or, as M. Hardinge wrieth it in better wryte, the Holy Fathers of the Societie of
Jesus, haue sente home wordes as wel hereof, as also of funde Miracles wroughte
by the same Holy Fathers. Clerly, to the name of Christe be published, whether it
be by them, or by vs, by Light, or by Darkenesse, Goddes Holme name be blessed. But
of many their Miracles I haue no stile. For thus these Holy Fathers wryte, as it is
saide before, that with Holme Water they haue driven vassall out of the Countre, and
made Barren Women to haire Children, and fytche other the like maruellous Mir-
acles. Neither are we bounde of necessite to beleve al these Miracles what so-
ever, without exception. Alexander of Hales saith, In Sacramento appear Caro, in-
terdum Humana procreatione, interdum operatione Diabolica: In the Sacramento
seifit there appereat Fleache, sometime by the conuincie of Men, sometime by the workinges
of the Diable. Likewise saith Nicolas Lyra, Aliquando in Ecclesia sit maxima deceptio
Populi in Miraculis sedis a Sacerdotibus, vel ei adherentibus, propter lucrum: Some-
time even in the Churche the People is shamfully deceived with feined Miracles wroughte
ther by the Priestes, or els by their companions, for lukes sake. Miracles be not euermore but
doubtfull prooffes of true Doctrie. Wherefore S. Augustin saith unto Faustus the
Manichee: Miracula non facitis: que si faceretis, tamen ipsa in vobis caueremus: Tee
worke no Miracles, and yet if ye wrought any, at your handes we would take heed of them.
The Prophete Jeremie saith, Seduxerunt Populum meum in mendacis suis, & in
Miraculis suis: They haue deceaved you by their Lies, and by their Miracles.

Touching the Conuersione of the Cate India, Vespasian wrythe, there were
many Godly Bishoppes there, and funde whole Countries Conuerted, and Chy-
fened, longe before that either the Portugales, or the Iesuites came thither: and yet
had neare haire of the name of the Bishop of Rome.
As for the rellie of the Cate Spanishe Indies, the People there liued not one-
ly without al manner knowledge of God, but also wilde, & naked, without any Ci-
vile governement, offeringe by mennes bodies in Sacrifice, drinking mens bloude,
and eatinge mennes flesh. Some of them worshipped the Sunne, and the Moon: some
some, an ancient olde Tree: somme, what so ever they sawe first in the morning,
they thoughte the same for that das to be their God. Somme worshipped certayne
familiare Duellies, and unto them sacrefised ponce boves, and gircles.

Beinge in this infernall state, and naturally by the very sene, & judgements
of common reason abhorringe, and loathinge therre owne blindnesse, what maruelle
is it, if therre easie to be ledde into any Religion, specially carrienghe such a
shew of apparel, and Holy Ceremonies.

Addition. 15. Here (saith M. Hardinge) M. Jewel attributeth the glorious con-
version of the Indians to the leadinge of natural reason. This (salthc he) is his Heathenish hart.

Miller fo. 96 b.

uerion of the Indians to the leadinge of natural reason. This (salthc he) is his Heathenish hart.

Addition.

Miller fo. 96 b.

VII. at

Churche of Englande.

I. parte.

41

VVhat could Porphyre, or Julius, or Celsius haie more? And what maketh you, M. Hardinge,
to be so heathen? To Nature so blinde, that she can no wiste discerne, what is
likely or unlikely in any parte of Religion? Wherefore then dwelle S. Paulus fater,
speakinge only of Naturall mentie, and of the ligthe of Nature, That thinge, that
must be knowen of God, is opened unto them, The inuisible things of God are known. Natu-
rally by the Creatures of the worlde: euē the euerlasting power of God, and his Diminutio?
¶ Why saith he, The Heathens, that haue not the Lawe of God, yet by Nature do the
things, that perteine to the Lawe: and haunge no Lawe, they are a Lawe to their selues, and
shewe forth the Woorkes, or effectes of the Lawe written within (by Nature) in their harts.
S. Ambrose addeth further, Gentilis, due Natura, credit in Chirchum: Gentilis per So-
lam Naturam intellexit Authorem: The Heathen by the leadings of Nature bechewel in
Christe, The Heathen only by Nature haue knowne God, the maker of the Worlde. In the
shorte Commentaries, that bearre the name of S. Hierome, it is written thus, Conco-
uerten Denm, sic per Naturam, sic per facturam, & Rationem: The Heathen Exce-
cutor God, either by Nature, or by Creation, and waie of Reason. And againe, Homo Naturali-
ter potest scire de Deo, & quod sit, & quod iustus sit: Man man by Nature knowe of God,
bothe he is, and that he is iuste. If these saienteges be so blinde in the, and Jeuine
in to, why are they scattered in S. Paulus, in S. Hierome, in S. Ambrose, and in other
Holy Fathers?

Rom. 1.

An. 1. cap. 2.

R. 1. cap. 2.

R. 1. cap. 2.

R. 1. cap. 2.

R. 1. cap. 2.

T. 1. cap. 2.

T. 1. cap. 2.

T. 1. cap. 2.

A. 1. cap. 2.

I saye not, that Nature alone is able to leade vs into the perfection of Fathre,
or to endewe our harts with the Sprite of God. But thus I saye, Nature of her
selfe is oftentimes blinde to discerne betwixne Truth and falshode. Cicero saith
out of the habilitie, and force of Nature, Utinam tam facili vera inueniri possem,
quam falsa communere. By whiche confession it appeareth, although he were not ha-
ble by gift of Nature to finde the Truthe, yet was he able by the same to reprove
the Falshode. And therefore speakeinge of the banite of his owne heathen Reli-
gion, he saith, Quid negoti est haec Postquam, & Pictorum portenta communere?
What maiestie is it (even only by the light of Natural wisdome) to reproove the fabu-
lus wonderes of Painters and Poetes.

The charet of man is naturally inclyned to Religion: nowisstandinge beinge
blinde with Original sinne, in the chaffe thereof is oftentimes fallen into horible
Erroses. When the Chaldeans in Rome had chosen a sole platte in the Curie,
and therin haue builtel hem selues a Churche for the service of Christe, and the
Tauernes, or Tylteler there, haue labe claime to the same platte, for that it fawd
to haue commodiousness for their vitterance, Alexander Severus the Emperor, bes-
inge an heathen, and vnde of Fathre, and leade by the gilding of Nature,
haungh the heareng of the mater, antewarn the Tauernes in this sort: It is bet-
ter that God be any waie worshipped in that place, then shouldest haue it. The Tartarians
of late yeres haungh no certayne Religion of their owne, submitted them selues to
the Religion of the Turkes. Nature taughte them, it was better to haue the Tur-
kishe Religion, then none at al.

This therfor saye I, that I saye, M. Hardinge: The poore Indians, livinge by
maners heathen, goinge naked, hauntinge no manner fense, nor knowledge of God,
but fallinge downe either before an olde tree, or before the Sunne, and the Moon,
or what so ever thinge they sawe first in the moringhe, when they sawe the Reli-
gion of Rome, with so many Ceremonies, and shewes of Holiness, very Nature
taught them, to thinke the same fare better, then therre own. What Heathenish In-
fidelis sayde you heretofore, or what blasphemis againste the power of God: Is blinde as
your Indians are this daye, if therre mighte be bothe poure, & our Religion sette open be-
fore them, I doubt not, but Nature her selfe woulde leade them to judge, that ours
is the Lightes, and yours Darkenesse. S. Paulus speakeinge of the Dilution of prie-
ringe into God, that he sawe amonge the Corinthians, saith thus, Nonne Natura ipsa
docte vos: Docte not very Nature teache you this thinge?

All this notwithstandinge, I saye not, that Nature is able to leade vs into al
the Secretes, and Mysteries of Chilles Gospel: Chille him selfe saith, God often-
times

I. Corinth. u.

I. Corinth. u.

I. Corinth. u.

*Mather, 11.
Johnson, 14.
Inman, 6.
Mather, 16.*

March 23.

times bideth these things from the natural wife, and greatest learned men, and reneweth the same unto babes. And again, *Noman commeth to my Father, but by me*: And *No man commeth to me, unless he be drawn by my Father*. And unto Peter he saith, *Flesh, and Blonde hath not revealed these things to thee, but the Spryte of my Father which is in Heaven*.

As for the Conversion of the wilde Indians, whiche you cal so Glorious, I praye
God, it make not tucklye safe unto you, that Christe saide unto the Pharisees, See
yeke aboue by sea, and by lande, so finde me Nouice: And when yee haue gotten hym, yet make
him the childe of Helle, double woorste, then your felues. 

And what if God would use this meanes for the time, afterwarde the better to
lead the false nations to the cleare Light of the Gospell, as S. Augustine saith,
the Romane which his birth is not to fewe withal, but to drawe in his toape? No doubt
S. Hardinge of your Doctrine, and ours were laid together, the very Indians them-
selves, he they never so rude, would be able to see a great difference.

But let the Bishop of Rome winne abroad, and lose at home. You remember the olde Proverbe, Dionysius Corinthis, Dionysius when he had lost his Ringedome at home at Syracuse, he gotte him selfe to Corinthe, and there became a Schoolmaster, and so learned to continue a Ringedome ill.

We make no boaste, M^r. Hardinge, nor geate vs to ralste, as ye late, not shewe
our winges in the behalfe of their Princes, and Countries, so many, and so mair,
as it pleacheth you to spote, that have submittid them selues to the Gospel of Christ.
Pretticher are the same, so many, and so many, so fewe as you woulde feme to make
them. The Kingedome of Englaunde, the Kingedome of Scotlandte, the Kingedome of
Deomarke, the Kingedome of Sweden, the Dukes of Saxonie, the Duke of Brunswike,
the Palisgrave of Rhene, the Duke of VVittenberg, the Lantgrave of Hesse, the
Marques of Brandenburg, the Prince of Rusia, al other the Carles, and noble men,
and greate Cities through the whole Countrie of Germanie, the mightie common
weales of Heluetia, Rhetia, Valis Tellina, with su many hundred thousande besides
in Fraunce, Italie, Spaine, Hungarie, and in the Kingedome of Poole: Certainly al
these wel rethered cannot come to fewe, as ye woulde haue it. Pewise, M^r. Har-
dinge it greateh you ful soze, they are so many. At God of his mercie blest these
things, that he hath mercifully begonne, it wilbe highe time for you shortly to
a newe refuge.

The boate not oure felues of these thinges. There is no man. It is not the
worke of manit is the onely bande of God. David saith, Let the Heavens rejoice: let
the Earthe be gladded. The voice of the Apostles is sounded abroade into all the world: The
Angelles of God fange, Glorie be to God on hight: The Angel in the Apocalyps crieth
amaine, Cecidit Babylon magna: Downe, downe is fallen that great Babylon. The
Terullian saith, Partii, Medi, Elamite, &c. To the Partians, the Medians, the Elamites,
the people of Mesopotamia, of Armenia, of Phrygia, of Cappadoccia, of Pontus, of Asia, of Pam-
philia, of Egypte, of Africa, of Rome, of Hierusalem, of Gestilia, of Mauritania, of Spain,
of France, of Brittanie, of Sarmatia, of Dacia, of Germanie, of Scythia, and many other na-
tions, and Provinces, knowne, and unknowne have receaved the Gospell of Christe. Thus
saide they, the Angelles, and Prophetes of God, and holy Fathers, and yet with
out bussing, or fingeing to robes, or clapping of wylinges. Come we thene there
fore, O Warling, in the like rite to solace our felues with the confection of Goddes
michtie, and mercifull worke, and humbly to resiste at the triumphe of the Croſſe
of Christe.

Arnobius con-

of Christ.
Annobis sathe unto the Heathens: Ne nobis de nostra frequentia blandiamur,
Multi nobis videmur: sed Deo admodum pauci sumus. Nos genites, nationesq; distin-
guimus: Deo una Domus ell mundus hic totus: Let us not flatter our selves of our great
multitude. Unto our selves we manye, but unto God we are but fewe. Wee put difference
between Nation, and Nation: But unto God this whole world is but one house. This coun-
tel. Mr. Habringe, is wholesome for either parte to folowe; that who so will reio-
ice, must reioice in the Lord.

The Apologie, C. p. 5. Division. 4.

And although the Popes had never hitherto leisure to consider
diligently and earnestly of these matters, or though somme other care
doe nowe let them, and duuers wates pullie them, or though they
comptue these to be but common and trifling studys, and nothinge to
apperteine to the Popes woorthynesse, this maketh not why our ma-
ter ought to seeeme the woolle. Or li they prechance wil not see that,
whiche they see in dede, but rather wil withstande the knownen Truth,
ought wee therefore by and by to be compuled heretiques, because wee
obeye not therre wil and pleasure?
M. Hardinge.

M. Hardinge.

Iohn. 21. *Sith Christ hath given to the Peopel in Perse, whose lastfull successe he is, commission to feede his Sheep, folowinge feedinge them of that communion, it is not to be doubted, but he that feedeth them, and therby also doeth meaties belonginge to them. Therefore it is not the due of a good and humble herche, to feede forth a malitious formule, that the shepheard wil not intend such a thing in deede, but rather wil writhalike the knownen Truthe. And what so ever herche be disfobidient, and reflete to hearre the voice of their shepheard, whom Christe hath made over them, the fame be not of Charlies Christe. And manerwise contrarie Doctrine to their shepheadeis true Doctrine, iustly may be accounted Heretickes.*

The Bishop of Sarisburie.

To be Peters lawfull Successor, it is not sufficient to leape into Peters stalle. Lawfull Succession standeth not only in possession of place, but also, & al mutch
rather in Doctrine and Diligence. Yet the Bishoppes of Rome, as if th^e were no
thing else required, enuermose put vs in minde, and tol vs many gafe tales of ther
Succession. Pope Symmachus latthe, In Papa si desine bona acquisita per meritum,
sufficient quia loci Praedecessore prestantur. If the Pope want virtue, and goodness
of his owne, yet the vertues that are geuen him by (Peter) his predecessor, are sufficient. And
the Glebe vpon the same: Petrus fecit Papam heretem bonitatis sua: Peter hath made
the Pope Heire of his goodness.

But S. Hierome saith the same otherwise: Non Sanctorum filii sunt, qui tenent in-
casanctorum: They be not emperors Holy names Children, that sitte in the roomes of Holy
menne. Little wiste the Alphonous de Calio, a special assistant of that saine: Quam
uis tuncaster ex Fide credere, verum Petri Successorem esse Supremum tonit Fecit
Paforem, tamen non tenemur eadem Fide credere, Leouen, aut Clementem ele-
rum Petri Successorem: Nor withstandinge wee be bounde by Faith to beleue, that the true
Successour of Peter is the highest Shepheard of the whole Churche: yet are wee not bounde by
the same Faith to beleue, that Leo, or Clement (beinge Bisshopes of Reme) are the true Suc-
cessours of Peter.

The wordes, that Christe spake unto Peter, impose no Souerainetie, but were common to all the reale. S. Cypryn saith, Hoc erant utique ceteri Apostoli, quod fuit Petrus, pari confortio pruditi & Honoris, & Potestatis: *The rest of the Apostles were even the same, that Peter was, al endued with like shewinge bothe of Honour, and of Power.* Whan speciall privilege ther can the Pope claime by the Succession of S. Peter? *Whan* what talketh be of feoffing the whyle stede of Christe, that never fode ther my parte thereof; wherein erit the Pope like S. Peter? wherein erit was S. Peter like the Pope?

Shepe is not obedient to the heafshepheard, is not of the flocke of Christ. The Pope also himselfe boldly warranteth the same. Thus he saith of hym selfe, Quicunque praecepit nobis non obediens, peccatum Idololatrie, & Paganitatis incurrit: Who soe obeyeth not our commandementes, falleth into the sinnes of Idolatry, and Infidelitie. And therefore Pope Stevin thus auanceth the authority of his owne See: Sacrofidelis Domina nostra Romana Ecclesia: Our Holy Lady the Churche of Rome.

But Christe speakeinge of him selfe faith, I am the True Sheepheid: And, Wh
so heareth these Woordes of mine, and dooth the same, I wil liken him to a wise man. S. Paul
D. III betng

*Difin. 40. Non
nos.*
*Glossa ibid. in
verb. Cum Ille
reditatem.*
*Dif. 40. Non si
facile.*
*Alphonfus Con-
tra Alares, Lib.
I. Cap. 2.*

*John. 21.
Cyprian. de sim-
plicitate praeclaro*

Difl. St. si qu
fiant: In gl. sa
Difl. 79. Oper
tebat.
Ioban. 10.
Luc. 6.

44 The Defense of the Apologie of the

Lat. 22.
De cōfess. prae-
bende. Propa-
gant. Iusticiā.
De Rescriptis.
Sigillando. ver-
sed nūquid.

beinge but one of the shēpe, saithē thus, *I with syde Peter* (as M. Hardinge saithē, the bēadysyhead) ever unto his face, for that he walkēd uprightly to the Gōspel of Chritē. Yet was he a shēpe of the flocke of Chritē, Hostiensis in this case seemēth reasonable: *Vita vōmen be tēse Omnes debent obedire Papā; quicquid p̄cipiat nisi sequi posse peccatum: Almen muste obey the Pope, What so euer he commandēt, so there followe no sūme of his commandementē.* Likewise Felinus a notable Comonistē: *Nou obstante Plenitudine Potestatis, que est in Papa, non est obedendum ei, peccato imminentē: Nonwithstandinge the fūlness of power, that is in the Pope, when sūme shall followe his bidding, we must obey him.*

¶ Of the Pope will claiming the Headaship over the whole flocke of Chritē, or rather if he wil be taken for any Paskour at al, let him then leue the Floche: let him breake the brāde of Iesu, without Leaven: Let him speake the wōrde of God truly, without falsely: and who wil bear him. Otherwīſe S. Augustine hath warned vs: *Sua si dōre velint, nōlite audire, nōlite facere. Certe enim tales sūn querunt: non quā sunt Iesu Christi: If they will teache you Doctōriā of their owne, see, yee haue them not: (and what so euer fūlthe thingē they commānde you) see, yee do it not. For undoubtedly fūlthe men seeke for their ownemates: and haue the thingē that pertaine to sejū Christi.*

The Apologie, Cap. 5. Division. 6.

If so be that Pope Pius were the man (wee safe not, whiche he woulde so gladly be called) but if he were in dede a man, that either woulde accompt hym for his bēetēben, or at least woulde take vs to be memē, he woulde stell diligētly haue examined our reasōns, and would haue seene, what myghte be saide with vs, what against vs: and would not in his Bul, whereby he lately pretended a Council, so rashly haue condemned so greate a parte of the worldē, to many Learned and Godly men, so many common weathers, so many Kings, & so many Princes, onely vpon his owne blinde preudices, and soz determinations, and that without hearinge of them speake, or, without hewinge cause why.

M. Hardinge.

Speake of Pope Pius, what yee wil, and what yean. Neither your praise can aduance his estimation, nor your diſpraise abafeit. His singular vertue is wel known. God is lightly to be praised, for that he hath prouid for his flocke so good a Shepheard. As for us, as he taketh you to be men, so for his brethren, because yee haue cut of your scules from the Catholike Churche. Your reason A compasse haue bene diligētly and exactly examined already. In respect of your reasons, Learninge, and Holy Scripture which yee bring, yee are foudēne such as Balafar Kinge of Babylon was signified by the hande, that appeared writinge before him in the wallē.

VVhat it is, Heretiques to be admited by reaſoning, it is and hath bene euermore too wel known. Be they never so thōroughly confusēd, they recide not. Overcome they may be, reformed they wil not be. Therin no good lightly is done.

The Bishop of Sarisburie.

If Pope Pius were so god a man, and so fit and worthie a Paskour for the Churche of God, why then did his Cardinales of late labouer so carneytly by treason, and conſpiracie to depose him, beinge, as you saie, so god a man? Dz if it were not so, why then did he him selfe complaine thereof so bitterly in an Oration pronounced openly in Rome in the Confiteorze? Is it not lawfull for so god a man to live in Rome? & the same proclamation now practised amonge the Cardinales in Rome, that was sometime fuled in the Council house at Ephesus, Nemo nostrum fugi cito: *Let no god man be emongst vs?* This Oration is abroade in printe. If you double the authorisē therof, we write it not: it is none of ours.

¶ We say, Pope Pius woulde not boucheslēve to cal vs his Brethren. No markeles, sainge his owne dare, and little begotten Children the Cardinales woulde no lenger haue him to be thēre Father. It is sufficient for vs, that Chritē the Sonne of God is contente to cal vs his Brethren.

*August. In to-
ban, tracta. 46.*

*Oratio Pij
Dape.*

*Hilary. Satis
critis. Et. 10.*

*Mariæ. 28.
Iohann. 20.*

Churche of Englande. 1. parte.

45

P̄c haue Excommunicatē vs, as the Phariseis did the Apostles, because we speake unto you in the name of Christē. But your owne Lawe sathe, Excommunicatē nos potest Excommunicare: *He that is Excommunicate him selfe, cannot gene-
re.* Sentence to Excommunicate others. And your owne Gelasius saithē, *Neminem ligare debet iniqua Sententia: A wicked Sentence of Excommunication bindeth nōman.* But *Excom-
municatē.* Blasphemy Curſe, saithē the Lorde. You saie, you haue weighed our Reasons, and haue founed them to light. Howe farth that is a god Light answere. Even in the Light sorte Iulianus the Apostata wrotte sometime unto the Christian Bis-
hoppes: *Avykyv, ēkyv, nāt̄kyv, i have readye your resons: know them welvenough:* *Sozomen. lib. 5.* *and therefore I haue condemned them.* But the same Christian Bisshoppes answere *Cap. 18.* *him againe: Avykyv, ēkyv, nāt̄kyv: i yec kyv, sā iky kāt̄kyv. I haue by ye haue readye our resons: but yee underloode them not. For if ye underloode them, yee woulde not condemnē them.* S. Paule also like wise saithē, *Nam si cognoscētis, nunquam Do-
minum Gloriam crucifixissēt: if they had knowner, they woulde never haue Crucified the Lordē of Glory.*

But unto many of yone side, M. Hardinge, I leare me we mate ouer truely fale as: S. Hilarie saithē unto the Arian Heretiques: *Vere Deum nesciunt: atque vitam nesciunt: Cum prochliori enim venia ignorant: In deinde they knowe not God: and woulde God they knewe not: Then their ignorance were the easier to be pardoned.*

¶ But fale, There is no Disputation to haue with Heretiques. Yet your Fa-
theris in the Council of Basile, and poste Friendes in the late Council of Trident, *I wil not fale, haue Disputations, but certaintlye p̄led, and gaue place unto the* Bohemians, and unto fūlthe others, as you call Heretiques.

Addition. 15. This Lie, saithē M. Hardinge, is so cleare, and evident, that our Con-
fession is needless. Neither is it tolde, wherein thē Councelle should yelde, nor where that yel-
dunge shoule be founde. *The Answere.* So cleare, saithē M. Hardinge, is this Lie. Howe be it, he hat better confesē his booke, he mought haue founde, that this so cleare a Lie, is an evident Truethe. Firste the Council of Basile, contrarie to the order of the Romaine Churche, p̄led unto the Bohemians, the Holy Commu-
nion in Bothē kindes: And per the same Bohemians they called Heretiques. The

*twōdes thrōgh other are these: Indulment liberatōris Communis sub
vitriquē Specie. The like might you haue founde in Cardinal Culanus, if ye
tel loſt it. This he w̄tched unto the Prietes of Bohemia: Neque ita est, ut fer-
bitis, nos compatiōne ignorate. Nam ille aliquam correctionem, nobis tunc pre-
dictibus in Natione Germanica, receperint: maximē in capite de Libertate Commu-
nionis. Vbi apponi fecimus, facultatem in cunctū dari Sacerdotibus, posse Com-
municare populum modo, qui ibi ponitur. N either is it so, as you write, that we knowe
not the Agreement, or compofition. For the same Composition was correſtēd, when f̄ w̄u pre-
ſente in Germanie, ſpecially in that Article, that touchēt the Liberties of the Communion.
Whereto it caſed to be added, that upon a further proſe, the Prietes ſhould haue Liberties
to Communicate the people in that forte, that there is mentioned. Here haue you that thing,
whiche you fale, is not poſſible to be founde: And you haue confirmed, and a-
wōched by a Cardinal of the Churche of Rome. Touchinge the ſame Article, the
late Council of Tridente hath likewiſe p̄led, how be it, with many longe and ſo-
lemne protestacōnes. The twōdes beginne thus: *Vt sub vitriquē Specie Commun-
icaret volentes &c. We ordaine, that what so euer Churche, or Nation wil Recieve the
Communion unter Bothē kindes, firſt they agree bothē in harte, and wordes, with al the ordi-
nacōne of the Churche of Rome. Secondly that they ſhalbe ſubiectē, and obedientē unto the
Pope, arerente Children onto thēre Father, &c.**

¶ Thus, M. Hardinge, haue your Councelle p̄led even unto them, that they themſelues haue condemned for Heretiques. Now haue I tolde you, bathe where-
in thē two Councelle haue p̄led, & also where this p̄ledinge male be founde.

¶ Therefore I reade you henceforth, not to be ſo ready in dealinge of Lies. ¶
But yā haue reason: yā can forſetē your beſte aduantage. It were the readest

*10. art. 9. 12. 15.
24. q. 1. Answere.*

*11. Ques. 3. Cul-
della.*

Mal. 2.

Sozomen. lib. 5.
Cap. 18.

1. corinth. 2.

*Hilar. De Syno-
dis aduersus
Arianos.*

*In Appelle.
Con Basile. Ille
sardius.*

*Concl. Trident.
Session. 6.*

M. Hard. 98. a.

*Concl. tom. 1. in
Appendix on-
cil Basile. p. 2.*

*24. tunc San-
cta.*

*Concl. Trident.
Session. 6.*

*Comil. tom. 1. in
Appendix on-
cil Basile. p. 2.*

*24. tunc San-
cta.*

*Neof. eugenius
ad Bohemias L-
p. 1. 6.*

*de Liberate
Communis.*

*Conf. Trident.
Session. 6.*

Tertullian, in Apologetico, capitulo xvi.
wrote to disclose your shame. You never yet came to Disputation, but some of your
comitans nihil veretur, nisi abscondi: Truth fears nothing, but *leat* free be hid. If the
God of Israel come into the Temple, the Idole of Dagon must needs fall down.

The Apologie, Cap. 6. Division. 1.

But because he hath already so noted vs openly, least by holdinge our peace we should seeme to graunt a fault, and specially because we can by no meanes haue audience in the Duplike assemblie of the General Council, wherein he would no creature shal haue powerte to geue his voice, or to declare his opinion, excepte he were sworne, & straitly bounde to maintaine his Authoritie: For wee haue had good experiance hereof, in the late Conference at the Council of Trident: where the Embassadors and Diuines of the Princes of Germanie, and of the free Cities, were quite put out from thaire compaines. Neither can we yet forgaete, how Julius the thirde, aboue tenne yeeres past, prouidly warryed by his wife, that none of our sovre shoulde be suffered to speake in the Council, excepte that there were some man peraduenture, that woulde recanne, and chaunge his opinion. For this cause chieflie we thought it good, to peele vp an accownte of our Faith in writinge, and truly and openly to make answere to those thinges, wherwith wee haue benne openly charged: to the ende the woylde mate se the partys and fundacions of that Doctrine, in the behalfe whereof, so many good men haue little regarded their owne liues. And that al men mate understande what manner of people they be, and what opinion they haue of God and of Religion, whome the Bishop of Rome, before they were called to tel their tale, hath condemned for Hereticis, without any good consideration, without any example, & vterly without Lawe or right: onely because he haerde tel, that they did disente from him, and his in some pointe of Religion.

M. Hardinge,

Ye alle two wrothe cause. The fiftis, leþ by holding your peace, ye shoulde feeme to greante a faute. The seconde, which ye make more spesiall, is because by no meane ye could haue audience in the late general Councell. Your seconde cause is a fafe, at herafter it shalke faile. Your fiftis cause, is that whiche fleweth your pride, vaine glorie, and pertinacie. VV. Yet ye doo but as a trespasse before you haue euer done. It must not be looked for at your handes, that ye acknowledge no mannes faute. For that were Huncihill, which veriuit al Heretikes be farre frome, &c. To geue a voice or suffrage, and vntier Sentence deffinitiue in perteinche only to Bishoppes. Nowe yee be no Bishoppes, but some of you were late men, and most of you Apostates.

VVhether the Amballadours and Dukes of the Princes of Germanie and the first. Cittie there, were at any time upon any confidatation of their misliked demeanour, or for any other iude cause refrayned from the compaine of the Fathers, in the late general Council at Trente : Againe whether Pope Julius the thirde provided by any write, that none of your fourte should be suffered to speake in the Councel, the cause whereof contayned except what yee farte touchings this matter, because ye wyt it without prooufe, wee haue recordante excepted : what yee farte touchings this matter, because to farte to slide alide from truthe, that for this weyc cannot beleue you. But that your selues by no meane could haue audience in the Councel at Trent, and that the Amballadours and Dukes of the Princes and free Cities of Germanie were from thence quite shute out : howe true is that, I reporte me to the three farte conduates, which the three Popes, wher under whome that Councel was holden, graunted forth and confirmed in that behalfe. VVherefore before the Councel nomore, complaininge that yee could not there haue audience and be heard.

Yec yelde vp an account of your faithe in wringins, .ye say. But to whom doo ye yelde it vp? and by whom is it yelde? from whence commith the same? Doo ye acknowledge no laulful inde, no lawful confisitoune in the whole worlde? Committe ye your whole mater to the temerite of the people? Whyle haue ye not set your names to the Booke, that conteineth the profession of your faithe, and of your whole conscience?

The Bishop of Sarisburie.

Here, M. Hardinge thought it auoye sufficient, to vphalte vs with suspcion of Untrueh. How be it I haue no dochte, but bothe the Eratice, and the Erateth in the particuleres wil storne appere.

truth by the partakers will most appear.
Firste, that al Bishoppes, hanting voice Definitive, & interest in Counsellers
are solemnly swozine in al thare Decrees, and Canons to vprolde the Authoritie
of the Pope, he thought it the best wiste to dissemble it. For it had beene greatly
wante of modestie, to dente it. The sourcne of the Pope recorded in the Papesowne
Decretales, is this: That the Pope is recordid in the Papesowne
Patrum adiutor ex ad depondendum, & retinendum, sicut ordinatio, contra omnium
homines: *N*on scire, that I wilbe an helper, to defende, and maintaine the Papice of the
Churche of Rome, and the Rule of the Holy Fathers (the Popes) mine ownere ownere fundat, &
angle al men alius. But these Rules, & Privileges of the Holy Fathers the Popes
are these: *T*hat the Pope is above al General Counsellors: *T*hat his bate
must be holden as a lawe: *T*hat, what so ever he do, no mane maye fal into the
why pa this: *T*hat his iudgement is more certayne, then the iudgement of
the world: *T*hat if the whole worlde geue Sentence in any matter contrarie
to the Popes pleasure, yet it lemyt, we are bounde to stonde to the Judgemente
of the Pope: and, *as St. Hardinge saith*, *T*hat the Pope, what so ever he saie, or do
as beinge Pope, can never erre. These, and other the like be the Privileges, the
the Pope claimeth unto hem selfe. At whiche the Bishoppes are bounde by Oþre
and by their allegence to defende against al menne alie.

Now, where you faire, that Bisshopes only haue Sentence. Inntente in
Council, we seeke willingly, and without cause to reporte Intuthe. For Aene
Solvus, helinge him selfe afterwarde Pope, and named Pius Secundus, woulc ha
 tolde you the contrarie. These be his wordes: Apparet, alias, quam Episcopos,
 Conclitibus habuisse vocem decidentem: It is plaine, that certane otheris, beside Bisshopes, ha
 vence Conditio in the Councells.

Addition. In the reporte before, it is shewed how John Paulus
domeinate. For when he wrot that Brooke, (father he) was Aeneas Sylvius Peccolomini
not Pius Secundus. And afterward being Pope, he recant that errore. **Thus, good Reader**
thou seest, the man is at one; but his name is changed. Yet here is mater sufficient
to raise a Tengeente. **Firste,** touchinge his name, it sootheth us greatly. **Neith**
er was Paule an Apostle, when he was borne at Tharsus in Cilicia. Yet notwithstanding
St. Augustine father, Dicimus Paulum Apollolum in Tharsa Cilicia fusile in
tum: We see but Paul the Apostle was borne in the Countrye of Cilicia, and in the Cittie
Tharsus. Suntne the quarellers, are scarce by merte for children.

But afterward (saith *S.* *Hartington*) being Pope, he recanted this error. *No doubt upon greate deliberation and god aduise.* For bring one of the Council of Bala-
stor, *The Council is about the Pope.* Afterward being Pope him selfe, he was by
thee instructed. *I saue god before I was myche deceived.* Nowe the Pope is about
Council. Writing a thunge it to be rapt by sudainnes into the thorde breauen-

But for as muche as 19. Wardoung fafthe, at this that I haue here alleged of Pius Secundus, and Iohannes Gerzonis Little woorke stori, for so he callith it, that I haue added to these wordes, In Concilis of mine owne, whiche wordes fafthe, are not faunde in the Authour, and that this is, Licing for advantage, this is the ordinary modelle of his speche, I haue thought it good to late so somme parte of the saide wordes ware at large.

48 The Defense of the Apologie of the

Concillorum.

Et nobis.

In Concilio.

In Concilio.

The Pope's Recantation.

M. Hard, 100, 4

M. Har, fo. 99 b

Io. Gerson, Quæ
Veritatis finit
Credidisse. Corol.

4^o
M. Hard, 100, b.

Sallust, In bello
Catilin.
Council. Trident.
sub panto, 3.

your inferiors. The first man, that died for Christ, and shewed the way unto Martyrdom, was not a Bishop, but a Leuite &c. And, to report unto you somme examples of Olde Concillies, wee shall finde in them al, that the Bishoppes were there together with their inferiors &c. In the Actes of the Apostles thus it is written: *It hath seemed good to the Holy Ghost, and to vs, to us, that is to say, to the Apostles, and Elders.* ¶ either doothe this Woerde, Vifum ell, signifie a confutation, but a full disfouling, and decision of the mater. Therefore it appeareth, that certane others, besides Bishoppes, had a voice Desumptive in the Council. And in the Actes, when the Apostles had any great mater to determine, they durst not to discuss it by them selues alone, but called the multitude to sise with them &c. It appeareth, that the Apostles gave us an Example, that in grete Weighty matters, wee shoulde call somme others to vs. And therefore in the Concillies, that were holden afterward, wee finde, that inferior Prelates, sete together with the Bishoppes, &c.

But here M. Hardinge fonthaulte, that I have corrupted mine Authorise, and thyske to thyselfe wordes. In Conciliis, of mine plume. And yet in the very same place, he myght haue founde thyselfe very wordes: Concilium, Concillorum, In Concilio, In Concilio, vnde sunzis times altogether. And in dede, the whole speech therre is onely of Concillies.

Whiche, god reader, and other like, be the Errours, that Pius, beinge once Pope, would nedes recante: Then he saue, That in his Concillies the dignite of the Prelates, is more to be weighed then the Truthe. Then he saue, That a Lie pronounced by a Bishop, beinge either, is more to be esteemed, then the truthe, uttered by a simple Priest. Then he saue, That a Priest beinge his selfe vainer, and ignorant, ought to desirigne, if the people be not ready to folowe after hym. Whiche be the thinges, that he recanted.

How be it, M. Hardinge telleth vs, these are not the wordes of Aeneas Sylvius, but of one Ludovicus the Cardinal of Arles. And this he rekeneth for a grete malice life. Here mae I easily answere M. Hardinge: If this were not Aeneas Sylvius owne saientge. Why then did he, as you haue confessed, recante it afterward? If he did afterwarde recante it, howe mae it appere, it was not his owne? The Popes so ful of humilitie, that they wil recante wordes they never spake.

Likewise saith Gerlon, Etiam ad Laicos hoc potest extendi: & plus aliquando, quam ad multos Clericorum: *This privilege of geunge Sentence in Council, may be extended even unto the laie sorte: yea and that oftentimes better then unto many Priestes.* But hereafter more at large.

Addition. ¶ Vereto, saffe M. Hardinge, you falsely, impudently, and fowly. Addition belike Gerlon, for Gerlon in this place speakest not of the Authoris of geunge Sentence Desumptive in General Council. The Answere. ¶ It is reason, that M. Hardinge make daile of lies at vs pleasure. Verily thus mutche at least Gerlon saffe: *The deliberation, of conference, & knowledge of materis of Earthly men belonget to the Laies people, and enio them mutche more, and better sommertimes, then to many Priestes.* This M. Hardinge is so mutche as I either late, or can require, and this is vpon no iuste p[ro]p[ri]etate we thinke, your Priestes haue Authoris to judge, and conclude without knowledge, for so much Gerlon, by his Disputacion, to allowe Conclusion and Judgemente, to the Priestes: and Deliberation, and knowledge, to the people.

But whether theo Bishoppes or no, M. Hardinge is no competent, nor iudiciferent Judge. For who so wil Judge vprightly, muste be bold of anger, hatred, loue, enue, and other like affectiuns. Whiche Sentence bringe other wise profane, is vled and haloed by the Apostolique Legates in the Council of Trident: Verily the Coky lufe, that as your Bishoppes do no parte of Bishoppes deute, and therre inde in deince are no Bishoppes at al: so your late Countee at Trident, what so ever glorious name it pleasheth you to geue it, yet notwithstandinge, in dede, and verily was no Council.

Whether Pope Julius by his Bulle vterly embarrased the Dylines, and Embassayours of the Princes, and les Cities of Germanie from al audience, and Disputation in the Council, or no, I reproto me to Pope Julius owne Bulle touchinge the same.

Church of Englande. 1. parte.

42 Council
of Trident.

Principia
Catholicæ
ad legem
Iustitiae.

104, 17, 18, 19,
20, 21, 22, 23,

24, 25, 26, 27,

28, 29, 30, 31,
32, 33, 34, 35,

36, 37, 38, 39,
40, 41, 42, 43,

44, 45, 46, 47,
48, 49, 50, 51,

52, 53, 54, 55,
56, 57, 58, 59,

60, 61, 62, 63,
64, 65, 66, 67,

68, 69, 70, 71,
72, 73, 74, 75,

76, 77, 78, 79,
80, 81, 82, 83,

84, 85, 86, 87,
88, 89, 90, 91,

same. His wordes be these, Eccl Concilium, ut qui temere loquuntur sunt, aut delata, recantatur, etiam, aut eorum inaudita causa, in executionem non ordinari cum Constitutionum Heretici declaretur. & condemnetur: *Thus saith a Council, that they that haue spoken rightly, either may recante their sinnes, or els without further hearing, or reasoning of the mater, they may be denounced and condemned for Heretiques, according to the Conventions already made.*

Licetwise saffe John Sleidane, touchinge the Conference had sometime at An-gusta: In Colloquio frequenter ad iustum actionis lucrulentissime levem tantum de Opinione, & Doctrina sua deceleratae quicquid facerent, eo fieri, et in sententiam suam nos adiungere: *In the Conference that was had betwix vs, and them, they tolde vs at the first, that they would not yeeld one whit, from their Opinion, and Doctrine: But that, what so ever they did, they did it only to the intent to bring vs to their judgement.*

¶ could farther allege Matthias Flacius Illyricus, Iohannes Fabritius Montanus, Petrus Paulus Vergerius the Bishop of Lustropolis, to like purpose. But perh[aps] M. Hardinge would refuse it to Authorities, and cal them partial. Yet in a matter so evident, and so openly known, it haue greate valye for them to witnessable. Illyricus saffe, Nostris audiis non potuerunt, quamvis Amphissum Celsus Legati Orarent: *Our Divines, and Orations coulde in no wise be brade, nowwithandinge our meane, entente, and dedica-tion.*

Father extensione factum est ad alias nationes: Sed tamen additor, cum formam non nisi illas pertinere, qui respicere, & ad Ecclesiæ gremium redire velint: *Item, in Recensu graui, & Successione was extended to other Nationes: But it is added withal, that the same forme, or libertie should perteine to none others, but only to them, that woulde repeate, and returne to the boome of the Churche.* And againe saffe, Tantum abrant ab Aice Disputationem, ut se ad vestibulum quidem accelerare potuerunt: *The Divines of the Province of Germanie were kepe so far from the highe Castell of Disputation, that they coulde not be suffered to approche to the entrie.* Petrus Paulus Vergerius saffe, that the Bishop of Vegia in Dalmatia was soare shaken vp in the same Council, and threatened with Disputation, and other extremities, onely for a litte inlinge of the Truthie.

¶ howe be it, what nede we moe Authorities? Maner is heretic to plaine, and perceptio[n], as M. Hardinge him selfe. This is his determinate answere, and ¶ resolution in the entrie: Your reasons are no more to be heard, onely see repeat, and revoke your errors. Againe, Our Doctring has beene approved so longe, to be put a daying in these dyes. Againe, Such wicked changes, as ye haue made, it is lawfull to make, neither with Council, nor without Council. Againe, Vve tel you, that your change of Religion, and manifold Heretiques, ought not to haue beene attempted, nor without the Bishop of Romes commandement, nor with his commandement. ¶ Whiche be your wordes, M. Hardinge: *This you say, I ou tel va plainly, and therfore, I troul, we mether believe you. And se ye hence to curse clade with the winches written in the Prophete Hieremie: Non audierunt Vetus, quod loquuntur es nobis in nomine Domini: Sed faciendo faciemus omne verbum, quod credidimus ex ore nostro: We wil haue the Woorde, that thou hast spoken to us in the name of thy Lord: But we wil doe every Woorde, that that come from our owne mouth.*

¶ We make therefore satte of you, as S. Augustinus sometimes lade of the Heretiques the Donatistes: *Cum omnis anima suspensa expellaret, in tanta collectione quid ageretur, illi vehementer instabant, ut nihil ageretur. Quare hoc nisi quia causam suam malam crebant, & facilmente se posse communi, si ageretur, dubitare non poterant.* When every body was lookinge carefullie, what shoulde be done in so grete Assemblie, they the Donatistes heretiques laboured what they coulde, that nothinge viterly shoulde be done. And why so? They knewe, there cause was naught, and coulde not doubtie, but that if any conference, or Disputation shoulde be had, they shoulde soon be reproved.

The Apologie, Cap. 6. Dunsdon, 2.

¶ And although S. Hierome woulde haue no bodie to be patient when he is suspected of heretic, yet we wil diale heric neither bitter-ly, nor tauntingly, nor yet be carid. dwarie with angr[e] & heat[e], though

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The Defense of the Apologie of the

he ought to be reckened neither bitter, nor blabber that speakeþ the Truthe, wee willingly leue this kinde of eloquence to our Aduersaries, who, what so ever they say agaynt vs, be it never so heudly or despitfully said, yet thinke, it is said modestly and comely penough, and care nothinge whether it be true, or false. Wee neede none of these Thentes, which doo maintayn the Truthe. Further, if wee doo heve it plainlye that Gods Holy Gospel, the Auncient Bisshoppes, and the primitive Churche doo make on our side, and that wee haue not without iuste cause leste these menne, and rather haue returned to the Apostles and olde Catholique Fatheryng: And if wee halfe founde to doo the same, not colourably or craftily, but in good Faith before God, Creduly, Honestly, Cleerely, and Plainely; and if they them selues witness for our Doctrine, and would be called Catholiques, shal manifistly see, how at these tates of Antiquite, wherof they boast so muche, are quite shaken out of their handes, and that there is more pitie in this our cause, then they thought for: we thinke hope and truse that none of them wil be so negligent and carelesse of his owne Salvacion, but he wil at length stude and bethinke hym selfe, to whather parte he were beste to towne him. Undoubtedly excepte one wil altogether harden his harte, and refus to hearre, he wil not repente him to geue good heed to this our Defense, and to marke wel, what wee saye, and how truely and justly it agreeþ with Christian Religion.

M. Hardinge.

I see wel, we must looke to your fingers. Yee spit foorth your gal, and cholar, by and by at the first. Through your whole booke in woorde yee prenere Truthe, zeale, plainesse, and sober dealing. But in dede power ouer little other then Liringe, Spite, Scoffes, and immoderate railinge. The effect of the selfe is this: Yee haue joined your feltes to the Synagog of Antichriste. Ye seue the flagge, ye haue begonne to plaine your tragedia on fally, shamefullie, darkely, and gulfetly: your biagges, and promises, your crakes of Goddes Holy woorde, your cirsours, your Heretikes, your contagious pollution, your flaudours, your newe Clergies Doctrine, &c.

The Bishop of Sarisburie.

The Saltinge of S. Hierome is aquoyded by the like Saltinge of Russinus an Auncient Writer. Thus he saith, Vnam notam Harefios qui disimulat, non est Christianus: *Ita sed disimulat, when he is called Hereticus, is no Christian man.* for the rest blame me not, god Christian Reader, if I vle no more wordes, then needs requireth. If I thought it worsþ the while, I could answere at these things more at large. I trust, in our whole Apologie there appereþ no suche immoderate kinde of railinge. But if I shoulde folowe M. Hardinges humour, and write but the one halfe of that he writh, then perhappes I might worsþly be called a rascall.

The Apologie, Cap. 7, Division. 2.

For where they calle vs Heretiques, it is a crime so hainous, that vunleſt it mai be ſene, vunleſt it mai be ſete, and in manner mai be holden with handes & fingers, it oughte not lightly to be judged of, or belied, when it is laſte to the charge of any Chriftian. For Heretike is a forſauinge of Salvacion, a renouninge oþ Goddes Grace, a departing from the Body and Spryte of Chrlfe.

M. Hardinge.

The definition ye ſeeine to make of Heretike, is not ſufficient. For as we define it, to every deadly ſinne of faine is Heretike. For every deadly ſinne, is a forſauinge of Salvacion, a renouninge of Gods Grace, a man of departing from the Body and Spryte of Chrlfe. Heretike is a halfe Doctrine againſte the right beleife, heretic deþ him that profeſheth the Faith (ſubbornly, either auouchid or calld in doubt). In whiche he ſoundeſt this woorde, (ſubbornly), is added, becuse it is not errore only in thone thinges that be of infinite faulce, theſe

Churche of Englande. I. parte.

Definition Faith, but ſubbornnes in errore, that maketh an Heretike, as S. Auguſtine teacheth. VVho (Faith of Heretike, hein) the Churche of Chrlfe, ſauor any thinge that is vnholome and croſſed, if beinge sharply aduertisid, mons and deadly Doctrines, but stande to defende them, they be Heretikes. But now the lawe of right dealinge, ſpecially in Gods caufe to requynges, ſee muſt pardon vs, is, as amonge luhbaudien Cap. 34. weel a rake, a rake, a ſpade, a mattocke, a mattocke. So amouge Duiuers, wee call Heretike, Heretike, and likewike, falched, henge, claudering, cratte, hypocrite, malice, blaſphemie, every ſuche crime, by his proper name, without al gloſſing.

The Bishop of Sarisburie.

Ye ſale, This is not the right Definition of Heretike. Heretike, M. Hardinge, this is but a ſimplic quarel. It was not my minde in this place to vittel any Definition of Heretike, either right, or wronge. You knowe right wel, that ſutche curioſitie in this kinde of writinge is not needful. It is ſufficient, our wordes be true, although they incluce no Definition.

For fulle proue of Heretike tht thinges neceſſarily are required: First, that it be an errore: Secordly, that it be an errore againſte the Truthe of Goddes Word: Thirde, that it be ſtouſh, and wilfully maintained. Otherwise an errore in Goddes Truthe with out wilful maintenance, is not an Heretike. S. Auguſtine ſatthe, Errare potius, Hereticius eſſe non pollunt: *In an errore I maye be: but an Heretique I cannot be.*

Auguſtine.

It was not ſo neceſſarie in this mater, to preſcify to take vp Definitions. I thought it ſufficient, onely to declare the boiour of Heretike. For as touchinge the Definition, S. Auguſtine ſatthe, Quid sit Harefis, regulari quadam Delineatione comprehendit, ſicut ego exſitamus, aut omnino non potest, aut diſſiliſſe potest: To expreſſe by orderly Definition, what thinge maketh an Heretike, is ſiſe judge, it is either impoffible, or very hard. Therefore pou, M. Hardinge, and pou ſolues are the moſt blame worthy, ſo that of every your fantales you haue made an Heretike. Ludovicus Viſconis one of your owne Schole thus complaineth thereof: Harefis nomen rebus leuiſim impingit: Idem facient Sciftate de Thomisit, niſi Scholaram confuctuſe auecenniolluſſit: The name of Harefis is laide upon every lyght mater. So would the Sciftate handle the Thomisit: ſaung that the eſtyme of the Schools bath brought their care in wre, Chu Pope Nicolas ſatthe, Quo Romane Ecclesiæ Privilegium auferre conatur, hic proucluſio labitur in Harefis: Who ſo euer goeth aboue to abrogare the Privilige of the Churche of Rome, he no doubt is an Heretike.

Ludovicus viſconis ad Qua. 4. Valdatis.

That ye ſpeak of ſubbornenes in defense of Heretike, I piale God, M. Hardinge, It do not ouer neare touche your ſelfe. I piale God, you do not wilfully defende that thinge, whereto you knowe, and ſo manifest, and open errore. The ryle S. Hierome ſatthe: Quicunque alter Scripturam inteligit, quam ſenſus Spiritus Sancti flagrat, quo ſcripta eſt, heet ab Ecclesia non recellent, tamen Hareficos appellari potest: Who ſeuer expoundeth the Scriptures otherwise, then the ſenſe of the Holy Ghoste, by whome they were written, dothe require, although he be not yet deparred from the Churche, yet maſt he wel be called an Heretike. Likewise the olde Father Tertullian ſatthe: Quicquid contra veritatem capi, Harefis est, etiam vetus Confucius. What ſo euer thinge ſauoreth againſte the Truthe, it is an Heretike, be it never ſo muche an olde eſtyme. Likewise pou Clerical, and ſtill reſtainting of Petreſtis, ſit M. Hardinge, Valdeſtis the Bishop of Augusta calleth, Periculorum Harefis Decretum: A dangerous Decree of Heretike.

24. Qua. 3. Harefis est.

Pou touchinge ſimplē errore, and wilful defenſe, S. Hilarie ſatthe, Illis in eo, quod neſciunt, potest adhuc in tuo eſſe ſalus, ſi credant: Tibi vero iam omnia ad ſit item clauſe ſunt, qui negas, quod iam ignorare non potes: They, for ſo muche as they knowe not the Truthe, maiſt haue heire Salvacion in ſafetie, if afterwarde they beleue. But al hope of heire is ſluſt from thee, for ſo muche as thou deniſt that thinge, that thou canſte not clafe, but knowe.

Tertull. de vir-
ginitate
Valerius ad
galliarum ep-
copos ad duo
la. papam.
Clement. de Tri-
nitate, Lib. 6.

To conclude, unto pou, M. Hardinge, who oftentimes of ſmal errores, often times of undoubted, and knowne Truthes, without regarde of Definition, haue ſanted great, and horribile Heretikes, Alphonſus de Castro a Doctor of your owne laſſe

Christian
Faith cal-
led Her-
sie.
*Ceter. in Para-
dox.*
Actor. 24.

Iohann. 7.
Iohann. 8.
Iohann. 16.
Mattth. 10.
Nicola. Lyr. in
24. Cap. Actor.

*Tertull. in Apo-
logistica.*

*Tertull. in Apo-
logistica.*
*August. de Ci-
uitate. 2. cap. 2.*
Euseb. li. 4. cap. 18

Theron. in
epist. ad Titum
Cap. 3.

Actor. 4.

54 The Defense of the Apologie of the

It was nevedelesse for M. Hardinge, to aowenche Mistruth to carnestly without cause. To graunte the name of Heretic, or Sacre among the Philosophers was not infamous. Cicero sathe, Cato in ea Heretili, quæ nullum sequitur florem Orationis. But in case of Ketlyton it was ewermore emongst al men ac faken in ille parte, and condemned, and coumpted odious. Touchinge S. Paul, in hewe god parte the Jewes called him Hereticus, it mite easly appere by the wordes of Tertullus his acuter: Inuenimus hunc virum pestilensem, & mouentem sefitionem omnibus Iudeis per viuerum orbem, ac Principem Sectæ Nazarenum: Wee haue founde this man to be a Pestilens, and a wicked slove, mouinge sedition, emonge the Jewes throughout the whole worlde, and a Captaine of the Heretic of the Nazareni. In lutese god parte ther faine unto Christe: Arte tuu greater then was our Father Abraham? Whiche arte a false Prophete, and deceynt the People: Thou arte a Samantane, and haue the Devil.

The like god parte Christe promised alrewe hande to his Disciples: They shal caute you out of their Synagoges: De shalbe hated of al men in my names sake. In lutese god parte 2 meintimes was S. Paul called an Hereticus. And so, M. Hardinge, betwix others, pour olvne Doctor Nicolaus Lyr. woulde come haue tolde me. But muche more I maruelle, ye shalbe hated of shalbe, late, that Tertullian called the Christian people a Sacre, or Heretic in god parte, and, as you late, without any blisfesse, or note of euil. For the same Tertullian in the same Apologie saith, the Heathens commonly called the Christians, Incelos, Homicidas, Irrantidias, Sacrifegos, Pefusmos, Nocentifimos, Publicum odium, Hostes humanigenis, Omnimis Scelerum reos: Deorum, Imperatorum, Legum, Morum, Naturæ totius iniuriosos: Aduocatorum agniente kindis, Mankillers, killers of Children, Churchoberbers, moste wicked, most burlief, the publicke hatred, the enemies of Mankind, guidis of al kinde of wickednesse: Enimis agniente the Goddes, agniente the Emperours, agniente the Lawes, agniente good order, agniente Nature it selfe. Where so ever they sawe them, they made an out-crye upon them, Christians ad Leonem: Non habet esse Christianos: Haue these Christians to the Lion. It is not Lawfull, these Christians shalbe line. So S. Augustine saith, Factum est vulgi Procerbum, Pluvia defect cauæ Christianorum: It is nowe become a common Procer for the people, Our raine faulthe us, because of these Christians. So Eu-schius saith, the Religion of Christus was called Impiorum Christianorum Heretice. The Heretic of the Godlike Christians, thele wordes, M. Hardinge, I trowe, were never uttered without al manner blisfesse, or note of euil. S. Hierome saith, Quod magis mirum sit, etiam illud ac Auctus Apostolorum videtur esse refutandum: Fides nostram in Christum, & Ecclesiastican Disciplinam iam tunc a peruersis hominibus Heretici inincipit: And that we maike the more maruelle, wee maike once againe rede this place of the Actes of the Apostles where wee finde, that the Christian Faith, and Ecclesiastical Discipline was even then of wicked menne called an Heretic.

Such as rightly, M. Hardinge, and upon as god groundes, you haue againe this date condemned the same Godlens of Christ, and in god parte, and meanings have called it Heretic. But we maike truely, and simple late with S. Paul, Accordinge to this Sacre, whiche you calle Heretic, see Worshipp the God of our Fathers, whiche is the Father of our Lorde Ihesus Christe.

The Apologie, Cap. 8. Division. 1.

But the more sore, and outragous a crum Heretic is, the more it ought to be proved by plaine and strong argumentes, especially in this tyme, when menne beginne to geue leste credite to their woordes, and to make more diligent searche of their Doctrine, then they were wouente to do. For the people of God are other wise instructed now, then they were in times past, when at the Bisshoppes of Romes Sainginges were allowed for Gospel, and when al Religion did depinde ouely upon theirre Authoritie. Howe a daies the Holy Scripture is abroade, the

Churche of Englannde. 1. parte. 55 Scriptures and Do- cious.

the writinges of the Apostles and Prophetes are in printe: whereby al Truthe and Catholique Doctrine mite be proued, and al Heretic may be disproued and confuted.

M. Hardinge.

Wher ye require your Heretic, for so muche as it is a hainous a crime, by plaine and strong argumentes to be proved: it is not unknowne howe sufficently and substantiallly that is performede by menie of excellent learninge, as wel of this age, as of times past. VVas not Berengarius, the firste Author of your Sacramentarie Heretic, by mite plaine and strong argumentes confuted of Lanfranc Bishop of Canturburie, and Guimundus Bishop of Awest? VVere not the Peterburne, and his clercs, whoe Heretic he holdie against the blessed Sacrament of the Mass, of the learned Abbot Peterburne, and Cluniacensis? VVas not Vickleffe lo of Thomas VValden, a learned man of England, hath not by Junius Luther and Oecolampadius benne so confuted in our time, of that Holy and learned Father Bishop Fisher?

But what shal I speake of particular men, were they never so excellent, by whom they haue bene confuted by publicke Entencie of the Churche they haue bene condemned, both in general and Provinciall Counsellors? Therefore we think it not needful nowe againe to prove your doctrine, so farrethlye condemned, to be Heretic. That the people he newe other wise instructed, then they were in times past, we confide. But whether better nowe, then in our Forefathers daies, they that can consider the lues of them nowe, and of them that were then, mite easily judge. The faulches of the Bishop of Rome were never allowed for the Gospel. His private faulches and common talke mighte be cronus, no leste then other memes. But what he layde by waxe of judgement and sentence definitive in doubtful points touchinge Religion, such faulches of Peters Successor (whom Christe praid, that his Faith migh not fail) he, who was commandied by Charile to strengthen his Brethren we take for Truthe, and the same obediency receive. So the Faulches then assembled in Council at Chalcedon, recued and agreed to the faulches and writings of Pope Leo, no leste then if Peter the Apostle and fulle Bishop of Rome him selfe had spaken. The Popes authoritie we acknowledge Supreme above all other authoritie in Earthie, touching the governmente of the Churche: yet was it never faile, ne thought by the Catholiques, that al Religion depended only thereon, as your claudious reporte bearely men in hande.

The Bishop of Sarisbrie.

Lafrancus, Guimundus, Abbot Cluniacensis, Thomas VValdensis, John Fisher, and other pour like Doctores; M. Hardinge, are ouer yonge, al within the space of these late five hundred yeres, sare unius S. Augustine, S. Hierome, S. Ambro. S. Chrysostome, and other the Ancient Learned Fathers, & Doctores of the Churche. Authors there are manye certe to the contrarye, but that Berengarius, John VVickleffe, lo of Hus, Doctor Luther, Zwinglius, Oecolampadius, & others, either for Learninge, or for Deutche, or for Impugnemente in the Scripturis, or for Antiquitatis maior vel casu be compared with them. At the least 3 hope we mite saye of them, S. Augustine once saide of the Doctores, and Fathers of his time: Neque quorumlibet Disputationes, quamvis Catholicorum, & Laudatorum hominum, velut Scripturis Canonicas habere debemu: vt nobis non licet, sicut honorificentia, qua illis debetur, aliquid eorum Scriptis imprbare, aut respire: si forte invenierimus, quid alter ferenter, quam Veritas habet: Ne, rather weighe the Writings of al menne, be they never so worthy, and Catholique, as wee weighe the Canonical Scripturis: but that, sayng the reverence that is due unto them, we maike mylfe, and refuse somwhat in their Writings if we happen to finde, that they haue thought other wexe, then the Truthe maike bare.

Likewise the Counsellors, we mante, are very Newe, and therefore brare the less authoritie, for that they be so many waies contrarie to the Olde. Hereof hereafter more at large. Certainlye, there is none of your erroures so grosse and palpable, but by somme of your late Counsellors it hath beene conffirme.

Addition. 1. This talke, saith M. Hardinge, is Lucidlike, and sauyce, and malperte, for wherein (saftey be) are the late Counsellors, so many waies contrarie to the Olde.

The Answer. He might as wel haue demanded, whereth is Darkenesse so many waies, contrarie to the Light. For he is so greate a stranger in these casis: I doubt not, but he both wel remember, It was brent in h' Old Council of Aphrica, no wheare shalbe appeale out of that Countre to the Bisshop of Rome. Likewise it is concluded in the Olde Counsellors holden at Tela, Hippo, & Mileuetum. That no Preste shalbe appeale, but only to the Counsellors holden in Aphrica. But the later Newe Counsellors haue made it lawfull, to appelle to the Pope, from

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The Defense of the Apologie of the

In *Bulla Leonis*

x.

Roffensis, i. c. 6

M. Hard. in his

*Arte civile, Art. 4. fo. 50. b.**Counc. Lateran.**Sub Leone, m.**Sessiones.*

August, contra

*Maximin. L. 3**Cap. 14.*

M. Har. fol. 12. b.

Sorom. Lib. 6.
Cap. 23.Theodoretus.
Lib. 1. cap. 21.Chrysost. in
r. psalm. 9.Cyprian ad
stabam.

from the furthest endes of the worlde. And Pope Pius 2. and Pope Iulius 2. haue solemnly determined, that who so appealith from the Pope to a Council, shalbe tужed an Heretique.

The Olde Council of Nice, alloweth the Bishop of Rome equal power with the other thare Patriarches, making every of them, within threire owne Provinces in Jurisdiction, and Authoritie like unto other. But the later Newe Councelles haue made the same Bishop of Rome Heade, and Prince ouer al Patriarches, and Patriarches throughout the worlde. And M. Hardinge lathe. The late Patriarches were onely the Popes Deputyes, that is to say, fered him at convenientement, as men. And in the late Newe Council of Laterane under Pope Leo, these twoches are openly pronounced, & wel allowed of, In Papa est omnis potestas supra omnes potestes, tan. Eccl. quin Terra: In the Pope there is al power ab al powers, as wel of Heaven, as of Erthe. The like mighte be saide of Private Masses, of the Holy Communion, of Lenten Antinatian, and of the rest. But by these fewe we may easly see, whiche neare the Newe Councelles resemble the Olde.

Therefore we dare fully saie to you, as S. Augustine sometime saide to Maximinus the Arian Heretique, Nec ego Nicenam Synodum tibi, nec tu mihi Arminianum debes, tanquam praedicaturus, obijcere. Scripturam Authoritatem, res cum re, causa cum causa, ratio cum ratione concerret. Neither maiest ^{to} us to the Council of Nice, nor maiest thou ^{to} us to meet the Council of Ariminum, either of vs thinking thereby to finde prudience against the other. But let us ^{to} us mater to mater, cause to cause, and reason to reason, by the Authoritie of the Scripturis.

Pot we saie not, as you, M. Hardinge woulde faine gather, that S. Augustine by thare wordes deliplit the authoritie of the Nicene Council. For certaintly he had it ever, as we also haue it, in grete reverence. But thus we saie, S. Augustine disputinge with an Heretique, as we do with you, and saies, That Councelle mighte be alleged againte Councelle, as the Council of Ariminum againts the Council of Nice, was therefore contented, not to use the Authoritie of any Council at al, but, as he faine saith, by the Authoritie of the Scripturis, to lase mater to mater, and cause to cause.

Addition. The Council of Ariminum, though there were at it eight hundred Bishoppes, yet was it allowed for no Council (saith M. Hardinge) for want of Damasus the Bishop confutator, as Sozomenus, and Theodosius haue witness.

The Anteface. Here M. Hardinge, you haue tauncighed in a pretie Pittance vnder somme colour of Truthe: Bothe Theodosius, and Sozomenus wil reprove you. For the Council of Ariminum was misliked, not only for that it was not confirmed by the Pope, as ye woulde seeme to tell us, but also for that it lacked the Confirmation of multe others. Sozomenus saith thus, They allow not the Decrees of the Council of Ariminum, for that neither the Bishop of Rome, nor other Bishoppes had confirmed onto it, and for that the said Decree had misliked many, that were there assembled. So likewise purpose wroteth also Theodosius, & in manner with like wordes. I graunt, the Bishop of Rome was the chife. Yet his onely authoritie was not sufficient to the General Councelle. For as it appeareth by youre owne Authors, the contente of others, was required thereto, as wel, as his. Thus M. Hardinge, yea sicke unduely to begyle the simple by untrue reproto.

Ye graunte, there is more lighte and knowledge nowe, then was before. The greater to other youre faulte, or your folle, M. Hardinge, that in the biache dafe, & open light so busily sette forth the wordes of Hardinge. S. Chrysostome saith, Hic est multo impudentius. Ex furibus enim leges eos grauius puniunt, qui interducentur. He is very shamelesse, that woulgeth decite in the open Light. For of al theses the furantur: He is very shamelesse, that woulgeth decite in the open Light. Therefore S. Cyprian. Love moche shamelsslye pouynfith them, that robbe in the dafte time. Therefore S. Cyprian. saith unto you: Ignoci potuit simpliciter errant. Post inspirationem, verò & relationem factam, qui in s. quod errauerat, preferenter prudens, & sciens, sine venia ignorantis peccat. Preumptione enim, atque obstinatione superatur: He that is de- cined, and erreth of simplicitie, maiest be pardoned. But after that the Truthe is once reveld, wh-

Churche of Englande. 1. p. 48.

Poppe a-
boue

Goddess

VVoorde

*Opinion ad
Dominacionem
Augustini, in
notitia, ser.
recipientibus.*

who so continueth neuerthelſe in his former error willingly and willingly, ſometh without par-
dom of ignorance, as beinge overcomme by preſumption, and wilfulſtē.

You ſaie, notwithstanding al this greate Light we take of, yet our lines are nothinge comparable to the lines of them that haue benne before vs. This M. Hardinge, bathe euer benne an olde complaint in al ages, as male appeare by S. Cyprian, S. Augustine, and other Anciente Fathers: It was a commone proverbe in olde times, *ix. novis portis. Chingis a p̄ce past are emerore better, then thinges pre-
ſent. For: every thinge to ſomeſt the greater, as it ſometh nearest to touch our ſences. For: one because we ſe not our Fathers culles, therefore we imagine, then had no euill at al.* The VVſelman lathe, Necluxis, que cauſe ell, quid priua tempora meliora faciunt, quam praefinta. Stulta enim et huiusmodi interrogatio: *Necus demude wherefore the times p̄ſte, were better then the times present. For in dede it is a foolish question.*

But, M. Hardinge, wherefore do you thus condemne our lines in respect of one Father? Certainly you muſt nedes confeſſe, there are ſewer Blaſphemers, ſewer Otherſ, ſewer brachies of Patrimonie, ſewer Drewes, ſewer Concubines, ſewer States, ſewer Murtherers amongt vs this date, then commonly were at any time among our Fathers. Howe be it, to let our Fathers paſte, if it ſhall pleafe you to laie our lines to your lines, although we acknowledge many our imperfections, yet Goddes name be bleſſed, we haue no caufe to ſie the comparison.

The Popes inwordes, you ſaie, were never taken for Gopel. Yes, M. Hardinge, and ſomewhat also above the Gopel. For pouſe whereof it maiſt pleafe you to re-
member the wordes of certaine your late Doctours. Synteler Prieris late Chap-
peler of Pope Leoes Palace, twyſteth thus: Indulgenti authoritate Scriptura non in-
nocuit nobis: ſed authoritate Ecclefie Romanae, Romanorumque Pontificum, que
maiſt: Pardonem are not warranted to us by the authoritie of Goddes Woord: but by
the authoritie of the Romane Church, and of the Bifhopes of Rome, which is more then Goddes
Woord. If this be not ſufficient, he addeth further: A Doctrina Romana Ecclefie,
et Romani Pontificis Sacra Scriptura robur, & authoritatatem trahit? *by the Holy Scripture
which breatheth, and authoritie of the Doctrina of the Bishop and Churche of Rome.*

Your greatest Doctour Albertus Pighius lathe, Apofoli quendam conſcrip-
tionum et scripta illa preſentent Fidei & Religioni noſtre, sed potius vt ſubflement:
*The Apelles wrote certane things, not to the end that ſuche writings ſhould be over over
Faith, and Religion: but rather that they ſhould be under.* Pour Canonites ſaie, Papa
potest diſpenſare contra Ius Diuinum: *The Pope maiſt diſpenſe againſt the Lawe of God;*
Papa potest diſpenſare contra Ius Naturale: *The Pope maiſt diſpenſe againſt the Lawe of Nature;*
Papa potest diſpenſare contra Apostolorum: *The Pope maiſt diſpenſe againſt the Lawe of
S. Paul the Apostle;* *A Papa potest diſpenſare contra Novum Testamentum:* *The Pope
maiſt diſpenſe againſt the Newe Testament;* *c Papa potest diſpenſare de omnibus
preceptis veteris, et Novi Testamenti:* *The Pope maiſt diſpenſe with al the Commanda-
ments, both of the Olde, and alſo of the Newe Testamente.* Whereof more hereafter, as
further occation ſhalbe offered.

There be your owne Doctours wordes, M. Hardinge: they be trulye reporte:
They be no ſlanders. And therefore Franciscus Zaharella a Cardinal of Rome ſaith
thus: *Papa, ſicut Pontificis, quid omnino poſſent, & ſic quid facerent, quicquid
libet eiā illūta, & ſunt pluſquam Deūs:* *They haue made the Popes believe, that they
myght do al things, what ſcuer they likid, yet notwithstanding they were thinges unlandful:
and thus haue they made them more then God.*

You ſaie, The Pope in his common talkie maiſt be deceiued, and erre, as other
maneinate: but in his Judgement ſcute, and Sentence Definitive of Religion he
cannot erre: as if you would ſaie, The Pope hath one Spoke in the Confiftorie, and
one he arat to me: minche like, as one ſaie ſommetimes unto Cicero in reproche of
him in an oration, Aluid flans, aluid fedens Republica loquens: *Touchinge the Com-
mune, we haue one mindes ſtinge, and an other flandinge.*

But Chiche ſaide unto Peter, *I haue prayed for thee, that thy Faith ſhoulde not ſaile.*

*Albert. Pighius
I. 9. 3.
Cap. 1.*

*16. 1. Quo-
d. 15. 2. An-
tice. 16. 1. 2.*

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Therefore, saies you, We receive obediently, what so ever the Pope speaketh in place of Judgements. Whereby ye seeme to geue vs secretly to understande, that Christes Prayers were available for the Pope, to kepe him from errour, not in the Churche, or Pulpit, or Clost, or any other Common, or Private place, but only in the Conference, and Council, in debatinge doubtful cases of Religion.

Whiche woulde boldre this Argumente? Christe prays for Peter, that his Falthe shoulde not falle; Ergo, the Pope cannot erre. Cleric S. Augustine saith, Nunquid pro Petro rogabat pro Iohanne, & Iacobu non rogabat? Vt de ceteris taceamus: What did Christe pray for Peter: and did he not pray for Iohn, and Iames? I wil not speake of the rest. Neither did Christe pray for Peter only, or for the Apostles, but, for al the Faithful, that euer shoulde be among them selfe faith, 3 pray not only for them, but also for al them, that throughte their preachinge that beleue in me.

Howe be it, what, saith M. Hardinge, be so obediently receyued the Popes Decrees? Divers, the Popes them selues wil not so receive them. Platyna faith, Acta Priorum Pontificum sequentes Pontifices aut infringunt, aut omnino tollunt. Nihil enim aliud isti Pontificis cogitant, quam ut nomen, & dignitatem majorum suorum extinguenter: The nexte Pope either breaketh, or vterly repealeth his Predecessores Decrees. For these little petie Popes, had none other studie to buse them selues withal, but only to deface the name, and dignite of the Former Popes.

Where you saie, The whole Council of Chalcedon so esteemed the voice of Pope Leo, as it had benne the voice of Peter him selfe, this, M. Hardinge, is a manifeste truthe, as it hat done appear. I graunte the name of Leo, for the like cause was niente, and grauite was muche regarded. So S. Ambrose for the like cause was called, Orbis terrarum oculus, Sacerdotum Archisacerdos, & Fundamentum Fidei: The eis of the worlde, the heade Priest of al Priestes, and the Fundacion of the Faith. So Paphnutius, henge no Pope, was hearde against at the reele of the Council of Nice: So S. Hierome being neither Pope, nor Bishop, was received against this whole Council of Chalcedon.

Neither did the Council folowe Leo alone, as the Antient Bishop, & Heade of the Churche, but loyed him together with others, as elderinge them of equal Authoritie. For thus they made their general thoute: Omnes ita credimus: Leo Papa Authoritatem. For thus they made their general thoute: Omnes ita credimus: Leo Papa Authoritatem. Thus we al beleue: That we al beleue: Thus Pope Leo beleueth: Cyrus illi beleueth: Leo, and Anatolius illi beleueth.

And with what credite can M. Hardinge saie, The whole Council of Chalcedon parbled unto Pope Leo, as it had benne unto Peter him selfe? For it is certaine, that the same Council decreed againste Leo: and likewise Leo againte the same Council, that the whole Churche, contrary to the olde Canons, that the Bishop of Constantynople, amone the fourte Patriarches, shoulde be the seconde in dignite, and that the same Bishop of Constantynople, shoulde haue and enioye one Authoritie, and the same Preliege with the Bishop of Rome. The wodes be these, A equa Sanctissime Ecclesie Nostre Romae Priviliegia tribuerunt, rationabile indicantes, Urbanum ornata tam Imperio, & Senatu, et quis Senioris Regze Roma Priviliegis frui, & in Ecclesiastis, sicut illa habet, Maiestatem habere negotiorum: The Fathers gaue equal Priviliegis unto the Holy See of Newe Rome (whiche was Constantynople) thinkinge it to be responable, that the same Citie of Constantynople, beinge now furnished with Empire, and Commeled, shoulde enioye equal Priviliegis with the Princeely Citie of the Olde Rome, and in al Ecclesie, shoulde haue the same Maiestie, that Rome beareth. This thinge fiscall affaires, shoulde haue the same Maiestie, that Rome beareth. This thinge Pope Leo mynster, and founde grete faulte with the Council, and woulde in no wise contente unto it. Thus he wroteth, Quia per occasionem Synodi male sunt attentata reprehenderam: I reprehend those things that were evil attempted by the Council of Chalcedon. And againe, Nullum quinam poterunt nostrum obtinere confusum: They were never able to geare our confusione.

And when these wates were paste by the consent of al the Bishoppes, Luciferius populo Leo's Legate, came whistling in, and besought the Council, that the whole matter might be repealed. The wodes written in the Council be these: Luciferius

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tius dixit. Sedes Apostolica, que nobis praecipit, presentibus humiliari non debet. Et depedeth ideo quacunque in praedictum Canonum hetera die gelta sunt, nobis absentibus, of the sublimitatem vestram petimus, et circumduci uiceatis. Vir illistrissimi iudices dixerunt, Quod interloquuntur sumus, tota Synodus approbavit: Lucentius the Pope Les gate laic, The Apostolique See of Rome, Whose commission wee have, made not by any thisis Pope. do. Actio. 10. doings be defuced. Therefore wee befeele your honours, that what if euer was concluded here yesterday in our absence, in prejudice of the Canons, yee wil commande the same to be blotted out. The honourable judges made him awaite: That wee haue take of, the same the whole Council haile allowed.

Thus many waies, M. Hardinge, the Antitruth of your tale plainly appeareth. For the Council of Chalcedon esteemed not the voter of Leo, as if it had beene the voice of Peter, as you late: but rather contrarwaise made lighte of it, and weighed it none stawise, then they faire caule.

Wherefore Liberatus falle thus, touchinge the same: Cum Anatolius, consentiens Concilio, Primitum obtinuerit, Legati vero Romanii Episcopi contradicent, à Iudicis, & Episcopis, omnibus illa contradictione suscepimus non est. Et hinc Sedes Apostolica nunc visque contrariebat, tamen, quod a Synodo firmatum est, Imperator Patrocinio permanecit, quodammodo: When Anatolius (the Bishop of Constantinople) by consent of the Council, had obtained the Province, notwithstanding, the Bishop of Rome, Legatus fidei agnoscit, ut siere causae que non debet esse, neiter of the Judge, nor of the Bishoppes: And albeit, the Apostolique See of Rome wil make it stilyer the Decree of the Council by the Emperors Warrant, after a forte continuall in force.

But you never taught vs, nor saie, that the whole state of the Churche dependeth of the Pope. It is not your Doctrine: you never speake it. And therefore we are raiers, and scandaleers, that so repote you. If it so in dede, M. Hardinge, as you saie, wherefore then suffer you Cardinal Catheric to write thus, Veritas adhuc Cathedra. Quar' membra Cathedrae vnta, & Pontifici communia, efficiunt Ecclesiam: The Truthe cleauch falle to the Popes Churche. Therfore the members vnted to the Churche, and ioned to the Pope, make the Churche. Wherefore suffer you Iohannes de Paris, one of your Cartiologie Doctoris, to write thus: Etiam vnum Quide, & vnum Pastor. Quod quidem de Christo intelligi non potest: Sed de aliquo alio Ministero, qui preficit loco eius: There haile our Flocke, and one Sheephearde. Whiche thinge can not be in prefite of Christe: Wee muste needs understande it of some other Minister, that radeth in his steede.

Wherefore suffer you Hosius your Grande Captaine to write thus: Vnum toti precessit Ecclesia: vique adeo est necessarium, ut abfque hoc, Ecclesia vna esse non possit: It is so necessarie a thinge, that one only man ouerrule the whole Churche, that without the same the Churche can not be one. Wherefore suffer you your Canoniſtes to saie, Conſtat Ecclesiam idem esse vnam, quia in Univerſali Ecclesia vnam est Caput Supremum, Sollicet Papa: It is plaine, that therfore the Churche is one, because that in the whole Univerſal Church there is one Supreme Head, that is the Pope.

To be shorte, whyn do you your selfe, M. Hardinge, allege S. Hieromes wordes directe, ad pe woulde haue vs belme, to this purporse? Ecclesia salus a Summi Saacerdotis dignitate pendet: Whiche wordes into Englishe we haue turned thus: The fayre of the Churche, banke of the worship of the Highe Priest. He meneth the Pope Peters Successor. In which late clause, we mifentene, and radeth S. Hieromes wordes fare contrarie to his meaninge. For S. Hierome meintene not herby the Bishop of Rome, but every feueral Bishop within his owne Charge: euer, & whiche Bishop, he radeth the highest Priest, as in my former Replie it is declared more at large.

If these things be true, why are they now denied: if they be false, why are they not condemned? I truste it may appere by these fewe, that we report the Truth truly, and are no scandaleers.

The Apologie, Cap. 3, Division. 2.
Sithence then they hange foorth none of these for them selues, and
cat

August in Qu.
Non. Ref. q. 7.
Iohann. 17.

Platynas sit-
phano, p. 17 in
Romano.

Athanas. ad
Hieronim.
Saxom. li. 14. 33
36. Quesit. 2.
Quaest. 14.

Council. Chal-
cedon. Actio. 20.

Council. Chal-
cedon. Actio. 16.
Pap. 256.

Leo, Epist. 59.
Leo, Epist. 53.

Liberatus, ca. 13

Nicolaus Ca-
nas ad Bohemos
Epist. 2.
Iohann. de Par-
isi. de Confite
Reg. 14.
Palat. 14.

11. sic in Con-
fessione reti-
col. Cap. 17.

clement. Lib. 5.

Ad nostrum. in

Glossa.

M. Hard. fo. 8. b
History, contra
Luciferianos.

Krat. q. Dni. 15.

cal vs neuertheliste Heretiques, which have neither fallen from Christ, nor from the Apostles, norg yet from the Prophete, this is an iniurious and a very pitiful dealinge.

M. Hardinge.

Nay Sirs, ye shal not to carie awaie the Concilione with a Lie. But contrariwise, fithens we bring soothie many Scriptures for the Truthe, which ye impugne, as your felues that see, when we come to confute your Doctrine, whiche here foloweth: and fithens notwithstandinge that ye wil not yecle confute the Scriptures, but perue the True meaninge of them, with Glories and Interpretacions of your owne Heades, frame newe opinions contrarye to ye haue received, and that the Churche haue taughte the Catholikes wil ful you Heretiques, and the Churche wil condemne you for Heretiques and to accommote you, yett ye canie, and reperete.

But ye haue not fallen from Christ, ye saie, nor from the Apostles, nor yet from the Prophet. Thatte though they that departe from the Romaine Churche, whiche is the Catholike Churche, which Detractes Churche times in the Apologie ye confess, yett not from Christ, and consequentlye from the Apostles, belike and Prophete. Saith not Christ in the Gospel: He that heareth not the Churche, let him be to thee no Christ as an Heathen, and a Publicane? Saith he not also, He that despiseth you, despiseth me?

The Bishop of Sarisburie.

The firste parte rghtly & reverentlie vseth the Scriptures of God, and whiche peruereth them by Chythes, and Glories, I trustee, al thal in partie appear by thise sentence. In daie, M. Hardinge, it is no greate malsterte, by your interpretations, and handelings, to haue storie enough and plente of Scriptures. For this is one speciall grounde of your Blasphemye, Papa potest ex iustitia facere aliquid: & Sententiam, qua nulla est facere aliquam: The Pope is habell of nothinge to make somethinge, and of my Sentence, to make somme Sentence: By your Doctrine, it is lawful, a god Logique to reprobate this: An gloriositati ferre aduersus eum, qui trahit illam? Shall the fore boaste againte him, that draweth it? Non et Scrini supra Dominum: There is no Scriniant above his Lord. Ergo, M. Hardinge dare to judge the Pope. *De istis: Omnia mundis: Conquinatis autem, & Infidelibus nihil est mundum: Allthings are cleane to the cleane, butt unto the filthy, and Infidels nothinge is cleane: Ergo, It is not lawful for preachers to Marrie.*

Si, as you, M. Hardinge, sometimes haue delighted to reason: Nolite dare sanctum Canibus: Give not Holy things to Dogges: Ergo, It is not lawful for the Christian vulgarre People to Reade the Scriptures. Thus male you earely be wel storted, and fulfylleth of Scriptures venombe, and, as S. Hierome saith, male carrie them captiu to serue your tyme. But S. Hierome coulde also haue false you, Non in verbis Scripturam est Euangelium, sed in sensu: The Gospel standeth not in the bare wordes of the Scriptures, but in the meanings. Therefore two male stote unto you, as S. Cyprian ones saith to the Noviant Heretiques: Audite Novianti, quod quos Scriptura Celestis leguntur potius, quam intelliguntur: Hearer hereto, ye Noviant Heretiques, emongest whom the Heanty Scriptures are veyde rather, then wel perceived.

You saie, the Churche of Rome by youre owne Confession, is the Catholique Churche: whiche Churche, for as mythe age haue forsaken, we haue forsaken Christe, and his Apostles. For saith not Christ in the Gospel, late you, i. He that heareth not the Churche, let him be unto thee as an Heathen, and a Publicane? And, He that despiseth you, despiseth mee?

We graunte, M. Hardinge, the name of the Churche of Rome is Catholique: but the Errours and abusus thereof, are not Catholique. Neither is it the Churche, that we finde faulte withal: but the grete corruptioun, and soule desozonies, that you haue brought into the Churche.

Nowe be it, your poele herin is apparent. Your Reader, be he never so simple, make sond sicke your wole drafte. We magnifie the Churche with al manner titles of glorie, not for any speciall regard, we haire the Churche in dede, but onely to sette our felues in an infinite Tyrannie, and to make vs beleue, that pou onely are the Churche, and to geue credite to al your fantasies: pena altoughie ye be the defater, and enemys of the Churche. Merly the bare name of the Churche is not sufficer,

Churche.

extra de translatio episc.

Quod. 16. c. 10.

b. 11. 1. inf.

rur sedes.

Eccles. 10.

Eccles. 10.

Concil. Romani.

sub Scholasticis.

ad dicit. 1. 1. 10.

& Propositi.

emarche. 7.

M. Hard. in his

former Booke.

vol. 15. b.

Stieronym. ad

Pomachrius.

Exempla capit.

ad seruitum ad

Vicarius.

g. Hieronym. in

1. Ca. ad Galat.

h. Cyprian ad

1. auariciam. 10. 2

i. March. 10.

Luke. 10.

Churche of Englande.

1. parte.

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ente. S. Paule saith, That Antichriste the Man of sinne, haile stote in the Temple 2. theff. 4. of God: whereby no doubt he meante the Churche.

But, M. Hardinge, Hear you the voice of God: leane your Fables: speake Gods Holy Word, and speake it truly: be ye faithful Ministers of the Truthe. Then who so ever that be founde to despise your Doctrine, be he knyng, or Emproure, yett wil not doubtie to cal him an Heathen, and Publicane. But if he be an Heathen, that wil not heare your Churche, what is he then that wil not heare Christe? Aeneas Syrus, beynge afterwarde Pope hym selfe, saith thus: Si Romanus Pontifex non audierit Ecclesiam, Christum quoque non audierit, & tanquam Eumenius, & Publcanus haberet debet. If the Bishop of Rome will not heare the Churche, he wil not heare Christe: and therefore muste be taken as an Heathen, and Publicane. S. Augustin saith, Oues mea vocem meam audiunt, & sequuntur me. Auferantur Chartae Humanae: sonent voces Diuina: My Sheeps hear my voice, and glove mee, Awaiie with Manna Writinges: Let the voice of God stounde unto vs.

Surely Doctor Luther him selfe againte whom M. Hardinge so vehemently, and so often enameleth his choler, in bumble, and reverente maner writeth thus: Nos colimus Romanum Ecclesiam in omnibus. Tantum illis resiliimus, qui pro Ecclesia obtundunt Babyloniam: Wee honour the Churche of Rome in al thinges. Only wee walke among them, that in steede of the Churche, haue thriffe in the Confusione of Babylon. In like feste S. Cyprian saith, Non est pax, sed bellumcum Ecclesia iungitur, qui ab evangelio separatur: is not Peace. It is Warre, Neather is he ioned to the Churche, that is divided from the Gospel. Nowe, howe carefull the Churche of Rome to leadoe by the Churche of Christ, we may easily learn by Nicolas Cusanus, a Carolinat of the same Churche of Rome. Thus he saith: Sequuntur Scripturae Ecclesiam: & non e converso: The Scripturae of God folowe the Churche: but contrariwise the Churche foloweth not the Scripturae. To conclude, wee male stote unto you, S. Augustine saith somethinge to Petilian the Donatian hereticke: Vtrum nos Schismati sunt, an vos, nec esso, nec tu, sed Christus interrogetur, ut indec Ecclesiastum fiam: Whether of vs be Schismati, ye, or you, s. e. you not mee: I wil not of ke you: Let Christe be of led: that he maie shew vs in his owne Churche. The Apologie, Cap. 9. Division. 1.

With this swerde did Christe put of the Devil, when he was tempted of him: with these weapones ought al prescriptioun, whiche dothe auanue it selfe againte God, to be overthowen and conquerid. For al Scripture, saith S. Paule, that commeth by the Inspiration of God, is profitable to teache, to confute, to instructe, and to reprove, that the man of God may be perfite, & thoroughly learned to every good woorke. Thus did the Holy Fathers alwaies fight against the Heretiques, with no other force, then with the Holy Scripturaes.

M. Hardinge.

That the Holy Fathers did euermore fight againte the Heretiques with none other force, then with the Holy Scripturaes, therewere done.

For what did the Fathers in the firste General Council holden at Nice? did they fighte against Arius, and the mainceners of his heretike, with no other force, then with the Scripturaes? Vnde those Heretiques refuted the woordes Homouilon, whereby it is signified the Sonne of God to be of one and the same Substance with God the Father, for that it was not to be founde in the Scripturaes, besides whiche they shifly denied, as ye do, that any thinge oughte to be receaved: did not the Catholike Bishoppes of the other side, sic to the Antiente Fathers, did they not appelle to the iudgements of those Fathers, whiche had geuen sentence of the mateyn being in controveisie, before that Arius, and those that helde of his side were borne?

In the second Council assembled at Conflantieno, were not the Heretiques of fundre Cefes by a wiele and a godly poale contrarie betwene Nestorius the Bishop, and Theodore the Emperour, through the suggestion of the grete Cleke Silinus, drven to recuse the Doctors, whiche helde before their Heretiques were hearde of, as wittelles of true Christian Doctrine worthy of credite?

Macdonald in that Council was condemned, who therefore denied the Holy Ghost to be God, because the Scripturae geue not unto him that name. But the Bishoppes therre assyndle, i. as Phortius, that leaned Bishop wisteli, declared out of the teachinges of the Fathers, and Divines beliere there

Annes Sylva De

Coffins Concil.

Edicatum.

Paral. viii erg.

pag. 47.2.

Cyprian Sermon.

ne 3. De Ligit.

Spec. Cusanus

ad Eusebium

1. 10.

Angust. contra

Vincens Petritis.

1. Lib. 2. cap. 8.

Scriptures and Do- ctrines.

Testull. aduersus
I. Epiphani. Lib. 3
De Seminaria-
niss. c. 3 vobis
partax. 3.

Seneca.

Aug 27. Epif. 19
ad Hieronym.

August. contra
Faust. L. ILCA. §

Augu. de Vnira.

Theod. lit. 1. ca 7
Trist. lit. 3. ca. 1

εαφῶς ἡμῖν
ἄχρι τέρι Τ

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SOCRATIS. 6

σαντες τὰς
θέιας γραφὰς

πολλαῖς
ἀντρέ ταμεν
ἀνταύ

August. contra
Max. i. 3. 6. 1.

1000, 1000

Athenas, ad se
rapion spirit.
sanct. non esse
creaturam.

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The Defense of the Apologie of the

Tertullian also getheth: Oportet secundum plura intelligi pauciora: *The fewer place must be expounded by the more.* Wherefore touchinge this woord, Homoios, which W^t Hardinge here inaulteth, and the whole contention of the Arians, Epiphanius witnesseth thus: Nomen Substantie simpliciter, & nude in Veteri, & Nouo Scriptura non proponitur: Scenitatem autem eius dominis vbique occurrit: *This woord, Substance, plainly, and nakedly is not founde, neither in the Old, nor in the New Testamente.* But the sense, and meanings of that woord is founde everywhere.

In this conference, and judgemente of the Holy Scriptures, we haue often times the disortion, and wisedome of Learned Fathers. Yet notwithstandinge we may not gaine them herein greater credit, then is convenient, or then they set forth, if it were offered, woulde receive. Take most reverently sale of them, as Seneca in the like case somwhatme fadre. Non sunt Domini, sed Duxes nostri: They are our Leaders, but not our Lordes. They are not the Truthe of God it selfe, but one lyttesthew unto the Truthe.

Therefore S. Augustine saith, *Alios Scriptores ita lego, ut quanta libertas Sanctorum sita, Doctrinam proprieatatem, non ideo verum putem, quod ipsi sententia, sed quod illi, vel per alias Authores Canonicos, vel probabili ratione persuadere poterunt;* **Other Writers, or Fathers (beside the Holy Scriptures) I reade in this sorte, that he bare Learning, or Holiness never so great, I will not thinke it true, because they haue thought so, but because they are able to persuade me, either by other Canonical Writers, or else by some likely reason.** **Item** **wills againe he saith,** *Hoc genus Literarum, non cum credendi necessitate,*

fecundum iudicium libertate legendum est. Et non linea de writingis, sed et propositis, et
fathers/must be ready, not with necessity to believe eche thinge, but with libertie to judge
eche thinge. And to that ende he saith, Ne Catholice quidem Episcopico consentient
et alii, scilicet forte fallantur, vt contra Canonicas Dei Scripturas sentiant: We make
not confesse unto the Bishoppes, notwithstanding they be Catholique, if they judge contrarie to
the Holy Canonical Scriptura. In this authoritie and credite was hee, and oughte to
hang the Walp Fathers.

Now let us see, whether the Bisshoppes, and others in these Cancellries, confuted these heretiques, as we late, by the Scripturies; or, as Mr. Hardinge saith to late, for wante, or weakness of the Scripturies, vied therin the Authoritie of the fathers. Firste, the Emperoure Constantinus in the Council of Nice, instructing the Bisshoppes there, how they might beste debate their querrelles, and end all strifes, saith thus unto them: Euangelie & Apolloticke Litera, & Veterum Prophatarum Oracula perficere nos instruunt, quid oporteat sapere de voluntate, & sensu Dei. Potentes ergo Contentiones, ex diuinis inspiratis oraculis quaramque solutionem eorum, qua proponuntur: The Euangelistes and Apostoles Writings, and the sayings of the Olde Prophetes, doo clearly instructe vs, what iudgemente wee ought to haue of the meaninge and wil of God. Therefore leinge aside contention, out of those Heavenly Oracle, let us keepe for the aduancement of our questions.

Socrates also touchinge the same Countee of Nice, saith thus of the Arian Heretiques: Explicantes Sacrosanctas Scripturas sapienter illos exhortimus: By openinge, and expoundinge the Holy Scriptures, often times wee overthrew them.

Afterwise S. Augustinus disputinge againste the same Arians, returned, as I have
saide before, both Councelles, and Fathers, and appelleth onely to the Scripturales
Nec ego Nicenam Synodum tibi, nec tu milii Ariminensem debes objicere: Scriptura
rum Authoritatem, res cum re, causa cum causa, ratio cum ratione concertet: Neither
will I allege the Council of Nice againste you: nor shal I allege the Council of Ariminum a-
gainst thee. By the Authoritie of the Scripturales, let us weighe mater with mater: cause with
causale, and with rebus.

Touching the Council holden at Constantinople against Macedonius, and the Blasphemy of the Holy Ghost. Athanasius saith, *Ne interreges, sed folum ex Sacris Literis condicatis. Sufficient, enim Documenta, quae in illis repetitis: Non eorum propositio, quae sunt contra te, sed tu contra nos, et contra eum, qui te blasphemat, hoc est, qui te blasphemat, non sunt sufficientia, ut warrantem habeas ad te, quod te blasphemasti.* So likewise, saith Athanasius, *Non eorum propositio, quae sunt contra te, sed tu contra nos, et contra eum, qui te blasphemat, hoc est, qui te blasphemat, non sunt sufficientia, ut warrantem habeas ad te, quod te blasphemasti.*

Churchie of Englan^de.

faith the Eugenius of the other two Councilles, of Ephesus, and Chalcedon: Ex Evangelicis, & Apostolicis, de Domino vocibus sumus, Viros illos Diuinos constituisse: Bee I knowe, that these Godly Fathers concluded this mater by suchte Woordes, as the Evangelijtters, and Apostles have utred of our Lorde.

Wherefore the Ancient Father Origen saith. *Vide quam prope periculis illi sunt, qui negligunt exerceri in Divinis Literis: ex quibus Solis examinationis luisus, modi agnoscenda discretio est: in what danger they be, that have no care to read the Holy Scriptures. For by the same Scriptures, Only the judgement of this trial must be allowed.* *Cuen so satthe Chirystome, Etiam si in ipsi Veris Ecclesiis, quia Dei sunt, dixerint, Christum apparuisse, nolite ei credere dicentibus ista de me. Non enim digna est Divinitatis meæ hæc notitia: Offendente per hæc, quid ab ipsi scripti Veris Ecclesijs excusat Seductores. Propteræ ne ipsa quidem credendum est, nisi ea vel dicat, vel faciat, quæ conuenienter sint Scripturis: *Tea if they say, that Christis bathe appeared in the very True Church of God yet believe them not. For this is no Worthy or sufficient knowledge of my Godhead. By this be sheweth, that out of the very True Churches oftentimes come the Deceivers. Therefore wee may not believe, nor trust them, that speake unto vs in the name of the Chirchitie, onesse they speake and do such things, as are agreeable to the Scriptures.* In like manner againe saith Origen, Necesse nobis est in testimonium vos canas Scripturas. *Sensis quippe nostri, & emanationes suis iustilibus, non habent fidem: It's muste needed to wittnesse the Holy Scriptures: For our iudgements and expositions without his witnessnes, carrie no credite.**

And, to leave al other like authoritieſ, that miſte be alledged, for ſhorte concluſion, S. Augustine ſaith, Solis Canoniciſ Scripturis ſine vila recuſatione confeſſum debet. I owe my confeſſe, without gaueſing, not unto the Doctours, or Fathers, but Only unto the Canonical Scriptures.

But the Bishoppes in thofe Counacles, faith q[ui] Hardinge, bought foorth, and followed the Expositions of the Aunciente Learned Fathers. And wherefore miſter they not? What man euer taught, or labbe the contraire? Yet notwithstanding, they alleged them, not as the fundations, of groundes, but onely as appre-
ned, and faithfull witness(es) of the Eccl[esi]athe. Whiche thinge if q[ui] Hardinge happily
wil denie, make easily appearre, by the wordes of Cyrilus, pronounced and published
openly in the Councel of Chalcedon: Gratulamus nobis mutuo, quid & nostris, &
vestre Ecclesiæ Fidem habent confidentem, & diuinum adipiscit Scripturis, &
Traditionibus Sanctorum Patrum: We reioice together, eche of us in otheris behalf, for that
the Faith bothe of our Churches, and also of yours, is agreeable unto the Ecclesiæ inspired
Scriptures, and also to the Tradition, and exposition of our Fathers. Whiche wordes of
Cyrilus belinge heare, and the conſente of the Fathers belinge knowne, the whole
Council for tolle made a shoute togethe[r]. Omnia ita creditum, Papa Leo ita credit,
Eccl[esi]athue al belue[n]t. Pope Leo thus belue[n]t. Leo, and Anatolius: Thus
Cyrilus belue[n]t. This is the Faith of our Fathers: This is the Faith of the Apolites: Thus
haue the Apolites muche.

Thus make you se, M^r. Hardinge, (we saie not to you, as you do to us, if you be Learned, for thereof we have no doubt) God graunte, ye make direete your Lear-ninge to his glorie but thus make you se, to what ende the Bishoppes in the Coun-celles, ye speake of, alleged the Expositio[n]s of the Ancient Fathers, and howe saice they weighen them vnder the Authoritie of the Scriptur[es]. In like sorte do we also this daye allegge agaistin you the monast[er]ies, and unboundet, and agreeable fadge-mentes of the most Ancient Learned Holy Fathers: and thereby, as by appraies, and fathful witnessies, we scelle the infinite folles, and errours of your Doctrine. And seyng you haue for sake the fellowship of the same holy Fathers, as heres-ter, shal more fully appere, we saie, unto you, as Eudoxius saide unto the Heret-icke Abbotte Eutyches in the Council of Chalcedon: Yee haue remoued your selues, bothe from of Priestly Communion, and also from the preface of Christe.

S. Augustine, when he disputed against Petilian the Donatian heretic.

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Scriptures
and Do-
ctors.
*In Maximi-
nian Epis.
L. 3. cap. 14.*

Manefit Va-
truche.

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Heretique : Let not these woodes, quod he, be hearde bet weene vs: I
saye, or you saye: Lette vs rather speake in this wise: Thus faith the
Lorde. There let vs seke the Churche there let vs boulte out the cause.

M. Hardinge.

Concerning this place of S. Augustine, it ought not to be stretched to al materis in general, that
be in question, as though wee might not vise the Testimoniis and Authoritatis of the Fathers against
Heretiques: but it perteineth only to the question in that Booke *De Vnitate Ecclesie*, treated of,
which is, where the Churche is. Pelian the Donatiste, and the maintaineris of that Heretique con-
tended the Churche to be onely in Aphrike, or at the furthest, in partis *Donatis*, among them only
that lied with Donatus. The same Heretique wrote they about to prove by Scripturis. But when
S. Augustine sawe howe weaklye shewis their proues were, whiche they broughte out of the Scripturis, he pro-
uoked them, the better to ouerthrowe them, to come to the triall of the Scripturis. And in dede
where the Scripturis he manifeste for proofe of any matter, what neede is there of *Diodorus*? But
wher the fense of the Scripturis is obfuske, and male be wrotte by euil writers, to thame and assest
of an Heretique, there the expositiuns of the Fathers by al Olde VVnites haue benne rasse of accustacie,
to supplye the Scripturis obfuske, and to declare the fense of the Churche, whiche the Holy Ghoste
hath prompted. And so he saies S. Augustine him selfe wile the Testimoniis of the Fathers
not alone, namely agyn Julian the Pelagian. VVhere before Scripture, touching Original sinne,
he allegh against the Pelagians a great number of Fathers, and at length in one place speaking of
the Authoritie, reverence, and credite he had in them, he saith thus: *Quid credam, credo, &c.* *Contra-
vVhat they beleue, I beleue: what they hold, I hold: what they thache, I teache: what they preach,* *Etiam Pe-
I preache. From the speciall to the general negatived, the argument holdeth not, ye knowe, if ye haue
not forgotten your Logike.*

The Bishop of Sarburghie.

M. Hardinge, as wel here, as els where, thinketh it an easie mater, with a bold
affirmatioun to saye the bis uncarred simple Reader, specially luttis a one, as hath
no els to looke after him. These wordes of S. Augustine, saith he, perteine onely
unto the mater he had then in hande, and therfore maste not be fasse to any other.
And here he remembret us oþ a profounde point in Logique, that a Negatiue Con-
clusion from the Speciall to the General, cannot holde. Here it were a mater
to worshippe the heretique: firsly, howe *M. Hardinge* coulde enter so depply, to knolle so
mache of S. Augustines meanninge: nerte, &c; as muche as in respecte of him selfe,
he surueyse hanfisht to be hearene, howe he werteable to teache he to knowe
the same. He afforcht he vpon his wordes, that these wordes of S. Augustine must
needs be poundred, and refrained to that onely mater, and maste not in any wise be
breched farther: and this, he imagineth, was S. Augustines meanninge. Thus,
good Reader, by *M. Hardinges* handwrit, thou haue hore a meanninge of S. Aug-
ustine, that S. Augustine him selfe never meant. For S. Augustine in the same mo-
ster, and agayne the same Heretique Petilius, althoug not in the same Booke, wile
telle thus: *Sicut de Christo, sicut de suis Ecclesiis, sicut de quacunq; re alia, quae pertinet
ad Fidem, vnam nostram non dicamus, scilicet Angelus de Cœlo nobis annunti-
auerit, praeterea quod in Scripturis Legibus, & Evangelicis acceptiss, Anathema
sit. Whether it be of Christ, or of his Churche, or of any thinge els to euer, pertaininge ei-
ther to our lif, or to our Faith, I wil not saye, If I were syl, but if an Angel from Heaven shal
teache us otherwise, then we haue receaved in the Bookes of the Lawe, and in the Gospella, bide
him accusid.*

M. Hardinge saith, S. Augustine meant onely of one mater: S. Augustine him
selfe saith, he meante of al manner maters, touchinge either saithe, or life.

M. Hardinge saith, S. Augustine meante this onely of him selfe: S. Augustine
him selfe saith, he meante it of any other, peccatum of the Angelus of God. And
that me thinke, *M. Hardinge* knoweth S. Augustines meanninge, and S. Augustine
him selfe knewe it not?

Merly S. Augustine in an other case concerning the Arians, as I haue touched
eluse before, likewise refuted the Determinations of al Counsellors, and Fathers,
and standeth only to the Scripturis. Whether will I, saith he, allegre against the
Council of Nicomia that allege against me, the Council of Ariminum, &c.
Whether dothe S. Augustine only late thus, but also yelde a reason, why he
saith

Church of Englannde. 1. parte. 67 Scriptures and Do- ctors.

*Saiþ he, Where be his wordes: Auferantur de medio, quæ aduersus nos inueni-
mon ex Diuinis Canoniciis Libris, sed aliunde recitamus. Quæ erit fontale aliquis, Cur
vis illa auferri de medio? Quia nolo humani Documentis, sed Diuinis Oracleis Eccle-
siam Sanctorum demonstrari: Hanc aware at hys Authoritatis, that either of us allegeth a-
gainst the other, siue in hys only, as be taken out of the Heavenly Canonical Scripturis, *ut in cap. 1.*
But perhaps, somme man wil take me, Wherefore woulde yee haue al þis other authoritatis
but aware? *Anfisweare, Bicas? I would haue the Holy Churche to be proued, not by the Do-
ctrina of menne, but by the Wordle of God.**

*So saith S. Augustine into other the Donatistes: Auferantur de medio Chartæ
nostræ: procedat in medium Codex Dei. Audi Christiani dicentem: audi Veritatem
loquientem: *Tale aware from emongst us any our owne Books: Let the Books of God come*
before us: Hearre what Christe saith: Herken, what the Trubbe fealeth. Agatne he
saith, Audi, dicit Dominus: Non, dicit Bogus, aut Rogatus, aut Vincentius, aut
Hilarius, aut Ambrosius, aut Augustinus: sed, dicit Dominus: *Hearre this: The Lorde*
falle. Hearre not this, Donatus saith, Rogatus saith, Vincentius saith, Hilarius saith,
*Ambroſe saith, Augustine saith: But herken to this, The Lorde saith.**

*In his fassone of wordes saith S. Ambroſe: Nolo nobis credatur: Scriptura re-
citat, Non ego dico à me. In principio erat Verbum, fed audio. Non ego citoñgo fed
lego: I would not yet shold beloue vs: But rende the Scripturis: I saie not of mee selfe, si the
beginninge was the Wordle. But I heare it, I make it not: but I rede it.*

*Lutuſe saith the Chyſtſtome, Oros vnoꝝ, ut celiuatis, quid huic, aut illi vi-
deatur: & de his a Scripturis hec omnia inquiri: I beſeech you al, weighe not, what this
man, or that man thinketh: but touchinge at hys chinga ſearche the Scripturis.*

*Potter, where as it perteineth to *M. Hardinge*, to tell us of an Argumente Proga-
tive from Speciall to General, and so to cal vs to the remembrance of our Logique:
pleaſeth him alſo to remember, that the Argument, that we grounde of S. Augu-
stines wordes, holde not, as it is here imagined, from Speciall to General: but
from the imperfection, and weakness of the wiſdom of man, to theabilitie,
and certainteit of Goddes Holy Wordle. And therefore the Olde Learne, Fa-
ther the Origen saith, as it is alledged before, *Sensus nostri, & Exhortationis sine his te-
ribus non habent fidem: In iudgements, and Expositiuns without these warnifis (of the
Scripturis) haue no credite.* In like sorte S. Hierome, Quoniam Sanctus sit aliquis
p[ro]p[ter] Apostolos, quamvis disertus sit, non habet Authoritatem: *After the Apolitcs of
Christ, notwithstanding some man be Holy, notwithstanding he be eloquent, yet he wan-
ters Authoritie.* Therefore S. Augustine saith, Cedamus, & consentiamus Scripturis
Sacra, quæ nec falli potest, nec fallere: *Let vs yeeld, and confesse to the Holy Scrip-
ture Sacra, whiche can neither deceiue, nor be deciued.* For this caſe *M. Hardinge*, S. Au-
gustine not onely in the mater that late brouȝt him and Petilius, but also in al
other maters what so ever, so often appealed from al Fathers, and Counsellors vnto
the Scripturis.*

The Apologie, Cap. 9. Division. 3.

*Likewise S. Hierome: All those thinges (saith he) whiche with-
out the Testimoniis of the Scripturis, are holden, as deliuereſ from
the Apolitcs, be thouroughly smitten downe by the Swerde of Goddes
Wordle.*

M. Hardinge.

Ye would faine remoue vs from a good holde, I see wel, whiche is the Authoritie of the Holy
Fathers, of Ancient Traditionis, and of the Vniuersal Churche. Al theſe would yee to be of no force
against Heretiques. For yee knowe the Fathers and the Churche to be agath yee, and that so longe
as they arbelte, your Doctrine shal not be received, as alwaies founde to be newe, and of private
deſtie. If we were driven from theſe, yee doubt not, but to marche vs wel yonge in the Scripturis.
And we would handle the mater, I think to ſelfe verely. For when al Authoritie and iudgemente
of the Fathers and of the Churche, is ſaken quide of in any conſideracion, by whom then shall we be iudged?
Per-
haps yee wil referre the iudgemente of doubtful maters, to the Holy Ghoste. VVee refute not diſcre-
ment

*Origen. In Hie-
rem. 1. tom. 1.
Hier. in p[ro]p[ter] 56*

*August. De Rec-
ept. Merit. Et
R. m[od.]. h[ab.] 1.2.2*

Interpre-
tation of
the Scri-
ptures.

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The Defense of the Apologie of the

is the fulfilling of the Lawe and the Prophete; so is the Holy Ghoste the fulfillinge of the Gospel.
Nowe, with what Spyte the Bishoppes of Rome haue expounded vnto vs the
Holy Scriptures of God, we haue shewen it heretake, at fitter occasion shall require,
here, you late, we haue corrupted bothe the wondres, and the fense of S. Hierome:
But we haue taken, Omnia, in fense of, Alia: And that you haue diuined, and
made nothinge of your selues: that S. Hierome meane not hereby the Traditions
of the Apostles, but only the sondes fantasie, and orenames of the Heretiques cal-
led Tatians.

At al these thinges, we muste resdes confess, one thinge is true. In deere we
take, Omnia, in fense of, Alia: And so by ouerlighte gaue somme occasion unto the
quarrel. Howebeit, I doubt not, but the indifferent gentle Reader wil forgoe
done that faulfe. It proceded only of negligencie, and not of malice. Notwith-
standing this wante male castis be supplied by a suffitent Commentarie. For
Christe saith, Omnis plantatio, quam non planterat Pater nesciis Ecclesiis, eradicab-
itur. Every plant, that his heauenly Father hath not planted, shalbe rooted out. Here, *¶*
Hardinge, ye mate borowe, Omnia, to helpe S. Hierome.

*Matt. 15.
Omnis.
Cyprian. Lib. 6.
Epist. 8.
Quodcunq.*

¶ If this like you not, S. Cyprian make tolle you, Adulterum est, Impium est,
Sacilegium est, quocundam humano furor institutum, vt Dilipitum Diuina viole-
tur: it is aduertentius, it is wicked, it is abominable, what so ever is ordered by the rashnesse
of man, that Goddes order shoulde be broken.

It is true, S. Hierome speketh not these wordes of the Traditions of the Ap-
ostles: It is true. Yet, *¶* Hardinge, he speketh these wordes of sondes fantasie,
as were brought into the Churche of God, and magnified under the name and ca-
lour of the Traditions of the Apostles. So Eusebius saith, *The Heretique Cerin-*
this though he in his owne monstruous Distiles, under the pretence of triculati-
ons, as written by some greate Apostle.

Sutche, *¶* Hardinge, be your Inuentions, wherewith ye haue of longe time
decrided the world. One of your compaines the Suffragane of Sidon, at the late
dicts at Augulta, in the presence of the whole Empiere, doubted not to say, that
your whole Canon wrode by wrode, even as it is nowe bised in your Masses, came
districtly from the Apostles. Your Hosius of Polonia saith, that the Apostles ap-
pointed your orders of Monkes. An other of your sive saith, Christus Dux, &
Sicilis Vice Monachica: Christ was the Captaine, and Standard bearer of Monke life:
Imagininge, 3 towre, that Christe was an Abbate. And yet afterwarde the same
Doctor, either by same obllition, or else upon somme better remembrance, saith
thus: Elias, & Elizactus Duxi Institutio Benedictini: Elias, and Elizactus were the first Ce-
plains of S. Benetta Order. And you, *¶* Hardinge, haue tolle us often, that ye haue
your Private Walle, your halfe Communion, and 3 know not what els al from the
Apostles. And al this ye piazze, God wote, by ful simple conjecture, because Christe
saith to his Apostles, I haue many thinges to saye vnto you: but ye are not hable to hear
them yet: And becaus S. Paulus saith to the Corinthians, I will order the rife, when I
comme. Verely ye haue vs in hande, that at your mafe triuallies Vanities were
brought unto you by S. Paulus even from the thirde Heavens.

And although it were true, that ye saye, ye haue not diuised these thinges of
your selues, but haue recited them al from the Apostles, and holy Fathers, which
thinges your conscience knoweth to be moste untrue, yet notwithstanding the same
thinges so recited, ye haue sthence soyl defaced with fundye your superstitions.
Ye haue made them necessarie to salvation: ye haue bounde the people to them no
lesse then to the Lawe of God: and so haue ye made them snares of Christian con-
sciences. Although the thinge it selfe came from the Fathers, yet the abuse thereof
came from your selues: and for the same ye haue taught the people to brake Goddes
explicke commandement. Thus haue you blende Goddes heavenly wine with
your puddle water: Thus haue ye strained gnates, and swalowed Camelles. This
is the very Leuen of the heretikes, and phariseis, whiche Christe calleth hypocrit-
ie. Therefore albeit the thinge it selfe, ye haue thus received, in respecte of sub-
stance

*Euseb. lib. 3.
March. 16.
I Cor. 11.*

Churche of Englande.

1. parte.

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stance be al one: yet now, beinge thus abused, in respecte of your Superstitions, and
defomites, it is not one.

The Apostles, and holy Fathers, vnde Olie: yet they vled it not, as ye do, soz
the salvation of Body and soule.

Mosserated by the Basen Serpent in the wildernesse: yet not to be adoured
with Godly honoure, as it followed afterward.

God commauded the people to faste: yet not with Hypocrisie, as the wicked
faste. And therefore God faste vnto them, Non est hoc leuum, quod ego elegi:
This is not the fastinge, that I haue chosen.

God commanded the people to kepe the Calendes, and Newe Yomes: yet not
with fundye Superstition, and Abuses, as the people kepte them. And therfore
God saide vnto them, Who required these things at your hands?

God commanded fundye Bathinges, and Washinges: yet vnto them, that
moste pietifely vled the same, Christe saide: Woe be vnto you Scribes, and Phariseis:
in vaine they worship mee, teachinge the Commandmentes and Doltrina of menne.

¶ Yet you, *¶* Hardinge, haue infested the Apostles of Christe, not onely with the
Substancie of the thinges, whiche, ye saye, ye haue receivell by Tradition, but also
with al your Abuses, Superstitions, Corruptions, & Idolatries: whiche ye haue di-
uided of your selues. And therfore ye wel remembre the Tatian Heretiques, of whom
only, ye saye, S. Hierome speketh. But whether S. Hierome mentane only, I know
not what satiricall diuines of the Tatians, (as you imagine onely of your selfe,
without proufe, in particularie naminge nothinge) or els also al suche Superstitious
Vanities, as we haue often, & fullie reproched in you, it mafe some appere by these
wordes immediately followinge: Omnia laborem manuum, & lena eorum, &
observations varias, & xxviij. id. ch. humili dormitiones: At their hende Labour, and
their Fastinges, and there Observations, and Vigiles, and harde Sleepings on the grounde.
Whiche also the other like be the thinges, whiche, menne imagine, came from the
Apistles, and are drukken and confuted with the Swerde of Goddes Woerde.

This, *¶* Hardinge, notwithstandinge your longe Close beside the Merke, se-
meth to be the very meaingantie of S. Hierome.

¶ Yet ye wil forsoe the contrarie, and turne al from your selues to the Tatians,
as you do, the veray two lynes nexte followinge must newes make you blithe at your
owne ecerre. The wordes are these, Hac autem vniuersa, quae dixi, pollunt de Ecclesi-
e Redioribus intelligi: At those thinges, that I haue spoken, maye be understanded of the
Rulers of the Churche. Tell vs nomore therefore, *¶* Hardinge, of your Tatians. For
S. Hierome al selfe tolleth you, he mentane not only them, but also the Bishoppes,
and Rulers of the Churche. And a litle before he saith, Inservit Gladus super
Montes eleantes ad uincere scientiam Dei: *The Swerde of goddes Woerde is laid upon*
the Mountaines, that lifte them selues vp againste the knowledge of God.

In this, so iustly S. Cyprian. Si ad Diuina Traditionis Caput, & Originem
certamente celstat omnis error humanus: If we returne to the Head, and beginninge of
our Lo-les Tradition, al error of Man mafe neede gree place.

In this sente also iustly Tertullian: pfa Doctrina Haereticorum cum Apolot-
ica comparata, ex diuinitate, & contrarieitate sua pronuntiatib, neque Apolotic ali-
cuius Authoris esse, neq; Apolotic: *The very Doltrine of Heretiques compared with the*
Apolotic Doctrina, by the diuerositie and contrarieite, that is beween them, and the other, wil soe
pronounce sentence of us selfe, that neither Apolotic, nor Apolotique man was author of it.

Couy thus it saith, *¶* Hardinge, with a greate heape of your Doctrine. ¶ Ye
saye, we haue it by Tradition from the Apostles. Yet is it vterlye boide of al au-
thorite, or testimente of the Scriptures. And therefore, as S. Hierome saith, it is
confuted and striken downe in the Confession of the Godly, by the onely Swerde
of Goddes holy Woerde, as our eyes see this date, and beinge compared with the A-
postles Doctrina (the difference, and contrarieite is so greate) it easly bewealeth it
selfe, as Tertullian saith, that it never came from any Apostle, nor from any other
Apostolique Doctor of the Churche.

The

*Numb. 21.
John. 14.
1 Cor. 10.
1 Tim. 6.
1 Tim. 4.
1 Tim. 5.*

¶ *I Tim. 4.*

Mark. 13.

*Hieronym. in
Agge. Cap. 1.*

¶

*Optan. Ad
Rom. 14.
Cor. 10.
Col. 2.
Eph. 5.*

¶

Bare.

S. Ambrose also to Gratian the Emperour: Let the Scripture (saith he) be asked the question, let the Prophetes be asked, and let Christ be asked. For at that time made the Catholique Fathers and Bishopps no doubt; but that our Religion myghte be prooued out of the Holy Scriptures. Neither were they euer so hardie to take any for an Heretique, whose errore they coulde not evidently and apparently reprooue by the selfe same Scriptures. And wee verily doo make answere on this wiste, as S. Paul did: Accordinge to this wate whiche they calle Heretise, wee doo worshipe God, and the Father of our Lorde Jesus Christ: and doo allowe al thinges whiche haue bene written either in the Lawe, or in the Prophete, or in the Apostles woorkes.

M. Hardinge.

Gratian the Emperour buckling him selfe as it were to encounter with the Heretikes, at the firste he geuth warninge to al to beware of him, for that he endeouereth to prooue his false Doctrine, namely for the fift pointe, that the Sonne is unlike the Father *Pessima disputationibus.* With futil and craftie reasonings. He allegeth to that purp' S. Paul in the Colossians, Cap. Caute ne quis vos deprendat per Philosophos. Beware that no man spoile you through Philosophie, and value decerte, &c. For saith he these Heretikes putal the force of their polons in Logike, or Dialetical disputation, which by th' opinion of Philosophers is defined, not to haue power to prooue, but an earnest deffire to destroie and disprove. Hauntinge giveth this boldome warninge, Ambrose let him selfe mighte feome to vfe that, which he councellith otheris to beware of: to withdrawe the Emperour and other from the guylfe Logike of Arius, in their entrie he saith: I wil not, &c. h. i. C. 1. thid. gene credit, Holy Emperour, to arguments, and to our disputation, then follow the wortes, whereof the Defenders take holde. *Scriptura interrogenemus, &c.* Let vs ask the Scriptures, let vs ask the Apostles, let vs ask the Prophete, let vs ask Christ. VVhat neede many wordes let vs aske the Father, &c.

And of this pointe of our beleefe, which is very highe and secrete, is that sayings of S. Ambrose to be strained. But that for confirmation of the Truthē in pointes which be nearer to common use, and for confirmation of those Heretikes which be of lesse subtiltie, of which sorte, these Geffellers groffe crofts be, to this end, that we ought not to vfe the Testimonies of the Holy Fathers againte Heretikes, for which purpose they allege this place: S. Ambrose neither in that booke, neither in al his woorkes speaketh to muche as one wort.

But contrarie to fundy places of that woork, he allegeth the autoritie of the Nicene Council, as a Tellinome of godly force againste the Arians, and declarith a divine Mysterie to haue bene signified by suche special number of the Fathers there assembled: Saicinge *Sic ne tempore nostri secundum Scripturas dicunt Patres:* Even thus, accordinge to the Scriptures, haue the Fathers said. *Servamus Precepta maiorum, &c.* Let vs keepe the Preceptes of our Forefathers, neither with Temerite of pride boldnes, nor breake the Hereditarie Seales, (he meaneþ the Doctrine sealed by the Fathers, and left to the posterite as it were by Heritage). VVhile of vs wil be so hardy, as to vfele Fathers, and left to the posterite as it were by Heritage. VVhile of vs wil be so hardy, as to vfele Fathers, and left to the posterite as it were by Heritage. S. Ambrose is againte all.

And though he saie, touching this Mysterie, Let vs ask the Scriptures, Apostles, Prophete, and Christe: yet thereby doole he not quite to exclude the Fathers. He saith not, let vs excede the Fathers. Christe: the Scriptures and the Fathers be not contrarie: and therefore th' allowinge of them, is not the disallowinge of them. VVho so ever maketh this argumenþ, which in your woordes is implied, The Scriptures are to be asked. Ergo, the Holy Fathers are not to be asked, maketh a foolish argument.

The Bishop of Sarisburi.

The greatest force hereof is answere alredy, S. Ambrose, p[ro]p[ter] saie, by this appeal to the Scriptures, excludeth not the judgement of the Learned Fathers, but onely the cauilliations, & subtleties of Philosophers & Sophisters. For S. Ambrose him selfe in the same treatise often allegeth the Authority of the Fathers. Al this, S. Hardinge, is true in deede: But withstandinge there is a certaine secrete. This truthe lappeth in. For S. Ambrose allegeth the Fathers, not as Groundes, or Principles, or Foundations of the Faith: but onely as Interpreters, or Witselers, or Confessors unto the Faþher: Whiche thinge of our parte was never denied. Now, whether S. Ambrose meante thus, or no, let S. Ambrose him selfe be þ Judge. His

His wordes be these: Sic ne tempore nostri secundum Scripturas dicunt Patres: Thus haue our Fathers said (not of them selues, but) accordinge to the Scriptura, &c. he allegeth the Fathers, not as hauntings sufficient credite and substance in them selues, but onely as Exponunders, and Interpreters of the Scriptures.

So saith the godly Father Athanasius: Nos ita hauiimus à Magistris diuinis dictis afflati, qui Sacros Libros evoluuerunt: These things haue we learned of our Masters (or Fathers) inspired from Heaven, whiche haue read and perifed the Holy Scriptures. For S. Augustine veru[er] b[ea]t[er] lathe, Secundum hos Libros de ceteris Literis, vel Eud[em]i, vel Infidelium liberu[er] indicamus: Accordinge to these Books of the Scriptura, &c. we judge frankly of al other writings, whether they be of the Faþful, or of the Unfaþful. Therefore S. Hierome saith, Omni studio legende nobis sunt Scripturae, & in Legi Domini meditandum die ac nocte: ut probati traipseat sciamus, quis numerus probus sit, quis adulterinus: Wee muste Reade the Scripturae with al diligence, and muste be occupied in the Lawe of our Lorde bothe daye and nighte: that wee maye become perfite exchangers, and be habbe rightly to discerne, what monit[er] is lawfull, and what is counteraſtive. S. Hilarius saith, Hor primum est Apostolica Doctrina, Deum ex Lege, ac Propheta in Evangelio praedicare: This is the very order of the Apostles Doctrina, in the Gospel to Preache God out of the Lawe and the Propheta.

Otherwise, touchinge the discouerfe of natural reaſon, S. Ambrose saith, No Creatore either in Cartre, or in Heaven, is habbe to reache the depth of these things. Thus saith he, Meus deſtine Vix filer, non meatum, sed Angelum. Supra potestates, supra Angelos, supra Cherubim, supra Seraphim, supra omnem sensum est: The mind is astouned: the voice faulthe, not onely mine, but all of the Angels. It is aboute the poors, above the Angels, above the Cherubins, above the Seraphins, and aboue al manner understandinge. And therfore he saith, as it is alleged: n[on]e before, Nolo nobis credatur: Scriptura recitetur: Non ego dico a me, In principio erat Verbum, Sed audio: I would not, yet shondre beliere mee: Lette the Scripturae bereade: I saie not of mee ſelfe, In the beginninge was the VVoorde: but I haue it spoken. And againe in faſt in the ſame Booke, unto the Emperour Gratian: Faciat nobis Sententia: Paulum interrogenemus: Let our judgemente flunde aparte: and let us of S. Paul the question: But M. Hardinge saith, VVho so emerathis argumente, whiche in thy VVoorde is implied, The Scripturae are to be asked. Ergo, the Fathers are not to be alredy, maketh a foolish argument.

Item: in no greate pointe of Wickeſone, M. Hardinge, to vppraide others with fute battaſon cause: God encreafe boþe you and vs in al vifedome, and vnderstandinge in Th[er]eſie Iſuſ. Doyte be it, our Argumente, howe ſoever it bath pleased you to ſayſon, and to handle it, as we meante it, and made it, had no ſuche ſolue. Wickeſone, howe ſoever he ſaide to no we come to it, it is your owne. For we deſte not the Learned Fathers expoſitions, and iudgements, in diuersitati caſe of the Scripturae. We reade them our ſelues: Wee embraceth them: also, as I ſaide before, we moſte humbly thankne God for them. But that we ſai, the ſame Fathers opinions, and iudgements, ſoꝝ as mytche as they are ſometimes diſagreable one from another, and ſometimes implice contradictions, and contradictions, therefore alone, and of them ſelues, without farther authoritie, and guidinge of Goddes Word, are not alwaies ſufficient Warrantes to charge our Faþche. And thus the Learned Catholique Fathers them ſelues haue euermore thoughte to ſeeme, and to weigh the Fathers.

The ancient Father Origen saith thus, as it is reported before: Ex Solis Scripturis: ex imitacionis nostrae discretio petenda est: The diſciplininge of our Judgements, muſt be taken Only of the Scripturae. And againe, Sensus nobis, & enarrationes sine Scripturae certius non habent ſiden: Our Judgements, and Expositiōnes without witnessē of the Scripturae haue no credite. Likewise S. Augustine, Ego Solis Canonici Scripturis tēcōſe line vlla recuatione conſenſum: My conſent without exception / nowe / nat hinto thy Father, were he never to wel learned, but, Only to the Holy Canonici Scripturis, this

Vntruſe.

*Nothinge.

*Vntruſe.

Ambro. ad Gra-
tian. cap. 4. 1. 1.

August. Contra
Ciriacum. cap. 1. 1.

Scriptura in E-
pistola ad Corin-
thios. cap. 4. 5.

Scriptura in E-
pistola ad Corin-
thios. cap. 4. 5.

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Scriptura in E-
pistola ad Corin-
thios. cap. 4. 5.

Scriptura in E-
pistola ad Corin-
thios. cap. 4. 5.

Angilmil, in Lobar. Tracta. 96. His reason is this: Nam cum Dominus tacuerit, qui nostrum dicat, illa, vel illa sunt? Ali si dicere audet, vnde probat? *For where as the Lorde him selfe hath not spoken, who of us can say, it is this, or that? Or if he dare say so, howe can he proue it?*

And therefore he concludeth directly & in like words with S. Ambrofe: Ego vocem Pastoris inquiero. Legi hoc mihi de Prophetâ: Legi de Psalmô: Recita de Legi: Recita de Euangeliô: Recita de Apostolo: *I require the voice of the Shepherde: Reade me this miter out of the Prophete: Reade it mee out of the Psalmus: Reade it mee out of the Lawe: Reade it mee out of the Gospel: Reade it mee out of the Apostole.*

The Apologie, Cap. 10. Division. I.

wherefore if we be Heretiques, and they (as they woulde faine
be called) be Catholiques, why doo they not, as they see the Fathers,
whiche were Catholique men, haue alwaies donne? Why doo they
not conuince and maister vs by the Divine Scriptures? Why doo
they not calle vs againe to be tried by them? Why doo they not laie
before vs, how we haue gonne awaie from Christe, from the Pro-
phets, from the Apostles, and from the Holy Fathers? Why sticke
they to doo it? why are they afraide of it? It is Hoddes cause: why
are they doubtful to commit it to the trial of Goddes woode? If we
be Heretiques, whiche referte all our conturouerries unto the Holy
Scriptures, and reposite vs to the selfe same woodeches, whiche we
know were sealed by God him selfe, and in comparison of them, sette
by little by al other thinges, what so ever mate be diuisid by menne, howe
thal wee fait to these folke, I praye you: what manner of men be they,
and howe is it meete to calle them, whiche feare the iudgement of the
Holy Scriptures, that is to say, the Judgement of God him selfe,
and doo preferre before them theire owne dreames, and ful colde inuen-
tions; and to maintaine their owne Traditions, haue defaced and cor-
rupted nowe these many hundred yeeres the ordinances of Christe, and
the Apostles.

M. Hardinge.

VVec doo fo. For they condemne those that went against the Tradition of the Fathers, and so
doo wee. The Scriptures consiste not in Inke and Paper, but in the sense. VVhiche sens the holy Iohann.
Gholle by Cheirle promise hath taught the Churche. Churche Apostolike Gruete that the Scri- Hetsi. 61.

This haue the Catholikes laide before you oftentimes, and this doo we shew you in this Con-
futation . He that despifieth you, despifieth mee, saith Christe of his Churche . Ye despise the Catho-
like Churche, and therefore you despise Christe .

What needs so many questions Sir? Your hote Rethorique flieth more courage in words
then Victoria in deede. Iee calle vs foorth to the Scriptures, as we were to the Temple. Yee strike vs Great
dowm with woordes, before ye come to encounter. To shewre your brauterie in the mouthe, yee re-
ferre your contrition to the Holy Scriptures, ye reporte you vnto the woordes sealed by God him made by
fable: but we the Catholikes, as we pretende, flicke at it: we be afraid of the mater, the De-
fence we feare the judgement of Holy Scriptures, we preferre our owne dreames and colde inventioun, deſt of
VVel, nowe that y haue toldde you thyt tale, heare our sober answere. Oftentimes the true Seſt, affirme of
ſcriptures are stretched foorth to ferre euill and falſe purpoſes. The lewes wente aboute by the ſcri-
ptures to proue, that Christ was not ſo muche a Prophete. For they ſaide, Searche the Scriptures, purſe
and ſee, that a Prophete refieth not ouer Galilee. By the Scriptures they woulde needes ſhewe him laban-
gton

but only God. Likewise the Macedonians, the Neapolitans, &c. But now in this country, your felons doing the like, what may we do better, than honour the Saviour, & seek for their right Sentence and understanding? *Scriptum est*, It is Scripture (saith Ambrose to the allegation of the Atanas) I acknowledge, but the letter hath not the error; it would be well to consider, whether the interpretation of the Saviour did not err in this point. For if God the Ambras interpretation had not. *Apice sunt criminis sunt sensus in crimen*. The letter by itself is without crime: the felon is in crime. From the understanding, comes the Heretic, nor from the Scripture. Let us then agree firstly upon the sense and interpretation of the Scripture; and then if we be able to find it, as they do, in some where else, we may then consider whether they are afraid of it.

As for the true sense and interpretation of the Scriptures, where shall we finde it, but
in the Catholicke Churche? The Churche haung Christe remaining with us in all daies
till the ende of the worlde, hauing by promise of Christe the Spirit of truthe, to declare in to us
all his woorde, haung by Goddes owne ancient promise bothe the woordes, whiche he firste latte put in
the mouthes of Christe, and the Sprite which he put in him, whereby we understande the meaning
of goddes woordes? we mite not now feare for the true sense, understanding, and interpretation
of the Scriptures any where, but in the Churche. Yea, do Iohn Caluine him selfe, who is
a learned and eriecte to muche, aduotheth very well, and farrre it is specially to be noted, that ou
in Englande haue had no other explication or understanding of the Scriptures, This grounde is
soe stronge, that it maye be called a rocke.

In Epistola ad **yellow** and **green** **W**ives of the **C**hurche there is no light of the sounde understandinge of the **S**criptures. This grounde beinge
Written in **green** to **yellow** **W**ives against vs. beastly your felicite

Hereticks. laide, on whiche parte muste flande and be tried in, crowne no more agaynst vs, boyle you no more. V^ee feare not the judgement of the Holy Scriptures. Nay it is your felicitie that feare this judgement. For your ony conscience telleth you that on this grounde ye haue done wrong. Y^e flande w^t vs on this grounde, we shal never be able to defende your Maister Joh. Caluines doctrine. Y^e haue done wronge, and shal be punisched for it. C. L. L.

flande vs w/ on this groundie ye i[n] he[n]d
touchinge Baptisme, whiche he maketh to be of little force, agaist the manifled Scripture : Ie let
vny one of you (fafthe S. Peter) be Baptized in the name of Ihes Christe, to Remission of Sinneres
Keeping this grounde : y[e] shall borste from your Doctrinе touchinge Abfolution, denyeing the
Vntruth
he debateth
not the
ment of

Priest to haue power absolute penitentes by his Priestly Autoritie , but by Preaching the Gospel to them , contrarie to the plaine Scripture : V^eHofe Sinnes ye forgoe , they are forgoen to them : V^eHofe ye retain , they are retained . Y^eGospel refut not this grounde , y^e shall be forced to reforme the
Systeme of Feare true Yustisone , and the vse of Holie Oyle againe , which ye haue abandoned . For intent of
the
* Virtute

Sacrament of extreme Vnction, and the vle of Hyl One againe, what ha ye to faire againste the Scripture. Is any ticke amonste you? Let him cause the Prelates of the Churche to come in to him, anointing him with Oile, in the name of our Lord! Abiding in this grounde, y fiall be driven to forfayte thy Zwinglian doctrine, which putteth Sinner and Fi-

this grounde, ye shall be made perfect. And he gat
gates to only in the Sacrement of the Altar, for the True and Real Body of Christe therre preuent,
contrarie to the cleare Scripture, *This is my Bodie*. Beinge on this grounde, ye shal founf gene-
over the maintenance of the Doctrine of your speciall Faith, and of your Iustification by Faith one-
ly. And also of the Sacrement of the Altar, as it is iustified by worke, and not by Faith only.

Iacob.2. ly, as bringe contrary to the plaine Scripture, Man is iustified by worrkes, and not by faith onely. To conclude (for to shew in how many pointes ye maie be confuted by evident Scriptures, it were in manner of question) if ye will admitt this for a good grounde, as ye mynt neede admitt: then that the Presumtuous Doctrine of your certaintie of Grace and Saluation, contrary to

The Bishop of Sarisburie.

The Bishop of Sarisb^rie.

Whereas we make reasonable request, that God mate be vmpire in his owne cause, and that al our controveries mate be judged , and tried by the haly Scriptures . Hardinge thereto answere thus : The Scripture standeth not in the Woordes, but in the Sence, and the same Sence is continued by Tradition in the Church . Otherwisse, he saith, the Iewes, the Arians, the Nestorianes, the Eutychianes, and al other Heretiques , were awaltes hable to claime by the Scripturies . To conclude, he maketh vp a great empite heape, of the force of Baptisme, of holy Oiles, of Extreme Unction, of Absolution, of Signes, of Figures, of Onely Faith, and, as it liketh him to calle it, of the Presumptuous Doctrine of the Certainetts of Salvacione; the ewry of whiche thinges , he saith, the Scripturies are cleare of his side, and directly against vs.

* Untrue. For
the wordes are
otherwise.

Three eminent Yankees.

Vntruthe. For
he debaseth
not the Sacra-
ment of Bap-
tisme.

*Truth

Oile.
Figure.
Signe.
Hieron. contra
Lucifertan.
Hilar. de Tri-
nitate. Lib. 4.

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ception, and needes no farther poule. S. Hierome saith, Non in Legendis, sed in Intelligenio Scriptura constat: *The Scriptures stand, not in the Readings, but in the Understandings.* And S. Hilarius, Non Diuinorum dictorum, sed intelligentie nostrae à nobis ratio praestanda est: *Wee muste yeilde an accounte, not of Goddes Divine Wordis, but of our owne Expositiōnēs.*

But if that onely be the righte Meantinge, and Sente of the Scriptures, that within their fewe late hundred yeres is crepten into the Churche of Rome: and if it be al Gospel, what so ever it be, that arriuyt from thence: and if they be al Heretiques, and Schismatiques, and Delayers of Christ, and the Apolites, and of the Antient Churche, that make stafe at it, or cannot receive it, then is the whole matter already concluded: tow that nede no more aduo.

Ye saie, the Iewes, the Arians, the Nestorianis, and other Heretiques alleged the Scriptures. Pe de veritate, M. Hardinge, and that even with like Faith, and in like Sente, and to like purpose as you allege them nowe: as hereafter, I trustee, it shall appear. By the wate, for example herof, in this very place, where you allege the wordes of the Phariseis anoughching the Scriptures, it māke please you to rememb're, that either wittingly, or of some errore, and ouer lighte, ye haue manifestly corrupted the Scriptures. For, whereas you haue translated the place thus, Searche the Scriptures: the Phariseis said nothinge els, but Scatere, & Vide, Searche, and See: and spake not one worde of the Scriptures. And although the mater imponre not muche, yet to charge you with your owne rule, whiche māste needs be good against you selfe, any smal faute in Goddes Wordis māste be compounted grete. In dñe S. Chrysostome, and S. Augustine seeme to supple this word, Scriptures, although it were not in the Texte.

Touchinge the mater it selfe, Nicolaus Lyra satthe, Hoc Verbum eorum simpliere falsum est. Quia si intelligatur de Prophetis generaliter, aliqui fuerunt natū de Galilea: videlicet Elizæus, Tobias, & Debora Prophetisa, & forte plures ali: *This wordes of the Phariseis is plainly false.* For if it taken generally of al Propheteis, then were there certaine of them borne in Galilea, namely Elizæus, Tobias, Debora, and perchance oþers moe. In sutch sorte, M. Hardinge, enen with the like Faith and credite, you alio haue bled to allege the Scriptures.

But whereof dyne you at this longe tale? will you in the ende conclude thus: The Iewes, & Heretiques allegē the Scriptures: Ergo, Fathful Christians māie not allege them? Dz thus, Theues haue sometimes armed them selues: Ergo, Tue menne māie not be armed? Nay, we māie rather stale thus vnto you: The Iewes, and Heretiques allegē the Scriptures: What accompte then haue we māie of you, that haie, and condemne, and burne the Scriptures?

Certainly, notwithstandinge Phariseis, and Heretiques wretchedly misallegē the Scriptures, as ye sometymes do to serve your purpose, yet for al that, Christis saie unto them, Scrutinam Scripturas: Searche the Scriptures. And, as it is stale before, the Catholique learned Fathers in al their cases, and controverſies appealed euermore to the Scriptures.

Where you saie, The Scriptures are so cleare of your side, and make so directly againstis us: would God ye woulde in dede, and batfainly stande to that trial. Your sanies, and folkes woulde lone come to grounde.

Touchinge your great heape of examples, of the Sacramente of Baptisme defaced, as you saie, by M. Caluine: of Abolution, of extreme Unction, of Holy Oile, of Signes, of Figures, of Only Faith, and of the certaintie of Salvation, whiche you call Predestinationis: firste of the Sacramente of Baptisme, M. Caluine every where witteth al manner reverence, callinge it a Divine, & an Heauenly Præsteric, and the Sacrament of our Redemption: wherein also sometimes he fulli preþeuþ you, for that ye haue so many waies, so profane, & so vniþereturly aduised the same. Of Abolution we shal have occasion to late more hereafter.

Touchinge your Oile, in dede in the we of wordis, S. James fermēt to make somme what for you. Notwithstandinge, neither doyle he calle it Holy Oile, as ve

Iohan. 7.
Eusebius,
Act. 14, 15.
παρειστηκει
τοις γενεται
της εκκλησαι
χριστιανων.
Augustinus.
Nic. 1, tyra in
7. cap. Iohan.

Iohan. 5.
Cap. 9. Diuini. 1.

Only
Faith.

Churchc of Englande. 1. parte.

77 Oile.
Figure.
Signe.

do, neither doyle he calle it a Sacramente of the Churche: nor doyle he saie, as ye saie, it shoulde serue for the Salvacion of body, and soule: ne doyle he teache you to salute it, and to speake vnto it, as to a lively, and reasonable Creature, Ave Sanctum Olem: *Ave hunc flos Oile:* nor with these wordes to minister it vnto the sick: Per hanc Sanctam Vnctionem, & sum p̄fissimam Misericordiam, ignorat tibi Deus: *By this Holy unctiong, and his deere mercie, God Pardoneth thee.* To be shote, it was a miraculouse gifte of Healeinge, laltinge onclp, as other like Sp̄cacies did, for the time, not a necessarie Sacramente of the Churche to contynue se: euer.

As for the Obiectiōn of Signes, and Figures, for hostynesse of time, I must referre to the gentle Reader, vnto my former Reple to M. Hardinge, *The wodes of the Churche, which are thought to be so plaine the Antient Learned Father Tertullian expouneth thus: Hoc est Corpus meum: Hoc est, Figura Corporis mei: This is my Body: that is to say, This is a Figure of my Body.* Likewise S. Augustine, Non dubitauit Domini dicere, *Hoc est Corpus meum, cum daret Signum Corporis mei: Our Lord doubted not to say, This is my Body, when he gave a Sign of his Body.*

To reþeale al other like Antient Authorities, it were to longe. Of what triumphes would M. Hardinge make, if none of al the Olde Leached Fathers coulde be founde, that euer haue called the Sacramentes, the Sylne, and Figure of Christes Body. But, as before he alledged an imagined Sente of the Scriptures without wordes, so nowe he allegendes the wordes alone without sente. He shoulde haue remembred better, that S. Hierome saith, *Ne putemus, in Verbis Scripturarum esse Euangelium, sed in Sensu: Let us not think, the Gospel handeth in the Wordis of the Scriptures, but in the Meanings.*

Two other greate quarrelles M. Hardinge mouth: the one of Only Faith, the other, as he calleth it, of the Presumptionis Certaintie of Salvacion. Wherein in dede than vpightly, god Christian reader, how luste caſe he hathe to repouine our Doctrine.

As for the firſte heret, S. Paule satthe, *Justificari Gratia ex Gratia ipsius: Wee be Justified Freely by his Grace: Wee Judge that man is Justified by Faith, without the Woorkes of the Lawe: Ye knowe, that a man is not Justified by the Woorkes of the Lawe, but by the Faith of Christe.* M. Hardinge will stale, yet hither of, *Sola Fides, that is, of Onely Faith,* we haue nothinge. Notwithstandinge, when S. Paule excludeth maner woorkes, he blideth Only Faith, whereto then leaueth he, but Faith alone?

Howe be it, if it be so horible an heretise, to stale, *Wee be Justified before God by Only Faith, that is to say, Only by the vertees and Croſte of Christe, let vs see, what the Holy Learned Fathers of the Churche to many hundred yeres agoe, haue taught us therof.*

S. Ambroſe faſthe, *Justificati sunt Cratis, quia nihil Operantes, neque vicem redente, Sola Fide Justificati sunt domi Dei: They are Justified Freely: Because Workyngis nothinge, and requiringis nothinge, they are Justified by Only Faith through the gifte of God.* Againis, *Si decretum est alio, vt, celsante Legi, Solam Fidem Gratia Dei polceret ad Salvacionem: This was Goddes determination, that, the Lawe fforfeſſing, the Grace of God shoulde require Only Faith vnto Salvacion.* And againe, *Sola Fides posita est ad Salvacionem: Only Faith is laide, or appoynted vnto Salvacion.* S. Basilis faſthe, *Nousit se celo inopem Vera Justitie: Sola autem Fide in Christum esse Justificationem: He knoweth ipse sancte to be vnde of True Righteousnes, and to be Justified by Only Faith in Christe.*

Theodoretus faſthe, *Non vñis Operibus notrū, sed per Solam Fidem Mystica bona conq[ui]stiſſimū ſumus: Nor by any Woorkes of ours, but by Only Faith wee haue gotten the Mysical good things.*

Nazianzenus faſthe, *Exclusa vñi et tristitia u. 32: Credere solum est Justitiae: Only Believinge is Righteousneſſe.*

Ogen faſthe, *Vñi est glorioſa tua? Exclusa est. Dicit sufficere Solius Fidei. Iustificationem: ita vt credens quis tantummodo Iustificetur, etiam si nihil boni Operis fecerit: Where nove he be vngifted of the god Workeis, & iſi is ſhorte out. Paule faſthe, that the Jufification of Only Faith is Sufficieſſe: So that a man Only Believinge made by Jufification, Credere solum est Jufificationem.*

Cap. 10. 3. 1. 30

Certaine-
tic
of
Faith,

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The Defense of the Apologie of the

Juſtified, althoſg h[er] b[ea]ſe donne no good Woorke at al.

Hesychius faſtthe, Gratia ex Misericordia , atque Compatione prebetur, & Fide comprehendunt Sola: *The Grace of God is given only of Mercie, and Faſtne: and is embracēd, and received by Only Faſtne.*

I leue a greate number of others, that haue witten the like, as wel Greekes, as Latines . In ſtate of them al, S.Chrysſtome faſtne thus: Illud dicebant, Qui Se la Fide nititur, Exercitibus eſt: Hic contra demonstrat, eam, qui Sola Fide nititur, Benedictus eſt: *They faſtne, who ſo faſtne him ſelbſt by only Faſtne, is accuſed: Contrariuſe S.Paule prooueth, that who ſo faſtne him ſelbſt by Only Faſtne, he is Bleſſed.*

Touchinge the wortis of S.lameſ, i.p. Hardinge haſt conuinced the Equiuocatiōn, al double underſtandinge of tis worke , Iuſtification, he might ſo ie, and eaſily haue eſcaped his owne errore . If it when S Paule faſtne, Abraham was Juſtified by Faſtne without Woorke of the Lawe, he teacheſt vs, howe Abraham was rectified into faſtne, and Juſtified before God: of the other ſide, S.lameſ, when he faſtne, Abraham was Juſtified by Woorke, and not by Faſtne Only, he ſpeakeſt of the wortis that folowe Iuſtification, and of the Frumentis of Faſtne: *Without whiche frumentis, Abrahams Faſtne had benne no Faſtne.*

Roman. 4:

Aug. in Li. 83,
grec. Ques. 76.
Iacob. 5.

S. Auguſtine faſtne, Non ſunt contrarie diuorum Apoſtolorum Sententiae, Pau- li, & Iacob: Cum dicit Paule, Juſtificari hominem ſine Operibus: & Iacobus dicit, inanem eſt Fide ſine Operibus. Quia Paule loquitur de Operibus, que Fidem praeceſtunt: Iacobus de iis, que Fidem fequentur? *The faſtninges of the two Apoſtles, Paule, and lameſ, are not contrarie, where al Paule faſtne, A man is Juſtified without Woorke, and lameſ faſtne, Faſtne without Woorke, is in vaine. For Paule ſpeaketh of the Woorke that goe before Faſtne: lameſ ſpeaketh of the Woorke, that folowe after Faſtne.*

¶ M. Hardinge that think, S.Auguſtines auſtioſtie herein is not ſufficient, Thomas Aquin, in Epif. Iacob, Capo. 5. Thomas of Aquine wil auoueche the ſame. His wordes be theſt: Iacobus hic loquitor de Operibus ſequentibus Fidem: que dicuntur Juſtificare, non ſecundum quod Iuſtificare dicit Juſtificatio, neſt ſecundum quod dicitur Juſtificatio Exercitatio, vel Oſtentatio, vel Conſummatio. Res enim dicitur fieri, quando perſiſtetur, vel innoveſt: Iames in this place ſpeaketh of ſuche woorke, al ſlowe Faſtne: *whoſe Woorke are ſade to Juſtifie, not as Iuſtification is the procuringe of Righteouſſtie, but in that it is an Exercitio, or a ſtevinge, or a Perſiſtēng of Righteouſſtie. For we ſay, A thing is done, when it is perſiſt, or knowne to be done.*

Roman. 8.

Nowe concerning the assurance, or Certainteſt of Saluaſton, the Scriptures are fulle. S.Paule faſtne, There is no damnation to them that be in Christ Jeſu: *The Sprite of God beareth wiſeſte to our Sprite, that we are the Children of God. I knowe, that neither Death, nor Life, nor Angels, nor Powers, nor Principalities, nor things preſente, nor things to come, nor Height, nor Depth, nor any Creaturē elſe, ſhalbe able to remoue me from that Love, that thererewarde cometh in Christ Jeſu our Lorde.*

But ſo as muſche as thſe wordes perhaſpē haue not the ſenſe of the Churche of Rome, without whiche, in M. Hardinges ſadgements, the Scripture of God is no Scripture, let vs for the ſent, and Exposition of the Holy Fathers.

Tertullian, Contra
Marition, Lib. 5.

Tertullian faſtne , Ut certum eſt, nos eſt Filios Dei, mult Spiritum ſuum in corda nostra clamantem, Alba, Pater. That wee might be certified, that wee be the Children of God, he b[ea]ſt ſent the Holy Ghost into our hartes, criyng, Abba, Father.

Clemens in Ca-
de, Capo. 1.6

Clemens Alexandrinus faſtne, Re vera Sanguis Fidei et Spes, in qua continentur, ut Fides in anima. Cū autem Spes exprauera, perinde acſi ſanguis effluxerit, vitalis Fidei facultas diſſoluitur. In deede Hoſe iſ, al it were, the Bloude of Faſtne which Faſtne, Hoſe iſ contained, even as Faſtne is contained in the Soule. And when Hoſe is gone, then is al the Lucy power of Faſtne diſſoluted, as if the Bloude were ſtaddle out of the body.

Cyprian, De
Mortalitate Ser-
mon. 4.

Cyprian faſtne, Et tu dubitas, & fluctuas? Hoc eſt Deum omnionne noſte: Hoc eſt Christum Creditum Magistrum peccato incedulatis offendere: Hoc eſt, in Ecclesiſa conſtitutum, Fidem in Domo Fidei non habere: And doſt thou ſtanger, and ſtand in doubt: of the Saluation? That were as muſche as to noſt know God, that were as muſche as with the ſonne of unbeket, to offend Christ the Maſter of Believers: That were as muſche

Churche of Englande. 1. parte.

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Certeintie
of Faſtne.

Tractat. ex
ſcripto. & tradic-
tione. et
conſuetudine.

Par. 1 cap. 16.

muſche as beinge in the Churche, in the Houſe of Faſtne, to haue no Faſtne.

Propter faſtne, Secun diem Iudicij expendant, quibus in Cruce Domini gloriantibus mundus Crucifixus eſt, & ipsi Mondo: They, unto whom the World is Crucified and are Crucified unto the world, waſte for the due of Judgement without fear.

But to tenue the Anteate Faſtnges of oþer tyme, and to put the mater quite out of daubt, om̄ Antonius Marinarus in the late Council of Tridente in open audience ſaide thus: Si Cœlum ruſt, si Terra evaneſcat, si Orbis illabatur precepſ, ego in eum eſt rectus ero. Si Angelus de Cœlo aliquid mihi perſuaderet contendat, dicam illi Anathema. Et o Felicem Chritham p[ro]p[ri]eſ fiduciam: If the Heauen ſhould fal, the Earthe ſhoulde vaniſhe, the whole worlde ſhould come downe haſt alonge, yet would I ſtand preſte, and boldie before God. If an Angel from Heuen ſhould tellle me otherwise, I would accuſe him. O the bleſſed God, and certaintie of a Christian Illeſte.

Certainelij, M. Hardinge, it were al verye Presumptionis parte, to ſale, that theſe Fathers, Greeks, Latines, Newe, Olde, your oune, & ours, were al Presumptuous. It ſhoulde be al Presumptionis a man to put atteſtance in the Worfis of Churche, what is then, to p[ro]p[ri]e atteſtance in our own M[er]ites. S.Paule haſte taught us to ſtate, God for bidde that I ſhould glorie, but onely in the Croſſe of Christe. S. Balaſe faſtne, Qui non iudicat ſu[m] Meritis, nec expetat ex Operibus luſtificari, Vnam, & Salam ſpem habet ſalutis Miſericordias Domini. Who ſo truſtch not in his owne Meritis, nor lookeſt to be Inſtituted by his owne Woorke, haſte his onely hope of Saluation, the Meritis of our Lord.

¶ Faſtne the lob in al his miferies, Etiamne me occident, ſperabo in eum. Veruntamen vias meas in confuſione eius arguan: Although he kille me, yet will I put my trust in him. Nowiſt andinge I will reprooue my wares before his fight. So the Prophete Dauid, in the O Lorde h[er]e I truſt[ed], wil never be conuoyed. This is no Presumption, but a patient, and an humble waiting for the Redencion of the Children of God.

It is moſte true, that S.Paule faſtne, Wee muſt Woorke our owne Saluation with feare and trembling. But this ſcarfe rifeth in conſideration of our owne weakenesse, and vnsweſtinesſe, not of any diſtrifts, or doubts in Goddes mercie. But rather the leſſe we ſtreſſe to truſe in our ſelves, the moſe cauſe we haue to truſe to God. Therefore S. Auguſtine faſtne, Praſume, non de Operacione tua, fed de Christi Graſia. Grata enim ſalutis elſtis, inquit Apoſtolum. Non ergo hic Arrogantia eſt, fed Fiſci. Predicare quod aperioris, non eiſi Superbia ſed Deuotio: Preſume thou, not of thine owne workinge, but of the Grace of Christe: For the Apoſtle faſtne, Thee ſaueſt by Grace. Here therefore is no Presumption, but Faſtne. To proclaime that thou haſte received, it is no pride, it is Deuotion.

Again he faſtne, Non mea Praſumptione, fed ipſius Promiſione in iudicio non venio: *It is not of my Presumption, but of his Promiſion, that I ſhall not come into Judgmente.* S. Balaſe faſtne, Paulus Gloriat[ur] de contemptione Juſtificati[on]e: Paulus p[ro]p[ri]e m[er]it[us], and boasteth of the contempte of his owne Righteouſſtie. So faſtne S. Ambroſe: Non gloriar, quia iuſtus ſum: ſed quia redemptus sum, gloriar: Non quia virtus ſum a peccatis, ſed quia mihi remiſſa fuit peccata. Non gloriar, quia profici, neque oia profici mihi quisquam: ſed quia pro me Adiutorius apud Patrem Christum eſt: fed quia pro me Christus Sanguis elſt: I will not glorie for that I am a iulf man: But for that I am redeemeſt, herefore wil I glorie: Not for that I am vniſt le ſinner, but for that my ſinnes be forgiven me. I will not glorie, for that I haue done good to any man nor fir that any man haue done good to me: but for that Christ is my Advocate with the Father, and for that Christe Bloude was ſhalleſe for me.

Tertullian S. Auſtullian faſtne, Quid retribuam Domino, quid recolit haec memoria mea, & anima mea non metuit uide? Who ſhall render unto our Lorde, for that I calle to remembrance al theſt my ſummes, and yet my Soule thereof is not ſtude.

The ſtare, tunc faſtne S. Bernarde: Vbi tuſta firmaque infirmis ſecuritas, & requies inſi in vulneribus Saluatoris! Tantò ille fecurio habuit, quanto ille potenter erit ad falandum, & Peccati peccatum granditer habuit conſientia, ſed non perturbabitur: Quoniam vulnerum Domini recordabor. Nempe vulneratus eſt propter iniurias noſtas: Wh[er]eſiſte or ſoreſte can the weake Soule ſtude, but in the wounds of

Aug. de Veritatis

boni, ſcrim. 28

Aug. in 10.

han. tract. 22.

bal. de huma-

natr. truct. 2.

rat. II. 2. doc.

rat. II. 2. arca-

egypt. 2. 7. 5.

excus. 2. 2. 5.

coſting.

Ambroſi. de 14-

coſting. vita

Beata.

August. Conf. 7.

Lit. 1. Cap. 7.

Bernard. in ſe-

nter. ſentent.

ſentent.

oure Saconnes. As he is mightier to fane, so dwel I ther with more fasetie, &c. I have committed a grete Saine: My conscience is troubled: yet shal it not be shalgu downe: bicaus I wil remember my Lordes wonnades. For he was wounded for our Saines.

Thus, **B. Hardinge**, to be assured of our Salvation, S. Augustine saith, It is no arrogant stoutnesse: It is our Faith. It is no pride: It is Devotion. It is no presumption: It is Goddes Promisse.

Cyprian, De
simpli. pr. cl.

But youre whole Doctrine of the truse in Pennes. **Spiritus** leadeth directly to Desperation. And therefore S. Cyprian saith wel of you: Ascruit Noctem pro Die Interitum, pro Salute Delperationem, sub obtentu Speci; Perfidiam, sub pretextu Fidei; Antichristi sub vocabulo Christi: They teache vs Night in steeds of Day: Desperation in steede of Healethe. Desperation under the colour of Fidei: Infidelity under the pretence of Faith: Antichristi under the name of Christi.

Albertus Pigg
Hierar. l.1. ca. 4
Lectus de Eccl.
clesia.
Habens in Con-
fessione Petri-
conuenit. c. sp. 8.

Nowe a little to view the groundes of **B. Hardinges** longe discours: whereas he to often, and so earnestly telleth vs of the Sense of the Scriptures, as if we had Scriptures without Sense, his meanning thereto is only to leade us awaite to the Churche of Rome: whiche Sense, Albertus Piggius saith, Is to the Infallible, and infallible Rule of Romme. Eckius saith, Scriptura, nisi Ecclesie Authoritate, non est Authentica: The Scriptures of God are not Authentical, or of credite, but by the warrant and Authoricte of the Churche. And Hosios in the manner, Apostolice, Symbolum tradiderunt, nunquam dixerunt, Credo Santa Biblia, aut Sanctum flos, cum Symbolum dixerunt, Credo Sanctam Ecclesiam: The Apostles, when they delivred Euangelium, dixerunt, Credo Sanctam Ecclesiam: That the Apostles, when they delivred the Euangelium, they never said, I believe the Holy Bible, or the Holy Gofpel; but they said, I believe the Holy Churche. Thus nowe the matter is fere purgatory for ever. **C. H. H.** hauing vs their Scriptures, nos Sense of Scriptures, but only from Rome.

De Mator, &
Obedient. Viam
sanctam,
psalm. 8.
Antonius, in
summa. Tert.,
Tert. 22. c. p. 5.
Hebreo. 11.

I will not here repose the vnsaurie Senfes, that they haue imagined of the Scriptures. One example, or two for a taste male be sufficient. Pope Boniface saith thus, Ecce duo Cladji hic: Behold here are two Swedes: That is to say, The Pope hath the power bothe of the Spiritual Swede, and of the Temporal.

M. Hard in his
former An-
swere. Art. 1.
M. Hard. Artis.
2. &c. 10.
Hierog. in Conf.
as Galat. cap. 1.
Tert. 5.
Bosius de ex-
prefio verbo
Dei.

In other saith: Omnia subiecti sub pedibus eius, id est, Papax: Peccora campid est, homines viuentes in terra: Pisces mariis, id est, animas in Purgatorio: Volucres Cœli, animalia Beatorum: These words S. Paul applich only unto Christe, measurings thereby, that God hath auanced him above all Powers, and Dominions: & that al thinges are subiecte unto him. But the Romaine Sense is faire otherwhyle: That he haue made al thinges subiecte unto him, that is to say, to the Pope: The Captaine of the Fidei, that is to say, Meone livinge in the Earth: The Fishes of the Sea, that is to say, the Soules in Purgatorio: The Birds of the Heavens, that is to say, the Soules of the Bleſſed in Heaven. I leue **B. Hardinges** owne peculiare Expositiones, Winkle ye not al of this: It is the substance, that to say, It is the Accidens.

By fature pretie Senfes, I wil not say, as S. Hierome saith, De Euangeli Christi, facit homini Euangeliū, aut, quid peius est, Diabolus: Of the Gofpel of Christ, ye make the Gofpel of a Man: or, that is worse, the Gofpel of the Duela. I wil not to say, but thus mate 3 say with the Prophete Isaie, Tee making Light Darkenesse: and Darkenesse Light.

Rabbi Abraham.

Pet multe two nenes beleue, upon **B. Hardinges** Willone, that the scripture without the Sense of the Churche of Rome is no Scripture. And therefore Hosios saith, Si quis habeat interpretationem Ecclesiæ Romanæ de loco aliquo Scripture, etiam si nec sciat, nec intelligat, an, & quomodo cum Scripture verbis conuenient, tamen habet ipsissimum Verbum Dei: If a man haue the Exposition of the Churche of Rome, touching any place of the Scriptures, altho he neither knowe, nor understande, whether, and howe it agreeth with the wordes of the Scripture, yet he hathe the very Wordes of God. So saith the Rabbi Abraham Hispanus, Ipcatines of the Expositiones of the Rabbines, Litterat videtur nobis verba nostra esse vera, & recta, nebis tamen Veritas abicienda est in terramque Veritas cum illis est: Nōwithstanding our Expositiones seeme to vs never so True, and right, yet misticall we throwe our Truthe to the grounde: For the Truthe in dede is

Churche of Englande. 1. parte. 81 Scripture,
TraditionLyra in Ven-
ture, cap. 17.

with them. Lyra likewise reporteth the common opinion the Jewes had of these Rabbines: Recipendum est, quicquid hoc modo proponatur, etiamsi dicant Dextram eis sinistram: We multe needles recieve, what so ever they lie unto vs, yea altho bgh they tell us, The Right hande is the Left.

Nowe gentle Reader, that thou maist the better see the constancie, and certainite of these Senfes, and Expositions, whereunto **B. Hardinge** laboureth so earnestly to haue the bounde, it wile please this to consider thesse wordes of Nicolaus Cusanus sometime Cardinal in the Churche of Rome: Non est mirum, si Praxis Ecclesiæ vno tempore interpretare Scripturam uno modo: & aliis tempore, aliis modo. Nam Intellectus currit cum Praxi. Intellexus enim, qui cum Praxi concurreat, est Spiritus Vniuersitatis. Sequuntur ergo Scriptura Ecclesiæ: & non est conuertere: fit it non marne, though the Practise of the Churche expounde the Scripturæ at one time one waie, and, in another time an other waie. For the underflandinge, or Senfe of the Scripturæ rememb with the Practise, and that sensis & agreeinge with the Practise is the quickeninge Spryte. And therefore the Scripturæ followe the Churche, but contrariwise the Churche followeth not the Scripturæ. For sucht hundres of Expositiōnes of the Scripturæ, S. Hilarie said summetime onto Hilari. ad Cons. Cusanus Aug.

This is the Sense of the Churche of Rome, whereby onely **B. Hardinge** willeth vs to measure, and to weight the Weight of God. But the Ancient Faſte: Origen beſt, Sicut omne Antrum, quodcumque fuerit extra Tempulum, non est Sanctificatum: sic omnis Senfus, qui fuerit extra Dunnam Scripturam, quamvis admirabilis videatur quibusdam, non est Sanctus, quia non continetur a Senfis Scripture: & As what so ever God is without the Temple, is not Sanctified: so what so ever Senfis is without the Holy Scripture, altho unto somme it seeme wonderfull, yet is it not Holy, bicaus it is not contened in the Sense of the Scripture.

To conclude, whereas **B. Hardinge** saith, **C. H. H.** cannot understand the Scripturæ without Tradition, the Ancient Father Ireneus saith, This is one special marke, whereby we maye knowe an Heretique: **T. H.** de his Mortuis: Heretici.com argumentum ex Scripturis, in accusationem Scripturam concordantur, quia non res illæ habent, nec sint ex authoritate, & quod varie sint dictæ, & quod ex his non posse inueniri Veritas ab illis, qui Traditionem negant: Heretique. As they be reproved by the Scripturæ, they fal to the accuseing of the Scripturæ, as thought, ... or they were not weland professe, or wanted autoritie, or were doubtfully vitered: or that they were not the Tradition, were never habbe by the Scripturæ to finde out the Truthe.

The Apologie, Cap. 10. Dunſon. 2.

Men saie, that Sophocles the Tragical Poete, when in his olde daies he was by his owne Sonnes acculed before the Judges, for a doting and sottishe man, as one that fondly walſt his owne Subſtance, and seemed to neede a governour, to see unto him: to the intent he mighte cleare him ſelue of the faute, he came into the place of Judgemente, and wen he had rehearsed before them his Tragedie called Oedipus Colonus, whiche he had written at the very time of his acuilation, maruelous exactely and cummingly, did alſe the Judges in his owne behalfe, whether they thought any ſottishe or doting man could doo the like preece of woorko. In like manner, because theſe menne take vs to be madde, and apeache vs for Heretiques, as menne whiche haue nothinge to doo, neither with Christe, nor with the Churche of God, wee haue iudged it shoulde be to good pouropole, and not unprofitable, if wee do openly and frakely ſet foorth our Faſte wherein we stande, and ſhewe al that confidence whiche wee haue in Christe Iesu: to the intendal menne make ſee, what is our Judgemente of every parte of Chriſtian

Origen In Mat-
thei, homil. 25.

Irene. Li. 3. cap. 2.

stian Religion: and make resolute with them selues, whether the Faith
which they haue seen confirmed by the Woordes of Christe, by the wri-
tings of the Apostles, by the Testimonies of the Catholique Fathers,
and by the examples of many ages, be but a certaine rage of Furlous
and madde menne, and a conspiracie of Heretiques. This therfore is
our beleife.

M. Hardinge.

The comparison whiche ye make betwene your felues and Sophodes, gladly we admitt. Yet we acknowledge, that as in many respectes ye are like, so in some unlike. Sophodes was a Poete, that is to say, a fainer, and duisier of things, that be not true, but fabulous: Ye also are fainers, and deuisers of nouelties, and followers of Newe deuises, that be false. Sophodes, was a Tragical Poete: ye are Tragical Diuiunes. A Tragedie fetteth foorth the outherwrares of Kingdomes, Murder of Noble Personages, and other greater troubles, and endeth in woful lamentations. Your Gospele inadeth Christes Heauenly Kingdome the Chuchie, it murdereth soules bought with a mngle deere price, it causeth a heale little garboule in mens consciencies, in the ende it bringeth to ouelating weeping and gnawlings of teete. Vve take you not to be madde. VVould God ye were not worse then madde. VVere ye mad, ye shoulde be tied vp. Els were ye fuffered to goe abroadre, for feare fiske would fise from you. And then shoulde ye die litle hurne. Now whiles ye offer venemous kinches with furred lippes, whiles ye couer woulthi crueltie vnder fames Skinnies, whiles ye hurt under pretence of benefite, wounde vnder colour of a medicinie, begyle vnyllable Soules with resemblance of Truthe: neither stinte ye to woorke mischife, nor others can beware of you.

The Bishop of Sarisburie.

D^r Hardinge, Sophocles him selfe, if he were attive, were not hablie with all his eloquence to expresse the Tragical dealinges of your compaines. Pource whole life,
Martl, Bucerus, and Kellington is nothinges els, but a Tragedie. You haue riste vp the graues, & dig-
yourselfe awaye from them, as if you were euill humour the mere innocent carkeless.

Paul, phagius, ged out the deade, and practised pour crucifix upon the p[ro]p[ri]etie of his
Pour Pope Stephanus tolke vp Formosus his Predecessours Body, chopte of his
heades, and threw out the naked carresse into Tiber.

Pope John the twelfth cut one of his Cardinals righte hande, and an others nose.

Poure Pope Urbanus the sixt thylte hie of his Carbuncles atte this tyme,
and threwe them out into the See.

¹ Pour Pope Hildebrande poisoned three other popes his predecessors, to make himself there, in these feasts - that

Hebre.9. *Wch.9.*
Beno Cardinals him selfe comme to the Holie Seat. They are to inaintain there, in their churches, the Roman can tell, neither what to ate, nor what to take : nor wome to double, nor whom to trust. They haue conuincid their poison, I will not faine into their meates, or drinke, for that is ouer grosse, and Common, but even into their Holie Wathes, into the Sacramentes, and into the Challice. Camotens is one of their owne for satthe wel of them: Sine Sanguinis effusione non ingredioruntur in Sancta Sanctorum: With a chalice full of bloud they enter into that Holie Place, the Holie of Holies.

Vanis Scientiarum *out shadings of bloud they enter not into them.*
IV. *Howe be it, what spend I these wordes? It is not possible to late al, that male
be safde. They haue inflamed Warres: The haue raled the Subiectes against their
Princes: They haue arm'd the Sonne against the Father: They haue overthowen
Citties, and Countries: They haue depoised Kings: They haue settte therre fete on
Emperours neckes.*

Helle maters, M. Hardinge, be Tragical in deede. And herein hancke your
whole practise, and Politie of your Churche of Rome.

Where you thinke your selfe a sober man, in that you can to saye, that
and worse then nadde, you mate remember that this kinde of eloquence amongest
you is Ancient, and Catholique, and mate wel stande with your Religion. For so
the false Prophete Seincies saide, that Hieremias the Prophete of God rance, i was
starte nadde. So the wretched fable unto Iehu, of Elizies the Prophete, What habbe
this nadde Webmen Body to do with thos? Quen so ther fable of Chritte, That he
was nadde, and spake in herte, he knewe not what. S. Augustine lathe of S. Paule
Incidit in istorum sciraglem dicatatem: & ab eis qui sanari nolunt, vocatur infinitus
S. Paule is fallen into their cursed railinges: and of them, that wil never be made sober, is called
a madman.

a madde man. So saiche the Ancient Father Origen, of Celsus the wicked Heathen: Videamus igitur nos, qui iuxta hunc insaniimus: Let us therefore consider hereof, that in this mannes Judgements are starkan madde.

But, M^r Hardinge, wherein are we so madre? of what tokens or madrene paine
we shewes? Can noman ether speake the Truthe, disclose your errores, without
madnesse? But, I troue, it is cuen as S. Hierome saide sometime, Deliberat, sciencet,
qui in tuo Regno contra tuam tentacionem loquebas: *Heraudet*, and waymadde, no
doubte, that within thy Dominion fakc any thing againtis by minde. So satthe Leo,
Insansi Magistris Veritas scandalum est, & Cœcis Doctoribus fit caligo quod lumen
est. Unto Franquise Maistres the Truthe is a flauder, and unto Blinde Doktors the lighte
is become Darckenesse.

So saffre S. Augustine des Kinge David: Insanire videbatur: Sed Regis Achis ini-
nire videbatur, id est, stultus, & ignorans: David seemed madde: But unto Kinge Achis
he seemed madde, that is to saye, vnto fooles, and idiores.

As for our parte, we remember, what answere S. Paul made unto Feltis in
the like case: *Seest thou not that Feltis, I am not madde: but I witer unto thee, the woordes of Truthe,
and Sobrietie.* Wherefore we may conforte our selues as the vertuous Gentlewoman Paula did, when she was likewise supposed to be madde: *No stulti proper
Christum: Sed stultum Dei sapientius est hominibus: We are iudged fooles, and madde
fooles for Christes sake: But the foolishnesse of God is wiser then menne.*

But, M. Hardinge, S. Cyprian wil tel you thus: Hiezel, Frater, Vero clementia, non cogitare, ne quid meminanda non diu fallant: noscere tam diu esse, quam diu ille fecit: O my Brother, this is madnesse in deede, not to thinke, or knowe, that (your) Lies cannot long deceiue us, and that it is Night no longer, but until the daie springe. This indee is very madnesse.

And therefore Chrysostome saith, Qui in manifestam foueam cadit, non negligens dicitur sed insanus: Who so falleth into a pitte, that lieth wide open, is not faide to be negligent, but starke madde.

The ende of the fyrste Parte.

The Seconde Parte.

The Apologie, the firste Chapter, Division. 1.

W

Verily we believe, that there is one certaine Nature and Divine Power, which we call God; and that the same is diuided into Three equal Persones, into the Father, into the Sonne, and into the Holy Ghoste: and that the al be of one Power, of one Maiestie, of one Eternite, of one Godhead, & of one Substantie. And although these Three Persons be so diuided, that neither the Father is the Sonne, nor the Sonne is the Holy Ghost, or the Father: yet nevertheless wee believe, that there is but one very God: And that the same one God hath created Heauen, and Earthe, and al thinges contained under Heauen.

We believe, that Jesus Christe the only Sonne of the Eternal Father (as longe before it was determined, before al beginniges) when the fulnesse of time was come, did take of that Blessed, and Pure Virgin, bothe the flesh, and al the Nature of Man, that he might declare to the world,

the woorde the secrete and hid wiſe of his Father: whiche wiſe had benne
laide vp from before al Ages, and Generations: And that he myght ful
finishe in his Humaine Body the Mysterie of oure Redemption: and
myght faffen our sinnes to the Crosse, & also that Handwrittinge, which
was made againſte vs.

wee beleue, that soz our sakes he died, and was buried, descended into Hel, the thirde day by the Power of his Godhed returned to life & rose againe, and that the fourteent day after his Resurection, whiles his Disciples behelde and looked upon him, he Ascended into Heaven, tofulfil al thynges, and did place in Maiestie, and Glorie the selfe same Body, wherewith he was boome, wherein he liued on Earthe, wherein he was testifed at, wherein he had suffered moste painefull tormentes, and crutel kynde of deathe, wherein he rose againe, and wherein he ascended to the Rigithe Hande of the Father, aboue Al Rule, aboue Al Power, al Force, al Dominion, and aboue every name, that is named, not only in this worlde, but also in the worlde to come: And that there he nobo stetth, and shal sute, til al thynges be ful perfited. And althooughhe the Maiestie, and Godded of Chylde be everywhere abundantly dispersed, yet wee beleue, that this Body, as S. Augustine saith, muste nedes be stil in one place: and that Chylde hathe the gauen Maiestie unto his Body, but yet hathe not taken awaite from it the Nature of a Body: and that wee muste not so affirme Christe to be God, that wee denie him to be Man: and, as the Martyrz Vigilius saith, that Chylde hathe lete vs as touchinge his Humaine Nature, but hathe not lete vs as touchinge his Huyme Nature: And that the same Chylde, though he be Absent from vs concerninge his Manhed, yet is ever present with vs concerninge his Godded.

From that place also wee beleue that Christe shall come againe to execute that General Judgemente, as wel of them whome he shal then finde aliuie in the Body, as of them that shall be already deade.

M. Hardinge.

(a) Neither is any man nowe
aliamed of the Apostles Credc.
(b) Virtuthe. It
was the Olde
testament vnto
the other for
ever alone
Credc.

In our Fathers dates before any change in Religion was thought vpon
gather in peple vnitie. If acompt of belefe had bene denouned, 4
common Apostles Credc. Every one constantly confessed, I beleue God
lief of Heauen and Earth, and in Iesu Christ, and so foorth. But sithens
Gospel into the worlde, wee haue scene grete disuertisement amonge men, ne
Administration of the Sacramentes, but also of the Publike Confession
Rulers, Countnes, and common VVxeates received that new Doctrine: (c)
Faith haue fette seuerall funde Credc., and Confessions of their Fathre

S. Hilary in his time complaining thereof, Nowe a dates theret be (d)
there he wills? so many Differencies, as there be maners: so many causes of
she vices : whilst Faithes either are to wrotten as we litle see, or vnde

where as there is but one God, one Lorde, one Baptifme, and according thereto one Faithie, we stepp aside from that which is the only Faithie : and whiles moe Faithes be made, they beginne to come to that pointe, that there be no Faithie at al.

But the manner of the utterance of your Faith is strange. Christen ears, who have been accustomed to hear, *Credo in Deum, Credo in Iesum Christum, Credo in Spiritum Sanctum*, believe in God, I believe in Iesu Christe, I believe in the Holy Ghost. That other form of wordes, which in our vife, founded not so Christianlike. I believe there is a God, I believe that Iesu Christe is the sonne of the Father, I believe that the Holy Ghost is God. Although this forme of wordes be no worse, yet a right Faith, yet being such as may be uttered by Deuilles, and hath (d)alwayes bene vited by Heretikes their Ministers: the Ancient and Holy Fathers have liked better the Old forme and minter; after where euery Christen man faith, I believe in God, I believe in Iesu Christe, I believe in the Holy Ghost. For this impropert a signification of Faith with hope and charite, that other of Faith onely, whiche the Duelettes hate and tremble, as S. James faith: whereto as in many other thinges they Iacob. Deuileus

Defenders resemble them. **S. At** his name in sundrie places puttinge a diff'rence betweene these two forces of iurpades, w^m St^ongall^s alledged^s Paul^{'s} wordes, I oone that believeth in him goeth not into the wicked, his kynthe is unapted^s to iugm^t sheweth, demandeth, what is it to believ^e in him? It is by his awefare, **Credendo impiger**, **Credendo diligere**, **Credendo cum^r**, & **Cum^r cito** **in** **ipsi** **incorporari**. With believ^e to loue him, with beloninge to goe into him, and to be incorpore^r in his members, that is to saye to make a member of his body.

As this Defender proceeds in declarins the belief or his new England
matche upon the Article of Christies Ascension, as the manner is of al Zwingians to do. For these
men deale with them, thereby they shall be able to bring at least many of the simpler folk to believe
Sacramentarie heresie, and to think, that the Body of Christ, wherein he attended into Heaven, and
litteth at the right hande of the Father, is so absent from Earth, as make not beleve to beにて
prefecthe the Sacramente of the Altar. Thereto he alledged, Augustine, making him to fave, that
Christie Body, wherein he rose againe, must needs be in this place. In whiche treatise that right Lare
ther haue not the woorde, *Oportet*, that is, must needs, as in this place. In whiche treatise that right Lare
Potest, that is, may, as the bookes haue that be not corrupted by the maintenances of that Defender.
And whereas he calleth, *Ad Diderium*, alledged by this Defender, though Christie lathe gotten
Maistrie vnto his Body, yet he haile not taken away from the Nature of a Body : this is not to be
stretched to Christies Body in the Sacramente, where it is not after condition of Natura, but by the al
mighty power of his woorde. And although he hath not taken away from his Body the Nature of
a very body, yet maist pleine him to do with his Body, being God noldest then Man, that is, whose
Nature is a Body. So it please him to do, when he fad. This is my Body.

is besides and above the Substance of a Body.' So it pleased
God to make us fit for him to be done, when he ever the Body is offered in the daily Sacrament
of the Churche according to his commandment and institution. That Vergilius saith, Christ bathered
the whole Life vs touchinge his Humane Nature, but hath not left vs as touching his Divine Nature, it is to
saye, he bathered vs of his vertible shape, in which he shewed his Humane Nature, when he willed; but left
us to stand on Earth, when he was to conseruante with men felyng, that as S. John wpted they heard him with
these eares, they sawe him with their eyes, they behelte him, and touchid him with their handes. As
Iudge touching his Humane Nature in this fensible wele, Christ had left vs after which S. Augustine fellyng
1.1.1.1. *Iam non innata Christianum legem in Tersa.* Nowe thou findest not Christe to speake on the
Ecclesiasticall Easte. This manner of Christes Humane Nature being taken from vs with standeth not, but that
we may haue the Substance of his Natural Body and Bloude presente in the Bleffed Sacramente in
a Mysterie by the absolute power of his woerde: whiche Fathle thefe Defendens traule to im-
pugne. And as God woulde) the Penitentia of this Apologie bringeth viuare, as it seemeth
for confirmation of his Sacramente Dauidine, that out of Fulgentius, who therewitnessest al about
he woulde arte to bridle, excludre the real presence. That Father, as he is by hym allerged, falleth
1.1.1.1. *Christianum donum difficit sub ipsa per Formam Serui, tamen semper semper obsequio per Formam Deicalem.*
That where as Christe is absent from vs according to the Forme of a Seruant, yet he is euer present
with us according to the Forme of God. VVhereby he meaneth, that Christe is nomore here among
men, as he was, before his death, in Forme and Shape of Man, in suche wise as we see men huse
on the Earth. VVhich wondes because they feele to dashe their whole purpose, the Prelates of these
newe Englyssh Churche haue altered the seide of them, by shifing in this woerde(mashed in feed
of the Forme or shape of a Seruant) which the Latine hath, and this woerde (Gothed) in stead
of the Forme of God).

The Bishop of S.riñgurie.

Inarette, P. Hardinge, that we can publish so manifast Untruth without
Hinge. You saie, that before these few late years, there was but one soueme
Faith throughout the world. Yet having learned, I haunting trajected through
Ancient Writers, you mulse needes haue seene the Appoldes Creed : the Nicene
Crede : S. Basilius Crede : S. Hierome Crede : S. Cyprian, or
S. Ambroise Crede : the Crede called, Quincunx vult, written, as
m. think, by z thauant, as foyning others, by Eusebius Vercellensis: the Crede
written in the Flyme, called, Te Deum, whether it were written by S. Angeli,
or by S. Ambrose: euen of these under severall, and sumple fountaines. Daue
the, that in diuers of the Moste Councelles, as occasion was offered, so somme
was ther adder adi to the Crede, or dimisshion, or alterred: as it maste appere
Eusebius, Socrates, Theoreutes, Sozomenus, Eusagrius, Nicophorus, and others.
Also that S. Ambroise unto Laurentius, S. Hierome unto Cyrilus, S. Ambroise
to the Emperor Gratianus, and others, in declaration of the Christian
Faith, haue not alwaies used one prettie fountaine of wordes: but that the Emperor
Constantine makes open Protestation of his Faith, as it is recorde in the
Ninetele Donation, in sense, and Substance agreeinge with al others, that

(D'Vntruth,For
the Heretiques
 finde, I believe
 in Jod, as wel
 as did the Ca-
 tholiques.

Vatriethe. Fo
S. Augustines
woorde is.
Oportet. &c
S. Augustine.
I gewe yo luc
Body in the Si
eramente.

Virtue. The
is neither fact
Institution, by
fitch the com-
maundement

is
Be
ale Vntruthe. Fo
tourme and
Sublitanee at
bothe one.

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were Catholique: but in wordes, faire dissaiganties from al others, and peculiare only to him selfe. To be shorte, you knowe, that between your Massie Crade, and the peoples Common Crade, as touchinge the wordes, there was great difference. It were too longe to reheate al. Neither was it necessarie, to say so muche, sauing only to shewe the manifest rancke of poure talk. To expresse one Substance of Faithe in fonde Fourme of Wordes, I never hearde; it was soffidene, sauing only now at the late by this late Decret of M. Hardinge.

Where you say, the whole people before these fewe late yeres, had one Faithe, ye shoulde rather haue faute, they were all taughte by you in a straunge unknown Tongue, to pronounce, as they coulde, a straunge unknown Fourme of Faithe. Fox, God knoweth, they understande not one word, what they late, nor scarcely one Article of their beliefe. S. Hilarie saith, of the people deceyved by the Arians, as these haue benne by you, Credunt, quod non credunt; Intelligent, quod non intelligunt: They Believe that, which they Believe not: They Understante that, whiche they Understande not. Cardinal Alcanus had a Popinay, that was taught to say distinguishe betwix the Articles of the Crade, from the beginninge to the ende. Yet, I trwue, ye wil not say, the same Popinay believed in God, or vnderstande the Christian Faithe. Fox Faithe is in the Harfe, not in the Tongue. S. Augustine saith, Fieri potest, ut integra quis tenet Verba Symboli, & tamen non recte credit: It is possible, that a man may pronounce the whole wordes of the Crade: and yet not have the right Faithe. In deute S. Hilarie, of whom ye speake, wrytely repoued the Arias Heretiques, for they had altered the whole Faithe of Christe, not onely in wordes, but also in Substance. But we haue published fonde Confessiounes of our Religion, as the multitudes of your Abuses & Errours offered occasion, and that in fynche Countries, and Kingdomes, in litle distante of places, and diuersite of speaches, yet notwithstanding in the Substance, and groundes of the Truthe haue emerpose tomed together, and never altered.

Where we late, We beleue there is one God, M. Hardinge answereath, He cannot wel allowe this Fourme of Speache. We shoulde rather haue faute, saithe he, we beleue In God. Were not this Controller so impertine, suche simple petite quarrelles shoulde not be awarde. I coulde never haue thought, it haue benne so greate a sinne, to beleue, that God is God. Verly, M. Hardinge, it every of your Popes, and Cardinals had believed so muche, I trwue, Cornelius the Bishop of Bitonto in your late Council at Trident would not so bitterly, & in so open foray bave creld out of them, Utinam non à Fide ad Infidelitatem, à Deo ad Epicurum, vel profus vanimatis declinat, dicentes in corde impio, & oī impudico. Non est Deus tuus: Woule God they were not gone, as it were with one confente, from the Faithe to infidelitatem, from God to Epicure, satyng with wicked harte, and shamelesse mouth, There is no God.

If no Catholique Witter had ever vides the same fonde Fourme of Speache before, then mighte M. Hardinge quarrel seeme to haue somme reasonable grounde. other things beleue that there is One God, that hath made al. Origen saith, Primum credimus eū deus, qui omnia crevit: Firste we muste beleue there is a God, that hath created al thinges. S. Hilarie saith, In absoluto nobis, & facilius est Accedit, let sum Christum a mortuis suscitatum Credere: Our everlasting life is ready, and easie to beleue, that ipsius Christi is risen again from the dead. Like wise Charles the Great, in the Crade published in his name, Predicandum est omnibus, vt credant, Patrem, filium, & Spiritum Sanctum. Vnum esse Deum Omnipotenter: The Gospel muste be preached vnto al to the ende they mae knowe, that the Father, the Sonne, and the Holy Ghost is One God Almighty. To be shorte, even in our late Fathers dotes, this was taught a Catholique Fourme of Faithe, and was commonly taught al Scholers, Vt sum Christ Deum: Believe, that there is One God. If this were then wel spoken, & truly

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versallie vied, enen in the Churche of Rome, without rebuke. I truste, M. Hardinge of his Catholique wil nomore blame do for speakinge wel. As for these Paraphrases of his Faithe, I belinke Christe, although in dede they be better, and more effectual, and carrie more force then the other, yet are they not, neither so peculiare, and spesiall to God alone, nor so pretely used, as M. Hardinge imagineth. For it is written in the Exodus, as it is noted by the sculps in the Hebrewe Tongue, Populus credidit in Deum, & in Moys: The People believed In God, and in A Moses. And God him selfe fauor unto Moys, as it is likewise noted in the Hebrewe: Descendant, vt populus In te credidit: I wil goe downe, that the people me beleue In thee. S. Basile scritte, Baptizati sunt In Moys, & crediderant In illum: They were Baptized In Moys, and beleued in him. And Hosios saith, Quis in sanctos quoque recte credidit docet Paulus: What if Paul teach us, that wee must alſo wel beleue In sancto? And then of M. Hardinge sive haue emerpose mett like this Fourme of Speache, Credo In Sanctum Ecclesiam, I beleue In the Holy Churche. Wherein also perhaps they will allege these wordes of Socrates, and of summe others, Credo In Vnam Catholicam Ecclesiam: I beleue In one Catholique Churche. Notwithstanding before S. Augustine, otheres, Pachasius saith, Credimus Ecclesiam, quasi Regenerationis Matrem: non Credimus In Ecclesiam, quasi Regenerationis Authorem. Recede ergo ab hac perfusione blasphemie. Non enim licet, nec In Angelum Credere: Wee beleue the Holy Churche, as the Mother of Regeneration. But wee beleue not In the Churche, as the Author of Regeneration. Leave therefore this perfusion of Blasphemie. For it is not lawful to beleue, nor not In Angelum. Little wile S. Augustine saith, Credimus Paulum, non credimus In Paulum: Crescimus Petru, non credimus In Petrum: Wee beleue Paule, but wee beleue not In Paule: Wee beleue Peter, but wee beleue not In Peter.

Hercy we make say, that whether we late, we beleue that God is God, or, Wee beleue in God, bothe these p̄fates are vied of the godly, and are therefore bothe god, and Catholique. If M. Hardinge finde any wante, or imperfection in our wordes, let hym supple it with god fauour: to be condemned not either S. Paule, or Hermes, or Origen, or Hilarie, or Charles the Great, or other Catholique, and godly Writers, as wel Grecian, as Latines: who, as I haue shewed, haue used the like. Certainly the General Confession of our people, and of our whole Churche, is this: Wee beleue In God: Wee beleue In Christe: Wee beleue In the Holy Ghoste.

But M. Hardinge saith, we grate our grace vpon the Article of Christes Ascension into heauen: That then shoulde we haue leafe it out? Certainly that would haue bene some god countenance to your cause. And therfore when Pope Nicolas would haue broughte by your newe Article of Transubstantiation into the Crade, he shuld haue vterly remoued this whole Article of Christens Ascension. For these two Articles mae not wel stand togidher by any construction in one Crade. As for us, we haue fauor nothing herein, but that hathe often hende fator, & auocated by the Holy Learned Fathers. Damasus the Bishop of Rome, in his Crade grated hereon as muche, as we. His wordes be these: Deinde mortis imperio, cum ea carne, in qua natus, & passus, & mortuus fuerat, & resurrexit, Ascendit ad Patrem, sed leticie ad dextram eius in Glorio: Havinge overcome the empire of death, with the same Fleſh, wherein he was borne, and suffered, and died, and rose againe, he Ascended unto the Father, and sitteth at his Right hande in Glorie. Whiche wordes S. Hierome in larger Father, and sitteth at his Right hande in Glorie. Whiche wordes S. Hierome in larger manner expouente thus: Ascendit ad Caelum, Sedet ad Dextram Dei Patris, nam etiam in se Natura Carnis, in qua natus, & passus est, & in qua resurrexit. Non enim exinanita est Humanitas sed glorificata: Christus Ascended into Heaven, and sitteth at the Right hande of the Father, the same Nature of Fleſh, wherein he was borne, and suffered, and rose againe remaininge stil. For the Substance of his Humaine Nature was not done awaye, but glorified. Woule be it gentle reader, for thy better satisfaction hereto, In, muste referre this over to my former Replike to M. Hardinge.

Here foloweth a p̄teaus outerte, that we haue shamefullie corrupted S. Augustines wordes, shiftinge In Operte, In fratre, of Pottell. That newe fangle is suddenly fallen into M. Hardinges head, I cannot tel. S. Augustines wordes, as they

be alleged

In the sixte
Article,

symbolum Da-
masci, apud Hie-
ronym, Tom. 4.

Hieronym, in
Explicatione
Symboli, Tom. 4.

To beleue
In God.

Christes
Ascension

Ex. 10.4.
Exodus.

S. Basile de spir.
sancti cap. 14.

et pascha p̄p̄.

Cxii. 1. 1. 1. 1.

xxv. 1. 1. 1. 1.

cc. 1. 1. 1. 1.

11. 1. 1. 1. 1.

Cor. 11. 1. 1. 1.

ijij. 1. 1. 1. 1.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

spiritu sancto,

Augustin. in Io-
nian, tract. 19.

Christes
Body in
one place.
De Confra.
diff 2. prima.

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he alleged by Gratian, are these, *Corpus, in quo Resurrexit, in Vno loco esse oportet: The Body, wherein Christ rose again, must needs be in One place.* Here is not Oportet in sciece of Potest, as M. Hardinge saith; but, Oportet, as it shoulde be, for Oportet. If there haue bene any corruption wrought herein, it hathe bene wrought by Gratian iuineate four hundred yeres agoe, and not by vs. Yet is Gratian one of the highest Doctorres of M. Hardinges side. And wil M. Hardinge make vs believe, that his owne Catholique Doctorres woulde be so bold, to corrupte S. Augustine?

As for this Clerke, Oportet, if it were wanting in the place alleged, yet mighte it wil, and easly be supplied of other places. S. Peter saith, Oportet illum Celos capere sicut ad tempora restituacionis omnium: *The Heavens muste contine, or hold him, until the time that all things be restored.* So saith Cyril, Chiristus non poterat cum Apostolis versari in Carne, postquam Ascendisset ad Patrem: *Christ could not be conuincisse with his Apostle in the Fleache, after he had Ascended into the Father.* Likewise saith S. Augustine, Christus secundum Praefationem Corporalem in Sole, in Luna, & in Cruci simili esse non potuit: *Christe, according to the Presence of his Body, could not be in the Sunne, in the Moone, and on the Croffe at one time.* And againe, Ne dubites, Christum esse in aliquo loco Celi, propter Veri Corporis modum: *Doubt not, but Christe is in somme One Place of Heaven, because of the measure or forme of a very Body.* Wherefore the Olde Learned Father Origen saith, Non est Homo, qui est vbi cunq[ue] duo vel tria in eius nomine fuerint congregati: neque Homo nobiscum est omnibus diebus sicut ad confunerationem fecit: neque congregatis vbiq[ue] fidelibus Homo praesens sed Virtus Divina quae erat in Christo, non est Christe, ut beatus Man, *is where so ever two or three be gathered together in his name: neither Christ, as being Man, is with us al dantz the worldes ende, as being Man, is Present with the Faithfull everywhere gathered together: but that Divina pover (or stature) that was in Christe, And for that cause S. Augustine saith, Vide Ascensionem: Credit in Abhement: Sperare Venientem: Sed tamen per Misericordiam occultam etiam sentire Praefentem: See you Christe Ascending into Heaven: Believe in him beinge Absente: Truste in Christe, that is to come: And yet by his secrete Mercie feele him Presente.* Thus, M. Hardinge, thus haue the Olde Catholique Learned Fathers vied to grase, as ye terme it, upon the Article of Christes Ascencion.

You saye, S. Augustine in his Epistle to Dardanus, speake not of Christes Body, as it is nowe Present in the Sacrament. No maruelle. For S. Augustine never binde stresse any fute kinche of Present. And who taughte you, M. Hardinge, that Christe hathethe suche change of others Bodies: of one man in the Sacrament, and of an other manner in Heaven? Christes Blessed Body, when it was bone of the Virginie, when it died, when it rose againe, when it Ascended into Heaven, was one, and busiforme. Whiche became it afterwards so divers, and so unlike it selfe? If either Christe, or the Apostles, or the Anciente Fathers haue thus taughte you, ye are they not alleged? If they haue not thus taughte you, howe cane ye by this knowledge: *Or si eate, ye knowe, that they knewe not, who wil belieue you?*

He telleth us, that the Body of Christe in Heaven hath the whole Nature, and Fourme, and Proportion of a Man. This is true: It is the Doctrine of the Apostles, and of the Anciente Doctorres of the Churche. But ye tel vs farther of your selfe, that the Body of Christe in the Sacrament is utterly vole of al manner either Nature, or Fourme, or Proportion: that is to saye, is neither longe, nor shourt, nor highe, nor lowe, nor thicke, nor thinn: and, betwix, as you saye, a very Natural Body, yet hathe neither libenesse, nor shape of a Body. This is your Doctrin, M. Hardinge: and the more unlikely to be true, the more likely to be yours.

Suthe fantastical imaginacions the Arian Hereticres sommetyme haue of the Goddes of Christe. For thus they wrote thereof, saith Athanasius: *Creatura est: sed non vt vla ex rebus creatis: Opus est: sed non vt vltum ex Operibus: Res condita est: sed non vt vla ex rebus conditis: It is a Creature: but not as any other thinge is created: it is a thinge wronght: but not as any other thinge, ther euer was wrought: &c.*

Acler. 3.

Cyril, in Iohann.
Lib. 1. c. 3.

Augustin. contra Faustum, L. 1.
20. c. 11.

Augustin. ad Dardanum, epist. 17.

Origen in Matthe. tract. 32.

Augustin. in
Psalm. 46.

Augustin. in
Dardanum, L. 1.
c. 1. ad Dardanum.

Augustin. in
Dardanum, L. 1.
c. 2. ad Dardanum.

Augustin. in
Dardanum, L. 1.
c. 3. ad Dardanum.

Augustin. in
Dardanum, L. 1.
c. 4. ad Dardanum.

Augustin. in
Dardanum, L. 1.
c. 5. ad Dardanum.

Augustin. in
Dardanum, L. 1.
c. 6. ad Dardanum.

Augustin. in
Dardanum, L. 1.
c. 7. ad Dardanum.

Augustin. in
Dardanum, L. 1.
c. 8. ad Dardanum.

Augustin. in
Dardanum, L. 1.
c. 9. ad Dardanum.

Augustin. in
Dardanum, L. 1.
c. 10. ad Dardanum.

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But what sathe Athanasius him selfe to al these fantasie: his answere is this: Iam videtis vafritem, & doloris istius Harcess, que non ignara, quam amarula sit ista sua malitia, tuos querit, & lenocinium sibi mutuat ex verborum disertitudine: Ne que yee see the crookednesse, and subtletie of this Heresi: whiche knowinge her owne malice how bitter it is, borneweth somme hewe, and colour, by sleighte of woordes.

*Thus Flavianus reprocheth the Heseceticke Eutyches, Adicet & aliam impietatem, dicens, Corpus Domini, quod ex Maria factum est, non esse nullam Substantiam: *And dedid hereto in other wickednesse, faires, that the Body of Christe, that was borne of Marie, is nowe not of our Substance.**

Loe resolved the mater thus, Caro Christi ipsa est per Essentiam: non ipsa per Glorian: *The Fleashe of Christe in Substance is nowe the same, it was before: but in Glorie it is not the same.*

Roman hereof wryter stille moze platnely, or moze dreately, then S. Augustine. His wrothes be these, *Christus sic venturus est, quemadmodum ire visus est in Cœlum, id est, in eadem Cœnica Forma, atq[ue] Substantia: Cui profecto immortalitatem dedidit, Naturam non abstatuit.* Secundum hanc Formam non est putandum vbiq[ue] diffusus. Caendum est enim, ne ita Diuinitatem atriuam Homini, vt Veritatem, Corporis auferamus: *Christe hathe come agen to Judge, when he was stene going into Heaven, that is to saye, in the same Fournie, and Substance of his Fleashe: Unto which Fleashe undoubtedly he hathe geuen Immortalite: but he hathe not taken from it the Nature of Fleashe, for we melle take heed, we do no so maintein the Godhead of Christes Humanite, that we denie the Truthe of his Body.*

And where ye fantasie, that the Body of Christe in the Sacramente hathe in it selfe neither Fournie, nor Limitation of place, nos Distinctio of partes, S. Augustine telleth you, *Spatia locorum tolle Corporibus, & nesciam erunt: & quia nesciam erunt, nec erunt. Tolle ipsa Corpora qualitatibus Corporum, non erit, vbi sint: id decet neesse est, ut non sint: Take away from Bodies Limitation of place, and the Bodies wil be nowhere: and because they be nowhere, they wil be nothinge. Take away from Bodies the qualities of Bodies, there wil bee no place for them to be in: and therefore the same Bodies melle neede be no Bodies at al.* Hereof we maye conclude, that the Body of Christe, which you haue imagined to be contained Crossely, and Carnally in the Sacrament, for as muche as by your owne Confession, it hath neither Qualite, nor Quantite, nor Place, nor Propotion of Body, therefore by S. Augustines Doctrin, it is no Body.

Addition. *¶ Ver M. Hardinge answere eth. Bodies doubletis leste to their own M. Hardinge,
common Nature, haue alwaies the slate, that S. Augustine speaketh of in his Epistle to Dardanus. But
the previous Body of Christe made present in the Sacrament is not bounde to that slate or condition.*

*The Answere. ¶ M. Hardinge, when wil you learne to deale platnely? What
speake you so vaine of Bodies leste to their owne common Nature? Dothe not
S. Augustine in the same his Epistle unto Dardanus speake namely, and specially of
the Body of Christe: *3 meane, of that moste gloriouse Body, that is nolue in Hea-
ven, above al Powers, and Dominions at the right hande of the Father: Dothe
not S. Augustine late of the selfe same Body, Huic Corpori Immortalitatem dedit:
Naturam non abstatuit: Secundum hanc Formam Christus non est putandum vbiq[ue]
diffusus: Unto that same Body of Christe, God hathe geuen Immortalite: yet hath he not taken
from it the very Nature of a Body. After this founre, proportion of Body, we melle not think
that Christe is extended, or spreade into al places?* Doth not S. Augustine in the selfe
same place late of the selfe same moste gloriouse Body of Christe, Christus Iesus vbi-
que ell per id, quod Deus: in Cœlo autem per id, quod Homo: Christe Iesus is every-
where, and in al places by Ware of his Godhead: and in Heaven by Ware of his Manhead? Do
dothe not S. Augustine late of the selfe same Body, as he is allegedy by Gratian, Cor-
pus Christi, in quo resurrexit, in vno loco esse oportet: *The Body of Christe, wherein he
rose againe melle needs be in One place?* Is not this that Body, whereto Dardanus
moned his question? *To not this that Body, whereto of S. Augustine maketh his an-
swere?* Do he any cause to speake of any other Body, but only of this?*

¶ 14

Augustin ad
Dardanum, L. 1.
epist. 17.

Augustin ad
Dardanum, L. 1.
c. 1. ad Dardanum.

Augustin ad
Dardanum, L. 1.
c. 2. ad Dardanum.

Augustin ad
Dardanum, L. 1.
c. 3. ad Dardanum.

Augustin ad
Dardanum, L. 1.
c. 4. ad Dardanum.

Augustin ad
Dardanum, L. 1.
c. 5. ad Dardanum.

Augustin ad
Dardanum, L. 1.
c. 6. ad Dardanum.

Augustin ad
Dardanum, L. 1.
c. 7. ad Dardanum.

Augustin ad
Dardanum, L. 1.
c. 8. ad Dardanum.

Augustin ad
Dardanum, L. 1.
c. 9. ad Dardanum.

Augustin ad
Dardanum, L. 1.
c. 10. ad Dardanum.

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90 The Defense of the True Christian
But (you say) The precious Body of Christ, made present in the Sacrament, is not bounde to
that condition: These be your owne fantasies, saith Hardinge, not the wordes of S.
Augustine. For S. Augustine never tolde you of Christes Body made presente in
the Sacramente. But thinke you, of wchouer you dene your reader to thinke, that
Christe hathe sucht change of bodies, the one precious, the other not pretious? &
that the blessed Body of Christe is more pretious, and glorioius in the sacrament,
then it is in Heaven at the right hande of God? Howe we muche better were it so,
you to speake the truthe, and to leue these fables? Christes Body doubtlesse is
nowe more glorioius, as belinge the Body of the Sonne of God, endued with im-
mortallite, and ful of glorie; yet notwithstanding it is a Body, and therfore in one
place, as S. Augustine saith, and not in many. ¶
But when you write unto Mr. Hardinge maketh him selfe with

Here it is a wylde to se, what picy spore **S. Hardinge** madde in
the poye Penitencian of this Apologie. As God woulde, the Simple Body unware
alleged Fulgentius cleane agynste him selfe. For the wordes of Fulgentius be these:
Christus, cum Absit a nobis per Formam Seruitium temper est nobiscum per for-
man Dei: Whereby Christe is Absent from us by the Forme of a Seruant yet is he eumore
Present with vs by the Forme of God. Whereby, saith **S. Hardinges** Commentarie,
he meenneth that Christe is no moxe here among vs, in Forme and Shape of Man.
In futher wise, as we see menne shew in the Earthe. And these wordes (saith he) dasse
their whole purpose: and therfore the Prelates of the newe Englishe Churche, haue altered the sente
of them, by shifting in this wordes (*Manhoode*) in steede of (*the Forme of a Seruant*) and
this wordes (*Codhead*) in steede of (*the Forme of God*).
Caro et sanguis tunc indifferente care, latice in

3 Before the Gentle Reader, spare me a little thine indifferent care, leave it
theſe multie claudes of S. Hardinges Diſtincſions, thou happen to wander, a foot
thy waſe. At this great add ritte onlye of tame notable diſference, that is ſancted
to be betweene theſe two woſdes, Fourme and Subſtance. For S. Hardinge woulde
faine haue theſe belues, that the Subſtance Body is in many places: but
the Fourme of the ſame Body can be onely in one place, and not in many.

If I shoule demande you, Wartinge this question by the wale, wertone Chal-
ters Body in Fourme n. ale not as wel as in many places together, as the same in
Sundance how he knew it or what Doctor, or Father ruer taught it to; how
the wale be well assured of it: perhappes he woulde take a date, to consider it better.
For thus a man might put him in minde of the groundes of his Religion: Sir, ye
knowe, God is Dicmponent, and his power Infinite. Ye mate not make him thal,
and subiect to your sensles. That were Natural Reason: that were Inuictable.
Chalfe is as wel hablie to dispose of the Fourme of his Body, as of the Substantie:
and can as wel present the one in many places, as the other. Howe be it, this muche
only by the wale.

Addition. To reproue al that may be spake
thynge thin frameth his newe obiecton: That voice that is one in the Originie, pronounced by
man, if you will beleve Piscian that Anciente learned Grammatian, is very Body. And yet the
same onyce is driven into the eares of a thousand persons at once, as experience teacheþ you
the common course of Nature. And yet you wil needes appoinche the omnipotente power of God
to limite, as please you. *The Answere.* Here, W. Hardinge, we haue biþon S.
gullines heade in fauour of Piscian. But alas, what hardis shifte is this? What
make this pore scip Grammatian he broughte forth, as a Chamþon, to poure
waters in Diuinitate. Woulde S. Augustine, S. Hierome, and S. Ambrose grande bathe,
in great place onto Piscian? Or if Piscian tell pou, that a voice is a Body, wil
you beleve him? Certainly, S. Hardinge, as the boice of a man is a Body, so the
lighte in the eye, and the chirpinge of a Sparrowe, and the bleatinge of a Sheape
are a Body, and your face in a glasse is likewise a Body. Wher Ariftote would haue
you, Sonus est qualitas sensibilis aëris: A voice, or sounde, is a sensible qualite of the
aëre. It is an Accidente, saþte Ariftote, and not a Body: In the Predicementes of the
qualite, and not of substance. Thus ye confounde Nature, þ. Hardinge, and
þ. Vndeþinge, and
þ. vpon sande.

But you say, Ye muste sende M. Jewel, beinge desirous of faigne, into Aristorie, to learne
ways of him. God encrease our Faith, O. Prayinge, and supplie, that wanteth. I
am not ashamed to learne wittie, either of Aristorie, or of any the mercens of Goddes
Creatures. Balanus mighte have learned wittie of his Ass. But if your scite would
goe to Aristorie, and telle him, that a voice is a Body, that is to saye, that an Acci-
dente is a Substance, I trowe he would not greatlie commente your wisedome.

beate is a habitaunce, 3 trowe he wold not greate earenesse. But to
bewe it, let a voice be a body, and, to please ppre Priscian, let vs refuse no
abstirrante, nor repugnance in Nature. Yet is your purposse never the naue. For
the natural oder of hearting standeth thus, as it is agreed by al philosophers.
Firste the voice is a strikinge, or beatinge of the aere. Then the aere is striken, and
procedinge from one mouthe, as from the Original, is multiplied foreshowne by
fondle Circles, as we say fonges multiplied in the water, at the castinge in of a
stone, and by meane of the same Circles, the laide voice is diuersed, and scaterte into
the eares of the hearers, and beinge but one at the firste, by multiplication is made
many. And to this purpose S. Augustine saith, Sonus per moras temporum ten-
di, & dimidi potest: The sounde, or voice by lesure of time may be extended a longe, and di-
mided into partes, that is, to satissfe the sense of every hearer. Therefore by hardinges,
the voice, beinge one at the firste, and afterwarde by multiplication encraschings,
and fallinge into a thousande eares, is no more one voice in the eare, then a thou-
sand eares are one eare. For euer eare receveth severallly his particuler voice:
as many as be the eares hearinge, so many in number be the voices.

and as many as be the ears of hearinge :
These thinges, gentle Reader, are true, and certaine : Although perhaps un-
fancier, and darke unto the simple. But let Mr. Hardinge beare the blame herof:
For thus it pleased him to late forthe his Philosophie out of Grammatane, and to
teche the, that a voice is a Body. And to lende vs to Aristotle to leare wittie. We-
till it is but a simple kinde of arguingue to reason thus :

One voice make fall into many ears:
Even the Body of Christe hath not the proportion of a Bodr.

But nowe, what is that this greate imagined Difference be no Difference? Whiche if these two wordes, Forme, and Substance, as they be vised by Fulgentius, be at one, what then wil St. Haringo do with his pietie Cloke?

one: What ther will be, haueing two worldes? Cap. i.
Thei Athanasius falleth thus: *Natura, Elementia, Genus, Forma Vnum sunt: Nature, Substantia, Kindis, et Formae ait Omnes.* Leo falleth, *3 Quod enim in Forma Dei?* In Naturam Dei. *What is it? To be in the Forme of God?* *by answere ther,* *It is to be in the Nature of God.* Chrysostome falleth, *Forma Dei, Naturae Dei est: The Forme of God, is the Nature of God.* S. Augustine falleth, *3 Secundum Formam Dei Christi pse de se loquuntur: Ego & Pater Vnum sumus: As concerning the Forme of God, Christe hunc selfe fuisse de him selfe, et my Father are bothe One.* *et like wise as gaue he fuisse, Vna est Forma, quia vna est Divinitas: The Forme is One, bisante the Goddes is One.* Cap. ii.
3 Formam, (i.e. so falleth, Quero quid sit Formam

In the state of the Fourme of a Servant, [eo satthe, Quero quid in formam
Serui accipere Sine dubio Perfectionem Naturae, & Conditionis Humanae: **W**hat is
it, To take the Fourme of a Servant? **Wo answerceth, Doubtless it is, To take the perfection
of Nature, and state of man. ¶ Chrysostome satthe, Forma Serui Omnimodo est Natura
Serui: **T**he Fourme of a Servant verily is the Nature of a Servant. ¶ **S**aint Augustine satthe,
Quando de Forma Serui in Christo cogitas, Humanam Essigiem cogita, si est in te Fi-
des: **W**hen thou thinkest of the Fourme of a Servant in Christe, shunke of the Shape of a man, if
there be any Faith in thee. ¶ **A**gatius, Chirurgle secundum Humanitatem, Visibilium,
Corporum, Localium, atque omnia membra Humana veracter habentem credere
convenit, & constiterit: **W**e muste belieue, and confess, that Christe accordinge to his Huma-
nitate, is **V**isible, both the Substance and Proprietie of a Body, is contained in **P**lace, and veri-
ty hath al the members, and the whole Proportion of a man. ¶ **E**to leave at others, ¶ **H**aimo
satthe, Formam Serui acceptid, In Veritate Hominem accepti: **I**f he tooke the Fourme
of a Servant, that is to say, in very Trueth he tooke Man.
¶ **T**o the Fourmes of the Ancient Learned Fathers,**

Peter, W. Hardinge, by these Testimonies of the Ancient Authors farre

Catho-
lique in
many, or
fewe.

(d) Vntrue. For
the Ancient
Fathers never
called him so.

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children, whome neverelte they begote not to them felues, but to Christe. And sin he are called Popete
the minstres of the Bridegrome, in as myche as they doo his stede. And therefore the Pope, who is bridgote
in stede of Christe the Bridegrome of the whole Churche, as (d) called also the Bridegrome of the
Churche, a man made terme him the vicegerent Bridgrome.

The Bishop of Sarisburie.

I trust, Gentle Reader, thou wylt not write; I shoulde answere al d. Hardinges opinione idle tales. So shoulde I lose god tyme without cause, and be ouer troubleome to thyn eares. O, fayth he, Vþhat a wrokle it is, to see these Desadvers! They, which haue not kept the vntyme of the Spryte, in the bande of Charite, which þ. Rule requireth, but haue seuered them selues from the body of the Churche, id is nowe, forsooth, that they beleue, that ther is one Churche of God. D. Hardinge, if id haue herein laded id, then beare witness of the id: If we haue salue wel, wherefore make you thys bitter outcries? What so euer ye haue conjectured vs to be, yet might ye suffer vs hertly to late the Churche, specially latyn the Truthe, as you imagine waketh so mychys for your selfe.

Ye saie, we confesse, that our Churche beganne onely aboute fourtie yeres sy thence, and was nevere sole. D. Hardinge, we confesse it not; and you your selfe knowe, we confesse it not. It is your tale: it is not ours. We saie, and haue sufficiently shewen, and you knowe it right wel, if ye wyl be knownen of that ye knowe, that our Doctrine is the Olde, and yours is the Newe. Ye wyl nodes force your selfe to the denial, it melle ealby be poured, and that by fute Authority, as your selfe may not wel dene: onlesse ye wil once againe do wroke, as ye haue twise done before.

While late, that our Doctrine, and the order of our Churches is elder then yours by fyf hantred whole yeres and more. If ye wil not beleue vs, yet believe d. Hardinge: he wil tol you even the same. Hardke wyl his wordes: Whyle they be: It standeth not with Christe his promyses made to the Churche, that he shoulde suffer his Churche to contynue in darkenesse lyfe thousand yeres past.

And thus by secrete confession, he leaweth vs bludhonded ther scopre and ffe whole yeres of the least: that is to say, the whole tyme of Christes, of his Apostles, and of al the Godly Learned Doctoris, and Fathers of the Primitive Churche. Whiche tyme notwithstanding is thought a great deale better, and purer, then al the time, that hath folowed afterwarde. In this Distinction d. Hardinge being attente, and eger vpon his cauts, and claiminge as mychys, as he thought with any modestie he myght be habble, hath claimed to this ffe only a thosande yeres of the nightand hath leafe to wylnewe ffe hundred yeres of the daie.

This is to your owne wittnesse, d. Hardinge: Consider wel of it. It is pone owne. Therefore ye do your selfe grete wronge, and mychys deface your owne credite, to so funderly to late, our Doctrine so Newe. Gods name be blessed, si than the Testimoni, not onely of Christe, and his Apostles, but also of the vnde Learned Catholique Fathers of the Churche. And this is it, that so mychys gryeweth you, that we refourme our Churches nowe accordinge to the paterne,; samplar of Christes, and his Apostles ffeit Instruction. For thereby the disorder, and deformitie of your Churches the more appereþ.

Linenens fayth, That thinge muste be holden for Catholique, that everywhere, ent-
more, and of al menne hath benne beleved. These general notes muste be limited with
this special restrainte: VVhereas the Churches were not corrupted. For other-
wise there was never any Doctrine so Catholique, no not the Confessed Doctrine
of Christe hym selfe, that had benne received. Evermore, and, Everywhere, and of
al menne without any exception. For the Turkes receyue it not, and the Ieweþ ab-
horre it. And so the very Gospel of Christe it selfe by this rule shoulde not be Catho-
lique. But, d. Hardinge, ther selfe same notes of Linenens utterly overthowþe
the greatest part of that whole Doctrine, that you would to have counted Ca-
tholique. For neither reacheth it within ffe hundred yeres of the Apostles tyme:
nor hath it that Antiquite in dede, that in face, and countenance is pretended, as
it is plaine by your owne former Confession: noz was it ever univerisally received,
as hereafter by particuleris it shalbe proved. It had never that univerisalitie,

Mister, fol. 15, 4

Vincentius Li-
tterensis.

Churche of Englande. 2. parte.

97

Catho-
lique in
man, or
feve.

neither of al times, and ages: noz of al places, and countries: noz was it ever vnt-
iversally received and allowed of al men. Therefore, what so euer ye cal it, ye cannot
þy your owne Definition call it Catholique.

The Catholique Churche of God standeth not in multitude of Personnes, but
in wyl of Christe. Wherein Christe him selfe, and his Apoltes haue not be me
Catholique. For his ffele is very litle, and the Catholique, or Uniuersal re-
sente of the World, shalbe agayne it. D. Ciceron of God is compared to the
Sonne: for that he iureth, and wareth, as the Sonne dothe, and so sometime is ful,
sometime is emperte, and therefore, as S. Augustyn fayth, is called Catholica, quia
Vniuersaliter perfecta est, & in multo clau herc, & per totum Oceani diffusa est: Bi-
cause ffe Universali perfec, and shalbe in no hong, and is not now shalbe in one only
Country, as was þe Churche of the Jewis, but, poured thorowþout the whole Worlde.
Through the hantes of menne haue often chayngs, yet Gods Doctre is enormous
one al, id is in many, or few, is euer Catholique. Thus, d. Hardinge, it is
written by one of your owne: Et huius non nisi duo viri fideles remanent in Mun-
do, cum en in salutare Ecclesia, quæ est Vnitas Fidei: nam: Although there were but
two fideles remanente in the world, yet euen in them two the Churche, which is
the Virtue of the Fideli, shalbe fauored.

Addition. ¶ Some saie, that at the tyme of Christes Passion, the whole

Faith remained onely in the Blessed Virgin our Ladie: and that euen nowe the
Faithe haile he be scotched, that it melle rete onely in one poore olde woman.
Whiche bunge if shalbe happen, yet shal not Goddes Truthe therfore wan-
der aboute the worlde, as it shalbe you to teste. Tamquam Accidens sine Subiecto.
The Prophete Osee fayth. There is no Trueþ, there is no mrieþ, there is no knowledge of
God in the Erthe. Yet notwithstanding the Prophete Daniel fayth, The Triume of
God enstreth for euere. God is True, though al menne be false. His Truthe is a Subiect, and
þy fidele mightly as the Heavens: it wandereth not vniuely, as an Accidente.

¶ Lutheris dogge eloquence, for d. Hardinge, it lik, to þe þe þe þe modicte to
talc, were it never so coghe, and bolement, the ffe feale of Gods glorie, and of
his Hys Temple, whiche you so miserablie had defaced, so enfreinge him, yet was
it never any thing comparable to your eloquence. For, I beseeche you, ife mate
hane leasure, harken a little, and heare your ffe talke. Beholde your owne wondes,
so man, so vain, so blithe, so ffe, so furious, al together in one place: This newe
Churche be saie, set vp by Sathan Mariane Luther, and other Apoltes his companions: This Ba-
bylonian Tower: Lutheris felonies, and Hereticall prechinge: Luther hanned to Germanie the po-
fouled Cuppe of his Heretis, Blasphemis, and Satanicines: Zinglin, and his table: The enteris of
this Doctrine runne out: Lutheris ffe: Luther would flange, and rage, and wher he dogge
eloquence upon you. You are the Synagog of Antichrist: These be the Figures, þe Flowers
of your speach. Yet mykhe we mykhe, that ye can neffher stanpe, nor rag: but bfe
only Angelas eloquence. Howebeit, I truthe, no wisse man wil judge our cause
the woorþe, for that your tongue can so ready ferre to speake it.

To the mater, we late, that, touchinge the influence of Grace, Christe is the
Head of the Churche: but touchinge Direction, and Government, the Pope onely
is the Head. Al this is but your owne tale, d. Hardinge: He speake it onely of your
selue. Other Authority of Scripture, or Doctrin þe þe þe þe none.

Addition. ¶ Here d. Hardinge allegreth fudde Authoritie to prove the
Catholique Supremece of the Pope. Chrysostome, fayth he, wriþeth thus. Peter, be-
ing a Fisher, is the Head, and Feader of the Churche. And againe, Peter was þe Master
of the Worlde. And againe, Christis in þe Peter Ruler over al the Worlde. In the ende, he
concluþeth with god litinge of his cap, and fether: lowe fayþ you, are ye contented nowe?

The Answer. No doubt, d. Hardinge: Other wise. I truthe I were to
blame. For here haue you brought vs greater, and worthiþ speeches of S. Peter: of
whose Authoritie we moþe not. Biþ it ye lyþe vs not one wode of the
Pop. If every wodre spoken to Peter, shoulde be applyed unto the Pope, then shoulde
the Pope be called Sathan: so Christe called Peter.

I

Mister, p. 131.
Chrysostome.
Iacob, 87.

In Mariane, Ho-

milius.

Mister, 13.

Further

The Defense of the Apologie of the

*Helder do these wordes here alleged, proue of necessarie, that Peter him selfe was the Head, and Ruler of al the world. For you m. is finde the same wordes appiled as wel to S.Iames, to S.Paule, and to fynarie other Holy Fathers. Clemens saith thus, ¶ send greeting unto Iames, the brother of our Lorde, And the Bishop of Bisshoppe, Governeur of the Holy Churche of the Iewes at Hierusalem, and alio of al the Churche that by Goddes prouidence are every where founded. Here S.Iames is Head of al Churches wher so ever. Likewise Chrysostome witness of S.Paule: *The Nation of the Iewes, was committed to Michael, But bothe Lande, and See, and the habitation of al the world, is committed to S.Paule.* Likewise S.Gregorius saith, Paule had the Princehood of al the whole Churche. So S.Hieronimo calleth Origen, Magistrum Ecclesiarum *The Master, and Teacher of the Churche.* A no in this maner Theodoreus calleth S.Chrysostome, Doctorem orbis terrarum, *The Teacher, and Infructor of al the worlde.* Yet neither Iames, nor Paule, nor Origene, nor Chrysostome, were Bishoppes of Rome, nor had they that power, that by these wordes is pretended.*

It is great folie, to clauis the Popes Autophracie by lathe general wordes, as make no man to so map.

¶ saith S.Paule saith, If I forgeue any thinge, for your sakes I forgaue it, in the personne of Christ: We are Embaldourous in the steede of Christ, even as though God did exhort you through vs. Hereof pe conclude. Ergo, The Pope vnde Christe, and in steede of Christe is Head of the Churche. ¶ If ye conclude not thus, we warden idly, and speake latine, and conclude nothinge. These wordes of S.Paule nothinge touche the Pope, but onely the fathful, and celous Preacher of the Gospel. For wherein doth the Pope resemble S.Paule? Wherein doth he represeste the Personne of Christe? Vnde he hasteth her: What saith he? What saith he? What doth he? And yet if he would do ame one parte of his whole durete, how might this Argument stande for god? S.Paule bringe at the Cittie of Philippi in Macedonia, exhorto the Corinthians, as in the Personne of Christe: Ergo, The Pope beinge at Rome in Italie, although he nether exhorte, nor preache, yet is he the Head of the Universall Churche? Although Distinctio gos harts with you, yet ye shoulde haue sente letter to your Logique.

I graunt, Bisshoppes mite be called the Heades of therre seueral Churches. So Chrysostome calleth Elias, Caput Prophetarum, *The Head of the Prophet:* So Amos saith, ¶ The Prince are the Heads of the people: So Saulets calleth *The Heads of the Tribes of Israel:* So David was made Caput Gentium, *The Head of Nations.* Hundrie surche other like examples, I alleged in my Former Reple to M. Hardinge: As that Cyrilus the Bishop of Alexandria, in the Council of Ephesus was entled Caput Episcoporum congregatorum, *The Head of the Bishopps,* that there were assembled: That S.Gregorius saith, ¶ Paulus ad Christum conuersus, Caput effectus est Nationum: Paule beinge once converted to Christe, was made the Head of Nations: That Prudentius saith, ¶ Sancta Bethlehem Caput est orbis: *Holy Bethlehem is the Head of the worlde.* In this sente Opatus saith, ¶ There be four forme of Heades in the Churche, the Bisshopps, the Pretrie, the Deacons, the Faithfull. And at this onely in a certaintaine kinde of phisick, and maner of sprache. But in dede and verily S.Augustine saith, ¶ Paulus ipse non poterat Caput esse corrum, quos plantauerat: Paule him selfe could not be the Head of them, whome he had planted. Therefore Gregorius saith, ¶ Petrus Apostolus Primum Membrum Sancte & Universali Ecclesie est. Paulus, Andreas, Iohannes, quid aliud, quam singularium sunt plebium Capita? Tamen sub Vno Capite, omnes Membra sunt Ecclesie. Atque ut cuncta breui cingulo loquuntis strigant, Sancti ante Legem, Sancti in Lege, Sancti sub Gratia: Omnes hi perficientes Corpus Domini in Membris sunt Ecclesie constituti. Et nemo levigatum Vnueralem vocari voluit: Peter the Apostle is (not the Head, but) the chief Member of the Holy Vnuerall Churche. Paule, Andrew, and John, what are they els, but the Heades of seueral Nations? Yet notwithstanding under one Head (Christe) they are al Members of the Churche. And to speake shortly, the Sancties before the Lawe, the Sancties in the Lawe, the Sancties in the time of Grace, al accomplishinghe the Lordes Body, are placed amonge the Members of the Churche. And there was never yet one, that woulde haue him selfe called the Universall

Churche of Englannde.

2.parte.

99 Heade.

Universall Bishop. Therefore, where as M. Hardinge saith, Al Christian People haue ever taken the Succellane of Peter to be the Heade of the Catholique Churche vnder Christe, he spaketh it onely of him selfe. And though the comparacion be odious, yet Christe saith, Cum logiuit mendacium, ex proprio loquatur: When he lokaþ, & proferit Outrube, he speketh it of his owne. S.Gregorius saith, Peter was the chief Member of the Churche of Christe: but not the Head.

But the Bishop of Rome, and his hires Doctoris, haue taught vs far other wise. Panormitanus saith: Christus & Papa faciunt unum Consiliorum: & excepto peccato, potest Papa quasi omnia facere, que potest Deus: Christe, and the Pope make one Consilior, and kepe one Course. And, sine onely excepted, the Pope in a maner de Electione, Licet, Abb.

doeth all things that God can doo. This, I trove, is that Head of Dictation, and Governmente, that M. Hardinge meaneith. Extra. Non
commis sunt: *Uno Peter was committed the right bothe of the Heavenly, and also of the ill, in glori-*

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þz Greater, and fowre Leſſe: Hauyng in þāde him ſelue cleane forgotten hiſ owne Parte. For notwithstanding this controulment, and accoumpt of ſo many Ordres, yet he nameth no moe Ordres, then we haue named. And verily, If he woulde haue ſtablished hiſ owne Authoritieſ, it haſ beene harde for him, in any godly Ordre to haue made by hiſ owne accoumpt.

For his owne Anacletus falle, I cal him his owne, for that it is onely a forged Pamflet, never written by that holy Father Anacletus, as it is easie to be seene. But what so ever he were, thus he saith: Amplius, quam si Duo Ordines Sacerdotum, (Episcopi, & Presbyteri) nec nobis a Deo collati sunt, nec Apostoli docuerunt: More then these two Orders of Priestes, (Bishoppes, and Elders) neither habet God apponited us, nor have we the Apostles taught vs. And yet of these same two severall Divers S. Hierome seemeth to make onely One Order. For thus he writeth, Audio, quen-
dam in tantam erupisse recordam, vt Diaconos Presbyteris, id est, Episcopis ante-
serret: I have seene, there is a man broken out unto suche wilful sinnes, that he placeth Deacons
before Priestes, that is to say, before Bishoppes. And againe, Apostolus praecepit doct,
coldest esse Presbyteros, quo Episcopos: The Apostle, Paule, specially reacheith vs, that
Priestes, and Bishoppes, be alios. The same S. Hierome writing upon the Prophete
Esai, reckeneth onely five Divers, or Degrees in the whole Churchs: The Bi-
shoppes, the Priestes, the Deacons, the Clerkes, or Beginners, and the Faitfuly.
And other Diver of the Churche he knoweth none.

Addition. As for S. Hieronimes pretie imaginacions of Termes Ge. Addition
neral, and Termes Special, they are mere fancies, not wrothe the heatings. For
S. Hieronimes wimbes be plaine enough: A Priest, and a Bishop is all one thinge: And
before that, by the workinges of the Devil, partes were taken in Religion, and somme faide, I
holde of Paule, somme, I holde of Appollo, and somme others. I holde of Peter, the Churche

Clemens Epist. 2. Were governed by the common Council of the Priestes. Tribus gradibus commissari sunt Sacraenta Divinorum Secretorum, id est, Presbitero, Diacono, & Ministro: The Mysteries of the Holy Secreta be committed unto three Orders: that is, unto the Priestes, unto the Deacons, and unto the Ministers: And not Deacons, and Ministers, as touchings the name, are al one.

Dionysius the wise hath thre Ordres, but not the name: *For he recheneth Bishopps, Prelie, and Deacons.* And whereas Dr. Hardinge maketh his account of fourt, of the Less, or Infectior Ordres, meaning thereby, Ostiarios, Lectores, Exorcistas, Acoluthos: *The Doore keepers, the Readers, the Conuers, and the Waiters, or Floweres:* His owne Ignatius addeth thereto that other Ordres: *Cantores, Laboratores, Confiteentes: The Chantours or Singers, the Labourers, and the Confessours.* Clements addeth thereto, Catechistas, *The Inflourmers, or Teachers of them that were entred into the Faith.* A little while booke, bearing the name of S. Hierome, De Septem Ordinibus Ecclesie, addeth yet an other Order, and calleth them Fossalrios, that is, *The Sextines, or Muerfers of the Cranes.* And, leasse you shoulde thinke he recheneth this Order, as emongst other necessarie offices to serve the people, and not as any parte of the Clergie, his wordes be these, *Primus in Clericis Fossaliorum Ordo est: qui in similitudinem Tobie Sancti sepelire mortuos admovet: The Firste Order of the Clergie, is the Order of the Sextines: Whiche, as Holy Tobie was woorke to do, cal upon the people for the buriall of the deade.*

Likewise to the three greater Orders Iudorius addeth an other distincte and several Order of Piscophors: unto whom agreeably Gislelmus Altisodoriensis, and Gottosedes Piscophorus, as appeareth by Iohannes Scotus. Agatine of the other Inferior Orders, S. Hierome leaueth the Coniurers, & VVaiters: S. Ambroise leaueth the VVaiters, and Doore Keepers: The Canons of the Apostles leaueth all Coniurers, VVaiters, and Doore Keepers, al thow together.

In this so great dissencion, and darkenesse, what wate will ϕ . Hardinge take, to solowe? By Anacletus, there be Two Sidera: by Clemens, and S. Hierome, Thara: by Hierome Countrefeste, Heuen: by others Eight, by others Spine, by others Tenne.

At this not withstanding, he relieff vs, our party had binne to have the said
that there be made Deane Dicres in the Churche, This Creare, and foute alle
without doubt, or question.

Heer, geile Reader, it had benne St. Hardynge parte to haue heued to the
Reacons, and Grounds of this Dignitie: Turke they be, as they are alleged by
the booke of that Aise; Christe saith, *I am the Doore*: Ergo, there muste be in the Churche
an Order of Doore Keepers. Christe saith, *I am the Light of the Worlde*: Hereupon haue
they sumode the Doore of Accolutes, to call Lapers. And so for the rest. Thus
wylche mate seru for a tate.

How let us consider, what these D^rvers have to do, and with howe Hol^y,
and weighty offices they stande charged in the Churche of God. Firste Clemens¹²
whoses Authoris¹³ Harding maketh no small accompt, to he calleth him, the
Apostolus felicior; witness thus: *Vtius Hypodiaconus det aquam manibus Sacer-
dotum: Duo Diaconi ex utraque parte Altare teneant flosculum conseratum ex tenui-
bus membranis, vel ex Raunum penne, quibus leuiter abigant præteruolantes be-
flosias, in Pocula incident: Let one of the Subdiaconi geru Water to the Priestes hande:*
*Let two Deacons stonde at the two ends of the Altare: either of them with a fasse made of
fine Parchement, or Peacocke talle, therewith softly to chase away the fleas, that they fat¹⁴ of
into the Communion Cappa.* The offices of other Infernall D^rvers be to seele, as
they be noted by one of th^e Hardinges own book: *Ad Minoris Ordines hac spe-
ciant: Portare Cercos, & Vrsculum: & Canes expellere de Ecclesiis: T o the left Orders Auncum spec-
these things belonget: to carrie T spers, and Holy Water slocke: and to drive Dogges out of the lame Capes
Church. Thise, I trove, be the Politcal Hol^y D^rvers, wherof H^r Hardinge
saith, Our parre had borne, to haue made some longe disconf^s: beinge him selfe ashamed,
as it m^e appearre by his silencie, ethinc to name them in particuler, or to open the
secretes of these offices.*

Secretes of their offices.
How be it in dede, god Christian Reader, funde of these offices in the p[re]mitive Church were appointed to very god, and sober purpose: The Doore keepers office was then, to keape out Eccomuniate personnes, that they shoulde not p[re]sche in emonge the Faithful: The Psalmistes, or Singers office was, to singe the Psalms, thereby to moue the peoples partes to devotion: The Exorcistes office was, by a speciall gift of God, lettynge only for that time, to cal for the soule Spites out of the Bodys of them, that were possest. The Readers office was, openly, and plainly, and distinctly to pronounced the Scriptures unto the people: and to this ble the Bishop delivered unto him a Wake with this charge: Accipe, Echo et alator Verbi Dei: Take thus this Book, and be he a Pronouer of the Woorde of God. And therefore Ildorvus safthe, Tanta, & tam clara erit eius vox, vt quantum longe postuloru[m] aures adimplatur: That Reader voice must be so lowe, and so cleare, that it may be hable to fille the eare of them, that stande furie. The Acoluthes, or VVaiters office was, to attende upon the Bishop, as a witnessse of his conuentation.

To lute the goddesse offices then serued in the Churche of God. But now
there is nothinge leafe, launge the bare name onely, wthout any maner life, or
Office. For neither doth the Ostatius kepe out the Ecommunicates: Nor doth
the Acoluthus waite vpon the Bishop: Nor doth the Exorciste cast swerd Duels:
Nor doth the Psalmite singe Psalms: Nor doth the Reader openly pronounce
the Scriptures: (I mighte yet speake a little farther, to open the whole bewit of the
Clergye of Rome) nor doth the Deacon make prouision for the poore: nor doth the
Bishop preache the Wordre of God.

This has benne our parte to haue opened at large: And for leauinge of the
same, we were worthy by Mr. Hardings iudgement, to be reproved.

The Apologie, Cap. 3. Dimissio. 2.
Yet notwithstandinge, wee saie, that there neither is, nor can be
any one man, which make haue the whole Superiorite in this Uni-
versal State: for that Christe is ever present to allise his Churche, and
is in her, and with her, and for her.

The Defense of the Apologie of the

needeth not any man, to supple his roome, as his onely heire to al his Substance, and that there can be no one mortal creature, whiche is hable to comprehend, or conceiue in his minde the Uniuersal Churche, that is to write, at the partes of the worlde, miche lesse hable rightly, and dusly to put them in order, and to Gouerne them.

The Bishop of Sarisburie.

Go Hardinges answere hereto is longe, and tedious. The Substance therof in shorte is the **C**hurche we late, ha one **P**ortal ha hable to wealde the bres, then of the whole Churche of God. **H**ardingens answere: **V**here any thinge is in deede, herte whiche it maie be, or no, to discouer, it is needless. Therefore whether any one man can be superiour, and chiefe ouer the whole Churche, we leue to poynt: that so it is, thus wee poure every Parochie hath his feueral Vicare, or Perforne; And every Dioces his owne Bishop. Ergo, whatsover i[n] this, there be not one Chiefe Gouvernour of the whole Christen people!

When questiones be moued in maters of Faith, through diuersitie of judgements the Churche should be diuided, only by Authorite of One it were kept in Vnitie.

They that say otherwaise, take from Christe the Glory of his prouidence, and the praise of his greatest loue towartes his Churche.

The Peace of the Churche is more conveniently produced by one, then by many.

It is muche neede, that the Churche Militante, touching Gouvernement, remembre the Churche Triumphant, but in the Triumphant Churche ouer the whole, that is God. Triumphant in the Churche Militant order required, that oþer parte rule ouer al: according to that the Holy Captaine Iustinius comandeth to speake, **T**he Children of Iuda, and the Children of Israel shall ioin, assemble togather, and they shall make to them felice one Heade: Thereof our Lorde saith in **M**. 10. **I**ohn. **T**here shall One Folde, and one Shephearde. **I**ohnas. 10.

In dede Christe is Head of his Body. Yet needis vs, for as muche as Christe nowe dwelleth not with vs in Visible Prese[n]ce, his Churche haue one Man, to do his steede of outward rulinge in Earthie: And therefore he sente vnto Peter, Feed my Flocke: Confirme my Brethren.

Thus we see these Defenders Negatiue Doctrine, that no One Man haue the Superiorite ouer the whole Iude of the Churche, disapproved, as vteyly falle.

To therte feconde reasoun, wes grauite, Christe needed not any man to supple his roome, that shoulde succeede in his whole Substaunce. Neither is man of Capaqute of suche luccetion: * neither hath there any fonde fonde facine benne vterred by the Diuines.

But bicause Christe sawe the knot of Vnite shoulde be shote surely kept knyt by Gouvernement of one, he committed the regement of the whole Churche vnto One: whose Whilom Ministerie he mighte we in fende of hem falle.

To the Thirde we fale, that man is not onely hable to comprehend in his minde, and conceiue the Uniuersal Churche, but also to put it in order, and to Gouerne it so farre as is expedient.

Lasse of al, who so ene wil not be fedde rulyed by his owne Shephearde, and breake out of this one folde, is not of the Flocke of Christe, but of the Heade of Antichriste.

Here, Gentle Reader, **G**o Hardinge bath brought the, not the Authoritie of any one Catholique Doctor, or Learned Father, but onely a fewe coloe Reasouns of his owne, with certaine Scripturis unadvisedly alleged, and violently forced from therte meaninge, as shal soone appearre.

His first Reasoun concludeth very weakly: **C**ilker partishe is governed by One Cleare, or Perforne: and every Dioces is governed by One severall Bishop: Ergo, there is neither ouer in Iacobon, nor in quicunq[ue] in nature. Therefore if any man would denie the Argument, **G**o Hardinges were never hable make it god. He mighte as wel, and in as god oder reason thus: Every Kingedome, or Common Weale hath One Prince, or Magistrate to rule ouer it: Ergo, There muste be One Uniuersal Prince, to rule ouer the whole worlde. **D**ec. thus, Every Flocke of Shepe hath One severall Shephearde to ouerle them: Ergo, al the Flockes through the worlde oughte to be ouerseen by One General Shephearde. Otherwise, **G**o Hardinge im-
agine, this foule absurdite miche nades folowe, that the parce is better Gouerned, then the twylce.

Addition. **G**o Hardinge answere thus, I see no absurdite in this conclusion. And perhaps, when the mater is wel weighed, it maie seeme, the world was never in better stane, then when it was governed by one good Empereour. **T**he Answer. **D**ec. **G**o Hardinge why shouldest thou so vainly auouche vnruthie: What one Emperoure had ever the

Churche of Englande. 2. parte.

103 Vnity by
one Pe[re].

the regement of al the worlde? **T**here stode his Palace? **W**hat was his name? **G**o Hardinge tolle you suche tales of those thinges, that never were: and you Certaintie knowe, they never were?

In daide the Emperoures of Rome, after the tyme of Augustus Cesar, had a greate parte of the worlde under their bandes. But the whole worlde, you knowe, they never had: no, Partiche the halfe deale, nor the thirde, nor the fourthe parte of the worlde. Yet hauyng onely that they had, they grewe so Tyrannical, and so intolerable ouer their Subjectes, and so licentious, and monstrous in their liues, that onelike it be onely amonge the Papes, it is not possible to finde to many the like Examples of horrore in any State, or Kingedome of the worlde. From the deathe of Augustus Cesar, unto Theodosius, within the space of lesse then fourtie hundred yeres, may then fourtie Emperoures bee slaine with violence, one of them beinge traytours meane to murdere an other. When the Palaces estate was so vnder-tame, and miserable, what mad we thinke, was then the miserie of the people? **P**er, statu **G**o Hardinge, **T**he worlde was never in better state.

The other thare Reasons, touchinge the Praudience of God, the Debatings of questions of Faith, and conseruinge of Peace, and vntile in the Churche, are asswere already in my former Reple to **G**o Hardinge. In dede, I remember to auouche al that **G**o Hardinge hathe here said, one sommertyme wel inclined to that side, saith thus: Non videtur Dominus discretus fuisse (vt cum reverentia eius loquar) Vnicum post se latem Vicarium reliquist, qui haec omnia pollet: Christus our Lordis shoulde not haue seemed to haue dealt differently (to speake it with reverence) yondelike he had leste One suche Vicare behinde him, that might haue done all these thinges.

Go graunte, Disension, and Quarrelles be the foner endes, wren al thinges be put ouer to one Man: So that the same one Man mate his f[i]r[e] euer, and stil continue in one mind, and never alter. But oftentimes one Pope is founde contrarie to an other: and sometimes one Pope hathe benne founde contrarie to bis selfe. Pope Sabinianus woulde haue burnte at Pope Gregorius Boke: And, as it is saide before, Pope Romanus vterly abholished al the acts of his Predecessour Pope Stevin: **S**edne Pope Stevin vnbursted his Predecessour Pope Formolus, and defaced, and mangled his naled carcasse, and vterly condemned al, that had benne donne by him before: **A**nd Platina getheth this general judgement of them, Nihil aliud sit Pontifici cogitabant, quam vt Nonni, & Dignitatem Majorum suorum extinguerent: **T**heſe little Pepte Papes had none other care in the worlde, but howe to deface the Name, and Estimation of other Papes, that had benne before them. And thus, that one Pope **G**o Hardinge judgements, wic haue none other rule to stately in by doubtful cases, but only the **CC**, and Pleasure of the Pope.

Addition. **G**o Hardinge findeth gracie faulte, for that 3 late, Pope Stevin defased, and mangled Formolus his Predecessours vated carcasse. The Storie (satth he) makes no mention of any suche man yinge. **F**or p[ro]p[ri]ete whereof he alleg. **S**abellicus. **T**he Answer. **F**or refal hereof, I represe me to Platyni. **H**is wordes be theſe: **I**nde aliud orcum est, &c. **H**eroſ greve that harred, that caused **V**irgina in sic phano. 6. **P**ope Stephanus to practis ſuſe he crueltie upon the deade Body of Pope Formolus, ſo that in **S**abellanus tan- **T**herin he had bended him from the obtaininge of the Popedom. **M**artinus ſette, that he haled his **phano sexto,** **p**ap[er]m. **T**heſe two ſtrongers of his righte hande, and caſed to be laide before him ſelfe, and others drake carcasse out of the grane, and caſed to be laide before him ſelfe, and thre we them out into the ſtreame.

Mattheus Palmerius Florentinus recordeth the ſame by these wordes: Stephanus, Formolus corpus Pontificale ut iniquibus exiit: Deinde illud dilanians, omnibus afficiens ad lecorum, manus eius propter vi Tiberim: Pope Stephanus ſpoiled and ſtripte Formolus his Predecessours Rob[er]t out of his Pontifical robes: and after he had torn, and rente the ſame Body, and abſed it vnto the vnlode of vullanie, he choppe of both his handes, and thrwe them forth into the Tiber.

2. 3. 4.
in the Euache Article, and in the 3. and 19.
vñions, De Marior. ōbedies, Vnion
San. Iam, in cl. 4.

placina in sic
binario,
sabellicus en-
nede. Lib. 1.
placina in sic
phano sexto,
placina in Ro-
mano. 1.

Mattheus pa-
p[er]m.
Abas

Vnitie by
one Pope.

Abbas vii

scollari pre-
cepta.

Luitprandus

Memoriale His-
toriarum.

Sabellius Fra-
nude, lib. 1.

104. The Defense of the Apologie of the

Abbas Vspengensis saith further, Pope Stephanus commanded the Corkeste of pope Formosus to be beheaded. And the same Body stript out of his Holy Robes, and spolted of his carkesse, to be thrownne woth the into the streame. The same Statute contyning the drawinge of carkesse, is recorded also by Luitprandus Tuscensis. In an olde Chronicle written in Parchement, intituled, Memorale Historiarum, whiche I haue to shewe, there is adoe further: Quodam dictu horribila in ilium script: Pope Stephanus Praetifici certane thinges upon Pop Formosus, that are horrible to be spoken.

But perhaps M. Hardinge wil refute the Authoritie of these Writers, and of al others what so euer, and wil rather gene credite to Sabellius, whom also he hathe in his Margine. Let us therefore see the reporte of Sabellius. Thus he saith, Stephanus Formosi cadaver iterum refolsum, tanquam sic quoque Pati aliquid atrocitus posset, securi subiecto, corpus in Tiberim prope iustis, vel sepulta, & omni Humano honore careret: Pope Stephanus digged up Pope Formosus his Predecessours Body, and beheaded it, as mindinge to make it to feele more vilanie, and threwe out his carcasse into the Tiber, that he might bere him of his Graue, and of al other Honour done to a man.

At this notwithstanding, M. Hardinge can dislieve, howe to cut of the Papes Heade, bowe to choppe of his handes, and fingers, bowe to holt out his naked carcase from the graue, howe to spoile it, and tearre it, and to abyde it with suchte vilenesse, as mane maye not be spoken, and howe to thowre the same out into a rennyng streame to be devoured, and swallowed of the Fisches, and al this to do gentyly, and in god oder, without any manner defacinge, or manglings of his God. And therefore we conclude, as his maner is, in this friendly sorte, Leue, leue that il properte for shame, M. lewe: addens not, diminuere non, &c. ¶

Howe be it, this, I croie, is not the readiest wale to procure Peace, and to maintaine quietnes in the Churche. And therefore Gregorie ffefe the John the Bishop of Constantinople, that claimed to him selfe this Universall power. Si hanc causam equanimitatem, totius Ecclesiæ Fidem corrumpimus: Corrumt Uniuersa Ecclesia a statu suo, si quoniam iniuriam dicunt, cadit: If wee quietly suffer this matter to proceede (that one Man that he calleth the Universall Bishop, we ske feare not u ales to maintaine quietnes, but) wee overthrawe the Rule of the whole Churche: if he, that he calleth the Universall Bishop, happen to fal, the whole Churche falleth from her state. Thus therfore, to allowe any one Man Universall Authoritie over the whole Churche, is a mater not behouefull, and profitable, as M. Hardinge saith, but, as Gregorie saith, doubtful, and dangerous to the Churche. For although at the worlde either would, or could geue care, and credite to one Man, yet were not that therefore alwaies Christiane Justice. S. Augustine saith, Habet & Superioris appetitum quendam Vnitas, & Omnipotentia: Pride si sit habeat a certane desire of Vnites, and of Universall Power.

Gregor. Lib. 49.
epist. 34. 38.

Gregor. Lib. 49.
epist. 76.

August. De Vera
Religione cap. 45.

M. Har. p. 141. 4.

Addition. But M. Hardinge saith, Iohn the Bishop of Constantinople by this Title Universall Bishop, meant to make him selfe the only Bishop of al the whole worlde, that ther shoulde be no Bishop, but him selfe alone. *The Answer.* This answere were sommewhat, if any One Master might be founde to saie the same: But poure fantaſie, M. Hardinge, as it make appeare, of entynces wanteth weight. And howe can you thinke it likely, that the Bishop of Constantinople, were he never so prouide a man, woulde suffer noman to be a Bishop, that is to saye, Neither to oþer Prelates, ne to Ecclominate, ne to Abbot, ne to liue in Council, but him selfe alone? By what Evidencie, by what recorde, by what practise of his parts, can you prouide? O what pretious tales re woulde tel he, if he woulde believe poure

In dede the Bishop of Constantinople, altho he were ambitious above meaſure, yet he never, neither usurped, ne claimed any other Authoritie in the Churche, then that sithence haue beene usurped, and claimed by the Pope. For thus it is written inuenire al that haue recorded the Statut of Pope Boniface 3. Institutum fuit, ut Ecclesia Romana esset Caput omnium Ecclesiarum: cum prius Constantinopolitanæ Ecclesia id usurpare tentasset: It was then ordyned, that the Church of Rome

Palmarius Ver-
Argensis.

Churchie of Englannde.

2. parte.

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Vniti by
one Pope.
sabellius
in his lib. 1.

should be the heade of al Churches, where as before the Churche of Constantinople had claimed that rule unto her selfe. So saith Sabellius, Grati illud decus ad te trahit: The Greekes claimed the same Dignitate to them selues. The same Dignitate, he saith, that nowe is claimed by the Pope and none other.

Therefore, M. Hardinge, al that you tell vs of One only Bishop throughout the whole worlde, excluding al other Bishoppes, sauinge him selfe alone, is but a fable without face, or likelihoode of any truthe. ¶

An other of M. Hardinges Reasons is this: The Churche Labouringe here in Earthe muste resemble the Churche of the Saimes Triumphantie in Heauen. But in Heauen God onely is the Gouernour over the whole: Therefore, in the Churche beneath, the Pope likewise muste needs be Gouernour over the whole. Wher God muste be rated to Gouerne above, and the Pope beneath: and so, as one sommetyme saith, Domini Imperium cum Ioue Caesar habet.

This is a batallike kynde of Argument. It holdeth from Heauen to Earthe: from Angelles to Menne: from God to the Pope.

But howe knoweth M. Hardinge, what Ordres of Angelles, and Archangelles, there be in Heauen: what do they: what ruleth: who are rule: what Lawes, and Policies they haue amongst them? They lat, they would frame their Churche accordinge to the Sampeler: And yet god menne they never knewe, nor sawe the Sampeler. But onely of them selues they imagine Common Weales, and Ordres in Heauen: and accordinge to the same, they woulde shape, and fashion their owne Churche in Earthe.

Addition. Forsooth (saith the M. Hardinge) I maye easilly knowe that, whiche

M. Hard fel. 44.

is evident. For in the Fouth of Mattheu, Angelles waite on Christ: And in the 12. to the Hebrewes, there is mention made of thouſandes of Angelles. *The Answer.* Al this M. Hardinge, we grantee, And Daniel saith further, Thousand thousanda of Angelles I mistred Daniel. ¶

lib. 7. 4.

were grantee; And Daniel saith further, Thousand thousanda of Angelles I mistred Daniel. ¶ But what is al this to prove your Ordres: You saie, S. Paule nameth Thrones, Dominions, Principates, and Powers. You might haue added Archangelles, Cherubins, and Seraphins. But howe knowe you hereby, which Angel is highest in Oþer, and hath the Authoritie, and Gouernement over al the rest, that you mai appyle this Heauenly paternete vnto the Pope. Unless you shewe vs this, you shewe vs nothinge, and calte faire coloures without a grounde. S. Augustine in this case, speakeþ indeſtly of him selfe: Quid inter se diſtent quatuor illa vocabula, Throni, Dominations, Principatus, Potestates, dicant, qui possunt, si tamen possunt probare quod dicunt. Ego me ictu ignorare conſtit: What difference there is betweene these fourre wordes, Throno, Dominio, Principate, and Powers, let them tel us, that he be, ſo that they ſay, that they tel us. For my parte, I confesse I knowe it not. ¶ S. Augustine conſtit, he knoweth it not, Haic we ſafely learned it of M. Hardinge?

August. in En-
cyclical cap. 18.

Howe be it, is 12. little, as we knowe, or can knowe in these cascs, yet hereof must we be taught to learne our Obedience, and Subdiction to the Pope: That, as God alone ruleth ouer, and ouer al the Heauenly, so oughte the Pope alone to rule ouer, and ouer the whole Earthe: And that, as all the Powers of Heaven carie their Crownes, and eche, Holie, Holie, Holie, unto God, so oughte the Powers, and States of the Earthe likewise to falle vnto, and submitte them selues, and to veler al honours unto the Pope. If this be not yourre meanings, M. Hardinge, then tell your tale plainly, that we maye knowe it. ¶

The better wile, M. Hardinge, had benne, ſeinge the whole mater hagett onely upon your fantasies, to ſaie, that God haþ appointed one Principal Archangel to be Pope in Heauen: and al other Powers, Angels, and Dominions to be ſubiectes. Thus mighte you ealie haue made poure France to agree with your Paternete, and the one of your ſafies to anſweare the other.

For to ſaie, as you ſaie, God ruleth al in Heauen aboue: Therefore the Pope muste rule al in the world beneath, it is but a ſtelenkynde of ſaſoninge. S. Augustine ſaith, Quod aluid in Pompa huius mundi homi appetit, nisi Solus eſc, ſi fieri polat

Aug. 1. Ver. 2.
lib. 7. cap. 18.

posit, cui multa subiecta sunt: Peruersa, secrete, imitatione Omnipotentis Dei: *In the
Faime & pompe of this worlde what thinge els is it, that a man dothe desire, but if it were possible, see-
to make him selfe alone fatch a one, unto whom many things made be obedient: and that by a
peculiar contrivancie of God Omnipotent.*

C. Reg. vi. Lib. 4.
1888-78.

pecunia counterferte of God omnipotencie.
And this is it, that Gregorie lathe of Iohn the Bishop of Constantinople: Illum, videlicet, imitatur, qui spreta Angelorum societate, ascendere contutus est ad culmen Singularitatis: *He feloweth Lucifer, who despiseth the fellowship of the Angels*, laboured to geue up to the toppe of Singularitie, and faide, *I wil mounte up above the Rorke, and wilke into like unto the Highest.*

Cerly, Dionyius writing pourposely of the poltie, and Concerneing of the
Churche, and Comparinge the same with the Glorios Government of the Angels
and powers in heauen, yet never uttered one word of the Uniuersal Government
of the Pope. — Hau rather in a little Treatise tolid to the Council of Laterane, out
of this very place is Foundan an Argument to the contrarie; In Ecclesiastical Hierarchia
tota Congregatio Angelorum non habet Caput Vnum, prater Solum Deum; Ergo,
a Simili, in Ecclesiastical Hierarchia Hominum non debet esse Vnum Caput, prater So-
nus Deum: In the Heauenly Government the whole Companie of the Angels hath none other
One Headre, but only God: Therefore of the like, in the Ecclesiastical Gouvernement emonges
Men there ought not to be one One Heade, but only God.

In Opere Tri-

M. H. S. R. f. 144

Here, saith the **B**ardinge, I manuele, ye haue the face to bring
this forthe. Thou shewes thy selfe to be shamefalle, *The Aspeare*. And why so impatient?
Addition. **B**ardinge. Mary (part pone) is not there set forthe for an obiectioun against the Truthe?
Neither do I say so nor do I set it, as an Argument taken against the Truthe. It
is lade sooth the onch, as an Obiectioun against the Pope. Betwene the Pope, and
Truthe there mabe a difference, as you knowe, as it is entowft unto the world.
But you say, It is answereft in the next Chapter. I graunt you, It is answereft in deare;
but God wote full slenderly, as the rest. Yet neuerthelesse my saftenes is true. For
thus I say, Out of this place is fountained an Argumente to the Contrarie, that is a-
gainft the Supremacie of the Pope. Beholde my wonder better, **B**ardinge. This
only, I say; I say no more. And that I say, you knowe, is true. We were to blame
therefore, thus without cause, and out of season, to waste your tholter.

Otherthe the S^r. Hardinge is wel habble to fortifie al those thinges by the Authoritye of the Scriptures. And here in stede of the first Chapter of the Prophete Osee, he allegeth the first Chapter of the Booke of Iosua. And leake thou therof least thinke, it were onely a Marginall excurre, brought in by some oversighte of the Printer, as he doeth sommetimes to erreste, and to scifie the mater, he bath the laist open in his owne teste, Hereof the Holy Captaine Iosue seemeth to speake. Hoc de te, omni excurre male the better he dissembleth emongest so many. Neither would I have noted this oversighte, were not S^r. Hardinge so immoderate in blasphemous offices.

Iosua for Osee

Quesada

Hieronym. in
Dicitur ap. i.
Nicol. i. y. a. in
Catec. l.

gather the Children of Juda, that is to say, the Apostles; and the Children of Israel, that is to say, the Heathens converted: Together, that is to say, One Church; and shall appoint unto them selves One Head, that is to say, not one Pope, as St. Hadingus would have it, but One Christ. S. Augustine expounding the same words saith the same: Recolat Lapis ille Angularis, & duo illi paries, unus ex Iudeis, & alter ex Gentibus: Let us remember that Corner Stone, that is Christ, and not the Pope) and the two Wallers, the one of the Jewes, the other of the Heathens.

The other wodres, whiche **P.** Hardinge allegeth out of S. Iohn, Christe him selfe repoundeth, not of the **Po**, but of him selfe: **I** am the good Shephearde: **I** yede my life for my Sheep: **I** knowe my Sheep, and am knowne of them: **I** have other Sheep, that be not of this Flocke: **I** tem **m**is to bringe, that they maie heare my Voice: and so shal there be one Shephearde, and one Flocke. These wodres Chrysostome repoundeth by the wodres of S. Paul: **Vt** duos conderit in Semetipso in Vnum Nomen Hominem; **T**hat he mighte **re**ue **me** no man into One New Man (not in the **Po**, but) in his selfe. **Ephes. 1. 22.** **C**hrisostomus tanquam **D**euteronomio **pro**phetat. **C**ontra **G**raecos. **Chrysostomus**

S. Augustine expounding the same saith thus, *Duobus isti Gregibus, tanquam duobus Particulis, Christus factus est Lapis Angularis: Unto these two Flocks, as unto two Wallers (not the People, but) Christ was made the Corner Stone.*

And what shoulde I allege any other the Dñe Fathers: Nicomaius Lyra, as example an Interpreter, as he was, yet he likewise saith the same: Flet Vnus Palor, et Christus: There shalbe One Shephearde, that is to say, (not the Rose, but) Christ. Neither is W. Hardinge habble to shewe vs any learned allowed Interpreter, that saith soe, that he hath expounded this place otherwise.

¶ Now, that have expounded this place, say, At these things notwithstanding, as wel these wordes of Christe, as also the other of the Prophete Osee, ¶ Hardinge applicith only to the Pope. The Pope muste be the Head: The Pope muste be the Shephearde. Both Christe, and Osee Prophesied these thinges of the Glorie, and Ringedome of the Pope. Iuda and Israel that chuse Christe to be their Head: At the faithful through the woorke are one Flocke; and Christe is the Shephearde: Ergo, the Pope is the General Head of the Universall Churche of God.

Surche Logia **M. Hardinge** is hable to teache vs : and with surche feare, and
recurrence can he use Goddes Holy Word. And like as the Emperoure Caligula
sometimes take of the Heade of his great God Jupiter, and set on an other Heade
of his owne: Caen so by these Interpretations, and Closes, M. Hardinge smiteth of
Christe, the Onely Heade of the Churche, and setteth on the Pope. For Iohannes de
Paris, (out of whom, or somme other vs like, he bathe borrowed this whole mater)
nothing doubteth to tell us , that Christe is not , nor can be the Heade of this
Body, as the Shephearde of this flocke. And, leaste M. Hardinge shoulde charge
me with untrue reporte, her wordes be these : Congregabuntur Filii Iuda, & Filii Is-
rael, vt ponant sibi Caput Vnum: Et lohan. 10. Fict Vnum Omnes, & Vnum Pastor.
Quod quidem de Christo intelligi non potest : sed de alio aliquo Ministero, qui prae-
loc eius: *The Children of Iuda, and the Children of Israel, shall assemble together, to appoint
unto them selves One Heade: And in the tenth of Iohn, There shalbe made One Fold, and
One Shephearde: Whiche thinge doubleesse cannot be expounded of Christe: but muste be tra-
ken of somme other Minister, that maie rule in his steede.*

Suzon Trigui
in Caligula.

Iohan. De Par-
is, de pastore
regis, et Pa-
pali, ap. 13.

...neither is he the Shephearde of the Flocke; he is the Thefte.

Feede my
Sheepe.

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sheepe his Angelles from Heauen: noz instructes vs nowe by Alisons, as he do
others in the Olde tyme. What of that? wil it therefore solowe, that at the world
maste gene care to the Pope? Say, M. Hardinge, Chyrch of Rome falleth miche bet
ter? Because God speketh not nowe unto vs in suchte familiare forme. Ergo, Suan
erga Homines amicium innocue violens, quasi longe absentibus literas mittit, conci
laturus sibi Vniuersam Honorem Naturam: Therefore, God minding to renewe his fa
mow towards Man, sente (his Holy Scripturis, as it were) his Letters, thereby to reconcile to
him selfe al Mankinde. God speketh not nowe unto vs by his Angels, but he hath
already spoken unto vs, as S. Paule saith by the manthe, and presense of his Dicte
Done. And therfore he falleth the agayne, if an Angel from Heaven woulde nowe Preache
unto vs otherwise, then we haue received, we shoulde holde him accorde.

But for the Clittle, and quiet government of the Churche of God, S. Paule saith,
Christie Ascendente ab aliis Heavens habet genen (not One Uniuersal Pope to rule
the whole,) sive Apostoli, sive Evangelisti, sime Paflois, sime Deo
Eboris, for the profitte of the Sanctis, for the woork of the Ministerie, for the building vp of the
Body of Christe, that we maie al come into the Vnite of Faith, and of the knowledge of the
Sone of God. By these meaneas God thought it sufficente, to pafuerie his churche
in Clittle, and neuer made mention of One Uniuersal Pope.

Therefor S. Cyprian lathe, *Vnus est Episcopatus, cuius a singulis in solidum*
pars tenuerit: *There is but One Bishoprike, parte whereof of every general Bishop is holden in*
whole. And againe, Ideo plures sunt in Ecclesia Sacerdotes, ut vno Harefici facien
t, ceteri subiument: *Therefore are there many Bishoppes in the Churche, but if one falme*
herefie, the rest may heale. Thus, when Peter walked not hysightly to the Golpe, Paule came with heale, and repaireon him openly even to his face: *Thus Irenaeus*
repored Pope Victorius sundale godly Fathers, bane repaireon others. There
fore S. Augustine lathe, Deus docuit Petrum per posteriorem Paulum. A quocunque
enim Verum dicitur, illo donante, dicitur, qui est ipsa Veritas: *It has God instructed Pe
ter by Paule his pinner, that was called after him, For whom so ever the Truth is spoken, it*
is spoken by his gifte, that is Truth it selfe.

Ye farr, the Pope succedeth not Christe in al his Substantie, that is to say, in al
his Power: neither habet he any furtche sondre faiinge benne uttered (sive ponat) at
any time by the Diuines. If it be true, wherefore then be these wordes written, i
so wel allowed of in the Council of Laterane, Ibi data est Cunctis Poefias, in Cocco,
& in Terra: *Vnto your Holynesse al Power is given as in Heaven, as in Earth.* Where
fore to Bernarde is wel allowed to fexe the same farther with thise wordes: *Qui to
tum dedit, nihil excludit: He that hath given the Al, habet exceptio Nonthinge.* Wherefore
te Panormitanis allowed to fato, *Papa potest omnia quae Deus potest: The Pope*
is habile by his Power to doo, what si euer God him selfe can doo.

For the refle, M. Hardinge saith, *One Kinge is bable to rule One Kinge*
dome: Ergo, One Pope is bable to rule the whole Churche. This Reason is very
simple, and is answe red before. Et le Gouvernement de Princes n*u* a none daily
Practic: But of Popes, that ever exercisid this Uniuersal Dominion over the
whole Churche of God, M. Hardinge is not bable to fayre vs false. As if he be
nable to late for the One, let him shew him for his Credites sake. If there be not
The furtche Example to be founed from the Ascension of Christe unto this daye,
then although the Pope had it in clame by Charter, yet hath he left it by Non viure.
Etel were it in thim, if he were but a Member of Chyrches Body, and a Schope of
his Flocke. S. Gregorie saith fewmetime to John the Bishop of Confantinopole,
claimingis unto him selfe the same Title, and thirkege him selfe habile pernough to
rule the whole, *Quid tu Christo Vniuersalis Ecclesie Capiti in Extremi Iudicii re
speximus es examine, qui cum dia cuius Membra tibimet canoris Vniuersalis appellati
vere supponere?* What artiseare with thou make in the trial of the Laste Judgemente, unto
Christe the Head of his Uniuersal Churche, but thym by the name of Vniuersal Bishop, seckit
ubique vnde thys alie Members of his Body?

Laste of al, M. Hardinge concludeþ without Premises: Who so ever will not
be

Churche of Englande. 2. parte.

III to foriske
the Pope.
Desirous. &
Obedient. Vnde
sanct. in classe.

be ruled by this Shephearde, the Pope, is of the Heardre of Antichriste. So saith
one of the Popes hired Proctors: *Quicquid Salvator, et sub Summo Pontifice, quod
si euer Soule is fons, it is under the Pope.* This one thinge beinge graunted, M. Har
dinge whole caufe pafseth cleare.

But God be thanked, it appereþ already to al them, that haue eyes to see, that
we haue not departed from the scrutie Obedience of that Soule, but upon herte cause,
and god aduise. And in suche sorte the Pope bin selfe wil not denie, but it is law
ful for any Churche to dissent from the Churche of Rome. Therfe be his wordes,
whiche must be holden for a Lawe: *Quicquid sine discretione Iustitiae contra Roma
norum Disciplinam actum fuerit, ratum haberi nulla ratio permittit: What so ever
thinge is done without discretion of Justice, against the Order of the Churche of Rome, stimate
not by any meanes be allowed.* By whiche wordes it appereþ, Ex contrario Senfu, By
an Argument of the contrarie, that what so ever is done by discretion of Justice, not
withstandinge it be against the Order of the Churche of Rome, yet oughte it to be
wel allowed.

Addition. 15. To this M. Hardinge answearebat, If I had sene the folie
herof, I woulde never haue printit it for very shame. For the Glose there, whiche
other wordes he condoneth, as pertinge, and beggerly, latte thus: Here the Argu
ment of the contrarie Senfe is avoide, & taketh no place. But in dede, as it mafe
appere, this pale Clofer him selfe was vnde of sommewhat. For thus he conclu
deth, and that very wel to so. Hardinges lattinge, That without the Authoritie of the
Churche of Rome wee maie doo nothinge, be it never so safte, and truse, and never so muche donne
by discretion of Justice. Yet, god beader, Churche is Churche, and one for euer, whe
ther the Churche of Rome woulde allowe it, or no.

M. Hard, paiss.

S. Ambroise lathe, *In the same place he is allegos: Ego cum Romam venio,* v.11.111.
Sabatini iouinacione Mediolani sum non tenuo: *When I comme to Rome, I falle on the*
Sauinfarie: when I am at Millaine, I falle not. By these two sil, that in the Churche of
Millaine the Authoritacie was not safte: And yet did they wil, and accordinge to the
discretion of Justice, and per contrarie to the Order of the Churche of Rome.

S. Augustine likewise in the same place latthe, *What so ever things are not contrarie,
neither to the Catholique Faith, nor to good manners, they maffe be taken as thinges indis
pensable.* Thus the Glose, that M. Hardinge so mutche commendeþ, is quite con
trarie to the Werte. As for the Order of the Churche of Rome, the Holy Catbo
lique Fathers sommertimes, as it mafe appere, haue little esteemed it.

S. Hierome theselat the thys vnde Lazarus, *Quid mihi profers vnius Verbis
Confutandum? What bringest thou mete the Customs of Rome, that is but one Citie? As if
he woulde saye, Is that Order sufficient to brinde the whole Churche of Christe? If ye
recken Authoritacie, the worlde is greater then the Citie of Rome. This had benne probodly,
and disfogneyly spokon, had the Order of Rome benne a sufficient direction for al
the worlde.*

S. Augustinus latthe, *Ne Catholicis quidem Episcopis consentiendum est, scubi
forte falluntur, vt contra Canonicas Scripturas aliquid fentiant: We maie not gene our
confit to any Bishoppes, be they never so Catolique, if they happen to be detinid, and to de
termine contrarie to the Scripturis.*

And Pope Pius 2. sum falle latthe, *Resistendum est quicquidcumque in faciem, sive
Paulus, sive Petrus sit, qui ad Vieritatem non ambulat Evangelij: We are bounde to with
stande any man to the face, be it Peter, be it Paule, if be walke not to the Truth of the Gospel.*

To conclude, where the Grouse is broken in, batte the cruel spoile, and rau
inge of Chyrchian Blouds; it to plaine by the handes of S. Bernarde. For thus
he speakeþ thereof in Open Council, and in the presence of Iundis Bishoppes:
Non custodire Gregeum Dothuni, sed macract, & deobrant: They keape not the Lordes
Flocke; but they kille it, and devoure it. Againe he saith, *Propterea relinquamus
illorum, quia non sunt Pastores, sed Traditores.* Therefore let us leaue them: For they are
not Pastours, but Traitors: *And thereto God thus warneþ us in the like case:*

Exi te

Hieronym. Ad
Eusebium.

August. de Val
tate Ecclie, ca
bulice, cap. 10.
Abbas Vspberg.
pag. 443.

Bernardus in
concil. Remen.
in modern Con
cilio.

the other
Apostles
equal with
Peter.
Numer. 16.

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The Defensio[n]e of the Apologie of the

Existe de medio horum hominum, ne cum illis pereatis: *Go forth from the middle of those Menne, leave yee perishe altogether.*

The Apologie, Cap. 3. Division. 3.

For al the Apostles, as Cyprian saith, were of like power emonge them selfes, and the rest were the same, that Peter was.

M. Hardinge.

Peters Power
Ordinarie,
The Apostles
power Extraordi-
narie.
Peter is the
Shephearde:
The Apostles
are the Sheepes,
Manifest, and
more Vntrue.
* Peter hathe
Power to him,
and to his
Meates for ever:
The Apostles
have Power
only for termes
of Life.

*Cyprian, De
Simplicitate
Prelatorum.*

Power is double, the one Ordinarie, the other by prilege or Extraordinarie. Ordinary Power is that which continueth in one and the same course for ever. According to which Power Peter was Head of the Churche, and his Successours after him. Power by prilege, or Extraordinarie is that which is geuen besides the common course, by wate of dispensation. As where the other Apostles shoulde have received Ordinarynre there Power from Peter, as who had commission ouer all, bothe Lambes and Sheepes, amonge whom the Apostles had their place: Christe by special grace preuenteth ordinarie course, and maketh them for the time, and in their Persons equal with Peter in the office of Apostolicke. Thus concerning ordinary Power, Peter is Head of the Apostles, and by that reson they are subiecte unto him, as Sheep unto their Shephearde. But by Prilege true it is, as S. Cyprian saith. They were of like power amonthe them selfes. * Now what odore there is betwixt an Ordinarynre autorite of iudginge geuen to any officer, for him selfe, and his Successours in that Office for ever, and a special commission for life time only: so muche is betwixt Peter and the rell of the Apostles.

The Bishop of Sarisburie.

S. Cyprians wordes be platine: *Hoc erant utique & Ceteri Apostoli, quod sicut Petrus, par conforto predici & Honoris, & Potestatis. Sed exordium ab Vnitate prouinciat, vt Ecclesia vna monfretur: That the rest of the Apostles were the same, that Peter was, endewed with one Fellowship bothe of Honour, and of Power. Yet the Beginning is taken of One, to shew, that the Churche is One. But at these wordes, be they never so platine, are come shold by a Party Distinction, sutch as neither S. Cyprian, nor any other Learned Father, or Doctor euer knewe,*

*These are taught here to understande, that there are two Powers: The one Di-
vinarie, the other Extraordinarie. By Ordinarie Power, saith M. Hardinge, that
is to saye, by Order, and of Common Course, Peter appainted al the rest of the Ap-
ostles, and gaue them Authoritie. And Christe also likewise gaue them Authoritie,
but by Extraordinarie Power, that is to saye, besides Order, and out of Course. O-
ther the mater in plaine wise, Peter gaue Power to the Apostles by his Mual
Auctoritate, and by the source of Lawe: But Christe gaue them Power, as M.
Hardinge saith, *Wchly for the time, and by wate of Dispensation, and besides the
Lawe.* And thus Peter is the Ordinarie Heade of the Apostles: Christe is their Head
to howe be it, not in like sorte, but Extraordinarie. For, as touchinge Order of go-
vernment, Peter is the Shephearde, and the Apostles are the Sheepes. All other the
Apostles hold their Power, as by Copie, for termes of life: Peter onely holdeþ the
same in His Simple, to him, and to his Heires for ever.*

*And god Christian Reader, leake thou shouldest thinke, I haue in scorne, and
wistfully wanched M. Hardinges wordes, whiche otherwise might be bitered by him
in some sober meanninge: make it pleas the by thysse fewe to consider, what certaine
others of thysse haue uttered, and published, touchinge the same.*

Petrus de Palude sateth thus: *Dico, quod nullus Apostolorum, prater Petrum,
fatus est a Christo Episcopus: I saie, that none of the Apostles, sauing onely Peter, was
made Bishop by Christe. And againe, Videtur, in Nouo Testamento, quod ali Apostoli a Christo Nullam Potestatem Jurisdictionis receperunt: & per consequens re-
linquunt, quod Omnis Potestas Jurisdictionis, quam habuerunt Apostoli, Specialiter post Christi Aescensio[n]em, fuit collata eis a Petro: It would appear, that in the Newe Testa-
mento the rest of the Apostles received no manner Power of Jurisdiction at Christes handes:
and so consequently it followeth, that al the Power of Jurisdiction, that the Apostles had, specially
after Christes Ascension, was geuen unto them by Peter. Againe, he imagineth God
the Father thus to saye unto Christe: Confundite eos Principes, non per te, sed per tuum Vicarium: Thou shaltes make the Apostles Gouvernours ouer al the Earthe, not by thys
selfe, but by Peter thy Vicare. And againe, Paulus, & ali Apostoli a Petro, non
debetuerunt predicare in Ecclesia Specialiter Petro commissa, nisi de eius licencia. Vnde*

*Petrus de Palude
De Viritate Apo-
stolor. Ar. 2.*

Petr. De Palude

In eodem Artic.

*Petr. De Palude
In eodem Cap.
Vnde. De Palude
de Pacestate Ca-
rator. Ar. 6.*

Churche of Englande.

2. parte.

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the other
Apostles
equallywith
Peter.
Ex h[ab]it. 1. Et
eo h[ab]it. 2. Et
fundamenta. 2.

Vnde a Christo habuerunt idoneitate[m] a Petro autem Authoritatem: Paule, and the
other Apostles myght not Preache in the Churche compayned unto Peter, but with Peters
Lunce. For of Corisit[e] they had only Habilitati[n]e of Peter they receaved Authoritare. In
like maner wcheth Pope Nicolas, Petrum in Confortum Individuæ Vnitatis as-
sumptum, id quod ipse erat, Dominus voluit nominari: Our Lorde tooke Peter into the
Fellowship of the Holy Vnione, and woulde haue him called the same shal he was him selfe.

M. Hardinge Amplification, and outrage in speach, it woulde appere, Christe
were Peters Vicare: and not Peter Vicare unto Christe. In this Sente, and mea-
ninge M. Hardinge forwenth to saye, that by Ordinacie, a common Course of Lawes,
the Apostles had al the Power, not from Christe, but onely from Peter.

But here M. Hardinge vnbare salleth into a maruelous inconueniente. So,
these thinges thus graunted, it must needs folow, that during the tyme of Christes
abide in Earth, the Apostles had no manner Ordinarie Power at al: neither to
Preache, nor to Baptise, nor to Wende, nor to Rose. For Heraeus a Doctor of S.
Hardinges Idee, saith thus: *Sciendum, quod, cum Christus conuerſabatur cum ho-
mibus, non sicut aliis Papa prater ipsum: nec Petrus tunc habuit Potestatem Papa-
minis: nec multe understande, that while Christe was conuerſante emongst meane in Earthe,
there was none other Pope, but he alone: Neither then had Peter the Popes Authoritare.*

So the wchis wchis Petrus de Palude: *Non decebat ille simul, nisi Vnum Summum
Pontificem. Vnde, Christo Ascensione, debuit Petrus fieri Episcopus Summus, & non
antea: It was not meere there shoulde be more then One Highest Bishop at one time. Therefore
when Christe was ready to Ascende into Heaven, it was convenient to make Peter the High-
est Bishop, and not before.*

For so longe tyme, Christe coulde not geue his Apostles any Ordinarie Author-
itare: for M. Hardinge telleth us, that his Power herein was onely Extraordinarie:
Of the other side, Peter coulde geue them none: so as Heraeus, and Paludensis saie,
Until Charles Ascencion he was not Pope.

But to leue these batte fantalles, not wchre the heareng, S. Paule wchis some
remoue at these doubtes. Thus he wcheth of hym selfe: Paule the Apostle, not of Men,
nor appoynted by Menne, but by Iesu Christe, and God the Father. And S. Chrysostome
heretofore wcheth thus: *Paulus nihil opus habebat Petro, nec illius egabat vox: sed Ho-
nore Patris erat illi. Nihil enim hic dicam amplius: Paulus had no manner of lacke of Peter:
nor stede in neede of his voice, or allowance: but in Honour was his Fewe. For if wil here saie
nomore, his meaninge is, he was his better.*

Howe be it, what wchis wordes & set contention aparte: the case is cleare: for
it was not Peter, that breasted over the Apostles: It was not Peter, that said unto
them, *Go to the lofe Sheep of the house of Israel: Receine the Holy Ghoste: Go into all the
World, and Preache the Gospell.* At this Power was geuen them by Christe alone, and
not by Peter.

Power, where as M. Hardinge teacheth us, that Peter was the Shephearde,
and the Apostles the Sheepes, making them al as mutche inferiour unto Peter, as
the Sheep is inferiour unto the Shephearde. S. Hierome saith, notwithstanding
he graunte[n]t al the tyme the Apostles One was chosen, that is, a Head being ap-
pointed, creation of biscole myght be remoued, yet he saith: *Super Petrum funda-
menta Ecclesia: Licet ap[osto]lum in alio loco super Omnes Apostolos fiat, & cunctis clavis
Regni Ce[n]trorum accipiant, & Ex Aequo super eos Ecclesia, gratitudo solidarum. See wil
say, the Churche is founded upon Peter. Notwithstanding in an other place the same thinge is
donne upon al the Apostles, and giveng the keys of the Kingdome of Heaven: and the strength
of the Churche is founded equally upon them al. Likewise the Legendre Father Ori-
gen saith, *Quod si Super Vnum ipsum Petrum tantum existimat adscribi totam Ec-
clesiam, quid dicturus est de Iohanne Filio Tonitri, & Apollotorum vnoque quis?* If
the Churche were builded only upon Peter, what wchis then saye of
John the Sonne of the Thunder, and of many of the apostles?*

Therefore S. Chrysostome of Peter saith thus: *Duplex crimen erat: cum quia
repugnante, cum quia ceteris scriptis, prepolut: Peter was in double faulte:*

Calix. 1.
Chrys. in epist.
Ad Cal. c. 2.

10. 10.
Marc. 16.

Hieron. Adser.

Louvian. Lib. 1.

Origen. In Massa
the. Tract. 1.

Chrys. in Mat-
tha. 14. 13.

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man amonge our felues ouer others members. This knotte requireth a mutuall consente of the whole Body, but chiefly the concorde of Priests: amonge who in al though dignitie be not com. Amonge them he yet order is general, as Leo writeth. For euen amonge the moste helpefull Apostles Bishopps (as it selfe he) in likeenesse of Honour ther was no ordene of Power. And whereas the Election of them al is effecte war equal yec to One was it gauen to be over the reste. Out of waicne plater role the distinction alio of Powre of Bishopps, and with greate Prouidence it hath boone disposed, that al shoulde not take al upon with him, but that in every prouince ther shalbe one, who in g' the firste geue his sentence amonc his brethren: and againe, that in the greate Cities, (as he shoulde be ordene for taking vpon them honour, matters of greater care, thowch whome the charge in the Vniversal Church shoulde haue couerte to the one see of Peter, and that nothinge shoulde ever differ from the head.

Howe greate, and Honorable to eare the route is, that any Bishopps place is placed in, he be Archibishop, Metropolitan, Primarie, Patriarch, or Papall iudicte. It is namis a Bishop, then any other of those, who occupie the lowest route. The diuinitie coyleth in him, and they are called to passe the due of charge in suu' proportion, as the Bishopps are greater or leſſe. For al were brewez of like Power, as these Defenders chare, Vnique could not be maintained. Vvherefore (d) by very hōe order of Christe his selfe it hath benigne ordered, that masters touchinge Faith and Religion, at least whiche a ſuchē as be weighty, be referred to that Prince of allhūs, who ſitteth in the chaire of Peter, the conuiled Highel Bishop, which hath (e) alwaies benigne done and obſerued from the Apſtles time to our dayes by Catholikes, and not ſeldome alio by Hereticks.

The ſentencē that this Defender allegeth out of S. Cyprian, it ſeemeth he underdoode it not. Ye here, that a piece of that one Bishoprike is perfectly and wholly holden of every particulaire Bishop. But what meane ye by that? Iby this woorde, *In blidum*, perfectly and wholly holden, ye meane, that every particulaire Bishop is a Bishop without dependance of any other, then ye ſpeak againſt the wordes ye bringe out of S. Cyprian. VVho falleth, that al there are many beameſ of one Sunne. De ſanctis many bouches of one roote, many Riners of one Fountaine: fo there are many Bishopps of one Ecclesiastice. Therefore this Bishoprike is a particulaire Bishoprike, as the Sunne, as the Roote, as the latour Fountaine. (f) VVhat has the Fountaine, Roote, and Spynes of this Bishoprike is, S. Cyprian declareth a little before, ſhewinge that it was ſaid to Peter, To thee I wil geue the keys of the Kingedome of Heauen. And Feede my Sheep.

The Bishop of Spynnes.

Here M. Hardinge chargeth vs with two of his owne common faultes: firſtly with Corruption: nāre with Ignorance: & then Corruption, in the weches, and ſealeſt of S. Hierome with Ignorance in the place of S. Cyprian. But if two be habbe ſufficiently, and treble to answere both; I ſeele, M. Hardinge that haue no great cauſe to haunte him ſelue, either of his plaine dealinges herein, or of his knowledge.

And here, to diſtomeble the chalenge the camiliations of the altering of numbers, the Singulare into the Plural: and þt he changings of this worde, Perceite, into this worde, Preuerinunce: which greate faulfe, it is were amy, by M. Hardinges owne Confession, pacceded onely fram the Interpreter, and not fram the Authoritie ſat, to diſtomeble, and to paſte by al that ſel, quartet, what S. Hierome meante heſeby, Erasmus a man of greate Learninge, and subtiglere, expoundeth thus: Hieronymus a quare videtur omnes Episcopos inter se, perinde quatuor omnes ex quo Apofolos ſuccellent. Nec putat illud Episcopum alio minorem esse, quod ſit humilior: aut Maiorem, quod ſit Opulentius. Nam etiam Eugubienſis Episcopum cum Romano. Deinde non putat, Episcopum quousque Presbytero preſtantiorum eſſe, mihi quod ius habeat Ordinandi: Hierome ſenteth to maſche al Bishopps together, as if they were al equally the Apofola Successors. And he thinketh not any Bishop to be leſſe then other for that he is poorer: or greater then other, for that he is richer. For he maketh the Bishop of Eugubium (a poore towne) equal with the Bishop of Rome. And further he thinketh, that a Bishop is no better then any Prieste, ſauing that the Bishop hath Authoritie to Order Minifters.

Addition. 12. Here M. Hardinge anſwerteth thus: Erasmus, ſaiſe Additioñ within five houres following, that the Metropolitan hath a certayne Dignitate and Iurifidion above oþer Bishopps. Take the one, (allþe he) with the other.

The Anſwert. I am contented, M. Hardinge, Erasmus ſaiſe, The Metropole hath a Dignitate above other Bishopps. But he ſaiſt not, The Bishop of Rome had Jurifidion over all Bishopps throughout the world. In S. Hieromes time there were, Metropolitan, Archibishopps, Archedeacons, and others. But Christie

Churche of Englande. 2. parte.

*M. Hard. 1. Epiph.
ad Titum. Cap. 1.*

Christe appoynted not theſe diſtinctions of Divers from the beginninge. Theſe names are not ſounde in the Scriptures. Whiche the thinge, that was defenor, S. Hierome ſaiſe, Sciant Episcopi &c. Let Bishopps understande, whereunto we obbe furtermore, let the Bishopps of Rome ſetues ſetues under ſainte, that they are in authoritie, over Priests, more by custome, then by order of Goddes Truthe. Theſe be S. Hieromes wordes, trulye tranſlated, *Cetero de incante thereby 3 leue to the judgemente of the Reader.* Erasmus likewile ſaiſe, in the ſelfe ſame place above alleged: Quod *Erasm. in schol. Episcopo minus tribuit Dignitatis &c. Whereas S. Hierome yeldeth leſſe Dignitate, and in p[ro]pt. ad sua Authoritie unto Bishopps, then now a daies they ſeeme to haue, we must understande he woulde graue.* of that time, whereto he liued. If he haſſeſſe ſome Bishopps, that nowe he, he woulde haue ſaid otherwise. For nowe the Pope claimed a power aboue all the powers in Heaven, and Earth, as it is written in the Council of Laterane. Agaline Erasmus in an other ſpeakinge verago, ſaiſe thus: *Sicutus vir ingenueſtatur, Episcopum Romanum non eſſe exterius Episcopis sublimiorum Sacerdotio, sed tantum opibus: This is ſo. in ap[osto]lo Holy man S. Hierome ſaiſe plainly, and freely, and as he thinketh, that the Bishoppe of Rome ligia ad summa, is about other Bishopps, not by Bishoprike, but onely by Richesse. By his Richelle onely, M. Hardinge, Erasmus ſaiſe, the Pope is about other Bishopps. By Richelle onely, (he ſaiſe) by the righte of Goddes Wardenot by Acture, not by Learntinge, not by diligēce in Preachinge: but onely by Richelle. Nowe we it make pleafe you, to folowe your owne rule, and to late the one ſaleinge to the other.*

But S. Hieromes wordes are plaine of them ſelfe, and haue no neede of other Expoulation. Thus be it written: Quid facit, excepta Ordinatione, Episcopus, quod Presbyter non faciat? Nec altera Romana Urbi Ecclesia, altera totius Orbis exiliu[m] mandata est. Et Gallia, & Britannia, & Aphrica, & Perſia, & Orients, & India, & Omnes Barbarae Nationes Vnum Christum adorant: vnam obſeruant regulam Veritatis.

*Hierony. ad
Eusegi.*

Si Authoritas queritur, Orbis maior eſt Urbe. Vbicunque fuerit Episcopus, ſiu Eugebium, ſiu Constantinopolis, ſiu Alexandria, ſiu Tana, euilem Meritū, euilem eſt Sacerdoti. Potentia diuinitatis, & paupertatis humilitas, vel sublimior, vel Inferiorum Episcopum non facit. Ceterum omnes Apostolorum Successores ſunt. Quod mihi proferat Vniuersi Urbi confundendum? What dothe a Bishop, ſaying only the Ordering of Minifters, but a Prieste maiſe doo the ſame? Neither maiſe we thinke, that the Churche of Rome is one, and the Churche of al the worlde biſide is an other. Fraunce, England, Aphrica, Persia, Leuant, Indu, and at the Barbarous Nations woſhip one Christe, and keepe one rule of the Truthe. If wee ſeeke for Authoritie, The whole worlde is greater then the Curie of Rome. Where ſo ever there be a Bishop, be it at Eugebium, be it at Rome, be it at Constantinople, be it at Rhegium, be it at Alexandria, be it at Tanais, they are al of one worthines, they are al of one Bishoprike. The Power of Richesse, and the biefenesſe of Poverie, make not a Bishop either Higher or Lower. For they are al the Apofolos Successors. What bringe you me the Cufome of Rome, beinge but one Curie?

Addition. 13. Here M. Hardinge findeth greate faultes, for that I haue translated theſe wordes, Euilem Sacerdotio, Of one Bishoprike, and not, as he would haue it, Of one Priſhodie. Goo wate a very ſimpler quartet. Let him take, whether he liketh welke, if either other of theſe wordes ſhall ſerue his tunc. Erasmus ſaiſe, Id temporis idem erat Episcopus, Sacerdos, & Presbyter: Theiſe three names at that time were alone. 14. Now, if M. Hardinge will ſeake awaie in the darke, as his manner is, and ſale, that S. Hierome ſpake onely of the Curie of Life, or of the Office of Prelathode, let ſome man tellle him, that this was no parte, neither of the question moued, nor of the anſware of S. Hierome: And S. Hierome in plaine, and expreſſe wordes ſaiſe,

*Erasm. adverſus
Albert. p[ro]p[ri]um.*

Si Authoritas queritur, If wee ſeeke (not for Curie of Life, but) for Authoritie in governemente, therein the whole worlde is greater then the Curie

qualtie
of Bi-
shops.

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The Defense of the Apologie of the

Cittie of Rome. ¶ Hardinge lat. 1513. S. Hierome spake only of , I knowe not what: but S. Hierome hat selfe falty, he speake it namely of Authority.

¶ And whereas H. Hardinge is so highly offended with the changinge of this word, Merite, into this word, Preemience, and saith further, that these false plateres thought thereby to winne the game, it mact pleas him to remember, that, how so ever the game goe, S. Hierome him selfe plainly playes the selfe same game: I meane, that S. Hierome usinge this word, Merite, without question meant, Preemience, and not Merite of Life. For thus he saith , Potentia Diuitiarum, & Pauperis humilitas, vel Sublimiorum, vel Inferiorum Episcopum non facit: The Power of Richesse, and the basenesse of Powre maketh not a Bishop either Higher, or Lower. ¶ H. Hardinge might easily have saue, that Higher, and Lower, perteine not to Merite of Life, but to Preemience. Wherefore lette him luke better upon his booke, before he thus lightly concerne others of corruption.

I graunte, it is true, as H. Hardinge saith, This quarrel firste beganne aboute a particulaire Cittome of the Church of Rome, wherre as the Deacons hauntee them selues, and woulde be placed above the Prelates. But here H. Hardinge, as his manner is, willingly dissembleth, and supposseth somewhat. ¶ S. Augustin more truly, and fully expresteth the same. For hereof he wrieth thus : Quidam, qui non men habet Falcidij, Duce stultitia, & Romana Cittatis laetitia, Letitas Sacerdotum, & Diaconos Presbyteris coquare contendit: One Falcidij, Foolishnesse, and the Pride of the Cittie of Rome leadinge him thereto, laboureth to make the Deacons Equal with the Prelates.

This lewd disorder S. Hierome controlleth by the Examples of other Churches, and saith, that theron the Authoritie of the whole world is greater, than the Authoritie of the Church of Rome: Of whiche also he saemeth to speake scornefully, and with some oblique. For thus he saith, Quid mihi profert Vniuersi Virbis Confutandim? What bringe you me the Customs of (Rome, beinge but) One Cittie? By whiche wordes it semeth, he made smal accoumpte of the Cittie of Rome.

But H. Hardinge saith, The Primates haue Authoritie over other Inferior Bishopps. I graunte, they haue so. How be it, they had it by agreement, and Custom: But neither by Christis, nor by Peter or Paule, nor by any Righte of Goddes Word. S. Hierome saith, Noverint Episcopi, se magis Confutandiae, quam Dispositionis Dominice Veritate, Presbyteris esse Maiores, & in commune debere Ecclesiam regere: Let Bishopps understande, that they are above Priests, rather of Customs, then of Any Tribe, or Right of Christis Institution: that they ought to rule the Church al together. And againe, Idem ergo est Presbyteri, qui Episcopus: Et antequam Diaboli instinctu studia in Religione fierent, & diceretur in populis, Ego sum Pauli,

Ego Apollo, Ego Cephæ, Communi Presbyterorum Consilio Ecclesia gubernabantur: Therefore a Priest, and a Bishop are bothe one thinge: And, before that by the inflaminge of the Devil, partes were taken in Religion, and these wordes were uttered amonge the people, ¶ f holde of Paule, f holde of Apollo, f holde of Peter, ¶ the Churche were governed by the Common Adise of the Priest. S. Augustine saith, Secundum honorum vocabula, quae iam Ecclesiæ vñus obtinuit, Episcopatus Presbyterio maior est: The office of a Bishop is above the office of a Priest, (not by Authoritie of the Scriptures, but) after the Names of Honour, Whiche the Customs of the Churche hath nowe obtained.

¶ As for Pope Leo, his owne Authoritie in his owne cause cannot be grete. The Empyroure saith, Qui Jurisdictioni pretet, non debet sibi ius dicere: Non judge maie iudicium, minister Lawe unto him selfe. And it is noted thus in the Decretes, Papa non debet iudicare in causa propria: The Pope muste not iudge in his owne cause.

¶ Addition. ¶ And whose cause pleadeth he but his owne? It is the Addition. ¶ H. Hard. 1513. b. Churches cause, saith H. Hardinge. But the Churche hath evermore repined against it.

Churche of Englannde. 2. parte. 119 Pope Leo.

¶ S. Basile saith: Quid auxili nobis conferat Occidentalium fatus? What good shall the pride of the Westren Churche do vs? Nottinge therew, as we mact reasonably conjecture, the immoderate pride of the Council of Rome. ¶ S. Bernardus in like forme chargeth Pope Eugenius: Ambitus per se in Ecclesia regnare mortuus. Miserum loquer, & querimoniam Communum Ecclesiæ. Tunc autem clamans, & clamans, biuit: Pride strenueth due to reigne in the Churche. ¶ If for the unmarriage, and common complaine of Churches, They complaine, they be married, and discordant, & be to eue that consider, howe the Pope haue enriched them selues, by the spes of others, he that easilie judge, whether they haue sought their owne, or the thinges, that pertaine to Churche Iesu.

¶ It is wel known, that the Pope hath sought for, and claimed this Uniuersal Anticke the many hundred years. Pope Celestinus was therfore representyd of pride, and worldly Lordlinesse by the whole Council of Aphrica.

¶ Addition. ¶ Wher 3. late, Pope Celestinus was representyd by the whole Council of Aphrica of pride, and Lordlinesse, H. Hardinge thinketh, I understand and not the place. And thereto he hath taken upon him to open it better, but so, as thereto do, that gote onely by gheaste. It semeth (saith he) that the Pope had sent his Agents to require temporal aid of the Nobles in Aphrica. ¶ Whiche thinge nowe is called /implores/ a chum Scire. And this is that, it misliked the Council. Therefore they say to the Pope, we beseeche thee, fende not your Clercs, Quibusunque Potentibus, that is, to any of the great men, Potentibus, leale we see to minge the land, founelle of the Temporalie into the Churche of Christe. ¶ By this fauourable contrarietie, he dischargeth the Pope, and his Clergyc, of pride, and stateliness, and conquereth over the same unto the Nobles, only of pride, and stateliness, Quibusunque Potentibus. And therfore he saith, Upon occation of thes wordes, Quibusunque Potentibus. And therfore he saith, ¶ Whether M. Jewel understande this place, or no, I haue good cause to doubt. And yet there appears in no latte great difficultie in this mater, but that a meane learned man mact understande it wel enough with small studie. ¶ notwithstanding, H. Hardinge, whether you understande this place, or no, H. Jewel hath no cause to doubt. For in dede you understande it not. The other great fauoure, you bearre the Pope, in smotching his faultes, what so ever, and the blinde excuse of Peter Crabb, that compiled the Councilles, hath fowly beguiled you. For the true Copys sake not Quibusunque Potentibus, as you imagine: but Quibusunque Potentibus: as you might haue Learned by Theodorus Ballonius, printid at Parise, An. 1516. and by the wordes of the saide Epistle written in Greke. For thus is written: εντελεχει την πρωτην την τελετην την αρχην την διακονιαν. ¶ Here also M. Jewel: These wordes, as you knowe, signifie not Lordes, and Gouernours, but Suppliants, and Daunders. ¶ But, H. Hardinge, as the grammercie, ye walde the Prince, when ye calle typon him for aide, and assistance, wil you saie, he is poynte, & starkly, and bringeth vaine loueresse and stateliness into the Churche? ¶ Truly the prince defensinge the Churche, might seeme to deserve some greater thankes. ¶ I doubt, whether there were ever suche Prince, & Lordlinesse in any Prince worldy, as hath benne founde, and see no fundyte Popes. The Pope admitteth the Emperoure of Christendome to holde his Episcopate, to leade his BIBLE, to bearre his Traine, to keepe his State. No Emperoure ever received suche seruice of the Pope. Doubtless, H. Hardinge, the Council of Aphrica meante the Loueresse of the Clergyc, and not of the Nobles: the pride of Rome, and not of Aphrica. ¶ This same is to say, that, as it is saide before, S. Basile calleth, Occidentalum Episcoporum fatum. But you, H. Hardinge, haue turned Preletes into Potentes, that is to say, Poor fusters, into great Noble menne. And to shewe the Pope from note of stateliness, ye haue imagined a large Commantle of your owne, rewele a greate wafe before the ferre.

Pope Bonifacius 2. condemned S. Augustine, and al the falty whole Council of Aphrica, and called them al hereticques, and heresymatiques, for the same, a fater, thereto al leadde by the Devil.

¶ Addition. ¶ H. Hardinge. That Pope Bonifacius 2. condemned that Blessed Father S. Augustine by name, or the Council of Aphrica, by scelene fensus,

The Defense of the Apologie of the

tence, it is an impudent lie. *The Answer.* These wordes be Ordinare, & Hardinge, and therfore mowe me but little. But what talie you of condemninge by Name, or by Solemne Sentence? I saye, Pope Boniface the seconde condemned S. Augustine. You addre Name, and Sentence, of your owne. They are not mine. But whether he condemned S. Augustine, or no, the Inifferente Reader mowe easily judge. His wordes be these, Aurelius sometime the Bishop of Carthage, begame with other his fellowe Bishoppes, by the Entisinge, or Leadinge of the Diuel, to be pride and arrogant against the Churche of Rome. Here is Aurelius condement with his felowes. But who were his felowes, M. Hardinge? Who sare with him in Council? Who were patencers of his pride against the Churche of Rome? With carrie you this awaie so clostly in a closte? Certly you knowe right wel, and cannot chuse but know, that S. Augustine was one of that compantes, together with Alypius Relutius, and two hundred and fourtie Bishoppes besides, as appeareth by thare Epistles unto Bonifacius. In the subscriptions of every of these Companes, of Carthage, of Milicentum, and of Aphrica, you mowe finde their wordes. Ego Augustinus Episcopus Hippoensis subscriptus: You se therefor, that Pope Bonifacius condemned, not only Aurelius the Archibishop of Carthage, but also the grete learned Father S. Augustine, and two hundred, and fourtie other his felowe Bishoppes, that sare with him in Council, and that aboue one hundred pares after they were dead. But you say, Bonifacius condemned them not. Perchance he condemned them for god Catholiques. Certainly he diasted them from the Communion of the Churche; so to mutche he condemned them as Schismatiques. Heretiques in deo he calleth them not. And yet Pope Nicolas fatthe, Qui Romanz & C. Who seeketh to make voide the Privilige of the Churche of Rome, falleth into Heretise. For he exhorteth the Faith, who so ever withstandeth the Churche of Rome, that is the Spoter of Faith. This M. Hardinge, saith, that Pope Bonifacius meant, when he sare, Aurelius, S. Augustine, and two hundred other Learned, and godly Bishoppes in the Council of Aphrica, were Leade by the Diuel.

Dof. 22. Omnes.

M. Hard. 172. a.

Leo Epiph. 89.

Leo Epiph. 89.

Leo Epiph. 92.

I. 10. Epiph. 89.

I. 10. in eadem

Epiph.

The perte nice difference, that M. Hardinge here imagineth betwene Entisinge, and Leading, is not worthy of answere. For no Pope was euer so cruel, to condemne a man for that he was entitld, but only for that he calred and was Leadde by the Diuel.

Pope Zosimus, to maintaine this clame, corrupted the Holy Council of Nice: Hilarius, the Bishop of Vienna, and other Learned Bishoppes of France, for sturpinge sute bilaual Authoritie, charged this same Pope Leo, of whom we speake, with pride, and Ambition. *Addition.* And thereto zis Leo complained Addicione of him: Ipsius quoque Beatisimi Petri reverentiam Verbi arrogantioribus minuit: By his arrogante wordes he abafeth the reverence of the most Blessed Peter him selfe. By this reverence due unto Peter, he meante the reverence, that he claimed to himselfe, for doubtless M. Hardinge him selfe cannot think, that Hilarius quarrel was against Peter the Apostle of Christ, nowe ragenghe in Heaven. It was onely againte that modiate Ambition, and pride of Peters Successours, that even then fought to rule over the whole Churche of God.

But, gentle Reader, that thou maist the better understande, what credite thou oughtest to givve to this Pope Leo, specially setting forthe his owne Authoritie, I beseeche thee, consider, with what Maistrie of wordes, and howe faire above measure, he avanceth the Authoritie of S. Peter. These be his wordes: Christus Petrum in Consortio Individuæ Unitatis assumptum: Christ received Peter into the Companie of his Indivisible Unite. Authoritate Domini mei Petri Apostoli: By the Authoritie (not of Christ, but) of my Lorde Peter the Apostle: Deo Inspirante, & Beatisimo Petro Apostolo: By the Inspiration of God, and of S. Peter the Apostle: Deus a Petro, velut a quoniam Capite, dona sua velut in Corpus cum dissidit: God from Peter, as from the Head, hath powred on his gifts into the Body: Nihil erit ligatum, aut solutum, nisi quod Petrus lignavit, aut soluerit: There shall beninges bounde, or loosed, but that Peter shall bind, or loose:

Churche of Englande. 2. parte.

121 Pope Leo.

or loose: Nunc quoque Petrus pascit Oves, & mandatum Domini Poni Patr' excepitur: Even nowe Peter is like to Shepe, and as a Godly sheperde, hee fulfilleth the commandementes of his Master. Dache immoderate, and a muttons Dignitate, i. e. more contente to reude to Peter, to thende that the possession, and fruite thereof in gode redounde wholly unto him selfe.

Addition. Addition. 12. But at these saletinges, M. Hardinge, you sare amare wel he judis fidei. Encouraginge the arte, wherens Pope Leo fatthe, Christ receveth Peter into the fellowship of his indissoluble Unite, your answere is this, Leo mean thereby an Unite: Quodcumque in Unite in Grace, in Unite, who is proper to Christe him selfe. But the indissoluble Unite, i. e. Christe, and his Diuine Image, doth fathe he meante not. And yet this (you sare) will my Doubtliche meanting. As god father, M. Hardinge, you do me wronge: I never meante it. At this place: Gene telleth we, doth of Pope Leo the moche laudorable construction you can briste, yet maste not the same reasonable be applied to any Creature as no man unto the Belles Angelles, and Archangelles of God. You cannot sare, They are in the fellowship of Chrestes Unite. I graunte, Peter is called the Rocke. So to Iohn: So to Iames: So are the rest. The Learned Father Origenes fatthe: Petrus al, quisquis est Discipulus Christi: Who so ever is Christes Disciple, he is the Rocke. Will you sare therefore M. Hardinge, that Christ received Peter to be his felowe, and his felowe in Unite? And that in hysch Unite, as mighte never be dissolved? & Therefore then doth Christe immediately after calle hym Sathan? For thus he saith unto Peter: Gene thee behinde me Sathan: Thou underlindell not the thinges that are of God. What we sare, that being Sathan, he was nevertheless in the fellowship of Chrestes Unite: In ded Freebroius Catharinius in his late declamation openly pronounced in the Council of Tridente, calleth the blessed Virgin our Lode, Fidelissimam Christi Sociam Chresti mortis fidei felowe. And you, M. Hardinge, upon warrante of Bernardes wordes, haue no doubte to sare, The Pope by power is Peter: And by amoneringe is Christe. This, I wote, is enough. The Pope is Peter: The Pope is Christe. Yet at this you sare, as wel spoken, and may be iustified.

Let fatthe further, Christe calleth Peter the Rocke, that the buildinge of the earclifing Temple night stande in the foundente of Peter. Alas, M. Hardinge, and maste this likewise be iustified as the rest: Is this the buildinge of the Churche of God? The ase bulle upon Christe, and not upon Peter. Christe is the Rocke, that standeth for euer. S. Paulus fatthe, No man can lye other foundation, then that is already lyste, which is Christe Jesu.

Howe be it, I denie not, but in somme reasonable kinde of sprache, Peter also maste be called the Rocke, but so, as Paule, and Iames, and Iohn, and al other the Apostles of Christe maste likewise be called, and none otherwise. Origenes fatthe, The wordes of Christe spoken as unto Peter, were common to al: De iste selfe, S. Hierome, maste withstandinges he calle Peter the Heade, or Principal of the Apostles, pete he fatthe, Ecclesia fundatur super omnes Apostolos. Ex quo super eos Ecclesia fortulus fidelitatem: The Churche is bulle upon al the Apostles: The strengthe of the Churche is founded, (not onely upon Peter, but) Equally upon them al. Upon them al, he fatthe, the Churche is bulle. And that Equally, that is to sare, nomore upon Peter, then upon the rest. What thanke then is this, M. Hardinge, to appyle that thinge onely, or loosed?

Sonc fat, Christe keepinge him selfe the Rocke, gae the same title unto Peter: Therefore Ieominate iustly fat, Christe received Peter into the fellowship of his Indivisible Unite. This argumētum hangeth very losely, as it shall appear. For Christe likewise fatthe of him selfe: I am the heade of the Worlde. And yet he fatthe to his Discipules, Ieominate, are the heades of the Worlde, givinge them that name, that was proper, and pertinente to him selfe. What we therefore sare, Christe tolke at his Discipules into the fellowship of his Indivisible Unite: If so, where then is Peters patuler privilege? Or, what bath Peter above the rest? Or, howe can these wordes of Pope Leo be excused? It is to ambitious M. Hardinge: It is to matche, No Learned Father euer gaue S. Peter the litle title. Justice nomeze then maste wel be Judged.

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there were some mysterie in your Gracie. But I pray you, M. Hardinge, in al þ Greke Booke, that euer you reade, where euer faine you were. In the firste Indefinite of the Infinitive Mode: If yis euer once faine it, I wil wylde unto you. If you never faine it once, why haue you bled it twice, and that euen togethe in one place? Enoniel. And yet Enoniel. In this place is not to Ride in Visitation, as you imagine, but to consider of the miserable state of the East Churche, and to be carefull for. The true, and common translation is this, Vixum est mihi consentaneum, ut scribatur Episcopo Romae, ut, quia hic gerantur, confidet, deinceps consilium: Et, quoniam difficile est, ut communici, ac Syndicato Decreto aliqui illius militant, spicula tua Authoritate in hac causa sua viros eligat ad ferendas itineris molestias accommodos: Ita semper good unto me, that we write unto the Bishop of Rome, that he consider our state, and give us counsel: and for as muche as it is a harde matter, for any to beset hither from thence by the Common Decree of a Council, hat he, syng his owne Authorite, or discretion in the case, chuse suche men, as be able to beare the traayle of the iourney, &c.

Now, M. Hardinge, compare your translation, and this togethe: Here is neither Alstitution of the Churche, nor Determination by Sentence, nor Striking of strokes. Ye coulde not haue misst so oftentimes in one thing without somme thus. If I listed to folowe somme parte of your eloquence, I conde late pny, and shame, and, I knowe not what, as you do.

Put you late, S. Basile thought it good, that the Bishop of Rome shoulde consider their estate, and sende southe a Decree of his judgement. O M. Hardinge, grosse errore and ignorance maketh no proufe. But he, that al this were true: Yet what Decree of Judgement coulde the Pope sende forthe? he had hearde neither the one part, nor the other, but was a stranger to their tales. And thinke pou, he woulde determine matters, before he knew them? So might he Calte Christe, and Quide Barabas. Heres of Basile him selfe wryth thus: Quid auxiliu conferens nobis Occidentalium fastus? qui quid in causa veri sit, neque sciret, neque discere sufficeret: falsi vero suspitionibus præoccupati eadem nunc quoque faciunt, qua ante in causa Marcelli, cum illis, qui Veritatem amittantibus, contentiose egrediunt, & Hæresum interea per seipso corroborant. Ego quidem ipse non publica formula, sed priuatione vobam scribere ipsorum Cypriæcœli Ecclesiasticis quidem rebus nihil, nisi tantum ut admonorem, ipsorum neque veritatem rerum nostrorum scire, neque viam, qua doceri posint, admittere: What shall the pride of the Western Bishops auale vs? For neither do they knowe, nor wil they Learn to knowe, the Truthe of our masters: But beinge ledde away with vaine suspitionis, they doo even nowe, as they did before in the case of Marcelli. For then they cauled contentiously with them, that tolde the Truth, and by meane therof emboldened, and confirmed Hæresie. In dede for mine own part, I was contented to write unto the chiese, or Principal of them al, (that is to say the Pope) not by any publique instrument, but mine own private letter. Of matters Ecclesiastical I woulde write nothing, but only to tell him, that neither they doo knowe the Truthe of our case, nor wil abide the wais, whereby they maie knowe it. This M. Hardinge, is that Decree, and Determination of judgement, S. Basile founde in the Pope.

Neither did he knowe the case, nor woulde he learne, howe to knowe it. Therefore Chrysostome safthe, Non est congruum, ut hi, qui sunt in Aegypto, iudicent eos, qui sunt in Thracia: It is not meete, that they, that be in Aegypt, shoulde be judges over them, that dwel in Thracia: S. Cyprian also like wise safthe, Aquum, iussumque est, ut vniuersitate causa illi audiat, ubi crimen admittimur est: It is good reason, that every mans cause be hearde there, where the faute was committed.

But you will say, S. Basile thought it good, to write to the Pope. I graunt you: but in suche sorte, as I haue tolde you. Againe ye safe, VVhy shoulde Basile so doo ondesle he knewe the privilege of the Pope? Doyne foloweth this, M. Hardinge: Will you beare vs in hand, that every Bishop unto whom S. Basile wrote to like purpose, had therfore the like purpose: At the same time thus he wrote, not onely to the Pope, but also to al the Bishoppes of the West. Quantam poteris consolacionem, & open occident. pt. 61 laborantibus, & affliccis Ecclesijs alterne detrectis: For syloxe not to keape our miserable

Basile, Epist. 11.
ad Athanasium.

Basile, Epist. 10.
Ad Eusebium.

The Pride of
the V. Yealte
Churche.
Neither
knowe, nor
will learme,
Confirmed
Hæresie.

Chrysost. Epist.
prior. ad Inno-
centium.

Cyprian, Lib. 1.
pt. 1.

M. Har. par. 179. b

Basile, ad Epis-
t. 127. Ad Occi-
d. pt. 61

Equalitie
of Bi-
shoppes.

pt. 61. Ad Occi-
d. pt. 61

Athanasij. in A-
pologet. 1.

Basile. Ad Atha-
nasij. pt. 1.

Athanasius

Head of al.

Basile. Ad Atha-
nasij. pt. 45.

Basile. Ad pyc.

Occident. pt. 6.

rable affilid Churches with fische aide, and comforte, as you maie. Like wise he writeth to the Bishoppes of France, and Italic, We haue good hope, that as soon as wee shal doo to understande the cause of our griefe, you wyl be moved to seek help for vs.

So like purpose the whole Council of Alexandria wryth, not onely to the Pope, but also to al other Bishoppes of the Catholique Churche, Vos vindices hunc inutilitatem imploramus: We beseeche you to revenge this wronge. Yet haue not therfore every futher Bishop Supreme Autovritate in the government of the Churche. So wryth S. Basile unto Athanasius, Quanto Ecclesiaram &c. The more the malitia of our Churches do abounding, the more we at turne our felis to thy godnesse, belovinge, that the comperte of our griefe, resteth only in thy defens. For then by the power of thy prayars, and by the ful of Government, art thought habbe to delivere us from this horrible tempeste. Thou carriest the care of al Churches: thou dispisest, thou warrest, thou writeſt, thou defendest. Wee ſte into thee, as into the Head of al: Wee ſte thee, as one Counſeller, and as the Leader, and Prince of our caſer. The whole ſtate of the Churche of Antioch dependeth of thee. Thou maile introule ſomme, refreyre others, and make them quiete, and reſore the strengthe of the Churche. Duties power, and Authority. S. Basile giveth Athanasius. Yet was Athanasius the Bishop of Alexandria, and not of Rome. Had you wel conſidered thys thinges, M. Hardinge, ye woulde not so ſwaly haue thus concluded, S. Basile thought it good to write thus, and thus, to the Bishop of Rome: Ergo, He confessed, that the Bishop of Rome had a Privilege above all others.

At this notwithstanding, you ſaſe, VVhy ſhould S. Basile think it convenient, to write to the Bishop of Rome &c. The Antwerpe is eaſe. S. Basile him ſelfe ſatthe thys. Que non loquuntur, multa ſuſpetta ſunt &c. What ſo ever wee our ſelues ſaſe, it is ſuſpected of many, as if for our owne private querrelles wee woulde keep them in aye. But your writinge (strangers) the furher ye dwel from them, the more credite you haue with our people. This was it, M. Hardinge, that S. Basile required of the Pope. Here is no Antiueterial power, no Privilege, no Decree, no Determination by Sentence, no Strikinge of strokes. Adiuſe your ſelfe better hereafter of your Authoritatis, before you allege them. ¶

Therefor, as many Faſthes in ſundrie Faſthetiles, are but One Faſthe: As many Churches are but One Churche: As many Baptifimes are but One Baptifime: Even ſo ſatthe S. Cyprian, many Bishoppes are but One Bishoprike, and therell, as well the Bishop of Rome, as al other ſeveral Bishop, bathe his poſton.

3. ſaſe, The Bishoprike of Rome is not this Wholie Bishoprike, but a Parte: Not the Body of the Sunne, but a beame: Not the ſtemme of the Tre, but a Branch.

And thus, by S. Cyprians minde, neither dothe the One Bishop holde of an other: Nor is any One Bishop Heade of the whole: Nor is One Bishop al in al: but al Bi-
shopps are onely One.

The Apologie, Cap. 3. Diuision. 6.
And accordinge to the iudgemente of the Nicene Council, we ſaſe, that the Bishop of Rome hath no moze iurisdiction over the Churche of God, then the rest of the Patriarkes, either of Alexandria, or of An-
tioch, or iocio haue.

M. Hardinge.

If it be a shame to belie the Diuel, according to the olde Proverbe, what is it to belie the Churche deſcredo of God repreſented in the Nicene Council?

The ſixth Canon amoung al others of the Nicene Council is that you grounde your ſurſume againſt the, upon, I knowe wel. For that hath bene wreathed to your purpoſe by certaine of your ſide. And the fame rightly conſtruēd (as maketh moſe againſt you. For it feareth to acknowledge the Bishop of Rome his ſupremacie and ſoueraintie of judgement over other Patriarkes. These be the wordes of the Canon rightly Englifhed. Let the Ancient culmone continuewe in force which is in Egypte, Lybie, Africa, and Pentapolis: So that the Bishop of Alexandria haue Power over them al. *Quandoquidem tam Episcopo Romano hoc confitetur eſt.* For as muche as the Bishop of Rome hath therſe, Likewise in Antiochia alſo, and in other Provinces, let the Churches keepe their Pverogacie. VVhat can be gathered of the wordes of this Canon, but that for ratifyinge the iurisdiction of the Patriarkes,

(a) Vntruſe. For the empes-
woordes are plaine to the
contrarie.

(b) Vntrue. Vaine and chal-
dise. (c) This Exposi-
tion is like a
fiekmans
dreame.
(d) O lole. The
wordes are
plaine:
*Quia Episcopo
Romano part-
itis est.*
(e) Vntruth. For
the Bishop of
Rome never
had power,
allote. Boun-
ces bouth
selfe had his
Prouince allot-
ed him, as wel
as others.
*A Ne Recipi-
atur.*

Aginst this it that lik ye to Reple, we warne you before, that neither ye take advantage of a doubtful interpretation, as wee know that Canon to be found in divers Bookes not so plimly Translated, and therefore we require you to haue to the Original, as it is in Greek: neither thys defende you to haue the wretched Exposition of Theodore Ballamon, who hath written Greek Co-
muni-
cations upon the Canons of the Councils, sithens the Schism of the Greeks, him selfe beinge a Schismatique. For he bringe a Grecke booke, and prickt with the haret of his Nation against the Late Chuch, and specially the See of Rome: in the exposition of that farrre Canon of the Nicce Council swarthe boode from learninge, and also from reason.

The Bishop of Sarisburie.

In dese it is a shame to beliue any creature: for that listinge is shamefull of it selfe. And therfore, M. Hardinge, ye myght do much better, to vse it less. You haue brought vs here an Exposition of the Council of Nice, sutch, as I think, from that time until this time hath selbome benne heare of. You late, The Bishop of Romes Custome was, to gene Jurisdiction to the Patriarches of Alexandria, of Antioche, and of Hierusalem: and that they haue none Authoritie of Governement, but only so muche, as was limited, and allowed by him. And this, you say, was the onely, and undoubted meaing of that Council. This fantasie is not here attouchyd by any Ancient Doctor, or Learned Father. Therfore we must thinke, vnto to cure it be, is your alone. And weighting the strangenesse of the same, I must needs saye of you, as S. Hierome saide sometime of one Rheticus in the like case, Rheticus eloquens quidem est, sed ineptus Interpres: Rheticus is an eloquent man in deede: and yet but a fonde Interpreter. So it is certayne, and known even unto Childern, that the Bishop of Rome, before the Council of Nice, had neither sutch the Custome of Su-
periorite, nor sutch the dealeing of Juristolations. Pope Pius Secundus sathe, Ante Ni-
censem Synodam vnuquisque lib. vixit: & parvus respectus ad Romanam Ecclesiam habebatur: Before the Council of Nice, curie Bishop liued to him selfe: and there was then small regard had of the Churche of Rome.

As for our foltify Arguments, sutch as by your judgement any falle would be ashamed to make, I mact leue them wel to you, M. Hardinge: nor soz that ye lacke them greatly, but for that, as it apperech by your Workes, ye know best howe to use them.

Touching the firthe Canon of this Council, which you imagine, is so darke, and so doubtful, I trufe, it shalbe plainly, and clearly opened, by them that were never dierctly accounted sottishe.

The wordes thereof are plaine ynochough. The sense is this: The whole Body of Christendome was diuided into fourte Patriarcheshippes: whereof the firste was Rome: the Seconde Alexandria: the Thirde Antioche: the Fourth Hierusalem. And the of these was limited, and bounded within it selfe: Alexandria, to haue the over iurie over Egypte and Pentapolis: Antioche, over Syria: Hierusalem, over Iurie: Rome: & Italy, and other Churches of the Westre. And herein wa haue the Cr-
position

Heronym. Ad
Marcellum.

An. 852, Janu.
Ep. 188.

position of Theodorus Ballamon, that stude ffe hundred yeres agoe, and was Pa-
triarche of Antioche, and as somme of M. Hardinges frenes haue thought a man
of greate Learninge. Yet for as mutche as M. Hardinge heri vterly refuseth him,
not only as a Schismatique, but also as a man vnde of Learninge, and Reason, let
vs therefore saye somme others.

Addition. *In dade you forgoed Anacletus sathe, The Apostolique Churche of Rome spilt.*

*hath the Preminence ouer al Churches, not from the Apistles of Christe, but from Christe him selfe. And therefore ffor perteile he espoundeth the wonnes of Christe, Super hanc Petram est, Super Ecclesiasticam Romanam adhibet Ecclesiasticam meani /pon this Rocke, that is to saye, Vpon the Churche of Rome, wyl builde my Churche. But ffor Christe fo-
geris make simile proposit. The very cause whyp the Churche of Rome was placed in
order, and dignite before al others, was not the wonde of Christe, as you pugnime,
but the Empire, and Honour of that Cittie, whiche then in respecte of world Clo-
rue, was the Ladie, & Heare of the world. And therefore in the Council of Chal-
colon it is written thus: Sedi Veteris Romae proper Imperium Cuiatis illius, Pa-
triis consequenter Prinilegia rediderunt: *The Fathers orderly gave the Prinilege of
Christe to the See of Olde Rome, bicause that Cittie had the Empire.* And immediately
after it foloweth further, Et eadem intentione permoti aqua Sanctissima Sedi Nonne
Romae Prinilegia tribuerunt, ratione congruum indicantes, vt Cuiatu illa ornata Im-
perio, & Senatu, ex quis Seniori Regie Romae Prinilegiis frueretur: *The said Holy Fa-
thers, moued with consideracion gav the like Prinilege to the most Holy See of Constan-
tinopole, which is called New Rome, thinking it agreeable unto reason, that the same Cittie of
Constan'ople, beinge honoured with Empire, and Senate, as Rome was, shoulde emio the
same Prinilege, that Rome emio.**

The like hereof is written in the Council of Constantinople. This, this, M.
Hardinge, was the cause, and not the vnte of Christe our Sauour, as you woulde
saye. For Christe never spake one worde of the Citties either of Constanti-
nopol. *Ex parte 11. of Rome, 02 of the firste See, 02 of the Seconde.*

Natura. *Natura. Et hinc iste writeth thus: Sed ut etiam liquidus apparuit,
Papani non imperare aliis omnibus Episcopis, legatus Sextus Canon Synodi Nicene:
quo latenter praecepit, ut alii Ecclesiis Alexandriani, aliis Romanis, aliis Antiochenis
non presit: vt non licet alteri alterius prouinciam invadere: That it may the more
plancy appear, that the Pope hath no Governmente ouer al other Bishopps, reade the Sixth
Canon of the Council of Nice. There it is exprefly Commanded, that the Bishop of Alexan-
dria shall have the Rule ouer certayne Churches: and the Bishop of Rome ouer certayne: and
the Bishop of Antioche likewise ouer certayne: and that it be not lawfull for any one of them to
medle in others Juristolations. Farther he saith, Quod si quis fuis non contentus, aliena appetere, liceat inveniendi & Confutandis, & Sanctorum Canonum violator haberi
detinet: If my one (of the Patriarches) not contented with his owne, or the Dominion over
others, to derue the Pope, he ought of right to be called a breaker boode of the custome, and
a iuge of the Italy Canons.*

If M. Hardinge wil yet late, this Exposition to settishe, let vs se, in what sorte
Others haue expounded the same. Rufinus openinge the same Canon satthe thus:
Statuum est in Concilio Niceno, ut apud Alexandriam, & in Vnde Roma Verulla
Confutatio scripitur: ut vnde Aegypti, vel hic Suburbicarii Ecclesiarum sollicitu-
dinem erat: *It was Decreed in the Council of Nice, that in Alexandria, and in Rome / &
Olde Cittie / should be kepteth the Bishop of Alexandria shoulde Rule ouer Egypte: and
the Bishop of Rome / next ouer the iurie, but / ouer the Churches of his Subi[n]ts.*

The wifte it was afterwarde ordene in the Council holden at Constantinopole:
Decimus Secundus Constantinopolitanus Parva Iura, & Prinilegia cum Sede Veteris Ro-
me: *Wer Dever, / at the See of Constantinople shoulde haue Rightes, and Prinileges Equal /
on / with the See of Olde Rome.*

There-

*1. Leoninus in
Vrificatione,
Cap. 1. 1. 166
Ballamon in
Vnscerte d[icitu]r*

*Circ. 1. 1. 166
c. 1. 1. 166
c. 1. 1. 166*

*Natura. Et
mau Romant
foris.
ux. 1. 1. 166
sig. 1. 1. 166
2. 1. 1. 166
3. 1. 1. 166*

*Parva Iura.
1. 1. 1. 166
Suburbicarii
Ecclesiarum.
Confutatio
1. 1. 1. 166
Top cap. 1.
c. 1. 1. 166
sig. 1. 1. 166*

The Cou-
cel of nice
Nicoph., Lib. 12
cap. 13.
Athanasius ad Soz
Iustitiam vitam
agentes.
Ced. de sacro-
sanctis Ecclesijs
Omniis Inno-
cione,
Concil. Aphrica,
Cap. 10.
Nilus. De Tris
mati pap. 4.

130

The Defense of the Apologie of the

Therefore Nicophorus saith, Romano, & Constantino politano Episcopo Ex Aequo Paria sunt, & Dignitatis præmia, & Honorum iura: *The Titles of Dignities, and Righties of Honour, given to the Bishop of Rome, and to the Bishop of Constantinople, are One, and Equal.*

For this cause Athanasius saith, Romano erat Metropolis Romanæ Ditionis: Rome was the Mother Churche, not of the whole World, but of the Romane jurisdiction. In like sorte the Emperor Julianus saith, Ecclesia Urbis Constantinopolitanae Rome Veteris Prærogativa latetur: *The Churche of Constantinople eniooth the Prærogative, or Privilige of the Churche of Olde Rome.* So likewise S. Augustine, & other Learned, & godly Bishops in the Council of Aphrica, understand the same Canon. And therefore they called the Popes Presumption, cranging Anterior Jurisdiction over al the Worlde, Fumosum Sacrii Typhlon, *The smoky pride of the world.* To conclude, Nilus saith thus, Nunc cum aliæ Regiones afignata sunt Romano, alie Alexandrinæ, alie Constantino politano, non magis hi sub illo sunt, quam illi sub inferre. *Seeing there be certain Countries appointed out for the Bishop of Rome, scrinare for the Bishop of Alexandria, and certamine for the Bishop of Constantinople, they are nowe no more subject unto him, then he unto them.*

But at these perhaps were Sotties, and their safetings Sottishe; and nomina-
bile rightly to understande these maters, but he that can safte, Conclusio, is La-
tine for a Commission, or Mos parlis, for Anterior Jurisdiction.

The Apologie, Cap. 3. Diuision. 7.

And as for the Bishop of Rome, who nowe calleth al makers before him selfe alone, excepte he doth his duetie, as he ought to doo, excepte he minister the Sacramentes, excepte he instructe the People, excepte he warne them & teach them, we saie, that he ought not of right once to be called a Bishop, or so muche as an Elder. For a Bishop, as saith Augustine, is a name of Labour, and not of Honour: that the man, that seeketh to haue Preeminenſe, and not to profit, male vnderstande, him ſelecte to be no Bishop.

M. Hardinge.

Neither the Bishop of Rome, nor any other Bishop is worthy of the name of a Bishop, excepte he dothe the duecie of a Bishop. Al this were grauite. But that he ought not of right to be ſcall-
ed, of thofe whome he hath the charge ouer, in case of omitting his duecie: thereto we ſaie, that al-
though in refpece of his demeure he be not worthy to be called a Bishop, yet in refpece of the
Vocation, Degree, and Preeminenſe thought he leaueth his duecie vndonne, for which he incurreth
danger of damnation, that Title perteineth vnto him of good righte, and ſo continually he is and
ought to be acknowledged for a Bishop, though an euil, and an unworthy Bishop: likewile a Priest. And whereaſ S. Augustine ſaith, that a Bishop is a name of labour, and not of Honour, he is to be
underſtended fo as the Scripture is: which in ſome places ſpeaking of two things, that are both
in dede to be affirmed, the one beinge of more importance then the other, denieth the one in con-
ſumption of the other, &c.

Yet it ſeemeth to be a feete preparation towarde a purpoſe againſt ſuche time, as the Princeſſ Government ſhall miſlike their phantafies. For where they Learned this opinion, concerning Bi-
shops, there Learned they alſo the like, concerning Ciuiti Magiſtrates. Iuncane SVickles. Among
whiche Heretical Articles condemned by the Church in the Council of Conſtanſe, this is reckened
for the fifteenth: *Nullus eft Dominus Cuiuslibet nullus eft Prelatus, nullus eft Episcopus, dum eft in
peccato mortali.* That is to ſaie, None is a Temporal Lorde, none is a Prelate, none is a Bishop, ſo
longe as he is in deadly finne.

The Bishop of Sarisburie.

This mater ſhal neve have no greate contention. The like wordes haue beene ut-
tered by ſundrie other Holy Fathers. S. Chrysſtome ſaith, Multi Sacerdotes, &
Pauci Sacerdotes: Multi Nomini, Pauci Opere: Many Prietis there be, and ſewe Prietis
there be. Many in Name, and ſewe in Labour. Agatius, Quomodo potest esse Magiſter,
qui Discipulū non habet? Acquirere Discipulum, etlo Magiſter: Howe can he be
a Maſter, that hath no Scholare? Geate a Scholare, and then be a Maſter.

S. Ambroſe ſaith, Niſi boſum Opus amplectariſt, Episcopus elle non poterit:
Onely ſtill embraceth the good Labour, a Bishop thou canſt not be. S. Gregorius
ſaith,

Churche of Englande.

2. parte.

131 A Bishop
no Bishop
Gregorius, Lib. 4.
Epist. 31.
in conſer-
vacion ſectionis.

ſaide, Sacerdotes nominarunt, & non fumus: Prietis we are called, but Prietis we
are not.

As for V Vickles, his Scholare John Hus expoundeth his meaſinge, and that
with P. Hardinges owne Construction. *Fo: thent be his uorden, even as they
are alleged by his enimies: Papa, vel Prelatus malus, & Prefectus, vel epymone Pa-
ſtor: & vere Fur, & Latro: The Pope, or any other wicked Prelate, in double, or doubtful
ſtate: Quia ab hominibus ordinatus eft quantum ad Deum actum, non eft Sacerdos, &c. Item. S.
Athanasius: Chrysſtome chrisſo in Mac-
lathus: Hec eft appynted by menne (and not by God) before God, is neither Priest,
nor Deacon.*

¶ As for V Vickles, upon iuste ſtate of the Houfe of God, for that he then ſaie, the
Bishops either knewe nothinge, or did nothinge, or cared for nothinge, either ſyke
or meante more, then the ware heare, we defende it not. Notwithſtandinge,
touching that is obtructe of deadly ſinne, it ſaith, he ſolued therin the Coun-
tel of Valentia in France. The wordes be ſtiche: *Quenque sub Ordinatione, vel concil. valentia.*
Diaconus, vel Presbyteri, vel Episcopus, Mortali Crimine diſcorde fecleſe pollu-
tos, a ſupradictis Ordinationibus ſubmoucantur: *Who ſo ever after the Order, either of
Deaconiſhip, or Prietehooe, or of Bifhoprike, ſaint ſaie they haue beene defiled in the Mortal
Sinne, let them be removed from the ſoreſide Order.* ¶ S. Hardinge that diſcute any o-
ther C. position hereof, i. wil not greatly ſtrive with him ſoſt. So S. Augustine
ſaith, he is alledged on Gratian, *He that neither haue wife of his owne Sinnes, nor corre-
ſet the ſinner of his Children, ought rather to be called a shameleſe Dogge, then a Bishop.*
¶ Quod si quidem regeneratur.

¶ Per notwithſtandinge, to renoue the ſtreke, what to cure the Bishop of Rome
be, or what ſo euer he do, let him hardly be called a Bishop, because, as M. Hardinge
ſaith, he ſtandeth in rone of a Bishop: *Etas V Vickles ſaith, let him be cal-
led, Acquiuoc, that is to ſaie, by a word of double meaſinge: As Infancie ſaie
he is called Salte: Or, as the Prophetes ſaie, Let him in wordis be called a Priest,
although in dede he be no Prietis. Let him be called a Teacher, although he be ſcne
not: Let him be called a Feare, although he Feade not.* S. Cyprian ſaith of S.
Paul, ipsum, quanum inane Nomē, & Vimbram quanam Sacerdotis cogitare, ex-
pauit: *S. Paulus was a ſtife, confirme only the empie Name, and Shadowe of a Bishop.*
And in the late Council of Tridente the mater is concluſed thus: *Qui dicit, eos qui
non exercit Ministerium Verbi, & Sacramentorum, non eft Sacerdotes, Anathema-
ta: Who ſo ever ſaie, that they, that Minister neuer the Wordes of God, nor the Sacra-
mentes, be no Prietis, Accufed be he.* But Athanasius ſaith, *Quid opus eft Homo-
inuictuſ titulo Episcopis? What neede haue we of this name, that bear only the name
of Bifhoppe?* Thereſore S. Hierome ſaith, *Aſſerit Dominus Nomina Vana Glorie
& Admiratioſe ſaie, que ver fanſtur in Ecclesia. Sed & Nomina Sacerdotum can-
ſideratibus auferit, qui fultra ſibi aplaudunt in Episcopali, & in Presbyteri Di-
ſacerdotis auferit, que vniuaſiſtibz in Episcopali, & in Presbyteri Di-
ſacerdotis, & non in Ope: The Lordes ſtalke awake the Names of Vana Glorie, and of ſtri-
ginate, whiche are in the Churche: Yea he ſhall take awake bothe the names of thofe
Prietis, and the Prietis whilid, whiche vanite them ſelues in the Dignitie of Bifhoprike, and
Prietehooe, but not in the Labour.*

The Apologie, Cap. 4. Diuision. 1.

¶ And that neither the Pope, nor any other worldly Creature can no-
more be Heade of the whole Churche, of a Bishop ouer al, then he can
be the Bifhter come, the Light, the Salvation, & Life of the Churche.
For theſe priuileges, and names belonge onely to Christe, and be pro-
perty, and onely ſtill for him alone.

¶ And that no Bishop of Rome did euer ſuffer him ſelfe to be called
by ſutche a proud name and title, before Phocas the Emperours time,
(who, as wee knowe, by killinge his owne Soueraigne Mauritius

Cyprian, Lib. 1.
Epist. 3.
concl. Trident.
de sacramento
ordines.
Athanasius. Ad
solutione VI.
tem agitare.
Iterius, in ſo-
phianum cap. 5.

the

132 The Defense of the Apologie of the
Emperoure, did by a Traiterous Villaine aspire to the Empire,) which he was about the sixth hundred and thirteenth yeare after Christ was borne.*M. Hardinge.**Vntruhe: For
it belonged not
unto the Pope.

The name of Vnueriall Bishop, whiche this Interpreter meaneith, beinge taken in a right sense, is Vn. & v.
no proune name, in respecte of him, to whom it belongeth. Whether any Bishop of Rome ever Bishop
suffered him selfe to be calld by that name, or no, as you deeme it, and prove it not, so it falleth not
whether any did so, or no. If they refuted it of humblene, that pouche it not to be ynwylful.

The Bishop of Sariswre.

If the name of Unueriall Bishop be a Prouide Name in obred, why matal
not also be a Prouide Name in the Bishop of Romes Name? Whiche there sulche
a speciall Privilegge for pride above al others? Matal pride be Humilitie, and Humi-
littie pride, onely in respecte of diuers persons? You say, This Title of righte
belonged to the Bishop of Rome: and therfore in him it was no pride. This Ma-
rdinge, is a lytle Untertene, as it shal appear by the next Discreas. For these
be the wodes of the Council of Carthage, That latke, by your owne confessioun,
of Gratian, alleiginge the Council of Carthage: Vnueriall aitem (Episcopos, neci-
pice Romanus Pontificex appelletur: The Bishop of Rome hys selfe matal not be called the
Vnueriall Bishop.

That the Nde Learned and Godly Bisshoppes of Rome refuted this Name, as
prowoe, and Accusatioun, it is to plaine by S. Gregorie, that I maruele, any Learned
man woulde cal it in question. His wodes therof be these: Nullus Decessorum
meritorum hoc tam Profano Vocabulo vtri confest: Nullus Romanorum Pontificum
hoc Singularitatis Nomini afflumpfit: Nos hunc honorem nolumus oblatum suscipere:
N one of my Predecessours Bisshoppes of Rome, ever confest to us this Vngodly Name: No
Bishop of Rome euer took upon him this Name of Singulare: Wee, the Bishop of Rome, wil
not receive this hevoun beynge offred unto vs.

If the Bisshoppes of Rome in thde times refuted this Name, not for wante of
Righte, but only, as M. Hardinge saith, of Humilitie, wherefore then did thde
Successours, that followed afterward, so ambitiously laudour to geate the famee
Platyns faith, Bonifacius Tertius obtinuit a Phoca, Magnus tamen Contentio: Pope
Bonifacius the Thirde obtained of the Emperoure Phocas, that Rome shoulde be called the
Heade of al Churches, but with Greatte Contentio, and much adoo, therfore then
both S. Augustine, & the whole Council of Aphrica condene the attempt of this v-
sured Jurisdiction, & calle it, Fumolum Sacri, li Typhum! The
Snickie Pride of the Worlde: And that euen in the Bisshoppes of Romes

If the Bishop of Rome be to fulle of Humilitie, as we are here borne in hande,
why auauanceth he him selfe so Highe above al Generall Councilles? Why saith he,
that no Creature matal judge his bawnges? Why clainmeth he the Swerde & Scepter
of al the Worlde? Why saith he, that Christes Confessio, & his Confessio
are at One, and that he can do al, that God can do? Why daeth he saie, That the
Emperour is but the Procuror, or Battellie of the Churche of Rome: Procurator, sue
Defensor Romana Ecclesiæ? Why doth he suffer Blinges, and Impercours to helo
his Birope, to leade his Palfeul, and to kille his Fete? Verely this kind of Humi-
littie in other places might goe for pride. Helyclius saith, Vbi Superbia regnat, &
Hypocrisia. Humilitas locum non habet: Where pride, and Hypocrisie beare the swiche, alio
Humilitie can haue no place. Likewise Chrysostome saith, Quinq[ue] defiderant
Primatum in Terra, in Celo Confusionem: nec inter Seruos Christi compa-
tabiliter qui de Primatu trauestent: Who so ever desirseth Primacie in Earth, in Heuen he
falleth Confusion: Neither shal he be accoumpted amonge the Servantes of Christe, that wil
onceinate of Primacie.

Addiccion. 13. But hereto M. Hardinge answeareth, Why did not you quote Addiccion
the place, M. lewel? Chrysostome hathe no such sciengie. That, whiche goeth before in Gratian is
taken

Churche of Englannde. 2. parte.

133 Provode
Name.

taken out of *Opus Imperfictum*, Homil. 43, whiche is wel knownen not to be Chrysostomes. But
this sciengie whiche here you allege out of Gratian, is neither there, nor in Chrysostome. It is a for-
gotten and that you knowe wel ynowe. Yet you are not affained to sle it, to deceme the ignorante
Reader. Leue, leue, M. Jewell, to abuse the simplicite of the unlearned with suchte forged & dece-
and paties.

The Answere. M. Hardinge, howe that pore M. Jewell be able to affubare
this kinde of Eloquence? It becommeth you so wel, that if were greate pittie, pre-
soulde speake better. I thought this were a forgerie in deede, as you haue so foly
tolde vs, yet you knowe, it were pore owne Gratians forgerie: It were not mine.
You say, The Booke entituled *Opus Imperfictum*, was never written by Chrysostome. I can
early yelde hereto, and never strowe for it. And yet pore Gratian allegeth the same
Booke by the name of Chrysostome, as you knowe. Whether did I allege these
wordes, as out of Chrysostome, but as out of the Booke of Gratians Verres, allow-
ed to the woylde by Pope Eugenius 3, and commonly callid Fundamentum Iuris Ca-
nonici. Whio so is hable truly to bringe to his Author, ought not of right to
be charged with forgerie. You do iuxzone therefore, M. Hardinge, with suchte out-
erlies, to raise the Countrey upon hem, that hath not offendido.

But, I pray you, be these wordes neither in Operæ Imperfecto, as you saye,
nor in any other Booke of Chrysostome? And do I knowe it, as you tell me? I
will you saye, your selfe do knowe it? M. If you so saye, matal we believe it? Sowch
if prebough thesse wordes better, woulde haue founde them. But ye soughte
them, where they were not, and soughte vaine. In the 35. Homilie of that same
Booke, it is written thus, Quicunque desiderauerit Primatum in terra, inueniet in
Celo confusione: vt iam inter seruos Christi non sic de Primatu certamen. Whiche
be the seise same wordes, that you saye, cannot be founde, neither in Operæ Imper-
fecto, nor in any other Booke of Chrysostome. Here is neither paring, nor patting,
M. Hardinge. It is platne dealinge: It is no forgerie. If these wordes thus placed
do not like you, as it apperech, they do not, then change them hardy, and take the
contrarie: and rather saie thus, V Vho so ever desirseth Primacie in Earth, shal finde
no confusione in Heaven. This perhappes matal somme better to serue your turne,
Here nighte I triumphe and saie to you, as you saie to me. Yet are you not ashamed,
&c. Leue, leue, M. Hardinge, &c.

¶ To conclude, a Learned Man, one of M. Hardinges owne side, herenpon bath
noted thus: Bonifacius obtinuit a Phoca, vt Ecclesia Romana esset Caput Omnium
Ecclesiarum. Ex quo posset modis consumi sumi Argumentum, quod ad Imperato-
rem pertinet: Primatum Ecclesiæ transference, & de Ecclesiæ Ordinare: Pope Bonifacius
the thirde obtained of the Emperoure Phocas, that the Churche of Rome shoulde be the Heade of
al Churches. Wherof we maye in like case gather an Argument, that it belongeth to the Em-
peroure, to translase the Primacie of the Churche, and to make Order for the Churches.

*The Apologie, Cap. 4. Division. 2.*Also the Council of Carthage did circumspicte provide, that no
Bishop shoulde be called either the Highest Bishop, or Chiefe Preste.*M. Hardinge.*

Here by your leave, Syr Defender, you plaine saie, and are taken, as it were with false Dafe, and
of a Council therefore ye ought iustly to looke al that ye haue vniually wonne by your false plaine, and false Dafe:
I meane your shameful faliisfinge of this Council by you alleged. And for this, and other your
faliisfing, it is righte you loose the credite, whiche vniually (bicause by false Teacheinge) you haue
wonne amonge the Unlearned. That your false plaine might not gone be clipt, you doo as liue to
Master Juel, as though you were his Fathers Sonne. For the false sleight he fech more, then any a mery man
that euer I readde. For whiche as we haue seuen Councils of Carthage, whiche the Canon matal be founde,
them is that you allege, nor gene any notice of the number, whiche the Canon matal be. So you leades
But contrariwise to the Lawinge with her bufe crieadeth a man from her selfe, So you leades
from the place, where it is, by puttinge in the Margent of your Booke the number 47, that not fin-
dinge it by your nose, wee shoulde gene our further lookinge for it. V who dothe euil, hateth him, & i-
falleth Christe. So here faliisfinge (and forgerie) a Canon of a Council you woulde faine walke
clothes, that your hys mighte not be dependede, &c. So had it benne donne more circumspic-
tely for furtherance of your faliisfing, if the mater shoulde never come to triall of Cartagine.

Nowe,

*Ioh. de Part-
is de Pottas.
Reg. & Capit.*

Nowe, who so ever examineth the place truly, must needs criue our shame on you, Defender, who are th' authour. The woordes, if you had listed to haue alleged them without fallehead, be these, VVhiche wee finde in the 26. Canon of the Thirde Council of Cartage, whiche Council was Authorised by the sixt General Council holden at Constantinople in Trullo. *Vt prime Sedis Episcopalis non appelle Princeps Sacerdotum, aut Summus Sacerdos, aut aliquod bisignos, sed etiam tantum, Prima Sedis Episcopus.* And thus they are to be Englished. It haue likid vs (saie the 13. Council of Cartage) that a Bishop of a Fisile See be not called Prince of Priestes, or Higheste Prieste, or any such other thinge, but onely a Bishop of a Fisile See. Nowe concerning this ioyly Defender, and fallethe, the Council of Cartage haue expresse woordes, (for to muche his Latine boundeth) that no Bishop shoulde be called either Higheste Bishop, or Chiefe Prieste. By whiche Canon thus by him vniuersally vterred, he thought to deperte the Pope of this (by Ancient Title) that al the world hath euer attributed unto hym, so he be called *Summus Pontifex*.

For the right vnderstanding of this Canon, two things are to be considerid. How faire the Authoris of this Council ought to be extended, and what is meant by a Fisile See. (c) The Decess of this Council pertene to the Frounce of Aphricke. For Provinciall Counselles bind only the Provinces, in which, and for Oder of which they be kept. Only the General Counselles are to be received of al.

By these two woordes, *Prima Sedis*, those Fathers understande any Cite, in which a Patriarke or Primate, or who is of one Office, though of diuerser names, haue his See. I cal it a Fisile See, or rather (if it might be permittid) a Primate See. (d) In great Cites where the Higheste Courtes for Justice were kepe, and where the chiefe Pagane Priestes of the Latines were, *Primi Flamini*, were resident before the comminge of Christe, there after Christes comminge were Patriarkes or Primate plased, by whom the weightier maters of Bishoppes shoulde be decided. (e) Whiche Order was taken by commandement of S. Peter, as Clement wrieth; by the Apostles and Clement, as Dist 99. C. Ananckus witnesseth: by the Apostles and their succourelles afterward, as Lucius the Pope Procurer wrieth.

Nowe the Council of Cartage by this Defender alleged, and likewise the Aphrican Council ordered and willed, that a Bishop of any of the Primate Sees of Aphricke shoulde not be called, *Princeps Sacerdotum, aut Summus Sacerdos*, Prince or chife of the Priestes, or Higheste Prieste: by whiche woorde a Bishop is there signified: but onely a Bishop of the Primate See, whereof he was Primate. By which Decree they willed (f) onely their Primates of Aphricke to keep them fleshes within their limites, and non presumptuously to take vpon them more gloriouse Titles, and further fudicacion, then to them pertained, lealte surely they mighte seeme to predecide the Popes Supremacie. Thus is euident, th' authoris of that Cartage Council, beinge referred to Aphricke only, that by this Canon the Popes Primate and Title is no whit diminished or dispreoued. And so for al this Defender, he remaneth he haue (g) euer, Higheste Bishop.

The Bishop of Sarisburie.

Wher, M. Hardinge, so mutche talched upon vs at one time & Falſchelinge of Counselles: Shameful Falſchelinge: Falſe reaſching: Falſe sleight: Falſe Dicer: Falſe Plate: and al Falſe? Christe satte of hym selfe, I am the Truthe. God gave you grace to credite him. For the errore of quotation in the Margaine, wherein you spende so many woordes, I make pleare you to knowe, that I neither was the Painter, nor could be present at the Paintinge. For the rest, if there can be any one pointe of Falſchelinge in me, touchinge the allegation of this Council of Cartage, I wil not refuse to stande charged with the whole. But if eny of these horible Falſchelinges be founde an euident, and plaine Truthe, then I make pleare you, to come home at thise perte Titles to your selfe againe, as in euery of thise woordes so often doubled, and so heape together, hauntinge your liffe committed a general Falſchelinge.

And herein for trial of your courteous dealinge, I am contente, your selfe shall sitte, and be the Judge. For, notwithstanding it be thought of many, that ye dissemble deeply, and wil not belfewe your voice to fate the Truthe: Yet I doubt not, but in this mater, if we have eny, we make easilie loke by, and se the Truthe.

You say, Sir Defender haue falleidly alleged the Council of Cartage. And why so? For that he saith, The Council Decrees by expresse woordes, that the Bishop of Rome shoulde not be called the *Universal Bishop*. This, you say, is forged, and Falſchelinge, and is no parte of that Council. For indiferent trial bothy of the Truthe, and of the Falſchelinge herin, I beseeche you, belfewe the very woordes of the Council, even as they are alleged by your owne Doctorre Gratian. Theſe they are: *Prima Sedis Episcopus non appelle Princeps Sacerdotum, vel Summus Sacerdos,* vel

Addition. 13. Here M. Hardinge cometh out batterly, M. Jewell is a blowe to him. Item, Three matane lawe, O impudente Glotone. Are you not affained vs. These be me the woordes of the Council of Cartage. They are refuted to the thidre parte of the folowing, that followeth afterward. Pene speciale to Rorib. M. Hardinge, and argueth for his innowate passion in your Romaine. Refere theſe woordes, whether you haue. 31. they be not written in the Council of Cartage, of the feſte that are the birtides of Gratian alleginge the birtides of the Council of Cartage. We they haue wroght, as be they the Counselles. 3 wil not stirre. Ut et non impone, they are not mine. Thus he saith, by pere obne Comitatem, Vnuerſaliſ autem, nec etiam Romanus Pontifex appellatur: *Let not the Bishop of Rome him ſelfe be called the Universal Bishop.* And thus ion conſuite, is the meaninge of Pepe Pelagius, that followeth immediatly in the fame Distincione. Nobis, M. Hardinge, what greate pretence is this, as touchinge the righte of our caufe, if we leſe the Authoris of the Council of Cartage, and graue the Authoris of the Pepe him ſelfe, who in your meſſage, and as you haue written and publisht to the Worlde, is above the Authoris title of al Counselles. What haue the Council of Cartage fait, the Pepe him ſelfe title of al Counselles, as it is setted in the Rubrike, Nec etiam Romanus Pontifex, Vnuerſaliſ appellandus.

Pone touchinge the Glosse, pte renne vpon me with hinc, and triu. O impudente Glotone, (you ſay) Are you not affained to ſlewe your prieſtie. I ſchedde whē hate you out the beginninges of the ſentence? Truly, M. Hardinge, 3 haue me not ſente that; Otherwhere I coulde no god therape haue ſerved you with altraſtation. 3 leſte out nothinge, that was neceſſarie. But, for as mutche, as me haue ſomme thinge, I knowe not what, perhaſe for liberete to haue it euyn of your plafure. The whole woorde be theſe: Haue certa Tertia pars Distincione, in qua distincione, quod Episcopus non debet vocari Vnuerſaliſ: This is the Thirde parte of the Distincione, whereon it is ſaid, that the Popes queſe not to be called the *Universal Bishop*.

Nowe tellle vs, gas M. Hardinge, what pone the Falſchelinge, or what impudente glotinge is this? 3, ſomme ſome parte of your ſale, wherat oughte any man to be affained: 4. 7. 3.

Sadounges, that you ſo pleauily ſaire your ſelfe with thſe wondres, you do alike to M. Jewell, as you were in Fathers ſome. I miſte anſwercere caroſ S. Auguſtine, ſommeſtice die the Beritigne Cieſtoum: Scru potius Paucis kepe prieſtie Childlike tones to plae with your Children. God make vs bothe like unto oure Father, that is in Heuen.

Where you ſay, of your ſelfe onely, without farther witneſſe, that this Title is the Popes Alia, at Righte, ever given to him by al the worlde, I doubt not, but the Uniuersal Bishop by my former Reple, touchinge the ſaint, maketh nowe no pone. Certainlie, when the ſame Title was offerto to S. Gregorie, he refuled it vnto none of his.

In dede, this Council of Cartage not with standinge, The Title of Higheſte

Episcopus

Highest Bishop,
Prince of Priests.

M. Hardinge
Amphilochius
P. S. Episcop. Lib. 2.
Cap. 33
Nazian. ad. The
sovereign.

Lactan. Lib. 4.
Cap. 53
Hieron. eccles.
Eusebius. agn.
M. Hardinge in
his Apologie
to the Apologie
of Lactan.
In Q. & R. Ex
viro. testam.
matron. Q. &
Council. Chalced.
Cap. 12.
Chr. ad. repud.
Axiom. 1.
Herm. 1.

Constit. hanc.
Cap. 28.

A diuin. nups.
In capitulo ex
scripto. &c.
novit. ducet.
Act. loc. 2. pag.
50.

136 The Defense of the Apologie of the

Ap.

Bishops was sometime genen, not only to the Bishop of Rome, and other Patri-
arches, but also unto al other Bishoppes. M. Hardinge owne Amphilochius cal. See,
leth A. Athanasius, Pontificem Maximum: *The Highest Bishop.* Rufinus cal-
leth Athanasius, Archisacerdotem Sacerdotum: *The Chief Bishop of Bishoppes.*
Laetantius calleth every Bishoppe, Summum Sacerdotum. Et the wife S. Hierome
saith, Ecclesi Salus in Summi Sacerdotis dignitate pendat: *The Safetye of the Churche
standeth in the dignite of the Highest Priest.* By whiche Highest Priest, M. Hardinge
him selfe saith, to meant every general Bishop within his owne Diocese. S. Au-
gustine saith, Quid est Episcopus, nisi Primus Presbyter, hoc est, Summus Sacerdos
est, Bisshop, but the First, or Chief Priest, that is to say, the Highest Priest? Where-
fore we may safelye spare the Pope this Title, of Highest Bishop, not as Pre-
culation to him alone, as M. Hardinge imagineth, but as Common, and General to
all Bishoppes.

At latte we haue here alleged of the Jurisdiction of the Flaminis, to a more satis-
factione, grounded only upon an unsavorye Table of Anacletus, and Clemens. Neither
are you hable to finde, either their names, Archiflaminis, or Protosflaminis, whiche
were or imagined, for any ancient alloued Christier, or any sache Uniuersal Juris-
diction to them beloninge.

The Fiftie, or Principal, or Mother See were limited, not by the Flaminis,
but by the Prince. So it is written in the Council of Chalcedon: *Quaenamque Ci-
uitates per Literas Regias Metropolitico nomine honorantur: What Cities so ever by
the Princes Charter, they honoured with the name of the Mother See.*

And therefore the Emperoure Theodosius upon displeasure conceived, to ke-
epe that Name of Honour from the Cittie of Antioche, mindinge it shoulde be cal-
led no more. And so that cause was the Cittie of Rome chosen amongst others,
to be the Primate, or a Principal Mother See, not so that either Christie, or Peter
had so appointed, as M. Hardinge telleth vs, but so that it was the moche Noble
Cittie, and of greateke renounme in al the Worlde. The wordes be plaine:

Seu Veteris Romae Patres merito decesserunt Primatum, Quod illa Ci-
uitas aliis Imperaret: *The Fathers woorthily gave the Chieftie to the See of
the Olde Rome: Bicausè that Cittie had the Princehooode ouer
otheres.*

Nowe concerning this Decree of the Council of Carthage, it touched as wel
the Bishop of Rome, as other Primates. And therefore Pope Adriane afterwarde
alleginge, and corruptinge the same, added thereto this spesiall Proviso for him selfe:
Nullus Aut. In episcoporum, nisi qui Primus Sedes tenet, appelletur Primas, aut Prin-
ceps Sacerdotum, aut Summus Sacerdos, aut aliquid huiusmodi &c. Salua semper in
omnibus Authoritate Beati Petri Apostoli: *Let no Archebishop, suinge furche, as haue
the Primate, or Fiftie See, be called either the Primate, or the Prince of Priestes, or the High-
est Priest, or by any other like name, &c. Saunge always, and in all iuges, the Authorite of
Blessed S Peter the Apostle.*

The Apologie, Cap. 4. Division. 3.

And therefore, sithence the Bishop of Rome wil nowe a daies so be
called, and chalgeugeth unto him selfe an Authorite, that is none of his:
butnes that, he dooth plainlye contrarie to the Anciente Councelles,
and contrarie to the Olde Fathers: We believe, that he dooth the gree to
him selfe, as it is written by his owne Companion Gregozie, a Pre-
sumptuous, a Prophane, a Sacrilegious, and an Antichristian name:
that he is also the Kinge of pride, that he is Lucifer, whiche preferreth

Churche of Englande. 2. parte. 137 Vniuersal

him selfe before his Brethren: that he hath forsaken the faithe, and is
the forerunner of Antichristie.

M. Hardinge.

Here is muche adoe about naught, and a number of bitter wordes piked out of S. Gregorie
Epistles, pretended to be written agayne the Bishop of Rome, no proprie. For if we thinke, it is
we mane faine truly, that he chalgeugeth to him selfe no furche name, then what haile the Defenses
to faine? Let him shewe vs howe many Bishoppes of that See ever tooke the name of the Vnuersal
Bishoppon them, specially Gregorie vnderstandeth it to figne. If he can shewe us, why Men
telle so muche Fayer with impudente fayre.

(b) In dede the fife hundred and thricke Fathers of the General Council of Chalcedon, whose
Pope Leo that name, as Gregorie in three sundrie Epistles wryte, and certaine other in their Writ-
inges haue attributed to the Pope the name. But that elder Leo, or any other his Successor, came
not to be called, Gregorie deneth. (d) And that any since Gregories time to our daies, euer called
or wrote him selfe Vniuersal Bishop, we dare.

Wheras Pelagius, and Gregorie, writinge agayne the Presumption of Iohn the Bishop of

Constantinople for takinge upon him the name, are muche alleged by the enemies of Vniersal, against
the Authorite of Peters Successour over the whole Churche, we faine, that he followinge the Regles
of their Predecessours, refused the name of Vniersal Bishop in sicke fense, as Pelagius, and specially
of their Predecessours, that where ones call Vniersal Bishop, he seemeth to be calle'd

Gregorie oftentimes declarer, that where ones call Vniersal Bishop alone, so as Bishoppike shoulde be taken awaye from al others.

But they refuted not so to be calle'd after this meanning, as though by that infallible Authurie of the Bishop of Rome should
be restrained, and not extened over the whole Churche. They denie, that any man mighte to be
restrained, and not extened over the whole Churche, as he shoulde be also the preuer, Ruler, and Gouvernor of every particular Churche,

Vniersal Bishop, as he shoulde be also the preuer, Ruler, and Gouvernor of every particular Churche.

For so other Bishoppes had beene named, and that contrarie to Christies institution, who ordaine
d the Apostles to be Bishoppes. To faire al Lowe, they refuted the name that ghe odds
outly be taken, they refuted the Primate (I), which Christe to them had committed. Therefore

outly be taken, they refuted the Primate (I), which Christe to them had committed. Therefore
GREGORIE writinge to Morice the Emperoure, alleague the wordes that ma. e. Petrus Andronicus
over the whole Flocke of Christie, farrer of Peter, (g) The charge of the whole Churche and Principale
is committed to him, and yet is he not calle'd Vniersal Apostle. Wher it is plaine, that Gre-
gorie is committed to him, and yet is he not calle'd the name of Vniersal. Let the
Defenders graunte the thinge, and we shewe true for the name.

The Bishop of Sarisburi.

Here it pleaseth M. Hardinge of his Courtesie to saye, WE haue blotted our
papers with so many, and so many impudent Lies. His whole discource standeth
only in the Constaution of this wande, Vniersal, in what fense it made to be either
refuted, or claimed. Howe be it, understande thou, gentle Reader, that at this is
M. Hardinges owne only Commentarie. For other Doctor, or Father he alle-
geth none.

Addition. (g) But M. Hardinge saith, M. Jewel maketh with me for fac-
tinge, that the name of Vniersal Bishop in a right fense is no prowe name, in respecte of him, to
whome it belongeth. By a right fense, I meane this fense, whiche S. Gregorie allowed, and that, which
the fourth General Council of Chalcedon allowed.

The Answere. At what is that right fense, M. Hardinge? The same, (you saie)

that is allowed by the Council of Chalcedon, and by S. Gregorie. Set what fense, that made
he, neither the Council of Chalcedon, nor S. Gregorie euer told you. Verily, S. Gre-
gorie haueinge occasion largely to dispute herof, euen in the same fense, I meaneinge,

as it was claimed by the Bishop of Constantinople, saith, that the same Title with
the same fense was offered by the Council of Chalcedon to the Bishop of Rome. In

the same fense, I saie, M. Hardinge, and in none other: And in what fense it was of-
fered by the Council, in the same fense the Pope refuted it.

The fense therefore
beinge one, why do you so batthe imagine futhre choice of fenses? The fense that
was offered, (you saie) was good. The fense, that was refuted, (you saie) was naught.

And yet bothe these fenses were al one fense. Other wise shew you me, wherre S. Gregorie
ever called his selfe the Vniersal Bishop, and in any fense of fense.

Certainlye, I speake
of the same Title of Vniersal Bishop, and of the same fense, and of none oþer
þan he saith, Petrus Vniersal Apostle non vocatur: S Peter is not calle'd the Vniersal
Apostle. At this title, and this fense never belonged unto S. Peter, howe then
may it belongeth unto the Pope? Therefore, M. Hardinge, touchinge the righte

fense of hys wordes, I thinke him not in his righte wites, that can stule futhre

distinc-

Lib. 4 Sp. 3.

(a) A Vniersal for
Vnde to be, in
Patriarch, &
Oecumenical
Pope, & ffor
particular
Catholice
& Corinthis
etc. etc. & ap-
pear to be a
matter of controve-
rsie.

(b) Vniersal. As
apparelyng
the London Ar-
chbishop of Vn-
iersal.

(c) Vniersal. As
before appa-
relyng by the An-
swere.

(d) Vniersal, and
mede same
name of Romo
Bishopp of Con-
stantinople, & cur-
sored of furche
Archbishop.

(e) Vniersal. The
Christie name
elected a fure
fame Romane &
Ag. The late
whole Churche
was givene to
Paul, John,
and Mattheus
as fadapte.

M. Har. ps. 6

distinction of Sentes without any difference. Vnus S.Gregorie meant to claime the name of Vniuersal Bishop, that fought to subdue al the Sentes of Christen Church unto him selfe. And this is that felte same Title, and that felte same Sente, that this date is claimed by the Pope, as it is evident unto the worder. Pope Clemente sathe, Omnes subiecti sunt motione Papae: & sunt in illo, quasi membra de membro. Almenne are subiecte to the Popes wil, and are in him, as Members of a Member. Durandus sathe, Omnes Episcopi decesserunt a Papa, tangnam Membra a Capite. Ali Bishoppes comme from the Pope, as Member from the Head. An other sathe, Papa est Ordinariorum totius Mundi: The Pope is the Ordinarie, or Bishop of the whole Worlde. And therefore Pope Bonifacius 8. bathe concluded by Solemne Sentence. That every Creature made subiecte is selfe unto the Bishop of Rome, upon the paine of everlasting damnation. This is the right sente, that you meant, Mr Hardinge: Thus the Pope is claimed this date, to be the Vniuersal Bishop. And this same Title, and Sente is it, that S.Gregorie conueniently.

Hister, where it is saide, that S. Gregorie by this worder, Vniuersal Bishop, meante him, that woulde be Bishop alone ouer al the worder, excludinge al others, this exposition is not only strange, but also vaine, and vnbese, and vnde of reason. For what Bishop of Constantinopole ever was there, that called him selfe the Only Bishop, and excludēd al others? Doublefesse Iohn, that felte latē Claine unto his name, as he called him selfe the Vniuersal Bishop, so he wrote his Letters unto others, and never refusid to call them Bishoppes.

But, to leue thise Clokes, and fantasies, by the Title of Vniuersal Bishop, S. Gregorie meante futhere a one, not as woulde be Bishop alone, but as woulde claime 3. titule auothouste, and Vniuersal Jurisdiction ouer al other Bishoppes throughout the Worlde: and that as S. Cyprian saith, woulde calle him selfe, Episcopum Episcoporum: The Bishop of Bishoppes.

Therefore S. Gregorie thus wisteth unto Iohn the Bishop of Constantinople, the first Disper of Title: Quid tu Christo Vniuersali Ecclesiae Capiti in Extremi iudicis responsurus es examine, qui cuncta eius Membra tibiuit Vniuersali curam appellationis supponere? What Answere wist thou make unto Christi the Head of the Vniuersal Church, when thou shalt be examined at the laste judgement, not that thou hast called to the selfe vno only Bishop, but that thou goest about by the name of Vniuersal Bishop, to make al his Members subiecte unto thee? It was this immoderate Vniuersal Jurisdiction, that S. Gregorie reproched, and not the malinges of him selfe Bishop alone, excludinge al others.

Likewise he wisteth of him selfe unto Eulogius: Beatusudo vestra mihi sic loquitur, Sicut Iustis. Quod Verbum Iulisionis, peto, a meo auditu remouete. Non Iusti: Sed que vilia visa sunt, indicare curauit: Your Holynesse saith thus unto mee, (beinge the Bishop of Rome) As you haue Commanded. Haue auise this word of Commanding from my hearing, I beseechyou. Commanded

you not, but that I rooke to be the besset, I thought good to shew you. The faulte therfore that Gregorie ambedith with Iohn the Bishop of Constantinople, stode not in calling him selfe the Only Bishop, for so he never did, but in Boddinge, and Commandinge, and Claiminge Vniuersalitate of Jurisdiction over the v hole Churche of Christe. And for that cause he saith unto Eulogius: Ecce in Praefatione Epistolae, quam ad meipsum, qui prohibui, dixi sibi, Superbe Appellationis Veibum Vniersalem me Papam dicentes imprimere Curialis. Quod, peto, dulcissima mihi Sanctitas vestra ultra non faciat: quia vobis subtrahitur, quod alteri plusquam ratio exigit praebetur. Et hodie enim in the Title of your Letter see have written, this Proinde Petre, namming me The Uniersal Pope: notwithstanding I haue forbidden

tal
forbidden it. I beseeche your Holynesse, to doo so nomore. For what so ever is geuen vnto any o-

ther above reason, the same is taken from your felas.

Mr Hardinge sathe, Gregorie affirmeth the Charge of the whole, and deneth the name of Vniuersal. Let then Defenders (sathe he) graunte the thinge, and we shal not for the name, scarcely this place had benne so vaine for Children: to allowe the name it selfe, and to caute onely aboue the name: that is to receve the Bode, and to shunne the Soule: Or, as Christe saith, to swalowe a Camel, and to draine a grasse. So Appian sathe, Julius Caesar nicely refused to be called a Bunge: and yet in al maner Authoritie and Governmente bare him selfe none otherwise, then as a Bunge.

It was not the base Name of Vniuersal Bishop, that so muche offendeth the Holy Fathers: but the Prite, and Episcopic, and Vniuersal Gouvernement, and Jurisdiction, that is signified by that name. If the name were naught, then was the usurpation of the thinge it selfe a greater vrake worse.

But S. Gregorie sathe, The Charge, and Principalite of the whole Churche was committed vnto Peter. This is not denied: But like sorte Chrysostome sathe, The true Charge, and Principalite of the Churche was committed vnto Paule. For thus he writes, Paule unus Orbis creditus est: Paulus gubernat orbis Ecclesiastici: Paule Vniverstum gubernat Orbem: Tunc Paule the whole Worlde is committed: Paule governeth the Churche of the Worlde: Paule ruleth the whole Worlde. And yet Chrysostome meint not certayn, that Paule had the Vniuersal Gouvernement of the whole: but that his care and Charge was general, as no bounde or limited unto one place, but indiscerte, and common unto al. Certe he saith, Paulus tam anxi omnium fatuum curabat, ac si Toto Mondo unica esset Dominus: Paule was so carefull for the salvation of al men, as if the whole Worlde had benne but one House. Againe, Paulum tangebat sollicitudo Omnim: Ecclesiarum: non Vnus, aut Duarum, aut Trium, sed Omnum, que erant per orbem Terrarum: Paule was moued with the care of All Churches: not of One, or Two, or Three, but of All the Churches throughout the Worlde. Likewise he saith of S. John, Columna erat Omnum, que in Orbe sunt, Ecclesiarum: Hee was the Piller of All the Churches in the Worlde. Likewise againe of S. Matthew, Matthaeus Vniersal Orbis curam gerebat: The whole Worlde was under Mattheus Charge.

Wherefore, if Mr Hardinge wil gather out of these three wordes of S. Gregorie (Tutio Ecclesiae Cura) that Peter had Vniuersal Jurisdiction ouer al, it muste needs folowe by the same wordes, that Paule, Iohn, and Mattheus had the same Jurisdiction ouer al. What other thinge he hopeth to gaine by these wordes of S. Gregorie, I can not tel: Unless happily he wil finde his reason thus: S. Gregorie saith, Petrus Vniersalis Apostolus non vocatur: Peter is not called the Vniuersal Apostle: Ergo, The Pope is the Vniuersal Bishop.

So handfouly these thinges are gathered together, to serue the purpose. Pope Leo (per facy of Humilitie refusid this Name openly in the Council of Chatedon) In deede Pope Gregorie so reported it. Notwithstanding it appereþ not by any thinge done in that Council, that this Title was euer offered him. And to refuse a thinge before it be offert, it is no grete yoynte of Humilitie.

To be short, the besset we can geathee herof, is this: Iohn the Bishop of Constantinopole ambitious craved this name: Pope Leo godly refusid it beinge offerto unto him: The Pope afterward gladly received it without offeringe. Yet it were a good name, why was it refusid? If it were an ill name, why was it received?

Now let vs se, what they of Mr Hardinges side haue meant by this worder, Vniersal, and with what vngylle the Popes haue recevēd the same. They therfore write: A Papa Totius Orbis obicit Principatum: The Pope habet the Princepoode of All the Worlde: And when the Pope is Conterate, the Thete Minister saith unto him, Hoc inuenitio te de Papatu, ut præsis Vbi, & Ori: I doo inuenire thee with the Popedom, that thou maist rule both the Cate, and the Worlde.

And whereas Mr Hardinge demandeth, how many Popes haue claimed this name, it may please him, to remember, that in the late Council of Conflance, it

was

Clement. Lib.5.
De Hereticis.
Ad Vetus.
Durand. De Mi-
nistriis Ordini-
bus. Lib.2.
De Major. &
Orient. Vna
Sanctam.

Cyriac. Lib.10.
Cecilius. Lib.4.
Epist. 30.

Gregor. Lib.4.
Epist. 30.

Gregor. Lib.7.
Epist. 30.

Act. 12. 24.
Act. 12. 25.
Act. 12. 26.
Act. 12. 27.
Act. 12. 28.

Chrysostom. In sermo.
In Lector. 12.
In Chrysostom. In Act.
In Chrysostom. In Act.
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In Chrysostom. In Act.

C. Aralipome.
Vrspergen. De
Disputatōne
Lēssica.
d'francis Zabā-
rilla.

*was not only clatmed, but also published, as an Article of the Faythe. The worder
are thesse: De necessitate Salutis est credere, Papam esse Occumenicum: It is of the ne-
cessite of Salvation to beleue, that the Pope is the Universal Bishop.*

¶ At this Universallitie of Powre Franciscus Zabarella wixeth thus: ^dPapa iam occupauit Omnia iura inferiorum Ecclesiarum, ita, vt inferiores Pralati sint prouin- hilo: *The Pope hath nowe gotten the righte of All inferior Churches, so that the Inferior Prelates stande nowe for nothinge,*

For these causes Gregorie calleth the name of Universal Bishop, a Prophane, a presumptuous, a vainglory, and an Antichristian name: Comparing the Usurper therof with Lucifer, and Antichrist.

The Apologie, Cap. 5, Division. 1.

Further wee saie, that the Minister ought lawfully, duely, and orderly to be preferred to that office of the Churche of God, and that no man hath the Power to wrecche him selfe into the Holy Ministrie at his owne pleasure, wherefore these persones doo vs the greater wronge, whiche haue nothunge so common in their mouthes, as that wee doo nothing Orderly, and comely, but al thinges troublidome, and without Order: And that wee allowe every man to bee a Priest, to bee a Teacher, and to be an Interpreter of the Scriptures.

M. Hardinge.

(3) Vntruth. For
it is knownen,
we haue shewen.

(b) Vntruth. For we haue aban-
doned neither
the Priesthood,
nor the Sacri-
fice, that Christ
appointed.

(c) Vontrah. For
B. Shaxton, and
Bishop Capon
taught the
same.

(d) Vitrush. For he was chosen by Canonical Election of the Chapter, as all other Bishops have been.

Ye saie, that the Minister ought lawfully to be called (for so hath your Latine) and dulye and orderly to be preferred to that office of the Church of God. VVhy doo ye not so? VVhy is not this observed among you Gospellers? VVhat so euer ye meate by your Minister, & by that office, (a) this wee are assilured of, that in this our newe Churche, Bishoppes, Priestes, Deacons, Subdeacons, or any other Inferior Orders, ye haue none.

For whereas after the doctryne of your newe Gospel, like the Forerunnes of Antichriste, ye haue
abandonned the xternal Sacrifice, and Priesthoode of the Newe Testament, and haue not in your
Sekte confecrated Bisshopps, and therefore beinge without Priests made with lawfule ieienghe on
of handes, as Scripture requireth, al Holy Oylers beinge geuen by Bisshoppes onely, how can ye faie, that
ye haue anye Lawfull Minister, or that haue anye Lawfull Ministers at al?

This then being so, let me haue leave to oppose one of these Defenders of sciencies. And that for the better vnderstanding I maie directe my wondres to a certayne person, let him be the Author of this Apologie, or bicause his name to me is wⁿ known, let him be M. Jewel. For with him gladly would I reason in this pointe, the rather for acquaintance, and for that he was reherte the name of Bishop in that Church, where my selfe had a rounre. Howe litle you, Sir Minister Bishop, thought the Minister to be lawfully called? ought he dewly and orderly to be preferred to that office, or as the latee harte hath promoted, or put in Authority over the Church? in the Apologie this faid, yea.

How many Bishoppnes can you recken, whome in the Churche of Salisburie you haue succeede as wel in Doctrine, as in outward fittinge in that Chaire? Howe many can you tell vs of, that beinge your Predecessours in order before you, were of your Opinion, and taught the faithful people of that Dioces the Doctrine, that you teache? Did Bishop Capon teache your Doctrine? did Shaxton? did Campensis? did Bishop Audley? Briefly, did ever any Bishop of that See before you teache your

If you cannot shew your Bishophope Petigree, if you can prove no Succession, then whereby hold you? VVil you shew vs the Letters Patentnes of the Prince? VVel make they stande you in some freede before men; before God, who shal cal you to account for presuming to take the Highest place in Christendome, which you call thence, than shall serve you to no purpose.

You know what Tertullian saith of Iude as he is: *Eadem Origines Ecclesiarum, &c.* Vee faire like wife to you M. Jewel, and that we faie to you, wife faire to eche one of your Companions: Tel vs the Original and first springe of your Church, Shewe vs the Register of your Bishopps continually succeedinge one an other from the beginningne, so as thatt first Bishop haue fone oute the Apostolcs, or of the Apoltolemen for his Authour, and Predecessore. For by this waie the Apostolcs Churches shewe what reputation they bee of. As the Churche of Syene tellich vs of

of Polycarpe by Iohn the Apostle placed there. The Churche of the containes tenth or Clemente ordeneid by Peter. S. Austinlaine haungre rekeyned vp in order the Bishoppes of Rome to ~~the~~ **Archbishop** Successour to **Siricius**, who was the Eighte and thirth Peter **Peter**, faith that in al that Number and rolle of Bisshoppes there is not founde One, that was a Donatiste: and therfore he concluded, **Ergo**, the Donatistes be not Catholikes. So after that we haue reckoned at the Bisshoppes of Sabaria to **Bisshopp Capon** pwarde, we shal come at lengthe in respecte of **Dalmatia** and **Codrus** to **S. Augustine** the Apostle of the Englysshe, who was made Bisshopp by **Genesius**

Churche of Englande. 2. parte. 141 Success

Gregorie, and from Gregorie vpwarde to St Peter. And in al that rew of Bishoppes {e} wee shal fynde
neuer a one that beleueid, as M Jewel beleueid. Ergo, your Zwingian and Calvianie Clercke, M
Jewel, and of the rest of your feloweys is not Catholike.

Therefore, to go from your Succession, which ye cannot prove, and to come to your Vocation,

how far you Sy? You heare his feale as though you were Bishop of Sarum. But how can you prove your Vocation? By what Authority Vlprise you the Administration of Discipline and Sacramentes? What can you alleage on the right and Proufe of your Ministerie? Who hath called you? Who hath laide hands on you? By what example hath he done it? How, and by whom are you consecrated? VVho hath fentre him? VVho hath committed to you the Office you take up? Lay you before us; Putte, or he you not? If you be not, howe dyes you Vlprise the name and Office of Bishop? If you be tell us; who gaue you Orders? The Inhibition of a Prelie, was never yet effectuall in the place of a Bishop. Bishopnesse lame alwaies after the Apollines time, according to the Ecclesiasticall Canon, beme consecrated by (g) three other Bishoppes, with the consent of the Metropolitane, and confirmation of the Bishop of Rone.

Matanus a Prelate of Athanacius, (as it was hide to his Charge by his accusers) pulled Ithyras from the Altar, as he was at ^(b) Mass, overthrew the Holy Table, broke the Chalice, the miter brought to judgement, Athanacius and thofe Philopps bote denied the fact, and alio thought it were granned, yet defended the fame as well done, because Ithyras was not a lawfull Minister of the Chuncie. And why for he was not lawfully made Prelate, nor with Churchly latring on han les consecrated. By which example besides other points we are taught, what to judge of your pretended Communion.

Again, what fate say to Epiphanius, who writeth againte one Zosimus of his time, for
that being but a **Lai**, man, with wch Preludition tookke vp his place to handle the Holy Mylys
and liture to do the office of a **Priest**? Hereof St. Hierome faith notably: *Habent tamen
Diacion de Ecclesiæ ræflectione, &c.* Hilary forasmuch as he wente from the Churche being a
Deacon, and is onely (as he thanketh) the multitude of the wondre, can neither confrate the Sacra-
ment of the Anter being without Bishops and Uffices, nor deliue Baptisme without the Eucha-
rist. And whereas nowe the man is deade, with the man also the tede is ended, before he became a
Deacon he could not confrate any Clerke that shoulde remaine after him. And Churche is there-
wch, where he hath not a Prelie. But letteth goe thele fewe of litte regard, that to them leues be
bodie Lai, and Bishoppes, then what is to be thought of the Churche. Thus St. Hierome tire.
In whome leauge other things I neare, that if there be no Churche, where is no Prelie? **V**here is
your Churche like to become, after that our Apolates, that nowe be fledge from vs to you, shall
departe this life? Therefore this beinge true, it remaneth M. lewel, tel vs whether your Vacan-
tie be Ordinarie or Extraordinarie. If it be Ordinarie, shew vs the letters of your Orders. At leaste
shewe us, that you have exercized Power to do the Office, you wch power to exercise, by due order of
laicacie or of handes and Consecration. **B**ut Order, and Consecration you haue not. For who could
gave unto you of al these New Ministers, howe ever eulds you cal them, **w**hiche he hath not him
telle? If it be Extraordinarie, **s**o as that you done dethere, **s**ubfides al g. and Order, shewe us
Constitutio, or **Ordinatione** of all thes, who couldest not nowe be in the same.

Some Signs of Miracle. If you fail in all thefe, why ought not you to be put away.
Finally, what can you anfwer to that, which may be obftructed to you out of S. Cyprian's Epistles
to Magnus, touching Nonnatus? It was at thofe times a queſtion, whether Nonnatus baptiz'd
and offereſt, ſpecially where as he flef'd the Forme, Manner, and Ceremonies of the Churche. Cyprian
denieth it. Far he can not (tunc he be comp't a Bishop, who feateth in non; i.e. the Tradition of
the Goyl, and of the Apoftles, *Nemini succedens a fipio ordinatus*; Succeeding no man in
ordained Bishop of himelfe. For by no meaſures make one haue or hold a Churche, that is not or-
dained in the Churche.

This heinge so, we doo you no wronge, as ye complaine, in tellinge you and declaringe to the
Worlde, that touching the exercize of your Ministerie, ye doo nothinge orderly, or co.nely, but al
things troublously and without Order. Onelesse ver meane suchle Order, and comeliess, as
Theires obserue amonc them selues in the distribution of their Robberies.

Lately, alayde, amonge Circuitours in the diuinitie of their Recouer
Lately, if ye allowe not every Man, yea and every VVwoman to bee a Priele, why drue ye not
some of your felowes to recaute, * that haue Preached? VVhy allowe ye the Bookes of your New
Estatutes that haue written?

Endagomes, that to have written. *The Bishop of Sarisbury.*
There hath Sir Warden taken some paines more then ordinarye. He thought, if he coulde by any colour make the worse beliere, wot hate neither Bishopps, nor Prellets, nor Deacons this date in the Churche of Englande, he migthe the more easlye claime the whole right unto him selfe. And in dede, if it were certaine

the greatest of the works of God. And so it is, that the Religion, and Truth of God passeth emerose; orderly by Succession, and none otherwise; there were Succession, wherof he hath to be so longe a tyme, as by good & substantiall Argumentes of the Truth. But Christe saith, In Cathedra Moysen Scripturæ & Pharisæi: *(By order of Succession) the Scripturæ, and Pharisæi fit me well. Chare, Annas, and Caiphas, touching Succession, were as well Bishopps.*

M.Harding,
modellie.
***An odious**
Virtutie. Fe
touchinge the
Ministracie of
the Churche
we haue nei
ther Preached
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Acto. 20. *as Aaron, and Iazar. ¶ Of Succession S. Paule saith to the Faithful at Ephesia: Scro, quod post discellum meum intrabunt Lupi rapaces. I & Vobis ipsi exigerunt periculaq[ue] entes: I knowe, that after my departure hence, Rauening Woulde jadie enter into Successione. And out of your felas ther jhd. / by Succession, fringe spone me fendinge powerely. ¶ Therefore S. Hierome saith. Non Sanctorum filii sunt, qui teneat loca Sanctorum: Ihei be not swaine the Childe of Holy Memme, that (by Succession) bane the places of Holy Menne.*

*Addition. ¶
Rae. (saith M. Hardinge) you lunge these woordes, as in the Addiⁿng
reproche of Succession: whereas Christe of the same made an argument for Succession. Could you not perceine, that Christe made a plane argumente, why, and why onely the Scribes, and Phariseis shoud be oblid? Thus Christe faulth, oblige them only for Succession, ecause by order of Succession they live in Moles Chaire. This place to macth for Succession, that it can never be oblid.*

*The Answer. And think you deare, M. Hardinge, that the Scribes, and Phariseis came from Moses by Succession, as the Pope woulde seeme to come from Peter: were they the Dukes, and Princes of the Countee, as Moses were? ¶ Were they the high Prelates, or Bishoppes, as was Aaron? ¶ H, haue they continued their estate, & doctrine even from the time of Moses until Christe inheirethe by the space of no thesandre yeres? Certainly S. Hierome saith. *The Scribes and Phariseis
grew out of two houses in Iewrie, the one called Sammar, the other Hillel not longe before
Christe was borne. Non multa prius quam dominus nascetur. And iulophilus saith,
The Phariseis were firste brought to the government of the State by the politice of
Alexandria, after the death of Alexander his husbande, whichis who not aboue the
feare yeres before Christe. Now, M. Hardinge of the Scribes, and Phariseis had
neither the office of Moses, ney his Doctrin, nor his Lawes, nor his Sacerdotie, but
only had wittid them selues to many paires after him, he whiche can you saye,
That Christe commandid them to be oblid only for Succession sake, for that by order of
Succession they had placed them selues in Moles Chaire? In daile they haue set them selues in
the roome of Moses, and were his Successours, as touchinge place. But other Succession
of continuance, or Uninterially of every parte of Doctrin I knowe none. Un-
interially, I saye, and of every parte. For ior otherwhise in many partes they taught
Moses Lawe, and taught it truely. Howbeit, as the Scribes, and Phariseis succeeded
Moses, perwettinge, and breakeinge the Lawes of Moses: even so haue the Bishoppes
of Rome this daile successe Christe, perwettinge, and breakinge the Lawes of Christe.**

*But, I pale you, did Christe commande the people to obste the phariseis, what sae ther saide, teme, or false, only because of them Succession? Wherefor then saide he to his Discipulus: Beware of the Leoun of the Scribes, and Phariseis. Blinde they are, and leade the blinde, and both fall into the pite. They breake the Lawes of God to vpholde theriowne Tradicions. They are Thieues and Murthurers: They felde only to deforne and Kille. They shure up the Kyngeone of God before menne? Per wal you tellle vs, that Christe encommunid the people to folowe the phariseis abscholit, and wthout exception, breakeinge, and defaltinge Goddes Holy Lawes: Shuttinge up the Kingdome of Godes destrefolinge, and killinge the soules of Goddes people: and leadinge them heardsinge into the pite. M. Hardinge, Christe rather saith. *My sheep
hear my voice, and follow me: and wal not heare the voice of Strangors: ¶ Strangors he
meaneth the Scribes and Phariseis, and other like. For salutare are hereto, S. An-
gouline thinke thus: Sedendo in Cathedra Moses Legem Dei docente &c. Sittende in the
Chairre of Moses, they teache the Lawe of God. Therfore it is God that teacheth in there. But if
they wal teache any thinge of theriowne, then (saith S. Angouline) heire it not then do it not.**

*Thus, M. Hardinge you saie, neither had the Phariseis deince Succession, and
Continuance from Moses, no more then the Pope hath from S. Peter: nor did they
ruthersly, and in al pointes teache the true meanginge of Moses Lawe: nor did
Christe wal the people Ruthersly, and Absolutly to obste them. Domnethis
place uneth for your Succession. ¶
¶ M. Hardinge tinge the Pope haue selfe full late, as it is before allegid. In Pa-
pa sedis bona acquisita per meritum, sufficient, qua a loci Predecessore Prelati-
tum: *If the Pope werte good things gotten by his owne Merite: the good things, which he
had**

*hath (by Succession) of Peter his Predecessour, are sufficient. And the Close therupon
Petrus fecit Papas Heredes bonitatis tuae: Peter made the Pope Heires of his godnesse
(by Succession.) And againe, Papa Sanctatam recipit a Cathedra: The Pope reci-
pis with his Holenesse (by Succession) of his Chairre.*

*Addition. ¶
The effect of M. Hardinges answere hereto is this: The Pope make
be luly, although not by vertue, that shoud be wthin him, yet by his office, that is without him.*

The Answere. And get it is Uninterially confessid amonge the Learnes, that

*Holenesse is a vertue, and that Vertus is an ornament of the minde, and is with-
in vs: Sanctitas est virtus: virtus est habitus animi. But the Pope hath a privilege
above others, and maye be wilby without Holenesse. So the Scribes, and Phariseis,
and Anna, and Caphas, were ther never so wilches, might be h[er] by their S. life.
And so by this conclusion, it may stande wel with reason, that Cathartes, and
Holinesse may dwel together. But S. Hierome saith, *Sicut hominem, qui San-
ctus non est, Sanctum esse credunt, & Dei cum uniuersitate societati, Christiani uirilis,
cuius membra sumus: if any man belieue, that man to be Holy, that is not Holy, and wil
come to Goddes compaine, se dobre uillanie to Christe, whose members we are.**

*¶
Siclike affiance winneth time vnto the Scribes, and Phariseis in their Succession.*

*Therefore they lide, *Wee are the Children of Abraham: Unto us bath God made his
promise: Arise thonghter then our Father Abraham: As for Christe, wee kyow not
from whence he came, or, what he can shewe for his Succession. And, when Christe
begaine to reforme their Abuses, & Errours, they fawse bento him, By what Power
doest thou these thingis? And who gaveth thee this Authority? where is the Succession?
Upon whiche twaues Bede saith, *Intelligi volunt, Diabolis est, quod facit: They
would haue the People understande, (as) that he had no solemne Succession, that al that he
did, was of the Devil. And Cyrius frameth their wordes in this forte: Tu Ortes ex
Iuda, commissibus nobis factis vñuersis: *The beunge of the Tribe of Iuda, (and therfore
havinge no right by Succession unto the Patriarchate) maketh upon thee the office, that is
committed unto vs. Likewise Chrysostome imagineth, for Phariseis thus to saie:
Tude Sacerdotali Familia natus non es: Senatus tibi hoc non concessit: Caesar non
donauit: *You are not of the house of Priests: The Council hath not granted it the: The
Emperour hath not gecen it the. Ebus to inuestigare them silua in creditu, (as) that
they had Succession, and continuance from Aaron, alse late in Moses Chaire, they
kepte Christe quite out of possession: and late unto him then, even as M. Hardinge
saide now unto vs: Who ever taughte us these thingis before the: we hathe Ordina-
re Succession, and Vocatio hale thour: What Bishop admitted the: Who con-
firmed the: Who allowed the:*****

*Addition. ¶
But M. Hardinges saith, Christe had a moste perfide Succession
from Adam, iul iuloph the husbande of the Virginie Marie.*

*The Answer. ¶
3 graunte, as touchinge his Birthre, Christe had his Suc-
cession from Adam downerwade. So bath eury man livinge, what so ever he be. ¶
¶ Veri you your selfe, M. Hardinge, are lineally descended from Adam by undoubted
Succession, although unknownen: onelise we shal thinke, pe were boorne without
Father, or Mother, and are none of Adams children. But we speake not now of Suc-
cession of Birthre, but of Succession of Office. And you know the Office of priest-
hood, whereof the Phariseis speake, was newer in the house of David, that is repre-
ned in Luke, and Matheu, but only in the house of Leu. Otherwhise tel me, in that
whole rase of Davids descencie, who was ever accoumpted a Priest, or offered the
Sacrifice, or had Ordinarie power to teache the Golde before Christes. You dw over-
valyly obste your reader, thus confoundinge, and blindinge pour thinges together.
Touchinge the Ordinarie Office of Priesthood, and instructinge the people,
whereof we speake, Christe saith plainly, *As many as came before me, they were
Thieues, and Murthurers. As if he woulde sole unto them, I have no Ordinarie desence
from the Bishoppes, and Priestes of the house of Leu. I am habbe to shewe you no suchie Suc-
cession. My lyuigne Father had sente me to you. Consider better, what you wiste, M.
Hardinge, pe hal the less decive the simple.**

¶ Further

*Dicitur ad Com-
muni: 1. 1. 1. 1.*

*M. Hard. pag.
204 4.*

*Causa. 1. 9. 3. ¶
qui hominem.*

*Iohann. 8.
Iohann. 9.*

*Lucas. 20.
Marc. 11.
Iuda in Luc.
Lib. 5. 14. 16.
Cyril, in Cather-
na in Luc. 20.*

*Chrys. in Marc.
1. 1. 1. 1. 1.*

M. Hard. Pag.
20, 4,

Further you say, S. Peters Chaire to the Newe Lawe, is that, which Moses Chaire was to the Olde Lawe. Who tolde you this tale, M. Hardinge? In what Scripture make we finde it? your owne wordes certeinly no futeche credite: pose it better, that we male deince you. Hereto you adde further, VVhat so ever Kinge, or Queene, or Prince sette up a Succession againte Peters Chaire, you meane, that is not obediente to the Pope) before Christis seconde comminge, is a Schismatique, and without repenteance shalbe damned in Hel fire with Idolaters for ever. And is this poynt Definitiue Sentence, M. Hardinge? or make not a poxe man appere from it? In dede so faide Pope Bonifacius in his Wanitie, I have Decreed, and Determined (as the he) that every creature shall be subiect to the Bishop of Rome, upon the necessities of his Saluation. Thus at other Christians, what to euer, dueling in Gracia, Armenia, Aphrica, Afia, Aethiopia, India, &c. miche needes be damned. For certeinly they never knew any futeche subition to the Pope. But God be thanked, S. Peter him selfe, of whose Chaire we speake, faileth thus, Before God there is no difference wroth of perffaunce. But in every Nation, who so ever serveth God, and wrotheth rightousness, is acceptable unto him. But of any futeche necessitate of Obedience to the See of Rome, he telleth us nothinge.

Therefore, god Christian Reader, lette not thys M. Hardinges great wordes munteche abushe the. The Serthes, and Pharrelles in the like cases vied the like lange longe agoe.

Touching the Churche of Rome, I wil saie nomore for this presente, but onely, that was spokyn openly by Cornelius the Bishop of Bitonto in the late Council of Trident: Utinam non a Religione ad Superstitionem, a Fide ad Infidelitatem, à Christo ad Antichristum, velut prouersus Vnanimis declinasset: Woulde God they were not gone as it were vterly by confute together, from Religion to Superstition: from Faith to Infidelite: from Christe to Antichriste. These fewe wordes, considering either the speaker, or the place, where they were spoken, mache same sufficient. They are gonnye from Faith to Infidelite: from Christe to Antichriste. And yet, al oþre thinges sattinge, they mache holde only by Succession: and, onely because they sitte in Moles Chaire, they mache claime the possession of the whole. This is the right, and vertue of Succession.

The wordes of Tertullian, M. Hardinge, whiche you haue here alleged were spoken of certaine your Ancestour Fathers, that had raised up a newe Religion of them selues, as you haue also donne, without either Testimone of God, or example of the Apostles, and holy Fathers. And therefore he saith, not unto vs, but unto you, and futeche, as you be, Edant Origines Ecclesiasticae suarum: Lette them shew forth the Originales of their Churche. Quoniam in te fata sunt, tu habes in te originales of your Doctrina: Shewe us any one of the Apostles of Christ, or of the Learned Catholique Doctors of the Churche, that euer saidre your Private Pasche: Shewe us one at the leaste, either Greke, or Latine. S. Augustinus saith, of so many Bishops of Rome, there could not one be founþe, that had benne a Donatice. Cuen so in like sorte fale we to you, of al the sancte Bishoppes of Rome, there cannot one be founþe, that euer agreed with M. Hardinge in saþingre Pasche. Byt if there were any futeche, shewe us his name, with other Circumstances, when, and where, and who were witnessess of the doctinge. Shewe us your Originales, M. Hardinge: Confesse the Truth: Decline vs no lenger: It is a newe Disuise: pe haue it onely of your selues: and not by Succession from the Apostles.

Augstn. Epist.
16,

M. Har. pag. 217

Addition. Hereto, M. Hardinge antwerpeth, You saie not even right so, as Tertullian saide. For he called not for the Originales of doctrine, but of Churches. For by the Churche the doctrine is knownen, to be good, or evill, to be allowable, or reprovable.

Augustin. contra
Crescon. Lib. 1.
Cap. 33.

The Answer. I graunt, M. Hardinge, greate, and worthy is the Authorite of the Churche of God. Yet is not the Truths of Goddes Gospel alwaies knownen by the name of the Churche: But contrarwyls the true Churche is alwaies knownen by the Gospel. S. Augustine saith unto Cresconius, Ecclesia sine vita ambiguitate Sacra Scriptura demonstrat: The Holy Scripture sheweth forthe the Churche without dubbegheſſe. And the authour of the Booke, called Opus Imperfictum, sprakynge

Successio.
Confir-
mation.
chap. iii. 17.
reprobation-
ment. 18.
M. Hard. Pag.
218, 4.

prouerby herof, saith thus, Ideo mandat, ut Christiani volentes &c. Therefore Christe comandaueth, that Christian menne wylunge to be offred of the true Faþe, referte to nothingels, but onely to the Scriptures. For if they haue regrete to any thinges elis, they shalbe offended, and perishe, not kyowynge, whiche is the true Churche.

Further you say, It is cleare, that S. Chrysostome saide Mass, and yet had no man to receive with him.

The Answer. This is al batrue, M. Hardinge. For your credites sake proue it better. It is wrytten by Chrysostome, that, when he ministred the Holy Communion, greate multitudes, as wel of the Lat people, as also of the Clergy received with him. For poure whereof, it mache please the god Reader, to consider some parte of my Repte to M. Hardinge.

Againne you say, VVee fave Prince Mass, because the Popes and other Bishops, who lire in Peters, and in other the Apostles Chaires, do tellvs, that it is lawfull to fave Prince Mass.

The Answer. If this rule be infallible, then happy are you. Followinge the Pope, whither so euer he leade you, you can neuer goe amisse. This is that Rule, whiche you haue disclosid to the Worlde in your late Confutation. Thus van fale, if shalbe sufficient for vs to doo, as Peters Successors bid vs to doo: Churche nowe required, not of us to obie Peter, or Paul, but him, that fited in their Chaire, that is the Pope.

But wherofe tellich vs M. Hardinge this longe tale of Succession? Haue these menne theri own Succession in so late Recorde? Who was then the Bishop of Rome nexte by Succession unto Peter? Who was the Secounde? Who the Thirde? Who the fourth? Itemas recken they together in this order: Petrus, Linus, Anacletus, Clemens: Epiphanius thus, Petrus, Linus, Clemens, Optatusthus, Petrus, Linus, Clemens, Anacletus. Clemens saith, that his selfe was nexte unto Peter: And then muste the reckeninge goe thus: Petrus, Clemens, Linus, Anacletus. Herely it is cleare, that of the fourteene Bishoppes of Rome, M. Hardinge cannot certaynely tellle vs, who in order Succeeded other. And thus talkinge so mutthe of Succession, they are not wel habble to blase thys owne Succession.

I might farther say, that Peters See Apofolike was ouer the Iewes, and not at Rome ouer the Heathens. For so S. Paul saith, Nulli concretum est Euangelium Propterea, sicut Petro Circumcisio: Qui potenter erat Petro in Apofolatu Circumcisio. Potenser erat in me inter Gentes: The Goffel of the Circumcisio enonghe the Heathens, was committed vnto me, at the Goffel of the Circumcisio, enonghe the Iewes, vnto Peter: God was mighty in Peter in the Apostleship of the Circumcisio, was mighty in me enonghe the Heathens. Therefore if the Pope this daie wil claime onely by Peters Title, and require nomore then Peter had, then make he felle his Palmarie enonghe the Iewes, where Peter had his Jurisdiction limited, and not at Roine enonghe the Heathen Chrittians, enonghe whome, as S. Paul saith, he had not mutthe.

Addition. Here saith M. Hardinge, The lewdnesse of this licencious Minister pulchritudin. His malicious and fonde conceite: you are so impudente: Shame it is to you M. Iewell: The shame of ignorance, I meane, or which is more likely, the shame of impudence.

The Answer. You are liberal, M. Hardinge. It is your god wil, I shoulde write no shame. M. Iewell, and letercours Ministers, I have no shul. Futeche licencious sprache myghte wel be spared. But why are you so impatiently moued with our cause? You saie, I exclude, not onely the Pope, but also S. Peter, from the Governmente of his owne Chaire in Rome. You mache not berte falte witness, M. Hardinge, be you never so augrie. The mouth that seeketh futeche advantages, killeth the soule. You know ful wel, we exclude not the Pope from the governmente of his owne Chaire in Rome. Otherwyls who shoulde wa so oftentimes calle him the Bishop of Rome? God geue him grace, that he mache to governre his Chaire, as the Verriante of Christe, and the Stewarde of Goddes M. Sterle: Leane his Chaire be lade to his confusion. S. Hierome saith, It is no esfumer to stande in the place of Peter, and Paule, and to holde the Chaire of them neveranongh with Christe. And Chrysostome saith, as he is alledged by Gratian, Non Cathedra facit Sacerdotem, sed Sacerdos Cathedram: It is not the Chaire, that maketh the Priest. But it is the Priest, that maketh the Chaire.

¶ But

M. Hard. Pag.
218, 222, 4.

Gal. 1, 2.

1. Corinth. 4, 4.
Ricard. ad He-
lidrum.
4. vñ. vñ.
In ergo imper-
ficio. Rom. 10.

But I haue saide, S. Peters See Apostolique was ouer the Jewes. This is it, that hath offended you. Peter, I telle you, was ouer the Jewes, utterly excludinge al manner Heathens. Whiche my wodnes better. Thus I saye, speakeynge of the Agreement taken betwene Peter and Paule, At Rome emonge the Heathers Christians. S. Peter had not muche to do. This (you saye) is lewdnesse, and impudencie, and ignorance, and a malicious, and fonde conceite, and I knowe not what. I belike you, M. Hardinge, and oþre not S. Paule saye the same? Do not Peter, and Paule divide the Charge betwene them selues, that Peter, James, and Iohn shoulde haue the Jewes for their portion; and Paule, and Barnabas for their portion, shoulde haue the Heathens? But not theseli S. Paules owne epistles, and plaine wroches: When Iames, Peter, and Iohn, that are taken at the pillars, or chiefement amonge them, had knownen the grace, that was gien to me, they joined with me, and Barnabas the right handis of fellowship, that we shoulde preache emonge the Heathens, and they in the Circumcision emonge the Jewes? Weight wiþ their wroches, M. Hardinge, what signifie they? what meane they? was not this the conclusion of their Agreement, that Iames, Peter, and Iohn shoulde use their Apostolical Authority ouer the Jewes; and Paule, and Barnabas shoulde use their Authority ouer the Heathens? If you can stuffe by any other expositon hereof, I pracie you, shewe it. Origen wittingly upon the Gospel of S. Mathew expoundeth it thus, Peter, and Paule gaue right handis of fellowship, the one to the other, that Peter shoulde goe unto the Circumcision, to preache unto the Jewes, living under the Lawe, as unto an Asse under the Tak: But Paule shoulde goe unto the Heathens, as unto a Cole, that had neare beene broken.

S. Augustine expoundeth it thus, They agreed, that Paule, and Barnabas shoulde goe to the Heathens; and them selues, Iames, Peter, and Iohn unto the Circumcision, whiche Hieron. in Epist. Hierome contrarie to the Heathens. S. Hierome thus, Vnde atque idem &c. One God bathe committed vnto me, the preachinge of the Goffel emonge the Heathens: and to Peter emonge the Jewes. He sente me vnto the Gentiles, and placed Peter in Ierusalem. By Goddes providence, one Apostle is gien to the Jewes: and an other vnto the Heathens. Chrysostome thus, One thing pleased them boþe, that Peter, and his fide shoulde preache to the Jewes: and Paule, and Barnabas to the Heathens. Afterwarde he imagined S. Paule thus to saye, In predictandi munere partiuil sumus inter nos Orientis terrarum: in the Office of preachinge, wee haue diuided the Worlde betweene our selues. And a little before he saith thus, Paulus nihil opus habet Petro, nec illius egreditur vocem: sed honore par erat illi. Nihil enim hic dicam amplius: Paule had no lacke of Peter, nor strode in neede of his voice: but in honoure was his Peere. I will saye more. S. Ambrose saith thus, Paule saith, That the Grace, he had received of God, was allowed of them, that he might be thought worthy to haue the Primacie in Preachinge emonge the Heathens, as Peter had in preachinge emonge the Jewes. Anselmus a Later writer saith thus: Their two Principal Apolitcs were chosen to the Salvacion of two Peoples. Peter to the Salvacion of the Jewes: and Paule to the Salvacion of the Heathens.

What that we haue more Authorities in a mater so evident: This is the Exposition of al the Learned Fathers, boþe Greeks, and Latines. Will you stil tellio us, The lewdnesse of this licencous Minister paſſeth al reason? Will you stil criue out, Shame, Impudencie, and Ignorance, etc.

But you saye, I haue leaff out this woord, Enim, whiche in English dooth signifie, for. This woord, for, (you saye) giveth grete light to S. Paules meaninge. A towle faulte no doubties, M. Hardinge, and wel worthiþ to be proclamat by printed Boþkes unto the worlde. Perchance ye woulde rather, I had begonne the firste Sentence with, Enim, as doþe your Hippolytus. But if there be any suteche speciall Aertue in Enim, let him come in againe Hardinge, M. Hardinge, and take his place. Theophylactus upon this, Enim, bathe written thus, Quin etiam patrem hoc loco se Petro demonstrat: Te farther Paule in this place sheweth him selfe to be equal to Peter.

Likewise upon the same, Enim, saith the Chrysostome, Now Paule sheweth him selfe to be equal in Honour unto the reſe: not only unto others, but also unto (Peter) the Chief of al. Likewise it is written in the Spottes Scholies, that bear the name of S. Hierome,

S. Hierome, Ego in nullo sum illo inferior: / (saith S. Paule) am in nothinge inferior
vnto Peter. Clearly if he thought not him selfe inferiour to Peter, then he thought not
Peter to be his Heade.

Nowe haue you poure, Enim, M. Hardinge, and, as we male Learne by theſe
Ancient Fathers, the veri Light of S. Paules meanings: that is, that Paule shoulde
deale emonge the Heathens, and Peter emonge the Jewes. And therfore Iudas
expoundeth it thus, Feedus, ac societatem inuenit, vt item Evangelium concordans
animis in sua quaque portione predicaremus: Illi inter Iudeos, nos inter Gentes: They
were in League, and fellowship with us, that with conſentinge minde we shoulde preache the
Goffel, eche man within his owne portion: they emonge the Jewes, and we emonge the Hea-
thenes. Thus were they charged by their owne agreement, ethi of them within his
owne particuler portion. In theſe owne agreements, I ſaie. For otherwhiſe
Chrille ſaith, not onely to Peter, but also equallly unto them al, Go you into the whole
World, and preache the Goffel. But by this Commission, Thomas, and Thaddeus might
have preched in Rome, as wel as Peter. By theſe owne agreement they knewe
theire positions. It is no ene dealinge, M. Hardinge, to diuide portions betwene
two, or mor, and afterwarde to gene over the whole to one alone.

Here will you ſaie, Had Peter then nothinge to do emonge the Heathens? O, had Paule
nothinge to do emonge the Jewes? Yes verily, M. Hardinge. For you know, that Pe-
ter preached unto the Heathen Centurion: And Paule oftentimes entered into the
Synagogges of the Jewes, as by the Actes of the Apolites it may appeare. And of him
ſaith he ſtill thus, Factus sum Iudeus quasi Iudeus: Unto the Jewes I was as a Jewe,
And againe, I, vbi me ſelfe to be accouēt, and diuided from Chrille, ſir (the ſexys ſig-
mata) which are my bretherne, and kinfondnes accordinge to the fleſh.

Where ſo ever they ſave occasion offered, they were alwaies ready to do god
to all men, without chafe of persons, whether they were Jewes, or Heathens.

Howbeit, this queſtion is veri wel moued, and auocered by S. Hierome.
Thus he ſaith, Occulta hinc oritur queſtio. Quid igitur, Petrus, si inueniſſet ex Gen-
tibus, non eos aduecedat ad fidem? Aut Paulus &c. Here ariseth a ſecrete queſtio. If
Peter had ſounde any of the Heathens, did he not traine them to the Earlie? Or, if S. Paule
had ſhappened upon any of the Jewes, did he not exhorte them to be Baptized? This queſtio-
n, ſaith he, is thare affeſt. We muſt ſaie, that either of them had a Principal, or a
reincipale ſim-
Special Commission, the one over the Jewes, the other over the Heathens: that the Jewes, that gida in iudeo,
defended the Lawe, might haue One, A home to ſilow: And the Heathens, that cheſercher
the free Grace of God, and ſe the Lawe, might likeſwe haue a Teacher to goe before them,
But generally this paþ poþ was common to them boþe, that out of al Nations, as wil Jewes, as
Heathens, they might geather a Churche unto Chrille. That is to ſaye, Peters Apoſtolic
Ship was Ordinarie emonge the Jewes, Extraordinarie emonge the Heathens: of the other
two ſees, Paules Apoſtolic ship was Ordinarie emonge the Heathens: And Extraor-
dinarie emonge the Jewes.

This muſte haue I added for your ſake, M. Hardinge. For otherwhiſe it had
benne needeleſſe. Herby it is evident, That by Goddes ſecrete Promyſion, and by
the Apolites agreement betwene them ſelues, Peter was ſepled in Ierusalem, and Paule emonge the
Heathens: For ſo ſaith S. Hierome, That Paule had the Primacie emonge the Hea-
thenes, al Peter had emonge the Jewes: For ſo ſaith S. Ambrose, That Paule was equal
vnto Peter: For ſo ſaith Chrysostome, That Paule was in no poinct inferior vnto Pe-
ter: For ſo ſaith he, that heareth the name of S. Hierome: Briefly, that either of them
was allotted to his ſpeciall portion, and neither had the charge Uniuersal of the whole. This
is neither Leudenesse, nor Licencous Minſterie, nor Shame, nor Blame, Leue
theſe wilke ſallie, M. Hardinge, and leare your tongue to ſpeak better.

Where you ſay, that, accordinge to the Ecclesiatical Canons, rarr from the
Apolites time, Bishopps haue euermoþ Conſecrate by thre other Bishopps
with the Conſeruation of the Bishop of Rome, as if without him none
might be allowed to be a Bishop, ye ſhoulde not to unaduſelis repreſe ſo manuell
Inutritio. For, I belike you, where be theſe Ecclesiatical Canons? Theſe
ſeſſed

Comi-
nation,
Conſer-
uation,
the power
of the
Cathol-
ic church.

traſcript.

A. 9. 22. 24
1 Cor. 9.
cupio ambi-
tus.

eſſe.

Hieronym. ad
Galat. cap. 20
G. Cenſus ful-
maculatum.

*relin. de Confir.
tu. c. canonum
statuta.
Column. 6. Ver.
Fallit.
Panor. De Confir.
tu. c. canonum
statuta.*

*M. Hard. Confir.
ta. 18. 4.*

*M. Hard. Deter.
elton. 22. 6.*

*Nicol. Cufanus.
ad Bobm. Ep. 2.*

*Nilus de Pri-
mato Romani
Pontificis.*

M. Hard. fo. 32. 4.

used them? Who made them? Who gave the Pope that singular Privilege, that no Bishoppe should be admitted in the Woordes, but only by him? I remember, your Canonises haue saide, Papa potest Solo Verbo facere Episcopum: *The Pope make a Bishop only by his Woordes, without any farther Confirmation. And Abbate Panormitanus inquit a double, whether the Pope by the Fulnesse of his Power, make deputie at the Bishoppes in the Woordes at one time. But thus they saye, that care not greatly, what they saye.*

Addition. 25. *¶ M. Hardinge answereath hereto, Amonge the Casons of the Apollles, this is the fift, *Epicopus et dubius, ut tribus Episcops ordinetur.* Yet can you alle, where be these Ecclesiastical Canons? VVho diuided them? VVho made them?*

The Antifare. Von forgeat your selfe mynche, M. Hardinge. This was not the question. You are demanded one thinge, and answere as other. Was denie not the Confirmation of thare Bishoppes? Was denie not the Confirmation of the Metropolitan. Our selues are so Confermet, so Confermed. The water that lieth between us, is this, VVether through the whol Churche of Christe noman maye be allowed for a Bishop, without the Confirmation of the Pope. Thereeto I say, where be your Ecclesiastical Canons? VVho diuided them? VVho made them? If we haue any, we the we them for he had helpe will further your cause. If we haue none at al, why shoulde you thus haunte your selfe of empitie stoure? VVhy shoulde you talke so vaine of your Ecclesiastical Canons, so Old, so Antiente, so longe contynued in the Catholique Churche from the Apostles times until this daie?

*Christe (you saye) loued Peter, and inspired him, and gaue the Bishop of Rome, Peters Successour, this Privilege, that no Bishop ought to be a Bishop without his confente. Clerly, this had benne a iolly large Commission. And was it graunted unto the Pope, as you saye, and not unto Peter? for so you saye: *Beholde pour woordes: Christe gaue the Bishop of Rome Petri Succellorum, this Privilege, that no Bishop ought to be a Bishop without his confente. Of Peters Privilege, or confente you saye nothinge: You speake only of the Confente, and Privilege of the Pope, the Successour of Peter.* But where male we finde this Commission? In what Scriptur? In what Scripture? In what General Council? In what Antiente Father? Are futeche Bonumentes laide vp onely in the Bibles, and Pipes of your memorie? ¶ ¶ Is it sufficient for you to tel vs, Christe inspired, and loued Peter? Christe gaue Privileges to the Pope. Without any manner wordre of proufe? ¶ ¶ Beseeche you, M. Hardinge, howe many Bishoppes can you rechen, that were Confermed by S. Peter? Where dwelte they? Where Preached they? What were their names? Cardinal Cufanus saith, Tam Petri primatus inter Apollos, & Iudeos, quam Pauli Primatus inter Centem immunitate Christi Confermati. ¶ ¶ Nec in hoc alteri alteri subseruit Sed ambo sub Christo immediate. ¶ ¶ As wel Peters Primacie amonthe the Apostles, and Iewes, as also Paules Primacie amonthe the Heathens, was gauen by Christe immediately, (trust to to fate) without the Confirmation, and Confession of any man &c. And in this refelle neither of these was vnder other: But either was immediately vnder Christe. That is to saye, S. Paulus was nomore Confermed by S. Peter, then S. Peter was Confermed by S. Paul. And male we thinke, S. Peter knewe not his owne Authoritie? ¶ ¶ that he had futeche Privileges, and Chartars geuen hym by Christe, and woulde not bitt them? Here, it faueth, somme what woulde pertele vs of Pope Anacletus, if ye wiste what it were. ¶ ¶ At what saith he? That Peter Confermed al the rest of the Apostles? ¶ ¶ that the Pope ought to Confirme al other Bishoppes through the woordes? It pitteth me, M. Hardinge, in your behalfe, to se these folies. ¶ ¶*

*Clerly, Nilus a Graek Witter safthe thus, Constantiopolitamus Caesaris-
cum Episcopum, alioqui libi subiectos ordinat: Romanus vero nec Constantiopolita-
num, nec alium quenquam Metropolitatum: *The Bishop of Constantinople doyle
Order the Bishop of Cæsaria, and other Bishoppes under him: But the Bishop of Rome doyle
Order neither the Bishop of Constantinople, nor any other Metropolitane.**

Addition. 25. *¶ M. Hardinge answereath hereto, I telle not, what Addison
Nilus dooth saie. He speaketh of a mater of fate, and not of power: He faulth not, that the Bishop
of Rome is not habble, or haue no power, to Order some Metropolitan, but only that he dootle
with*

*21. b.
Literatu. ca. 21.*

not so. Or, if she were soofolifie to thinke so, yet you M. Iewell, shoulde not in that behalfe bear the bable with hym. You, that can so malice to your remembrance, coulde you not rememb-
ber that Agapetus, that good Bishop of Rome Confermed and ordered with his owne handes
Menias, making him Bishop of Constantinople?

The Antifare. And must Nilus, and pze M. Jewel natdes haire the bable?

*¶ I paze you, M. Hardinge, what wil you do the while? Will you stande by, and do
nothinge? Clerly Nilus was a Bishop, and, as it matc appere by his wrtinges, a
Learned man, and woulde thinke scorne to haire the bable in your presence. But
you late, Could you not remember that Pope Agapetus with his owne handes ordered Menias,
and made him the Bishop of Constantinople? Yes, M. Hardinge, I remember it very
well. And further, I can remember, that Liberatus your Authorite saith, Tunc
Papa principis fauore Menias ordinavit Antilitem: *The Pope (saith he) ordered
Menias the Bishop of Constantinople (not by any Right, or Authoritie of his owne,
but) by the licenc, and fauore of his Empereure.* Againie, I can remember, that Pope
Agapetus was then present in Constantinople, to deale with the Empereur about
certaine great matter touchinge the State. And beinge there present in his owne
personne, and a new Bishop deigning by occasioun to be entallied, it was most wicle,
that he shoulde haire the bable of Confirmation. And, as for the takinge of
that longe, and painful journey, thus wicthe all: I can remember, that, whiche
so ever the Empereur by his messenger had willed the Pope to come unto him, al
though he were from Rome to Constantinople, freighte wate he went alonge, al
occasions sette aparte, ye altho he certaintie knewe, that he shoulde never res-
ture home againe, but be sente into banishmente. Further, I can remember,
that Pope Agapetus him selfe lade true at the time of the late Confermation, in
the behalfe, and committacion of the saige Menias, *Ex hoc Dignitati eius accedere
credimus, quod a temporibus Petri Apostoli, nullum alium unquam Orientalis Ec-
clesia suscepit Episcopum nostrae Sedis manus Confermatio:* This also maie bee an
augmentation to his Dignite, that from the time of Peter the Apostle, until his daie (whiche
was by the space of nine hundred yeres) the Easte Churche never received any one Bi-
shop Conferet by the handes of any Bishop of Rome, but only Menias. Menias was the
firſt as it appere by the popes owne witness: And for ought, that I knowe to
the contrarye, he was also the laſt. And ha not Pope Agapetus opposed acallion
benne there present in his owne personne, then ha he not Confermet Menias
neither. Consider better what ye hysing vs, M. Hardinge: Ye ha hardely thuse
by futhre Authoritie. Late of al I can remember, that the Bishoppe of Rome
him selfe is alwaies Confermet by the Bishop of Hostia. Yet is not the Bishop of
Hostia therefore above the Bishop of Rome. It is no great maisterie to remember
these thinges, M. Hardinge. But I mercite mynche, wherein this remembrance
shoulde reloue you.*

*¶ ¶ But herof I haue spoken more at large in my Former Replie to M. Hardinge.
Cerainly S. Cyprian willeth, that Sabinius, beinge lawfully elected, and Confer-
mete Bishop in Spaine, shoulde continue his Bishop till, ye altho Stephanus b. Epist. 4.
late then Bishop of Rome, woulde not Conferme him.*

Addition. 25. *By this a man maie know, what a dogger you are, and whence your great
Books procede. Verily from certaine Hereticall Notebooks, made by some Grammatices, or
Scholemasters of Germanie.*

*The Antifare. I maruite, M. Hardinge, you saide not as wel, from Tailors and
Shomakers: for we poore menie must talke our Learninge at Deluerie, as it map-
peth you to allow it. The mater it selfe by your owne confession is true. For S. Cy-
prian willeth, that Sabinius, beinge once elected and Confermet Bishop in Spaine, Epist. 4.
should continue his Bishop till, yea although the Bishop of Rome had disallowe him. If
ye doubt hereof, leue doggerte in your note Books, and reade S. Cyprian, and ye
shal finde it. Twise together in one place pte vs, that Pope Stephanus restored
Basilius by his Decree. As it is his only Authoritie haue suffisent to set vp Bi-
shoppes, and to pulle them downe at his pleasure. But in so fateringe, you conderme
Pope Stephanus of manifest follie. For what wisedome had he benne, to be so ready
with*

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with his Sentence, & to publish his Decrees, before he had heard both parties together: A Judge must walke with care of lead. A certaine graue wise man saith thus:

Qui flatuit aliquid, parte inaudita altera,

Aequum licet Statuerit, haud aequus fuit.

Who so ever Decreed any thinge, before he hearde both the parties, although his Decree were iuste, yet was he no iuste man in his doings.

Pope Stephanus, & Hardinge, intreated onely for Basiliides, that he might be restored. As for Decree, or Sentence in Judgement, he gaue none. But, if S. Cyprian had made sucht accompte of the Popes pleasure, and had thought it unlawful for Sabinius to occupie the ronne of a Bishop without his special Confirmation, he woulde haue written unto Stephanus, to calle the parties before him, and to consider better of the mater. He woulde also haue written to the Clergyc, and people of Spaine, to stell their attempts, vntill the Pope had taken further Order. But constarlewise, notwithstanding he knewe, what the Pope had written, yet he saith vnto them, Plebs ipsa habet potestatem, vel eligendi dignos Sacerdotes, vel indigos recundandi: *The people haue power of them selues, either to chuse worthy Bishoppes, or else to refuse them that be unworthy.* As if he woulde saye, Thus haue the people do of them selues, whether the Pope wyl, or no.

And to come neare unto the mater, thus he saith, Ferè per prouincias viuerias tenetur, vt ad Ordinationes ritè celebrandas, ad eam plebem, cui prepositus Ordinatur, Episcopi eiusdem prouincie proximi quiue conuenient, & Episcopus Delicatus, plebe presente, quia singulorum vitam plenissimè nouit, &c. Quod & a-pud vos factum videmus in Sabini College nostri Ordinatione, &c. Neque refindente Ordinationem iuxta cœfessionem potest, quod Basiliides post crimina sua detecta, Romani perrigens, Stephanum collegam nonnul longe possum fessellere & *This Order is keape weberne throughout all Countries, that at the Confermation of a Bishop, the Bishoppes of the same Province next adiaining, report together to the people of that Diocese, over which the Bishop must be Confermated, that the Bishop maye be chosen in the presence of the people, that best knoweth the mans life.* This Order, I see, you haue keapt in the Confermation of my Brother Sabinius. Nether mane thinge hinder his Confermation, beeinge lawfully donne, that Basiliides, after his faulter were spied, wente to Rome, and beguled my Brother Pope Stephanus dwelling so farre of Rome. Warke wel these wordes Mr. Hardinge: Neither Basiliides retynge to Rome, nor the popes letters written in his fauour, were hable to avert the Confermation, of the other Bishop notwithstanding, it was never Confirmed by the Pope.

But you will saye, The Bishop of Rome, dwelling so faire from Spaine, yet had Authoerite over the Bishoppes of Spaine. I deme it not. So had S. Cyprian the like Authoerite, notwithstanding he dwelt from Spaine a great wale further then the Bishop of Rome. For as Basiliides stede to Rome for succour to Pope Stephanus, so Sabinius his aduocate stede to Carthage for succour to S. Cyprian. As the Pope Decrees, that Sabinius shoulde not be Bishop: So S. Cyprian Decreed, that Sabinius shoulde be Bishop. There was like Authoerite in their dothe. This onely was the difference: the Popes Decree was audited by a wiste of Cœrour: But S. Cyprian Decree take place, and continued still. And leste you shoulde thinke, I imagine vntily of S. Cyprian, extending his power from Carthage into Spaine, Gregorie Nazianzenus of his Authoerite witteth thus: Pastorat, & Pastorum potentissimus, & speciatissimus Non enim Carthaginensium tantum Ecclesiæ prefut &c. Cyprian was a Bishop the mightiest, and noblest of all Bishoppes. For he had Rule not only over the Church of Carthage, nor only over Africa, that emil this date is famous of him, and by his meane, but also over the VV castle, and in a manner over all the Faste, ikenys over the North, and South. Dueal thes Confes and Countries, saith Nazianzenus, S. Cyprian late Rule: And yet was he onely the Bishopp of Carthage, and not Pope of Rome. Mr. Hardinge, if you could shewe vs but one sutehe sentence of the Pope, who

Churche of Englande. 2. parte. 151 Confirmation.

Shoulde haue to stale your triomph: Deale substantially henceforthe. It wil better become you. Thus vainele testisg with your Grammarians, and Poete Bishoppes, to vise your owne wordes, ye shewe your selfe to be hit a dogger. *creation.*

In dede, touchinge every Metropolitane severall Jurisdiction, Gratianus notwithstanding: Illud generaliter charum est, quod si quis præter Sententiam Metropolitana dist. 64. cap. fin. in suer facius Episcopum, hunc magna Synodus definit Episcopum esse non oportere: *This is generally cleare, that if any man be made Bishop, without the consent of his Metropolitan, the greates Council (of Nice) hath decreted, that such a one man be not Bishop.*

So likevise sathe Socrates of the Bishop of Constantinople: *Præter Sententiam Episcopum Constantinopolitani electio Episcopi ne fiat: Without the Consent of the Bishop of Constantinople let no man be chosen Bishop.* Here is a right, specially referred to the Bishop of Constantinople, and to every Metropolitane within his owne prouince: but of the Bishop of Romes Anticlerical right of Confirmation, we haue nothinge.

Addition. 152 Hereto, Mr. Hardinge sathe. For lacke of the Popes Confirmation, M. Har. fol. 127.4 any Bishop newly elected could not rightly haue enjoyed his Bisoplike, as it appeareth by many examples, which would require a discouse ouer longe for this place.

The Answere. O Mr. Hardinge, wil you deale so straitly with your friends? Also manys, and so many examples, make we not so to matche no one? I speake not nowe of Bisoppes within the Territorio of the Romaine prouince, for they were Confermated by the Bishop of Rome. I speake of the Bisoppes of al other Churches, and Jurisdictions throughout the worlde. You stale, it woulde require a discouse ouer longe for this place. Therefore it was god sul, thus curtely to passe it ouer. Silence serueth best, where nothinge can be saide.

Neither doth Mr. Hardinges Coniectate Anacleto clasing al the Bisoppes through the worlde, as beloninge to his Admision, but onely a parte. *These are the Bisoppes, Omnes Episcopi, qui huius Apostolice, Sedis Ordinationi subiacent: At the Bisoppes, who are under the Ordering, or Confermation of this Apostolice See.* So likewise with Damasus to the Bisoppes of Illyricum, Par, ell, omnes, qui sunt in Oriente Romano. Magistrus consente: *It is meet, that al the Teachers Within the Romanie Jurisdiction, shoulde agree together.*

Addition. 153 Mr. Hardinges answere hereto is this: The Romaine world, fol. 128.4 or Iurisdiction was both East, and West, as farre as the Romaines had conquered.

The Answere. And dothe the Jurisdiction of Rome reache from the East to the West: from the Northe, to the Southe, and so ouer and ouer the whole worlde: Vnde happeneth it then, that no Learned Father, nor Ancient Writer, Grecie, or Latine, what so ever, wronchesaued euer to tell us of it? Do no man ever hear it, or knowe it, but Mr. Hardinge? O, is it enough for Mr. Hardinge to speake it, and to shewe vs nothinge? At leaste he shoulde haue brought forthe Constantines Donation, or somme other sutehe Antiquite of like value. But if the Romaine Jurisdiction, were so large, as he here imagined, wherefore then dothe S. Hieronim saie, Major ell Authoritas Orbis, quam Vbi? *The Authoritie of the S. Hieronim saie, Major ell Authoritas Orbis, quam Vbi?* The Authoritie of the world is more then the Authoritie of the Citye of Rome? Far by Mr. Hardinges supposales, the one had heine equal to the other. O: wherefore dothe Gennadius the Patriarch of Constantinople, together with the whole Council of Bisoppes there assembled, write thus unto the Bishop of Rome? *Cure Sanctitas tua Vniuersitas tua Custodias, tibi subiectos Episcopos: Let your Holiness see unto your owne charge, and unto the Bisoppes, that be under you.* It had heine wronge to refraine the Pope to a felwe, shauinge, as you stale, a charge general ouer the whole.

Againe, that you stale, A Bishop hath alwaies bene Confermated by other three Bisoppes. Whether it be true, or no, st mate wel be called in question, as beinge of your part hitherto heri lawfully attested. Soulely Petrus de Palude, one of your owne Doctors, woulde haue tolde you thus: In Ecclesia Vnus Episcopus sufficit ad alium Concordandum: nec ell, nisi propter Solemnitatem ab Ecclesia inuentum, vt Tres p[ro]p[ter] concordant:

Confirmation.
Confe-
cration.
Seneca.
Ioh. en Major in
4. Sen. Dif. 24
Q. & R. 3.

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concurrent: In the Churche One Bishop is sufficient to Conferre an other: and it is nothing els, but for the Solemnite of the mater, that the Churche haue deuided, that Three Bishoppes shoulde sime together. Likewise, Iohannes Major an other of your olde Doctors dico ergo, esse Constitutionem Humanam, quod Episcopus Ordinetur a Tribus. Paulus enim non quicquid Dux pro Ordinatione Titii, & Timothei: Who Ordered Peter, and made him Bishop? They cannot shewe me Three Bishoppes that Ordered him. Therefor f' gae, that a Bishop be Ordered by other Three Bishoppes, it is an Ordinance made by Man. For Paul, when he Ordered Titus, and Timotho, sugges not aboute for other Two Bishoppes.

Whereas it further pleaseth you, to calle for my Letters of Orders, and to de-
maunde of me, as by Comme Authority, whether I be a Priest, or no! What hands were
laide ouer me: and by what Order I was made: I answere you, I am a Priest, made
longe silencie, by the same Order, and Ordination, and, I thinke also by the same
Span, and the same handes that you, M. Hardinge, were made Priest by, in the
late tyme of that noble Tyranno Prince King Edward the Sixte. Wherefore ye
cannot f' doubt of my Priesthode, withoute like doubtynge of your owne.

Farther, as if ye were my Metropolitan, ye demaunde of me, Whether I be a
Bishop, or no. I answere you, I am a Bishop, as by the f'ret and accustomed
Canonical Election of the whole Chapter of Sarisburie, assembled solemnely toga-
ther for that purpose. Of which company you, M. Hardinge, were then One, and,
as I was ensouled, beinge presente there in the same audience emongst your
Bishoppes, gaue f'ce, and open consente unto the Election. If you denie this, take
vnde, your owne bishope blywe not agynste you.

As for the impertinent tales of Ichnas, and Zacheus, they touche vs nothing.
They were none of ours: We know them not. Our Bishoppes are made in
Fourme and Order, as they haue benne ouer, by f'ret Election of the Chapter: by
Confession of the Archebishop, and other Thise Bishoppes: and by the Adminis-
tration of the Prince. And in this late not long silencie, the Pope him selfe was ad-
mitted: and, as Platyna saith, withoute the Empyrcours letters Patentes, the
Pope was no Pope: as hereafter it shalbe shewed more at large.

Addit. 15. What Foyme, or Order meane you? (saith M. Hardinge)
In the old Fourme, after the Election, notice was given to the Bishop of Rome and to al the Bishoppes of the Churche, that setche a man war lawfully chosen in the Churche, and not Sicutamente, &c. But to see were not made Bishoppes. If ye were, shewes to what Bishoppes out of England, ye wrote any f'chle letters.

The Answere. What folies is this M. Hardinge: What such letters haue the
Bishoppes of Spaine bid to write to the Bishoppes of Englande: Or what letters
haue the Bishoppes of Fraunce bid to write to the Bishoppes of Spaine: or when
did the Pope write his letters Communicatio[n]e to the Patriarkes of Constanti-
nople, of Alexandria, of Antioche, or to the other Bishoppes of the East? But you confeſſe, This order is hyoken by your selues. Behold your owne wordes. Thus
you say, The Culfone of these Letters is out of vs. And hauntings hyoken it your selues,
M. Hardinge, woulde we haue vs to kepe it? Or woulde you haue vs to reuerence
those thinges, that your selues haue refuted?

But poll safe, After that the Culfone of thise Letters became to be out of vs, the onely Bi-
shop of Romes Confirmation was in neede of the said notice. Thus you say, and fale it only,
e prove nothinge: as if there were some weight in þat silencing. But who made vs
f'chle Lawes? Wher sprange they? When began they? In what Synode, in what
Council were they written? If ye had any god thinge to shewe, it is likely, ye
would not hide it.

Therefore we neither haue Bishoppes without Churche, nor Churche without
out Bishoppes. Neither doth the Churche of Englande this daie depende of them,
whome you often call Apostoles, as if one Churche were no Churche without
them. They are no Apostoles M. Hardinge: That is rather your owne name, and of god

Churche of Englande. 2.parte. 153 Succelsio[n].

of god right belongeth unto you. They are for a great part learned and graue, and
Gods meyne, and are miche ashamed to leare your folies. Notwithstandinge, if
there were not one, neither of them, nor of vs leafe aline, yet woulde not therfore
the whole Churche of Englande sta to Louaine. Tertullian saith, Nonne & Laici
Sacerdote sumus? Scriptum est, Regnum quoque, & Sacerdotes Deo, & Patri suo
nos fecit. Differentiam inter Ordinem, & Plebem constitutis Ecclesiis Authoritas, &
honor per Ordinis Confessum Sanctificatus a Deo. Vbi Ecclesiastici Ordinis non est
Confessus, & Offert, & Tinctu Sacerdos, qui est ibi solus. Sed & vbi Tres sunt, Ecclesia est, hec Laici. Vnusquisque enim de sua Fide viuit: And we beinge Laicenmen,
are we not Priests? It is written, Christi bathe made vs bothe a Kingedome, and Priests
unto Goddis Father: The Author of the Churche, and the Honour by the Assemble, or
Council of Order Sanctified of God, hath made a difference betweene the Laie, and the Cle-
gie. Where as there is no Assemble of Ecclesiastical Order, the Priest beinge there alone,
(without the company of other Priests) dooth bothe the Minister the Oblas[tion], and also
Baptis[is] Te, and be there but Three together, and, though they be Laicenmen, yet is there a
Churche. For every man liveth of his owne Faith.

Addit. 25. For answere hereto M. Hardinge hath refuted by wordes Miller. fo. 25. et
remough, A thondre faultes he saith, and many thousande lies are in my Bookes. Ye would
remough, if any shame were in you, &c. The total summe herof is this: Tertullian
was an Henetic, and wrote this Booke agynste the Churche: There is a difference betwene Prelie
and Laicenmen: There is Prelieholde Internal, and Prelieholde External: where the External Prelie,
hode is denied, as amonge the Lutheranes, and Calvines, there is no Churche, &c.

Touchinge the tylle parte herof, I graunte, Tertullian in some parte fel from
the Cruche of God, even as you haue also, M. Hardinge, and followed Montanus the
Heretike in his Errours. The Errours of Montanus were these: First he
saith, He knew more then the Apostles of Christ, and that the Apostles knowledge was un-
certayne, and wanted perfection. Further he saith, That Seconde Marriage was Forma-
tion, and Falsification. But the thylle, wherin you haue taken holoc, touching Prelies,
and Laie people, was no parte of Montanus Errours. Itt wers, bringe it so f' the
out of som recorde: let it appear, that wot male he it. Neither make you f' the
conclude, because Tertullian in one or two pointes was an heretique, that therfore
every sentence in his Booke is ful of heretikes. As for these wordes, he had them
not out of Montanus the Heretike, but out of S. Peter the Apostle of Christ. Thus
saith S. Peter, Vos ells Regale Sacerdotium: You are the Kingly Prelieholde: And thus
he saith, not only unto Prelies, and Bishoppes, but also unto the whole Chur-
chean peple. Likewise S. John the Chancellor saith, Christ with his Bloud bath Apostol,
washes us from our sinnes, and hath made vs Kings, and Prelies unto God his Father. But
ye tell us, There is Prelieholde Internal, and a Prelieholde External: and, there is a difference be-
twene Laicenmen, and Prelies. What needes this talke, M. Hardinge: There is not
one of vs, that euer taught otherwise. We knowe, that the Prelie, or Minister
of the Churche of God is ouer from the rest of his Brethren, as was the Tribe
of Leuit from the Children of Israel, and haue a special Office over the people. Ne-
ther make any man force him selfe into that Tribe without lawfull calling. But
as touchinge the Lwardie Prelieholde, and the exercize of the Soule, We say, even
as S. Peter, and S. John, and Tertullian, haue said, in this sens[e] euer faithful Chur-
chean man is a Prelie, and offerte unto God spiritual sacrifices. In this onely
sens[e], I say, and none otherwise.

Howe, if any man shal think it strange, to heare a Late Ban in any sens[e] cal-
led a Prelie, make it please him to peruse some parte of that hereafter foloweth in
this Defense. There shal he finde by the Authoritie of S. Augustine, S. Ambrose, S. cap. i. Dif. 4.
Hierome, and S. Chrysostome, that who so euer is a member of Christis Body, who
is euer to a Child of the Churche, Who so euer is Baptized in Christe, and barely
his name, is fully inuested with this Prelieholde, and therefore make f'chle cal-
led a Prelie. And where so euer there be thise f'chles together, as Tertullian
saith, Pea though they be onely Late menne, yet haue they a Churche.

Ecc

Tertullian in
Exhort. ad
Catharam.

M. Miller. fo. 25.

Numer. 8.
Dif. 12.

*Origen in Lant.
st. Hom. 5.
August. in Expos.
sion inchoata
ad Roman.
Cyprian de Va.
tione Christi-
maris.*

The Ode Father Origen saith: Omnes quicunque vnguento Sacri Christiatis debbut sunt, sunt Sacerdotes: *Al they that are bathed with the anointment of Holy Chryste,* are made Priests. S. Augustine saith: Holocaustum Dominice Passions effectus quicunque pro peccatis suis, &c. Every man offered up the Sacrifice of our Lordes Passion for his sinnes. Likewise S. Cyprian, Omnes, qui a Christi nomine dicuntur Christiani, solferunt Deo quotidianum Sacrificium, ordinata a Deo sanctimonie Sacerdotes: *All menne, that of the name of Christe be called Christians, offer up unto God the diuely Sacrifice,* beinge ordeneid of God, the Priestes of Holynesse. Thus we see, al Christian meyne are priests, and offer up to God the daily sacrifice, that is the Sacrifice of Chilites Passion. Therefor, M. Hardinge, if ye condenme Tertullian in this behalfe, ye imake also condenme so many Holy, and Learned Fathers for the same.

M. Hier. fo. 140.
But you Proclamates(ye say) have no External sacrifice, and therefore ye haue no Church at al. It pitteth me, M. Hardinge, to se the vanite of your dealinge. Haue we no External Sacrifice, saue you? I behelpe you, what Sacrifice did Christe or his Apostles euer commandde, that we haue refusid? Neues your misse shewes, and generalities of wordes, and speake it plainly, that ye may seeme to saie some Trueþe.

We haue the Sacrifice of Paper, the Sacrifice of Almoult doxes, the Sacrifice of Passe, the Sacrifice of Thankesgivings, and the Sacrifice of the Deathe of Christe. We are taught to present our owne bodies, as a pure, and a holy, and a wel pleasinge Sacrifice unto God, and to offer up unto him the burninge Oblation of our lippes. These(father S. Paulus)be the Sacrifices wherwith God is pleased. These be the Sacrifices of the Churche of God. Who to sure haþ these, we cannot saie, he is boþe of Sacrifice. Howe be it, if we speake of a Sacrifice Proprietarytate for the Satisfaction of sinnes, we haue none other but onyl Christe Iesus, the Sonne of God upon his Croſſe. He is that Sacrificed Lambe of God, that haþe taken awaie the sinnes of the Worlde.

You wil say, Ye offer not vp Christe really unto God his Father. No, M. Hardinge: neither we, nor you can so offer him: nez did Christe euer gone for Commissiōn to make fute the Sacrifice. And this is it, wherewith you so fowly beguile the simple. Christe offreth and presenteth vs unto his Father. For by him we haue access to the Throne of Grace. But no Creature is hable to offer him. Christe Iesus upon his Croſſe was a Priest for ever, according to the Order of Melchizedech. As for our part, S. Augustine saith, Holocaustus eius Imaginem ad memoriam Passions fixe in Ecclesia celebrandum dedit Christus hunc genere usc̄e to celebrate in his Churche, an Image, or token of that Sacrifice for the remembrance of his Passion. Againe he saith, Huic Sacra-
tissimā Caro, & Sanguis post Ascensionem Christi per Sacramentū memoriae cele-
bratur. After Christes Ascension into Heaven, the Elþe, and Blode of this Sacrifice, is con-
tinued by a Sacramentum of remembrance. Eusebius saith, Sacrificium incen-
tium illi Memoriam Magni illius Sacrificii, & Iustitie non offerre memoriam pro
Sacrificio. We haue a Sacrifice unto God, the remembrance of that great Sacrifice, upon the
Croſſe, &c. Christe Commanded us to offer up a remembrance (of his Deathe) in fide of a Sacrifice. It were an infinite laboure to reporte al, that maie be false. To be
shoþe, S. Hierome saith, turninge him selfe unto Christe: Tuus acceptabis Sacri-
ficiū, vel cum te pro nobis Offers Patri, vel cum à nobis Laudes, & Gratiarum ac-
tiones accipis: Then shall thou, O Christe, receive Sacrifice, either when thou offerest up
thee selfe for us unto thy Father, (whiche was onyl upon the Croſſe) or else, when thou re-
ceivest of vs Praefatio, and thanksgivinge.

Al these thinges are true, M. Hardinge: you cannot denie them. You maie therefore laſt by the thousandes faultes, and so many thousandes lies, with the fames and blushinges, that ye speake of. Scandalous monſore, neither Montanus, nez Ter-
tullian. Though in ſome pointes they were deceaved, as heretiques, yet before they were Catholique, and agreed with others the Godly Learned Fathers of the Church. Codex's name be blessed for ever. We wante neither Churche, nor Priests
hode, nor any kind of hereticke, that Christe hath laſt unto his Faþful. *Deo-*
Agathe, þy demaundē of me, What Bishop of Saintes euer ſaide, S. Augustines,

maintained this Doctrine. I might likewife, and by as god authoritie demande of you, what Bishop of Rome euer before the ſame Englishe Auguftines time maintained your Doctine? & Dr. as I ſaide before, what Bishop of Rome euer before that time either laſt, or knewe your Private Mass?

Addition. 17. M. Hardinge. The questions are not like, M. Jewel: Many thinges haue benne, or might haue bene lawfully concluded betwix this, and Auguftines (The Italian
Writters) time, albeit the ſame had not bene ſet before, &c.

The Answere. I graunt you, M. Hardinge many pretie thinges haue ſprunge
up within thicke thouſande yeeres, your Hallie Communiones, your private ſhaftes,
your Unknowen Platens in Strange Tongues, your Doctination of Images,
your Pardonis, &c. But how wel, and how lawfull, it were harde to ſaye. Cleri-
calle be the thinges, that neither Peter, euer planted, nor Paulus euer watered.

M. Hardinge. At the Biſhopps of Rome, as wel before Auguftine, (The Writers)
time, as ſilence, maintained our Religion. That I profe, hican the Biſhopps of Rome, that nowen,
dothe as ſilence, maintained our Religion. For we communicate with him, and he with vs. And this Pope agreed
with his Predecessour Plus the fourth, and to ſwarde from Pope to Pope, &c.

The Answere. This doctrefalle is a mē ſtrifull Argumēt, and concludeþ
from Popes to Popes. A primo ad Vlturnum. By the ſame reaon we might veri-
tate Anna, and Chaþias. For either of them ſlawed the 13. chapter that: Pre-
dictſtours, that had ſent before them, and ſo upwade vnde Aaron, that was the
first. Yet Christe ſatvnd them, & he haþe broken the Commandementes of God to main-
taine your owne Traditions: From the beginning it was not ſo: They are Blinde Gindes, and
tade the Blinde: they haue defaſed the Hoþe of God, and turned it into a Cave of Thieves.

By the ſame reaon we mate ſay this, The 13. chapter of Rome, that nowe to, al-
loweth the ſteves, and thererid we Communicate with him, and he with us, in
al Catholique Townes and Countries of our Religion, open ſteves be main-
tained, as wel as in Rome: And this Pope agreed with his Predecessour, Plus the
fourth: and he again with his Predecessour Paulus the Fourth: and ſo upwarde
from Pope to Pope ic. Ergo S. Peter, that was the First Biſhop of Rome maintai-
ned the ſteves. So weighty, M. Hardinge, be the Argumēnts that you ſende vs.

M. Hardinge. Purſeinge M. Jewel can name no man, who began to ſaie, or allowe Pri-
uate Mass, and yet, ſeing it is faile, and allowed throughout al Chyrchendome, is it. S. Auguftine
owne ſaide, that the faile of Private Mass came from the Apoltes themſelues. For thus he wricht,
*Quod univerſa Ecclesia, nec in Concilio iuſtitutum sed tempr retentum est, non nisi Au-
thoritas Apolitica tradidit rectissime creature:* What thing that whole Churche keepeth, and
had not beene inſtituted in Councilles, but haþe bene alwaies retaineid, the ſame is moþe rightiy
believe, to haþe bene deliuere none otherwize, then by Apolitique Authouris.

The Answere. S. Auguftines Rule 3. the very wch M. Hardinge: But your
unhauyfome blinges, and applicinge of the ſame, I cannot like. For the matters
þy ſp. aſc. of, are no wate applicable to the rule. Partie 3. I ſaide you S. Auguftines wordes: *Quod univerſa Ecclesia, Quod tempr retentum est: That thinge*
(faile) *S. Auguftine that the whole Univerſal Churche ſeith: That thinge, that haþe alwaies
and eurmore bene obſerued. Butche a thinge melle ic be, M. Hardinge, if we wil
haue S. Auguftines Rule to agrē unto it. Howe ſhoulde you, that your Private
Mass hath bene tradiſtally allowed throughout the whole Churche of God: It
doþe we haue ſaide ſo: but we haue ſaide it ful ontruly, as in place hereafter more
conuentente ic that appear. Ò think you, that your Private Mass hath the benne
holde and ſed alwaies, and eurmore from the beginnig: Ó if it be ſo, your
learniing, or your lucke ſo ic, that for the ſpace of ſo many hundred yeres, out of
the Recordes of ſo manie Learned Fathers, with iutche conference of ſtudie, ſutche
heale of ſcience, ſutche time, and ſutche leature, we are not able to ſe we ſe one
god poule, neither, of place, where it was ſaide, nor of priſte, that ſaide it, nor
of Cattelnes that haþe it: No, No, M. Hardinge, if you ſaide to S. Auguftines
Rule, then muſt your Mass neuer be condenmed. It was never Anterius ſed
throughout the whole Churche of God: It hath not benne contynued alwaies, and
eurmore from the beginnig: S. Auguftine ſaide ſelf. S. Hierome, S. Chrysostome,
S. Ambroſe,*

S. Ambrose, and other Holy Fathers never knewe it, nor hearde of it. Wherefore, it was never delivered from the Apostles.

Howe be it, you safe, You cannot tell, when your Private Mass first beganne, or who
was the firste that ever said it. **Cod be thanked**, that thas hathe forced you to utter
somme truthe. But we haue to tell you, when the Holy Communion firste
began. The knowe, in what place, and at what time it was firste spakid: we
knowe that Christe Iesu the Sonne of God was the firste, that eare said it.

But because we are not able to shew vs the Antiquite and first Originalnes
of your Halle, must we therefore thinke, as Hardinge, that Christ, or his Apo-
stles were the first that ever sate it? Or, is your ignorance cause sufficiente to
prove it god? What if you cannot tel us, Brethren, you cannot, in what time, or
under what Name, your Stewes and Pardoners were first diuided? Will you ther-
fore tel vs, and make us believe, that Christ and his Apostles first diuided them?
As soz your Patrone Halle, your pur self have confessed. It grieve not, either from
the Apostles, or of the Spase of God, but only of the Negligence and wante of de-
notion of the people. Christe satte by wiste of a Parable unto his Disciples: *The*
Kingdome of Heaven is likened unto a man, that sowed good seede in his grounde: but when
the felkes were a sleepe, that manner enimie came, and foarde Tares, and Cokes amonge
the Corne. Christe is the housbandeman: He planted the Holy Communion in his
Churche: And so it continued many hundred yeres. Afterward when the priests
and Bishoppes became carelfe, and felte fata a sleep, the Duncle came with neg-
ligence, and il disposition, and wante of devotion of the people, and planted your
Halle. The Seruantes sode to their Master, Sir, did not you sowe good Corne in your
field? From whence then be these Tares? Cuen so maky we late, did not Christe deli-
ver us the Holy Communion, that the People shoulde seale and Communicate to
geather, and publishe the benefites of his passion? From whence then is this Pu-
blique banquette, that one man receyveth al alone? The Seruantes knewe not, who
sowed the Tares: Neither do you knowe, who sowned your Halle. Notwithstanding
dinge there is no lesse difference in the Churche of God betweene your Halle, and
the Holy Communion, then is in the fieldie betwix the wilde Tares, and wholesome
Corne. The one was planted by day, the other by night. But Christe saith, *Euer*
plante, that my Heavenly Father haue not planted shallbe taken up by the roote. *Act*

Addition. **15** **M. Hardinge**, These be the woordes of an Antichriste: who seeking to make him selfe equal with Christe, doothe se sucht phrases by his wicked Members.

The Answere. The subiecte of these wordes needeth no answere. ¶
To be shott, we succede the Bisshoppes that haue benne before our daies. ¶
are Cleaved, Consecrate, Confirme, and Admited, as they were. If they were de-
creased in any thinge, we succede them in place, but not in Croune. They were
our Predecessours, but not the Rules and Standarde of our Faith. ¶ Rather to
sette aparte al comparison of Personnes, the Doctrine of Christe this daie. ¶ Bar-
sued, Succedent your Doctrin: as the Daye Succedeth the Nighte: as the Light
Succedeth Darkeenesse; and as the Truthe Succedeth Croune.

Nowe for as muche as ye haue thought it to god, to examine the PettleDegree
of the Bisshopes of Sarisburie, I truse ye will not thinke it ill, if I a litle touche the
like in the Bisshopes of Rome that we make thereby be the better hable to se some
of the branches of your Succession. Therefore shortly to saie, you knote that
Pope Marcellinus committed Violarie.

edition.

Addition. To this M. Hardinge answereare : Yet this very Edict alone, because he was S. Peters Successoure, and sive in the fiftie Sec. was in care for the roome neare occupied, to be judged of no man in the earthie, as the Council of the three hundred, and twelve d. shappe apon it, his sentence pronounced about twelve hundred yeres pale.

The Answere. The treason hereof is declared in a Council held before the same time at Rome, by Sylvestre the First. Praeful summus non indicatur a quinque. Quia scriptum est, non est Discipulus supra Magistrum: *The Highe Prelacie shall be judged of manam.* For it is written, There is no Scholar above his Magister. Thus the Pope is the Scholemaister, & all the Bishops through the world are his scholars, and make not controll him, what so ever he doth, and at this he clameth, by the Authority of the Scriptures. If it be so, *Si hoc verum est,* then is it true, that the Actes of Pope Symmachus stand in the presence of Iunge Theodosius, Successores Petri, vna cum Sedis Privilégio, peccandi quaque licentiam acceperunt: *That the Popes, Peters Successors, together with the Privilégies of their See, have received libertie to do ill.*

In depe the Council of Simeilia vied y Pope Marcellinus with much Courtisne,
as it made appear. Yet, good Reader, that thou mailete for the simplicite, and plane-
nesse of M. Hardinges dealeing, where he sathe, It was Decreed by the Coun-
cil of Simeilia, that Marcellinus beinge Peters Successore, shoulde be iudged of no
man in earthe, he might also haue told that the same Pope Marcellinus the zon-
alour, notwithstanding the Succession of S. Peter, and at the P. utleges of his See,
is founre fives times, not onely iudged, but also condemned in the same Concilie.
And, for that the mater it selfe is not otherwiche weightie, laudigne that it make witt
nesse the Truthe of M. Hardinges reportes, for shozingnes sake, I wil late forth the
woddes therof onely in Latin without trajecturall.

But therefore it is written in the Council of Simeula, Inquit & Marcellinus
v. Vrbis Roma Episcopus, adhuc nomen tenet Episcopatus: Non dum eum fue-
rat damnatus &c. Again, Episcopus Quirinus dixit, Infiduli cor tuum Pontifex,
malitia Sc. Vulnerasti viuissima membra tua. Again, Feon condannaberis: Marcellinus
Prelus: quoniam ex ore tuo infaticheris. Ex ore tuo condemnaberis: Marcellinus
in conspectu Synodi cecidit in terram. Ibi ergo iacentem eum, & morantur
damnatur. Again, Subscripturunt igitur in eius damnationem, & damnau-
runt eum extra Civitatem. Again, Sacerdos Helchades subscriptus primus in e-
ius damnationem, non tantum pro hoc tempore, sed etiam in exemplum futuri tem-
poris. And again, Diocletianus Imperator audiuit, quod trecenti Episcopii can-
dem damnationem conuenient. Prove you fate. Vnde hanc wonne by this ex-
ample. Thus mirth berth, O. Hartunge: first, that the Successor of Peter mate
be an insolator, so as hys Marcellinus. Secondly, that the fame Marcellinus was
judged by the Council of Simeula: wherein also you may finde your selfe guiltye of
greate Antichristianesse pcc wyl sat. So many graue Fathers condemned the Pope
openly without Judgemente. 

That Pope Sylvestre 2. was a Conjuror, and gave him selfe White Doore, and Soule unto the Dicel, and by the Dicuelles procurments was made Pope: That Pope Zosimus for ambition, and claine of government, corrupted the Holy Counseil of Nice.

Addition *Addition,* **By Waddington.** You flewre your selfe to be a man of ijdiposition, No man ever
from the beginning of the world. You slewre your selfe to be a man of ijdiposition, No man ever
faile it but thyselfe, or bawdy Rale. You maintaine the Succession of your generation.
Ep 24. 4. C.

The Asseweare. This is Mr. Hardinge's Chronicle, folio. 12. v. 1. Therefore let it not offend thee. For the Truth of this matter, I desire that to the Council of Aiphrica, whereat were presente S. Augustine, Alypius, and two hundred, and fiftene other Bisshopes. The discouer is longe. Shortely to open it, thus it standeth. Zosimus the Bishop of Rome claimed a Souveraintie in Judgements, and Jurisdiction ouer al Aiphrica. The Bisshopes there withstood him, and saide, he had no furtur Righte to deale amonge them. Zosimus, for partie of his Claine, alleged a Canon of the Council of Nice, touchinge the Uniusel Authoritie of the Pope. They Answere, they had likewise the Council of Nice, but

in al the same coulde fende no futch Carton. Alypius the Bishop of Tagastis, speakeinge hereof, saith thus, *This thing moueth me muche, that when wee lade together, and examined the Originalles of the Nicene Council, written in Greekke, these things (concerning the Superiorite of the Pope) were funder no where. But have it commeth to passe, I cannot tellle.* The Pope he bath forthe one Copie of the Council: they the twoe saue an other. They were not supplantte, nor simple, to think the Popes Copie was undoubtedly true, and therefore to yield unto him withoute further searche. They Imagined, that either he soughte to deceame them, or was deceaved him selfe. In conclusion they agreed, that either partie shoulde fende into the Castle, to the Bishoppes of Constantinople, Alexandria, and Antiochia, so a Copie of the same Council, taken out of the very Egytianales, that remainede amonge them, that thereby it mighte appere, whether theirre Copie were falsified, or the Popes. Venerando Aticias the Bishop of Constantinople, and Cyrilus the Bishop of Alexandria returned theirre Antwarcates. Wherre Epistles are extante to be seene until this daie, as wel in Crakte, as in Latine. By this Certificate it was evident to al menne, that the Popes Copie disagreed from al the rest, and was corrupted: but by whomme, and to what purpose, a Babe made easly understand. A other Copies were true: The Popes only Copie was false. If this be not Falshelinge, and Corruption, S. Hadolne, gaine it any other name, that make like you better. And whil I bateche you to consider, whether of these twoe things in your owne iudgements someth most likely, either that the pope, to mainteine his estate, and Authority, shoulde take one Copie, or elas, that al the Bishoppes of Africca, Asia Minor, Aegypte, and Gracia, withoute cause, or hope of any manner gaine shoulde falsifie al the Copies through the worlde. Merly the one is not unlikely: The other clustre impossible.

But you late, That Pope Zosimus corrupted the Nicene Council, never did any honest man saie it from the beginning of the worlde. No man eascute it, but Ilyricus, or Bawdy Bale. Yes, & Hardinges, there were somme, that said it, before either Ilyricus, or Bale was borne. And that M^r. Cope, one of your Prelvesclaves, coulde haue tolde you. For thus he saith, although disingenuely, and in scorneful meaneinge: Credet dectissimum quique examini Gracia, & inter eos Bellarius, cum Florentio Canonum interestent, iactabant Nicenum per Romanos Pontifices depravatum: Verily the bessle Learned menne of al Gracia, and emonge them, Bellarius, beinge presente at the Council of Florence, make crakes, that the Canon of the Nicene Council was corrupted by the Bisshoppes of Rome. In dede therre wordes they spake, and spake them with modicall as might become them: as for their crakes, and bragges, I rememb her none.

This there falle, Marcus the Archbisshop of Ephesus, in the name of all the rest; Nonne vides, Reuenerde Pater, Summum Pontificem (Zofinum) salutum Decretum, & non in Synodo promulgatum ad tantum Concilium, pro te tam magna misere? And see you not, Right he Reuenerde Father, that Pope Zosimus beinge the Higheste Bishop, for a mater of so great weighte, sente unto that worthy Council of Aphrica, a fasse, or a fassified Decree, siche as never was published in the Council of Nice? Again he saith, Nullum equidem de Zofimo fecititem mentionem, Reuenerde Pater, nisi meum de eo sermonem verum esse, possem ostendere: I woulde not have spoken one word of Pope Zosimus, Reuenerde Father, onlesse I had bee habite to proue, my tale to be true. They that gave cause hereunto, and sauuched the same, and at that time satte presente in the Council, were Iosephus the Patriarche of Constantinople; Bellarius the Archbisshop of Nice, and afterwwoes Bishop of Tuculum, and Cardinal of Rome, Idorius the Metropolitanane of Syria, vñside seuerale others Archbisshoppes, and Metropolitanane, with a greate number of other inferior Bisshoppes, and Learned fathers, that attended upon them.

It were very harde for you, M. Hardinge, to saie, that al thisle were vnhoneste menne, or of ill disposition, or the malutiners of the Succession of Eng. They liued in the Lighte, and commendation of the worlde above a hundreth and fourtie

fourtie yéres agoe , longe before either Flacius Illyricus , or John Bale was heare
of . They faine openly in the Councel of Florence , That Pope Zolimus had falfified
the Councel of Nice , and further faine they were hable to prove it , and that other way they wold
not have faid it . Marke therefore , ^{as} Hardinge , the truthe and courteisie of poore
wombe . Thus you saie , Neuer did any honeste man thus saie from the beginnunge of the
worldle . ^{as}
That Pope Liberius was an Arian heretique .
^{as} Additio n . ^{as} M . Hardinge . Orelle ye an errante flandonner Lier . How
ever hee was a good man , and a true Christian , but the worldle is enevy

that Pope Liberius was an Arian heretic.

Addition. **23.** **G**o^rdinge. Oreych is an errant
femal, not this wikked generation to spring of the Punc, feeing him selfe the wicche of every
thing, speaking ill of that, which male wel, and ought nevur to be defould; And yet he
had nevur an Awan al his harte, to longe, as he neverde decord any thunge according to the A-
wan Heslef, nor did fet i foorth by publicke Authourite of the See of Rome, that thondre not haue
our mater of Sefcione.

The Answere. Who so is hable to allege, the allowed abusurde of your
Witnes, and imagineth nothing of him selfe, Mr. Hardinge, is neither a Deame-
der, nor a Lier. Firste your selfe haue graunted, that Pope Liberius subiecter-
d, and gave his Hand unto the Arian heretiques. Therwithal it make reasonablye
thought, that the Arians deliuered, he gave also the iuraworne agrémentes of his harte,
and therfore embracedit him, as one of there owne. Further Rheino latine wri-
tten out of boundenfemente, haue good waldo the Heretiques.
Pope Liberius after he return-
ed from his exilio, sette up the Iherusalem Pantheon, and made Alphon-
sus Ariamonius Touchinge

not yet written.

Alphonius de Castro fatth. De Libero Papam confit. item Arianus
Pape Liberius it was written, he was an Arian.

Sabellius fatth. Ariani precibus
sunt apud Constantium Libero redditum ac Viribus conficeret. Quis illi beneficium
communis ex confesso Arianus, ut quidam scriulant, est factus: That Arius Hæreticus
by these entreaties unto the Emperour Constantius, obtained of him, that Pope Liberius
might be restored againe unto the See, With whose good urging Liberius became his man,
as somme have written, became an Arian Hæretique (Ex Confesso) in good earnest, and
in this manner usurpatos beneficium potuit, et quidam

Platina satthe, I liberiis Imperatoris beneficiis motus, ut quicunque
volunt, in rebus omnibus senitus cum Hæreticis &c. Pontifex tametsi cum Ariani
sententia, tamen Ecclesiæ Dei diligenter exortabat: Pope Liberius moved with the
Emperors gentilenesse, ut summe bilinx, agreed in althings with the Heretiques. Marke
well their names, M. Hardegrave, He agreed (satthe he) in al things with the Hereti-
ques. And againe, Pope Liberiis, notwithstanding he were of one judgement with
the Arians, yet he diligently furnished the Churche of God. In an Olde Pontificale,
written in Latinum, you may finde that whole mater recordata thus: Imperator Li-
berium, qui sibi, & Ariani conserfauat, in Sede repulit: & si in fidelis Liberiis Ba-
shean S. Petri vi tenuit septu annos: & tum facta est magna persecutio in Urbe
ita Clerici Liberiori contradicentes Martysterio coronarentur: The Emperore Con-
stantius beinge an Arian Heretique, rehauerat Pope Liberiis to hi See, for that he agreed
with him, & with the Arians. And thus wicked Liberiis held Peters Churche four-
ty years by violence. Then was there raised a greate persecutio in the Curse of Rome, & it was
the Pontefex there for withstandinge Liberiis, who conswived with Astrydene, Nicolo-
laus Cusanus satthe, Liberius, & Honorius, & alij in Cathedra Petri, alquando inse-
dentes, in errore Schismatiscum sedisti ecclesiæ: Sedet tamen alij sic vitio re-
manit: Pope Liberiis, and Pope Honorius, and other Popes settinge for a while in Peters
Chair, because meistreds fille into Schismatical errore: yet Peters Chair remained still with-
out fulte. Againe afterwarde his satthe, Liberiis conserfauit errore Arianiorum:
Pope Liberiis tie his confesse to the errore of the Arians, and so prentle theretofore he alle-
ged to S. Hieronimo in Chronicis: Anselmus Rud satthe, I liberiis primus. Pontifex
in Romanorum integritate recefcat: Pope Liberiis was the firste, that forsoike the pure
Churche of the Religione of Rome.

By these we note, that Pope Liberius fell into the heretical crew
of the Arians: That he substituted, and gave his name, and homage unto the Arians:
That he favoured the Arians: That he consented unto the Arians: That it is cer-
tainly known, he was an Arian: That in god earnest, and with his heart, he be-
cause

came an Arian: And that in al matters, & pointes of Doctrine, he was of one minde, and judgemente with the Arians. If al thys Writters were errante Liers, and slanderers, as you saye, M^r. Hardinge, why then are they not so published to the world? I reeche, ye wil not saye, they were al Lutherans.

M. Har. fol. 26. 4. But, touchinge that Pope Liberius was a fauourer of the Arian Heretiques, I have saide further, the Authour hereof is S. Hierome, De Scriptoribus Ecclesiasticis in Fortunatiano. And one of M^r. Hardinges owne principal Doctours saith, De Libero Papa constat, scilicet Ariannum. Hoc resunto M^r. Hardinge, you haue answere ad thus: Here haue we two newe Virtutines added to the olde. S. Hierome in the place by M^r. Jewell alleged, faulke not, that Pope Liberius was a fauourer of the Arians.

The Answere. Then, M^r. Hardinge, make it lyke you, to haire Cardinals Cufanus, what he can tell you. I trufe, you wil not discredite him with so many Untruthes.

Nicol. Cufan, de
Concordia Lib.
2. cap. 5.
Faut Hereticus
Ex confesso.
In rebus omni-
bus confessio
cum hereticis.
M. Hard. fol. 6.

He was a Cardinal of the Churche of Rome. His wordes were these, as you haue heard before: Redijt Liberius ab exilio victus, & confessit errori, vt scribit S. Hieronimus in Chronicis: Pope Liberius returned from Banishment, and yielded, and consented unto the errore (of the Arians) at S. Hierome wriuen in Chronicis. If fol-
dinge, and consenting be not sufficient, Regino fathe further, He fauoured the Heretiques. Sabellius fathe, As somme haue written, he became an Arian in good earnest. Platina fathe, By the reporte of somme, he agreed in al things with the Heretiques. But hereof we haue sufficiently spoken before.

Further me saye, But who is that one of M^r. Hardinges principal Doctours, that fauith theſe, De Libero constat, scilicet Ariannum? Vnde haſt thou the caſe, that here M^r. Jewell, named him not? Is he growen more shamefaced, then heretofore, that he would be lothe, to be ſounde a notorious Lier, wel though he were affained to be taken with a Lie, yet he was not affained to make a Lie. The principal Doctour of mine is Alphonſus de Castro. Howe made this be known? Forfoote even by M^r. Jewell him ſelfe, who in his pretended Defense wriuen thus, where without alteracie, may be ſure, he bringeth muche matter to ſhewe, that the Pope dothe the erre. Certainly Alphonſus fathe, & Cap. 4. And where fauith Alphonſus thus? Marie, fauith M^r. Jewell, in his Marginal quotation, Alphonſus contra Hereticos, Lib. 1. Cap. 4. But reale that Chapter who wil? Verily in the Books of fundrie priuies, that I haue ſeen, he fauith not. If it were once ſo printed, and afterward by the Authour reuolued, it ought not to be alledged.

The Answere. But who (faſt god!) is that one of M^r. Hardinges principal Doctours? *Pel. 15. M. Hardinge,* we are not ignorant, who it is. At your game is ſpite in datine. Romane was ready to ſpare you the laughter. Alphonſus it is: And Alphonſus de Castro, by his booke intituled, De Hereticis, printed at Parise by Iudecus Barthus in Folio, An. 1534. It haſt been otherwile altered ſinnew, the male earely ſtangine, who were the dores. Certainly thus fauith Alphonſus, Omnis homo errant in Fide, etiam Papa sit. Nam de Libero Papa, conſtat ſcilicet Ariannum: & Afatuum Papas ſuffice Nestorianis, qui Hilarius legerit, non dubitat. Quod autem ali dicunt, eum, qui errauerit in Fide obſtituit, iam non esse Papam, ac per hoc affirmant, Papam non posſe esse Hereticum, ell in re ſeia veſis velle locari. Non enim dubitamus, An Hereticum ell, & Papam ell, in vnum coire poſſunt. Sed quatinus, An hominem, qui aliis in Fide erare potuerit, dignitas Pontificis eficit in Fide indeſcribibilis. Non enim credo, aliquem ell adeo impudentem Papae afflentarem, vt ei tribuere hoc velit, vt nec errare, nec in Interpretatione acarum Scripturarum hallucinari poſſit. Nam, cum conſet, plures corum adeo ell illitteratos, vt Grammaticam penitus ignorant, qui fit, vt Sacras Literas interpretari poſſunt?

Yea althoſh it be the Pope. Every man may Err in the Faith, yea althoſh it be the Pope. For, as touching Pope Liberius, it is certaine, that he was an Arian Heretic. Neither can any man doubt, that hath reade the Stories, but Pope Anastasius was a fauourer of the Nestorianis. But whereas ſome ſaie, that he, that Erreth wilfully in the Faith, is nowe no lenger Pope, and therefore ſaie, the Pope cannot be an Heretic, they ſtein in a fadde mater to dally with wordes. For we make no doubtes, whether the Pope, and an Heretic māte agree in one peronne. But this is oure queſtion, whether a man, that otherwise mighte haue Errred in the Faith, by vertue of the Papal Dignitie be made ſtiche, as can Errre? For I do not beleue, that there is any ſo impudente a Flatterer of the Pope, that wil geue him this preminence, that he can neither be deciuē, nor miſſe in the expoundings of the Scriptures. For ſeinge

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it is well knownen, that many Popes be ſo verry vido of Learning, that they knowe not the ſimplenes of their Grammatica, howe māte it be, that they ſhoulde be able to expounde the Scriptures.

Hoc satc huius Alphonſus, M^r. Hardinge, printet at Parife ſine and thirtie annis agoe. In like ſorte, and with the very ſame wordes was the fame Logie afterward printed at Colaine by Arnolde Buckman, Anno 1539. What other newe Bothes, or newe ſyntaxes you haue gotten you, I cannot imagine. Cuen to be poore pole wifeth Nicolas Cufanus, a Cardinal of Rome, Iudicium Fidei non ill temper in iuxta vnu Pontificis definitio: quia Heretici esse potest: The Judgemente of Faith, ſe alwayes to be determined by the beke of the Pope alone: for the Pope neceſſibly be an Heretic.

That Pope Leo, as appeareth by the Legende, was likewife an Arian.

Addition. 2. M^r. Hardinge. As it appeareth by the Legende, Vnde an obſcure profle is this? Ponſothe there is a old Motheane Booke, wherein Sandes Lines are fadue to be contended Sec. It ſhall not greatly ſay, who was the Authour of it. Certayne it is, that amonge ſomme true Stories, there be manye Fables written. Iomage which is one &c.

The Answere. This Boke was not to miſte the Maſteraten, nor to farre out of crede, M^r. Hardinge, as you tell us. It was reade ſadly unto the people, and had no reuerence, when the Holy Scriptures of God were maſteraten, and thowen into corners: and it was called Aurea Legende, as you haue ſene, the Golden Legende, for the excellencie, that it ſeemed to haue aboue al other Legodes. Thus were you habell in your kyngdomme of earthenesse, to geue the people to ſay, and to call it Gouldie: and to leaden them into the Cloþers, and moadowes of earthenesse, and pet to make them beleeve, they walke in the Lightes.

As for this mater of Pope Leo, I reporte it not, as a certaine truthe, as it mighte appeare unto you by my wordes. I leave the croſtie thereto to the Autore. Yet be it a Fable, it ſt, or our owne it is not certe. Thus marche at the laſte, we māte to ſomely geather hereof: Although Pope Leo were no Arian, yet, notwithstandinge his Popedom, and the Succēſſion of Peter, by this Anthous judgemente, he ſeighthe we haue benne an Arian.

That Pope Celeſtinus was a Nestorian Heretic.

Addition. 2. M^r. Hardinge. Vnde evere haide ſuche an impudent man? It was Celeſtinus, which condemned Nestorius &c. A moſte impudent Lier: A wicked Schandeler.

The Answere. These enterices ſat biſt became you, M^r. Hardinge. Well ſow poure ſhame upon hym, that I atte best deserved it. Pope Celeſtinus (you ſaie) condemned Nestorius, and all his heretis. So doth Pope Liberius, as it ſeide before, condemne the Arians: And pet afterwyrde him ſe became an Arian. This is a caſe, that often happeneth, and mothe be prouid by ſimili example. Pet poure ſelfe, M^r. Hardinge, þou þeacheſt mightyly, and terribly agaſt the Romane Religion, as you māte remember: And pet ſtientes, þa knowe, we are become a Deſender, and patrone of the ſame. This mater, that ſo manye geuinciation, totalling Pope Celeſtinus, is recored by Laurentius Valla, v. Iheronim, 3. treyn, but a greate Learned man, and a Canon of the Churche of Rome. His ſuperior be thiſſe: Neque aliquem ſua dignitas ab incréationibus ſatum reddit, eme Petrum non reddit: multoq[ue] alios eodem priedictis gracie vi Marcellum, quid Dymitriſſe, vi. Celeſtini, quid cum Nestorio Hereticus fuit: Nomines: quatuor moſte ſequuntur. defende him from controbene, (the offendre) for Peter was not defraſed: as manye others, that were animm'd to the ſame degree, as Pope Marcellus (or rather Pope Melchior) for that he had offred op Sacrifice unto Idolles: And as Pope Celeſtinus, for that he agreed with the Heretic Nestorius. Pet vnu ſide plauit in his expeſe hauing, M^r. Hardinge, it al Pope Celeſtinus ſe a Nestorian Heretic. Nowe, if euer he ſe iſt, then he ſe iſt, retorne the ſhame to Rome agaſt himſelf, from whence it came: either to Laurentius Valla, that ſeine it hiter: or to the Pope himſelfe, that he ſeide defraſed it.

That Pope Honorus was a Monothelite Heretic.

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Addition.

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Popes He. 164. The Defense of the Apologie of the
retiques.

nowise with the cloke of an Honest name. They sell things under the name of Charities; and as they boate, they geue them freely. So faileth Eusebius of the Heretiques called Montanistes, They take tithes cunningly, and with better skil, under the name of Oblations.

Now, M. Hardinge, I faile the wae, judge uprightly; he that smiteth the Pope violently with his fiste, and with force and vallante smoteth him his Person: That is a false Monk, a Poisoner, a Coniurer, a Burner of Sacramentes, a Simoniste, an Viscup of the See, a Disturber of the Empire, a Subverter of the Churche, an Advauncer of Traitors, a Raiser of Rebels, a Person fully Excommunicate, and an Heretique, make he neverthelesse be called a Clerkeswur, and a Holy man? Is Clerkeswur, and Prelatisse to life in Rome?

*Saw your Charite hardly, and what Worshipp you use. What so ever ye presume, to faire in others, it is vsydome to see after Hande, what mate be founfe
Worshipp in your selfe. ¶*

That Platina calleth the Popes sommetimes to scorne, Pontificulos, Little Petie Popes: sommetimes Monstra, & Portenta, Monsters, and unnatural, and il shaper Creatures. Pope Adrian the fourth was woynte to saye, Succedimus, non Peter in Pascendo, sed Romulo in Parricidio: Wee Succeede, not Peter in Feedinge, but Romulus in Killinge.

And to Iauane Iohane the woman pope, with many others use of the Curte, and holynesse, as haunting no pleasure in this reuersal: And, soz as much as M. Hardinge beganne this mater with Sanfburie, to ende it with the same, Iohannes Sarisburianus saith he, In Roman Ecclesiachient Scribz, & Pharisei: In the Churche of Rome (by Succession) sute the Scribes, and Pharisei.

This is M. Hardinges vole Succession. Thoughe Faith falle, yet Succession must helpe. For unto such Succession God hath bounce the Holy Ghost. For lacke of this Succession, for that in our Seys in the Churches of Englande, we finde not so many Idolatours, Necromancers, Heretiques, Aduonturers, Churchrobbers, perfured Perfanes, Bankillers, Venegates, Monstres, Serthes, & Pharisies, as we finde easly in the Churche of Rome; therefore, I trouwe, M. Hardinge saith, we haue no Succession: we haue no Bishopps: we haue no Churche at al.

Addition. ¶ M. Hardinge, Are you not affained, thus notorious, and withal moste clauderously to helpe that moste Blodyn Succession of the Bishop of Rome? ¶

But S. Paul saith, Faith commeth (not by Succession, but) by hearing: and hering commeth (not of Legacie, or Erheritance from Bishop to Bishop, but) of the Word of God. They are not awaltes Godly, that Suercede the Godly. Manasies succeeded Ezechias: & Hierobeam succeeded David. By Succession the Turke this one posseth, and holdeth the fourre greate Partikular Seys of the Churche, Constantinopole, Alexandria, Antioche, and Hierusalem. By Succession Christe saith, Defolation shall sitte in the Holy Place: And Antichriste shall perte into the name of Christe.

Addition. ¶ M. Hardinge, Doothe Christe saie, It shall be so by Succession? You fulfille the wordes of God, and Man: and that verily by Succession. For so haue Heretiques your Forerathers done before you. Succession is the chiefe wae for any Christian man to auoide Antichriste &c. For Antichriste commeth not, except Defection, and Apollacie goe before.

The Answere. I woulde be lothe, M. Hardinge, to faulfe the wordes either of God, or of Man. Touchinge the Succession of place, whereof onely we speake, Christe saith, Defolation shall stande in the Holy Place. And S. Paul saith, Antichriste shall sitte in the Place of Christe. The same place, that received the one, shall receive the other. Otherwise tell us, I pray you, M. Hardinge, in what other place shall he sitte? ¶ Whiche bothe S. Paul saith, Antichriste shall sitte in the Temple of God. ¶ why bothe S. Augustine, and S. Chrysostome saie, Antichriste shall sitte in the Churche of Christe.

Succession (you saie) is the chiefe wae, for any Christian man to auoide Antichriste. I graunt you, if you meane the Succession of Doctrine. Therefore S. Paul saith, ¶

Churchie of Englande. 2. parte. 166. Succession of
Popes.

the later daies summe shall departe from the Faire. He saith not, They shall depart from their Place, but from their Faule. And S. John saith, If any man come unto you, and bringe not this Doctrine, salute him not. He saith not, If he kepe not his Place, but, If he bringe not this Doctrine. It is the Doctrine, whereby Antichriste shall be known, and not his Place. For, as I haue saide, He shall sitte in the Place of Christe.

You saie, Antichriste shall not come, except a Defection, or Departure goe before. What M. Hardinge. ¶ Defection, or what Departinge, M. Hardinge? Mean you a Departinge from the Pope, whiche so ever you meane, verily S. Paul meane a Departing from Christ. And to the Olde Learned Fathers haue expounded it. In like fratre S. Pauls lattice, The time shal come, when they shal not hear Wholesome Doctrine. They shal stoppe their eares aginst the Truthe. They shal turne them selues to heare fables. And, what if the Pope him selfe be Departed from Christe? Yet must we nedee kepe him compaine, and Departe together. ¶ Verily, as I have otherwheres reported, The Bishop of Bitonto doubted not, openly to saye in the late Council of Trident, Vtunam non a Christo ad Antichristum, velut proflus vnamnes, declinasset: Would God, they were not gone from Christe to Antichriste, as it were, with one consente. And thus he pronounces of the Pope, and his Clercke of the Churche of Rome. Nicolaus I. Iya about two hundred and fiftie yeres agoe, laide thus: Ab Ecclesia Romana iam dui est, quod recessit Gratia: It is long sithence the Grace of God is Departed from the Churche of Rome. This, this, M. Hardinge, is the Departinge that S. Paul speaketh of. Not oure Departinge from the Pope, but the Popes Departinge from the Grace of God. From whence Grace, who so ever is Departed, is Departed from Christe.

Now, M. Hardinge, if the pope, and his Romaine Clercke, by his owne scandes Confession, be fallen from Goddes Grace, and Departed from Christ to Antichrist, what a miserable Clatine is it for them, to hole only by bare Succession? ¶

It is not sufficient, to claime Succession of place: It belongeth vs rather to haue regard to the Succession of Doctrine. S. Bernarde saith, Quid prodicit, si Canonice elegantur, & non Canonice videntur: What answere it, if they be chosen in Ordre, and line out of Order? So saith S. Augustine, Ipsius Charakterem multi, & Lupi, S. Lupi impunit: The outwarde marke, or righte of a Bishop, many genc to Woulues, and be Woulues them selues. Therefore the Antiente Father Irenaeus gen. th. vs this godd Council: Eniq; sunt in Ecclesi. Presbiteri, obaudire oportet, qui Successionem habent ab Apostolis, qui cum Episcopatu Successione, Charismat Veritatis certum, secundum le- placitum Patris accepunt: It becommeth us, to alleie thoſe Prelates in the Churche, which haue their Succession from the Apostles: and together with the Succession of these Prelates, according to the godd will of God the Father, haue received the vndeubtide grace of the Truthe. S. Cyprian bringe theſe ſuſt charged for diſſenting from hiſ Predecture, anſwert: iſ thus: Sit quis de Antecellibus meis, non locutor, & tenat, quod nos Dominus exemplo, & Magisterio ſuo docuit, potest simpliciter eius veritate concedi: Nobis vero ignoratio non potest, qui nunc a Domino admittit, & instruit fides: If any of my Predecessours haue not obſerved, and kepte the ſame, & a more Lorde haue taughte us botche by his example, and alſo by his Commandemente, hiſ ſimpliſte moſe be pardoned. But we (if we haue the like) can hope for no pardon, beinge conuictiſſi, and iniurialiſſi of our Lorde.

Addition. ¶ M. Hardinge. Coulge vp man. It wil choake you, if you lett it in your throte. Here is but halfe the boone. There is yet in Cyprian no ful pointe. It followeth in the ſame ſentence, Ut Calicem Dominicum vino mixatum, secundum quod Dominus obtulit, offereamus. That we ſhould offer our Lords Cuppe mixte with wine, accordingly as our Lord offered the same. &c. Do they offer our Lords Chalice at al? Or, do they graunte that our Lord in his Supper offered it? Do they mingle water with wine at the time of Confecting the Myſterie? They ſay, no, what madefiles? ¶

The Answere. There is no ſuche danger of Boaner, M. Hardinge. ¶ The childe that do wel renouenge by Goddes grace, I make no mention (you ſaie) of offering our Lords Cuppe, & graunte you. Nonne do I ſay, many other things in the ſame Epiftle contynes. What then? Shoulde I for your pleasure haue alle- gro, and tranſlated the whole Epiftle? ¶ haue you Decreed it to be an Heretike a man

Platina in Ro-
man. 1.
Petrus Parficien-
t in Speculo na-
turæ ab Ilyrico
de Recibus.

Iohann. Sarili-
riens. in Polycr-
tico.

Matthe. 24.
M. Hard. 266. ¶
267. ¶

2. Trifolii. 2.
Aug. de Anti-
christo. Tomo. 9.
Chrys. In 2. Epif.
ad shelfa illuc;

M. Hard. 267. ¶

2. Trifolii. 4.

Council. Trident.

Nic. I. ya in 2.
ad theſſalon. 1.

Beriar. in 2.
Ad. Romani.

Angeli. contra
Vandalos. 1. 6.
19. & can. 11.
cens.

Irenae. 1. 4. & 42

2. b. 2. apil. 3.

¶

M. Hard. 269. ¶

M. Hard. 269. b.

of the Soule. And who falleth otherwisse? When wee Consecrate Priestes, we pronounce Christes wonder over them; Whose sinnes you do foreceive, they are forgiven. But are sinnes forgiven only by Private Confession? If so, howe happened it then, that there was in Private Confession used in the Churche of Constantinople, durynge the whole time, that S. Chrysostome was Bishop therre,

Notwithstanding, god Christian Reader, that thou wouldest understande the truthe of S. Hardinges dealinge, in that whole place of Chrysostome, there is no mention at all of any Confession, either Private, or Publicke, or Sacramental, or Auncularie, or any other. Reade the place. If thou finde it otherwise, I will packe. Dost thou falle, he speakest of forsworneenes of sinnes. I know it wel: yet peradys Confession, he speakest of the Sacrament of Baptisme of Preachings, or of Praise. By this meaneſ S. Chrysostome falleth. The priests remitteth finnes, and reconcylleth Conuersi unto the people. Who woulde thinke, that S. Hardinge woulde allege those planges for Private Confession, whereas this is not so muche as one worse once spoken of Confession?

M. Iewel fo. 275.^b **39. Baptiste.** Against your Heretical proportion I will set S. Bafle's Catholike Judgement. Thus he fauth. It is necessary to confess finnes unto them, to whom the Dispensation of the Mylde times is committed. For so they, that in old time did penance, are founde to have done before the times is committed. For it is written in the Gospel, that they confessed their finnes to Joyn Baptiste: In the Actes, that they confessed them to the Apostles. V. S. Bafle it is necessary to confess finnes unto the Priestes, by M. Iewel is not necessarie at all. V. S. Bafle is the Likeliest of their two to be a Lier.

The Antiswear. The M^r. Hardinge, wh^y do you thus abuse your simple Reader? My wordes are these, as they lie plainely before you: That Private Confession be made unto the Minister, it is neither commanded by Christe, nor necessary to Salvacion. To prove this heretical Proposition, so to fit pereson to callte it, you haue boughte in the Catholicke Judgements of S. Basile. But, I beseeche you, amonge these wordes of S. Basile, is there any one word of Private Confession? If there be none, let it appere? If there be none, wh^y do you allege it? Marke the wordes, & examples, that S. Basile wryteth. Thus (naturall be the people confesseid their Sinnes to Iohn the Baptiste) T^hou thy confesseid their Sinnes to the Apostles. Thus saith S. Basile. But did either the Apostles, or Iohn Baptiste, haire Private Confessions? Did they sett downe upon a Rule, in a corner, and hearken what eche man shoulde severally falle shew unto them? No, no, M^r. Hardinge. S. Basile spake onely of publicke offenses, that were known to man. Sucht offendit was necessarie, for the fallification of the Churche, to be confessid unto the Priest, as unto the common Minister of the Whole, not secretly, or in a corner, but openly, and in the hearing of al the people. This Confession, M^r. Jewel saith, is still necessarie in the Churche of God. Howe therefore poure selfe make judge, to use your owne courteous wordes, VV^hether of vs in likelee to be the Lier. 

De Parien dis. And Gratian, hauinge thorowly disputed, and debated the whole mater of botte
sides, in the ende leaueth it thus at large: Cui harum sententiarum potius adhaer-
I. O. Gratianus dum sit, Letoris Iudicio referatur: Vtique enim fautores habet Sapientes, & Reli-
et alii gioiosos Viros. Whether of these twoo opinions it were better to folowe, it is left to the discretion

of the Reader. For either side is favoured, bothe by Wife, and also by Godly men. There-
fore the Gloze these conclude thus: Melius dictar Confessionem institutam sive
a quadam Vnueritate Ecclesie Traditione potius quam ex Noni, vel Veteris Testa-
menti Authoritate; it is better to faire, that Confessione was Ordained by somme Tradition of
the Vnuerital Church, then by the Authorise of the Newe, or Old Testament. Likewise saith
Theodorus, sometime Archibishop of Canturbiarie, a Greke boare: Quidam Deo loco
luminoso confiterit deinceps peccata dicitur, ut Graeci: Some saie, wee are bounde to confess
our sinnes only to God, as do the Grecians. Whereupon the Gloze notes thus: Aperte

In *Penton.* **Grecos Confessio non est necessaria; quia non emanata ad illos Traditione est;** *the Grecians Confession is not necessary, for that no such Tradition ever came among them.* **But what have Iamp wonderes? Dabringhe him selfe in the discou're he heret,** *forced to confess, that the exp'cuse of Auncular, or Secret Confession, is seldom mentioned in the Ancient Fathers. His tale had bene true, if he had saide thus, The Episcopis term-*

terms of Articulare, or Decrete Confession, is never mentioned in the ancient Fathers. Nowe to passe over certaine other P. Hardings unnessearie talkis he groweth to the water in this sorte:

M. Jardine.

Concerning the Ministers of the Chuchie, we ffe, that they open and floute by dispensation of Sacramentes, who have these vertus, of the meete of Churche kee where as the Sacraments haue alwaies and floured out of the ide of our Saviour Churche sleeping on the Crofie, (as by alwaies we may see the wordes of the old fiftie, whiche with the Churche abusidde, therfore in the Sacramentes of the Churche, the efficacie of the patson remayneth, And for that caute to the Mandate also of the Chuchie, who be dispeisours of the Sacramentes, a certaine power is givene to remoue the chare, that excludeth vs from Goddes fauour, not through their owne, but through Goddes vntut, and power, and meete of Charles Palmon. And this power is calld by a metaphore, the Keye of the Churche, which is the Keie of Ministrerie wherof we shal speake hereafter. This power, by mounche as concerneth release of faines, is exercyted in the Sacramente of Penance, to the benefice of them, that after Baptisme be relapt, and fallen into faine againe. Of whiche power, no Chuchie man doubteth, onely he holde the Heretie of the Nonstatuts, who were condemned for Heretique by the Churche, bicause they denied, that Prelies in the Chuchie had authoritie to remoue Sainctes, and to fonde the Sacramente of Penance.

The Bishop of Srisurie.

That dewly receyvinge the holly Sacramentes ordered by Christ, we rec
eue also the Remission of Sinneres, it is not any wate vident. For the Substance
of Sacramentes is the Worde of God, whiche S. Paul calleth Verbum Recon
ciliacionis: The Worde of Atonement. This Worde is the Instrumente of Remis
sion of Sinner. The Sacramentes are the Seales affixed to the same: The Priest
is the meane. S. Augustine saith, In Aqua Verbum mandat. Deinde Verbum
quid est Aqua, nisi Aqua? In the Water is the Worde of God, that maketh cleane. Take th
e worde awaie, and what is Water elis, but Water. Whereof we shal haue cause to late mo
hetheras.

Al that he here brought in touching Novatus, it is vitally from the purpose, for Novatus never denied, but a sinner might confess his sinnes, either secretly to God alone, or publiclyly and openly before the whole Congregation. As for Aus- ticular Confession to the Priest, so farre ought that may appearre, he never heard of it. But herein stode his whole errore, that he thought, who so ever had committed any great notorios sinne after Baptisme, notwithstandinge any Confession, or Satisfaction, he was hable to make, yet might he never be reconciled unto his Brethren, or be received againe into the Church; and that he would hereby daire the per- nicious froward sinner to deface of Gods mercie, but (no some learned men have thought) onely for crame and forfayre unto others. And therfore Beatus Rhe- nanus saith, In hac sententiâ veterum permitti suorum, & in iustis Augustinus,

S. Augustine saith, *Cantibus fabulosis prouidit et, ut locis lusum Iunium punitum semel in Ecclesia concutat, ne medicina vitiis nimis vitiis efflagit, ut habeat bene discretum, et whole somely prouided, that it shoulde not be granted to no man, that moche humble Open Pencote, but onely once in the Churche, and neuer more after wande, leasf the Aduocates being made ouer common, shoulde not be proijicte to the Suke.*

This much difference therewre he in, there was betwene the Church, and Novatus. The Churche gaunthe the Open Sinner on ony time of Open Reconciliation, and never more: But Novatus gaunthe none at al. Therefore the whole mater of Novatus, might have serued Mr. Hardinge to some other purpose. For confession, whether it were Private or Publicke, was no parte of his Cirrour.

The Apologie, Cap. 6. Division. 2.
And (we say) that the office of *Loofinge* consisteth in this pointe: that the Minister, either by the Preaching of the Gospel, or else by the *Hentes* of Christe, and his Pardon to such as have lewly contrite hearts, and doo unlawfully repente them selues, pronouunce unto the same a sure, and undoubted forgeruenesse of their sinnes, and hope of Everlasting Salvacion; Or els that the same Minister, when any

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haue offended their Brothers mindes with somme grete offence, or notable, and open crime, whereby they haue, as it were, bannished, and made them selues strangers from the Common Fellowship, and from the Body of Christ, then after perfite amendment of futch per-sonnes, dothe reconcile them, and bringe them home againe, and re-store them to the Companie, and Witnes of the F althful.

M. Hardinge.

*Vntruthe. For
Chrille never
gane the Ptiele
any futele
Commission.
*Vntruthe. For
3. Hierome
faith, Solvante
Sermone Dei,
& tellimoniis
Scripturarum.
*Vntruthe. By
M Hardinges
owne Doctrine
Reade the An-

*The same power, because they haue the same woordes, and not other-

wife.
* Vntrueth ioin
ned with vaine
folie.
* Vntrueth. Fo
the Church as
soiled not mad
men: but onely
pronounced
them to bee al
soiled before,
when thei were
sober.

Dangerous
Position.

*Vntruhc.
Reade the An-
swere.
*Manifest Vn-
truhc. For S.
Augustine
speaketh these
words of Open
Confession be-
fore the people

The summe of all these gay wordes abridged doth attribute *Lootinge*, or *Ablution* hit to
Frachinge, nexte to alforunge furt as *Excommunicate*. As touchinge the fiftie, these Defenders confounde the offices of Frachinge and of Abolution. The Preacher teacheſt the hearers, and re-
porteth the wordes of Chirle, as out of the mouthte of Christe, facieng: *Thus faih Chirle, &c.* The Preſche, whiche is the Ministr of Abolution, according to the Authoritie geuen to him by
Christ, in his owne persone alſothe the Penitent, facieng: *I alleole thee in the name of the Father,
&c.* *The Preacher in that he preacheth only, doth not alleole finnes, neither if that great benefite conſile
in pronouncing, or denoucing of the Gofpel, then why might not every lye man, yea womeſe,
yae yonge boyes, and gyrls alleole finnes? yea why might not every man alleole himſelfe? And
would ye Sirs appinte vnto vs fytche for judges conſtituted by Chirle?*

For the wordes of Chirle be to plaine, as they cannot be so violently wretſed. For Chirle ſaide
not, To whomye eſſe by preacheing of the Gofpel my Merites, and Pardon, or whosſe ſimes ſee
pronouce by the goſpel to be remitted, but *quoniamcumque remittuntur*, whoſe to cuſmes ſee re-
nit, they are remitted to them. For as the ſonne of man remited finnes to him that was ſick of the iel-
Palse, and to Mary Maſdale, that ve may knowe (faſhie he) that the ſonne of man hath power to remit-
te finnes, &c. Even to heſe hath transferred ^{1615 & 1616} the ſame power vnto Prieſte, theſe Chyrche Digne-
fome. Whiche Prieſte he ſent, as the Father ſent him. And if Abolution conſile in pronou-
cinge of the Gofpel, which profiteth fo much as it is believed, ¹⁶¹⁶ then the power of the Keies whiche
Chirle hath geuen to the Chyrche, conſteth not fo much in the Ministr, as in the inner that hea-
reth and belefeth, and fo is forȝone by Luthers Opinion. And by this meanes the Prieſte hath no
ſpecial power. But we ſaye with the Chyrche, that a Sacrament hath his efficacie of the inſtitution
of Chirle in him, to whom it is diuined. In this fene the Catholike Chyrche haue en-
taught, that God worketh our Saluation by Sacramentes, and in this farte it hathe always Bapti-
ſed infants, ¹⁶¹⁶ that their finnes being remitted, they might be made the children of God. I likewife
by the Keies of the Chyrche, it hath alſoþe persons bereft of the ſte of ſpeache and reaſon, as the
Learned and Auentur Holy Father, Leo teacheſt in his Epitile ad *Tedium huiusmodi Foru-
lensem*, and S. Auguſtine, *de adulteris coniugij, Lib. 1. Cap. 26. & ultime.*

Finally, if the office of *Lootinge*, that is Abolution, conſtileth in Preachinge the Gofpel, and
offering the Merites of Chirle by pronoucing the wordes, in which the remifſion of our finnes
is expellēd, as this Defender teacheſt: then had not the Catechismes of old time, neither nowe
ſhoule they be in any danger, if they flouid die without baptiſme, and the grace of reconciliation,
that is, not beinge affloled. For they lacked no preacheing, as now they lacke not where any ſchul be.
The contrarie whereof, the Chyrche haue euer taught, and for wittneſſe of the fame, beſides other
faſhers, we haue the plaine Doctine of Auguſtine: *Vho feareth that a Catechumen, how much
fo ever he professe, beareth ful the burthen of his iniquity to longe, as he is not baptiſzed,* ¹⁶¹⁶ *and*

I denze moste safest of iule neccesitie he excepted in the one, and the other, hauing eight and
fime walle, and dwel in eche caye. VVhen not the contempt of Religion, but the point of reuelation
and contumelie of the Mother of Iusticie, as S. Augustine falleth. Those then dangerous and pernicious is the
Iudgement of these Detenders our New Ministrantes Prelates, who more with fweste and Holie wondres,
dene with trouth, teache Chirchian people, that the office of Louing confestith in offensore, by
preaching of the Gospell, as they cal it, the Maitres of Chirchle, and fuit pardon, and by pronoucement
(I know not where) a fure and entombed foyngeneesse of finnes, and hope of Everlasting saluation
to suche, for foul, as haue lowly and contynge hantes, and doo vaineidly repente them? The con-
tynge of hante, they leue to speake of, sufficeth not for Iouing of finnes, onelie a contrition
formed with charite, as the Dounies teache. VVhiche chaire, lekeker and requeste the Sacrement
of Penance, and the grace of reconciliacion, which cannot be ministred, but by a Prelie. *Nether* is it
at poynt, the Prelie to iudge truly, who are lowly and contynge of hante, and regeute them fai-
nely, for iuuances as he can feste to the Harte, onelie the Penitentes humbles them selfes to Lowy,
and delue their repenteance by simple and lowly Confession of these finnes. VVhich Confession
these New Gospellers haue abandoned out of their Congregations. How muche more
the Catholike and holosome Doctrin of S. Augustine to bee embrased and followed, whiche i. e.
writeth in thise wordes: *Doce yence pence, suches as is donne in the Churche, that the Churche shalde
make pрайe for you. Let no man faire to him selfe, I doce penance fercerly, before God I doo it, O God, I haue
who fougheth me, knoweth, that I doe it in my harte. But what faith S. Augustine heretofoore? VVhy
then (faith he) it was fade in vaine, VVhat things ye loofe in Earth, they shaller be ouer in Heaven, Mat. 16.*

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f God : wee remitteth
Sinne.

Then without cause the Keies be geuen to the Churche, VVe make vioide the Gospel of God : wee
further the woordes of Christe.

5. Augustine saith, doo yee penance, nor futch as liketh your selues, nor futch as Newe fangle
fylle, leagthe Preachers teache you, but futch, as is donne in the Churche, whiche confitteth in
Confession of harte, confession of mouthle, and satisfacion of wark, that yo meate bee affloide,
and gettely reconciled.

Touching the seconde pointe, we doo not attribute the Loosinge of Iurie, as he excommunicate, the offeringe of Christes Merites, and pronouncinge of the Golospel unto them, as you doo, but to the power of iurisdiction by Christe geuen to the Churche.

By the Fathers Excommunication in consideration of the necessity of it, is called *Excommunicatio clausis* or *Excommunicatio clausis Discipline*, the finewe of Clerchly Discipline, by the Canons, *Munus Episcopatus* or *Excommunicatio clausis Discipline*, the Swerde of a Bishop; by S.Augustine, *Episcopalis Iudicij damnum, qua pena nullis in Ecclesiasticae summa est*. The condemnation of a man by Bisshoply judgement, then the which there is no greater punimente in the Chiche.

The Bishop of Sarisburie.

We commit the Keys of the Kingdome of Heauen, only unto the Pates, and
to none other: and to him onely we safe, What so ever that bindeth in Earth, shalbe
bounde in Heauen. Yet neuerthelesse hathe not ever Paticke the vse of these Keys,
Peter Lombardus helme selle latte, Sane dici potest, quid alteram istarum Clauis, id sententia. 4. Dis-
cet, Scientiam discernendi, non habent omnes Sacerdotes: Wee matie safly saie, that al
Priests haue not the one of the these two Keys: I meane the knowledge to discerne. If they
haue not the Keys, then can they neither Open, nor Shutte.
The Keys of the Kingdome of Heauen, that other children, or Lapemenne

Neither doth it followe of our Doctrine, that either Children, or Lapen
be, as wroite Sainctes. And yet Goddes word make us myghty, by the
panouer of it neare so simple. S. Augustine saith, Cum Christus Propter discret
in dabo Claves Regni Colorum, Vniuersam significabit Ecclesiam; heis Christi sive
vnto Peter. Vnde tunc Wilf[red] gene the Keyes of the Kingedome of Heaven, hee signifiet herby
the whole Churche. And againe, Quemque ligauerit super Terram, erunt ligata in
Caelo. Cepistis habere fratrem tuum, tanquam Publicanum: Ligas illum in Terra.
Cum autem correxeris & co-cordaueris cum Fratre tuo, solistu illum in terra. Cum
solueris in terra, solatus erit in Caelo: What so ever things shal Bind in Earthe, vbi
sunt Bounde in Heaven. Then (beinge a Lakenman) hafte begonne to haue thy Brother as
a Publicane: Then Bindest him in Earthe. But when thou hafte corrected him, and hafte
agreed with thy Brother, thos hafte Loosed him in Heaven. And when thou haft Loosed him
in Heaven, lo he is free Loosed in Heaven.

In Larke his booke Loofed in Heaven.

Littera Theophylacte saith, Si tu offensus habes eum, qui te affecti iniuriam, tibi p[ro]p[ter]i. accep[er]it. In
cut Publicanum, & Gentilium, erit illa & in Cœlo talis: si autem feloniam eum, hoc est, Merita. cap.
Si illi condonauerit, erit illa & in Cœlo condonatum. Non enim solum, quæ solvant
Sacerdotes, furenti, erit illa & quæ quæcumque & nos iniuria affecti vel ligamus, vel solvamus,
& ipsa erunt h[ab]ent, vel locuta: *If thou be[ing] offend[ed], haue him, that haue done thee
wrongs, as a Public me, and as an Heathen, such[er] shall be[ing] also in Heaven. But if thou Loofe
him, that is to saye, if thou pardonne him, he shalbe pardoned also in Heaven. For just only the
things, that Priests Loofe, are Loofed: but also what so ever we detinge. Latentem. h[ab]ent
tunc venia deinde, & Loofe, the same things shall also be Bounde, or Loofed.*

But nowe latentes, let them be a straung[er].

This Doctrine may not seem so strange to St. Hardinge, Untesse he be a stran-
ger amongst his owne. For as by the Order of his own Churche of Rome, An Icle-
wife, or a Daunge grife may minister the Sacramente of Baptisme, And, I trowe,
he will not say they may minister Baptisme without Remission of Simes.

In this Church of Rome, the Power of the Befes is lapp'd vp vnto them
a Bulle of Leade, and sente abzorde into the worlde by a Laye Pardonner; and so
broughte nevertheless god, and suffisente, unto the Recetuer for Remission of
Sinneres, notwithstandinge the messenger be no Prelate.

Some of the late Deacons of his said Church have taught us, that a man may make his Confession by a bit of his hand, and receive Absolution by a Frenchman, or by a Welshman Peter Lombard the Grande Master of their whole Schoole faith, Si tamen deficiunt Sacerdos, Proximo, vel Socio est facienda Confessio: If this wante
P. 9 Prizie.

A Laiam remitteth
Sinne.

senten. 4. dis. 17
Nunc prouisa.
senten. 4. ead. m
dis.
Extra. Deoffi.
Indicu ordinat.
Pastorale. In
Glossa.

Chrysost. in
Matthe. In oper
re imperfect.
cap. 3.
Hermogen. in
Iust. lib. 6. c. 14

Augustin. In
Iohann. tral. 1. 80.

Ambros. De
Cain & Abel.
cap. 4.
Romani. 1.
2. Corinth. 5.
Chrysost. De
Sacerdot. 1. 3.
Iohann. 6.
Matth. 11.
Ephes. Cap. 12

Act. 16.
Mark. 16.
4son. Dis. 18.
sed quicquid.
Clemens in pa
renthes.

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Priest, thou must make thy Confession unto thy neighbour, or unto thy felowe. And Beda falleth, as he is allego by the late Peter Lombarde, Coequalibus quotidianis, & le
via: grauiora vero Sacerdoti pandamus: Let us open our smal, and dately fynes unto our
felowe: and the greater unto the Priest.

And to be thorte, upon the *Decretales* it is noted thus, In necessitate, Laicus potest & Audire Confessiones, & Absolue: In case of necessite, a Late man maye bothe
bear Confessiones, and Absolute.

This is the Order and Doctrine of M. Hardinges owne Churche. His owne
Doctora tel him, that Late men and Womenne make Absolute the Penitente, and
forgive Sinnes. Therefore he bathe the lessse cause to milite it.

M. Hardinge saith further, Christ saith not, To whom ye offer, by preaching of the
Gospel, my Merites, and Pardon: or whose fynes ye pronounce by the gospel to be remited: but
quoniamcumque remiseritis, whose so ever fynes ye remit, they are remited. If M. Hardinge
wil conclude of this negattive, Ergo, Saines be not forgiven by the preaching of the Gospel,
I wot not it wil be but a simple Argument, For Chrysostome saith, Clauicularij sunt
Sacerdotes, quibus creditum est Verbum Docendi, & Interpretandi Scripturarum: The
Kiechier be the Priests, to whom is committed the Woord of Teaching, and Expoundinge
the Scriptura. And S. Hierome saith, Quocunq; foluerit super terram, erunt soluta
& in Ccelo. Solument autem eos Apostoli Sermone Dei, & Testimonij Scripturarum,
& exhortatione Virtutum: What so ever things ye loose upon Earth, they shal be Loosed
also in Heaven. But the Apostles loose them by the Woord of God, and by the Testimonies of
the Scriptura, and by exhortation unto Virtute.

Itemwise S. Augustine saith: I am vos Mundi estis propter Verbum quod lo
quutus sum vobis. Quare non ait, Mundi estis propter Baptismum, quo loci estis:
Nisi quia & in aqua Vniverbi mundat: Nonne are cleane because of the Woord, that
they have spoken to you. Why saith he not, you are cleane because of the Baptisme, wherewith you are
washed? Savinge that even in the Water, it is the Woord, that maketh Cleane. Likewise
S. Ambrose, Remittuntur peccata per Verbum Dei, cuius Leuites est Interpres: Sinna
be forgewynen by the Woord of God, the Expondunder whereof is the Leuite, or Priest.

At the Power is in the Word of God, which S. Paul called, The Power of God unto
Saluation, & Verbum Reconciliationis, The Woord whereby we are Reconciled unto God.

And for this cause Chrysostome saith, as it is alleged by M. Hardinge, that the
Priest hath the same Power that Christ had: For that he preache the same Word
of God, that Christ preache. And in this sene, Christ saith unto his Disciples:
As my luyng Father sent me, even so, and with like Commission doo' sende you.

Otherwise the Power of Christe farre surmounteth and passeth al Creatures:
not only Earth, but also in Heaven. Christe himselfe thereof saith thus: All
things are delivered to me of my Father. And the Prophete Elias saith, Ponam Clau
cum Domus David super humerum eius. Aperiet, & nemo claudet: Claudi, & nemo
aperiet. I will set the Keis of the House of David, upon his shoulder. Hee shal Open, and no
man shal Shutte. Hee shal Shutte, and noman shal Open.

Of this Doctrine, saith M. Hardinge, foloweth a great inconuenience.
For then (saith he) the Power of the Keis confliceth not so muche in the Minister, as in the
Sinner, that heareth and believeth. This inconuenience is nothinge so greate, as it is
prented. The Groure hereof, standeth in the Cogitation, or doubtful takinge of
one Woord. For one thinge maye be in an other fonde wates. As Remission of
Sinne made by the Prelate, as in the Messenger: In the Woord of God, as
in the Instrumente: In the Penitente parte, as in the Recitter. The offerings
hereof is in the Minister: but the effecte, and force, is in the Sinner. Therefore S.
Luke saith, God Opened the Harte of the Sickerwoman, that she shoulde geue ear onto the
Woord that were spoken by S. Paule. And Christe saith, Who so ever shal Believe, and be
Baptized, shal be saved: but he, that believeth not, shal be damned. Likewise Peter Lombard
hath him selfe saith, Et sic aperte ostenditur, quod Deus ipse Penitentem solvit,
quando in tuis illuminant in spiranti veram cordis Contritionem: Hereby it plainely ap
peareth, that God him selfe Losgeth the Penitent, when by geuing his inward lighte, hee
forfeith

Churche of Englande. 2. parte.

Absolutio
ne of Madde
menne.

Augustin. In Iohann.
tral. 1. 80.
Aug. in Iohann.
tral. 1. 80.
Inventio in
dictum.

spirit into him the true Contrition of the Harte. And therefore Clemens Alexandrinus
saith, Fides nostra est Claus Regni Coelorum, Our Faith is the Keis of the Kingedome
of Heaven. And S. Augustinewhise saith, Cor clauful habent, quia Clauem Fi
dei non habent: They haue their harts foute, because they lacke the Keis of Earth. Again,
he saith: Sicutari mortuas, nisi intus clamante Domino, non potest: The dead man
cannot be raised again, onelye the Lorde Crist within him.

And to come neare to the purpose, Gratian him selfe saith, Voluntas Sacerd
otis nec prodes, nec obesse potest, sed meritor benedictionem poscentis: The wil of the
Priest can neither further, nor hinder: but the Merit of him, that desireth Absolution.

et. 1. q. 1. dictum

Concerning the Obligation of Frantique penitentes, and madde menne, in
what sorte, and howe faire Absolution talcketh place in them, for as mutche, as it
is an Extraordinarie cas, I think it neither needful, nor easie to deince. It
doth a question is moued by Pope Innocentius the thred, whether, and in what
sorte a man, either in his madnesse, or in his sleepe maye be Baptized. And S. Au
gustine seemeth to witness, that Children somwtyme were Baptized in theire
Wathers bosome. Likewise he witnesseth of a friende of his owne, Cumi iaceret fine
fensi in dolore letali, & desperatur, Baptizatus est nesciens, Whereas he lay in a
Transse, without sense, in deadly paine, and was deparfed of, he was Baptized, and knew
not it.

Bonaentura addeth somme force unto the mater, and demandeth this que
stion: An aliquis possit absolutionem mutuus: Whether a man maye bee Absolved against his
will or no.

But, concerning the Absolution of Madde menne in the time of thise penitentes,
ie, in Kenneth, this was borthe the meanings of Leo, and the godly discretion of the

Church that time, that if a man, standinge Communicante, had happened to
be bereft of his senses, and beinge in that cas, had bene likely to departe this life,
upon poufe of his former repentaunce, he shoulde be reffored, that he mighte de
parte in peace, as a Member of the Churche of God. The practise herof was made
in the Council of Carthage by thise woordes: Siis, qui Pocentianum in in
firmitate petit, in Phrenium verius fuerit, dicit Testimonium, qui cum anduerunt,
& accepti pocktentiam: If her, that deford Reconciliation by Penance in his sickenesse,
afterwarde fal Madde, let them, that hearde him, bear witnessesse with him: and so let him Eten. 4. cap. 76
receive Penance.

This was only a publicke Testimonte unto the Churche, that the partie Or
communicante was repentaunte before, when his minde was quiet. And what thing
els M. Hardinge can graunt hereof, I cannot tell. Certainly in this Order, and
manner they restored, not onely Madde menne, but also Dead menne vnto the
Churche. For it is noted upon the *Decretales*: Ex quo, cum per eum non slabat, et
Communicare debemus. Etia est Absolucionis post mortem: Wherefore, seeing there
was no like in his parte, we ought to Communicate with him. And so he must be Absolved
after his deathe.

The wondres that S. Augustine, often wetc unto Beginners, o: Entrers of the
Faith, called Catechumeni, are bittered rather for terror of others, then for
goure of Erthe, as shall appear. For other wheres he witnesseth thus: Catechume
ni secundum quendam modum per Signum Christi sanctificantur, The Catechume
ni, or Beginner, after their sorte are Sanctified by the Signe of Christe. Againe his faith to
them: Non dum renati estis, sed per Crucis Signum in vtero Sancte Matris Ecclesiæ
iam concepti estis. Ye are not yet born answere, but by the Signe of the Croffe, ye are already
conceived in the Wombe of the Holy Churche your Mother.

Wherefore hauing this once entred into the Faith of Christe, although ther
happened afterwarde to departe this life without Baptisme, yet the Churche of
tentines thought it god, to Judge wel of them. S. Ambrose doubted not, but the
Emperour Valentinian departed hence in Goddes favour: And yet was the same
Emperour but a Beginner, and a Novice in the Faith, and departed hence with
out Baptisme.

Augustin. In
Pecator. Neri
tice. 2. Rom. 1.
Li. 2. Cap. 16.
Aegypt. ad
Catechumen.
L. 6. 2. Cap. 1.

Ambros. De
lito valentini.

99 Hardinge saith further, Onlesse the Penitente make particulaire refferal of al his sinnes, the Preche, or Minister can be no judge. Wherunto I add also fur- ther, Notwithstanding any refferal that may be made, yet can the Preche neve- ber, but a doubtfull Judge. S. Augustine saith, Quid ergo milii est cum Hominius, ut audiatur Confessiones meas, quia sanatori sunt Ominus Languores meos? Vnde sequuntur, cum a meipso de meipso audirent, an verum dicam? Quandocumq[ue] nemo fit Hominius, quid agitur in Homine, nisi Spiritus Homini qui est in Homine: What haue I to do with menne, that they shoulde hear my Confessions? as if they were habi- te haude at my grifte? When they heare me speake of mee selfe, howe can they tel, Whether I doe satte the Truthe, or no? For noman knoweth, what is donne in Man, but the Spirite of

Anqustia. Con-
fess. L. D. ca 3.

Beat. Rhenanus
in Tercie de Sac-
rement. Vr. Sacer-
dotis. I. Confitem-
tum. liberum bene-
callatum.
Chrysost. ad Hes-
bra. Homil. 31.
Chrysost. in ser.
de Confession et
Parvitate.
Chrysost. Hom. 9.
De Parvitate.
De Iustitia.
Dis. 1. Omnis
gen.
In eod. Capite.

igenen da
Neuanzen

Augustin. De
Ecclesiastis. di
matis. li. 1 ca

CYRUS, L.

Origen. in
37.
Sorbonne. I
Cap. 16.

But as touching the Judge of Sinnen, S. Chrysostome saith: Ante Deum confiteri peccata tua. Apud Verum Iudicem cum Oratione delecta tua presentia: Confitebitur diu Sinnes before God. Before the True Judge, with Praier prononce this offendre. And again: Cogitatione fiat delictorum expositio: Sine Teste si hoc Iudicatur Solute Deus conscientiam videt: Lete the examination of thy sinnes be wrought in th Harte: Let this judgement be without VVitnissie: Let God Only hear thee, when thou makest thy Confession. And again he saith, Medicina locutus est, non Iudicis: non poenas, sed peccatorum Remissionem tribuens: Deo Soli dicta peccatum tuum: Here is place of Medicine, and not of Judgemente geuinge not punishments, but Remission Sinnes. Open thy Sinne to God Alone.

And yet he is the Prætice a Judge, at this notwithstanding: and pronounced sentence as a Judge of Doctrine, of Open Blasme, of the Offence of the Church, and Sentence of the Humilitie, and hearin' of the Pententeane as a Judge, togeather with the Elders of the Congregation, he bathe Asturie, bothe to Comine, and to Absolue. Peter Lombard his selfe satthe Asturie aliquip adum Se solitus, non tamen in facie Ecclesie solitus habetur, nisi per indicium Sacerdotis: *Aelius a manere* be Absolued before God yet is he not accommied Absolued in the face of the *Churche*, but by the *Judgements* of the *Priuile*.

**Augustin. De Ecclesiastis. dog-
matib. l. i. ca. 33.** *The like wile saith S. Augustine, Horthor, prius publica Poenitentia satisfacere, & Sacerdotis Iudicio reconciliatio Communione sociant: exhibete you firste, to make Satisfaction (onto the Churche) by open penance: and so to be restored to the Communion by the discretion of the Preche.*

the discretion of the Priest.
The **Dixer** heros, as it is set forth by S. Cyprian, was this: Firste, the **Hymnus** by manie outwarde gestures and tokenes shewed him selfe to be penitente, and so rowful for his sinnes. After that, he made humble Confession therof before the whole Congregation, and afterd his birththen to pray for him: Lastly, the **Epiphany** and the Clergy laid their handes ouer him, and so reconciled him. So saith Origen: Qui lapsus est, proceit in medium, & Exomologisent facit: *Hec, qui habet offendit, committeth fornication in the middle (of the People) and maketh his Confession.* Sozo- menu likewise describinge the same **Dixer**, saith thus: *Rei ac terram sese promonstrant cum planctu, & lamentatione. Epipicpus ex auctorero occurrit cum Lachrymis, & ipsed pavimentum lamentando prouoluitur: & viuentera Ecclesie multitudine Lachrymis.*

Lachrymis suffunditur : They, that have offended sit downe plaine wro^t weeping
to the grounde . The Bishop commeth to him with teares, and him selfe likewise
dissolue ; and the whole multitude of the Churche is powred ouer and ouer with teares.
The Bishop thene cometh to him, and saith unto him, Come hither, and let me in longer. Behenche geas-
lion.

3 vte the more wordes herin, for that the whole mater is longe sithence growen vitterly out of use. Nowtwithstandinge this is the Confession, and Penance, that S. Augustine speacheth of. Of Open Confession, M. Hardinge, he saith, The Keis were not geuen to the Churche in vaine. Of open Confession he saith, What so euer losse in Erthe, shalbe Losed in Heauen. Of Open Confession he speacheth at these wordes: and not of any Aunciliale, or Privat dealinge. M. Hardinge happen to doubt heretofore, let hem looke better upon his Bookes. There haile he finde, even in the very same place, he hath allegred, these wordes partly goeing before partly followinge: Agite Penitentiam, qualis agitur in Ecclesia, ut ore pro voluntate Ecclesie. Job dicit, Si erubui in conspectu populi confiteri peccata mea: Propreter Deus volunt, vi. Testudos ageret Penitentiam publicam in conspectu populi. Nolite permittere viros testudos fornicari: Interpelate contra eos Ecclesiam: Do Penance, sicuthe as is donne in the Churche, that the Churche make pray for you: Job saith, I was not ashamed in the sighte of al the people to confess my sinnes. Therefore God woulde, that I bensidous (beinge the Emperoure of the worlde) shold do Open Penance euen in the preffence of al the people. See Wines, suffer not your husbands to live in fornicacion: Comme before the Congregation, and criue against them.

This is the Confession, that S. Augustine speaketh of: not Secret, or Private; but in the ear; but Publick, and Open, and in the Sight, and Hearing of all the People. In like manner saith S. Ambrose, Multos necesse est ut ambias, & obserbas, ut dignentur interuenire. Fleat pro te Mater Ecclesia, & culpam tuam Lachrymis lasset: Thou must needs humble thee selfe, and desire many to intreat for thee. Let the Church thy Mother weape for thee; and let her wash thy offence with her teares.

This therefore, **W**ardings , was no plaine dealing , with sutch sleight for
turne Publique into Private; and the Open audie ice of the whole people, into One
onely mannes secrete care : and so muche to abuse the simplettee of our Reader,
Certaintly these wordes of S. Augistine, Open Penance: Confesse Openly. In the
sight of al the people: That the whole Churche maie prale for thee: these wordes, I
saye, wil not easly serue to poure poure porpolt, for Private Confession .

The Apologie, Cap. 6. Division. 3.

We saie also, that the Minister dothe execute the Authoritie of Bindinge and Shuttinge, as often as he Shutte, up the Gate of the Kingdome of Heaven against vndeleeuing, and stuborne persons, denomininge unto them God's vngeneaunce, & Everlastinge punishment: Orels, when he dooth quare that they ente from the bosome of the Church by open Excommunication. Out of doubt, what sentence soever the Minister of God shal geue in this sorte, God him selfe dothe so well aduise it, that what so ever here in Earth by thire meanes is Loosed and Bounde, God him selfe wil Loose, & Bind, and confirme the same in Heaven.

* Here againe you confounde the power of blinding, and the office of Preaching, as you did before speakinge of the power of Loosing. VVherefore wee faie, as we faide before of that other, we conloude them not. we confounde them not.

What so ever by them is thus Loosed or Bounde in Earth, God him selfe witnesseth Excommunicacion, and doth
bind and bounde in Heaven. Such Euerie because yee, 1. have not in your Newe Churche, at leaste af. five together
as this wife, 2. vifinge Prelie Authority, 3. and none wil suffer to be made, 4. nor Fache Authority as muche fur-
ther exercyed, 5. destrafe the fathful people of the great benefit of the Sacrament of penance, appere by th
keeping them safe bounde to their faines after Baptisme committed. And so ye cause their Euelas, awaare.
P iii Ringe

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Singe Damnation, for whome Christe hath stedde his Bloud, the Price of theirie Redemption.
The Bishop of Sarisburie.

This Consonnat not therke Kelijs, ^{or} Hardinges, but speake plainely, i^e distin
of either other. We saye, that the Power, as wel of Losinge, as also of Bind
standeth in Gods Word, and the exercys, ^{or} execution of the same standeth in
in Preaching, ^{or} in Sentencys of Correction, and Ecclesiastical Discipline.

Of the late herof, there is no question of the former, ^{as} H. Hardinge pran
ceth precisely, although, ^{as} it appeareth, not moche aduisably: Bindings (father
and Shutings) standeth not in denouncinge of Goddes Vengeance. And hereof he certai
assureth vs, ^{as} of a moche undoubtfull Testifie. How be it, in so lateng, he sau
met to confesse the Father, and Mischief of the Woode of Gov.

Lohn 12.

2 Cor. 2.

2 Corinθ. 4.

Ezechiel. 3.

Augustin. Epist.
49. ad Deo gratia
miss.

Since Damnation, for whome Christe hath sliedde his Blond, the Price of their Redemption.

The Bishop of Sarisburie.

We Confounde not these keles, & Hardinge, but speake plainly, & distinctly
of either other. We late, that the Power, as wel of Losinge, as also of Bindinge,
standeth in Gods Worde, and the exercise, or execution of the same standeth either
in the hands of Sentence of Correction, and Ecclesiastical Discipline.

¶ At the later thereof, there is no question of the former, P. Hardinge pronoun-
ceth precisely, although, as it appeared, not more advisedly: Bindings (saith he)
and Shutting standeth not in denouncing of Goddes Vicess. And hereof he certaintly
affirmeth us, as of a moste undoubted Testifie. Howbeit, in so fatering, he saimeth
not to confine the Power, and Weight of the Word of God.

Christe him selfe fallethe, If any man shal heare my Woordes, and shal not Beleneue, I condemne him not. He that resisteth mee, and receiueth not my Woordes, hath one, that condemneth him selfe.

neth him. The Woorde, that I haue spoken, is it, that shal Judge him at the laste daie. Likewise saith S. Paule, Wee are the good sinour of Christe in them, that be saine, and in them,

that perse. Unto them, that perse, wee are the sauour of Death unto Death: in them, that be saved, wee are the sauour of Life unto Life. And againe, If the Gospel be hidden, if they receeue it not from the Prophets, Evangelists, If they receeue it not

hidden from them, but perishe. So calleth God unto the proprie *Ezecliel, 17* **warnings to the wicked, and he wil not be turned from his wickednesse, he shal perishe in the same. I'c bise thon discharged thine owne soule.**

To be shorte, The whole Scriptures are ful hereof. And therethese S. Angustine safthe, Predicatur Euangelium, quibusdam ad premium, quibusdam ad ludum, quibusdam ad punitum, quibusdam ad remunatum, quibusdam ad sumendum Iudicante.

These great wonderes are not very wel sealeed: They are bigge in roundnes, and small in weight: they are ful of errore, and vnde of witt. For the Churche of England hath Authoritie this bate by Cedars Wonde, to Wind, and Lote, as muche as ever Christe gave any to his Apostles: And by the same Authoritie the same Churche of Englande is hable to Wind, not only to Hardinge, and his felowes, as Peter bounde Simon Magus, or eg Paule bounde Elymas the false Prophete: but also the Pope hem selfe, if he be an Open Sendarer: and as S. Paule saith, is hable to deliuer him ouer untoathan: And undoubtedly belinges so Wonde in Carte, he that also stantoun Bounde in Heaven.

Our People remaine not Bounde, nor perfite in their limittes, as their membra
so uncharitably, and fondly haue imagined. There be so certayne of the Remoultion
of these finnes in the Bloude of Christe, as if Christe him selfe were presente, and
spake it to them. They are taught, and know that The Bloude of Christe, the Sonne
of God, hath made vs cleane from al our sinnes: and, that there is no name under Heauen, where
by wee haue fained, but only the name of Iesus Christe.

As for private Confection, Abuses, and Errors let apart, as it is lawfull to
fore, we coniecte it not, but leave it at libertie. And therewith we make feme to
folowe the aduise of Charles the Emperour in his late, Interim. Fecit he wile
teth, Confessio, & Peccatorum Enumeratio, vt non nimis laxanda est, iha vicinum non
nimis est artiringenda.

Touching; the Priests of your ministrations, as Warriours, or whom it is to have
make so great accounte, your owne Peter Lombard fafthe of them, as to fave
before, Sanc dicit potest, quod alteram Clauem, id est, Scientiam discernendi, multi
cerdotes non habent. And by like manner fafthe your owne Bonaventura, Omnes fo-
rēta sunt Simplices, & Idioti post fufceptionem Sacerdotis, sicut ante. *Al Priests in
the moſte parte are as Simple, and Unlearned after the receiſing of Orders, as they were before
they were made Priests.* That you may be fully furnished with all his teſtimony.

But, be it graunted, that your Prelie be fully furnished with all his
Prest to it not be, that by any his Authoritie forȝeteth faines. Your owne Gratia
farthe

Churche of Englande. 2. parte.

uidentissimè datur intelligi, quod sine Confessione Oris, Peccata possunt de-
revidentur *genere vis* *si understante*, that without Confession of iniquity, *Simes
ergeretur*. *And again*, Oste tacente, veniam consequi possumus: Though
nothing, yet *vis male habe pardone*. *Agatne*, Luce clarius confar. Cordis
one, non Oris Confessione, Peccata dimitti; *It is apparent, and more cleare*, that *Sinner be forgiven by Contrition of the Harte*, and not by Confession of the
Harte. *And again*, Dominus offendit, quod non Sacerdotali Iudicio, sed largi-
tina Peccator mandatur: *Our Lord hath nigher us, that the Sinner is made cleare,*
the judgement of the Priests, but by the Merit of God.

Thus, & Hardinge, it is plain by the Judgements of your owne Bounches,
that, were your Auri culare Confession quite abolished, yet might the People not,
withstanding haue full Remission of theire Sinsnes. But of positt mate to be verifie,
that Christe falle vnto the Phariseis : *Yee haue taken away the Keys of the Kingdomes
of Heaven: And neither dooye enter yowr selues, nor wil you suffer others, that shalde enter.*
*Of your Iacles Vefclus saffe longe sthene, Claves Papæ, & Prelatorum non aper-
reunt Regnum Dei, sed claudunt portas : The Popæ, and the Prelata Keia do not Open
the Kingdome of God, but rather Shutte it.*

The Apologie, Cap. 7. Dijon, 1.
And touchinge the Reles, wherewith they mate either Shutte,
or Open the Kingdome of Heaven, we with Chrysostome saye,
They be the Knowldege of the Scriptures: with Tertullian we
saye, They be the Interpretation of the Lavve: and with Eusebius
we cal them the V Voorde of God.

The Holy Fathers for good considerations grounded upon Scripture, have attined the Keie of Order, and the Keie of Jurisdiction : And either of them into the Keie of Knowledge, which they call also the Keie of Discretion, and into the Keie of Power.

The Bishop of Sarisbire.
Gentle Reader, for the better understanding hereof, it may please the to consider, that the *Image* of God, according to the sundrie effectes, one properties thereof, hath sundrie names. For example, for that it encreaseth, and multiplieth, it is called *Seede*: for that it cutteth the *Harte*, and diuiseth the *Flesche* from the *Spirite*, it is called a *Swerde*: for that it taketh, and encloseth us, and byngeth us together, it is called a *Nette*: for that it wasseth us cleane, it is called *VVater*: for that it Culmeth us, it is called *Fire*: for that it Feedeth us, it is called *Bread*. And even so, for that it Openeth, and geneth us an *Entrie* into the *house*, it is called the *Ke*. This *Houfe* is the *Kingdome* of *Heauen*: Christe is the *Dore*: the *Image* of God is the *Ke*.

For thus saientg. M. Hardinge tellich vs, Vve confounde maters, and recite not to
knowe, what we sate. Notwithstanding, herein we (imagine nothing of our owne,
but onely reporte the very Wordes, and Sentences of the Ancient Learned Ca-
tholique Fathers.

Tertullian sateth, Quam Claves habent Legi Doctores: Ita inter praecep-
tum Legis: What Keie had the Doctors of the Law, swinge the Exposition of the Lawes
S. Hierome sateth, Duces Ecclesie habent Claves Scientie, ut apertant Scripturas cre-
diti sibi Populis. Vnde praecepitur, vt Magistri apertant, & Discipuli ingrediantur
Martin Lib.
Brito in Syl.
L. 6. c. 24.

*The Captaines of the Churche haue the Keys of Knowledge, to open the Scriptures vnto
People to whom committed. Therefore Commandement is given, that the Maiestors shoule
open, and the Scholars shoule enter. S. Ambroise latthe, Remittantur peccata per Dei
Verbum, cuius Leuites est Interpres: Sinna be forgotten by the Woerde of God, the Expas-
der Whereof is the Priest.*

Thus these, and other like Ancient Fathers have opened the meanings of these
Books. And yet were they never therefore condemned of Ignorance, as men, that
wrote not, what they said. Certainly Chrysostom saith, *Claus est Scientia Scrin-
pturarum, per quam aperitur Iauana Veritatis: The Key is knowledge of the Scri-
ptures, whereby is opened the gate of the Truth.* And St. Augustine saith, *Clausis esti-
puncta, quada ad Fidem pectorum dura referuntur: That ought to be called the Key, where-
as it is called the Key.*

with the hardness of menis harte is opened unto Earth.
Here hath **G.** hardness wel multiplied, and increased his **Betes**, and bathe brought us for the a whole Bunch of them altogether: The Keies or Orders: The Keies of Inunction: The Keies of Discretion: The Keies moche Principal, and the Keies not to Principal. And thus hath he Keies of Order without Jurisdiction, and Keies of Jurisdiction without Order: Actes of Discretion without Power, & Actes of Power without Discretion. And at these partie shifles of Keies hath he diuided, to awoide Confusion: and , to make vp his tale, as if the Popes Crole Keies were not sufficient, Plagues, and Miracles, and , I know not what things else , are brought forth vnto us in the likenesse of Bites. And this distinction, and limitation of Keies, (as the he hath good confederates bene diuided by the Holy Fathers. And yet of all these halfe Fathers, for modesties sake, he nameth not one.

What anteware were it besse to make to lathe **Tanties**? In dede, when
the right Vale of Knowledge was boke, and gonne, it was tyme to dñe somme
ther prieche Pielockes to work the seafe. Bonauentura heret writeth thus,
as it is partly alleged before: **Omnes ferè Sacerdotis eti sunt simplices, & idote**
post susceptionem Sacerdotij, sicut ante. Decendum ergo, quod Scientia non est
Claus Principali, nec per se, sed prout iuncta est Authoritati Ligandi, vel soluendi.
Et hec Claus non est de Elle Ordinis, fed de bebe esse. **Al Priests, for the most parte,**
are as simple, and as rude after the receuynge of Priesteschoole, as they were before. There-
fore we muste say, that Knowledge is not the Principal Keie, nor any Keie at al of it selfe:
but as it is reynd with the Authoritie of Bindinge, or Loosinge. **And this Keie (of Knottes**
ledge) is not of the Suffisance of the Order of Priesteschoole, but of the better beinge of the
same. And therefore, to encrease M. Hardinges number of Keies, he saith, Qui-
dam habent Scientiam Clauium: quidam Clauiculum: quidam nullam: **Somme hove**
the Knowledge of the Keies: somme a pretie little Keie: somme no Keis at all. In this case it
were god for M. Hardinge, to refolue his Reader, when the Prieche hath nothinge
els, but a pretie little lace, or no lace at al, what Authoritie he bath, either to do
per, or to shute.

S. Augustinus repleth farther, VVee haue Remission of Sinnen in the Ministracion of the Sacramentes: Therefore we haue it not only by the hearinge of the VVoorde of Ministracion. **This Oratione** is touched, and partly answereau a little before. S. Augustinuse calleth the Sacramentes, Verba Visibilia: *Wordas Visibiles*: so that in them, as in such Images, the Deathe of Christ is sensiblie sette before our eyes. **For the VVorde of God is the Substance, and Life of all Sacramentes**: *am* without the same, **Sacramentes**, what to euer, are no **Sacramentes**. *Ama* therefore S. Augustinuse fasseth, as it is alleged before, Quare nisi avos mundi estis propter Baptismum, quo lotis estis Sed ait, propter Verbum, quod locutus sum vobis? Nisi quia & in Aqua Verbum mundat. Detrah Verbum & quid est Aqua, nisi aqua? *Wherby* sinthe non Christi, you are cleane because of the Baptisme, wherevpon ye are washed: But, Because of the Wordes, than haue spoken to you? Saunge for that, it is the Woordes, that cleansfith in the Water. Take the Woord answere, and this is Water, eth, Water.

The Apologie, Cap. 7. Division. 2.
Moreover that Christes Disciples did receue this Authoritie.

Bonanen. 4. Seme
cent. Diff. 18.
Qu. 1. E.

codem loco

August. contra
Faustum. Lib. 19
Cap. 16.

August. in 100
hun. tractat. S.

not that they shold heare the Private Confessiōns of the people , and
listen to their whisperinges , as the common Hauſinge Priſteris doo
everywhere now adayes , and doo it so , as though in that one peyne late
at the Vertue , and vse of the Keies : but to the cube , they shoulde Goe ,
they shoulde Teache , they shoulde Publishe abroade the Gospel , and be
unto the Belieueninge a sweete Sauoure of Life vnto Life : and vnto
the Undeleeuinge , and Unfaſtheful , a Sauoure of Deathe vnto
Deathe : and that the inuides of Godly pitsongs beunge brought lowe by
the remorse of thyre former Life and errours , after thy once begonne
to looke vp vnto the Light of the Gospel , and believe in Christis , might
be opened with the Woordis of God , even as a doore is opened with a
Keie . Contrarie wile , that the wicked , and wilful , & liche , as would
not beleue , nor returne into the righte way , ſhould be leafe ful as fate
locked , and hauſte vp , and as S. Paule ſaith , were woorſe , and woorſe .
2. Truth.
This take we to be the meanninge of the Keies : and that after this foite
mennes Conſciences be either opened , or shutte .

M. Hardinge.

Here ye Harpe muche vpon one stringe, which to iare in the eares of the Hearers, as your confuse Harmonie can like noman , onle he be a Minstre of your owne Sede . The Auctorite and power of the Keies confieth not aliogether, nor Principally in Preaching, or pronouncing of the Gospell, at alreadye we haue proved. What maie we iudge of you? procedeth this of Malice, or of Inglourie, to haue us confounde the Keies, the Powers, and the Minstrels?

Ignorance, thus let ye confound me.
Preaching is one thing, to govern the Church is another, to renewe and retaine faines is another, to distributre the Sacramentes is another. Doth not S. Paul in cleare wordes speake Seuerally, and distinctly of Ministers, where he saith, that he was not sente of Christ to Bapstise, but to Preache the Gospell? This Doctrine of yours, whereby ye confounde the Keys, Power, and Ministrers, dothe not only obscure the Scripturis, and bringe the people to greate errours, but also vnder pretence of a loue towards preaching of the Gospell, leadeth them into contempte of the Sacramentes, and especially of the Sacrament of Penitence, without which, if after Baptisme we haue sinned, not being leyted by sale of necetitie, wherein VVyl, Desire, and Vowe is accepted) we can not attaine to Saluation. As you folowe Caluine your Maister in this and sundrie other fall, and pernicious Doctrines, for it is to be feared, if your wicked temerite be suffered to proceede, that at length hauing brought al Religion to base Preaching, ye will abandon all the Sacramentes of the Church, as things not necessary. For so that wicked Maister of yours teacheth: That, where Christes deathe may be remembred of therwile, here (b) al the Sacramentes be Superfluous. And that I feeme not to claine, the de hinc, I remitte you to his Commentaries upon the first Epistole of S. Paul to the Corinthians, wher expounding these woordes, Doth this in my remembrance, he saith thus. The Supper is a token of remembrance ordered to lifte vp, and lett us in minste: for if otherwise we were unmerciful noughe of Christes deathe, this healeme (the meaneing the Bleffed Sacramente of the Altar) were superfluous, whiche is common to al the Sacramentes, for they be heales of our infirmitie. Lo, by Caluines Doctrin, if we remembre the deathe of Christ, both the Euchauche, and al other Holy Sacramentes be viole, and Superfluous. And then, because no other thinge bringeth to our remembrance the Deathe of Christ, more then Preaching to what purpose ferre al the Sacramentes?

Thus these Defenders with their Maitre Canaille have taught us
was known before.
In another place he seemeth to derogate muche of the excellencie of Baptisme of Christens mens
Children, VVhere he saith , that by reason of Gods promise the p[ro]le whiche comemth of Fathir
parents, (G) is borne Holie, and is Holy Proinge, and that the chylde of fathir, beynge yet enclo-
sed in the wombbe, before they drave bischafte of life , be nevertheless chosen into the covenant of
life euangeliste. This doyng when it shal take place, as by you Defenders it is fette in a good fur-
therance , what thal we b[ea]r for that, but the necessarie Sacramente of Baptisme (without whiche
who is to be compited a Chyldren man) and the mortle Bleffed, and contabitable Sacramente of the
Aulter, and the Hoyle Sacramente of Penitence, and Absolution, and the rest of the Sacramentes,
that be nomore clemed and vied, then nowe re eglemen, and vif the Massie, Holy Bicadle, and Holie
VVater? This beinge one b[e]gynner to p[re]ache, that not the people earely be induced either to receive
Mahometes Religion, or somme other, as farre from God, as that is : or to allowe the pelestant trade
of h[er]e of the (d) Epicureans , the moulte p[er]sones being alreay thereto inclined, and no finall num-
bered : 15 we haue no fayre ne fe but in Preaching

But to return again to the Kees, which seeme to you to have no force ne vt in Preaching. Unles, as touching the foremention Rottes vireted by you, Sir Deaderich, in Latine, and by your interpr.ter in English, against Private Confessiones, and against the Ministers of the Churche appointed by

¶ There be not
M. Calunes
woordes, but
S. Paules *Ephe-
vestri Sandis
funt, i. Cor. 2.*

*Quid si Co-
e him mat?
e id. Otherwise
i called the Ro-
manus.*

ANSWER

11
12

[A] Vntinthe, by the An-
sweare may fur-
ther appear.

A greater virtue
must be joined
with a clearer
understanding.
—Anwyl.

This Doctrine semeth to be simple, and plaine, and without Confusion.

Touchinge **M. Caluine**, it is grete wronge, untruly to repute to Reuerende a Father, and so Worthy an Instrumente of the Churche of God. If you had euer knownen the ouer of the Churche of Geneua, and had sawne four thousande people, or more, receyving the Holy Mysterie together at one Communion, ye coulde not without your great shame, and wante of modestie, thus untruly have published to the woorlde, that by **M. Caluines Doctrine**, the Sacramentes of Christe are Superfluous. Certainly to leave al, that he hath otherwise spoken of the Sacramentes in general, of the Sacramente of Christes last Supper, he wisth thus: **Magnum Confolationis, ac suauitatis fructum ex hoc Sacramento colligere pollutie anima: quid illi Tellominium habet, Chrifum sic nobis adunatum est, sic nos illi vicissim infertos, adecohi in vnum Corpus cum ipso confiuire, vt quicquid ipsius est, nostrum vocare licet: The Godly mindes maie take grete fruite of pleasure, and Comforde by this Sacramente: for that therin they haue a witness, that Christie is so made one with us, and wee so grafted into him, and are so growen bothe into one Bodie, that whiche euer is his, wee maie nowe calle it ours.**

But Caluine (**you late**) witteth thus: The Supper is a token of remembrance, to lifte vp, or to heale our infinitie. For if otherwise we were mindful enough of Christes Deathe, this heale were Superfluous. **M. Hardinge**, bove fare malicie male brate a man: **Wtaufe M. Caluine** saith, **Wee are weake, and haue neede of outward Sacramentes, to quicken the dulnesse of our Senſes, saith he therefore, That the Sacramentes are Superfluous? If he had iusteſſe ſaide: Our bodies be weake, haue neede to be reſtrengthened with Meate, and Drinke, would you geatheit thereat, that Meate, and Drinke are Superfluous? Pay conterariewife he concludeth, **Wee haue neede of Sacramentes: Therefore Sacraments be needful: And the greater our weakeſſe is, the more need haue we of ſuch reſtrengementes.** His wordes enongh many others of like ſene be theſe: **Sic et exigua nostra Fides, ut nisi vndig fulciatur, acque omnibus modis sustentetur, statim conciatur, fluctuat, vacillat: So malis is our Earth, that onleſſe be borne up of every ſide, and by al meaneſſe be maintained, it ſhaketh, it waueſſeth, and is like to falle.****

3t this be ſo dangerous a Doctrine, as you telle vs, why then are the Ancient Catholique Fathers ſuffered bold, and maintaineſſe the ſame? Dionyſius, whom you to often call **S. Paules Scholar**, witteth thus, **Nos imaginibus ſenſibilibus, quantum fieri potest, ad Diuinam adiutoriam Contemplationes: Wee, as muſte al maie be by Sensible Images, or Sacramentes, are brought onto Diuine Contemplations.**

Lifewile **S. Augustina** ſaith, **Sacramenta propter Carnales Viſibilita inituita ſunt ab illis, qua oculi cernuntur, ad illa, que intelliguntur, Sacramentorum gradibus tranſcendunt: *Visible Sacramenta* are ordered for Carnal Affeſt: that by the ſteps of Sacraments we maie be leaden from the thinges, that wee ſee with eie, unto the thinges, that **Wee underſtande.** **So ſaith S. Cyprian**, **Fidei noſtra infirmitas Symbolo arguendo edocla eiſi, & The Weakneſſe of our Fidei is taught by the understandings of the Sacramente, &c.** **So S. Chryſtoſone**, **In incorporei effuſion, nuda, & incorpore nobis hexcipsa daret.** Nunc, quia Corporibus in fertas habemus animas sub viſibiliis priuitali tradit: **If Wee were Bodilfe, God woulde geue vs theſe thinges bare, and Bodilfe.** But for aymuthie, as we haue ſoule fastened unto our Bodies, therfore God geneth vs thinges Spirituali under thinges Visible. **Agafne he ſaith**, **Reſcis & Fidelibus Scriptura non ſunt Necellariæ, dicente Apſtolo, Lex iustis non eſt poſita: To the Godly, and Fidelis the ſcriptures are not Necellariæ: For ſo the Apſtole ſaith, There is no Lawe prouided for the iuſtice.** **And agafne**, **Oportuerit quidem nos nihil indigere auctioſo Literarum, ſed hinc inſtitutio.** **And agafne**, **Oportuerit quidem nos nihil indigere auctioſo Literarum, ſed hinc inſtitutio.** **And agafne**, **Oportuerit quidem nos nihil indigere auctioſo Literarum, ſed hinc inſtitutio.****

Inſtitution, cap.
18. 2.

Inſtitution, cap.
16. 3.

Ecclesiſt, Ile-
rarch, cap.
In Quaſtions,
Ver. Testamenſt,

Cyprian. De
Corona Domini
Chrifſi, ad co-
pul. Antiochen,
Homil. 60.

Chrifſi in Mat-
the, Homil. 24
Homil. 60.

Hieronymus, in
pro. mat. Le-
mon Hieronic,

Christe, and ſhalbe like unto the Angelis, then the Doctrie of Bookes ſhall gene place.

Nowe tel le, **M. Hardinge**, multe waſe hereſie concluſe, as you do, that theſe Holy Fathers, S. Cyprian, S. Augustine, S. Hierome, S. Chryſtoſone, Hede, & al, penitul Doctries, and with wicked temerite **(as you ſaie)** woulde abandone bothe Scripture, and Sacramentes, as thinge not Necellariæ? **Certaintel for ful resolution hereof**, **M. Caluine** hinc ſeſt ſalthe thus, **Facile patior, vt, qua Christus nobis dedit, Salutis adiu-
menta, corum vnu Necellariū dicatur: quando, ſchict, datur facultas. Quanquam Semper admonendi ſunt Fideles, non aliam eſcē cuiusvis Sacramenti Necellatiem, quam Instrumentalis Causa, cui nequam aliqanda eſt De virtus. Vocem ſancte-
lam nemo pius eſt, qui non tota peccore exhortare, Sacramenta res eſſe Superfluaſ.** **I**ohn, Caluinus
in Antriduo ad
7. ſeſtione Cō-
cilij Triduini.

**cm wel ſuffer, that what ſo ever halpes of Saluation Christe bathe gene or, the vſe there-
of be compred Necellari: I mene, When we maie haue oportunitie, and time to vſe them.
Hence be it ſunth the Fairſhul muſt be warneſſed, that the Necellatiſ of any Sacramen-
tis are otherwyſe, but as of a Cauſe Instrumental: unto whiche Cauſe Wee maie not in any wife
bind the Power of God. But that the Sacramentes be chingis Superfluous, no Godli-
man can abide to heare it.**

Wherare pou further charge **M. Caluine**, **for ſaſtinge**, **The Children of the**
Faithal are borne Holie, **Wee thoulde rather herewith haue charged S. Paule**. **For**
thus be ſaſthe, **Nunc Liberi uſtri Sancti ſunt: Nove are your Children Holie**. **Pie 1. Cor.,**
Non ob haue remembered, **M. Hardinge**, **that therle be S. Paules wordes, and not**
M. Caluine. **His meainge is, that the Children of the Faithful, notwithstanding**
theiſe by Nature they be the Children of Anger, yet by Gods Free Eleacion they be
piae, and Holie. **This is S. Paules vnbouſtayn Doctrine: Whiche notwithstanding**
Dinge, he never neither defiled the Sacramentes of Christe, nor leadeſ the people (as you ſaie)
to Malomerie, or Epicure.

Here at the laſte, **M. Hardinge**, **to returne**, **as he ſaſthe**, **to his Beſtes**, ſtice be-
ginach with the ſpirituel wordes, and ſcorneful ſcoffes, and light Sprite of Sir Defender, which
(he ſaſthe) he learned in the Schoole of Sarthans, and nowe lieth bounde in Sarthans fetters.

To answere al ſuthe **M. Hardinges vanities**, **it were but vaine**. **Whiche men**
wil not greatly weigh theſe childis Tragedies.

But he ſaſthe, **The Preſt holdeth a Conſefion, and is a Judge ouer the Sinnes of the People.**
But beinge a Judge he cannot diſcern Sinnes, onleſſe he knowe them. **Neither can he knowe**
them, but by Conſefion. **Therefore (ſaſthe M. Hardinge) wee tel them**, **that Conſefion of al**
**Dealy Sinnes is of the Inſtitution of God: and not of Man. Mary (ſaſthe he) touchinge the man-
er of Conſefion, (cretely to the Preſt alone, it is moſt agreeable to Naſonal Reaſon, that ſecrete**
Sinnes be Conſefled ſcretely.

Here, 3 deſcraf the god Christian Reafer, **note this one thynge by the wate:**
M. Hardinge, **contrarie to common order**, **bath brought to the Inſtitution of God**
without any manner Cloſe of God. And thus (he ſaſthe) wee tel them: As if his bare
ſellinge ſhould ſtanck for proufe.

Terly, notwithstanding Chrlie gaue his Apoſtles Power of Bludinge, and
Bludinge, yet it appereſt not, that he ſpake any one worde of Secretre Conſefion.
**And Gratian a famous Doctore of that ſide doubteth not to ſaie, Latentia pecca-
tū non probantur Necellari Sacerdoti Conſefenda: It is not proved, that Primum ſinē
ought of Necellari to be Conſefled unto the Preſt.** **And agafne, Datur intelligi quid e-
ſit, ore tacente, Veniam Conſequi poſtulamus: Wee are geuen to understande, that al-
though we vter nothinge with our mouthes, yet we maie obtine pardonme, or Abſolution
of our Sinnes. **Wherefore, notwithstanding al this M. Hardinges tellinge his owne**
Doctore Gratian tellett him, **that Aūticularie Conſefion is not Gods Inſtitution.****

But wherefore ſpeaketh M. Hardinge ſo pitiell, a ſpeciall of Deadly Sinnes?
M. 2, why maie not he Venial Sinnes comme likewife in the rebukings as wel, as
others? In deſte it ſe特別 provided in the late Chapter at Trident, that Little concil. Trident.
Others: In deſte it ſe特別 provided in the late Chapter at Trident, that Little concil. Trident.
And Rob. Holcole ſaith, cap. 5, De Con-
petite Sinnes non ſunt to be vtered in Conſefion. **And Rob. Holcole ſaith, cap. 5, De Con-**
petite Sinnes non ſunt to be vtered in Conſefion. **Quia aliquando**
De Venialibus Conſefiorum, magis ell Supererogationis, quia Necellariſ: To make Con-ſefion,
De Venialibus Conſefiorum, magis ell Supererogationis, quia Necellariſ: To make Con-ſefion,
Conſeruumini.

Q. 11 homo

homo consequitur Remissionem peccatorum Venialium : Somme faire, and that not without good reason, that a man make obtempe Remission of his Venial Sannes, only by enting Sinne, into a Churche, that is Conferate. And it is purposely noted in the Glosse upon the Decretales, Venialia tolluntur, vel per Orationem Dominicam, vel per Aquam Benedictam : Venial Sannes may be removed, either by a Pater noster, or by Holy Water. And therefore perhaps **Mr. Hardinge** will say, according to the indigence of these, and others his owne Doggares, that his Little Prete Venial Sannes ought not of devote to be rehene in Confession : but make otherwise be remitted, and have no neede of Christes Bloude. This is a Hoxter wite to Heaven, then either Christe, or his Apostole was taught vs.

Howe he is, at this erron stemeth herte to have growen of mistakynge these wordes of Beda : Coequalibus quotidianis, & Lewingrauora vero Sacerdoti Pandamus : Let us open our smal, and daly Sinne unto our felowes : and our great Sannes unto the Preste.

For the rest, **Mr. Hardinges** Resolution may stande with god fauour. For sieling his Auricular Confession can holde me better by Divinitate, that it make feine to holde by somewhat, he did wel, to saye, It holdeth wel by Natural Reason.

Mr. Hardinge saith, The Preste can be no Judge without particular knowledge of every Sinne. Nor can he knowe without hearing: Nor can he receive without Confession. For answere hereto, Chrysostome saith, as he is before alleged : Medicina locus sic est, non Iheretico. Non Poenam, sed Peccatorum Remissionem tribuens : Deo Soli die Peccatum dicisti : Heres a place of Medicine, and not of judgement : renderinge no punishment, but Remission of Sinner : Open thine offences to God only.

But, if the Preste can be no Judge without knowledge, then doubtlesse, **Mr. Hardinge**, your Priestes, for the most parte, can be no Judges at al. For your own Peter Lombard saith, Scientiam discernendi Omnes Sacerdotes non habent: All Priestes have not knowledge to discern betwene sinne, and sinne. And many of them be utterly ignorant, and knowe nothing.

Notwithstandinge, be the Preste never so wise, or wel learned, yet howe is he able to enter into the herte of man, and to knowe the Secretes of the herte? S. Paulus saith, What man knoweth what is in man, but the spirit of man, that is within him? S. Paulus saith, Who man knoweth, what is in man, but the spirit of man, that is within him? Salomon saith, God Only knoweth the thoughts of men. S. Paulus saith, As it searcheth the Harte, and Reines, And S. Augustine purposely speachinge hereof, as it is saith before, saith thus, Vnde scimus, cum a me ipso de me ipso audirent, an verum dicam? Howe knowe they, when they heare mee speake of myselfe, whether I faie Truth or no? Therefore the Preste judging that, he cannot knowe, muste needs warden uncertainly, and be a very doubtful Judge.

Nevertheless, admittinge the Preste to be a Judge, yet, if it mate be proved, either, that he mate be a Judge over the sines of the people, without Particular knowledge of the same: or, that he mate come to certaine, and particulae knowledge thereof without any manner Auricular Confession, then, I truse, this whole mater will sone be answere.

Firste therefore I saye, that a Preste havinge Authorisste to pronounce the lawde of God, is thereby a Judge over Sinne. For the Wordē that he speakeþ, is the Power of God unto Salvation: and a T woedged swerde, hable to fander the Soule, and the Spryte, and the marie from the Bones: and is hable to Judge, (for so S. Paulus saith) the thoughts, and cogitations of the Harte. And thus **Mr. Hardinge** him selfe graunteth, That That a Preste pronouncinge Goddes Vwoordes, mate therewith bothe the Binde and Loole: That in this case, to do, the office of a Judge. S. Augustine saith, Clavis ea descendat, quia pectorum dura referuntur: That thinge ought to be called the Keie, wherewith the hardinffe of the herte is opened.

So saith Tertullian, Ipse Clavem imbuīt. Vides, quam Viri Israhæti, auribus mandate, qua dico Iesum Nazarenum Virum à Deo nobis destinatum: He endevored, And know you, what Keie? This Keie, I meane: T'enne of Israel, marke, what? the Keie. And know you, what Keie? This Keie, I meane: T'enne of Israel, marke, what? Iesu: Iesu of Nazareth, a man appointed unto you from God. These wordes, saith Tertullian,

Tertullian, are the herte. So saith S. Augustine, Loquimur in auribus vestris. Unde sumus, quid agatur in Cordibus vestris? Quod autem intus agitur, non a nobis, sed ab illo agitur. Prostipexit ergo Deus, ut Sicut illos mortificatum. Wee speake in your eares. But howe know we, what is wrought in your hertes? Howe be it, what so ever is wrought within you, it is wrought, not by us, but by God. God therfore habebat potuisse, to Loode the Children of them, that were appointed to Deathe. Thys is the Preste a Judge, and Blasphemeth, and Loseth, without any hearinge of Private Confessions.

Of the other side, I saye, that in open crimes, and Publicke Penance, the Preste is likewise appointed to be a Judge. For notwithstandinge in the Primitive Church, either the whole people, or the Elders of the Congregation had Authorite hereto, yet the creation, and Judgement rested euermore in the Preste. And in this sense S. Paulus saith unto Timothie, Receive no accusation against an Elder, &c. L. Tit. 5.

And, notwithstandinge these Ordres, for the greatest parte thereof, be nowe utterly out of use, yet, I truse, it that not be neither impertinent to the mater, nor unpleasante unto the Reader, to consider howe the same were used in those times. Therefore, as it is Learnedly noted by Beatus Rhenanus, The Sinner, when he beganne to mislike him selfe, and to penitente for his wicked life, for that he had offended God, and his Churche, came first unto the Bishoppe, and Priestes, as unto the Mounthes of the Churche, and opened unto them the whole burthen of his harte. Afterward he was by them brought into the Congregation, and there made the same Confession openly before his Brethren: and further was appointed to make Satisfaction by open Penance. Whiche Penance belinge dewly and humbly done, he was restored againe openly unto the Churche, by latenge on of the handes of the Priestes and Clerkes.

Hereof S. Paulus saith unto the Corinthians, If you haue forgiuen any thinge to any man, I haue likewise forgiuen it. For I meselfe, what so ever I haue forgiuen, I haue forgiuen unto myr selfes in the Person of Chrille. In this Limitation of Penance, lealte any thinge shoulde passe vnuadisedly, and out of Order, the Preste was appointed to be the Judge. S. Basile saith, Modus Concessions debet esse convenientius, qui peccatum: The Order of Confession, or Open Penance, muste bee agreeable unto him, that haue offended. And therefore S. Augustine saith, Quia Plenarie. &c. For as muche as, Cetero modo patet, the proufe of one in ones harte is unknowne unto an other, neither communio, & confessionem, knowledge of others, either by wordes, or by other tokenes, as beinge received, or given, is full. My M. surmisinge is not huddled from thence, therfore it is referred, in his hylas, that he set the onerelast of the Churche, certaine times of Penance, in reuelacione, that he Congregatio non se be traxit. Againe he saith, Mortor Primi Pugnare, that the Congregatio non se be traxit, & ita Sacerdotis iudicio reconciliacione Communione: Confessio, that first he make Satisfaction by Open Penance: that he be forgiuen, and afterward be released into the Communion by the Judgements, and discretions of Priestes. Likewise saith Cafandorus, Reexpectant Communione tempus, quod deinceps Episcopus: The Penitent parties waste for the Communion time, appointed unto them by the Bishop.

S. Ambrose commandemt of the Empereore Theodosius, beinge then excommunicatus, Quidbus Medicamentis incurat illa vulnera tua, plaga que curat? By what Medicines haue you healed your woundes, and cuties, that were incurabiles? The Empereore answered, Tunc Opus est, & Docere, & Medicamenta temperare: Meum vero, oblatu suscipere: It is your partie to forstrate mee, and to Almifler Medicines: and it is my parte to escuse, that you Minister. And therefore Peter Lombard saith, Eius aliquis aperte coruscet, at tu Minister. And he endevored, to Almifler Medicines, and per Indicium ipsius Deum sit solitus, non tam in face feceleri solitus habetur, nisi per Indicium Sacerdotis: Although a man be afflited before God, yet is he not accoumpted afflited in Sacerdotis. Non solum a man be afflited before God, yet is he not accoumpted afflited in Sacerdotis.

So saith **Mr. Hardinge**, I doubt not, but ye mate see, that the Preste mate be a Judge over Sinner, notwithstandinge he never haue Private Confessions, nor haue particulae knowledge of every general sinne.

This is that Confession, that the Holy Fathers have so often spoken of, & it was made, not secretly, or in a corner; but publickly, and openly, and in the sight of the Congregation. Whereof Origen saith, as it is reported before: Si quis sibi conscientia Procedat in Medium, & ipse sui accusator exsilit: *If any man finde him selfe guilty, let him come forth into the middes of the Churche, and let him be his owne accusor.* Likewise Tertullian saith, *Aduoluui Presbiteres, & Aris Dei adgenericuli, & Omnibus Fratribus legationes depreciationis sua innungere: To falle downe before the Priests: To kneele before the Altare, or Communion Table: and to desire At the Brethren, to praye for him.*

Origen. in
P/4m. 37.

Tertullian. De
Poenitentia.

Hieronym. in
Matthew Cap. 16

4. senten. Disf.

Nec ideb.

Touchinge S. Hierome, & Hardinge, ye late in his wordes as faithfullye, as Ananias sometime laide in his monte at the Apostles fate. We scruis vs with a parcel, and holde backe the rest. It is true, that S. Hierome safthe, it is the Priestes parte to discerne the diversitie betwixne sinne, and sinne. As in cascs of Excommunicacion, and publicke offences. But wherefore coulde no espelte: or rather, why woulde you so closelye dissemble so many, and so plaine Wordes gaenghe immediatly before: Fox thus S. Hierome witteth of the Power of the Ketes, and of the vse of Confession: Iffum locum Episcopi, & Presbyteri non intelligentes, aliquid sibi de Phariseis alflument Supercleros: vt vel damnum innocentes, vel solvure se noxiis arbitrarietur: cim apud Deum non sentientia Sacerdotum, fed reuorum vita queratur: This place the Bishoppes, and Priestes, not understandinge, take unto them somme parte of the Proude lookes of the Phariseis: thinkinge hem selues habile either to Condemne the Innocent, or to Absolute the guiltye: VVhereas in dede it is not the Absolution of the Priest, but the life of the Sinner, that is weighed before God. Therise wordes, & Hardinge, woulde not thus haue benne dissembled, if ye had meante simple dealinges. S. Hierome safthe plainly, That poure Bishoppes, and Priestes understande not the vse of the Ketes: That ye haue taken upon you somme parte of the Proude lookes of the Phariseis: And, That it is not the Absolution of the Priest, but the Life of the partie, that is accepted before God.

In the ende, he concludeth thus, **Allat**, vel soluit Episcopus, vel Presbyter, non eos, qui in scoties sunt, vel noxiis : Sed pro officio suo, cum Peccatorum audierit variante, scit, qui ligandus sit, qui soluendus : **The Bishop, or Prieste neither Bindeth the unmerciful, nor Looseth the guilty: but according to his office, when he hath hearde the diversite of Sinner, (as in Publicke offences) she knoweth who ought to be Bounde, who ought to be loosed.** In like sorte iudiceth Peter Lombarde, Dominus tributus Sacerdotibus potestam Ligandi, & Solaendi: id est, offendendo hominibus Ligatos, vel Solutos: **God ha gebuen to Priestes Power to Bind, and to Loose : that is to say, to declare unto meyne, that the Penitentes be either Bounde, or Loosed.**

At this notwithstanding, at it w^t Harding were hable to pique, that the Fathers had sommewhere made mention of Confession in Secret, yet shold not that greatly either farther his purpose, or hinder ours. For, Abuses, and Errours remoued, and specially the Piscle beinge Learned, as we have said before, we mislike no manner Confession, whether it be Private, or Publicke. For as we thinke it not unlawfull, to make open Confession before many, so we think it not unlawfull, Abuses alwaies excepted, to make the like Confession in Private, either before a fewe, or before one alone. And, as the Holy Fathers, vpon god considerations, were forced to remoue the vse of Open Confession, even so we saye, that vpon like god Considerations, Private Confession also shalbe remoued.

Only this we say, that Christ, when he sent his Disciples into the World, and gave them authoritie to Wende, and to Loſe, made no manner mention of any ſuch Hearinge of Confefſions, but onely bade them, Go, and Preache the Gofpel.

Chrysostm. in
Esaï, Homil. 5

Lorde followeth the Scrante. Whiche, and such other the like extraordinarie speaches,
with god Confreration, maye be comfortable to the salutid munde. But as one said
sometime, they muste be reueched with a Graine of Salt: For otherwise, of them
scluca they be unfauourable. For S. Jerome saith, as I have alleged before, Apud
Dam, non sentientia Sacerdotis, sed reuocum vita quicunque: It is not the Sentence, or Ab-
solution of the Prieste, but the life of the Penitente, that is accepted before God. And againe,
Tunc vera est sententia Praefidentis, quando Aeterni sequitur sententiam Iudicis: In Q[uod]a. 3.
Then the iudgement of the President, or Prieste is true, (not when it goeth before,) but
when it foloweth the judgemente of the Euerlastinge Judge. And Gratian him selfe
saith, Non Sacerdotali Indicio, sed largitate Divine Gratiae Peccator emundatur: The Sonne is made cleare, not by judgemente of the Prieste, but by the abundance of the
Heauenly Grace. In Iudea colligerat, fuisse tunc the Emperoure, Ouis nolra
Com-
maunded. Hieronym in
March. cap 15.
Item vera.
conuenient.

**But Nazarene, as he is here alleged, falle unto the Empytre, and there
is: Then are our Shepe, so maruelle. We meint, that the Emperour was One of the
Flocke, and Falle of Christe. So S. Ambrofe falle sometime unto the Emperour
Valentianum, Quid honorificatus, quam vt Ecclesie Filius dicatur Imperator? Im-
perator enim bonus intra Ecclesiam, non supra Ecclesiam est: What thinge is there more
honourable, then for the Emperour to be called a Childe of the Churche? For a good Empe-
our is within the Churche: but not Above the Churche. S. Chrysolome saith, Deus ipse
subiect Caput Principium manu Sacerdotis: God him selfe hath set the Head of the Prince
under the Hindre of the Priest. For, as touchinge Faith, and the Obedience of the
Gospel, the Highest Prince is but a Subject. Al this pioneth wel the Authoritie,
and Dignite of Goddes Childe: but it maketh nothinge for Confession.**

To conclude, **3d**, **Harding faith,** It hath beene pernited, that a General Confession is in
heatlful of all times before the Prieste, itt necessary to Saluation : and that a General Confession is in
no wife sufficient. **And againe he faith,** True Faith acknowledgeth, that Confession is to be
made of all Saines, as Commanded by Chardle and by Apollonius Commanded vni v. by the Fa-
thers of the Primitive Church, and by I. learned Doctor, and General v. of the whole Church,
4th, **He faith,** that engongeth so many great aduertisements,

God Reader, Thou wouldest thinke, that emonged so many great
there were somme Truth; and that B. Hertinge of his nobesle, and for his Cres-
tles sake, woulde not speake so boldely without somme god gronde. But, I be-
feche thee, Consider these fewe; and thereby Judge indifferently of the reste.
C. S. Confeso tuo peccata tuo. Dicito

Chrysolome fathle, Non dieo, vt Confitearis Confessio tuo pectore ac tuum
Deo, qui curat eis? vnl shee not to Confesse thy Simes unto the Priele, that is thy fellow
fornaine, Confesse them unto God, that mate heale them. Againe, Cogitatione tua hat
delictiorum exquisitio: Sine teste sit hoc Iudicium: Solus Deus te Conlitem videt
at: Examini thy Simes in thy harte within thee. Let it be judgement be without witness: Let God only see in thy makinge thy Confession. Beatus Rheanaus, a man of greatre
rearding, and singular judgement, hereof witteth thus: Tertullianus de Clandularia
istis Confessione admisionum nullit loquitur. Neque can vsq[ue] olim Praeceptum le
gitimus: Tertullianus of this Prive Confession of Simes saith nothinge. Neither doo we rede
that the same Kinde of Prive Confession in Olde Times was ever Commanded.
Rheanaus fathle, It will not Commende
p[er] se Homil chrysostom in
Homil. De Pre
tent & Con
fessione.
be[st] Rheanaus,
Argum. Libelit
Tertullianus de fac
nientia.

S. Hardinge falleth. It was Commanded, Rhenanus tatt^e ded, if Rhenanus wordes be true, as they be in ded, then are S. Hardings wordes made untrue. Likewise it is noted in the very Close, upon S. Hardings owne Decrees: Forte tunc (tempore Ambrosii) non erat facta Institutio Confessionis, quæ modo est. Perhappes then in the time of S. Ambro^se, which was four hundred yeres after Christ, the manner of Confession, that now is used, was not appendant, S. Hardinge Ora nostra ostendamus, id est, Peccata de spir.^t de spir.^t de spir.^t de spir.^t

And Gratian fatthe, Antequam Sacerdotiis Ora nostra ostendamus, Conseruati.
nostra Confiteamur, a Lepra Peccati mundumur: Before we open our mouthes unto the
Priefe, this is to faire, before we make Confession of our Sinnes, The Leprose of our Soule
is made cleane. Theodorus fatthe, Quidam Deo colummodo confiteri debere pecca-
ta dicunt, ut Graeci: Somnis fave, wee ought to Confesse our Sinnes only unto God, as do
the Grecians. Peter Lombardus the Chife Founder of St. Bardegoes Diuinitatis fatth
thus: Sane dici potest, quid sine Confessione Oris, & solutioне Peccatoris exterioris
Peccata delentur per Contritionem, & humilitatem Cordis; We must safely sin, that
O iii without

Confession not Commaunded.

De Peccatis diff. Quis nimis.

De Functis diff. In Penitentia, In Glorijs.

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without Confession of the Mouth, and Absolution of the outward paine. Sime: be for-
giveness by the Contrition, and humilitie of the Harte.

Briefly, Gratian hauing thorowly debated the mater of bothe sides, that is
to saye, both for Confession, and againte Confession, in the ende concludeth thus,
as it is said before: Cui harum sententiarum potius adhucendum sit, Lectoris iu-
dicio referatur. Utique enim sententia fauatores habet Sapientes, & Religiosos Virtus:
Whether of these fauorers it is beste to solue, it is leste to the Judgemente of the Reader: For
either Sainge, is mainteined, and fauoured, bothe by VVise, and by Godly Menne.
And, whereas M. Hardinge saith, Confession of al sinnes is Commanded by Christ, and
his Apostles, His owne Glosse upon his owne Decrees openly reprocheth his errore,
and teacheth him the contrarie. The wordes be these, Melius dicitur, Confessio-
nem institutum sive a quadam Vniuersalibus Ecclesiis Traditione, potius quam ex
Noui, vel Veteris Testamētū Authoritate: it is better finde, that Confession was appoin-
ted by somme Tradition of the Vniuersal Church, then by any Authoritie or Commu-
nion of the Newe, or Olde Testament.

M. Hardinge saith, Confession of al sinnes is commandedy by Christ, and his Apostles:
1. It is necessary to Salvation: Chrysostom answereath, *Let God Only hear thy Confi-
fession.* There is one Untruth. M. Hardinge saith, General Confession is not sufficient:
2. Peter Lombard answereath, Sine Confessione Oris, & VVitiorum any Confession
made by Mouthe our Simes may be forgoote. **There are two Untruthes.**
3. M. Hardinge saith, Confession of al sinnes is commandedy by Christ, and his Apostles:
4. It is Only a Tradition of the Churche, commauded ne-
ther in the Olde Testamente, nor in the Newe. **There are three Untruthes.** M.
Hardinge saith, It was commauded unto vs by the Doctors, and fathers of the Britaine Churche,
Rhenanus saith, V. Vee rede not, that this kinde of Privie Confession, in the Olde
times was ever Commanded: And his owne Glosse saith, in the time of S. Ambrose,
which was four hundred yeres after Christ, perhaps it was not used. **There are**
5. (whiche was four hundred yeres after Christ) **four Untruthes.** M. Hardinge saith,
It hath euer beene allowed by al
6. Four, and Five Untruthes. M. Hardinge saith, It hath euer beene allowed by al
the Learned Doctors. His owne Gracian answereath him, The Contrarie hath benne
maintained, and fauoured bothe by VVise, and by Godly Fathers. **There are six**
Untruthes.

To be shote, M. Hardinge saith, It hath benne Commanded vnto vs by the General
vs of the whole Churche: Theodorus answereath him, The whole Churche of Great
vseth it not. **There are Sevene appearance, and great Untruthes,** discloseth by M.
Hardinges owne Doctors, His coulde not have compyzed so multe Untruthes,
in so narrowe roome, without somme stude.

Erasmus a man of great Judgements saith thus, Apparet tempore Hieronymi
mi nondum Institutum sive Secretanum Confessionem: quiam postea Ecclesia salubriter instituit: si modo recte vuantur ea & Sacerdotes, & Laici. Verum
hoc labuntur Theologi quidam parum attenti, quodque Veteres scribant de hunc
modi Publica, & Generali Confessione, ea trahunt ad hanc Occultam, & longe diuersi
generis: It appears, that in the time of S. Hierome, (whiche was four hundred yeres
after Christ) Secret Confession of Sinnes was not yet ordeneid: Which notwithstanding
was afterwarde wholesomely, and profitably appointed by the Churche, so that it behel-
dinge, as wel by the Priests, as by the People. But herein certaine Dignes, not considering ad-
visedly, what they saye, are muche deceaved: for what so ever the Ancient Fathers write of
General and Open Confession, they wresle, and drawe the same to this Prorie, and Se-
crete kind, whiche is farre of an other sorte.

Here M. Hardinge, Erasmus telleth you, vs are sowly deceived: and sheweth
you also the cause of your errore: for that, as he saith, Ie consider not advisedly, what
ye either reade, or write: but where so ever ye heare this wordes Confession, yet imagine
ye straight way, it must needs be your owne Auriculare Confession, and can be none other.

Laste of al, ye geunte, The explicie Termes of Auriculare or Secret Confession is fol-
lowynge.

Here wanteth, M. Hardinge, somme parte of yore
mentionned in the Ancient Fathers.

Ampliusc

Churche of Englande. 2. parte. 189 Authori-
tie, and Powre.

Ampliusc. If ye woulde haue your Reader to belieue you, ye shoulde haue alleged
certayne of the Ancient Fathers, One at the least, if ye coulde haue founde so
many, that had at any time bled the expresse terme of Auriculare, or Secret Confes-
sion. Otherwise it had benne the better, and plainer waie, to haue Confesed ex-
pressly, that the same expresse terme is never bled in any one of all the Ancient Fa-
thers. Yowle be it, if Auriculare, or Secret Confession had then benne bled, it could
never so longe haue lachte a name.

The Apologie, Cap. 7. Division. 3.

**Whee safe, that the Prelate in Deede is a Judge in this Case, but yet
hathe no manner of Righte to chalenge an Authoritie, or Power, as
saith Ambrose.**

M. Hardinge.

VVhereas ye make preaching of the Gospell to be the Keies, howe can ye the Prelate Judge in
this case? Preache ye never so minche, the confisue of man beinge so secrete a thinge as it is, howe
can yee judge, who inwardly and thoroughly repente, and who repente not? And though one
repente, and be foy, and haue remoue of his former life, though he looke into the light of the Go-
spell, as ye faire, and beleue in Christ, what then? howe can ye judge of such a Perfonne? *Doo ye
knowe his herte by lookinge in his herte?

The Prelate devey vnghe the Kete of knowledge and discretion, dooth the office of a Judge
whiche he feeleth, either Loofe or Bindeth. As touchinge the Prelate Authoritie, or Power,
De Part. C. which he claleme he haileth the right, for so yore Interpreter maketh you to speake, and impelle
Yeho Da. to S. Ambro: we denie that S. Ambro: saith *euen vs so. but as we may gather of his wordes,
he meaneþ that a Prelate exerceth not the righte of any his owne proper power in remouinge
fines: to in the very place by you alleged, he falleþ to the contrarie to your Doctrine. For the Right
of Loofing and Bindinge (saith he) is granted to Prelates only, and therfore the Churche consisteth
of Loofing and Bindinge (saith he) is granted to Prelates only, and therfore the Churche consisteth
in lengthe it selfe, whiche haileth the Holy Ghoste, (whome Prelates receive, whiche
falleþ to the attoucheth, that he which receiued the Holy Ghoste, alio Power to Loofe and Bindine Sinnes, for
they bee Consecrated in the Sacramente of Order, receive also Power to Loofe and Bindine Sinnes, for
profe thereof, he allegeth the Scripture: *Ia: eye the Holy Ghoste, whose fines ye remoue, they are
remoued: and whose fines ye retaine, they are retaineid. And if you, Defendant, were accustomed to
make your humble Confession, and to be affoled, you shoulde haue some Ghostly Fathers fare
you, after certayne other wordes, *Autoritate mihi commissagere ab Alfonso, &c.*

The Bishop of Sarisburie.

In what sente the Prelate without hearinge Confessions make he a Judge,
we haue suffisently saide before. Neither knowe I, what fantasie M. Hardinge
can haue in so often reheatall of one thinge. With what wordes, or colourre of
Commission, M. Hardinge can furnishe out his Authoritie, it sorceth not greatly.
Verily without somme cleue, or countenance, his credite woulde not holde. In
Dode, Hugo, and Bernardus saie, *The Judgemente of God followeth the Judgemente of man.*
And Pope Julius saith, *Habet Sacrauctorū Romana Ecclesia Potestatem, singulari-
lī P̄mīcōlē Concessiā, Aperī, & Claudiē iāmā Regi Cœlesti, quibus vola-
tē: The Holy Churche of Rome, haile Power graunted vnto her by Singular Privilegio, to
Open, and to Shutte the gates of the Kingedome of Heauen, to whom she lieth. And Car-
dināl Cusanius saith, *Hac Ligandi, & Soluendi Potestas, non minor est in Ecclesia,*
quam in Christo: *This Power of Bindinge, and Loosinge is no lesse in the Churche, then it
is in Christe.**

But it is no great wisedome to genē ouer mutche credite vnto them, that so
often haue decreed vs. If their Authoritie be so greate, as they make it, lette them
newe to the wordes of their Commission.

The saetinge of S. Ambrose is cleare, and platne: Verbum Dei dimittit Peccata.
Sacerdos et Iudex Sacerdos quidem officium suum exhibet: Sed nullus potestatis iu-
ri exercet: *The Woordes of God forgoote Sinnes. The Priest is the Judge. The Priest execut-
eth his office. But he exerceth the right of no Power.* And to this ende in an other
place he allegeth the wordes of the Prophet Esiae spaken in the person of God, Ego
sum, ego sum, qui deleo iniquitates tuas: *I am he, I am he, that putte away thine iniquities.*

And to late more weight to S. Ambroses wordes, S. Augustine saith in like
sense, Officium Baptizandi Dominus conceit mutis: Potestatem vero, & Authori-
tatem

*And doote
knowe his harte
by roottinge in
his harte!

*Untrue. For
the wordes
bee thee.

*Nullus potes-
tatis iura.*

*Concil T. m. 1.
De Primatu.
Rom Eccl. 5.*

*Nicol. *Eusebius,
Ad Bophorus
Ep. 2. 2.*

*De Part. diff.
Verbum Det.
Ambro: De Noi
& Arcia cap. 13.
I. 4. 4.*

*August De Sacar
lis Parabolis.*

ritatem in Baptismo remittendi peccata, sibi Soli referauit: *Our Lord hath graunted the office of Baptizing unto many: but the Power, and Authoritie in Baptisme to forgive Santes, he hath reformed Only to him selfe. So saith S. Ambrose, Nullum est onera remittere: Illus est refusare: Illus est educere de Sepulchro: It is our parte, to remoue the stone from the graue (by Preaching, by Counsel, and by Exhortation): But it is the Lordes woorke to rase up the dead: It is the Lordes woorke, to bring him from the Pute.*

L. the wisse aganu he saith, Nec Legatus, neque Nuncius, sed ipse Dominus saluauit populum suum. Solus remanet: quia non potest hoc cuiquam hominum cum Christo esse commune, vt peccata condonet. Solus hoc munus est Christi, qui tolit peccata mundi: It is not the Embassadour: but the Lorde him selfe, that haue sauied his people. The Lorde remained alone, for noman can be partie with God in forgewinge of Saines. This is Christes Onlye office, that haue taken away the Saine of the Worlde.

*And yet is not therefore the Prelates office boide of Power, he bathe Power, and Commission to open the Will of God, and, as S. Paul saith, To speake vnto the people, even as in the Personne of Christ. So Tertullian saith, Dandi Baptismi us habet Summum Sacerdos, id est, Episcopus: *The Chiefe Priest, that is to say, the Bishop, hath Right, and Power, to give Baptisme.* But S. Augustine saith, Ministerium debet servari: Potestatem sibi retinuit: *God gave the Ministerie (of Remission of Simes) onto his Seruantes.* But the Power thereof he retained to him selfe. So, when Christe sente his Disciples to Preache the Gospel, he gave them Authoritie, and Power, as it is written in S. Luke.*

*If M. Hardinge will say, There is no Power, or Authoritie in the Reading, or publishing of Godes Word, his owne Octauie Hofius will tel him, that, when the Bishop vndereth a Reader, even after the manner of the Churche of Rome, he saith vnto him, Habe Potestatem legendi Epistolam in Ecclesia Sancta de Dei, tam pro viuis, quam pro defunctis: *Hathou Power to Reade the Epistles in the Holy Churche of God, as wel for the Quicke, as for the Deade.**

In dede, this is a very special Power, saith as, I trowe, Christ and his Apostles never taughte vs. Neither woulde I haue noted it in this place, sauting that Hofius, the profoundest Doctor of that side, thoughte it a mater worth the No: singe. But the Power therfore belongeth to Prelates, and Ministers in the Churche of God. But the Power of Cruximonia Remission of Saine, belongeth to God alone, and to none other. If any man wil preue further, S. Hierome saith, as it is alleged before. He bathe pou on the proue looke of the Phariseis. And saith further, that saiche Prelates, and Bishoppes vnderstaude not the Wonders of Christe. For, saith he, It is not the Judgemente, or Absolution of the Priest, but the Life of the Penitente, that is regarde before God. And therefore S. Augustine saith, Inde- ficiata sunt Scismata, cum homines dicunt, Nos Sanctificamus immundos: Nos Iustificamus impios: nos peccatis: nos imputemus: Heret grove Scismata, and Diuersions in the Churche, when menne saie, wee Sanctifie the uncleane: wee Justifie the wicked: wee in pracie, wee obtine.

Whiche he it, here commeth in Richardus de Sancto Victore, God wote, with a ful colde distinction, betwene these two wondres, Dimittere, and Remittere. For thus he saith: Christus potuit Dimittere peccata: Nos verò non possumus Dimittere Peccata, fed tantum Remittere.

Peter Lombardus saith much better, Christus Sacerdotibus tribuit potestatem Ligandi, & Soluendi, id est, ostendendi hominibus Ligatos, vel Solutos: Christe bathe greate Power unto Prelates to Bind, and to Loos: that is to say, to declare unto menne, wher be Bounde, wher be Loos.

So saith Bonaventura of the Prelates under the Lawe of Moses: Mundare di- cebantur, quia mundatum offendient: They were saide to cleane the Leprosie, because they haied, who was cleansed. So saith S. Augustine, Nec voluntas Sacerdotis obesse vel pradelle potest, sed Meritum Benedictiorem Poscentis: The wil of the Prelate can neither further, nor hinder: But the Merite of him, that desirseth Absolution.

This

This therefore is the meaninge of S. Ambrose, The Prieste is a Judge to discerne betwene saine, and sinne, as wel Primate, as Publique. But Right, Power, or Authoritie to forgewe sinnes, he hath none.

The Apologie, Cap. 7. Division. 4.

And therefore our Sauour Ihes Christe to reprove the Negligence of the Scribes, and Phariseis in teachinges, bid with these wordes rebuke them, sayinge: Voe bee vnto you Scribes, and Phariseis, vvhiche haue taken avvaine the Keis of Knowledge, and haue Shutte vp the Kingedome of Heaven before Menne. Seingē then the Keie whereby the vate, and entrie to the Kingdome of God is opened unto vs, is the wood of the Gospel, and the Expoundinge of the Lawe, and Scriptures, we sare plaunchly, where the same woodde is not, there is tot the Keie.

M. Hardinge.

*By this we are induced to graunte, that the knowledge of the Scripture is a Keie, whereby the Trellowgate to the Truthe is opened, the vfe whereof consisteth in expoundinge of the Lawe, and Proprietie, as they floure Christ. But we say, this to be the special Keie, which Christe gerte to the Churche, but one Keie alone. And to Christe calleth it, where he rebuked the Scribes and Phariseis. Though you haue put it otherwise then the Gospel hath, in the Plural number. And this Keie concerneth to the Lawe, and to the Gospel. But the Keies, whiche we speake of, are an other thing, by the name of those Keies, we understande the whole Spiritual Power, whiche Christe firste promised to Peter, and afterwardre gaunte to the Apollies, and from them is transferred to al Bishoppes and Prelates. By whiche Power, Prelates teache the Gospel, Conferre the Body and Bloudie of Christe, and Minister the Sacramentes, through Authoritie of the VVordes Absolute Penitentes, and Excommunicate Publique and hainous sinnes. The Keie that you confusely speake of, naming it to be the VVordle of the Gospel, and Expoundinge of the Lawe, and Scriptures, is one parte perteyninge to this spiritual Power, it is not the whole Power. And where this VVordle is not, that is to saye, where the Scripture be not taught, and the Gospel preached, there is not the Keie saie ye: there is not the exerce of that Keie, saie we. Yet there is this Spiritual Power, that is to witte, there be the Keies. Ye weare that a simple Prelie * though he haue no great learninge, yet hath he the Keies, though he mighte do better, and more worthily vfe them, haungh learninge and knowledge.*

The Bishop of Sarisburie.

M. Hardinge mynthe and often complaneth of the Confusion of the Keies: for that we apponote not distinctly, as he saith, eche Keie to his seuerall office. Marke therefore, I beseeche the, Gentle Reader, how distinctly, and plainly M. Hardinge hym selfe intreteacheth of the same.

Fist, of the two Keies, that Christe hath deliuerned vs in the Gospel, he bathe made a greate many Keies: The Keie of knowledge: The Keie of Ouer: The Keie of Power: The Keie of Discretion: The Keie of Sacramentes: And, for as muche, as Sacramentes by his Doctrine be Seven in number, there must also vs of this keie Seven other seuerall Keies. And yet ouer, and bider at these Keies, belinge so many, the Pope hath also One Special Maister Keie. Afterwarde by a sleighte, and by silmblance of his fingers, he conacageth at this heape of Keies into two Onely Keies: Whereof the One he calleth the Keie of knowledge, and the other, the Keie of Power: Whiche two keies notwithstanding, in the end, are sudainly confluente bothe into One onely Keie. For whereas the Keie of knowledge is loste, there by M. Hardinges Judgement, Power onely remaineth with our knowledge: And that Keie alone dischargeth al offices, and is vterly al in al.

This Keie of Power without knowledge, muste needs be the Keie of Ignorance: As they them selues haue vised to cal it, Clavis Errant: The Keie of Error, Of whiche keie undoubtedly Christe lathe comettinge. Hoc est tempus velarium, & Potestas Tenebrarum: This is your time, and the Power of Darkeesse. Peter Lombardus 4 senten. Diff. 19. folijam. Alard. de Hales saith, Scientia non est Clavis: Knowledge is no Keie at al.

Det M. Hardinge answereath vs, that the simple Ignorant Prieste, that knoweth nothinge, hath not onely One Keie, but bothe Keies (for to be calleth them

(in the plural number) that is to say, as wel the Keie of knowledge, as the Keie of power. And thus haue they forgoen a Keie of knowledge, without knowledge; and with the same Keie they expounde and open the Scriptures: they sculster the Sacraments: they Bind: they Lose: and breake by a bywale into the Kingedome of Heaven. Yet make we belaine, that they speake simplicite, and platnetly of these Keies, and without confuson.

The Apologie, Cap. 7, Division 5.

And, seeinge one manner of woordis is geuen to al, and one onely Keie belongeth to al, we say, there is but one onely Power of al Ministers, as concerninge Openinge, and Shuttinge. And, as touchinge the Bishop of Rome, for al that his flatteringe Parasites singe these woordes in his eares, To thee wyl I geue the Keies of the Kingdome of Heaven, (as though he selfe Keies were fitte for him alone, and for no body els) excepte he goe so to woork, as Mennes Consciencies make be made pliaunte, and be subdued to the woordis of God, we deeme, that he doothe either Open, or Shutte, or hath the Keies at al.

And although he taught, and instructed the People (as would God he might once truly doo, and perswade him selfe, it were at the leaste any peice of his deuote) yet we thinke his Keie to be never a white better, or of greater force, then other Mennes. For who hath seuered him from the rest? Who hath taught him more conningly to Open, or better to Absolve, then his brethren?

M. Hardinge.

Your grounde beinge false, what ye bulde thereon, fone faulthe. The whole Power of the Keies pайди (howe often times muste we tel you one thing?) standeth not in preaching only, but in fundis other excellente Ministeris also, as we haue proued. If the Bishop of Rome preache not, he doothe neither Open, nor Shutte by preaching: we graunte. Yet mernes Consciencies beinge made pliaunte and subdued by the Vwoorde of God, by others that preach at his appoinement, he maie pliaunte and subdued by the Vwoorde of God, as by discretion he feeleth cause. And by vertue of the Keies, either Open or Shutte, Loofe or Bind, as by discretion he feeleth cause. And whereas Christe faide to Peter, and therefore to the Bishop of Rome Peters Successor, To thee wyl I geue the Keies of the Kingdome of Heaven: wil ye cal them flatteringe Parasites, that yeele to him that, which Christe giveth to hym? Sutche flatterede whiche honour your floukake is charred wirth. Denyng the Bishop of Rome, whome, for al the sperte ye beare towarde him, yemete acknowledge to be a Bishop, to haue the Keies at al, ondeselfe he preache in his owne Perfume, ye declare your great ignorance, and fowle temerite. Knowe ye not, that a Power annexed to an Order, and Vocation, is not taken awayne from one by not excellinge the same in his owne Person?

The Bishop of Sarisbury.

The effect hereof, besides other exorbitante idle talke, standeth in two pointes. First, M. Hardinge saith, The Pope, though he doo nothinge him selfe in his owne Personne, yet he maie sufficiently feode the Flocke of Christe, and Bind, and Loofe, and discharge bishoppes, diewies by his Deputies, and Undercarers, that is to say, by his Cardinals, and Bishops, which are as carefull and zealous for these offices, and tender therre charge, as multche as he. This grounde, I wote, is not false: and therefore what so ever M. Hardinge hathe bulbe thereon, it can never fail. notwithstanding, I do not remember that either Christ, or his Apostles ever wesh to do the like. One false sometime, Impudens est Imperator, qui, cum alienis oculis omnia ei agenda sint, postulet sibi aliorum Capita, & Fortunas committit: He is a shamelesse Captaine, that where is he muste needs guide al thinges by the eies of others, wil require other memies liues, and godas to be committed to his handes.

Pope Damasus saith, Illi Episcopi, qui talia sibi prasumint, videntur mili similes esse Meretricibus: quae statim, ut parvum, infantes suis alijs nutricibus tradunt educandos: vt suam ceteris libidinem explorare valent. Sic & isti Infantes suis, id est, populus sibi Commisso, alijs educandos tradunt, ut ipsi suas libidines explicant, id est, vt pro suo libita Secularibus curis inhiuent, &c, quod cuique visum fuerit, liberius agant: Sutche Bisshopes takinge sutche maters upon them selues, seeme like unto Harlottes:

Whiche

*Item Lviijus
Decades. 3. Lib. 6.*

*Damasus Episcopus
Ep. 30. 4.*

Churche of Englande. 2. parte.

193 Preache
by a De-
putie.

Whiche as soone, as they be once deliuern, straightwate deliuern on their Children vnto Nour-
ces, that they maye the rather folowe therre pleasures. Even so these Bisshopes deliuern on therre
Children, that is to say, the people committed to therre Charges, to be reaved, and byongiste up by
others, that they them selues make the better accomplithe therre pleasures, that is to say, that they
make geue them selues over to worldly cares, and doo what so ever they like them best.

Further, saith M. Hardinge, Christe faide vnto Peter, To thee wyl I geue the
Keies Feede my Sheepe: Confirme thy Brethren, Ergo, The Pope is a lord of Paracountey,
and bathes a Power Piercless over al the Worlde. Peter of Palus herof hixeth
thus: Cliffris dixit Apollonis, Quacunque ligaueritis in terra, erunt ligata &
in Celo: Non dixit, In Cels, scut Petrus dixerat: Sed in Celo Vno, Vnde non sunt
tanta perfectionis, sicut Petrus: Christe faide vnto the Apostles, What so ever yowr Bunde
in Earth, shalbe Bonnde in Heaven. Ita faide not, It shalbe bounde in Heaven, as he side
to Peter: But in one Heaven. Therefore the other Apostles were not of suchte perfection,
as Peter was.

Againe he saith, illa verba, Quacunque Ligaueris, intelliguntur de vtrique Fo-
ro, & de vtrique Potestate. Illa autem verba, Quacunque Ligaueris, intelliguntur
tantum de Foro Confessionis: These wordes (spoken vnto Peter) VVhat so ever
thou shalte Bunde, are under vnde of bothe Courtes, as wel of the Courte of Indgemente, as of
the Courte of Conference. But these other wordes (spoken vnto the other Apostles) VVhat
so ever thou shalte Bunde, &c, are under vnde only of the Courte of Conference.

This fantaisie, it remeth, he learned out of these wordes of Origen: Non mo-
dica differentia est, quod Petro quidem sit sunt Claves non Vnius Celi, sed mul-
torum Celerorum quacunque Ligaueris super terram, sunt Ligata, non tantum Vno
in Celo, sed etiam in Omnibus Celsis. Ad alios dicit, vt solvant, & ligant, non in Cels,
scut Petrus, sed in Vno Celo: quia non sunt in tanta perfectione, sicut Petrus, vt
Ligant, & Soluant in Omnibus Celsis: This difference is great: For vnto Peter are ge-
uen the Keies, not of One Heaven, but of many Heavenys: that, whiche so ever he Bindeth
in Earth, shalbe Bounde, not only in One Heaven, but also in All the Heavens. But vnto the
rest he getteth Power to Bunde, and Loofe, not in the Heavens, as Peter doothe, but in One
Heaven: for that they were not in iuste perfection, as Peter was, to Bunde, or Loofe in All the
Heavens.

This multiplicatiōn of Heavenys, as I haue saide, is but a fantasie: and pet to M.
Hardinges portours it maketh nothinge. For Origen by this woorde Peter, meant
not Peter the Apostle, but any other Godly Learned Priest, or Bishop: whome he
espexist here under the name of Peter. For, if he soldweth immediately, Ergo, quan-
to melior fuerit, qui solvant, tantò beatior erit, qui solutor: quoniam in omnibus solu-
tus est Cels: Therfore the better man he is, that is Loofed, the more Bleffed is he, that is Loof-
ed: for he that is Loofed in al the Heavens. Againe he saith, Quid si nos idem lo-
quimur, quod Petrus loquutus est, efficiemur Petrus. Et nobis dicetur, Tu es Petrus. Pe-
tra enim est, quisquis est Discipulus Christi: If wee speake the same, that Peter speake, we
are made Peter: And vno vs it shalbe saide, Thou arte Peter, For he is the Rocke, that is
the Discipulus of Christe.

And againe he saith, Hoc dictum, Tibi dabo Claves Regni Celerorum, Ceteris
quoque communis est. Et, qui sequuntur, velut ad Petrum dicta, sunt omnium com-
munia: This sayinge, to thre wyl I geue the Keies of the Kingdome of Heaven, is common
to the rest of the Apostles. And the wordes that folowe, as spoken vnto Peter, are common
vnto al.

So saith S. Augustine, Petrus, quando accepit Claves, Ecclesiast Sanctam signi-
ficauit: Peter, when he received the Keies, signified the Holy Churche. So saith S. Basilis,
Petre, inquit, Amas me: Pafce Oues meas: Et consequenter Omnis Pastoribus, &
Doctoribus tandem Potestatem tribuit. Cuius signum est, quid omnes ex Aequo, &
Ligant, & Absoluunt, quemadmodum ille Christus faide vnto Peter, Loofe thou mee: Feede
my Sheepe. And in like sorte vnto Al Pastours, and Doctoris he gaue the same Power. Ato-
ken whereof is this, that al others Bunde, and Loofe Equally, as well as Peter.

Ihsu[m]s saith S. Ambrose, Dominus dixit Petro, Pafce Oues meas. Quas O-

Ambros. De Ps.

Age in Iohann.
Tertii sa-
pienti, in vris
solutoria, cap. 23.

Origen in Mats.
tha, Tract. 5.

In rodom Tra-
ciat.

The Defense of the Apologie of the

S. Hierome: Declinare ad Dextram, est abstinere à Cibis, quos Deus creavit, & Condemnare Matrimonium, & incurrire in illud, quod dictum est. Noli iustus esse nimis: *To turne to the Right hand, is to abstain from Meates, whiche God hath made, and to condemn Matrimonie, and to fall into the danger of the Woordes written by the Wifeman, Never be ouer iuste.*

Fistre therefore Tertullian in the dispouse of Matrimonie, saith thus: *Equitib= tibi videtur Supri affine esse Matrimonium? Quoniam in illo deprehendo, quae illu= pro competunt: Docte not thou thinke, that Matrimonie is like unto Fornication? Cer= tainty? finde ite same things in the One, that finde in the Other.* Farther he saith: *Firste he saith: Ergo, iniques, omni & Primiti, id est, vnas Nuptias defrui. Nec immixto: Quoniam Ergo, iniques, omni & Primiti, id est, vnas Nuptias defrui. Nec immixto: Quoniam Ergo, iniques, omni & Primiti, id est, vnas Nuptias defrui. Then, thou wile faire to mee, thou condonne me, and also: Firste Marriage, Yea verily, and not without cause: For both the Matrimonie, and fornication confite both of one thing.* Chrysostome saith, *Mat ipsa Commun= fornication confite both of one thing.* *Copulatione saith, Mat ipsa Commun= fornication confite both of one thing.* *Etio Maritalis malum est ante Deum.* Non dico, Peccatum, sed malum: *The very Copulation of Marrimonie is an euil thing before God.* *If I fare not, it is Sime: but I fare it is an euil thing.* *And yet immediately after he saith, Si in Maritis, & si adulteris vna est libido, quomodo potest fieri, vt vna, eademque res pro dimidio parte sit iustitia, pro dimidio autem sit Peccatum?* Aut enim tota est iustitia, aut tota est Peccatum: *Quia res Vna est: If the Marital man, and the Adiutorier have one kind of pleasure, howe can it be, that one, and the selfe same thing, for the one halfe shoulde be Righteousnes, and for the other halfe shoulde be Sime? Either it is al Sime, or al Righteousnes: For the thing it selfe is One.*

Addition. *¶* Here M. Hardinge saith, *I doo falsely demaine nice selfe, and Addition begule my vñlearned Reader. For the Authour by these woordes, *Coniunctio Maritallis, meant not the Copulation of Matrimonie, as you translate it, as though he faide, Matrimonie it selfe were an euil thing: God forebidde, any shoulde speake of Goddes Holy Ordinance. But he meint the euil thing: God forebidde, any shoulde speake of Goddes Holy Ordinance. Bisides al this he telles us of Coniunction of the Husband with his Wif in the acte of Generation. Bisides al this he telles us of Fides, Proles, and Sacramentum: of Malum Culpe, and Malum Pene: Of Immoderate Concupiscence, Inordination, and Rebellion of the Fleache &c.* And al to erreste thise woordes written in Operæ Imperfectæ, vñther the name of Chrysostome, *The Copulation of Matrimonio, or the Coniunction of Man, and Wife, is an euil thing before God.**

The Antipole. *Firste, M. Hardinge, where you charge me with vñse, and corruption of mine Antipole, bisides that my woordes of hem selfe be plaine peynough, I meint also the very same thing, that you meane. Only I sought to expesse my meaning modestly, & in comely termes without offense. Neither curte was there any heretique, that I haue heare of, that condemned h̄er very state of Matrimonie ofitselfe, otherwylle then in respect of the Coniunction, that foloweth afterward. Thereforo it was neceſſe for you to speckfully to erre out, God forebidde, any man shoulde speake of Goddes Holy Ordinance, to saie, that Matrimonie it selfe were an euil thing. And yet God ordeneid, not onely the state of Matrimonie it selfe, but also the very acte it selfe of Generation. And therfore you haue brought vs a vñse: it is in that, M. Hardinge, without sense, or savor. You might better haue saide, God forebid, that any man shoulde faire, The acte of Generation it selfe were an euil thing, or shoulde speake of Goddes Holy Ordinance.*

But you tel vs a tale of *Malum Pene, and Malum Culpe.* *Malum Pene, is that ne= cessitate, infirmitate, and miserie, that is fide, and mortified unto our bodies, as Care, Trouble, Hunger, Christe, Sickenesse, Death, and fute the other. But are these ill things before God? Are thesse the thinges wherof S. Pavle complaineth of him selfe, saing, *I doo not that good thinge, that I woulde doo: but I doo that euil thinge, that I woulde not doo.**

You wil say, *The Authoure of the worke, called Opus Imperfectum, speakeith not of these Natural infirmities of the bodye: but of that Concupiscence, whiche you calle a Rebellion of the Fleache.* If the Authoure meinte thus, then, I praye you, against what thinge the Concupiscence worketh this Rebellen: you make neches, sayte, Against the VVil, and Spryte of God. For so saith S. Pavle. And wil you saye,

Churche of Englande. 2. parte.

This is only an iſ thinge: It is no ſinne: Is it no ſinne, to rebelle againſt Gods Holy Spritte, and to withdrawe his Will? Verily S. Augustine faſteth platiſt, *Concupiſcentia Carnis, aduersus quam bonis concupiſcentia Spiritus, & Peccatum ell, & peccata peccati;* *The Concupiſcence of the Fleache, againſt whiche the good Spryte deſireth, or laboreth, to bothe Sime it ſelfe, and alſo the paine of Sime, and a conſeſſe of Sime.* Here S. Augustine faſteth, that the ſame Concupiſcentie, and rebeller, wherof you speake, is not only an euil thing, but also very Sime in dede. Therfore leue this niceſſe, M. Hardinge, and tell vs plainly, that the Coniunction of Man, and Wife is not only an euil thinge, but alſo Sime before God.

But S. Augustine faſteth ſame otherwife. Paulus modeſte detinet a Nuptijs, non tanquam re mala, & illicita: *Sed tanquam ob onerosa, & molesta.* Alud est enim admettere Carnis turpitudinem, abud habere Carnis tribulationem, Illud est Carnis facere. *Hoc laboris ell pati:* *S. Paulus in modell manner withdraweth meſme from Matrimonio, not, as from a thinge euil, and unlawfull, but, as from a thinge greuous, and barberous. For to committe the ſubtiltie of the Fleache, it is one thinge: To haue the trouble of the Fleache, it is another thinge. The one is to committe agaſt the other is to ſuffer a paine.* True, lo S. Auguſtine moſtē, *Marriage is not an euil, or unlawfull tyng, but only a boorthenewen, and a greuous thinge.*

But why ſhoulde you thus Elendene an open errore? This Authour bearinge the name of Chrysſtome, faſteth, that the Copulation, whiche is in Marriage, not withſtandinge it is no ſime, yet is an euil thinge before God. Where dio God him ſelfe ever ſo late in al the Scriptures: *We were di the Holy Ghoste ever late, that VVedlocke is an euil thing?* Neither do I here meane the degrē, or ſate of Wedlocke, but the very ſcholawhip, and vſe of Wedlocke. Where did the Holy Ghoste ever ſate hereof? It is an euil thinge before God?

Verily S. Paule faſteth, *Marriage is Honourable in al Degrees, and a bedde vñſifted.* The Matrige bedde, faſteth S. Paule, *to no euil thinge before God: It is pure, and holy, and undefiled, God him ſelfe ordeneid Matrimonio: he ordeneid no il. God him ſelfe commanded, di, to: Coniunction it ſelfe, and vſe of Matrimonio: he commandeth no il.*

Vno the cleane, alþinga are cleane. He that beſtowed his Virgine in Marriage (faſteth S. Paule) *Dooþe wel.* S. Paule faſteth not, *I doo eth before God: But conſtitutive, He dooþe wel.* But, ho yo caulo he doo wel, in geuinge her acacion to do it. *The vſe of Father Paphnutius in the greate Council of Nice ſaid thus, Congressus cum legi= tima vox, et Causa: The companye of a man with his lawfull Wife, is Chaste.* Touching the blouſoned afflora, that male happen in vſe of Marriage, *I will ſaye nothing.*

If ye ſayen thus, Suchlike affections be li: Egote, the vſe of Marriage it ſelfe is il. He fal into a foul ſtore in arguing, callo, as you knowe, Paralogium Accidentis. S.

S. Augustine faſteth, *Non, qua incontinentia malum ell, ideo Concupiſcentia, vel id, quo incontinentes Copulatior, non ell bonum: Wee mate not ſine, because Incontinentia is an euil thinge, therefore Wedlocke, or that Copulation that is betwix Man and Wife, that contene not, is no good thinge.* S. Augustine caſteth the very Copulation of Man, and Wife, and the vſe of Matrimonio, a god thing, and that ſaue times together in the ſame place. Nowe then can you ſaye, that the ſame Copulation, and vſe of Matrimonio, is an euil thinge before God? Wedlocke, M. Hardinge, we be not ſoune in the Companye of them, that ſay, *Good is Euil, and Euil is Good.*

S. Hierome faſteth, *Si bonum ell, Mulcerem non tangere, malum ell ergo tangere.* Nihil enim Boni contrarium ell, nisi Malum: *If it be good for a man not to touche his Wife, then it is euil to touche his wife.* For there is nothinge contrarie to Good, but Euil.

Againſte he faſteth, *Quam diu impleo Marii officium, non impleo Christianum: As longe, as I do the dutie of a Husband, I do not the dutie of a Christian man.* Againſte, Non negamus Vuidas, non negamus Mariatas Sanctis Mabres inueniri. Sed que Vxores ell deferint: quia in ipsa necessitate Comigo Virginum imitator Casſita: *Wee dene not, but, Widowes, and Maried women be Holy, but, fute, whiche haue leafe, and forſaken wifes duties, and in the very necessite of Matrimonio doo counterfeite the Casſita, that is in Maidens.*

The like accompte we make make of sundrie others: These fewe make suffice for this presente.

Nowe, touchinge the Marriage of Widowers, and Widowes, a grete many of the Ancient Fathers leue cyp: scly, and utterly to condemne it.

Athenagoras in
Apologia pro
Christianis,
Hieronym. ad
Geroniam,
Hieronym. con-
tra Iouianum.
Lib. 1.
In cod. Lib. ro.

Athenagoras lathe, Secunda Nuptie decorum quoddam sunt Adulterium: The Seconde Marriage (of Widowers, or Widowes) is a faire kinde of Adulterine. And S. Hierome calleth Widowes so maried, Harlettes, and Naughtie VVcemen, Malas, & Profittatas: And lathe, Dignam non nascitur in terra bona: Secunde Marriage grotwell not in good stile. Agatine he saith, Tolerabilis est, vni proflitutam esse, quam multus: More tolerabile si is to be Concubine unto one, id est unto many. Agatine, Vbi multus: More tolerabile si is to be Concubine unto one, id est unto many. Agatine, Vbi numerus Maritorum est, ibi vir, qui proprius virus est, est desit: Where as there is a number of Husbandes, there the Husband, that in proper speach is but one, is no Husband. The wife againe, Non danno Digamos. Etiam Scortatorem recipio Peccnitatem. Quicquid a qualiter licet, ex qua lante penitendum est: I condone not Widowers, or Widowes, that have Married againe. No, I refuse not the Fornicatione upon his repentance, VVhat so ever is equally lawfull, muste be weighed in One ballance.

Nazianzenus saith, Hic fermo videtur mihi rejecere Secundas Nuptias. Si enim Duo sunt Christi, Duo item sunt Mariti, & Due Vxores: T his saeinge seemeth to condemne Seconde Marriage. For, if there be Two Christen, then are there Two Husbandes, and Two Wives. Origen saith, Nunc & Secunda, & Tertia, & Quarta Nuptie remanentur: & non ignoramus, quid talis coniugium ejicit nos de Regno Dei: Nowe the Seconda, and Tertia, and Fourth Marriage is received. And wee kyowe, that suthc Mariage that case vs out of the kingedome of God.

By these fewe examples we make see, It was harde for these Holy Learned Fathers, In so large Amplifications of Paschinge, or Olympianinge, to holde measure. Yet, at these vehement wordes, and Amplifications notwithstanding, partly the fame, partly other the like Holy, and Learned Fathers, bothe vnde Marriag them selues in their owne Personnes, and also otherwise wrote, and spake thereof with grete reverence.

Tertullian, as S. Hierome witnesseth, was a Married Prester. Spiridion the Bishop of Cyprus, sommetyme famous in the Council of Nice, was Marrier, and had Children. So was S. Hilarie the Bishop of Poitiers, as appeareth by his Epistole to his Daughter Abra.

Addition. This Authoritie of Hilarie (sauthe M. Hardinge) is a simple ragge. And a pessime Apocryphal forged write &c.

The Ayswene. It is even so in dede. I never tolke it to be otherwise. Neither do I allege it in furthe grete safthe, as you imagine, but onely as a Pamflet of your owne. For, howe so ever you wylge it nowe, they were your owne scientes, that fiske forged this forgerie: they were not of us. If you would shalke of al suthc the like ragges, that you, and your Fathers haue patched vp under the names of Anacletus, Athanasius, Amphiliocius, and others, a grete parte of your Vxores muste haue gone naked. But notwithstandinge these Widowes be forged, and ful of fables, yet the Fathers them selues, whose names they haue, in their owne persones, were not forged. For Anacletus in dede was Bishop of Rome, Athanasius in dede was Bishop of Alexandria: Amphiliocius in dede was Bishop of Iconium. Coven sa, althoough this Epistole, whiche somme of you haue forged, under the name of S. Hilarie is a fable, yet S. Hilarie in dede in his owne person was a Learned Father, and Bishop of Poitiers in France aboue eleven hundred yeres agoe: And might in dede haue a wife: And Abra in dede might be his daughter. And what maruel? For the Priestes in France liued still in wedlocke until the time of Pope Hildebrande, whiche was aboue seven hundred yeres after the death of S. Hilarie. Clerly, Baysts Mantuanus witnesseth, that Hilarius in the time of his Bisopshipke had a wife, and lusted with her. ☐

So was Gregorie S. Basiles Brother, the Bishop of Nyssa. So was Gregorie the Bishop of Nazianzum, Father unto Gregorie Nazianzene, as appeareth by Ruffinus:

Bishopps,
& Priestes
Married.

Nicolaus in
London, and
elsewhere, vnde
the same.

John, in
London, and
elsewhere.

Hieronym. in A-
pology ad Ad-
versarios, ad
Rufinum.

S. Hilarius, ap-
pearebat in
scriptis suis.

Clemens stro-
mat. S. Hilarius.

Origen in ap-
pearebat in
scriptis suis.

Andrea ap-
pearebat in
scriptis suis.

Rufippe ap-
pearebat in
scriptis suis.

nus: Pet was he neuerthelesse A Faithful Servante, and a Steuare of the Mystryes of God: A man of Spiritual defens: The God of Phara: The Pillar, and Buttreffe of the Church: and the Starre of the worlde. For in suche wife his owne Sonne Gregorie Nazianzene reporteth of him. Suthc son was Vic, his wife, and Famili not wittakinge, so was Prosper of Aquitania, the Bishop of Rhegium, as it app arretts by his Epigranum written unto his wife: Meriam Comes irremota rerum,

So was the Holy Father Cheremon the Bishop of Nilus: Who, as Unclaus Wytech, was sente in obannishmente with his wife. So Polycrates beinge that wife a Bishop, sometime said, that feuen of his Fathers, or Ancesters had bene Bishopps. The Grake word is ογγεις, Russimus translateth it, Parents.

Addition. M. Hardinge. The Greeke woode (you saie) is ογγεις, and Russimus translateth it Parents &c. You meane not, I wroue, that Polycrates had feuen Fathers. I wroue, that were too many by five you knowe. One Father is yernough party for one man. VVhat gometh you hereof, that Polycrates was Maried, because he had feuen Ancesters?

The Ayswene. We are a pleasant man, M. Hardinge: for a little thinge make make you neru. But, vnde farther, I haue helde Russimus. For he translateth not ογγεις, Parents, but, Parents, whiche (you saie), goeth further in signification, then the woode, Parents, dooth, as the Learned in the Canle Lawes doo knowe. In dede heretv, I confess, Parents, there was an ouer sight. It is true, Russimus hatht not Parents, but Parents. And yet where you saie, Uochie Russimus, we are ouer bitter. You knowe, the difference betwene Parents, & Parents, is not so greate. Far oftentimes in god signification both Parents the Parents, and Parents by Parents. Cicero tolgett them in one, and saith, Pater, Parenthese bothe thegother. Doue late, this woode, Parents, goeth further in signification, then this woode, Parents, as the Learned in the Canle Lawe doo knowe. I denie it not, M. Hardinge. But wil you also saie, that Russimus was so curiosus in cholle of Widowes, or that he wente to the Cimilians, to leache Latine? Terile S. Hierome speakeketh scornefull of him in that behalfe, I thinketh him not able to speake good Latin. Yoube it, let vs see, what signification this woode Parents beareth emonge the Cimilians. Thus therefore saith Caus one of the Fathers of the Lawe: Appellatione Parents, non tantum Pater, sed etiam Aius, & Prolaus, & deinceps omnes superiores continentur. Sed & Mater, & Aua: Under this name Parents, is contained, not onely Father, Grandfather, and Greatgrandfather, and other orderly goinge upwarde, but also Mother, and Grandmother. At these, saith Caus, are contained under this woode, Parents. Nowe M. Hardinge, for that it liketh you to make needlesse quarrelles, & to pleate with Widowes, I rechen, you wil not late, that Polycrates Mother, or Grandmother, or Greatgrandmother were Bishoppes before him. For so, I trouwe, your Learned Cimiliani wil not saie. Then it refelcheth, that Polycrates saide, His Father, his Grandfather, & his Greatgrandfather se. were Bishops, and that one of them had bene Father vnto an other. And this is al that I saue. Therefore your myght is at an ende. ☐

Inflammanus the Emperoure seemeth the more to esteeme Epiphanius the Bishop of Constantinople, for his Father, and other his Ancestors had bene Prelates, and Bishoppes.

Ignatius, S. John the Evangelistes Scholare, saith, Peter, and other the Apostles of Christ, were Marred menne. So wylcht Clemens Alexandrinus: So wylcht Iulianus. Origen saith, by the reporte of others his Ancestours, That S. Paule, and his wife were called to the Faute, bothe at one time.

Addition. Of whiche Wife, as he saith, he wylcht thus in his Epistle to the Philippiens, Rogo te Germana Compar &c. I rebefche thee, fidelis yokes-

love, heale those wemen, that haue laboured with me in the Gofpel. ☐

S. Ambrose saith, Omnes Apostoli, excepto Iohanne, & Paulo, Vxores habue-

runt: At the Apostles had Wives, only John, and Paule excepted.

Addition. Here, saith M. Hardinge, VVhereas he saith, that Gregorie the

twelve Apostles, saith S. Ambrose, onely S. John excepted, were al Married: Her he

R. iiiij saith

faith otherwise, S. Ambrose saith, *Al the Apostles had wives, only S. John, and S. Paul excepted.* Here S. Paul hath no wife; There S. Paul hath a wife. If you were a true man there, then are you false here. If you be true here, then were you false there. Or he had a wife, or he had not. Saie whiche ye wil: M. Jewel is contrary to M. Jewel. Faine would I knowe, which of those M. Jewels were to be trusted.

The Antwerre. Here we haue M. Jewel in his Reply; and M. Jewel in his Defense: M. Jewel contrary to M. Jewel: True here, and False there. O what a mystery pange was this, M. Hardinge, yet you tachte but feme what to make your selfe (part). S. Ambrose saith, *The twelve Apostles, only S. John excepted, were all Married.* Againe S. Ambrose saith, *The Apostles had Wives, only S. John, and S. Paul excepted.* I pray you, god M. Hardinge, what contradiction finde you in these wordes? Do I make S. Ambrose first to say, S. Paul had a VVife; and do I make him afterwards to say, S. Paul had no VVife? I trave you were not awake. We taught at some what in your doctrine. You knowe, though S. Paul were an Apostle of Christe, yet was he none of the twelve Apostles. What shold you say to those thinges, that Chilchren knewe? We miche miscrethen your selfe. These tauchinges made wel fande together. Al the twelve Apostles, John only excepted, had wifes. And yet S. Paul, beinge none of the twelve, had no Wife. What meant you then by This M. Jewel, and that M. Jewel: M. Jewel here, and M. Jewel ther? Bothe here, & there sp. Jewel saith Truth. But bothe here, & there, you are one man stil. Why shold you so basely belye your wittes?

As touchinge S. Paul, Clemens Alexandrinus, Eusebius, and Ignatius, that saue Christe after his Resurrescion, & was in compaines with the Apostles, saie in plaine wordes, *He had a Wif.* Of the other side S. Ambrose, S. Chrysostome, S. Hierome, and others, that liued wellnearre four hundred yeres after Christes Ascension, saie plainly, He had no wife. Here haue nowe Doctors against Doctors: Thise against that; and that namely touchinge the Marialfe of S. Paul. Will you therefore come in with thisse argumentes, and tell vs, Faine would I knowe, which of these Doctors were to be trusted? Lene, leane this unfairely spotinge, M. Hardinge, M. Jewel, & wist it becommeth you not. There is nothinge here worth the laughtinge at; but onely your folie.

Clemens Alexandrinus saith, *Perfecti Christiani Edunt, Bibunt, contrahunt Matrimonium:* They that be perfite Christian menne, do Eat, and Drinke, and contrah Matrimonies. S. Hierome wittinge against Iouinian, saith thus, *Quasi non hodie quoque plurimi Sacerdotes habeant Matrimonia:* As though ne davae very many Priecles were not Married. And therefore he saith, as he is alleged by Gratian, Legani Episcopi, & Presbiteri, qui Filios suos sacerdotibus literis eruditum: *Let Bishoppes, and Priecles reade these thinges, that bringe vp their Children in worldly learninge (and not in the Scripturis of God).*

Pope Damasus, and others haue shewed vs, that a greate number of Bishoppes of Rome were Priestes Sonnes: As Pope Sylverius: Pope Deusdedit: Pope Adrianus 2: Pope John 1: Pope Felix 3: Pope Hosius: Pope Agapetus: Pope Gelasius: Pope Bonifacius: Pope John 10: Pope Theodosius. And concludeth thus, *Complures etiam alii inueniuntur, qui de Sacerdotibus nati Apostolice Sed preueruent: Magis othes beside there are founde, that beinge Priestes Sonnes ruled the Apostolique See of Rome.*

Addition. M. Hardinge, what shal I saie vnto this felowe? Who ever Addition fawte to impule a man? Dothe Pope Damasus shewe you al this, M. Jewel? Why for shame man. You a Minister of Goddes VVoorde? Nay a Minister of vaine Fables, and a Minister of open Lies. You haue misseid this in you? Foolish ignorance, or flameleſſe malice? Howe could ye be ignorant, or so wileſſe, as once to dreame, that Damasus, that learned Pope, shold thus write! that Ignatius, or so wileſſe, as once to dreame, that Damasus, that learned Pope, shold thus write! that Ignatius, or so wileſſe, as once to dreame, that Damasus, that learned Pope, shold thus write!

kinge. In the Register of the Popes I finde none so named. Gratian haue not so many Popes by three. For he nameth not John 10, nor John 13, nor Adrian 2. Sc.

The Antwerre. What meane these terrible exclamationes, M. Hardinge? You crete out, Vaine, Foolishe, Ignorant, V Vileſſe, Impudent, Shameleſſe, Sacrifigious, Incelous, Abominable yokinge. Who hath thus intended you what wife man wante to be bifornet without some cause? It were much better for you, to come againe to youre ſelfe, and to leare to be sober. Pope Damasus (you ſay) hadde not wite of Sylverius, and Deusdedit, and Adrianus, and Felix, and others, that were borne to many yeres after his deathe. What then? wil you therefore thus fondly ſale out, and rage with me? It is your owne ſcience Doctor Gratian, M. Hardinge, that thus haſte written. I am the reporter onely. I write it not. Call him, Vaine, Foolishe, Ignorante, VVileſſe, Impudente, Shameleſſe, and what you like. Falle out rather with them, that haue taucht his Bookes, The Foundation of the Canon Lawe: Falle out with pope Eugenius, that commended his Bookes onto the worlde. As for me, I knowe, what he is. I allege him, As I finde him. Compare my wordes with Gratian: you ſhall ſee, I do righte. Truly I leaſte out certayne Popes names for shornesse ſake: which ſainte here for your pleaſure 3 have refourned.

But (you ſay) Holius is a Pope of M. Jewels owne makinge. For in the Register of Popes ſee ſade none ſo named. Yet if you had better conferred with Gratian, you ſhoulde ſame ſounde, that Pope Holius is the firſt in the ranke. Vnde truch he is either ſo named, or ſo placed, I make none account. It is your own Gratian, that ſo reporteth: And, as I haue ſaid before, it is the grounde, and Fundation of al your Lawes. Pope Damasus (you ſay) hadde not wite of thole Popes, that ſo many hundred yeres followed after him. That, I grant you, is also an erroure. Vide your Gratian reforme it. For his onely errore it is: It is none of ours. Vnde be it, as for the truthe of the mater it ſelfe, reade the liues of al thole Popes: And ye haue ſinde it true, that Gratian ſaith, that every of them had a Prieste to his Father. For example, Platina ſaith, Pope Sylverius was the Sonne of Bishop Hormilius Bonifacius 1. was the Sonne of Iucundus a Prieste. And to the reſte. Therefore, ſomewhat to reſume your Gratians credite, notwithstandinge he erred in the name of Damasus, yet in the truthe of thole popes, and of their Fathers, he erred nothinge. For in daſe, al they, whose names he rehaſeth, were Priestes Sonnes.

Further, you ſay, Gratian hath not ſo many Popes names by three, as I haue reckoned. For he nameth not Pope John 10, nor Pope John 13, nor Pope Adrian 2. This, I confesse, was mine owne ouerſighte, in that I mingled thole names with the rote, neither alleginge, nor notinge almoſt Adroſt. Notwithſtandinge, this erroure proceeded onely of negligence, and not of malice, as to any Inſufficiente man it mate ſome appearē. For touchinge the truthe of the mater it ſelfe, Platina ſaith, *Every of thole three Popes had a Prieste to his Father, as had the others, whome we haue named.* That he be his wordes: Pope John the eleventh (which in other computations is reckoned the tenth) was ſonne unto Pope Sergius: Pope John the sixteenth (who of ſome others is computed the fifteenth) was ſonne to a Prieste, called Leo: Pope Adrian the Seconde, was the Sonne of a Bishop, named Taralus. Here you haue poure whole reſtenting, M. Hardinge, And no cauſe, why you ſhoulde be further offendē.

But you tel your Reader, That this Authoritie is brought in by Gratian under the name of Palea: And that *Palea* is as muche to ſay, as Chaffe, and ſignificeth, that al that foloweth, is alio woorke. Suche Chaffe (ſay you) is M. Jewel drunen to take holde at, to maintaine his brothers ſhameleſſe, for lacke of better hulpe. And is it true, M. Hardinge, that al, that Gratian lateth out under the name of Palea, is nothinge elſe, but Chaffe, and vaine fluffe, of little woorke? What wil you then do with yourne grete Donation of Conſtantine, whereby the Pope claimeþ his Jurisdiction over the other thare Patriarches, his Wholle Triple Crowne, and the wholle Empire of the Worlde? What the alſo goe for Chaffe, and Forgerie, and Vaine fluffe? Do you not knowe, that the ſame Donation is intituled, *Palea, as wel, as this?* Will you ſay the fauergarde of yourne Priestes chilchen, leue the Pope with al his Imperial Power, and Authoritie in the

Dish. 4. 2. 1

Platina in S. 1.
Actio. C. 2. 2. 2.
n. facio. 2.Platina in S. 1.
Actio. 11.
In Iacob. 6.
In Adria. 2.Dish. 1. 2.
Constantinus.

The Defense of the Apologie of the

the Chache: Thus you use your Auhoures, and Doctours, M^r. Hardinge: Somtimes they are Chalfe, sommetimes they are Corne, sommetimes they are Drosle, sommetimes they are Coule.

Here you have the whole mater truly proved: At these Popes, by your Gratian allego, founde Priestes sonnes: The other that Popes with the Priestes therre Fathers fully auouchid: your vaine Chalfe blowen into the tolne: And your Gras tians exorts, touchinge the names of Damasus, and Hosius sufficiently auouchid. Leave therefore your ostinate talkes of Foolish, VVitellie, Impudentie, and Shamelesse men. M^r. Hardinge, leaue your Reader happen to eyen hi cire, and espic whoso dealing is impudentie.

Popes Pius fritte, A Marred man, hauing his wife alone made be chosen Pope.

*...neas statius
regulus con-
cel, bsd, lab,*

His wordes be these: Cui enim disputant Doctores, an electus in Papam Vxori sue debitum solvere tentatur, &c. For, wherfore do the Canones moone this doubt, VVhether a man beinge chosen Pope, be bounde to yeilde Marriage due to his VVife, or-
leas a Marred man be chosen to that roun?

Polydorus Vergilius fritte, that the restrainte of Priestes Marriage was first attempted in Englande about the pere of our Lord Niente hundred three score and tenne: and that the same was afterward concluded in the Westmste Churche, about the pere of Our Lorde a thousande and a hundred, and never before.

Fabian fritte, that Bisshoppes, and Priestes liued a thousand yeres together with their VVives, no Lawe beinge to the contrarye.

Theis two Principles beinge thus laid, the one of immoderate, and exra-
stante spraue of the holy Fathers, the other of the continual, and Ordinare Pri-
estise at the Churche, we may note be the better halfe to consider the substance of
M^r. Hardinge's reasons.

Addition. M^r. Hardinge, VVhat wil M^r. Jewel make this sond, and Childish Addic-
tione, Certaine Fathers speake ouer vehemently concerning Matrimonie: Item, Some of them
were called to dignes of Bisshoppes from the state of Marid menne: Ergo, Priestes, Monkes, Freces,
Nonnes, who haue vowed Chayre, make lawfully Marie VVives, and take Husbands! Of what final
substance this reasoun is, verell Colles of al their Ministers, if they can reade any Englishis, besides
their Communion booke, make easilie perceiue.

The Answere. Colles we haue none in the Holy Chayre, M^r. Hardinge.
And yet if we had any fritte, I say no cause, but they myghte vs God better scrute
in his Churche, then many that haue bene, and yet are Priestes, and Cardinales
in the Churche of Rome. And what greate wonder were it, if a god simple
godly man were made a Pfest? You maste remember, that Iulius the 2, a man utterly
wode both of Learning, & Virtute, from a wherry slave, not longe afterthe became
a Pope. Cicily S. Chrysostome is not ashamed oftentyme to cal S. Paule, Sutorem
Pellum, which wordes you maste Englishe, A Closter of Skinnies, &c, a Cobler.
But to leave these paure baine, and necelesse querelles, there is no Coler so firs-
tple, but it pitheth to you, in so weighty winters, to shewe fute the folle.

The Chalfe Argumentes, that you haue imagined, are yowre owne, M^r. Har-
dinge: you knowe ful wel, they are none of mine. Thus onely I saye: Divers the
Holy Fathers haue written ouer basely, I wil not saie, viley, and selanderously of the
state of Matrimonie in general, Callinge it in al kinde of men, Fornication, an iyl thing,
and like to Adiutorie: Therefore, I saye, they maste muche lesse be taken, as indis-
crete Judges in Priestes Marriage. Agayne, Divers the Holy Fathers, bringe them
selues Priestes, and Bisshoppes, had wifes, and lived in Matrimonie: Therefore, I saye,
they condemned not Priestes Marriage.

*Field of al, his Objection of Towe nothinge toucheth the Clergie of En-
glande. For it is knowen, and Confessed, that the Priestes of Englande were ne-
uer Towe.*

Addition. Further, where I saye, The Clergie of Englande was ne-
ver bounde to futtle Vewe of Chalfe, you saye, VVhat monech you to fite, the Priestes of
Englande are no Towe? VVhat pridlege haue they aboue all other Priestes of Christendome, at
lealle, of the Latine, and VVeeche Churche? &c.

The

Churche of Englannde. 2. parte.

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& Priestes
Married.

The Answere. You knowe, M^r. Hardinge, neither the Priestes of Englannde
ever offered any suche Towe, nor the Bishop ever required it. And howe can he be vovered?
Chalfe, that makineth no Towe, as how can there be a vovo, wherre nothinge is vovo?

M^r. Hardinge,

You saye, This Vovo is annexed to Holy Orders by statute of Holy Churche: And Bisshoppes,
Priestes, and Deacons be tied to Chalfe. To Chalfe, saye you, M^r. Hardinge? Would
God it were so. Woulde God the worde lawe not the contrarie. Howe be it here
you allege Pope Gregorie, The Imperator Iustinian, The Council of Carthage, Pope
Leo, and others. Yea, althoughe the Bishop require nothinge, and althoughe the
prieste promise nothinge, Yet (you saye) Othes, and promises mae lawfully pale without
wordes. And herre you bringe in many proper thinges, of laiceng handes on a Booke,
of Holdings vp two lingers, of Souldiers Badges, and I wote not, what. In the
ende you conclude, A beke is as good, as a Dieu gaide. At these wordes, M^r. Hardinge,
ende you conclude, A beke is as good, as a Dieu gaide. At these wordes, M^r. Hardinge,
ende you conclude, A beke is as good, as a Dieu gaide.

M^r. Hardinge,

31 The Priestes of Englannde were alwayes Clotaries, and haue so continued
from the beginnynge, howe is it then, that the same Priestes neverthelasse conti-
nued sit in Lawful Matrimonie, for the space of more then a thousande yeres to-
gether after Christe, and that without reproupe, and without offence of the Church
of God? Where they al bounde by Towe to Live single: and per dico they altogether,
al that while, contrarie to their Solemn Towe, live lawfully in open Wed-
locke? Who woulde thus saye, M^r. Hardinge? Where then was the Pope, that
should haue deputed them? Where was then M^r. Hardinge, that shoud haue cried
out upon them, Fleashly, Incluous, Sacrifigious, Vowbreakeers? Was there
an Sacrefig so lightly weighed among our Fathers so lange a tyme? Was there
neither Bishop, nor Priest, nor other Holie man within this Realme, duringe the
space of so many hundred yeres, that would reprouit it? Did al the Godly Priestes
of this Realme make solemn Towe, for no other cause, but only to breake them?
Let vs thinke better of our Fathers, M^r. Hardinge. Certainly they made no fute
Towe, neither by Becke, as you saye, nor by Dieu gaide.

Againe, if the Vovo of Chalfe be of it selfe annexed to Orden, as you saye, What shal
we then thinke of the Priestes of Gracia, and Asia, & of al other Chiffened Coun-
ties through the Woorde? Are they al bounde to Chalfe by Solemne Towe,

dit. iii. Alm.

Are they al Fleashly, Incluous, Sacrifigious Vowbreakers without exception? Wherefore then doth
Pope Stephanus saie, Altere te Orientalem traditio habet Ecclesiarum, altere huius
Santa Romane Ecclesie. Nam illarum Sacerdotes, Diaconi, & Subdiaconi Matri-
monio caput in: The Tradition of the Easte Churche is one, and the Tradition of this
Holy Churche of Rome is an other: For the Priestes, Deacons, and Subdeacons of the Easte
Churche are inuided in Matrimonie. Wherefore is it noted there in the Rubrike, Ori-
entalis Ecclesia Votum Castitatis non obtulit: The Easte Churche hath not offered the
Vowe of Chalfe. Wherefore do you saye selfe, M^r. Hardinge, secretlye Confesse,
That the Priestes of the Easte Churche are no Clotaries? Remember your worder:
Thus you saye, VVhat priuilege haue the Priestes of Englannde above al other Priestes of Christen-
dom, at leaste of the Latine, and VVeeche Churche, you saye: you dare not saye, The Easte
Churche haue never subiected to any fute Towe. Wherefore dothe the Cardinal Caetane
saye, Nec ordino, in quantum O. A., Nec ordino, in quantum Sacer, est impeditus Matri-
monio: Neither the Order of Priestes haue in that it is an Order, nor the same Order, in that
it is Holy, any hinderance to Matrimonie. Neither Pope Stephanus, nor Gratian, nor
Cardinal Caetane, nor you yowre selfe moughte thus haue wistren, if the Towe of
Chalfe were necessariely annexed to Holy Ordres.

M^r. Hard. 292. b

You allege a Canon of the Council of Ancyra, where, you saye, it is thus Decreed,
touchinge Deacons: If a Deacon receive Orders of the Bishop, and holde his place, it shall not be
lawfull afterwarde for him to Matric. By this Canon you teache vs, that the Towe of Chal-
fe is enmore loynd with Holy Ordres. But in the same Canon it is also De-
creed, That if the Deacon make Protestation, and tellle the Bishop, that he wil Matrice that
he is not habyl to live Single, then if he afterwarde Marrit, he shal stil continuue in the Min-
isterie.

Conc. ANCYRA.

can. in dicitur.

beu.

& Priestes
Married.
sister. At this, I say, is written in the same Canon: I say not, in any other, but in
the same. Ye woulde not thus haue beguiled youre Reader, if ye had meant
plainly. Notwithstandinge, I will not here touche youre credit, & Hacbling,
nor vise your ordinary exclamation of Falsched, and Forgerie. Yet here you see, in
this case, the Councel thought it lawfull for a Deacon to Marrie, notwithstandinge he were in
Holy Orders. And thus it is plaine by the same Canon, ye haue here alleged, That
then your Vow was not annexed to Holy Orders.

M.Hard, 292.4.

*Origin, in
mer, Homil.*

The Aswirer. By the Continual Sacrifice you woulde heare sa in bande, that Origene myniste only that Sacrifice, that you haue imagined in your Masse. But in dede, say hanting, Origene at thate place speacheth not one worde, neither of your Malle, (for he never wrot it) he woulde haue abhorred it) nor of your imagined Sacrifice, ne of Priest, nor of Deacon, nor of any other Ministerie of the Churche. If it be otherwise, for your credites sake, let the wordes appere. If there be in Origene not one sutch woorde, no not one, what opinion maie yowre friends haue in your dealeing, whome they so loyly to tuggle before their eies? Truly Origenes the Continual Sacrifice, meant no other, but only the Sacrifice of Fidelitie of Prelates: Whiche Sacrifice also thus many waies he expresteth: Si sine intermissione, &c. If we Praye without cesing: If our Praier early in the moringe, rise up as a pleasant perfume in the sight of God: If the lifting vp of our handes be unto him an Eveninge Sacrifice. This is the Sacrifice, that Origenes there speacheth of, vs Hardinge. Of anþer of þose Sacrifice he speacheth nothinge. Of this Sacrifice he saith, No man can offer it, that lieth in Wedlocke. And thus he saith, not onchyl of Priestes, and Deacons, as you some to tell us, but Generall of everyt Codges Faithful People. No man (saith he) can offer to this continual Sacrifice of Praier, onlesse he continue in Chastitie, and live a Vrgine. And this vs Hardinge, was not the General Order of the Churche in that time, as you reuate it, but one of Origenes particulars, an knowen Errours.

Thus haue you proued, That your Vow was annexed to Holy Orders, By the Authority of him, that speketh not one Word, neither of Priest, nor of Deacon, nor of any other Ecclesiastical Order; but Generall of all Fathfulle Churchean people; and of the particulaire Groure of one man, ye haue framed a Generall Ordre of the Churche.

Cyril, in Tertullianum, Lib. 3.

M. Har. fig. 25

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Cyril in Leta
tium. Lib. 3

Yet by farther Answere, we gauntee, it is reason, and conueniente, that who
so hathe made a Iowe unto God, shoulde kepe his promise. *Cyrillus fathe, Si Ca-
stitate Promisit, & seruare non poterit, pronuntiet Peccatum suum: If he have pro-
mised, or Vowed Chastite, and cannot keepe it, let him pronounce, and confess his Sinne.*
Addition. *W. Wardeinge.* As for the fainge, you alleage out of the thinde
Booke of *Cyrillus* in *Lenteniticum*, it can sente you to no porpore, but to wittnesse your forgerie, and
falsched. For there is no such fainge in that Booke.
The Answer. *W. Wardeinge.* *Iulus Gualterus* you take so hafpe me, assure me

I be Anywhere. *W*hy shoulde you care to count plaine in
euse chalenges? Is there no futech salting in al that Wote? that Wode had you to
fekhe in? *E*z; what Spectacles had you to beholde it? Your manner is, to pronounce
one bawdly, before you knowe. I grauntee 3 haue not alleged al the wondres, that
S. Cyril woteth. Otherwylse 3 shoulde haue taken out of him more, then thre lines
altogether. Notwithstandinges 3 have neither forged, nor altered, nor diuised any
manner thinges of me selfe, as it shall appearre.

First S. Cyril saith thus: Nos, cum venimus ad Dominum, & Veneremus, nos in Calitate (velle) servae, pronuntiamus labii nostris, & iuramus, nos (velle) configurare Coram nostram Et. When we come to our Lord, and make a Vow, that wee wil feare him in Chastitie; we pronounce with our lippes, and make an othe, that wee wil Chastise our Floshe &c. Here haue we by expresse words a Vow, and a Vow of Chastitie. After certayne lynes it foloweth thus, Si statim ordinem pronuntier, & senarie non quineris, audi quid Legis ordo precipiat: Si peccauerit, inquit, viu aliquod de suis
pronuntiet

Churche of Englaude.

2. *parte*

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Marshall

promisit peccatum suum, quod peccavit: If thou hast promised to keep this Order, and canst not keep it, Hearc, what the order of the Lawe commandeth thee. This fafite the Lawe, if a man shal offend in any of these things, let him pronounce the same, that he be founed. Here you mafe not fare, sa. Hardinge, that tylke late wypges were uttered vpon occation of somme other mater, that went bittwene. Sa. S. Cyril spaketh telle falle wypges namely, and one of hit, that hath the Vowes, and sworne Challice. We make a Vowe (saith Cyril) to ffrise God in Chifelife. We pronounce it, and geue it out from our Lippes: We fswere, that we wil Chaffen our Fieffles. Et, farrre he, if thou haue promised to keepe this Order, and canſte not keepe it, pronounce thys fime, if it be founed. These, sa. Hardinge, be the wypges, that you haue, canſte not keepe this Order. That haue I falched: This is my forgetfulnes. You say, your care

founde in S. C. What the S. C. doth say, I will not say, but I say, that
hath judgemente make some deceite you. ¶
Holde we it, touching Virginitie, or Chastitie, we late, It standeth not in
our Choice, or Vowe, but in the singulaire giftes of God. Christe him selfe latthe
All men take not this Wordis : but they, whom it is givenen. Iustins Martyr: Father,
Multi calstraininge so proper Regnum Cœlorum. Verum hoc non eam datum est:
Many haue gheselid them selues for the Kingedome of Heaven. But this thinge is not geruen
to all menne. S. Ambroise latthe, Sola Virginitas ell, quic siueri potesset: imperat non
potest; Onlyn Virginitas is a thinge, that maye be Conscibled: but commannded it make
not he. ¶ S. Hieronim. Vide interit Dominus. Qui potest capere, capiat, vt vul-
nus quinque confiderit vires suas: utrum posuit Virginia, pudicitia præcepta supple.
Per se unum Callista blanda ell, & quenchedat se allicent. Sed confiderant fuit
vires: ut qui potest capere, capiat. Our Lorde addeth, He that can take, lette him take:
That every man make confide his owne strength, whether he be hable to accomplish the
Laws of Virginiette, and Chastitie, or no. For Chastitie of herselfe is faire, and pleasant, and
hable to allue any man unto it selfe. But were muffle weoge our habitudes: That he maye
take it, if he can take it.

Hereof the Ancient Father Origen began to complain to his ague this time. Non solum qua docent, non faciunt, sed etiam crudeliter, & sine intercordia inuagunt alijs maiora virtute ipsorum, non habentes rationem Virum viuas inuenientur quae qui prohibent numero, & ab eo quod expedit, ad immoderatum mandunt compellunt: Not only they do not, that they teach, but also cruelly, and without mercy, they command others to do, that they be not hable, not confidering or weighing che maistres foygh. Sache le they, that lordliche Menne to Marre, and from that thing, that is laudable, and faire entice to an immoderate kinde of Cleanehewte.

S. Hierome satthi, Si quis confidere Virginem suam, id est, Carnem humiliari, uire, & ebullire in libidine, ne refra[n]ge se pote[rl], duplex illi incumbit necessitas, aut capienda Coniugis, aut ruendi: If any man consider, that his wife Virgin, ihu nro fit, his orne Flethe, groveth provide, and bawleth unto h[er]fe, and cannot stave it, there is lay him down in a double necessite, either to take a wife, or els to falle.

In this case S. Cyril saith, Oportet compati, & committit Doctorem pro-
curum qualitate; & huiusmodi, qui non possunt capere Sermonem de Cibitate, con-
cedere nuptias: We must have consideration of Men, and measure our Doctrine according
to every mannes habilitie: and vro fute the menne, as cannot take the woorde of Chal-
mire we ought to graunt Marriage.

It is, Hardinge will Reple, that this Council make take place that all such as
not in them, that have lawed, or promised the contracte, let him understande his
owne rule written in the Popes obyne Decrees; In malis promissis reficide fidem:
In turpi Populi meatum decreta. Quod incaute voulisti, ne facias. Impia el Promissi:
quae fecleste impletum: In an cruel purpos breake thy Fathre, In an unholie Vewe change
thy purpos. That thou byt wife vane, hysly I swed, see thou doo it not. It is an euil pro-
puse, and a swerd swerde.

Addition. L. M. Daringe. What belief bringeth al this into his cause, dancit
the world? Madam, Chardie is an ill and a wicked thing?

The Author. — No. 9. Hardinge, Chastise is no sthinge: It is the special gift

Gifte of Chastitie.

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Voices

giste of God. But an unclean, and a filthy life vnder colour of a Vowe, or the name of Chastitie, is a wretched thinge before God. You knowe, it is commonly faide vnder the name of S. Hierome, *Similata sanctitas, duplex est iniquitas: Counterfete holiness is double wickednesse.*

Cyprian. Lib. I.
Epist. II.

August. De Bone
conjugali. Diff.
27. Quidam.

*Epiphanius, contra
Apostolic. Lib. 3.
Φχιεράς έσω
τώλαθείη
γυναῖκα κατί^τ
νόμιον.
Hieronym. ad
virginem De
Metriadein.*

August. De Sax
et Virginitar
Cap 34.

Marke 6.
Actor. 23.
22 Que 4. In
contur

Alphonse Blier
Supp. 19.

Thomas 2.294.
SS. Ant. 11. 10.

S. Cyprian having occasion to write of certaine sinnes, had said above chapt
gittit, and lived in disorder, saith thus: Quod si perfeuerare nolunt, vel non
possunt, melius est, vt mulcant, quam ut ignem delerit, suis cadas. Certè nullum
Fratribus, aut Sororibus scandalum faciant. If they either cannot, or wil not conti-
newe in Chalbitie, better it is for them to Marrie, then to fall into the fier (of Velle)
with their pleasures. At the least, lette them brede no schamour to their Brother, or
Sister.

S Augustine sateth, Quidam, invenentes post votum, alterum Adiuverat cito. autem dico vobis, quod grauitate peccant, qui tales diuidunt: *Somme mene there be, that faire, They be Adiuverers, that Marie after that they have made a Kove. But I tel you, that they Sining erroneously, that put surfe at slender.*

they sinne greate. Epiphanius likewise saith, Melius est, Vnum habere peccatum, quam multa. Melius est cadentem a studio, aperte sibi vxorim aſcere fecundum leges, &c. Ita virginitate longo tempore agere penitentiam, &c. Et non quotidie occultis faciliſſimis vulnerari: Better it is, to haue one Sinne, then many Sinnes. Better it is for a man fulling from his course, openly to take vnto him a wife according to the Lawe, &c. And a longe time to repente him ſelfe of the breache of his Virginitie, &c. And not to be wounded with mrious dantes every day.

S. Hierome fallebat, Sanctum Virginum Propositum, & Cœlestis, Anglorumque familiæ Gloriam quadrangularis non bene se agendum nomen infamavit. Quibus aperie dicendum est, vt, aut nubant, si ne possunt contineare: aut contineant, si nolunt nubere: *The name of certayne Virgins not well behauinges them selues, defameith, and shameth the Holy pouerpe of Virgins, and the Glorie of the Heauenly, and Angelical Familes, Whom wee mifte plainly charge, that either they Marrie, or that they cannot Contene: or that they Contene, if they wil not Marrie.*

20 *The purpose S. Augustin hath*: *Multas earum reuocat a huberet, non
amor praelari propositi, sed aperti decoleoris timor, veniens & ipsa a Superbia: qui
formidat, hominibus magis displicere, quam Deo. Nubere nolunt, & ideo non nu-
bunt, quia impune non possunt: quia melius nuberent, quam virerentur, id est, quia
occulta flamma concupiscentiae in ipsa Conscientia vasteantur: quas preuent Pro-
fessionis, & piget Confessionis: *Many of them are kepte from Matrimony, not for lacke of
theire godly purpose of Virginite, but for feare of open shame, which shuns also proce-
deth of Pride: For that they are more afraid to displease Man, then God. They wil not
marrie; and therefore they marrie not, because they cannot without rebuke Yet, bet-
ter were it for them to marrie, then to burne, that is to say, then with the flame of their
Concupiscentie in their owne Conscience to be wisted. They are sorry of their Profession: And
yet it greeveth them to Confesse it.**

John Voweth, as hee was at sea, I have Vowed. Herode Vowed John Baptistes

It is not sufficient to say, I made a Vow to heale The Iewes. Hubaldus, as it is noted by Gratian in his Decrees, made a Vowe, that he would never healpe his owne Mother, or Brethren, were therre neide never so grete.

Alfonius Virtutius, one of his *Vattingers*,
quis Vouerit, & contineare non posfit, & omnia expertus, nihil promouere, ego illi
author esse[n]t, non vt proprio Consilio, fed vt autoritate Pontificis saluti fu[er]e consi-
lat per Matrimonium: *If any man haue Dowed, and cannot conteine, and haing[re] as-
fated al meanes, yet be never the neare, I woulde aduise him, that he shoulde provide for
the safetie of his Soule by Marriage: And yet not of his owne Consill, but by licencie, and
Authoritie of the Pope.*

Likewise Thomas of Aquine saith, Potest contingere, quod non possit esse, vel simpliciter malum, vel inutile, vel Maioris boni impeditivum. It ideo necesse est, quod determinetur, in tali casu, Votum non esse feruandum: si male happen, that in somme

Addition

Fathers, Counseleing thow, that comynge
God hathe ordeined, that is to saye, to Matrie. Whiche Counsel is understanded to be geuen unto
them, that haue made no Vowe at al to the contrarie.

Concil. Tolosan
8. Can. 2.

mittitur: A Vowe, and vndeavysed promise, ought not to be broken.

A. 13. M. Bradinge. Here M. Jewel allegeth the faences of sundrie Holy Fathers, Counsellings thofe, that either cannot, or wil not keepe Chaffaine, to take the remedie, that God haue ordeneid, that is to say, to Marrie. *V*llich Counsil is understanden to be greate unto them, that haue made no Vowe at al to the contrary.

M. Bradinge. *If you be not hable to have Cha-*

The Aufswere. Howe then, M^r Hardinge, it you be not use to help Clowte: Is your Clove sufficiente to make you habell: Do will you keape your Clove, and live in lithewelle: Do is you so true, shal you be excused by your Clove: S^r Paule satthe, Fornicatours, and Aduocatours the Lorde wil judge: They shal haue no partie in Kardonnes of Chirrle and God. Clove be to that Clove, that woxeth the de-

Thus now safe, N. Maid 2012

You falt, S. Cyprian speakeſt of them, that haue made a Vowe, S. Cyprian himſelfe ſaiſthe, *Hieſſeſteth of them, that haue made no Vowe.* And muſt we be lieuen before S. Cyprian? Why ſhoulde you with lutche untrutheſ, and vianitieſ deceiue the moide?

**Get not withstandinges you tell us, contrarie to at that S. Cyprian halidag
you, if a man haue once made a Vowe, though he be not hablie to Chale, yet he maike in no
wife Marie: **What is to fare, he muiste live in Fornication, or other Pittifflingnesse.** S.
Pauls safthe, **If they live not Chastly, let them be Marie.** Better it is to have Marie, then to
burne. **But by your aduise, was muiste take S. Pauls iustnes, and turne them backe-
wards, and fare thus, Marie not, though you live unchastely: Better it is to burne in
Conscience, then to Marie.****

her. **S.** Hardinge, ye exile out in your infidellate heate? **H**esilie Gopches.
Evangelic Vowbreakers: Inspire Bigamie: **F**ilthie railings rabbile: **L**ordaine: **S**tumpettes: **A**nd **I**3 wote not, what: as **I**3 wote this were the only wafe, to winne the Glorie. **I**nto
this kinde of eloquence **I** will make you none other awseware, then that Demetrius
sometime made unto Lysimachus: **S**cortam apud nos modetius visit, quin apud
vos Penelope: **O**ne of thefe, whome it liketh you, to calle **S**tumpettes, liueh more
fberly emongst us, then dooth emongest you your Chaste Penelope.

It appeareth by S. Augustine, &c. Hardinge, that your error is ancient; and
beganne longe agoe. For he saith, that even then his time there were somme,
that maintained the same. But he auarstured them then, as we do you nowe,
They spake fonde, and vnaudified; and understoode not, what they said. His
wordes be these, Qui dicunt, talium Nuptias non esse Nuptias, sed potius Adulte-
ria, nihil non videntur satis acutæ, ac diligenter considerare, quod dicant: They that saye,
The Marriage of such meane, or weemen, (as haue quod Chaffitie) is no Mar-
riage, but rather Aduourcie, seeme unto me not to consider discretely, and wisely, what they
saye. And againe, Fit per hanc minus confidatiorum opinionem, ut cum volume eas
separatas redirent Continentia, faciant Maritos eorum Adulteros Verso, cum suis
Xvitoribus viuis, alteras duxerint: It commeth to passe by this Vnaudified Opinion, that
August
Vduat
In eod

August. De Bon

afterwarde: *settinge al Ecclesiastical Laves aparte*, and standinge onely vnto those
thynnes that we haue of Christe and his Apostles.

Panormitan. De
Clericis Conin-
ga. Cūm Olim.
Antonin in Sū-
ma. Par. 3 T 1.
Cap 21.

Origen in Na-
mer. Homil. 7.
Extra. De Pro-
baturib. In
Glossa.
Hieronym. Adver-
tiorian. Lib. 1.
Inter Decrees
Stricij. Cap. 7.
Rom. 8
Ignatius ad
Ephesiphen.

Concil. Gang.
gren. Cap. 4.

Dis 31. Quoniam

1 Corin. 7.

lock 3

Tertull. ad vix.

Abbate Panormitanæ faute, Continetia non est de Substantia Ordinis, nec de Iure Diuino: Single life is not of the substance of the Order of Priestshoode, nor of the Lawe of God.
Litewifc Antonius faute, Episcopatus ex Natura sua non habet opponi ad Matrimonium: *The office, or Degree of a Bishop, of the Substance, or Nature of it selfe is not contrary to Matrimony, whereby ye mate each other.* Hardinge, howe true it is, that you faire, The Vowe of Chastite is annexed to Holy Orders, and that by the Apostles Ancient Constitution.

But this Order (you saie) was taken, for that, hausing the vye of VVcclode, wee cannot Praie, And, to that ende ye allege the Authoritie of S Paule, WHERE also ye might haue alleged the names, and factinges of sondrie Fathers. Oigen faulfe, *The Holy Ghoste in time of Copulation forsaketh a man, yea although he were a Prophete of God.* An other faulfe, *Virginia Sal potest animas hominum prætentare Deo: Only Virginie is habile to prefente the Soule of a man unto God.* S. Hierome sauthe, *Quotiescumque exxori debitus reddi, orate non possunt: As often as I do my dutie to my wife, I cannot Praie.* And to this purpos Paps. Sturcius vnostrctely and fonsib[ly] abuseth the Holynesse of God, *Thus he saith, Qui in Carne sunt, Deo placere non possunt: They living in the blude, cannot please God.*

*That hee be in the xijij^o year, cause playe to be
Thefe **Wodes** were very harde, and founde mythe to the derogation of
Cobbers Dravinen. And therfore Ignatius S.Iolins Scholare satte, Si quis Legi-
timum Communionem, & Filiorum Procreationem, Corruptionem, & Conquain-
tem vocat, illa habet colabitoratum Demonium Apotalam: If any man calle lawed
Cathol. and Begattings of Children, Corruption, and Filthinesse, he hath the Dueil
that felle from God dwelling within him.*

In like manner fate the 4. earthen gods Bishopps in the Council of Gangas:
Si quis discernit Presbyterum Coniungit, tanquam occasione nuptiarum, quod si
ne quis debat, & ab eius Oblatione absinet, Anathema sit: If any man make differ-
ence of a Married Priest, & if he make not Minister the Oblation or Holy Communion
because of his Marriage, and abstaineth from his Oblation, accursed be he.
— CC. Capitulorum. Si quis presumptit.

Likewise it is written in the Council of Constantynopolis, Si quis præsumplet, contra Apologetos Canones, aliquos Presbyterorum, & Diaconorum priuare à Constatu, & Communione legalis vxoris sue, Deponatur. Similiter & Presbyter, aut Diaconus, qui Religionis causa Vxori suam expellit, excommunicetur: *If any man contrarie to the Apostle Canon, preferre to remove either Priest, or Deacon from the vys, and companye of his lawfull wife, let him be Deprived. And in like manner lette the Priest, or Deacon be excommunicate, that putteth away his wife under the colour of Religion.*

A touching place of S. Paule, De fraude not your selue, One an Ouer, Once it be of confeit for a feaſon, that I mai attende unto Eſtinge, and Praier. By ſpeche not liſt of that kinde of Praier, that is commonlē, and dailely ued of at the Faithful, as wel Marriid, as unmarried, but onelē of the General, and Solemne Praier of the whole Congregation, which then, as in time of Perſecution, and feare of enimies, was keape only in the nighte: and al the whole multitude of the Faithful, was charged to be prieante at the ſame. At whiche times it was remaide, that bothe the man, and the wife ſhould leane the one the otheris compaie, and reuote to Praier.

So it is written in the Prophete Iob. Blowe up the I rump in Sion, & let the solemn Feste: Categeate a Congregation of the People. Let the Bridgemen lead his bed: Let the Spouse come from her Chamber. Lette the Priests, the Ministers of God, wepe before the Entrée, and the Aultare: And let them saie, O Lordes shewe thy people, and geue no over thine Inheritance unto Confusione. Of the like kinde of General, and Solemne Praier, Tertullian saith thus, Quis Solemnibus Pascit abnonstantem Vxorem securus iutinetur? Wher man being an Heathen can without misfrife, suffer his Wife, beinge a Christian Woman, to be awaite from him at the Solemnities of the Easter Praier? Solemne

Of such solemnities, and seldom meetings S. Paul speaketh: and first of the
the Daily usual, and Common Prayers of all Christians.

the **Daies**, **Chalus**, and **Common** **Practices** of **in** **Catholick**
Deceitfull touchinge the Partrie, and **Wostenes** of **Marrid** **people**, **S.** **Augu-**
stine saith, **Quod Paulus ait**, **Quia inuptum est**, **cogitat ei**, **qua hunc Domini exi fit**
fancula & Corpore, **& Spiritu**, **non sic accipendunt enim**, **et ut ptemumne illi** **sanctam**
Corpore Christianam Conugeniam Callant. **Omnibus quippe Iudeis dictum est**,
Nefatis, **quoniam Corpora veltra Tempum sunt Spiritus Sancti**: **Sicut hunc etiam**
Corpora Coniugatorum, **fidem habi**, **& Dominio fernuntur**: **Item et S Paulus scribet**,
She that is unmarried, **thinketh of the things**, **that perteine unto the Lorde**, **that she may be**
Holy bothe in Body, **and in Spirit**, **as it muste not be taken**, **as though we shoulde think**, **Christi-**
an waſt liunge Chastely **with her husband**, **is not Holy in Bothe**. **For it is generally laide**
vnto all Faithfull, **Knowe yee not that your Bodies be the Temple of the Holy Ghost**? **There-**
fore if the Man, and VVite, keepe there fauor bothe betwene them selues, and to the Lorde,
thene Bodies be Holy.

But, these Evangelical Vowbreakers (with the ^{re} Mr. Hardinge) pretend Paphnutius to be there Picture. Whether he be our Prodigy, or no, is a question of great
In. notwithstanding it is plaine, he was then the only Procurer for the Earth,
and that against the General Consent of all the whole Council bodies. And al-
though they were but One man alone, yet the whole Council gave place unto him.
Sozomenus saith, Synodus laudavit sententiam Paphnutii. And in ex hac parte fan-
cavit: Sed hoc in viniuscumque Voluntate, finit illi Necclastis ipsi quod: I. Council
commanded Paphnutius indigentem, et touchinge this mater of Marriage made no Decree
at: but leste it to be memnes quine videtur, without any force of Necclastis.
Sect. viii. 13

¶ Our fide thus muche Paphnutius saith, Marriage is honorable; And the Company of Man, and Wife is (not filthynesse, as these menit item) to be set at Cleane, and Chalffie.

But, M^r. Hardinge, if the same Holy Father Paphnutius w^tth^e d^romath^e or
posse, as you pretend, wherefore then southe due of your Companions of L^o
uane so lightly, and so infatually controllt that whole S^co^munitie, to effect dis-
crete, and condementation of the Writers? For thus ha^t he not b^tried to pu-
blisht his iugementes thereto at the worlde? M^r. M^r. nescio quoniam, in aliu
venit hinc fiducia Hilleone de Paphnutio. Sunt enim, que suspicimur, ipsa patr^e, et an-
dle Arianiorum, aut Impudicitum hominum Contumeliam. Tota enim haec est a So-
cra^te pender, & Sozomeno: quorum alter Nouatianus fuit, ut illud: *Contra Mo-
philem* a quinta Synodo damnatorum magnis laubias exultit: *I know no bone,*
this Sto^re of Paphnutius seemeth to me to be of doubtful credit. For there be m^{any} that
make to suspecte, that it is but a vain forged tale, either of the Arian Heretiques, or of
some other filthy personnes. *The whole mater banguis of Socrates, and Sozomenus:*
*Of whiche two, the one was a Novatian Hereticus: The other bigely constituta^b The-
odorus of Mopsuestia, beinge condemned by the Fiftie Council.*

Thus your felowes make this w hole Stoic to be but a vaine Fable : and the Authorres, and Writers hereof, Socrates, and Sozomenus, to be Heretiques, Novatians, Arians, Unholiste, and shamelesse personnes. And therefore, I knowe, ye will not saie, they are your Proectors.

Whereas S Chrysolome sauthie, Marriege is so reverende a thynge, that a man
mule therewith ascende into the Holy Thronye, and be made a Bishop, not with-
standing he haue a wife: and that S Paul differeth not them, that haue twise
wurtied, to attaine such a roome: By these wordes, safthe M. Hertlege, Chy-
solome condemneth the impure Bigame of our Holy Godspelers. Again, he saith,
If his Defender preaches with Chysolome, we answere that altho' Chysolome graunte, that
a Maried man ascend to the Holy Seate, yet he falleth curst, that a man may defend from that
Holy Seate to the Bishodewre. For weddemently, that any man, after that he hath receyued Ho-
ly Orders, marie Marie. Neither can he belieue, that the Manige of futhre was ever accompanied
in lawe in the Catholike Churche.

I doubt not, good Reader, but it shal easly appeare, that M. Harringe in either of these two partes was sowly received. For herte Chrysostome as it

Husbande
of One
V Wife.
Timo.

Chrysost. in Epis.
p. 1. ad Timo.
Hieron. in Epis.
ad I Tim. cap. 1.

Hiero. in Epis.
ad Tim. ap. 3.
Catharini con-
tra errores Ca-
thol. tract. 99

Ieo. ad Episcopos
pro Manuante.

31. Ques. 1. Hac-
tatione.

Tertullian. De
Monogamia.

Chrysost. in Epis.
ad Tim. 1. 1. 2.
Tract. 10. 2.

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plaine by his wordes, whiche M. Hardinge in his translation hath purposely falsified, expoundeth these wordes of S. Paul, The Husbande of One V Wife, not of a man, that never had but one wife in al his time, but of a man, that barre but one wife at one time. If M. Hardinge that thinke, this Exposition to be strange, and unlikely, let him remember, that Chrysostome him selfe therof writte thus, Vnius Vxoris Virum. Non hoc, veluti sanciens, dicit, quasi non licet ab aliis Vxore Episcopum fieri, sed eius rei modum constitutus. Iudeis qui ippe licitum erat, etiam Secundo sum fieri, sed eius rei modum constitutus. Ducas itidem simul habere Vxores: The Husbande of One Matrimonio iungi, & Ducas itidem simul habere Vxores: The Husbande of One V Wife. S. Paulus writte not this, making a Lawe, as if it were not lawful for a man to be made a Bishop without a wife, but he appoynteth an order to that behalfe. For it was lawful for the lewes to be coupled in the Seconde Matrimonio, and to haue two Vvives at one time.

In like sorte saith S. Hierome, Quidam de hoc loco ita sentiunt: Iudaice, inquietunt, Confutundunt sunt, vel binas vxores habere, vel plures. Et hoc nunc volunt esse Preceptum, ne is qui Episcopus eligendus est, vno tempore Ducas Pariter Vxores habeat: I vouche this place, some men think thus: By the Cusome of the lewes it was lawful for a man, to haue Two wifes, or more at once. And this they take to be the Apostola Commaundement, that he that is to be chosen a Bishop, haue not Two wifes, or more together at that one time. Againe he saith, Diaconi sint Vnius vxoris viri: Non vt, si non haberentur, ducant. Sed ne Ducas habent. Let the Diaconi be the Husbande of One wife: that they shoulde neede Marie a wife, if they haue none: but that they shoulde not haue two wifes together. Little wife saith Cardinal Cajetane, Apostolus Episcopus permittit Vnam Vxorem, Coeteris plures: The Apostle suffreth a Bishop to haue One wife: Others he suffreth to haue more.

And to this purpose, Isidorus scribeth to say, Castimoniam non Violati Corporis perpetui obsecrare fludent: aut certe Vnius Matrimonii vinculo secederent: Porri perputio obsecrare fludent: aut certe Vnius Matrimonii vinculo secederent: Lee them stadike to keape and contynue the Chastite of their Body undysed: or els, let them be Coupled with the bande of One Marriage.

Et futhere a one, Pope Leo wrotte somettyme unto the Bishop of Mauritania, Sicut ad nos relatum est. Duximus simili est Maritus Vxorum: As we are informed, he is at one time the Husbande of Two wifes. And therefore he arreth his judgements of him: Pnuandum honore decernimus: Wee think him meete to be depriv'd of his promotion.

Et this kinde of Seconde Marriage Chrysostome speakeith, I meane, of haung two Vvives aliate together: And not of warringe the Seconde wife after the deathe of the Former. And therefore he saith, Secundum quidem acciperemus secundum Preceptum Apostoli licitum est: Secundum autem Veritatis rationem Venerabile Formicatio est. Sed cum permittente Deo, Publice, & licenter permittitur, fit Honesta Formicatio: To take the Seconde wife (whil the firste is aliate) according to the Apostoles Commaundement, it is lawful: But by the judgement of the Truehe, in dede it is Formication: But while as by Goddes permission it is openly, and lawfully suffered, the Formication is made Honeste. The late Claspe the Gloze there expouneth thus: Formication cum ea, quam permisit Moses post repudiatam assumit: Formication, I meane, with her, whom Moses suffered to be taken to wife, after the Diuorce of the Firste.

Thus therefore S. Chrysostome saith, that futhre a man, that had two wifes together at one time, or was Diuorced from One wife, and had Married an other, might not be chosen to be a Bishop. For otherwile, Tertullian saith unto the Bisshopes of the Catholique Churche: Apud vos Episcopi sunt Digami: There be Bisshopper amonge you (ie in anothre amonthe the Catholiques) that haue Married two wifes, the one after the death of the other.

If alius iust will suffice, I preferre mes selfe to Chrysostomes owne Wordes, thus he writte: S. Paulus refraineth Vnchaste persona, not permitting them, that haue married two wifes, to be Chosen to the governementes of the Churche. His reasons be these, Nam, qui Vxori, quic decessit (a fe) benevolentiam nullam feruere deprehendit, quo pacto potest illi esse bonus Praeceptor Ecclesie? Imo quibus criminibus

Churche of Englaunde. 2. partc.

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in Holy
Orders.

non subiectur in dies? Nostis enim, quid, eti per Leges Secunde nuptiae permittuntur, tamen caries accusationis multis patet: For, he that is bound, to be borne in good wil unto his wife, (not that is dead, but) that is gone from him, shewe can be a nice Maister for the Churche of God? Nisi rather to what quarrelles, and accusationis (by meane of these two Wives) shall he not be subiecte every day? For you know, although by the Lawe the Marriage of the Seconde V Wife (after the Diuorse of the firste) be lawfule, yet the mater lies open to many offenses.

It appeareth (saith Chrysostome) that he bare no good wil towardes his Former Wif, not, that nowe is deade, but that is divorced, and so departed from him. And thersore oftentimes growe many accusations, and grieses, betwene the Testimoniis, the Children, the Frendes, & other: for partinges of goodes: for restorgartes of Dowers, and other like querelles. For to have spoken of good wil, or affection towardes the former wife, beinge deade, it had benne impertinent, and to no purpose.

Thus mutche touchinge Chrysotomes iudgemente vpon these wordes of S. Paulus, The Husbande of One V Wife. Notwithstandinge I donte not, but certaine other Ancient, and Learned Fathers haue taken it otherwile.

Late of al, M. Hardinge unwares falleth into the same Negativie Diuinistic, that he sooften, and so mutche abboreth. For thus he saith, Yet donee vsterly, that any man, after that he haue received Holy Orders, marrie Marie. Neither came it shewed, that the Marriage of iste was evere accompted lawfull in the Catholique Churche. Of this tale be true, then be al the Grecce Priestes Cleraries, as wel, as the Latines. But it is nott endyed upon the Decrees, Craci continentiam non promittunt, vel Tacite, vel Expressi: The Greeks make no Promise of Continente, or Single Life, neither Secretly, nor Expressly. And in the Council holden at Ancyra, It is concluded thus: Diaconi, quicunque ordinantur, si ipsa Ordinatione protestati sunt, & dixerint, velle se Coniugio Copulari, quia manere non possunt, His si postmodum Vxores duxerint, in Ministrerio manente: Propterea quid Episcopis illis licentiam dederit: Diaconi, as many, as be or manente, if at the time of receiving Orders, they made Protestation, and faide, that they would Marrie, for that they finde not item suum habere sibi so to continue without Marriage, if they afterward Marrie, let them continuere in the Ministerie: for as mutche as the Bishop haue geuen them hence. M. Hardinge, I trowe, wil nott belie, but Diaconis is one of the Holy Orders. Yet Deacons at the time of their Confermentation, makinge Protestantation solemnly before the Bishop, were licencied by this Council to Marrie at any time afterward: and the same Marriage, contrarie to M. Hardinges position, was euermore in the Catholique Churche accompted lawfull.

Addition. ¶ M. Hardinge. This proueth not, that Deacons did Marrie, nor M. Har. fo. 198. b.

Addition. ¶ That any diacon ever gave them leave to Marrie.

The Antwera. What then dothe it proue, M. Hardinge? ¶ to what pouer poe was it thus Decreed by the Council: Whether Deacons Marrie, or no, I wolt nott sayre. Certainly it appeareth hereby, it was lawfull for them to Marrie, vnde although they were within Holy Orders, and that, by the Authorisite and warrante of his Council. ¶

So he saith Pope Steyn, Græcorum Sacerdotes, Diaconi, aut Subdiaconi Matrimonio Copulantur: The Greek Priests, Deacons, or Subdeacons are Coupled in Matrimonio. Upon which wordes the Gloze noteth thus, Multi ex litera dixerunt, gloz. D. 1. 1. quod Orientales possunt contrahere in Sacris Ordinibus: Many haue faide, upon occasion of this texte, that the Priestes of the East Church (contrarie to that M. Hardinge so certaintly here affirmyt) haue Marrie beeinge within Holy Orders.

Addition. ¶ M. Hardinge. If you had rehearsed the whole Decree, as you founde it, you had made your cause, and plaine the simple Procedre &c. And whereas you allege the gloze for you, you make al that heable to reade the place, witnessis of your impudencie. Whereas the Decree hath Matrimonio Copulantur, the Gloze expoundeth it thus, id est, Copulato utinam. As for the other wordes of the Gloze, many upon occasion of this texte, haue faide, that they of the East Churche maie Marrie within Holy Orders, it is not the minde of the Gloze, but as some haue &c.

The Antwera. You saie, I haue rehearsed the whole Decree, I haue marred my cause. Devera te Whitte, M. Hardinge: A little before I rehearsed it whole, and yet to the cause

D. 31. quen. In Margine.

Conci. Ancyren. Cap. 9.

D. 1. altera.

Gloss. D. 1. 1.

Alter.

M. Har. fo. 198. b.

Cause nothinge empaired . The Glose, you say, is againte me . I gaunte you: weightier wortyng wordes . I dent it not : What mouche you thus to crire out, Impudencie, and Corruption of Gloses : Late our wordes together, **W. Hardinge** . I late none otherwise, but as the Glose hathe late . I have neither added, nor diminished, nor altered, or chaunged one syllabe . I beseech you, dothe not the Glose late thus, Multi ex haere dixerunt, quod Orientales possunt contrahere in Sacra Ordinibus? Upon occasion of this Texte, many menne haue said, that the Priestes of the Easte Churche marie Marrie, notwithstanding they be in Holy Orders . And dw not I from spillable to syllable late the same ? **P. de la Beve** vouchsafed, **W. Hardinge**. We are to blame, with fulche vophysidings, and outcries, so muche to abuse your simple Conci. Ancyran. **D.** But, you say, The Glose is directly againte me . So is the same Glose directly againte the Auncient Council of Ancyra before alleged . Will you therefore say, The Council was Impudent? Compare them wet together . You shal finde them plaine contrarie, The Glose directly againte the Council . Nowe ludge you, **W. Hardinge**, whether of these ye wil beleue, either the Council, or your Glose . Howe be it, lette the Council gaine place; and lette Gloses preuale . Yet not longe after, the same Glose late thus, **Dicunt**, quod omni Sacerdotis poterant contrahere ante Siricium: They saie, that in Olde tyme, before the time of Pope Siricium, it was law for Priestes to Marrie . And Pope Siricium was wel neare foure hundred yeres after Christe . To conclude, I have not any wate corrupted one syllabe of your Glose . The wonder thereof he cleare: Upon occasion of this Texte, Many menne haue said, that the Priestes of the Easte Churche marie Marrie, notwithstanding they be in Holy Orders .

And of the Prelates of the Ecclesiæ Quinque Cartariorum, etiam
test dispensare cum Sacerdotio Occidentalis Ecclesiæ, vt Vxorem ducat, nulla existen-
tia causa Publicæ Utilitatis: *The Pope may dispense with a Priest of the VVest*
Church, to Marry a VVife, although there be no manner of Profeſſe growing thereby
to the Common Weale.

and so calleth him boldly, Eupsychius the Bishop of Cesaria. Let these men be haled, thus corrupt, and falsifie the Fathers, and by them they shall be liable to prove, what they write.

The Antweare. If, M. Hardinge: wh^t shalde you thinke, and ferment
your selfe without greater cause, state your owne Demaundes; Let it be, that Euphy-
shus was no Bishop: Yet is it fitt Imprudence, or Falle Prophecie to think,
that he was a Bishop? Wh^t more, then, that one of your Fellowes of Lancome farrer,
that Ozza the Rose I wiste was a King? An Errour vre mane fale, It was. But Falle
Prophecie we cannot call it. Albeit, whether Euphyshus were a Bishop, or no, is
not true. They were bothe fesse, and learned, that sa haue thought. And if
this may be so bold, M. Hardinge, to tell you the truthe, he hath neither wiste, nor
Learninges, that makefeth the contrarie. The tower of Caſſofell, or Epi-
phanus Scholasticus, ſeine new plaine, Ferunt vitam Finili Martyno Baſiliūm be-
ſide Anewryng Proſticeriam, & Euphyshus Caſſofellum Cappadocie, Se hōw
ſeret it were, Euphyshus, for ought, that you knowe, M. Hardinge, might wel
have beene a Bishop; But Ozza carding in my buse be a litige.

*Wat, von will late, it appeared me nothing, that is yet alledged, that Euph-
ficius was a Bishop. What of that, M^r. Hadding: You know, there haue beenne many
Bishoppes in the world, of whome it woulde haue harde for you, to make certaine
proesse that they were Bishoppes. Yet notwithstandinge, for your pleasure, and
for somme satisfaction of your frendes, that you make the better understande your
errore, and knowe, that this Euphicius was a Bishop in dede, I pray you, reade
the first Oration of Athanasius againste the Arians. There shal you finde these
wordes amonge others: Scripta Syncleri, & Protagonis Episcoporum Daciae: & Leontii,
Eustochii, & Euphycii Episcoporum Cappadocie. The Writings of Leontius, and Eu-
phycius Bishoppes of Cappadocia. Marke wel these wordes, M^r. Hadding: Euph-
ficius Bis-
chop
of Cap-
padocia.*

Marriage in Holy Orders. Eupychius was a Bishop.

Eupsychius
Priete.
Con. Nicen. 2.
Actio. 6. Pag. 8.
Colonic.

chus a Bishop of Cappadocia. Athanasius saith, Eupychius was a Bishop, and sheweth the Country of his See. You say, Eupychius was a Noble man, of ancient Parentage, and therefore you tolle us, he was no Bishop. Athanasius linkev Eupychius, or might have known him: for they lived bothe in one age. And Athanasius wrote an Epistle specially unto him, as it made appeare in the Seconde Council of Nice. In which Council he is called, Eupychius Presbyter Cesaria: Eupychius a Priest of Cesaria, as that at time, as yet, bringe no Bishop, but only a Priest. But pon, P. Hardinge, neither line he him ruer, nor coulde euer haue known him. And yet will you looke, to haue more credite herin, then that Codly and Learned Father Athanasius, that wrote unto him, and, either knewe him familiaritely, or might haue knownen him: Athanasius saith the truthe, you goe on by gheaste: Athanasius speake in similitute: you speake of the affection, as a partie. Nowe make your iudicente Reader judge, whether of bothe he mate better belieue, either you, or the Alldente Father Athanasius. You say, Eupychius was no Bishop: Athanasius saith, Eupychius was a Priest. Againe he saith, Eupychius was a Bishop. And, leake your Reader shoulde think there lieth some error in the name, and that Athanasius meant one Eupychius, and you an other, he sheweth you also the place of his Bishoprike, and saith he was Bishop of Cappadocia. Nowe the same Eupychius, of whome we speake, was the Bishop of Cesaria, and Cesaria was the chief City of Cappadocia. Thus haue we fowre (saie you) that Eupychius was a Lawe gentileman, or a Noble man of Cesaria: but neither Priest, nor Bishop.

Likewise Sir Hardinge myghte haue founde it noted in his owne Cloes Diction
quod olim Sacerdotes potenter contrahere, ante Sicrium: They say, that in Old time,
before Pope Siricius (whiche was aboute fourte hundred yeres after Christe) it was law-
ful for Prieste to Marrie.

But we shall have occasion to speake hereof more hereafter. In the mean time, good Christian Reader, by these fewe, as by a taste, thou maist easily judge howe true it is, that M. Hartings tellicheth thee, that Martinge in them, that had received Pope Popers, was never thought lawfull in the Catholique Church.

The Apology, Cap. 8. Division. 2.

And, as *Sosomenus* saith of *Spiridon*, and, as *Mariannus* saith of his owne Father, wee saie, that a good, and diligent Bishop dooth the serue in the Ministerie neuer the worse, so that he is Married, but rather the better; and with moze hableness to doo good.

M. Hardinge.

M. Harding.
Were it not, that the weight of these waters required an upright, and plaine dealeage, for C-
utilities sake, I could be contente sometimes to spare you, and to make manefestlyes, to vte
a fatter woorde, and serme them littemes. But nowell I tell you, that as for your accoustumed Figure
Pseuodologia, which is lyng in plaine Englishe, I truseth you wiil bear with my plainenesse, and
confider the Power of truth, that catcheth me to he so boldy with you. That
(a) am fyer of, that neither Sozomenus, nor Gregorius Nazianzenus, nor Eusebius L. 1., cap. 2.
you haue caused your booke, both Latine and Englishe, to be noted in the Margent, where yet Sazone
mistake Eusebius for Rufinus. (B) Nor Nazianzenus either in Monodona, at you note also the Mat
gen, nor in the iurial Oration that he made of his Father, hath any futher fleshe, as se report
them. For howe could they haue, that a Bishop seneschal in his ministrerie never the worke, but rather the
better, and with more haſſeſſe to do good, for that he is Marred, the Scripture bringes to ſhew
plane

Churche of Englande. 2.parte.

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plain to the contrarie; W^t what ye were they either to ignorant, or to forgetful, or to much inclined to promote your Canall Doctrine of precl^s Marries, as to fate to, notwithstanding that S^r Paule wricht to the Corinthians saith he not of them that was Marred, that hutch that haue the members of the flesh? Saith he not, He is that without a Vyfe, careth for the things of our Lord howe he may please God? Of him that hadde a Vyfe, telle me not, but let him haue her, And let his bussings for thy profit, not to tangle you in a snare, but for euery thinge assemby, and consey vnto you, and that which maie geure you readines to passe godly without late Vyfe; for we reite for thame that fowle creature, that a Bishop fenteth the bechet in his ministrac^s, and is the most hablie to doo good, for that he is Marred.^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

Suche men, suche Doctrine, fleshly men, fleshly Doctrine.

Now therefore see you not, howe great is your impudencie, in that you heare tell, and Father futch a fowlely spoun Sazonemus, and that light of the worldle in his tyme Gorgone Nazanene? The wondres of Sazonemus be these: Υπέρ τον αρχόντας γεγενητον και
διατριψανναν & περιπατησαν δε την επιτηδειαν, that is to saye, Spindon was a Husbandman, haunting wife and children, and yet for al that, he was neuer the worse about Goddes seruice. Of this place we graunt, ye mane fawc with Sazonemus, that Spindon ferred God niente
the woorste, for that he was Married. But howe, and whereof gatherye, that he ferred god the better,
and was more able to do good, because of his Marriage? Spindon obtained that Pruleigh thoro
rough excrest grace by his exceeding vertue, which is graunted to leue. And the Pruleighes
a fewe, make not a Lawe for all general, ye knowe, as Nazaninen futher.
The fawlely spoun Sazonemus had sonnes and daughters, and Dostine xiron, bewel

Furthermore, if the wordes of Sozomenus, that ye bulde your carnal Doctrine vpon, be well examined, ye shall finde, that he maketh more agaynt you, than with you. For signifieing that he was eisome had Wiffe and Children, he addeth, ἀνὴρ πατέρος τε καὶ θεοῦ καὶ ζεύγους; Yet for al that he was eisome the woordes about Goddes seruice, this reuolation or exception negative (yet for al that, &c.)

Another maketh the place of Gregorie Nazianzeno any whit for you more, than this of Sozomenus.

Neither maketh the place of Gregorie van
nos drol, whole wondres be these after the translatioun of Raphael Volaterranus verry muche ffrom
the Greeke: (d) *Hic Bafly Pater Bifchul item appellatus, etis matrono se vivit, ut, tamen, in eo
men in eo vivit, ut nihil properet ad Perficitum Invitum, ac Philosopham consequendum
impeditur.* Basilius Father, who was named also Basilie, altho he put him selfe in bondes of
Vertue, yet he lived to heven, as he was letted no whit from the atteinings of
Vertue, and Hylde knowledge, VVere not Marriage a lette and hinderance to perfection re
quith in a Bishop, this Learned man could not rightly haue faide, *si tamen in eo vivit, &c.*

Yet for al that he used to say,
Right it is to easie to putt him from the holde he taketh of Chrysostome, by Chrysostome himselfe
Lealte any newe thoughte thinke, whereas S.Paul saith, A Bishop ought to be the husbande of one
Timoth. i. wife, that the forme order continueth still in the Churche, thereto he faulfe in his seconde Homilie
VVIII, that the forme order continueth still in the Churche, thereto he faulfe in his seconde Homilie
De **P**arentia fob: Non ex estrane, quod nomen est in Ecclesia obseruator. Oportet cum omni-
prosperitate Sacrorum ornatim esse. S.Paul faulfe he required this, not in considera-
tion, that the fame were obseruator in the Churche. For it behoueth a Bishop to be gaunthit with
al manner a Chalchite.

The Bishop of Sarisburie.

Herc commeth M. Hardinge in a losse, with his Triumphie, as hauing beat
ten downe at the worlde under his ffeie : And, as being already in fure possession
of the Viceroy, he extreemly, Impudencies, Lewd Lies, towle Fautes, and preuat
Fictions : And ful terribly chargeþ vs, as a Conquerour, to render our selfes
and to recant for thame. This newe courage is sudainely blownen upon him, to
that he thinketh, we haue intruded hym on his office, and, as he saith, done corrupte
and falsified the holy Fathers. But it were a worthy mater to knowe, whether in
Foslotho we ffeie, by the reporte of Sozomenus, and Gregorio Nazianzenus, the
Spridon, and Gregorio, Father unto Nazianzenus, beinge both the Marred Bishoppo
notwithstanding theirre Marriage, were never the worse habell to do thaire Ecclesie
factuall Offesse, but rather the better.

Here do barding of him selfe, and freely confesseth, these holy Fathers were never the woorste habell to do thaire offices. For so muche the woorde of S. Zosimus do reporte: *Sicut etiam xixcap.* But, that they were the better habell to do thaire offices, because of their *Trinitas*, that he denieth vterly: and herein, he faulfe, were corrupters, and falshifiers of the Fathers. And thus the whole difference, dwytching *ap. Hardinge*, and vs touching this mater, standeth only in these two poyse woordes: Rather the better, and Neuer the woorste.

S. Paul wrote thus, not of Priests, and Bishops, but of other Christians means.

M. Harding
modistic

Neverthe
wonder

(Cynthia. To
Chryssome
maketh the
case General.

(d) An Errour
M Harding
taketh one
place for an
other.
Nothinge hit
descla.

4 Read the Article.

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Power, gentle Reader, that thou mayst be the better to judge differently to us take these humours.

The *three w^rdes, M^r Hardinge, be plaine, and cleare, and without artion. Grego-
ri Nazianzen fathe, that his owne Mother was unto his Father the Bishop
of Nazianzum, a Heelper, and a Director, bothe by VVoorde, and Deede, to lead him
to the beste: and, that in al other thinges being his Insterfourse, yet in Religion, and
Godlineſſe thioſe was his Maiftrefſe. And yet muſt at theſe w^rdes, to open, to plaine,
ſo cleare, he diowſed with your ſimple diſtinſion, of Rather the better, and neuer
the worse? W^te were not now alioue you with fauour, to take al theſe, that y^e
ext Eastre Lig^s, Corruptions, and Faſhioning, home agayne vnto þe poore felleſ?*

If you never reade these thinges before, it is no greate maruile. You multe remember, Al Truth may not be measured by your Readinge.

M. Har fo 313. 4. *Addition.* 17. *Wardings.* How make you not an mem'ry whereth or
falschode, and impudencie? The flourc of your Notebooks, which Ilyncus, Freere Hale, and o-
tains, others of that curte haue made to your hande. You alleage out of Gregorie Nazianzen, and o-
fis Moother was to his Father an Healer, a Gnde, a Leader, a Captaine, by woorde, and by deede
traininge him to the heele: Yea further, than in Religion, and Godlinefle, shew he was not attameid
to become his Maistrie. Al this is true, M. Jewell, I confesse. And yet it prouthe not our purpose
at al. Howe soe! Marke Reader, and confider of it wel, howe M. Jewell beueld therre. Here lieth the
desirre, in that he maketh S. Gregorie Nazianzenes Father, Biflop of Nazanzen, when he had
fuchel helle of his Morder. See it is a weake flooke, they saye, of theee, to speake of suchel helle
&c. Thus then is it. Gregorie the elder, S. Gregorie Nazianzenes Father, was a married man longe
before he was a Biflop; and before he was married to his wife, and alio longe after, he was an In-
del. She S. Gregories Mother contrarie wise was a Christian woman, borne of Chilthian Paremes
&c. Herelyf is it easie cleare to an mem're, howe his Father was helpen by his wife, nor as beinge a bi-
shop. As M. Jewell doth vntuitlye faire, but as yett being an Infidel.

The Assurance. It is true in dede, Nazianzeno bittreth these thinges, as
done by his brother, before his Father was conuicted. Therefore, you saye,
they perteine nothing to the tyme, that followed afterward, when his Father was a Bishop.
And why so? Hardinge: Is this your beste Logique of Louane? O, wil you
teache us to thinke thus? Gregorie Nazianzenes wife was a helpe unto him before his Con-
uerſion. Ergo, Afterwarde she did not, or coulde not helpe him? But this is one of your grea-
test graces: What so euer you imagine, make serue you to an advantage, ye take
it, and holde it, as your owne, either as suffiently proued, because you speake it,
or else, as confesse by your aduocate. Then you spreade out youre Banner, and
blowe by your triumphe, and make your selfe merle. Nazianzeno declaringe the
time of his Fathers infidelite before his Conuerſion, saith, That his wife, beinge a
Christian woman, Watched, Fasted, Sang Psalms, and praised for her Husbande, and was
careful for him. Will you therefore saye, that, after he was once conuicted, she gave
all ouer, and Watched, and Fasted, and Sang Psalms, and praised nomore? Truly,
as the psacie for her Vnbiarde, so was she a helpe to her husbande, not onely
while he was an Infidel, but also at the tyme of his life. And why not? Which wan-
ted there in her? God wil, or Understandinge. As touching god wil, Nazianzeno
comparreth her with Sara, the Mother of al faulch wemen: and saith, That in god
junc
is no mannes wil, as he will. *Q.E.D.*

Touchinge her shul, and understandi ge he saith, As the Sunne beame are flur, and cleare in the morunge, and grove brighter, and wintre tow
noone, even so my Fathers wife shewinge forthe the pleasurefull parts of godnesse at the ho-
gunninge, asturne shined out with greater Lighte. Thus was shee Lighte, and the
hilles grewe more and more, and ererale dattle. And therfore Nazianzene satte
unto her in the ende of the same Chapter. You take it not wel, Master, that we be con-
filled at my handes: I blame you not. For your yonge selfe haue genger consell, interrours, whom
long tyme had tolde to seeke your wifelome. So farrer S. Paul, I fejecte weare faultie
Tokelowe (by whiche wordis Ignatius, Clemens Alexandrinus, and Eusebius thinke,
he meant his Beate) heape these weement, that haue laboured with mee in the Goffe. Thus
meant Gregorie Nazianzenes wife: She was godly her selfe, and holpe others, botche
menne, and women with her godly Counsell. She converted her husbande frome the
litterell; she converted others: Shee bought up her children in the fear of God: Her
husbande gaue her the charge in deliuering his monie unto the poore. And yet wil you tel
vs, that shee was no healer to her husbande, or that her husbande, by her meanes, was
not the better hablie to doo his office? It shameth me, to haedinge, to se his felles.
Whereas Nazianzene saith, She was a healer to her father, he meaneth not onely
the time of his Infabilitie, but generally the whole course of his life. Five and
fourtie yeres he lived a Lifthaspas, at that while shee was his healer.

A weake flocke (þou fate) where a yewe heareth the Belle. This þourele might better become a Shipe of Coriole with his Belle. For the heape, that was speake of, imposteth no fute fourtaenette, nor bearing of Belles. God him selfe sathe, Lette us make Adam a flesha meete for þis. This heaper was his wife Eva. But did not Eva heare the Belle. S. Paulus fathe, Salutare you Priscilla, and Aquila her Husbande, that are my Helpes in Christe Iesu. Ann, as I have alleged before, he sathe to his owne wife, Hespele chose wemen, that han loued with men in the Cuffel, together with Clemens, and others my Helpes. Yet, 3 trow, ye will not saie, that S. Paulus shal come behinde : or, that Clemens, or Aquila, or his owne wife, or any other woman that heare the Belle. God saide unto Abraham, Hic est the voice of Sara thy wife, what so ever fuce shal fice to thee. She shal gaine the god Counseil. She shal heape the. Yet the fourtaenette was in Abraham, and not in Sara: neither was it Sara, but Abraham, that bare the Belle.

Thus to caul at Goddes Institution, M. Hardinge, was the manner of the
Olde condemned Heretiques, Ascion, Valentinus, Tatus, and sutch others : in
whos steps you cannot tread without greate danger.

To be thoro, the refolutor he is this. Better it is to Marie, then to suffer inwardly with filthy affections. S. Paul saith, I would wiste al menys to be, as I am now selfe. But every manne bath his gife: One of Chastite, and an other of Marriage. Though Chastite be a singulaire gife of God, yet it is not god for him, that bathes not the gife of Chastite. S. Augustyn saith, Aliquando hoc expediri, aliquando illud Nam illis, qui se non continent, vixi expediri nubere: Sometime Chastite is good, sometime marriage. But to them, that contine not, (that is to say, that have not the gife of Chastitie) it is better to Marie. Howe be it, in lutsche, as haue clowed chaste life, he saith, It is neither lawfoule Marie, nor expedient. But alas, what aualeth a lutsche of chaste life, without Chastite. 1 Cor. 7. 1-35.

In diueit, Marriage, as also other like outwarke thinges, sit ffele in neither god, ne in blis; but it is vise. S Paul saith, *If the Virgin Marrie, her fmeath not. He that Marrieth our Virgin fmeath not.* Wherefore Gregor Nazianzen saith, Neutrum horum, nec Matrimonium, nec Cœli vita, prorsus aut Deo non. Mundus consilat aut à Deo, aut à Munde alienat: vt alterum genere, sive omnino fugientem sit, alterum absolute landomand. Ammis est, qui & Virginitate, & Nuptiis recte interpret: *Neither of these two, nor Matrimonio, nor Single Life, dothe either sinne vs to God, or to the Worlde: or Withdraw vs from God, or from the Worlde: that the one ought to be refused, and the other abolutely, and of it selfe, ought to be praised.* It is the Munde, that ruleth both Marriage, and Virginite.

Marriage 220 The Defense of the *Apologie* of the

I graunte, there be moe occasions of let, and hinderance in Matrimony, then in the beginynge, and specially in times of Persecution. The natural affection of wife, and Children often misleadeth, and misleth the harte, and causeth a man to letche backwarde.

S. Ambroſe fallethe, Bona Vincula nuptiarum; Sed tamen Vincula: Et si vincula
tamen Vincula Charitatis: Bonum Coniugium: Sed tamen a Iugo trahunt: *Good are*
the Bands of Matrimony: yet are they Bands, And although they be Bands, yet are they
Bands of Charity Coniugium VVedlocke is good, yet it taketh his name of the Yoke.

To is that titulation of the Fleache, that I have (read) it.
And albeit such Cases will arise, as opp're the Minis., as I have said, and
otherwise be great letters to godly purprestres, as it wil appear by these ex-
amples of Gregorie Nazianzen, and Spindron, in a Cowl. man ther blinder nothing,
Neither was this any farr singulare Privilegge, as Mr. Hardinge imagineth,
granted only to these two Bishoppes, Gregorie, and Spindron, and no other.
But as I have said before, of all one, but also specially of

S. Chrysostome saith, *not only generally of all men, but also specially of priests, and bishops,* Quamvis Noptie plurimum difficultas in se habeat, ut plenum alium polluant, vt per seculorum Vitae impedimento non sint: *Non videtur inde Marriage haec multe trouble in it se, yet make it be taken, and used;* *that it find no hindrance to perfect life.* Agatice he saith, *No executes te proper Nuptias? Domini nus tuus impensis interfuit, & Nuptias colonelstam.* Et tu Nuptias ergis? Et dico, Nuptias esse impedimentum ad Pictatem? Nullum enim ad Pictatem est obstatum. *Vnde cognoscere, quid abil obicit, habens Vxorem, & Liberos? Moses nomine Vxorem habuit, & Liberos? Vide & Petrum, Columnam Ecclesie, quid & ipse Vxorem habuit.* Ne acutes Nuptias: *Excuse not thyself by thy Marriage. Thy Lord was at the Marriage Feaste, and honoured At marriage with his Presence.* And yet dootle thou blame Marriage? And faulce thou, that Marriage is an hindrance unto Godliness? I tell thee, Marriage is no manner hindrance unto Godliness? *Ittelle them, Love, that it hindereth not to have VVife and Children? It had not Moses Wife, and Children? Beholde Peter, a Pillar of the Church: He had a Wife, therefore finde no faute with Marriage.*

Agare, writing upon these wordes of the Prophete Elias, Vnde Dominum,
Ecce, He falleth downe, Quis ista loquitur? Elias ille spectator Cœlestium Seraphim,
qui cum Coniuge commercium habuit: nec tamen extinxit Gratiam: Who feedeth
thee Wordes & Elias, the Beholder of the Cœlesti Sp̄rphim: who now with ande he had
companye with his VVife, yet he quenched not the Grace of God. Agare, Filum
habebat, & Vxorem: vt intelligas, non esse malas Nuptias: fed malam esse Scotanum:
nam Elias had a Sonne, and a Wif: that thou maist underlufe, that Marriage is not al-
lial but that Formacion is. And agare, Num obllabat Matrimonium? Adiutrix tibi
data est Vxor, non Infiditrix: What? Did Marriage hinder thee? No, Thy VVife is
accusata there to be the healer, and not to deicide thee.

Liked the fathe S. Augustyne, Sanctissimus Samuel filios genuit: non tamen Iustitia sua merita minut: Zacharias Sacerdos, Vir Iustus, in fene*clute* sua genuit filium. Quia ergo ratione accusatur, quid minime oblige probatur? *Moste Holy Sacrament begre Children; and yet nothing abated the Merits of his righteousness.* Zacharias the Profe*t* in his Olde age begate a Childe. Wherefore there is that thinge accused, that is proved to do no manner herte?

Nicopodus *writings* of Gregorie S.Basiles Brother, the Bishop of Nyua, and thus, Quamvis habetur Coniugium, alij tamen in rebus non cest Frati: Although he had a wife, yet in other things he was Nothinge Inferior to (S.Basile) his Brother. S. Augustine saith, as he is alleged before, Sancta sunt etiam Corpora Coniugiorum, Idem sibi & Domino feruntur: Where Married people keape their Fauches, they may be called these Bodies be Holy.

Liked Nazarene, Etiam illa, quae nupsit, & de ijs, quae sunt Mari i. & de us
qua sunt Domini, Sollicita est, ut sit Sancta, & Corpore, & Spiritu: *Euer free that is
Married, is carefull both for the things, that pertaine to her Husbande, and also for the
things*

things that perteine to God, that shew maie be Holy bothe in Body, and Sprite.
The wife S. Ambrofe, Videns Virginies de Secula cogitare : Et Matrimonio
iunctos Dominum studere Operibus : Wee see bothe Virgins careful for the Worlde : and
Married menne Careful for the woorkes of the Lorde.

Ambrosia
Cor. 7.

• Christ, 10
• Genf, 110m. 21

3. Nazianzen, In
4. Funere Gorgo
n.e.
5. Dix Tigris
6. yó wú b̄ e qaq
s̄-at-aç.
7. Clemens stra-
n., mat. Lib. 3.

5
1-
se
le

There be troubles in Marriage: It cannot be denied. But so be there also troubles in Single Life: Especially to them, that feare the Judgements of God, and have not the giste of Chastitie.

Matrimonium non solum nihil nobis obstat ad Phil-

But, Chrysostomus saith, Matrimonium non tolum nini nobis obstat ad Philanthropandum Deo, si voluerimus esse sobri, sed & magnam aduersit Consolationem. Comprimit enim insanum Nature impetum: nec turbant sunt, quasi Mare: Sed elicit, ut scapha felicitate in portum appellat. Et ideo Deus Consolationem hanc tribuit humano generi. *Marriage not only hindereth nothing towards thy knowledge, and Service of God, If wee wil be sober, but also bringeth vs great Comforte.* For it offsetteth the ravinge furye of Nature, and suffreth vs not to be daughte, and softe, as the wannes of the Sea: but canseth that our shippemarie luckily arriue into the Haven. And for that cause hath God geuen us this Comforte unto mankind.

Therefore Gregorie Nazianzeno saith, Nuptiae sunt laudabiles propter eam
quae in Nuptiis est, animi tranquillitatem: Marriage is woorlike of Praise, for the quiet-
ness, and contentation of minde, that is in Marriage.

ne, and contention of men. **To be hojte**, Clemens Alexandrinus saith, *Habet ut Castra, ut etiam Matrimonium, propria munera, & Ministeria, quae ad Dominum pertinent: As wel Matrimoniis, as alij Chriftianis, habet either of them their peculiar gifts, peringeing unto God.* And Chrysostomus saith, *Ne quis pretexat Vxorem vel Liberos, Hoc excaustio-
ne prætextus, Diaboli sunt infideles: Let non mani his excuse by his Wife, or Children
etc.* This Excuse, and this pretense is the crafe, and deceitfullise of the Duet. **Thun-
d. Hardinge**, to conclude with Chrysostomus twoo deo, *the Crimine, and Fau-
lity of your Doctrine in this behalfe*, is the crafe, and deceitfullise of the Duet.

These things considereth, I doubt not, but of your courtesie, ye wyl take
backe your fittnes unto your sole. The conclusion and summe of your whol
talke is this: Spidion serued God never the worse, notwithstanding he had a wife
And Marriage is no let, or hinderance to persue Godlynesse.

The Apology, Cap. 8. Division 3.

The Apologie, Cap. 8. Dimissio.
Further wee saie, that the same Lawe, whiche by constrainte keth awaie this libertie from menne, and compelleth them against their willes, to live Single, is the Doctrine of Duelles, as Paul saith: and, that euer sithence the time of this Lawe, a wondrous bachelornesse of life, and manners in Goddes Ministers, and sundry horrible enormities haue folowed, as the Bishop of Augusta, as Fiber, as Abbas Panormitanus, as Latomus, as the Tripartite VVoorke, whiche is annexed to the Seconde Tome of the Councilis and other championis of the Popes bande-pea and as the materie is al and al histories do confesse.

For it was tightly faide by Pitts the Secounde, Bishop of Rom
that he fasse many causes, wvhy VVtches shoule be taken awa
from Priestes:but that he fasse many moe, and more weighty ca
ses,wvhy they ought to be restoared to them againe.

M. Hardinge.

There is (a) no Lawe in the Churche, that by contrarie raleth awaie frome
Matrice. For S. Paules wordes be plaine, If thon haue a wife, thou findest not veyll bethewle ha vix
Marie, sliue finneth not, but if any Persones haute of their wifes, haue made a Devotion Vowd
to God chasitie, the fame haute imbraced them selues of this general lliberote, and by these Velantines
of Promise, haue bounde them selues neuer to Marie. And futhre, not only Marriage it selfe, but
also a wil to Marie is damnable, as S. Paule faulfe of Yvidowes, which haue Vowed to huse chal-
T. ii. that
Vainnes For
Priuelies are
freedome frome
Marriage Are
Priuelie be

that they haue therie damnation (not for that they Marie, but) for that they wil Marie. If the Go-sellers allege against this Doctrine the wordes of S. Paule, If a Virgin Marie, flicc finnethe not. 1 Cor. 7. VVee answere with Chrysostome, and other Fathers, that a Virgin by a Vowe of Challice dedica-
ted to God, if free Marie, doublefesse the finnethe muche, for that befide Chrifte flicc hath furnar-
tied an Adiuotuer. If they obide, it is better to Marie then to burne: Let S. Ambrose answere: et.
who faute, that this fainge pertineth to her, that hath not promifed, to her that is not yet valed. The Do-
ctrine of the Churche feth no tyranie; nor if it teache, that futch Aunc of
And by retraining them from Marriage, the Churche feth no tyranie; nor if it teache, that futch Aunc of
ought to forebear Marriage, is that to be accompted the Doctrine of Diuels, but of the Holy Diuels.
Ghoste, whereby men are keapt from wilful damnation. To forebide Marriage wholly, Vniver-
sally, and altogether, that is the Doctrine of Diuels. But to judge Marriage for somme flate, and
Order, of leſſe conuenience, then the Single Life, or after Vowe of challice made, to require perpe-
tual conuenience, this is not the Doctrine of Diuels. For S. Paule him selfe did bothe. And these De-
fenders will not admitt this answere, and being lothe to forake their fleſhy pleasure, pretend
to be moued with the Authoritie of S. Paule, who calleth the forebidding of Marriage the Doctrine
of Diuels: I fende them to S. Augustine for an answere in his thirteenth Booke, and fixthe Chapter
against Faustus the Maniche. VVhere for a ſufficient ſolution of their obiection, they that finde theſe
plaine woordes, *Habebitis qui hoc malum eſt dicit: non qui hoc brucio aliud melius anteponat.*
That is to ſay, He forebiddeth Marriage whiche faute it is cul: not he, which preſerueth an other
better thing, before this good thing.

(b) Vntruſe.
For theſe be the
wordes of the
Apolles canos:
*Episcopus, aut
Prebyter, aut
Diaconus: ex-
tare jam pre-
textu Religio-
ni abſi-
tis. Aut si abie-
ceritis, et
Communione ſegre-
tetur. Canone, s.*

(c) Vntruſe.
Reade the Aunc
faute, M. Har-
dinge foully mi-
ſketh the
Council.
(d) A ſage expo-
ſition. VVhat
had this ben to
Plus meaning?
(e) Vntruſe. For
if we had fil-
ſed the words,
ye would not
ſo ſimply have
touched in
(f) Now atlaſte,
the Doctours
land in doubt.
(g) Afra ver
Milius que
plaueant.

What if the Biſhop of Augſtula finde faulte with Prietles laſt? VVhich Augſtula, and whiche
Biſhop there vemeane, I knowe not, neither wel can I knowe, excepte I have your notebooke; what
if the Abbot Panormitan, what if one Faber, and one Latomus, mennis of our time (I trayne) what
zealous man whiche wrote the ſide tripartite treatie annexed to the Laterane Council, what to euer
he was: what if al theſe (I ſay) moched with a ſide, and being diſtrictis of the Clergys Reformation
no manably complaint of theſe loſe life? what then?

Gette you fairer painted, and better filled boxes, then theſe be, or elſe ſhal ye al be taken for poore
Potteries.

Touchinge Plus, In Platyna yee ſhal finde theſe woordes, for one of that Popes ſacieings,
Sacerdotibus magna ratione libata a nuptiis, maiori refutanda videris. As muſte to fare in
Engliſh that Marriage was ta'en from Prietles with great reaſon, and that it feind it were to be
refuged againe with greater. This ſacieing reporteth not, that VVives were taken away from
Prietles, as you report, neither that VVines ought to be reſtaured to Prietles againe. (d) It ſpeaketh
ouely of Marriage, which as, before a man enter into Holy Orders, my Wome beinge made, is lawfull:
to hyde taken, A Vowe of challice beinge ſolemly made, is ſtill vnlawfull. If this ſacieing had
made ſo muſte for your preferred Marriage, as yee woulde men to beleue, (e) ye woulde never haue
moched ſo muſte for your preferred Marriage, as yee woulde men to beleue. (e) ye woulde never haue
moched ſo muſte for your preferred Marriage, as yee woulde men to beleue. VVhether it be more expedient, ſuſch as comis to the Clerkeſtſhippe by the ſame change of woordes, to bind the them ſelues thereto by Vowes, or to enioye
the common libertie of Marriage, (f) that we leauethe to the Churche to diſcuffe an order.

If Plus ſaw many weightier cauſes, for Prietles to haue VVives, then for theire Single Life, as
yee preſente he did: Why did not he, or you in his ſeede ſhewe vs, what and howe ſubſtantial
they be? If they be no better, then you and your ſlowers haue ſterred in your Sermons, and wi-
tinges hitherto, they are not woorſe (g) a Pift nootie. This ſacieing of Plus is wel to be weighed
and ſcanned.

The Biſhop of Saribonrie.

Who ſo ever that wel conſider the fruiteſ that haue growen of this Erre, maye early ſudge, by whom it was planted. Certainly S. Paule, when he haue
gouern Rulles, touchinge the Clergys, that Bishopps, and Deacons ſhoulde be
the夫hbandes of One Wife, immediately afterwarde, in the fame tenoure, and
course of Speache, ſaute thus: The Spryte ſaute plainly, that in the later times, ſomme
ſhall departe from the Erre, geuinge earne vnto ſteiing Sprites, and to the Doctrine of Diuels,
witeringe hiſ under Hypocrifie, baunghe their Conſcience burne with a hotte yron (t thereby
made unſcenſible) Forebiddinge Marriage, &c. Here we are taught by the Spryte of
God,

God, that Forebiddinge of Marriage, is the Doctrine of Diuels.

But ſp. Hardinge ſaute, There is no Lawe in the Churche, to reſtraine Marriage, and
that Marriage is not now condemned by him, and others of that ſide, and thought vnlawfull
vñually in al meane, (for that, he ſaute, was the Heretice of Valentinius, Marcion,
Montanus, and others) but onely forbidden, and thought vnlawfull in a fewe. By this an-
ſweare, ſp. Hardinge male ſeine to make him ſelfe ſomewhat better, then was Val-
entinus, and Marcion, and other Old Heretiques. But further to heale him, and
thowſomly to cleare his Doctrine, it wil not ſervie. It is a Common knownen Rule
in the Scholes, Magis, & Minus, non mutant Speciem. Tertily, as he, that killēt
but a fewe men, is called a Maſtuer: Caen to he, that Condemneth Marriage in
a fewe, muſte likewiſe be called a Condemner of Marriage. Neither doth S. Paule,
wher he propheteſth herof, ſaute, that ſomme ſhoulde Condenme al kinde of Mar-
riage vñlawfull, in al manner of Deene: but onely he ſaute, There ſhalle ſomme,
that ſhall forbide Marriage, as the Biſhopes of Rome haue donne.

Neither do al Heretiques Condemne Marriage in one forte. For ſomme of
them condenmed it Generally, and thowſomly, and altogether: ſomme others of
them Condenmed it onely in a fewe, even as ſp. Hardinge, and his Flewes do.
So thus S. Augustine witteth of the Heretiques named the Manichees, Auditores,
qui appellantur apud eos, & Carnibus vescuntur, & agros colunt, & ſi volunt, Auguſt. Ep. 17.4.
Vxores habent: Quorum nihil faciunt illi, qui vocantur Elechi. They, that emonge
them be called, the Hearers, do bothe eat Fleaſh, and till the ground, and Marrie Wiues too,
if they like. But no ſuſche chenge mad they do, that be called Elechi. The Auditores, or
Hearers emonge the Manichees, were as the late people: The Elechi, or Chosen, were
as the Clergys. Theſe Heretiques the Manichees Condenmed Marriage, not ge-
nerally in al forteſ, and degrees of Deene: but onely, as ſp. Hardinge doth, in a
fewe. Yet were they Heretiques notwithstandinge, and theire Doctrine was the
Doctrine of Diuels.

S. Augustine ſaute unto them, as he woulde also ſaute unto ſp. Hardinge: Non
Concupiuit, sed, vt longe ante ab Apſtolo dictum est, Vere Nuptias prohibetis:
Reprobide, not Copulation, or Concupiuit. But even as the Apſtole Propheteſt long be-
fore, Verily, and in deede, forebiddeth Marriage: (Albeit it were but in a fewe.)

At this, ſp. Hardinge, notwithstandinge, that it mate plainly appears, wheres
Marriage teache, it ſhalbe god, and not from the pouroſe, hiſſelſe to diſclose
Somme parte of it. And here, to paffe over theſe woordes of Chrysostome, Hac ipsa
Coniunctio Maritalis malum est ante Deum: This very Copulation of Man, and Wife,
is cul before God. And theſe of S. Hierome, Quiam dui implo Mariti officium, non
implo ſecundum Christiani: As long as doe the deuile of a Huſbands, I doo not the
deuile of a Christian: And other like ſacieings, and Authoſtiones before alleged,
Pop. Innocentius in the Condemnation of Marriage ſaute thus: Qui in carne sunt,
Deo placere non poſſunt: They that be in the Fleaſh, (that is to ſaie, in Martirage)
cannot please God. And to this purpoſe he alſogeth theſe woordes of S. Paule, To
the Cleane, all things are Cleane: But to the filthy, and Infidelleſ (wherby the ſame Pope
Innocentius understandeth Married people) nothinge is Cleane: But bothe theire
minde, and theire Conſcience is defiled. Pope Siricuſ callefth Marriage, Virtum,
Luxuriam, Fecitas Cupiditatis: Vice, Lecherie, and Filthy Laffes. One of our late
Engliſh Doctours of Louaine ſaute, That the whole Eaſte Churche, maintaininge the
lawful Marriage of Prietles, euermore conuineweth there from the Apſtols time until this daie,
mantineſt, and conuineweth a Schole of Filthynesse.

Further you male remember, that the Rule is walten in a Booke of your
owne Doctrine, and is geuen in Secrete, as a Special Leſon onto your Clergycs,
Si non Caste, tamen caute: If thou deale not Chafely, yet alete Charily.
From whence had you this Doctrine, ſp. Hardinge? Who ſet firſt abroches ſequauer.
Who taught it? Who confirmed it? Who allowed it? If ye can ſaie, it is not the
Doctrine of the Duvel, yet verely, I beleue, ye cannot ſaie, it is in any pointe like
the Doctrine of God. S. Hierome hauleinge occation to ſpeak of Antichriste, ſaute
Tit. 1. Coſ. 159. Grecos
ſolos in hac im-
padicione ſho-
la Magiflors
Litterad pro-
prieſtis
thus:

thus : Simulabit Castitatem, ut plurimos decipiat : He shal make a countrfete shewe of Chastitie, that he may deceiue many. Quen so S. Paule saith, Habentes speciem Decitatis : Virtutem autem eius abnegantes : Hauinge a Coloure of Godlinesse : but the Power thereof deceipte viterly.

But, somwhat to relue your selfe, we allege their wordes of S. Augustine: Ille prohibet Matrimonium, qui illud Malum esse dicit: non quia huic Bono aliud meum anteponit: He forbiddeth Marriage, that faulce, Marriage is evil: and not he, that before this thinge, being Good, setteth an other thinge, that is better. Here, S. Hardinge, I vesteche you of your iudicent judgement: He that vseth your wordes, and falleth, as you say, They that live in Matrimonie, connot please God: They be Filthy: They be Infidelles: Unto them nothing is cleane: Their whole Minde and Conscience is defiled: He that falleth Matrimonie is Vice, Lecherie, and Filthy Pleasure, Satthe he not, Matrimonie is an evill thinge? Thus you say: Thus you write: These wordes be apperante, and allow ed in your Booke: even in those Bookes, whereby ye would haue us to Dorder, and to drectre our Liues, and Manners. Unclesly, this is the very Substance of your Doctrine fitt his behalfe, Therefore even by S. Augustines Judgemente, your Doctrine, is the Doctrine of Duels.

And whereas you woulde steme not utterly to condemne the state of Matrice
monte, but only to sette Single Life before it, as a Better thinge before a Good: we
make pleynce you to understande, that notwithstanding a glaze in it selfe be worse,
yet is it not thereloe vniuersallly worse for every Man. For, notwithstanding
Scarlet be the fairest of al Colours, yet the fairest part of al the Body,
yet, I rethen, M. Hardinge, to make your selfe faire, ye woulde not haue your Face
died in Scarlet.

Single life for many causes is the Beste : I graunte. Yet is it not Beste for
every body ; but onely for him : that hath the gife of Chastite, and can withoute
blude, and without Conscience live Single. Otherwise Matrimoniall is much bet-
ter. And therefore God bathe lefft us indifferently free to bothe : that, who so euer
maynot bese the One, mafe chuse the other. S Paulus saith, Vnde Omnes eius sciat
meipsum ? Woulde every man woulde live Single, as I doo. But he addeth whatalt a
certaine Propositio : Vniquilique Proprietum Domini habet a. Deo aliud sic, alias autem sic
est. Every man hath his owne gifte of God. One this, an other that.

And therefore he faither further, Although Singel Life be the better state, Yet, who so euer is not continent, lette him Marrie. Better it is to Marrie, then to Burne. Althought otherwise he weigh Singel life before Marriage, yet in this case, he faith it is better to Marrie, then so to live Singl'.

9. Hardinge hereo replethi; They, that haue Vowd have loste this libertie : and by S. Ambrose, and S. Augustines judgemente maie nott Marrie. Hereof I haue partly spokene before; and partly that haue occasion offered to late mox hereafter. In the meanes season we are taught here by S. Hardinge, to take S. Paules wordes by the toppe, and to turne them quite backwarde: and thus to frame a Newe Rule of Life, and to fait contrarie to S. Paule, Melchis et Viri, quam Nubere: It is better, to burne in Concurrence, then to Marrie.

Pet S. Augustine fatte suen of them, that haue woxed, as it is before allredg'd.
Que Nubere volente, & non nubunt, quia impune non possunt, Melius Nubent,
quam videntur, id est, quam occulte flaminga Concupiscencia in ipsa Consciencie
vallantur: They, that haue a minde to Marie, and yet Marie not, because they cannot
Marie without reproche, Better were it for them to Marie, then to burne: that is to say
they with the newe flame of their Concupiscence to be woxed in their Conscience.

Further, saith H. Barding faire, This Order of Single Life was taken by the Apostles themselves : And therefore (saith he) it is not the Duties, but the Apostles Doctrine. If this be true, in dece, then is this matter thowly concluded. But where was this Order taken by the Apostles? By what Writing, by what Recorde, by what Tradition made it appear? Else, how is it likely, that the Apostles, bearing Marred Men in their felues, would force other men to live Singler?

Churche of Englaude. 2. parte.

3 have a ready shew by Ignatius, by Clemens, by Eusebius, and by S. Ambrose, that the Apóstolis, S. Iohn &c. excepted, were all married. Clemens saith, that Peter came into ourne Ecclēsa carried by the Emperour to suffer death for Christ's sake; & that hee was to be stoned by her Prince, O' Roman. Remember the Lord, Ignatius, S. Iohns Disciple saith, Opto Deo dignus inueniri, siue Petrus, & Paula, & Iulius Apostoli, qui Nuptiis fuerint locuti, quia non Iudicium causa, sed p silentio ut seruante gratia Coniugis voluntur: i f wife to be founde meete for such an act as Peter, and Paula, and the other Apostolis that were Maried: and not for pleasure, but for posterities sake had Wives.

Chrysolome farther. Cur non art, Oportet opum Angelum esse, Nullum
perturbatione, utrumque tuberculatum? Ne Ezechiel negotia fructuose perirent,
Ibleo moderatus. Virtutem propriez: non supremam illam, atque Caledon: *Why farther not S. Paulie, A Bishop brought to be an Angel, subserve neither to any worldly affection, nor to any Vice? Let the affaires, and lusts of the Churche jould perishe, being*
lewest of a Conquerour. I herefore required of Bishoppes a moderate, and a reasonable
kindle of Virtue; willing them to be virtuous of One Wife, and not that other
Vice, to His he, and so Helementy; that to be fair, set up to his bannerre.

*Agatis se fatus, hunc erit ut, Vnde Vxoris Virtus: Ne nimis in angustum rem
eam concluderet, si exaltaretur Virtute expeditum; idcirco moderationi admone-
tione malum vte ne ex desperatione perfette illius inuenientem Virtutis, Ecclesia fine
Episcopos elicit: I therefore S. Paul saith, Let a Bishop be the Husband of One Vxoris;
Ie he shoulde stell up the mater into so grete a strate, if he had required that moste perfic-
tus: therefore he woulde rather have a reasonable moderation, or meane that a Bishop
shoulde be the husband of one wife. Let of despare of finding that excellency of
Persons (to live unmarried) the Church shoulde be lead without Bishoppes.*

S. Paue fathc, Touching Virgins, I have no commandments of the Lord: Better it is to Marrie, then to baturc: Let a Bishop be the Husbande of One VVifte, exhorting late mordred Pope Leo repoussheth thus: Is Episcopus ordinetur, quem Venus Virorum Virum finit, alle Confiteint: Let him be Confrate a Bishop of whom it may well appear that either he is, or hath beenne the Husbande of one VVifte.

S. Ambro^te exhorting these wordes of S Paulie, Touchinge Virgins, I haue no commandemente of the Lorde, saith the thug, Si Nostr^a Gentium non habuit, habens quis ponit? If the Doctor^t of the Gentiles had no Commandemente of the Lorde, touchinge Virgyns, what may elys then conculde ever haue it?

Congre the Rules, whiche commonly are called the Apollites Canons, it is
written thus, Episcopatu[m] Presbiteratu[m] Diaconus Vxorem suam pretextu[m]
ligo[n]is ne abieciat. Aut, si abiecerit, a Communione segregetur: & si perseveret, de-
ficiatur: *Let not either Bishop or Priest, or Deacon put away his wife under coloure of Re-
ligion. Or if he do so, let him be punisht from the Communion of the Faithful:* And if he so
do, let his b[ea]titude be hereby denysed from his Office.

S Hieron. Iustian. S Jerome expounding these wordes of S. Paule, Let every man remaine in the vocation, wherein he was called, saith thus, Ex hoc, habentibus Vxores tollit licentiam dimicari. Hiero. S. Paule forbiddeth Married menne to put awaie their Wives.

In the first Council sitten at Conflantinople, it is witten thus: Antiquum sequentes, Canonem Apostolice diligenter, & Constitutiones Sanctorum Vnotrum, Leges, Nuptias Pollicie valere volunt, nullo modo cum Vxoribus suis eorum conubia dissoluente: Following the Olde Order of the Apostles diligenter, and the Constitutions, and Laws of the Holy Fathers, from henceforth we will, that the lawfull Marriage (of Masters, and Servites) shall stande in force, not in any wise dissolueing the V Vedlocke, that they have with their VVives. And herein, they say, they followe the Olde Canon, & Order of the Chappitre.

Gratian saith, as he before alleged, *Copula Sacerdotalis, nec Legali, nec Euan-*
gelica, nec Auctothesia. Authoritate prohibetur: The Marriage of Priests is not forebid-
den by any Authorite, either of the Lawe, or of the Gospell, or of the Apostles.

**Cardinal Caetane satyce, Dominus Discipulis suis nullum indixit Votum: Our Cathart
Lorde**

The A-
postles
Doctrine.
errant. Errorre 3:2.
Clemens Strom. na-
Lib. I.

226 The Defense of the Apologie of the

Iorde appointed unto his Disciples no manner of Vowe.

Clemens Alexandrinus saith, as it is said before, Epistole Apostoli nusquam honestum, Moderatum Matrimonium prohibuerunt: The Epistles of Paule the Apostle never forbade honest, and sober Matrimony.

At these thinges wel considered, I beseeche the, gentle reader, indifferently to weighte $\text{\textcircled{2}}$. Hardinges wonder; and to remaunde of him, with what countenance he coulde thus tell the, that the Order of Singel Life was taken by the Apostles them selues, and therefore muste be holden as the Apollies Doctrine.

If he happen to tell thee, It is written in the Council of Carthage, tell him againe, he is deceiued, 3 fale, tel him, that the Apostles of Chrisme never, neither made any Lawe, nor gaue any Order for the Single Life of the Ministers. And therefore tell him hardely, he is deceiued, he wil fale, The wordes of the Council be plaine, Quod Apostoli docuerunt, & ipsa seruit Antiquitas : Whiche thinges the Apostles haue taught, and the Antiquitate it selfe haue obserued. These wordes be plaine in dñe: if they were not peruerely glozed. Therefore tell him againe, he shoulde better haue learned, bothe the manner of the Apostoles teachinge, and also the scope, and reach of this Antiquite. Certaintly thus muchis the oþn Glosse could haue tolde him: Apostoli nihil instruerunt, de non vtienda Matrimonio iun contrafacto: *Quod apostoli nihil instruerunt, de non vtienda Matrimonio iun contrafacto: M. Antonius auctor dicitur.*

Conc.Carr
2 Cap.2

Difl 84.7 n in
Præterito, in
Gesetz

Clemens Stroms.
Lib. 7.

*Ambros. De Virtus
genib. Lib. I.*

The Apostles tooke no Order concerning the vning of their ministracione contraria. And whereas the Council faith, Apolofi documet, *The Apostles taughte, The same Glosse faithe, Apostoli documet exemplio: non Institutione, vel Constitutione: The Apostles taught it by their Example: but not by appoimentement, nor by commandemente. Perhappes Mr. Haerling wyl saye, The Apostles Example is sufficient. Thereto I wil answere, as Clemens Alexandrinus sommetime answered certaine of the Blasphemites in his tyme: Dicunt glorijs isti iactatores, se imitari Dominum, qui Vxorem non duxit. His dicit Scriptura, Deus Superbitus resistit: Humilium autem dat Gratiam: These glorious Braggers saye, they wyl followe the Example of our Lorde, that Marriedit no wife. Unto them the Scripture saith, God withstandeth the Proye: and giveth Grace unto the humble.*

And to like pouerpolte S. Ambrose saith, Praeceptum quidem Apollonius non habuit: ut habuit Exemplum: *In deede the Apostle S. Paul had no Commandement to geue of Virginite; but Example he had to geue.*
Againe, whereas the Council allegeth Antiquitatem, Qyod ipsa seruauit Antiquitas, the same Glose expoundeth it thus, A tempore Sircii Pape he took Antiquitatem: *By this word Antiquite, the Council meaneith the time after Pope Sircius (whiche was foure hundred yeras after Christie).* And againe, as it is alleged before, Ante tempore Sircii Pape, Sacerdotes potenter contrahere Matrimonium: Before the time of Pope Sircius, it was lawfull for Priester to contracte Matrimonie.

Sutche god luehe þe þynges haþe to his Doctores, and Counsellors. By his
owne Glosse he hathe loke fourre hundred yeres of his Antiquite.

Panormitanie after he had faide, *The Commandementes of Sylle Life* enuy of the
Lawe of God. He adde further, *Quia illa Graci peccarent : Non enim exculpetur
cos Confutatio. Quia illa non valer contra Legem Dei : Otherwise the Grecians were
offenders. For no Custome could excuse them: For as muche as Custome proualeth not against
the Lawe of God.*

Howe, touchinge this Council of Carthage, notwithstanding it had benne
trulye Construced, yet the Authority thereof muste nevere come to mouche the less,
for that it decreeth of set purpose quite contrarie to the Council of Nice . For the
Fathers in the Nicene Council durst not to remoue Priestes, and Bishoppes from
their Aliens: for that it was written, *Whome God hath ioyned, let no man sunder.* But
these other Fathers in the Council of Carthage without any stiching, or doubting
at the mater, onely with one wrothe, utterly remoued them : and so by force, and
violence, and contrarie to the Commaundementes of Christis, sundred, and diuided
them, whome God had ioyned. Whiche thinge, Holy Paphnutius saith, *Was not Law-
full for man to do.*

Extra De Clericis
et Contingatis.
Cum Olim.

Szenen 1. b 1.
Cap 23.

Churche of Englande. 2.parte.

2. parte.

The fruits of Single Life.

Touchinge Bishop Hulderichus, Panormitanus, Latomus, and Iacobus Faber
and sucht others, as haue spoken, or written in the behalfe of Paletes Marriage
¶ Hardinge thinketh it sufficient for him to answere, ¶ VVhat if they complain
of the loselife of the Clergie? ¶ VVhat then? ¶ That is to saye, ¶ VVhat if the Cle-
rige live in professed shame, and open fiftiness? ¶ What then? ¶ As if tunc the Simplic-
tia authoritatis were worthy of none other answere.

Authorities were worthy of none other ant wear.
Pet was Hulerichus sommette Bishop of Augusta in Germanie, heare
are hundred years agoe, and for his vertue and Holynesse was compyt a Sainct
Abbas Vlpergenis in his stote wisteth of him in this stote : Hilatus Augustinus
Episcopus obiit: Cui Sanctus Valerichus (qui idem est Hulerichus) succedit: Hilatus
the Bishop of Augusta died: To whom succeeded Sancte Hulerichus. Abbas Panormitanus
was a famous Canoniste, In Judgements Equal with any other.

Faber, and Laconius bothe in our time were accoumpted Learned; and thent
them a Special Champion of ss. Hardinges side. Worthy the wostre, and vylest of al
there is a great deale bothe fownden in Judgements, and daþer in Learninge, then
either Amphiliocius, whome ss. Hardinge so hightly esteemed: or Aldus, or Hippo-
lytus, or Leontius: whome they have larely so hightly esteemed: or Clement of
Rome, whome he so often calleth the Apostles Fellowe,
¶ And as touching the cause of the losenesse of Prelates Lives, as

Neither did these writers only complain of the iolentie of Sarcasmes, as
M. Hardinge telleth vs : But also for remouinge of Publike shame, and scandale
out of the Church of God, wished, that the Liberties of Marriagie might be restor'd:
whiche thing M. Hardinge doth closely dissembleth.

Touchinge that Pope Pius was commonly wante to saie, as Marriage was taken awaie from Priestes vpon grete Considerations, even so now vpon other greater considerations it were to be reflareed to them againe. *ad Hardinge*, after much other nearelye talke, falleth thus: VVhy did not he, or you in his ffeede sliue vs, what, and howe substantiall considerations they be? *ad Hardinge* and mulliche any thing, that make

Cod Christian Reader, lethe I am to disclose, and publike any thing, that I have founde to the shame of any one manymouth lefe, that late mure to the open shame of so great a man. But M^r Hardinges ever heavily prefeith his importunitie, and requesteth upon our credite to shewe these causes. Therefore if the repose of that fame expleinat, the faulte is M^r Hardinges: It is not mine. Will only herselfe we for the simply, and truly, that I finde written in fynale, both of the Ancient learned Fathers, as also in others of his owne side: Whiche nevertheless, had not M^r Hardinge bene, mighte muche better have bene concealed.

Title of al, the Ancient Father Origen for his time, writing unto Leontine
**fourteene hundred pates agos, hereof complaineth thus: Non solum, quia docent, *Origen in Mar-*
non faciunt, sed etiam crudeliter, & sine misericordia, non secundum astringimentum *the Tract. 24.*
vixim vniuersitatis, innungit: Vt, qui prohibent nubere, & ab eo, quod expediet,
ad immoderatum manditum compellunt. Aliquant onera grauias, & faciunt homines
**cadere sub ei. Et frequenter videmus, eos qui talia docent, contraria facere sermoni-
bus suis. Caſtitatem docent: & Caſtitatem non feruant: &c. Omnia faciunt propter
perfonas hominum, & glorias vanas, vt videantur ab hominibus. Et plerunque fuit
tales, qui diligunt primos accubitus in conuiuijs, & salutem in foro, & vocari ab
hominibus Rabbi: Qui volunt vocari Episcopi, Presbyteri, Diaconi: Not only they doo
not, that they teache, but also cruelly, and without mercie they laye their fynallions upon others,
not confidering eche mannes habilitie. Sutche be they, that forbidde menne to marrie, and
from that thinge, that is lawfule to be donne, drine, and force menne to a vntreasome Pu-
rifie. They bindle, and late of heavy burthen, and cause menne to falle under them. And
oftentimes we see them, that teache sutche things, as them selues to doo contrarie to theirne
sayenges. They teache Chastite: and yet keepe not Chastite, &c They doo al thinges for the
commendation of menne, and vanie glorie, that they maie be seen, and noted of the people. And
commonly they be sutche, as loue the higheſt places at Feastes, and Banqueting, and to be Sa-
luted, and Honourred in the Market places, and of the people to be called Rabbi: That wil be
called Bisshopes, Priſters, and Deacons.****

At the

The frui-
tes of Sin-
gle Life.

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At the verie firste attempte herof, Dionysius the Bishop of Corinthe wrote thus unto Pinytus the Bishop of Gnois, Noli graue illud onus necessaria Cali-
Euseb. li. 4. cap. 23.
stati imponere Fratribus: *Late not that heavy burthen of the necessarie of Chaste life
upon the Brethren.* Meantinge therby, that it was to heape a burthen for al menne
to carrie.

Heither was it for nothinge, that S. Cyprian in his time wrote thus, Vt quid
sibi adhuc mulierem, qui ducere contempti vxorem? Peius est, quam Nochari, con-
tinuum ducere criminosa: *Wherefore tooke he a Woman unto him, that disdined to
marrie a wife?* To live a contineinte life with reproche, is woorste then Aduerturie.

It is not for nothinge, that Epiphanius writte, Repudiant Nuptias: *at non
Libidinem. In honore enim est apud illos, non Calitas, sed Hypocrasitam tamen
appellari volunt Calitatem. They refuse Marriage, but not luste, or pleasure. For
they esteem, not Chastite, but Hypocrasitie: And yet the same Hypocrasitie they will haue to be
called Chastite.*

It is not for nothinge, that Chrysostome writte of the Clowes, or Chaste we-
men in his time: Nuptias magis dicere beatas licet, &c. Posthac melius estet, ne Vir-
gines quidem esse, &c. Perseuerat adhuc nomen, & appellatio rei: *at negotium totum
in corpore sublatum est, &c.* In deliciis magis viuent, quam mulieres in fornicatione, &c.
Frequens, & quotidianus est concursus Obscenitum ad Virginum domos: *Si. Vir-
ginitas ista cum viris plus ab omnibus arguitur, quam stuprum ipsum: Wee maye saye,
that Marriage is a great deale better, then fute Virginite.* Hereafter were bet-
ter, there were no Virgins at al. The name (of Virginite) continueth still: *But Vir-
ginite it selfe in their body is quite gone. They haue more in plesaure, then Harlottes in the
Stewes. There is often, and daily renninge of Midwives to Virgins houses. This
manner of Virginite, of women emongest menne, is more reproach of al menne, then
Foucature it selfe.*

It is not for nothinge, that Sulpius Severus saithe of S. Hierome, Hierony-
mus de familiaritatibus Virginum, & Monachorum, & Clericorum, quam vera, quam
fortia disputavit: *Una quibuscum, quos nominare nolo, dicitur non amari: Howe
true, and howe stouely bathe S. Hierome written of the Familiarite, that these Virgins
have with Monkes, and Priestes? And therefore it is said, that of somme memme, whom
wee know not name, he is the leffe belon.*

Heither is it for nothinge, that Saluanus saithe of his time, whiche was aboute
a thousande yeres agoe, Sub specie Religionis, virtutis Sacularibus mancipantur:
Under the coloure of Religion, and Holiness, they are made slaves to worldly vices. And
againe, Nouum prorsus Conversionis genus: *Licitia non faciunt: Illicita committunt: A very strange kynde of Convercion:* That they miate doo, they doo not: And doo
that they miate not doo.

At thesse, and other like thinges were witten longe agoe, in the oyle times, be-
fore the frui-tes of Singel life were thorowly knownen.

But after that, Pope Hildebrande by Crueltie, and Tyrannie had fully es-
tablished the mater, and brought it to perfection, Aventinus saithe, *Manye learned
menne utterly forsooke the Ministerie, Et Falsi Prophetæ, Falsi Apostoli, Falsi Sacerdo-
tes emeruerunt, qui simulata Religione populum deceperunt. Maxima pars sub ho-
nesto nomine Castimonia, Stupra, Incellus, Adulteria, paxim, & impune commit-
tent: *Falsi Prophetæ, Falsi Apostoli, and Falsi Priestes* strage up: *which vnder a counterfeite Religion deceipte the people. The most parte of them, under the honest name of Chas-
tite, commit whoredome, Aduerturie, Incest, and that commonly, and without punishment.**

S. Bernardus saithe, Episcopi, & Sacerdotes huius temporis Caſtitatis Sanctorum
niam, sine qua nemo videbit Deum, tam in Corde, quam in Corpore, quomodo flu-
ent obſcurare? Traditi in reprobum sensum, faciunt, que non conuenient. Que-
dictum in occulto sicut ab Episcopis, turpe est dicere: *The Bishoppes, and Preſties of this
time, how doo they endeouour to keepe either in harte, or in body, the Holiness of Chastite,
without which, no man ſhall ſee God? They are genc ouer into a reprobaſe minde, and doo theſe
thinges, that are not conuenient. For it were ſhamē to vīter what theſe Bishoppes doo in Secret.*

Agane

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tes of Sin-
gle Life.

Agaone he saith, Abſtinentes a Remedio Coniugal, polcia in omne flagitium
effluant: *Abſtaining from the Remedy of Marriage, afterwärde they ſlowe over into al
kinds of wickedneſſe.*

He that wrote the little Boke, called Opus Tripartitum, ſigned with the Cour-
tel of Leterane, saith thus, Tanta immunditia luxuria notoria est in multis partibus
mundi, non solum in Clericis, fed etiam in Sacerdotibus: uno, quod horribile ell audi-
re, in Prelatis Maioribus: &c. Suchen notorious filthynesse of Lecherie there is in many parts
of the Worlde, not onely in the inferiore Clerkes, but alſo in Priuelles: yea and in the greater
Prelates too: *where thinge is horribile to hearde: &c.*

And in the Glole upon the Constitution Legantine of Englande, it is written
thus: Clerici huiusmodi Comuniten Communiter, apparatus horculo, nomine
appellationis Sororit: Clerkes communiter holden, and haue ſuch Concubines, in horclē hou-
our, under the name of their Sisters.

Nicolaus de Clauengyis, complainte herof, saith thus: Capellani, & Canonicis
similes Episcopis, Indoch, Ebrii, Scortatores: *The Chaplaines, and Canons are like to the
Bishoppes, Unlearned, Drunken, and Fornicators.*

Roberto Holote ſaith, Sacerdotis moderni ſunt Demones Incubi per luxuriam,
& Sacerdotis Priapi, vel Beelphegor, & Augiſt Abyssi: *The Priests of our time by their
Lecherie, are like the Sprites called Incubi, the Prieties of Priapus, or Beelphegor, and the
Angels of the pits of Hell.*

Hildebrandus, in Oyle times the Bishop of Auguſta in Germanie, wrote Sharpe-
ly herof againſt Pope Nicolas in this wifer Decretu tua super Clericorum continen-
tia: discretione inuenientia: Multos consulti tui aſtentatores hominibus, non Deo,
sub falso ſpecie continentia placere volentes grauiores vides committere: I haue funde,
thy Decrees, touching the Single Life of Prietess, to be voide of discretion. Thou ſeſt, that
many filchers of thy counſel, viliing vnder a ſainted colour of Contineinte Life, rather to pleaf
Man, than God, commit horribile Actes. In the ende he concludeth thus, Quia molti di-
ſcretions disciplina, Pharisaicam ab Oulii Dei extirpi Doctrinam: By ſuche diſcretions
diſcretion, you ſhoure beſte, roote thi Pharisaical Doctrinie out of Godde Folde.

But, for as mytche, as is. Hardinge bathe no ſhall in thi Epiftle of Hildebrandus,
he haſt understande, as his owne Pope Pius, otherwife called Aeneas Sylvus, maye
haue ſubiente mention of the ſame. notwithstanding, I haue ſame the ſame Capti-
tus written in Parlemente, in Oyle band, of god recorde, vnder the name of Vo-
lusionius Carthaginensis. Further Mantuanus the poete ſaith,

Petrique domini polluta fluenti

Marcescit luxu: Nulla hic arcana reuelo.

Sanctus ager Scurris, venerabilis Ara Cynædis

Seruit: Honoranda Diuinum Ganymedibus Edes.

The mater herof is ſuthe, as it is not worthy to be Engliſhed.

But what pleafe can it be, to ſtand ſo longe in ſo vnsaucer a place. The them
ſlues ſaith thus, Fornicatio Simplici non eſt digna depositione: Simple Fornication
(in a priue) is no iuste caufe of Depriuation. The caufe therof in an other Glole is
alleged thus, Quia pauſe illo vito inuenientur: Bicaue there be fewe Prieties
founde without that faute.

To be ſhort, Polydorus Vergilius ſaith, Nullius delicti crimen maius Ordini dede-
cus, plus malum Religioni, plus doloris bonis attulit: *No kinde of crime ever broughte either
more ſonne to the Order of Prietesse: or more hindrance to Religion: or more griefe to the
Godly, then the Life of Single Prietess.*

Theſe, theſe, M. Hardinge, were the caufes, that moude Pope Pius commonly to
ſaie, as it is before allegen: As Marriage vpon good, and greate conſiderations was
taken from Prieties, ſo nowe vpon better, and greater conſiderations it were to be re-
taken to them againe. And therefore he ſaith in his diſcourse of the Council of
Baſile,

2. Q. 7. Lato-
r. Gl. 4.

De S. Maximini-
anus in Glōſſa,

rob. ver. gl. de

Inuenientur, i.e.,

Lib. 3. cap. 4.

The fruit 220

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The
frui-
tes of Sin-
gle Life.

Basile, Fortasse non eset peius, Sacerdotes complices vxorari. Quoniam multi salvarentur in Sacerdotio Conjugato, qui nunc in sterili Presbyterio danuantur: *Perhaps it were not worse, that many Priests were Married. For many might be saved in Married Priestchoode, whiche nowe in barren Priestchoode are condemned.* If the former of these two Statemens be so doubtful, yet this later is plaine, and cleare, and dothe of doubt. In the firste, and laste he witteth hym god shulfe, and deliberation to his frende: *Quoniam hoc ventum est, ut Legi Carnis resistere nequeas, melius est Nubere, quam Vri:* *For as muche, as the matter is growen so farre, that yee cannot withstande the Lawe of the Fleache, Better it is to Marrie, then to burne.*

Eneas Sylvius
Epist. 321. ad Io-
han. Fontem.
Extra. De Cleri-
eu conjugatu,
cum clim.

So faithe Panormitan. Credo pro bono, & salute animarum, quid esset salubre statutum, vt non valentes contineare, posint contrahere. Quia, experientia docente, contrarius profus effectus sequitur ex illa **Lega** **Continentia**: cum hodiè non vivant Spiritualiter, nec sint mudi: Sed maculentur illico coitu, cum ipso forum grauissimo peccato: Vbi cum propria Vxore effet Casitas, Vnde debet Ecclesia facere licet hoc ius medicis: vt, si medicina, experientia docente, potius officiat, quam profit, eas tollet. Et vitium idem est in omnibus Constitutionibus positius: *I believe, it were a good Lawe, and for the wealth, and safetie of Soules, that such, as cannot haue Chaffe, maie contracte Matrimonie. For we learne by experiance, that of the Lawe of Continentie, or Single Life, the contrarie effecte hath the followed. For as muche as nowe a daies they live not Spiritually, nor be cleane, and chaste: but with their great Sinne are defiled with unlawful Copulation: wheras with their owne VVities they shoulde liue Chastely. Therefore the Church oughte to doo, as the skilfull Phipstian useth to doo: Who, if he see by experiance, that his Medicin cure hureth rather, then dooth the good, maketh it cleane avake. And woulde God the same Waies were taken with Al Politique Constitutions.*

So satthe Durandus, Vtile eslet, vt in Concilio Matrimonium Sacerdotibus remittatur. Frustrà enim hactenus coaſti sunt ad Caſtitem: It were good, that in a councel, Priſcles Marriage Were ſette at libertie. For hitherto it hathen benne in vainē, to force them to Chaſttie.

Durandus, De modo celebrando Concilium.
Titul. 46. Martinus Pescinus.

**Optratae Contra
Parmenianum
Donatist. Lib. 6.
Hieron. in Hiero-
rem. lib. 2. ca. 70.
Anstro. De Vir-
ginibus. Lib. 1.**

Epiphan. Lib. 2.
Harrf. 41.

Hieronym. Ad
Demetriadum.

Basile, Fortasse non eset peius, Sacerdotes complures vxorari. Quoniam multi salueruntur in Sacerdotio Conjugato, qui nunc in sterili Presbyterio danuntur: *Perhaps it was not worse, that many Priests were Married. For many might be saved in Married Priesthood, whiche newe in barren Priesthoode are condemned.* If the former of these two *Sentences* be so doubtful, yet this later is plaine, and cleare, and dothe of double. In the firste, and laste to witt upon god abusif, and deliberacon to his frende: *Quoniam huc venturum est, ut Legi Carnis relittere nequas, melius est Nubere, quam Vixi: For a manche, as the mater is growen so faire, that yee cannot with stille and the Lawe of the Fleashe, Better it is to Marrie, then to burne.*

So saith Panormitanus, Credo pro bono, & salute animarum, quid eset salubrissimum, vt non valentes contineare, posint contrahere. Quia, experientia docente, contrarius prosuis effectus sequitur ex illa *Legi Continentie*: cum hodie non vivant Spiritualiter, nec sint mundi: Sed maculaculum illicito cotu, cum ipsorum grauissimo peccato: *Vbi cum propria Vxore effet Caſtilas, Vnde debet Ecclesia facere sicut bonus medicus: si, li medicina, experientia docente, potius officiat, quam profit, et collat. Et utinam idem eset in omnibus Constitutionibus Ecclesiasticis: velut, it were a good Lawe, and for the wealth, and safetie of Soules, that such, as cannot live Chaste, maie contracte Matrimonie. For we learn by experience, that of the Lawe of Continenſe, or Single Life, the contrarie effecte haſte followed. For as muche as nowe they live not Spiritually, nor be cleane, and chaste: but with their greate Sinnes are defiled with unlawful Copulation: wheras with their owne VVives they shoulde live Chastely. Therefore the Churche oughte to doo, as the ſkilfull Phyſician ſeteth to doo: Who, if he ſee by experience, that his Medicine hurteth rather, then dooth good, taketh it cleane awaye. And woulde God the ſame waies were taken with all Politie Constitutions.*

So saith Durandus, Vt in Concilio Matrimonium Sacerdotibus remittatur. Frustra enim haſtemus coſtiſtunt ad Caſtitatem: *It were good, that in a concil, Priests Marriage were ſette at libertie. For hitherto it hath benne in vaine, to force them to Chastitie.*

So saith Martinus Persius, Multis pijs viſum eſt, vt Leges de Coelibatu tollerent propter scandalum: *My godly menne haue thoughte it god, that the Lawes of Single Life ſhoule be abolished, for acciūdinge the offerte of the people.*

¶ Hardinge wil ſaie, The Preſtie haſte Vowed, and muſte keepe his Vowe. But pope Pius, as it is ſaie before, gaue couenel of Marriage unto a Preſtie, that had made a Vowe; his Wowe, and Paſteſchode notwithstanding.

It appeareth right wel, bothe that by bathe benne already allegred, and also by the common experience, a practife of the twylor, that a Vowe impoſeth not alwaies a Chaste Life. Optatus Mileuitanus ſaith, In Mitella ſignum eſt Voluntatis: non Calitatis auxilium: *In the apparel there is a token of the Will: not a helpe towards Chastitie. S. Hierome ſaith, Quid prodell Corporis pudicitia, animo conſiprator? VVhen the Minde, or Harte is deflowerd, what auileth the Chastitie of the Body?*

S. Ambroſe ſaith, Non imperati potest Virginitas, ſed optari. Nam, que ſupra nos ſunt, Voto magis ſunt, quam in Maſterio: *Wee maie wiſſe for Virginite, but commandē it wee cannot. For the things, that haue aboue us, and out of our power, are rather of Deſcenſion, then of Commandementes.*

Peret Epiphanius maketh this Conclusion: Vt ne confundantur apud homines, occiles ſcortantur: & ſub Solitudinis, aut continentia ſpecie libidinem exercent. Melius eft itaque lapsum a curſu, palam ſibi Vxori accipere ſecundum Legem: *Leaſt they ſhould be ſhamed before men, they keepe Harlettes priuily: and under the colour of Solitarie, or Continent Life, they practife their filthy pleaſure. Better is it therefore for a man, being fallen from his courſe, and breaking his Vowe, openly to take vnto him ſelfe a VVife according to the Lawe.* So ſaith S. Hierome, as I haue before alleged. Huic modi Virginibus apter dicendum eſt, vt aut nubant, ſi ſe non poſſunt contineare: aut continent, ſi nolunt nubere: *To ſuch Virgines wee miſt ſai plainly, that either they Marrie, if they cannot conteine: Or elſe, that they Conteine, if they wil not Marrie.*

**So saith S. Bernard unto his Sister; Quod incaute Vouisti, ne impleas: Impia
est pro-**

Churche of Englande. 2.parte.

2. parte. 23

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est promissio, que scelere adimpletur: That thou haste unadvisedly vowed, see thou keepe it not. It is a wicked promise, that is performed with wickednesse.

To be shote, Iohannes Scotus fathe . Si Votum Contingua est annexum Ordini Sacrae colum ex praepotio Ecclesiæ, sequitur, quod non simplusiter illegitimat ad contrahendum: If the Vow, or Promise of Chastity be annexed unto Holy Orders: Only by force of the Constitution, or Commendation of the Churche, then doth it not of necelss, and sine force, vnythable a man to contract Matrimonie.

Howe be it , hereof we haue falle already so mutche , as to a reasonable man
make seime sufficente .

The Apologie, Cap. 9. Division. 1.

Wee receive, and embrace al the Canonical Scriptures, both of the Olde, and Newe Testamente, geuinge thankes to our God, who hathe raised vp unto vs that Light, whiche wee might euer haue before our eyes: leaste either by the futeleit of man, or by the fnares of the Dunc, wee shoulde be entred awaie to errours, and lies. Also wee professe, that these be the Heauenly Voices, whereby God hath opened vnto vs his will; and that only in them mannes herte can haue setled reele: that in them be abundantly, a fully comprehendid at thinges, what so euer be needful for our Healthe, as Origene, Augustine, Chrysostome, and Cyrilus haue taughte: That they be the very mighte, and strength of God to attaine to Saluation: That thei be the Fundations of the Prophetes, and Apostles, whereupon is builte the Churche of Gods: That they be the very sure, and infallible Rule, whereby manre be tried: whether the Churche doo swarue, or erre, and whereunto al Ecclesiastical Doctrine ought to be called to accompte: and, that against these Scriptures neither Lawe, nor Ordinance, nor any Customs oughte to be heard: no though Paule him selfe, or an Angel from Heauen shoulde commen, and teache the contrarie.

M. Hardinge.

But why doo ye not here plainly declare, which be the Bookes of the Scriptures, that ye allowe, and which be they (a) that ye lette? In general, ye faie, that ye embrace all the Canonical Scriptures. Yet if a man prellyf you with the place of the Machabees, for I tauer to be made for the Deade, and with the woordes of S. Iames Epistole agaynste your Iustification of Faith only, and his ewite with certaine other places of the Scriptures, whiche be accompted in the Canon of the Churche, againtes certaine other yeres fulnes daates, in this case (b) your woonit is to denie those Scriptures to be Canonical. Yet here ye haue the world in hande ye alwaies al. VVoudest God for there were in you entred more truth, or tell us stafe? Wel yet your thankes to God for the Scriptures, for that haunten them before your eyes, yet alwaies in Trueth assyred, that by the sustenite of man, or fates of the Diuell, ye haue not carried anytyme frōours, and lies. And is it so in deede? I graue you firs of he fele be ye or no, which fele is eche one of you? For I dare boldely say, and to the world feele, that ye are not eche one of you. Ife ye faie, ye be Lutherans, then muffle I further demande of you, of whiche force of ye rans? For that quidde ranneth out by many feles? Be ye Zwinglians, Arians, Ossianians, Lakerians, Adiaphorites, Anabaptistes, Calvinistes, or Sathanistes? VVhy haue priulege haue ye before your felles? A maske bringe made betweene vs (I meane that newe Clergye of Englande) and the felles? A maske bringe made betweene vs (I meane that newe Clergye of Englande) and the felles? Of our time &c. Ife ray haue this lighte of the Scriptures before your eyes, how is it, that ye agree not within your felles? yet how is it, that eche one of you haue differenthewys with the other felles? how is that (c) to many times ye haue changed your Communion Bookes, the order of your churche, your doctrine of the bleſſed Sacramente, your Humilites, &c. VWho knoweth not how, in this matter of the Sacramente your chiche captaines haue flewed them felles incōfite and mifitche, and contrary to their felles, I meane Cranmer, Ridley, Latterer, and that great Rabbin Peter Marprent? VWho knoweth not how, in this matter of the Sacramente, his blisshē comend unto vs his wil? That

But what saie ye ? be thele the Heavenly voices, whereby God hath opened vnto vs his
will, to transfigre his wil declared in their Voices, where ye reade exprefly, that he wille
have daye to retransfigre his wil declared in their Voices, where ye reade exprefly, that he wille
heare not the Churche, is to be taken for no better, then a Henthen, and a Publicane ? As yee
see, we ffe, that onely in the Scriptures mannes harte can haue ffeled refle, and that in them be-
bundantly, and fully comprehended al things, what so euer be needful for our Saluation, as Ongene
V. ii Augustus

(a, Virtuth. For
we teiste no
patte of al the
Scriptures.

(b) *Vntruth.* For
wee denie no
more, then S.
Augustine, S.
Hierome, and
other Holy Fa-
thers have de-

theres haue denied
(c) Childeſſe,
and ſonde Vi
truthe: For the
Communion
Booke was ne
ver

net but once
changed. But
see the often
changes of the
Massie.
—S. Cyprian

*Non iungit
Ecclesia, qui
Evangelio se
paratur: De
I. xviij. Sex*

Augustine, Chrysostome, and Cyrilus have taught. Either you know not what you say, sir Dene-
ter, or the things of whence you make affirmation, as S. Paul doth of fable, as we are, writing to
the Thessalonians, you are truly overcome. If the harte of man hath been refle in the Scriptures only, as t. Time. 6.
you say, then in nothing else but in the Scriptures. By this you comfe to trouble and disquiet many
harts. For if this be true, {c}, then had good Abel no better harte in his harte, then wicked reffelle Cain.
Cain, who was a murderer from the beginning, and whose harte was never yet refled.

- (e) *Vntruth.* For
Abel heard the
VVoorde of
God. Reade the
Antweare.
(f) *A worthy
doubte.*
(g) *Vntruth.* For
St Augustine
further.
*Ant. miss
Scripturas Di-
uina memor-
ter audienda
tenuit, &c. c.*
(h) Yet now the
very same ne-
cessarie Traditions
will be quite
foregotten, and
abolished, yes
even in the
Churche of
Rome.
(i) *Vntruth.* Reade the
Antweare.

When the Holy Booke of Scripture was loste, which God rayfond by Elfrids, were there none in feld reale at that time, whofe had heretofore helpe? VVhat had he, and abunde Doctrin is this? (1) VVhat in feld reale, if that he pied God, shalde ther never beene a leake written of the Olde, or Newe Testamēt? Should men Gauder frenche, have found his peace in the pallion al feare, as S. Paulus faueth? Had Patric, Antioch, Hispania, and many other Holme, in ayre in VVyldonene (g. without letters, no reale, Philip 4. 24. quæ at que at their hantes? Nay, who had he like? and whereas you faine, that al things needful for our Salvation be abundantly, and fully compendiated in the Scriptures, this is also as false, as fudly other partes of your Doctrin. For if al things necessary to Saluation be contained in the Scriptures, then what fo euer is not in them contained, the same is not necessarie. If not necessarie, why shoulde wee be laden with uncancellare burdons? Then aways with al Tradicions at a clappe, be they never so Apotholike, newe to Ancient, newe to Healthfull, newe to Long time in the Churche continued. Remember you not, what the mole renouned Fathers haue written of the needfull of Tradicions? Or if you remembere them, what thoughte you when you wroote thus? Let Learned and Holy Balle be heade in fledo of many, if not to reuoke you from your error, yet to disredit you, and flay others in the truth. His wordes be these: Of the Doctrines, whiche be preached in the Churche, certame we haue layne out of the Scripture written, certame we haue receivē in secrete Mifleye by Tradition of the Apollies. (h) whiche bothe be of equal force to Godlincke. Neither concerning these any man do, rāgaigneable, be he never so knawle knowledge. For if we go aboue to reiecte the custumes that be not feire fortole in writinge, as beinge of little regard, then shal we condigne of those certame, whiche we haue in the Gospel necessarie to Saluation. Yet rather wee shall bringe the preachinge of the Faith, but to a bare name. For so they were taken for Hereticks, which regarde not the follemente fale of Lentile (i) received at the Apollies, as we reade in S. Augustine, *De Heys ad Quodnundem*, Epist. Cap. 53, and in the Councel of Gangra in an Epistle to the Bisshops of Armenia. Even to they which Lentil Cap. denide the (k) distinckion of a Bishop, and a Prieſte, were condemned of Heretike, as wee finde in S. Augustine in the Booke, and Chapter aforefaide, and in Epiphanius Lib.3, Cap.75. In the Councel of Conflance the faine is to be founde.

of Confidence in the same. Again if all things necessarye to Saluation be (I) exprefed in the Scriptures, what poure faine S. Faule concreting order, and maner, to bate at the celebration of the Holy Sacrament: *Cetera chm genero disponuntur.* As for other things I wil take order for them, when I come! VVhat 1. Cor. 11. meaneth S.John to say, Haueing other thinges to write to you, I will not (write them) in Pa. Epift. per. and Inke: for I truthe be with you, and faine is to thy mouth to mouth. To conclude much, that mighte be obrected , in few wordes for beautie sake, what faie you , Sir Defender , shal we findeall things necessarye to Saluation in the Scripture? (m) Howe thinke you the Scripture it selfe : Howe knowe you this to be in the Scripture ? Howe knowe ye the Gospel of Mattheu, Marke, Luke, and Iohn , to be true , whose names ther be? This canoy not finde al in the Scripture, (n) and yetis the faine necessarie to beleue. VVhat Scripture haue you to aduite theſe , and to refute the Booke bearing the name of (o) Peter, the Gopel of Thomas, of Bartholomewe, of Nicodemus? Vy by admittance or the Iproches that P.ſilides wold be allowed, but only the fourte greatest, and the twelver leſſer ! VVhat auſtiorc haue you to ſaint your ſelfe by , concerninge theſe? but onely that of the Churche , for Scripture haue you none or poure ſhereof. Then hath not Scripture al things in it necessary for a Chullen man? Is it not necessarye to beleue the Sonne of God to be Homonym, that is to ſay, of the fame Subſtance with the Father ? which if you denie, you reſole *Heresies*, the old condemned Heretice of the Anians. (p) The fame can you not finde in the Scripture. VVhere ſaint, in al the Bible finde you that God the Father is *Ingenitus*? VVhere finde you that the Holy Ghofle prodeceſth from the Father and the Sonne ? that the bleffed Virgin Mary continueth in her Virginite ? that ſuch as be Baptized of Heretikes oughte to be Baptized againe ? That Infantes oughte to be Baptized? That the four Books of the Gopel were written by Mattheu, Marke, Luke, and Iohn, by what Scripture can you proue it ? To ende , where finde you exprefly in al the Scriptures three verions to be one God?

The Bishop of Sarisburie.

Here, to weighe downe the Authoritie of Goddes Holy Woorde, as Hardinges
hath brought in a heape of ordinary stale quarrels, Of the difference betweene Priests, and
Bishoppes : of Lente : of the Communione Booke : of the Homilies : of the order of Service : and of
the perpetuall Virginite of our Lady. His whole orifice herein is , to bearre us in hance,
that there is very little , if none Authoritie in the Scripturries : and that the whole
Credite, and certaintie of our Faith reteketh only in the Church of Rome. He sa-
meth to take it to come, that the Woorke of God shoulde be called Lighte . Yet
notwithst

notwithstanding the Prophet David saith, Thy Word o' Lord is a Lanterne to my fete,
And againe, The Commandement of the Lorde is Lighte geunge Lighte entwixt the
Theophylact saith, Verbum Dei est Lumen, qua Per deprehensionem: The
wordes of God is the Candle, whereby the Theele or false Teacher is clysed.

Woorde of Ons' Leve Categorie.

Wheresoever hardinge demandeth of us lo pleasanly, Vtuae Scriptures we allowance, and what we reeke, he troubleth him selfe with an idle, and a neade que stion. For we embate, and recerten: every parsel, that hath the benne allowed by the Auctoritate, Learned, Catholique Fathers of the Churche of God.

Whereto a Note of VV. and

*Whether do we so scornfully calle Goddes Holpe Wroote, A Note of VVaxe
Shipmannes Hofe, or a Dead Letter: as suronic of that side haue delighted to cal it,
To shew the yrethe of the Machabees, we saye nothinge, but that we finde*

Leadinge the *Buke of the Machabees*, we haue the followinge
written by S.Iherome, S.Augustin, and other Holy Fathers. S.Iherome saith,
Machaborum Libros legit quidam b[ea]t[e]la; Sed eos inter Canonicas Scripturas non
receipt: In deinde *the Churche reads* the Books of the Machabees: but they receueth
not amonge the Canonical allowed Scriptures.

M. Hardinge. 5. Hierome speakest of luche Canonical scriptures
suche as were allowed for Canonical. Suche in deede the Books of the

of the Olde Testamente, as the very lewes allowed for Canonical . Such in deede were the Machabees not . But S. Augustines woudes condemne you . He saith , *Machabaeorum Libros, non iudas, sed Ecclesiis pro Canonico habet:* At for the Bookes of the Machabees , not the Jewes , but the Chuns he accompteth them for Canonical &c. Newe say, good Reader , what I lowe lies , M.Iewel made , when he saide , he wold denie none ; then S. Augustine , S. Hierome , and other Fathers have denied .

The Answere. Lewde Lies, w. Haideinge? Yeure frōdes ere too late.

Spoute better were it for you, to be sober. I late now againe, as I am brether
of the Machabees are not reckened amonge the Canonical Scriptures. And therin
we dire nomeise, then by S. Augustine S. Hierome, and other Holy Catholique Fa-
thers bathe heirent. To this futil wherefere, 3 parte you, confesse, that S. Augu-
stine fafthe, The heire is his widdow. In Machabaeorum Libris, et sic aliud Mirabilium
scripturam, et scripturam primaria, de his tunc nulla curia fa-

numero inferendum conueniens fuisse ordinis numeratur, nec hec tantum in libro ita
tigabimur: quia tantum agere proposuimus, ut de Divini Canonis Mirabilibus ex-
guam expeditionem tangemus. *Although there may be some thinge be founde in the Books
of the Machabees, yet for this order of Writings, and woorlhy to be joyned with the number of
the Divines, we have no certe. for that we have intended only to touche a shorfe*

Miracles, yet here of we haue no care, for we haue nothing to do
but of the Miracles contained in all Books of the Holy Canons. Parc
tinge: Here S. Augustine telleth vs, That the Books of the Machabees are no parte of
the Canonical Scriptures, and that therefore he wil make no accounte of the Miracles there-
in contained. S Hierome saith, as it is alle ged before, The Churche readeth the Sto-
ry of Iudith, the Booke of Tobie, and the Booke of the Machabees: But the same Churche
receyveth not these Books, and all Canonical Scriptures. Spaketh once againe, S. Bernardus:
S Hierome telleth you, even of S. Augustine tolde you before, That the Books of the
Machabees are not Canonical. And he speaketh not of the Iewes Canon, as you ima-
gine, but of the Canon of the Churche. For segeant not his oþres, Ecclesiastes Li-
bros inter Canonicalis Scripturas non recipit.

Litteris S. Cyprian fatte, Alii Libri sunt, qui non Canonici, id est Ecclesiastici appellantur Sc. Huius nominis est Libellus Tobiae, & Iudith, & Machabaeorum Libri: **O**ther Books there be, that are not called Canonical, but only Ecclesiastical, for that they be allowed to be readde in Churches. Of this sorte are the Books of Tobie, of Iudith, and of Machabaeorum. **N**ote further, that these Books Fathers agree all together,

the Machabees. Ethelbe, & Hardinge: *Item v.ij. f. 12. Argent.*
In that they saye, *The Booke of the Machabees, are no parte of the Canonical Scriptures*.
*Muche moxe myghte be larde. But by these fewe the Reader walle learme, where to
 finde the Lowde Lie.*

Howe be it, by peyne reprete, S. Augustine saith, The Churche accompteth
the Booke of the Machabees as Canonical Scriptures. What answere made here
made? That w^e sette S. Augustine against S. Augustine? ¶ S. Augustine saith,

Machabees Canonical.

Augustin. De Cuius. Det. Lib. 18. cap. 35.

Angust. contra secundum Epist. Cauder. 1-12. Cap. 23.

Cyprian in Exposito Symbo-

Hieronym. in Praesatione in Salomonem.

In the first partie Chap. 10. Denuo 1 Epist. 1/2 2 cap. 33. cap. 34. tri. foli. et al.

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The Defense of the Apologie of the

The Booke of the Machabees is not Canonical. An other S. Augustine saith, The Booke of the Machabees is Canonical. Is, and Is not, is a plain contradiction. If the one be true, the other is false. Whether of these two S. Augustines make we believe? Why do you thus trifle, O Hardinge? Let who so will fully concile S. Augustines meaning; I will take no further for other sentence. Even in the selfe same place by pen alle ged, S. Augustine saith, The Booke of the Machabees is not Canonical. These be S. Augustines wordes, O Hardinge: Thus he saith, Hac supputatio, non in Scripturis Sanctis, qua appellant Canonica, sed in alijs inventur, in quibus sunt & Machabaeorum Libri: His reckeninge is not founde in the Holy Scriptures, that are called Canonical, but in certaine other Bookes, amonge whiche are the Bookes of the Machabees. Here it is evident, by the judgement of S. Augustine, That the Bookes of the Machabees are not Canonical. These wordes, O Hardinge, you would not have distempered, if you had meant to deale plainly. Therefore it misse like you to consider, how you make letter bestowe this lowde Lie.

Notwithstandinge S. Augustine saith further, Hos Libros Ecclesia habet pro Canonis: These Books the Churche alloweth, as Canonical. This is true: I denie it not. But here you luke to beguile your Reader by the misunderstandinge of his wordes Canonical. For in the former place Canonical Bookes, are such, no mate be alleged in proufe of faith: In the seconde, such Bookes are called Canonical, as although they beare no sutable Authortie, yet mate they be allowed for certaine Causes, onely to be readde openly in the Churche. If you had allged S. Augustines wordes full, and truly, as they late, the whole mater had beene evident. For thus saith S. Augustine, Libros Machabaeorum Ecclesia habet pro Canonis, propter quorundam Martyrum Passiones vechementes, atq[ue] mirabiles: The Churche accomplithe the Bookes of the Machabees, as Canonical, (not for the Authortie, and weight of truthe, but) for the grete, and maruelous Passions, and Persecutions of Martyrs, therein contained.

Thus, to be alleged in proufe of Faith, they are not Canonical, but, to be rendde unto the people in the Churche, for example of Life, in this sense, saith S. Augustine, they are Canonical. So like poure of S. Augustine wylleth to Gaudentius: Scriptura, quae appellatur Machabaeorum, recepta ab Ecclesia non inutiliter, si scribere legatur, vel audiatur, maxime propter illos Machabeos, qui pro Dei Legi tam indigna perperci sunt: That Scripture, that is called, and beareth the name of the Machabees, is received not unprofitably of the Churche, so that it be readde, and bearde with soberete, specially because of those Machabees, that suffered so cruel tormentes for the Lawe of God. So saith S. Cyprian, Hoc omnia Legi quidem in Ecclesijs voluerunt: non tam propter adiudicacionem ex his Fidelis confirmandum: At hodie writinges our Fathers haue allowed, to be readde in the Churche: yet not to be alleged for Authortie to confirme die Declinacione of our Faith. Likewise saith S. Hierome touchinge the same Woorde of the Machabees, Haec volumina legit Ecclesia, ad confirmationem plebis: non ad Authoritatem Ecclesiasticorum Dogmatum confirmandum: These Bookes the Churche readeth for the edifyinge of the people, but not as mater of Authoritie, whereby to prove Ecclesiastical Doctrine. Now, I beseeche you, O Hardinge, What Canonical Scriptures are these, that mate not be alleged in Confirmation of doctrine, or in proufe of Faith? If it had discretly foylemed these things, I thinke, ye would not so tainely haue charged vs with Lowde Lieing.

Of Prayer for the Dead, we shal haue place more convenient to speake hereafter.

The place of S. James, touchinge the Justification of Faith, and Worke, is answered before. Neither do we discredite any parte, either of the Authortie, or of the Doctrin of that whole Epistle: notwithstandinge Futchus saith, It was written by someone other, and not by S. James. His Woorde be theis: Illius Jacobi, qui Iulius, & Oblias vocatur, dictio est illi ipsi, quia prima scribitur inter Canonicas. Scilicet enim autem illam Epistolam esse Spurium: The Opinion is, that the Epistle, which is reckoned the soile amonge the Canonicals, is of S. James, which he was called Iulius and Oblias. But we muste understande, that it is a Basarde Epistle, and not written by S. James.

Likewise

Churche of Englande. 2. parte.

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Likewise S. Hierome saith, Epistola Iacobii ab aliis episcopis sub eius nomine edita alteratur: It is said, that the Epistle of S. James was sete forth by tenne other men under his name. This therefore is no newe fassone: but the Judgemente of the Ancient Learned Fathers. Hierarchie was do bothe receive the same Epistle, and also reade it in Our Churches: and allowe every Clause, and Sentence, that therin is written, even as the Woorde of God.

O Hardinge saith, If ye haue this Light of the Scriptures before your eyes, howe is it, that ye agree no better amonge your selues? And here he retheneth vp by rote a manyn of Names of his owne mattinge, Lutherans, Zwingians, Arians, Olandians, liberians, Adiaphorists, Anabaptistes, Calvinistes, and Sachanites. In which his so plestante fassone, he mate haue tenour to spote him selfe, while he listeth, God be thanked, we agree twysdwy together in the whole Substance of the Religion of Christeland oldegeard ther with one hart, and one spotte to gloriise God the Father of our Lorde Iesus Christe. Certainly S. Augustine, S. Hierome, S. Chrysostome, S. Ipihanus, and Theophilus, as it appereþ by their writings, agreed no better together in thire time, then we do nowe. Yet haþ they, and every of them the Woorde of God: and the same Woorde of God was a Light unto their feete.

It was not for any grete stote of mater, I wot, that O Hardinge thus chargeth vs with to often changinge the Communion Booke. For of more, then of One Only Change, he cannot tell vs. And if there had benne lesse then that, there had bene no change at all. And yet, for that one Change, he him selfe in the meane seafon hathe changed thise. But the Holie Communion Booke, and the Ordinal of the Holi Administration standeth, and by Coddes mercie shal stande still, without any further Change.

Howbeit, Gentle Reader, if thou wyl knowe the often Alterrations, a Chan-

ges of the Hafe, Krede, Ibeliche thes, Platyna, and Polydore Vergil, touchinge the same: There shalte thou finde, howe, and by whom, and upon what occasion, and in what processe of time, al the partes of the Hafe were pierced, and settē together: and that in the space of scien hundred whole yeres, scarcely, and with muche adoe it was made vp at last, and brought to somme perfecion.

Chilles Commandementes of Hearinge the Churche, is answeread before. S. Augustine saith, Credimus Sanctam Ecclesiam: non Credimus in Sanctam Ecclesiam: We Believe, that there is a Holy Churche: But we Believe not in the Holy Churche. For the Churche is not God, nor is habie of her selfe to make, or alter any. One Article of the Faith. The Prophete Esay saith, Ad legem potius, & ad Testimonium. Si non respondenter secundum Vetus hoc, non erit illis Lux Matutina: To the Lawe rather, and to the Testimonye of God. If they answere not accordinge to this Woerde, they shal haue no Morninge Lighte.

O Hardinge saith further, If quietnesse of Conscience comme of the VVoorde of God only, then had Abel no more quietnesse of Conscience then wicked cellefe Cain. Then shoulde Paule the Eremit, and Antonie, and Hilary, and Pambus, and other Holy men, livinge in wildernes without Letters, haue had no rest, ne quiet at their Hates. And why so? Because they had no Woorde written.

Who woulde thinke, that O Hardinge, bearinge sutehe a countenonce of Divinitie, woulde thus goe about to deceiue him selfe with a pointe of Sophisrie? Chrysostome saith, Deus Concitor Humani Generis ab initio per scriptum omnium illius loquatur: God the Creatour of Mankinde, from the beginningne spake vnto manne by hym selfe in his owne persone. And S. Paule saith, Deus omni multitudinem, multisque nrobus Partibus loquitur ei: In Oldenes God spake many waies, and in sundrie sortes en to the Fathers. And dorthe O Hardinge thinketh, when God him selfe in his owne persone, and paciently spake unto Abel, that Abel hearde not then the Woorde of God: Well speake not so paciently, and nicely of Coddes Woorde written in Paper. For so it is a Creature Corripible, and shal consume, ane perhise, as other Corripible Creatures do. But the Woorde of God, whiche we speake of, endureth for ever.

Addition. ¶ O Hardinge. VVee also in Chilles Chuiche haue as wel Goddes

Historian, in
cavitate, or teles-
forior, series
proem.

Plain. in S. 1. 20.
1. 10. 10. Ver-
gil. De Inven-
tione Libra-
ris. 1. 10. 10.

Angust. De
Iudeo & Syneti-
chis. 1. 10. 8.

Clyst. Rom. in
Cens. Item. 1. 2.

Hebre. 2.

He

Vvoerde in our Harteres, as in our Bookes : whence also, to witte out of our Harteres, wec maiceresolute
the doutes, whiche arise vpon our Bookes.

The Antefacte. In your Harteres, M. Hardinge : And is your Harte the onely
Deacle of al the Worlde ? Or muste we leare Goddes Holy Woorde, that endus
eth for euer, and reflete to your Hartere to learme Goddes wyl ? The Prophete Zache
charie saith, They haue beaten their Harteres as harde, as the Adalamente, leste they shoulde
haire the Lawe of God, and the woordest, which the Lorde of Saboth hath sente in his Spryte
by the Ministrie of his Propheta. S. Paule saith, Obscuratum est inspiens cor il
lorum : dicentes, Ie alle sapentes, stulti facti sunt. Their folyshe harte was blinded with
darkenesse: wherfore they boasted them selues to be wise menne, they became folies. They turned
the Truble of God into Lust, and fille downe, and worshipped a creature, fyrfakinge the Crea
tor, whiche is God blessed for euer. O God graunte, M. Hardinge, that the Declarantes
make thys vp, and shone in your Harteres, that we maye see your Light, & walke safly
in your Wayes. ¶

Zacharie, 7.

Rom. 10.1.

2. Petri, 1.

Hieronymus, In
Iobam, cap. 27.Chrysostom, 2.
Corin Hondel, 18.Aug. de nostris
christianis,
l.1. In prologo.Aug. filius, De
scriptis paradisi
cap. 11.Nicol. Cusan,
Exulta, lib. 2.

Rom. 13.

Johann. 17.

2. Chrysostom 2.
1. joist. i. spiritu
sancto, c. 27.

S. Hierome saith, Quoniam Aeterna erunt Scriptura Divina, si Mundus certo
fine esset terminatus? Verum et quidem, quod Librorum bellum cum ipsi Literis
abolendo sunt. Sed quia subiungit Dominus, Verba vero mea non prævibrant, pro
culdibus, quod illis apiculis pollicetur, erit Aeternum: *Hoc sita* the Holy Scriptures
be Euerlastinges, seeinge the Worlde shall have an ende i' Trueit is that the parchementes, or
leaves of the Booke, with the Letters and al thele abolished. But as muche as our Lorde
addeth, *My Woordes shall never passe, doubletis* (thongh thi Peters, and Letters preche,
preche) the thinge, that is promyted by the same Letters, shallaste for euer. So Chy
rystome saith, Paulus Predicationem non Scriptam appellat, Euangeliū: Pre
achinge not written, Paule calleth the Gospel,

That M. Hardinge addeth of Antonius, and Paulus, and Hilarion, and other Ere
mites, that they liued in Wildernes without Letters, and therefor psonmeth, they
liued without the Vvoerde of God, it is very unadvisedly spoken, and biterly bin
true. For paunce whereof, to name onely One in stade of the reste, S. Augustine
saith, that Antonius the Eremit was notably Learned, a preche in the Scripturis
Vto Woordes be thisis, Antonius sine vila scientia Literarum, Scripturas Divinas &
memoratio audiendo tenimur, & prudenter cogitando intellexisse, prædicatur: *Ita re
ported, that Antonius, without knowledge of Letter, bothie Learned the Holy Scriptures,* and bare them wel in minde, by hearinge; and alþy by Wisdome and studie, understande
them. S. Augustine saith not, as M. Hardinge saith, that Antonius liued with
out the Vvoerde of God, but the contrarie, that he was ready, and perfite in the
Vvoerde of God.

And, whereas M. Hardinge woulde seeme to make saith an accomprey of Pra
ier, and Holinesse without knowledge, S. Augustine saith, Lectio sine Meditatione ne
arer, est: Meditatio sine Lecture eronca est: Oratio sine Meditatione tepida est: Re
rica est: Meditatio sine Lecture eronca est: Oratio sine Meditatione tepida est: Re
rica est: Meditatio sine Lecture eronca est: Oratio sine Lecture eronca est: Meditatio
nem, or studie is dry, and barren. Meditation, or studie without Re
dinge is erroneous: And Praier without Cogitation, or studie, is fulfe couldre, and unfrutful
dinge is erroneous: *Thus was it by S. Augustines Judgements, that the Fozier, and Substantie bothie of*
*Praier, and of Cogitation do pindeth of Readinge. And therefore; Nicolaus Cusa
Praier, and of Cogitation do pindeth of Readinge.* And therefore; Nicolaus Cusa
saith, *The Soule, that wil flee into the Wildernes of Contemplation, muste haue two
whinger, the one of Devotion, the other of Knowledge, or Understanding.*

Howe he it, what Comforde, and peace of Conscience, we haue by Hearinge the
Woordes of God, S. Paule can tellle vs semme what better, then M. Hardinge. Thus
he saith, Quæcumque Scripta sunt, &c. What so ever things are Written, they are written
for our Learning, that by Patience, and Comforde of the Scriptures wec maicer haue hope.

Cum so saith Christ him selfe, O Father, this is the Euerlastinges Life, that they maic
keowthe her, the onely, and very God, and Iesus Christe, whom thou haft sente.

But S. Paule saith, *Keep the Traditions, whiche ye haue received, either by Epistle, or
by Woord.* And S. Basile reckeneth Traditions to be One, and Equal with the
Vvoerde of God. *Firste, that S. Basile wrote those Woordes rather of heale, then
et Zingement, it make tably appere, by that the selfe same Traditions, that he ther
specially*

specially nameth, and so higly commendeth, are for the greatest parte already ab
lshed, and quite forsgotten, yea and that even in the Churche of Rome. Yet the
Woord of God endureth al, and that endure for euer. For example, by one of S.
Basiles necessarie Traditions, It is not lawfull for any man, to Kneele in the Churche
upon the Sonnenrate: But every man is bounde by the same Tradition, at Sermon,
at prater, and at the Communon to stande upright. And this (he saith) was geuen
vnto vs in Secrette Charge by the Apostles of Chaille. This so necessarie, and so A
rgument, that the Tradition is nowe dissolved, and broken, and utterly forsgotten, not
only in Louaine, but also in Rome.

S. Augustine saith, By Tradition of the Apostles, betwene Easter, and VVit
sunday it was not lawfull for any man to Falte. Yet nowe was Falte within the same
sundate so forbbiden, and the same kunde of Falte is thoughte lawfull, the Apostles
Tradition to the contrarie notwithstandinge.

The rell of S. Basiles Traditions stande in Halowinges of VVater: in Blessinge
of Oile: in Washinge towards the Falte: in utteringe certaine woordes of Immac
ulation at the Washinge forthe of the Beate of Thankesgivunge unto the po
pule. These things, I helpe, M. Hardinge hym selfe never thoughte to be Equivalente
with the Woordes of God.

But if thesse, and other like Traditions be so weightie, and so necessarie, as he
seemeth to make them, then let him tellle us in god faute, and without fable: what
were these Mystical Solemne woordes of Immaculation, that S. Basile saith, were spou
ken by the Prophe at the Penitence, or the wylng forthe of the Sacramente: If the
be so necessarie to be vbed, and continued in the Churche of God, why bathe he, and
his whole Romaine Clergie quite forsgotten them? If he, and his Clergie haue
forgotten them, and vbe them not, and care not for them, howe can he saye, or make
we thinke, they are so necessarie to Salvacion?

This is the Simpliste, and platynesse of M. Hardinges dealinge. He tellet vs
many tales of the Apostles Traditions, bringe him selfe the manifeste despiser, and
breaker of the same Traditions. Touchinge the woordes of S. Paul, I marvelle, that
M. Hardinge coulde so easly be deciuied. For S. Paule hym selfe, even in the same
woordes, and in the selfe same line, woulde haue tolde him, that by the name of Tra
ditions, he meante, not Vnwritten Vertues, and Lusciale Ceremonies, as he sup
poseth, but the selfe same Substance of Religion, and Doctrine, that he had vittered vnto
the TheSalomonis before, either by Epistle, or by Preachinge.

These he his woordes, Hold the Traditions, which ye haue received, either by Epistle,
or by Woord. He calleth them Traditions, although they were contained in his Cpt
tles, and declared to them by Writinge. For the Apostles preachinge, & writinge,
in gronde, and Substance were at one. Nicophorus saith, Paulus, que prefens ora
tione sua dilucide docerat, eadem abens per comprehendim in memoriam, scripta E
pistola reacuare volit: Paule, what things, heinge presente, be had planelly taughte by
Mouth, the same things afterwarde, beinge absopte, be shortly called to their remembrance,
by writinge an Epistle. The like he wryteth alto of S. Mathewe, Matthaus didicens,
(alio predicatum) salientiam suam scripto precepti compensauit: S. Mathewe depur
tinge (to preache in other places) recompenched his absence by presente writinge.

S. Paule unto the Philippians saith thus, Eadem scribere mihi quidem non pi
grum: vobis autem necessarium: To write unto you the selfe same things, vno mentis
is not painful, but in your behalfe, it is necessary. Whiche woordes S. Hierome expouned
thus: Eadem scribere, hoc est, eadem repeter, quia prefens diximus: To write the same
things, that is to say, to make rehearsal of the same things, that tolde you by Mouth,
when I was present.

So saith Theophylacte, speakinge in the persone of S. Luke: Primitiue Scriptura
institutio nunc Scriptum tibi trado Euangelium: Atque item tuum tuum in uno, vt ne
obfuscari corrum, que prius sine Scriptis tradita sunt: Before this time I haue ministred
thee without writinge. Nowe I deliver unto thee a written Gospel. And so I sumfylly
munde, that it foregetteth not the things, that were deluerned thee before without writinge.

Augustinus ad
Capitulum.

Theophilactus
parvulus ex
dictu S. Basili
Epistola 1. ad
Corinthon.

2. TheSalomonis.

Nephophilus, lib. 1.
cap. 34.

Nephophilus, lib. 2.
cap. 45.

Philippens, 3.

Ieronimus in
Epistola ad
Corinthon.

The Defense of the Apologie of the

Inke: but I trust, to be with you me selfe, and to speake unto you. Upon these fewe wordes, so Hardinge is hable to bulde vp his Dinn Communion, his Private Malle, & what so ever he listeth blibes.

S. Augustine satthe, *Omnis insipientissimi Heretici, qui se Christianos vocant volunt, audacias figurorum suorum, quae maxime exhorter sensus humanus, hac occasione Euangelice sententiae colorare conantur, vbi Dominus ait, Adhuc multa voluntatis habeo dicere: Sed ea non potestis portare modo: At the moste pessime Heretiques, that same woulde be called Christians, go about to colour the boldie Unitates of their Inuentions, which the very sene, and regon of Man dothe moste aborre, with the pretence of this fauour in the Gospel, wher as our Lorde hath thus: have many things to say unto you: but as nowe yee are not habable to bearre them.*

Quen so satthe Tertullian, Eadem dementia confitentur, A postolos quidem nihil ignorasle, nec dheria inter se priedache. Sed non emnia volunt illos omnibus reuelare: Sed quedam Palam, & Vnuerfis: qudam Secreto, & Paucis demandabat: By a like kind of Madrefie they confesse, that the Apostles in deede were ignorant of nothings: nor taught any contrarie Doctrine amoge them selues. But they say, The Apostles reuelad not thinges to al menne: but shewed certaine thinges openly, and to al: and other certaine thinges secretly, and vnto a fewe.

Wy satthe right helde sommertyme the greate Heretique Arius. For even so he then, as S. Hardinge satthe nowe, Ex Ecclesi Dei secundum Fidem, Veritatem Dei, Restigradis, qui Sanctum Dei Spiritum accepert, ego ita dico: These thinges haue I learned (not of the Scriptures, but) of the chosen of God, according to Faith of the Sprit in Godly understandinge: of them, that walke uprightly, and had recetued the Sprit of God: that is to say, by Tradition.

So Epiphanius satthe, The Heretiques called Caiani, anouched at therel folkes, and Heresies, not by the Scriptures, but by Tradition, as they saide, from S. Paule: and tolde upon them, to knowe al those Secrete wordes, that S. Paule had heare in the Chiche Heaven.

If S. Hardinge mate haue leane, to handle the same weapones, I doubt not, but he wil come to pone, that both his Holie Breade, and his Holie VVater, and what so ever that please him els, came by Tradition direectly from the Apostles of Christ, and from Christe him selfe.

But S. Paule, when he saide, I wil come, and tak Order, he meane not to bisse any other Scripture, or newe Heretique, that they had not known before: but only to appoinete them, in what place, at what time, in what Order, and with what other Circumstances, the Holie Inistruction, and other like Ecclesiastical Officers shoude be bled.

As for thise fantastics, that S. Hardinge, and his felowers haue imagined, S. Augustine satth, Ita, cum Christus ipse tacerit, quis nonlum dicat, Ita, vel illa sunt? Aut, si dicere audent, vnde probat? Quis enim est tam vanus, aut tam temerarius, qui, cum dicunt etiam vera, quibus voluerit, quae voluerit, sine vno Testimoniis Divino, assimat ea esse, que tunc Dominus dicere noluit: For as muche as Christe him self hath assimat ea esse, que tunc Dominus dicere noluit: Or if he so feire, howe can he prove it? For Who is there, either so vaine, or so rash, who, notwithstanding he speake the Truth, to whom he listeth, and what he listeth, wil affirme without any Testimoniis of the Scriptures, that these be the thinges, that the Lorde then would not Open?

Satthe thinges they haue, that, as S. Hierome satthe, Are certe of with the Swords.

(that is to say, with the Wordes) of God.

S. Hardinge satthe, I haue exprest VVordes, Personae, Ingenitus, Homousius, are not founde in the Scriptures. So falle the Arian Heretiques to, as wel, as he. But what forsetteth that? Epiphanius satthe, Nomen Substantie non ponitur nuda, nec in Veteri, nec in Nouo Testamento: Sensus autem eius Nominius vbiq[ue] est: This very word, Substantia, is not plainly expressed, neither in the Newe, nor in the Olde Testament: But the sene, and meaninge of that VVoorde is quiete wryt.

So satthe Athanasius, tameli hi voces in Scriptura non repenterunt, tamen habent exp[ressio]nem.

cam

eam Sententiam, quam Scripture volunt: Notwithstanding therel was, to be not found exp[ressed] in the Scripture, yet haue they the same sene and meaning, that the Scripture wylleth.

Touchinge the Perpetual Virginite of that Bleilled Virgine, the Mother of Christe, whiche S. Hardinge satthe, cannot be proved by any Scripture, Gennadius withelth thus, Heliodori prauitatem arguens Hieronymus, Libellum Documenta Scripturarum Sufficenter factum aduersus cum edidit: S. Hierome reprovare the wilful Calumniacione of the Heretique Heliodorus (contincte the Perpetual Virginite of Christes Mother) sette for he a Booke agayne him, furnished with sufficient Testimoniis of the Scriptures. Gennadius satthe, the Perpetual Virginite of one Lady is proved sufficiebly by the Scriptures: S. Hardinge only to malteine his quarrel, satthe:

It can not be proved by any Scripture: but stondeth only by Tradition.

Addition. ¶ S. Hardinge, This a lowde lie. Telle it out who wil. Gennadius satthe not so: but only that S. Hieromes Booke, whiche he wrote against Heliodorus, attesting that our Lady bare Children after shee had borne Christ, was sufficiently furnished with Testimoniis of the Scripture.

M. Har. fo. 257. b

The Antwerfe. ¶ S. Hardinge, why shoulde there be so mutche folie in one man? This standeth the case: Heliodorus the Heretique satthe, That our Lady bore her Children by Ioseph her Husbund before Christe, and so denied her Perpetual Virginite. Againte this Heretike S. Hierome wrote a Booke, and, as Gennadius satthe, Furnished the same suffisantly with many Testimoniis of the Scripture, to prove, that our Lady continued to be a pure Virgine. For what thinge els shoulde be pone? And what is this els, but the same, that I late, that the Perpetual Virginite of our Lady, by reporte of Gennadius, is proved suffisantly by the Scriptures? The wordes of Gennadius are these, Libellum Testimoniis Scripturarum sufficenter factum. Therefore, S. Hardinge, for humanities sake, spare this unmanly vpholdinge of Lewdnes, and beseeche we them rather amoge your felowes.

S. Hierome him selfe in vaine a contention, moued by an Heretique, thought it suffisiente to answere thus: Marian impudice post partum non creditus: quia non legitimus: Wee believe not, that Marie was married againe after her Childbearing: because wee reade it not.

¶ ¶ S. Hardinge thinketh to oppresse vs with the Olde Heretiques Ordinaries question: Howe know you (satthe he) that the Scriptures be the Scriptures? Howe know you, that the Gospel of Thomas, Bartholomew, and Nicodeme, are no Scriptures? Thus they laboure to pulle al Eccliese from the Wordes of God, and sende vs onely to therel Traditions. Of God, and his Word, they woulde evermore haue vs to stande in doubt: but of the Pope, and his Word, they saie, in any wise we mate not doubt. Hocum a swefal portour of that Olde satthe, Quod Eccliese docet, id est, Expressionem Verbum Dei: What so ever the Churche teache[n], he meaneth the Churche of Rome, that is to say, the very Expressie VVordes of God.

A man might well remoue the like question of S. Hardinge: Howe know you, that the Sonne is the Sonne? ¶, that the Spore is the Spore? ¶, that the Congregation of the Churche is not the Churche?

Satthe sole questions the Olde Heretiques the Manichees demanded of S. Augustine. But S. Augustine answere them, Si queratis a nobis, vnde nos sciamus, Apotholorum esse, itas literas, breuiter vobis respondemus, Inde non scire, vnde & vos scitis, illas literas esse Manichee. If you demande of us, howe wee knowe, that these be the Apostles writings, wee make you this shorne answere, Even so wee knowe, that Our Writings are of the Apostles, as you knowe, that your Writings are of the Heretique Manichee.

But for further answere, I recchein, S. Hardinge cannot be Ignorant, that the Copelles of Thomas, Bartholomew, Nicodeme, and futher others, were never written by them, whose names they haue: but were wickedly, and falsely counterfeited under thire names, by sunble Heretiques.

S. Ambrose satthe, Frant Pseudo prophete, &c. Erat autem populi gratia dissemelens Spiritus: vt cognoscet, quos referre debetur in numerum. Prophetatum: Ambri in tactis quatuor, quasi bonus Nummulatus, reprobare. Sic & nunc in Nouo Testamento, in propositu multi

August. contra
Faust. li 22. ca. 8°

Εγιανεβ. 11. 6. Σα 12

Diff. 4 in iQs.

August. Confes.
Lib. 13 Cap. 23.

The Apologie, Cap. 19, Division. 1.

Moreover we allowe the Sacramentes of the Churche, that is
to saie, certaine Holy Signes, and Ceremonies whiche Christe wold
wee shoulde use, that by them he mighe sette before our eyes, the My-
steries of oure Salvacion, and mighe more strongly conserue the
Faith, whiche we haue in his Bloud, and mighe seale his Grace in
oure hertes. And these Sacramentes, togeather with Tertullian,
Origene, Ambrose, Augustine, Hierome, Chrysostome, Basile,
Dionysius, and other Catholike Fathers, wee doo calle Figures,
Signes, Markes, Badges, Princes, Copies, Fourmes, Seales, Si-
gnetries, Similitudes, Paternes, Representations, Remembraunces,
and Memories And wee make no doubt, togeather with the same
Doctours, to saie, that these be certaine VISIBLE vvoordes, Seales of
Righteousnes, and Tokens of Grace.

M. Hardinge.

M. Hardinge.

The founde, and true Doctrine, whiche the Catholike Churche by her authuritie doth declare, is this: That there be seven sacramentes, in whiche, under signes of sensible thinges, the (b) Power of God worketh mannes salvation. They be these: Baptisme, Confirmation, the Sacramente of the Alter, Penitence, extreme Unction, Order, VYvedole. And thidc to we call sacramentes, as neitherlie we ac knowledge the name of Sacramento may be extended to many other thinges. That it be known what a Sacramento is, this wortde Sacramento signifieth, fowmating a holy thinge, sommetyme the figure of a holy thinge influyed by God. As it is taken for a figure, so it is founde generally, not only in the Newe Lawe, but also in the Olde Lawe. But in the Newe Lawe the signes after a Pecchare, and special maner he calle sacramentes, which do not only be signifie a holy thinge, but also do fandischi and make holy those, to whom they be adiubited, being fandischi as by intitulacion of Christe contyning grace in them, and Power to fandischi. Wherfore a Sacramento is by the blye learned Dunimes defined to be a visible figure of immittible Grace, to aske where the image of it, & be cause of the same, for the plaine vnderstandinge of this Definition, howe a Sacramento beareth the forme, signe, or image of immittible grace, it appereid evidently in Baptisme, where washinge of the body sheweth the cleefing of the soule. Also in the sacrament of the Alter, (d) where the formes of Breade and Wine are outwardly preuent the spirituall nourishinge of the soule. The like aueraunce in other sacramentes.

of the fume. The like appeareth in other Sacraments.

Neither is it a New, and strange Doctrine to faine, that the Sacraments of the Gospel containe grace in them, for the Fathred reache the faine not to gladme. Chrysostome expounding the Mysterie of the Poule called Bicheda in Hebrewes, that was in Ierusalem, faihthe, that, ficker folke were helde at the mouninge of the VVatre, to the intente, menite mighte be brought to vnderstende, the vertue of Baptisme, For then was it commynge to passe (fische fide) that Baptisme shoulde be ful of power and grace. S. Ambrose in his booke *de Sacramentis*, speakinge of Baptisme, faihthe, is not every wa-
ter that health, but that water health, which hath the Grace of Christ. Cyrius vsps the fore-
feade Chapter of S. John faihthe, that in Baptisme there is not VVatre fuly, that worketh, but when
as hys receued the grace of the Holy Gylde. S. Augustyne in a Sermon faihthe, that VVatre in
Baptisme is enriched with a more gife graffit, then was the Virgine Matre. For fhe (faihthe fide)
defended Chalſtie to her felle, this hale geuen to vs Sanctification: She defened that She
fawnd not, this that Godd me nyturly purgeth fuflesse of Grace into the ministeriall sanctification
but that the faine of Godd me anointinge pouere fullesse of Grace into the ministeriall sanctification
when by me he maketh the Sacraments. Yet we meane, that they contene grace, and power to fane
fufle, after fume maner of fpielinge, as we see of Potions, and drinckes, prepared for sicker Persons
and such as be longing to them, wherof they be effectual.

that they conteine healeſe, to the woorkes of the Sacramentes. And it is ſuylke laud, that through their vertue, which they haue by Goddes iuſtituſion, they do not onely ſignifie (as by the Definition of their Doctrine that feemeſt to be their ſpeciall office) but alſo with ſignification (c) woorkes and cauſes as an iuſtamentalle cauſe, the effect of that, whiche they ſignifie.

The Bishop of Sarisburie.

Of the number of the Sacramentes, we hal haue more conueniente time to speake hereafter. There, gentle Reader, I trustee, thou shalt see w^t Hardinges great question easilie answered, with what face we late, we allowe the Sacramentes of the Churche. In the meane season, it mate please the^r, to weight these wordes of Cardinal Bellarion, the Bishop of Tusculum, one of w^t Hardinges especial Catholique Doctors: *Hac Duo Sola Sacramenta in Evangelij manifeste tradita legimus:* These Only Two Sacramentes we reade to be delivered us plainly in the *Gospel*. Here Bellarion nameth, not Seven Sacramentes, as w^t Hardinges doth, but Only Two. Certainly we refuse no Sacramente that ever was either ordained by Christe, or used and practised by the Apostles.

Your Lordes Supper, (saith Mr Hardinge) availeth you nothing, but to your further Condemnation. So muste it needs bee, because Mr Hardinge saith, it shal so be. These tragical terrors are fit onely to terrafe Children: In the state of the world eche manner worketh that appeareth. The simple people understandeth the nature, and meanings of the Holy Sacrament of Our Lordes Supper: And therefore they receive the same together to their great consolation. But in Your Lady Malle, the simple people understandeth nothing, heareth nothing, and, sautinge

ss: Beffarion, D
cc Sacra men E
o. chritic

(c) Virtue. See
the Anti-works.

(2) *Venitula Tot
Sacramenta*, that
we have left,
were not the
Sacraments of
the Church.
(3) *Nomina Ante*

As Vattuthi, I o
they are only
certaine late
Scholastical So
phisters.
(d) Vattuthi,
Vaine and chil
dlike. For no
Learned Fache
of late

Origen. in L

Ambrosius
1. Cor. II.

De Con. Diff. 4.
Ecclesia.

De Conſe. Diſt. 4
Si non.
De Conſe. Diſt. 4
Reulerant.

Retulerant.

Concil Nicens.

Ambros. De Sa-

Cab. 50
Tertul. De Ba-
ptismo.

a few basely Ceremonies, seeth nothing. And thereforee they so seldome Communicate, and that onely of custome, without any self, or conseruacion of Conscience, as haunting no sense, or felinge in al these doings. Origen saith, Nisi Circumcisio reddatur ratio, mutus est, & Opus inutum. Pasccha, & alia Solemnitez mutus magis sunt, quam Veritas, vsque hodie Populus Iudaæi surdus, & mutus est: *Offerte* the reasons, or cause of Circumcisio to be opened. Circumcisio is but a gelture, and a doumme kinde of woorke. The Easter Feaste, and other like Solemnitez, are rather Ceremonies than the Truthe it selfe. Euen stil until this date, the people of Iudaæi is deaf, and doumbe. S Ambrose saith, Indignus est Dominus, qui alter Mysterium celebrat, quam à Christo traditum est. Non enim potest deuotus esse, qui alter prefumit, quam datum est ab Authore. He is unworthy of the Lord, that Ministrath this Sacramente otherwise, then Christ delinuerat. For he cannot be deuote, that preluchim to wife it other wise, then it was first delivred from Christe the Authour.

These wordes semme what to touche Mr. Hardinges, and his Companie. But here he is contented, to allowe vs the very Sacramente, and true vse of Baptisme, and that batiable, and of force for the Remission of Sinsnes. Whereby vna-
uisedly, and unware he confesseth, that we haue the very true Catholique Churche
of God. For S. Augustine falleth truly, Baptismus Ecclesiae potest esse extra Eccle-
siam: mutuus autem beata Vita non nisi intra Ecclesiam inuenitur : The Baptisme of
the Churche make be Without the Churche: but the gifte of blessed Life, is not founde but with
in the Churche. But why he alloweth vs this Sacramente, rather then the other,
it were a harde mater to discuse. Neither make we fully require reason of him, that
speakest so mutchely without reason.

Perhaps he will say, Baptisme is but a lighte sacramente, and made by the
inſtitutio[n] of any late perſon, even by an olde man, or by a girl, & that he
ſpeak Latine, and understand not what he ſaie. For otherwise, 3 trowe, her do-
luge mate not lande for god. Certainly, where as Hardinge ſpeacheth of
the dore Fourme of Worches, accordinge to Christies Inſtitution, her owne Do-
cours ſetts vs, and auoucht it for grete Truthe, that if the Preche ſaie thus, Ego
te Baptizo in nomine Patris, et filii, & Spiritus Sancti & Diaboli: That is, if Bapti-
zeth in the name of the Father, and of the Sonne, and of the Holy Ghoſte, and of the Duet:
¶ If he ſaie thus, as one ignorant Preche ſounding faue, Ego te Baptizo in nomi-
ne Patris, et filii, & S. & D. yet the Fourme of Baptisme is very god.

But one great faulte haue, Hardinges in their doings, so that we haue least
out a great many Holy Rites, his Chrisme, his Oile, his Sale, his Spittle, and fute
other like thinges: and, so that we minister this Sacrament plainly and simply,
as Christe commandea. The obteyning of no greater weight, make easly dis
charge it selfe, and therfore make pastel wel without farther awaite.

G. Hardinge saith, There be Seven Sacraments, which (as he saith) doo muche
signifie a holy thinge, but also doo sanctifie and make Holy those, to whom they be adubited, be-
inge such as by institution of Christ conteine Grace in them, and Power to sanctifie. Here to leane
the reaste, it myghte be demanded, howe can Matrimonie Sanctifie a Man, and
make him Holy; or, by what Institution of Christe contelbeth it Grace in it selfe,
and Power to Sanctifie? Or if it cannot Sanctifie, nor haue lufche Grace, howe
then can it be called a Sacramente?

then can it be called a **Baptism**.
3 graunt, the Ancient Learned Fathers, entreatings of the **Sacraments**, often vewd **Water**, and great **wodres**. It is written in the Council of Nice, VI. of Aquam: Confidera Vim Diuinam, que in Aquis latet. Puta, Aquam esse plenam Ignis Diuinis: **Seft** then the **Water**: **Confider** the Diuine power that heth. Hidde in the Water. Imagining that the **Water** is ful of **Heavenly Fiere**. So S. Ambrose, Spiritus Sanctus descendit, & Aquam consecrat. Adest Praesentia Trinitatis: **The Holy Ghoste committeth** downe, and bawtew the **Water**. There is the **Prefence** of the **Trinitate**. So saith Tertullian, In Baptismo tingimur Passione Christi: In **Baptisme** we are waithed with the **Passion** of Christ. So saith Chrysostome, as St. Hardinge hath here alleged him, **Baptisme** is ful of Power, and Grace. So saith S. Cyprian: so saith others.

All these, and other like bementhe speaches sp. Hardinge mitigateth, and quarellith in this wise: Vve meane saith he that sacraments conteine Grace, after suche maner of speakeing, as weare, Potions, and drinke conteine healthe. That is to say, Sacraments verily, and in dede conteine not the Grace of God. For Drunkes, and Potious verely, and in dede conteine not the healthe of the Patiente. In this maner of speache the Chilzen of the Prophete fadde to blizen the Proprete, Mos in oldia, Vir Dei: O thou man of God, De dieus in the Pote, So Salomon latice, Drunks, and Life, are in the hender of the tongue, So Christe fadde unto the Pharisies, Saiche the Serpentes: for in them you thynke to haue everlasting life. And yet in dede, neither was Death in the Prophetes Patten nor is Life, and Death in the tongue: nor is Life Cuerlatinge in the Scripturries. Therefore one of M. Hardinges debole Doctoris saith, In sacramentis Ecclesiæ specialis Virtus Passiois Christi continetur, hec Virtus agentis in instrumento: The speciall grace of the Passion of Christe, is contained in the sacramentis of the Churche, as the Power of the worker is contained in the instrument, wherwith he worketh.

But in dede, it is the Soule of man, and not the Creature of Beade, or Certe,
that receiuesth the Grace of God. The haue nede of Gods Grace : These cor-
ruptible Clementes nedeth not. Without Faute of our Parte, Sacramentes be-
not only unprofitable to us, but also hurtfull. S. Chrysostome saith, Vbi est Vir-
tus Evangelii ? In Figuris literarum, an intellectu sensuum ? Where is the Power of the
Gospel ? In the Fourmises of the letters, or els in the vnderstanding of the meining ?
S. Iohn saith, Nella morte decerpum est, quid gratia conti-

Likewise Bonaventura saith, Nullo modo dicendum est, quod Gratia continetur in ipsius Sacramentis essentialiter, tanquam Aqua in Vase, vel Medicina in Poxide. Imò hoc intelligere, est errore. Sed dicuntur contineat Gratiam, quia eam significant: *We make not in any wise fast, that the Grace of God is contained substantially, and verily in the Sacraments, as Water is contained in the Vessel, or a Medicine in the Boxe, For so to fast, it were erroneous. But we say, the Sacraments containing the Grace of God: because they signifie the Grace of God.* Agatne he saith, Gratia est in anima, non in Signis visibilibus: *The Grace of God is, not in the visible Signs, but in the Soule.* And agatne be saithe, Ad illud, quod obiectur, quod Remissio Peccatorum Latet in Baptismo, dicendum est, quid hoc intelligitur de Latentia Signati in Signo: quod quidem habet videretur rationem, quiam rationem Significandi: Non tamen essentialiter contendit in se: sed quia ipsum, quod Signat, continetur in anima: *To the Objection, that it is made, that the Remission of Sinner is Hidde in Baptisme, wee muste answer thus: that it muſt be taken of the thinges Signified hidde in the Signe. Whiche thinge neuerdelle haſt a farther meanning, then to Signifie: yet not to conceiue (the Reuention of Sinnes) verily, and Substantially in it selfe: but that the Grace, that is Signified thereby, is contained in the Soule.*

The Hystorical signification, that M. Hardinge habbe imagined, of his newes, and Accidents, that is, that the Fourmes of B:zade, and Tylne outwardly represente the Spiritual nourishing of the Soule, is vaine, and fantastical, without the witness of any Anciente Doctore, or Father, confirmed only by the Authoritie of him selfe. For what manner of Feedinge is there in these Accidents, and Hystorielles? &c; how can that thinge, that feedeth not the Body, represente vnto vs the Spiritual feedinge of the Soule?

The matter is platne enough of it selfe, and needeth no caule. The Significa-
tion, and Substance of the Sacramente is to shew us, howe we are fedde with the
Body of Christ: that is, that like as materiall Breade feedeth our Body, so the Bo-
dy of Christ maled on the Crosse, embraceth, and caten by Faith, feedeth the Soule.
The like Representation is also made in the Sacramente of Baptisme: That, as
our Body is washed cleane with water, so our soule is washed cleane with Christes
Blode. Wherefore, S.Augustine saith, *Nisi sacramenta similitudinem quadam* Aug. 7. cap. 7. 2;
earum rerum, quarum sacramenta sunt, habent, omnino sacramenta non essent:
If sacraments had not a certaine likelihood, and representation of the things, whereof
they be sacraments, then in dede they were no sacraments.

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Churche of Englande. 2.p.rte.

249 Confec-
ration.

1.cor.ii.

Augu.in Iohann.
Tracta.26.

In eod.Tracta.

S.Paule saith not, *He that eateth Christes Fleasie, slieweth his Deathe. You deale un-
truly. Thus he saith, As often as you shal eat this Brede, and Drinke this Cliffe,
you shal sliewe forthe the Lordes Deathe. The Brede of the Sacramente is one thinge,
¶ Hardinge: And the Fleasie of Christe, is an other. The Brede entreth only
into the Bodly mouth: Christes Fleasie entreth only into the Soule. Without
eatinge of that Brede of the Sacramente, we maye be faulx: Without eatinge of
Christes Fleasie we can never be faulx. S. Augistine saith p[ro]p[ter]ly. Qui non fu-
mit Carmen Christi, non habet vitam: & qui cum sumit, habet vitam, & cum vitiue
Aeternam: He, that receueth not the Fleasie of Christe, hath not life: And he, that re-
ceueth the same, hathe Life, and that for ever.*

*Againe the saide ¶ Hardinge, The Sacramente is received, of somme vnto Life, of somme vnto
Defunction: But the thinge is selfe (that is, the Fleasie of Christe) wherof the Sacra-
mente is a Sacramente, is received of almenote unto life, and of no man to defunction: Whoso
ever shalbe partaker of it.*

*Thus you se, ¶ Hardinge, there is greate difference betwixne the Brede of
the Sacramente, and the Fleasie of Christe. We were to blame therefore, so to sa-
lacie S.Paule, and to place the one in stede of the other. ¶ Now diuide these thinges,
because God hym selfe ha[st] so diuided them. But you undiscertely mingle, and con-
founde these thinges together, whereas in dede they shoulde be diuided: And so,
ye willfully deceiue your simple Reader. ¶*

The Apologie, Cap.11. Division.1.

*And wee doo exp[ress]ly pronounce, that in the Lordes Supper
there is Truly geuen vnto the Believinge the Body, and Bloude
of our Lorde, the Fleasie of the Sonne of God, vvhichle quicke-
neth our Soules, the Meate that commmeth from aboue, the Fode
of Immortalite, of Grace, Trueth, and Life: and that the same Sup-
per is the communion of the Body, and Bloude of Christe: by the par-
takunge whereof we be reuinued, strengthened, and fedde unto Im-
mortalite: and whereby we are Jouned, United, and Incorporate
unto Christ, that we maike abide in hym, and he in vs.*

M. Hardinge.

*What ye pronounce of this high Sacramente, the wise and careful renderers of their Soules wil be
rightwaise therof: Of you and such as ye, because your Doctrine is (a) or of a corner of the worldle
in respecte of the Vnuerthal Churche: Christe hathe geuen vs a wache wondre, *Nolite credere, maria-*
in respekte of the Vnuerthal Churche: Christe hathe geuen vs a wache wondre, *Nolite credere, maria-*
*(b) there is not gotten the Body and Bloude of our Lorde, neither to the belueyng, nor to the vs. The Sacra-
menting. For at the celebration of your schismatynal Supper, ne- (b) confection being done, (b) mentio-
neth of the Churche, (b) nor righte intention had, (b) nor Christes intencion entended, what londe
delivere thy to Your Communicates, but (b) a piece of Brede, and a sipp of VVine? Neither is (b) sup-
perte wil he more or better. At the Supper of our Lorde Ministrid in the Catholike Churche, by
P[ro]p[ter]ly confectioned, and as it hathe beene accouledmed in Chirchis Cluste, there is the true
and whole Body of our Lorde and Saviour geuen and received, he the Recetur, belueyng, or fide
(b) not belueyng. For when Christe gave this Sacramente to his Disciples at his late supper, after confe-
(b) not belueyng. For when Christe gave this Sacramente to his Disciples at his late supper, after confe-
(c) Fathers teacher, received his true Body nobislic then Peter, Andrew, Iohn, or James did through of Christ
they to their faduation, he to his damnation.**

*Now it is to be noted, howe this Defender in this longe sentence affeceth a certayne h[ab]it in ap[osto]los
it were) and folente eloquence, and vther a religiouse amplification of wordes, to let forthe the Chirchis
Sacramente, as though he had a reuerence and a godly opinion of it: wheras in dede he taketh it Chirchis
(d) but for a poore figne or token, as their Doctor Zwinglius dooth. But such is their craft, to put
chale their credite amonthe the people. Thus offer they to the vlearned there faire Cliffe full of Prelatis
vnyone, annotinge the brimmes with Hony of sweete and Holy wordes, the ruther to pulson Inde-
the. Suches complainte maketh the graue Father S. Hilary agaisthe the Arians of the time Augusti
Ingerianus nobis primum nominis Veritatis, ut viri filij sit intrusa. Bonum in Orefi, et in fullo
de corde malum fibrat. Firste (whiche they thrull me foorthe wordes of Truth, that the even
of falleld man enter in. Good is in their mouth, that out from the harte nacie and pride. And a-
mong al these wordes (he meareth the Arians confession of their Faulty) I hearre no where by them
faile,*

*faile, *Duum Dei Filium: God the Sonne of God. Right so among al these faire wordes, conser-
vinge the Sacramente, (e) we heare never a whi fidele of the Real presence of Christes Body. Epiph-
any, thus notele the like crafe in Arius, and so dooth S. Augustine in the Pelagians. Nelsons likewise
speake honorably in many places of Christe and his Mother. But nowhere would he cal her b[ea]tifici-
on, that is, the Mother of God. The Iewes also, as we finde in the Gospell, called our Saviour Iesu Christ
Cristus, and that his fitters were among them (by whome his Kunestoleare to be vnderstended) but the
Iewes, Sonne of God they woulde not acknowledge him, nor in that degree honour him. Better then to
S. Cyprian, 32. those Iewes can I not compare these Defenders, who speake honourably of our 3 orders Body and
Bloude in there supper (f) but that his Body is really, that is verye, in the Sacrament of the auctor,
p[ro]p[ter] 13. that wil not the Daud who rageth in their harts, fuller thire mouthes to utter.**

The Bishop of Sarisburie.

*¶ Hardinge telleth vs, We deliuer vnto the Faithful nothing else, but a piece of Brede,
and a sipp of VVine: that we haue neither Intencion, nor Confection: that our faire Cliffe be
full of Vnemey: That our Supper is schismatical: and our Eloquence is Hypocritical: that our Do-
ctrine is Heretical: that we are to the Pelagians, to the Nefarioris, to the Arias, and to the lewes:
and that the Devil rageth in our harts. If the Truthy of God were encombre touned
with bathe speache, then might ¶ Hardinge be habbe easly to winne the p[ri]ce. He
saith, Our Doctyme is but in a corner of the worlde, and that therefore Christe hath geuen this
wache wondre of vs. Believe them not. Howe be it, if he woulde aduiseably consider the
matter, and looke wel about him, he shoulde finde, that so many kyngdomes, and
Countries, and Common Weales, as this daye p[ro]fesse the Gospell of Christe, would
make a god large corner in the Churche of God. Certainly in respecte thereof,
Rome it selfe were a very pale corner.*

*Unto whom Christe specially pointed, when he saide these wordes, Believe
them not, because it is a propheete, it is harde to Judge. But it is very likely, he
meant Antichriste, that *Ian of Sinne, the Childe of destruction, that assasched him selfe* 2. *Thessalon.2.*
alone, at that is called God. Tertullianus thereof saith thus: Non dico, si chrysostom, in
dixerint vobis, Ecce in Hareticis Ecclesijs illis, vel in illis apparuit Christus: sed etiam opere impa-
ris in ipsius veritate Ecclesijs, que Dei sunt, id est, dominus vester, dixerint vobis, Chri-
stus apparsuisse, nolite ei credere dicibus ista de me: quia non est digna Divinitatis mea notitia haec: Offendens per hoc, quomodo ex ipsius Ecclesijs veris frequen-
ter excutit Seductores. Propter haec nec ipsi omnime credendum est, nisi ea dicant, vel
faciant, que convenienter sint Scripturis: ¶ fai[n]t not, if they tell ye, Beholde Christe
hath appeared in theif, or in these Churches of Hereticis: But if they shal faire vnto you, that
Christe hath appeared in the very true Churches, that are of God, that is to saye, that are your
houses, Believe them not, if they fai[e] thus of me: for this is no worthy knowledge of my Divi-
nitatis: by theſe be sheweth, how that out of the very true Churches oftentimes come forth
deceivers. Therefore wee maike not belieue, no ther them onleſſe they speake, or dou thoſe things,
that are agreeable to the Scriptures.*

*Tertullianus, howe so ever ¶ Hardinge wyl shewe this mater, the plaine wordes
same rather to touche him, and his compaines: then either Luther, or Zwinglius, or
any other. For they can pointe with there fingers, and saye, Here is Christe, and
There is Christe. Beholde in this Wyre are thoſe Christes: In that flicke in that feuer:
in that moe. Therefore it is likely, that Christe grecub vs this special wache
wordes of them, and futch others, Believe them not.*

*Here ¶ Hardinge maketh mutche ado about Consecration: and yet are not
his Fellowes wel agreed, what to make of there owne Consecration. Gabriel
saith, Christus potuit sine verbo tanquam Deus, Substantiam Panis, & Vini *Gabriel videt.*
Consecrare: Vel, potuit verba quedam secreto profere, & per illa Consecrare: Vel, *Lectio.26.*
per haec verba, Hoc est Corpus meum, Consecrare potuit: Vel, potuit prius Confe-
cione, & postea distribuire: Vel, primum distribuire, & postea Consecrare. Quid
autem horum fecerit, ex Sacris Scripturis non constat: Christe, as beinge very God,
might Consecrate the Substance of Brede, and Wine without wordes: Or els, he might Consecrate by
speake certaine wordes in secreto, and by them Consecrare: Or els, he might Consecrate by
these wordes, This is my Body: Or els, he might firste Consecrare, and after deliver: Or els,
firste deliver, and after Consecrare. But whiche of al theſe he did in dede, by the Holy
Scriptures*

*¶ more-
over, howe
ever, what
Daud, or Ia[n],
the exulte
med your Real
Preleue.*
(f) Neither did
any Doctor, or
Elder ever say,
That Chirchis
Body is Really,
and verily in
the Sacrament.

cration. Scriptures it appereath not. Cardinal Beffiarion faith, that in the Latine Churche Consecration is wrought by the **V**oorde of Christe: in the Greke Churche by other Praiers; that followe afterward. Catharinus **intreatinge** pourprely hereof, saith, Christe Consecrated not with the same wordes, that are now vied in the Mass. This is my Body. Durandus saith, Christe **Consecrated** by his Divine Power, and after **Consecration** **sicut**, This is my Body. Petrus Alliacensis yeldeth this reson hereof, Quia, nisi ante sufficit Corpus Christi, Christus non were discret. Hoc est Corpus inuenit: if it had not benne Christes Body before, Christe couldte not haue said truly, This is my Body. It is concluded in a Booke called **Antididagma**, lately sette forth by the Chapter of Colaine, that the bare **wordes** of Christes Institution, without the wordes of the Canon of the Mass, are not sufficient to wotke Consecration. Bonaventura saith, To haue the true Foureme of Consecration, wee muste seeke, not to the **Gospel** of Christe, but to the **Canon**. **Antididagma.** **Propositio** 1. therof proponeth a creare inconuenience, that Christe, and his Apos-

Bonaentura in 4. senten. diff. 3 Ques. 1.2. **scotus in 4. senten. diff. 3. quæz. 2.**
Bonaentura in 4. senten. diff. 3 Ques. 1.2. **scotus in 4. senten. diff. 3. quæz. 2.**

W^ebe it, thereof groweth a great inquietude in the Church, that the Wo^rdes of the Canon, ha^ve therefore no Confe^cration. Agat^e Bonaentura sa^the, that these wo^rdes, Non, & Aeterni Testam^enti, are not of the Substance of Confe^cration: but are used only as a foun^tain^e. Iohannes Scotus sa^the, Quod ergo est Confilium? Dico, quod Sacerdos intendens facere, quod facit Ecclesia, legi^s distin^{ct}iv^e verba Canonis, a Principio usque ad finem, vere conficit: nec illi tamen alius, reputare se valde peritum in scientia fidei, & dicere, vlo vi præcise illis verbis pro Confe^cratione. The mater being so doubtful, what then is your Coun^{se}l? I sa^the, that the Pre^fecte intendinge to do, what to enter the Charche doothe, and readinge the Wo^rdes of the Canon distinctly, and plainly, from the beginninge to the ende, doothe verily Confe^crate. Neither is it good for a man to recken him selfe w^y / skilful in his knowledge, and to sa^the. I wil vs^e precisely these, or these wo^rdes, to w^eooke Confe^cration. Where also these wo^rdes are sp^{ec}ially noted in the margin^e, Nota, quod de hac materia, Doctor nihil hic assert^e, sed probabilit^e aliiquid dicens, sub dubio relinquit. Here marke, that touching this mater^e (of Confe^cration) the Doctor auoucheth nothinge; but speakeing somwhat by the w^{ay} of likelyhood^e, he leaueth the whole mater under doubt. In the ende Scotus uncertainit^e, and doubtfully concludeth thus: Vnde dicunt aliqui, quod Forma Greccorum, & Forma nostra, & quæcumque scripta in Euangelio, sufficiens est ad Confe^crationem: Whereof somme sin^e thus, that the Fournime of wo^rdes, that the Greekys^e, and the Fournime that wee vs^e, and all our Fournime, is sufficient^e to Confe^cration. **The like certainit^e Bona-**

Bonauenitura in ventura teacheth us; For thus he commandeth: De hoc est utrum subditare: Quis enim protestat scire, utrum Evangelista, aut Apostolus placuisse intendenter describere Formam Igitur melius est, hic plus subditare, quam praesumptuose definire: Hereof it is better to stande in doubt. For who can tel whether the Evangelista, or the Apostle Paul himself, meant to write vs the Forme of Consecration? Therefore in this pointe it is better, Soberly to doubt, then praesumptuouse to determine.

By these fewe, god Christian Reader, thou mailest for the grounde, & letteing
of g. Hardinges Doctrine, he falleth, V. We haue no Confession, for that we lacke a Thinge,
but what Thinge it shoulde be, he, and his Fellowes cannot tellle.
In vaine haue we soughte for a Confession, that Christe, AND

Howbeit, in these we vise the same waſer, & the ſame Conſecration, & the
hys Apolleſe Conſecrated, then do we undoubtely likewife Conſecrate. The
August, in to-
ſan, reaſon, ſo
Origin in Mat-
this Cap. 15.
Ambro. De ijs
qui iniſtituerat
Cap. 9.

Want he that findeth in us, he may also finde in them. S. Augustine faſteth, Acce-
dit Verbum ad Elementum, & fit Sacramentum: ſainte the Woordes of God into the Ele-
menta (or outwardre Creature) and thereby is made a Sacrament. Origen faſteth, Pa-
nis ſanctificator per Verbum Dei, & Obſeruationem: The Breade is Conſecrator by the
Woordes of God, and by Praier. S. Ambroſe faſteth, Ante Benedictionem Verboſum
Coileſtium, alia species nominatur: poft Confeſerationem, Corpus Christi Significa-
tur: Before the Bleſſing of the Heavenly woordes, it is called an other kyde: After Confe-
eration, the Body of Christe Signified.

Ch. 18. was a Priole and Conſecrated as a Priole,

M. Hard, 331, b. *Addition.* *H. Hardinge.* Chritie was a Friend, and conncrte
as S. Cyprian, and S. Hierome doo witnessle, that as Melchisedech in foreshewinge the Figurc of
Christie

Christe had donne, Panem, & viuum offrens, ipsi quoque l'creatim sua Corporis, & Sanguinis Representaret : Christe hunc feliciter alio should make presente the Trinitate of his Body, and it conseruat Christe made his Apollellos also Ministerial Prietles, faciente, Doo this, wherein is contained, Make also in my Remembrance.

The Aſſeſſor. As Repreſentare, Latine to Make preſente, M. Hardinge What Grammarien euer taught you, ſo to ſa; what Makinge finde you in this worde? As you tender your credit, tell us, who euer ſpake the Latine, or out of ſuche Latine, made ſuche Englith? If you can the lieue no better Author, we miſte needes thinke, it is your owne. I graunte, the Ode Cuijanis haue ſometimeſe uſed this worde Repreſentare, in ſomme ſuche moanage: As when they ſaie, Repreſentare legatum, Repreſentare pretium, Repreſentare per-
manum. But in this new ſenſe, that you haue imagined, I troue, M. Hardinge, they never uſed it. Haue we, like ſpeake not now of Cuijanis: we ſpeake of Di-
vine. Columella ſatthe, Repreſentare faciem veri Maris: *To reperfume the ſeale of the
very ſea:* Curtius ſatthe, Virbi drutre Species Repreſentabunt animis: *I heare the ſound
of the defaſed City was Repreſented to their minds:* Will you hereof conclude, that the
very ſea, or the very defaſed City was made preſente and ſtade healthily, and dertly
before their eies? The ſtrangeneſſe of þone deallings, p. Hardinge, foorthem war to
the me ſwordes, then might ſeme needful.

The place of S. Hieronome to platine againte you: Thus he saith, Et quomodo
in prafiguratione eius Melchisdech Sunni Dei Sacerdos Panem & Vnum offe-
rens, fecerat, ipse quoque veritatem suu Corporis & Sanguinis Representaret: That,
at Melchisdech, the Priest of the Higheſt God had done, offering Brede, and Vne in
Figure of him, when ſo he himſelf shoulde Reprefente the Truthe of his Body, and Bloude. At
Melchisdech by Brede, and Vnue Reprefented the Truth of Christes Bodie, and Bloude. At
Bloude, ſo did Christe alſo Repreſente the ſame. And if Chriffe, as you ſay, Maſte it
preſente, then thid Melchisdech alſo, by S. Hieromes iudgemente, Maſte it preſente.
But, when we ſpeakle of Sacramentes, Repreſentingis nothinge elſe, but Shew-
inge, or Significinge. So Tertullian faſheth, Chriftus non reprauit Panem, quo
ipsum Corpus suum Repreſentauit: Chriffe refud not Brede, by whiche he Repreſen-
ted his very Body. Whiche wordes afterwardeſ in plainer ſorte he expoundeth
thus: Christus acceptit Panem, & Corpus suum illuc teſciendo, Hoc est Corpus
meum, hoc eſt, Figura Corporis mei: Chriffe tooke the Brede, and made it his Body,
bieing. This is my Body, that is to ſay, This is a Figure of my Body. Chap. 1. Par. 1. cap. 22.

But that, Representare, shoulde signifie, either to make Christes Body, or to Make it presente, noman, I teowe, euer durst to sale it, but M. Warden.

In these wordes, Doo this, you safe, is conteined, Make this. Deathe Christe bid
you to come to me. And what. Thus I wate you, woulde you

pon, to Malce this in dade, M. Hardinge. And what, This, I pale you, would you make, Malce will fale, Christes Body. But Christes Body, as we belieue, Is made al ready, and never no newe Making at your hanmes. But you will fale, Yee Ma. & Christie in Remembrance of Christe. At this is more fole, For every wate wile tel us, Yee nake Christe. Presume not, M. Hardinge, to make him, that made you. It is enough for your Stella Clericorum to fale, Qui Creauit me, debet mihi potestatem Creandi se. Sacerdos est Creator Creatio fuit, Huius, made met, *habet*, *governare* Povero to make him. A Priest is his Makers Maker. But God hath madel Hellere to the destruction of fal them, that peele their mouthes to speake futch blasphemy. Christe never hadde you, to make his Body, as you imagine. His wordes be plaine, you have vntrely reported them: Doo this in my Remembrance. Doo this, saith Christe. He falleth not, Make this. And what is meant by this, Dooing, Who can better teache us, then S. Paulus Thus he falleth, As often, as you shal Eat his Bread or Drinke this Cuppe, you shal publish the Lorde Deathe, until he come. This is the Dooing, that Christe commanded, and this is it, that you haue to do. *Q. C.*

An other quarrel, that M. Hardinge piteth to vs, is this, That wee have no intention, or minde to Conferre. But howe longe bathe M. Hardinge beneve a Warande? & who made him so pinte to our Intentions? S. Paule saithc, *X* *Non enim vobis* *est* *potest* *ad* *convenire*, *ut* *ad* *convenire* *ad* *convenire* *ad* *convenire*.

The vvie-
ked Re-
ceiuech.
*Articolo. i. Di-
vision. 11.*
Swans Angel,
Eucharistia, &c.
Gerson in flo-
retum. Lib. 4.
Panormitanus de
celebratione
Mass. Quodam,
Matthei. 16.
L.C. 11.
Papili Oculi,
De Eucharistia,
Cap. 5.

De Consecrat.
Dis. 1. Qui leue
In Glasse.
Alexand. Ital.
Par. 4. que. 45.
membris.

August. in ton.
hunc. Tracta. 26.

Origen in Ma-
the, Cap. 15.

Articolo. 23.

M. Hard. 333, b.

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elle, what is in Man, but the Sprite of Man, that is within him. These folkes are auſſuered at large in my former Apologie to M. Hardinge. Verily by the late Doctors of that ſide, the Prieſte made Intencion to Conſecrate the one halfe of the Hoste, and not the other: & 3, bauing thirtēn Hostes, he made haue Intencion to Conſecrate but twelue. And therof groweth a greate queſtion, when he commeth to the reckenings, & ſetth his count, whiche of al that whole Companie of Hostes that haue confeſſate, Yea Abbate Panormitanus ſatthe, Etiam ſi Sacerdos celebret, vt Deus impedit aliquem, tamen bene Confeſſat: Now with Hardinge the Prieſte ſat Mass, with Intencion, that God woulde defroſte ſomme man, yet dothe he Confeſſe nevertheleſſe. Into ſuche tolles theſe meane thowte them ſelues, with their ſoule Intencion.

Our Intencion is, to do, that Chrift haue taught us to do, that is, to haue after the Holy Sacraments in Remembrance of him: and as S Paule ſatthe, To ſhewe forthe, and to publiffe the Lordes Doctours, utte he come. And, to this purpoſe one of forthe, and to publiffe the Lordes Doctours ſatthe, Non ſufficiit Intencion Conſecrandi absolute: M. Hardinge ouine Doctours ſatthe, Non ſufficiit Intencion Conſecrandi absolute: Sed Opertor, vt fit conforſis Intencionis Sacramentum Inſtituentis: Abſtinetly the Intencion, to Confeſſate, is not ſufficient: but it muſt be answereable vnto the Intencion of Chrift, that ordeneid the Sacramente.

At the Supper of our Lord (ſatthe M. Hardinge) miniftri in the Catholique Churche, by Priſches riguly Confeſſate, here is the true, and whole Body of Our Lord, and ſaviour geuen, and received: be the receivers beleevinge, or not beleevinge. This is no greate maruerie in M. Hardinges Doctrin. For they of his ſide ſay, Si dicatur, quid Muſumat Corpus Christi, non eſt magnum inconueniens, if it be ſide, that a Mouse reueuthe the Body of Chrift, it is no greate inconuenience. And Alexander of Haleſ, a notable Schole Doctour ſatthe, though in moze untemely, and greater wife, Si Canis, vel Porcus deglutiret Holtham Conſeratianem integrum, non video, quare Corpus Domini non ſimil trajectetur ventrem Canis, vel Porci: If a Dogge, or a Sowe ſhould happen to ſialowpe downe the whole Hoste beinge Conſecrate, I ſee no reaſon, but the body of our Lorde maiſe paffe withieth the belly of the Dogge, or of the Sow.

But S. Augustine ſatthe farre otherwife, Haec et manducare illam escam, & illum potum hiber, in Christo manere, & Christianum manentem in ſchaberis: This is the Eattinge of that meat, and the Drinkeinge of that Drinke, that a man dwel in Chrift, and haue Chrift dwelling in him.

Likewiſe Origen ſatthe, Et verus Cibus, quem nemo malus potest edere. Et tenim si malus poſſet edere Corpus Domini, non ferberunt, Qui edunt Panem, vnuet in ſe. Et atermum: The Body of Chrift is the True Foode, Whiche no euil man can Eat. If that euil man coulde Eat the Body of Our Lord, it ſhoulde not be written, If that Eateth this Breade, ſhall live for ever. But herof we haue ſpoken moze at large in the former Replike to M. Hardinge.

Addition.

M. Hard. 333, b. *¶* M. Hardinge. You haue ſowly corrupted this place, M. Jewel. Addition. M. Hardinge ſpeaketh not of the Sacramente in thoſe woordes, nor of the Sacramental Eattinge &c. M. Jewel hath ſo mangled theſe woordes, that the ſenſe is cleane altered. For in ſteade of *Verum Cor* diſſe, he hath placed the Body of Chrift, referring it to the Sacramente &c. He hath changed *factum*, he diſſe, into *Edere Corpus Domini*. And ſo, whereas Origen meante, that euil menne cannot Eat Spiritually, and effectually the Diuitiue of Chrift, M. Jewel hath taught him to ſai, that an euil man cannot in the Sacramente eat Chriftes Body.

And ſo M. Hardinge avoweth oute of his dreame.

The Anſweare. Will you leade your whole life in wrangling, M. Hardinge? And will you never learie to deale platly? Origen (you ſaiſt) ſpeaketh nothinge in this place of the Sacramente. I graunt you, Neither do I in this place ſpeakone wonde of the Sacramente. 3 ſpeakone only of Chriftes Body, that is repreſented by the Sacramente: That Body (3 ſaiſt) cannot be eaten by the wicked. So ſatthe Origen: ſo ſaiſt others the Learned Fathers.

As for that, you ſpeciale of manglinge the woordes, and altering the meaninge, It is ſo Chriftioſe to be anſweare. You ſaiſt, Origen meante, that the wicked man cannot Eat the Diuitiue of Chrift ſpiritually. Wit it ſo. Wit you then ſaiſt, that the wicked man maie

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eate the Diuitiue, or the Godhed of Chrift Corporall, with his bodily monte, and with his Earthe: Is this the Diuitiue, ye haue Learned at Louaine? Deafon it better, M. Hardinge: It is blaſphemie. Origene in this place ſteate ſpeaketh of the Sacramente of Chriftes Body. Afterward he ſpeaketh of Chriftes Body it ſelfe: And ſatthe, That no euil man can receive it. And to that purpoſe he allegeth the woordes of Chrift in S. John, Who ſeeth of this Brede, ſhat live for ever. Leau this lightnes, M. Hardinge. Here is neither Manglinge of woordes nor alteringe of ſenſe. ¶

The Heretical Doctrin, that M. Hardinge talketh of, with al the whole ſuſtance of Hypocritical Eloquence, we make ſafely ſend home, from whence it came. And I doubt nothinge, but he can wel tel, how to uſe it.

As to Pelagius, Arinus, and Netonius, we doſe them bloterly, and detest them, as we do al other ſotes, and ſcées of Hereticks.

Of the Sacramentes of Chrift, we do both ſpeakē, and think ſeverently, and, as it diſcommeth vs, and according to the Holy Scriptures. We ſaiſt that a Creature is a Creature: that a Sacramente, is a Sacramente, and not God. We ſaiſt with S. Auguſtine, The Sacramente is not our Lord, but the Brede of our Lord. Againſt S. Auguſtine ſatthe, In Sacramentis videndum eſt, non quid ſunt, ſed quid ſignificent: In Sacramentis we must confider, not what they be in deede, but what they ſignifie.

August. in to-
bav. tr. 1. 5.
Contra Maxi-
mum, cap. 22.

The Apologie, Cap. 11. Diſſion. 2.
Besides this, wee acconuolde, there be twoo Sacramentes, whiche, wee iudge, properly ought to be called by this name: that is to ſaiſt, Baptiſme, and the Sacramente of chanktegeuinge. For thus many we ſee were diuerced and sanctified by Chrift, and wel allowed of the Olde Fathers, Ambroſe, and Auguſtine, and ſuche others.

M. Hardinge.

Why ſpeak ye not plainely? Be there no moe but twoo Sacramentes? Though ye ſaiſt not ſo exprefly, yet wee iudge, that ye meane. For to your ſcholefellowe of Genoue Theodore Beke, pronouich in plaine termes in the Confession of your Geneoue Faſhion. And to your ſelues, Deſtenders, do alſo affirme in your Articles, which ye agree upon in your Communion helden at London ſummons, in the year of our Lord, 1562. Vvherein Article ye haue put forth the printe by the Queene Authors, as you preſente. Now whereſoever acknowledge there be but twoo Sacramentes, why ſhould any man beleue you, rather then the Germanes your ſtyle Scholametes, who (a) in their Confeſſion excludeth Charles the firthe Empereor at Augſburg in the name of al the Profeſſione in flantes, Anno. 1530, appoinete three Sacramentes, Baptiſme, the Eucharist, and Penance! The nexte yeare after, (b) Philip Melanchthon in his Apologie anounched thoſe three ſacramentes, but after leaſhoure warde in the yearre, 1532, he founde out an other, and made up the number of fourre, by addyng the Sacramente of Order to the forſaide three. In Ulipha they receyved three: In Vvittenberg, which article of theſe three, Cartie is not thence farre of, they haue fourre. At Magdeburg thereby alio Hactis Illyricis, and to maſtene, as I ſlowe him, wil haue but twoo: and the Zweymelians, that ſpring out of the tame flocke, care for none at al.

¶ That there remoſe ſa Auguſtine, that there be but twoo Sacramentes, let vs ſee how muche they make for maintenance of your Doctrin, and whether they teache vs not, that there be moe. S. Auguſtine in his 2. Booke, Contra heret. Petiliāni, ſpeakinge of the place of the Pilalne, Sicu ſinguentum in Capite, which the Heretike had alleaged, ſaide thus: In hoc ſinguento, &c. In this conuentment he wil to interprete the Sacramente of Chriftienghe in the ſamee the Sacramente of Confirmation: which in the kinde of viſible ſigles is Hoſe, as Baptiſme is. To S. Auguſtine calleth Confirmation a Sacramente S. Faſtus Pope nameth it a Sacrament in his third Epifolle written to al the Bifloppes of Tūcia and Campania: Manu impoſitioſis Sacramentum, &c. The Sacramente of impoſition of Handes (ſaue he) is to be kepte with grete reverence, which can be performed by the high Prelates, the vniuerſal bifloppes. Melchiades nexte to Sylerde before the Nicene Council ſpeakinge muche of Confirmation, amoung other things ſaiſt thus, *Duo haec Sacramenta, Baptiſme, & confirmationem ſeparaſt, non ſunt*: Theſe twoo Sacramentes of Baptiſme, and Confirmation, maie not be ſtandid. Though theſe twoo bifloppes were Popes, yet they deſerve credite, for alſo as they liued, ſo did they that corruption crepte into the Churche, after you acconuolde, and died Holy Martyrs.

The ſacramente of penance is a Sacramente, and ſo accompanid amonge the Fathers, it is to ſudente, that who doubteth of it, maie ſceme ne to haue peruid their writings. S. Auguſtine in Enebrido ad Laure-

(a) Vntrue
ſond and vaine
(b) Vntrue
proceeding of
valuad ful
Anſweare.

This forged
Melchiades a-
lumceth his
Cate about the
Sacrament of
Baptiſme.

The Defense of the Apologie of the

Verily, and in plaine manner of speache is Sinne: and that the same Concupiscence is forgiuen in Baptisme, but is not vterly taken away.

*Pet the late Blessed Chapter of Trident, in spite of S. Augistine, hath published the Contrarie. For this is the determination of the Fathers there: Hanc Concupiscentiam, quam Apostolus aliquando appellat Peccatum, Sancta Synodus declarat, Ecclesiam Catholicam nunquam intellexisse, quod vere, & Proprie in Renatis Peccatum sit: sed quia ex Peccato est, & ad Peccatum inclinat. Si quis autem contrarium fecerit, Anathema sit: *The Concupiscence, which the Apostle S. Paul calleth Sinne: this Holy Council declareth, that the Catholique Churche never understandeth it to be called Sinne, for that it is so in deince, and in Proper manner of Speacle, in them that be Baptized: but because it is of Sinne, and inclineth us unto Sinner. And if any man think the Contrarie, accuset be he.* Thus we see, that by the Decree of this wrothie Couente, S. Ambrose, and S. Augustine, and other Holy Fathers, that haue written the same, are al accused.*

As for that, M. Hardinge here toucheth, as an errore defended by certaine, I knowe not, by whomme, that Baptisme genceth not ful Remission of Sinnen, he make commannde it home againe to Louaine, emongest his felowers, and soine it with oþer of his, and thier sanctities. For it is no parte, nor porcion of oure Doctrine, to Confesse, and haue evermore taught, that in the Sacrament of Baptisme by the Deathe, and Bloude of Christ, is gencen Remission of al manner Sinnen: and that, not in halfe, or in partie, or by parte of Imagination, or by fante: but ful, whole, and perfite of al together: so that nowe, as S. Paul saith, *There is no damnation unto them, that be in Christ Iesu.*

Nowe ludge you indifferently, gentle Reader, what Spys to force M. Hardinge thus terrible to erre on. They lie: they studie to deceiue: they feke flusteres, &c.

The Apologie, Cap. 12, Division. 1.

Wee saie, that Eucharistia, that is to saye, the Supper of the Lorde, is a Sacramente, that is, an evident Representation of the Body, and Bloude of Christ, wherein is sette, as it were, before oþer ies, the Deathe of Christ, and his Resurrection, and what so oþer ies, the Deathe of Christ, and his Resurrection, and what so euer he did, whilst he was in his Mortal Body: to the ende wee maie euer him thankes for his Deathe, and for our deliuerance. And that wee haue by the often receuunge of this Sacramente, wee maie dately renewe by the remembrance thereof, to thantente, wee becunge fedde with the Body, and Bloude of Christ, maie be broughte into the hope of the Resurrection, and of Everlastinge Life, and maie moche assuredly beleue, that, as our bodies be fedde with Breade, and Wine, so our Soules be fedde with the Body, and Bloude of Christ.

M. Hardinge.

(a) VVine vnter as many Syllables of Real Pre- fonce, as Christ euenter.

(b) Vntruth ioy- ional with Klauder.

(c) Vntruth, thundersous, as the Former.

(d) Even as wel as by the VVA- ce in Baptisme.

Amongal these gaye woordes (a) we haue not to matche as one Syllable vnterred, whereby wee maie understande, that ye beleue, the Very Body of Christ, to bee in deedes presente in the bleid Sacramente of the Altar. Yee confess the Eucharistia, which commonly ye call, the Supper of the Lorde, to be a Sacramente, and al that to be none other then an evident token of the Body and Bloude of Christ. As for that ye adde to make the mater seeme somwhat, of the Deathe of Christ, and his Resurrection, and his actes done in Fleialle: What reasoun scripture haue wee, The foyt actes of our Saueour before our ies more hylly and more exprefly? And we nor haue a table? But if wee haue a table, can set hem asitem as were before our ies? Dothe not rather a faire Painted Table set forthe the deaces of our Saueour before our ies more hylly and more exprefly? And we nor haue shewre? But if wee haue shewre, to geote God thankes for his great benefites, as wel as if we haue Breade and VVine on a table? But if wee haue shewre, I praye you, fyschmal is (c) but Breade and VVine after your teachings, how that wee by eatinge and drinke of drinking thereof be fedde with the Body and Bloude of Christ! Againe, can we by (d) Breade and the Body VVine be broughte into hope of the Resurrection, and Everlastinge Life, as ye saye? And howe and Bloude VVine be broughte into hope of the Resurrection, and Everlastinge Life, as ye saye? And howe and Bloude VVine be broughte into hope of the Resurrection, and Everlastinge Life, as ye saye? And howe and Bloude VVine be broughte into hope of the Resurrection, and Everlastinge Life, as ye saye? And howe and Bloude VVine be broughte into hope of the Resurrection, and Everlastinge Life, as ye saye? And howe and Bloude VVine be broughte into hope of the Resurrection, and Everlastinge Life, as ye saye? And howe and Bloude VVine be broughte into hope of the Resurrection, and Everlastinge Life, as ye saye? And howe and Bloude VVine be broughte into hope of the Resurrection, and Everlastinge Life, as ye saye? And howe and Bloude VVine be broughte into hope of the Resurrection, and Everlastinge Life, as ye saye? And howe and Bloude VVine be broughte into hope of the Resurrection, and Everlastinge Life, as ye saye?

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whiche is VVine onely, we see not howe your soules can be fedde with the true Body and Bloude of Christ, nomore then ye be at your common meales.

Verily, when at your tale is role, ye feme to saye nothing el touching the eatinge of our Lordes Body, but that the Body of Christ remaieth in Heaven, and that we haue leide y our soules ther, to eat it ther by a certayne Imaginacion, which ye latte. For this is your Maister Calanus Doctrine. By this Doctrine al haendeþ upon you faith, y our faulth deeth alone. And he that beleweth in Christ, lo ye teache, eateth his Body, and Drinkeþ his Bloude. For by your Gospel, to eat the Body, is nothing el, but to beleue in Christ. If this be true, then is your Supper vppertuous.

For declaration of the Truthe herein, it is to be confideid, that, when we speake of this blessed Sacrament, we meane specially, the thinge received to be the very Real Body of Christ, not only a Signe or Token of his Body. Yet we thinke it necessarie, (e) the Doctrine of the Fathers be clearly taught: whiche is, that here is a Sacrament, and the thinge of the Sacrament. The (f) Foyme of the Breade and VVine, which is seen, is the Sacrament, that is to saye, a Signe of the Holy thinge. For a

(e) Vntruth, co-

trarie to the

Anciente Fa-

thers: Reade

the Antwerp,

or Douay, or

Cathol. 1. 1. 1.

Carth. 1. 1. 1.

and ther eare

takyn the pe-

uelle Doctrine,

(g) Vntruth,

and one of St.

Hart, mychal

doctrynes.

(h) Vntruth

horrible, and

Heauenlike.

Sacrament befoide the outwarde shape, which is representen to the fenes, caufeth an other clinge to the Antwerp, or the like. The thinge of this Sacrament is of two sortes, the one (g) in the same con- tained and signified, the other signified, but not contained. The first is the Body of Christ borne of the Virgine Marie, and his Bloude sleide for our Redemption: The seconde is the Vnitye of the Churche in that he be prestolane, called, influffed, and glorified. VVich Church is Christes Body mychall. So that here are three distincke things underlaiden. The one is a Sacramente only: the other a Sacrament and the thinge: the thinde, the thinge and not a Sacramente. The thinde is the visible shape or Forme of Breade and VVine: the secunde is the proper and very Fleache and Bloude of Christ, the thirde his Mychall Body.

And as there be two thinges of this Sacrament, so be therre also two meanes or waies of eatinge. The one Sacramental, after whiche both good, and healeare the true Body of Christ: they to fallation, therre to dammation. The other (spiritual, after which the good onely doone. These Detractions, as al other the Sacramentaries, speakeing of these distincke things indistinctly, cause confusione, and deceiue the unlearned readers. In such a fense and meaninge the place commonly alleged out of S. Augustine, as alio many other the like, maie wel be understanden, without preudice of the Truthe of Christes Body in the Sacramente: *Ut quid per detraentes & venturum? Credo, & manducatio.* To what purpos makest thou ready testy and belly? Belewe, and thou haile eaten. Nowe these Defenders harpinge idly upon this one fangre of pysical eatinge, and flunning the Faste of the Catholike Churche touchinge the true preuence of the Body, and Violently welsing the Holy Scripture, and Anciente Fathers to a contrarie fonde, admittinge Figures for Truthe, tropes for the letter, shadowes for thinges: plaine vs many a false lesson, and teache horrible lies, to the vster subversion of those, that be led by them.

The Bishop of Sarisburie.

Here is no mention (saith M. Hardinge) of Real Presence: and thererpon he plaketh vs many a proper lesson. Notwithstandinge, herre is as muche mention made of Real Presence, as either Christ, or his Apostles ever made: or in the Primitive Catholique Churche of God was euer believed.

Addition. 15. M. Hardinge. S. Ambroſe saith, thou, whiche receiuest the fleiale of Christ, arte made partaker in that fode, of his Divine sustenance. But if it were breade, whiche we receive at Christes Supper, in that fode of breade, wee shoulde not be made partakers of the Diuine Substantie, &c. Chrysostome saith, *Vera non sunt capacia illius, quem si habebat: non sustinet illum: Non vero placet.* They Veffels be not partakers of him, nor feke him, whom they conteine: but wee doo truly, &c. Leo saith, Ye ought so to communicate of the Holy Table, that yee Double workinges al of Christes Body, and Bloude. *Hoc enim ore sumitur, quod fide creditur:* For that thinge is taken in my mouth, which is beleued in saith, &c. These are fische Testimonies, that can never be avoided by any answere.

M. Hardinges

dicatice. VVic

admit Figures

for Figures, and

Truth for

Truth.

The Antwerfe. VVich therre these Testimonies maie be answereid, or no. 3 doubt not, but it male foute appere. Wee firste, M. Hardinge, it maie please you to remembher, that the Authour, that bearthe the name of Chrysostome, saith thus: In factis Valis non est verum Corpus Christi, Sed Mysterium Corporis eius continetur: *The very Body of Christ is not in the Holy Veffels, But the Sacrament of that Body is there contained.* Here haue we Chrysostome againte Chrysostome: *The one saith: Christes Body is in the Veffels: The other saith: Christes Body is not in the Veffels.* And as touchinge the meutte, S. Augustine saith, *The Body of Christ requireth the hunger of the inwarde Man: By inwarde drinkinge I am blessed: This breade entreth not into the belly: To beleue in Christle, That is, to eathe the Breade of Life.* Thus we see, that Christes Body is in the Veffels, and yet not in the Veffels: In the Mouth, and yet not in the Mouth. Christes Contradiictions male easly be reconciled, if a man be acquainted with the phrascs of the Ancient Writers. For further resolution whereof,

Chrysost. in o-

pere imperfecto

Homil. II.

Defense partie

and for shorthenesse of time, I wil reserfe the, gentle Reader, to that I haue other where written touchinge the same. There haft thou finde, that, as Chrysostome saith here, Christes Body is in the Vessels, even to Athanasius saith, Our Lord is in the woordes of the Scriptures: S. Augustine saith, Holy Mense receive Christe in their handes, and in their head: S. Chrysostome saith, The Priest receiveth the Holy Ghost: S. Augustine saith, The people is laide upon the Communion Table: The people is in the Cuppe: S. Gregorie saith, Abel by signification bare Christ in his handes. But he, and other like phrascs are there allegore. Thus is Christes Body present, not Reall, nor in Substance, but only in Substancie. Thus Chrysostome saith, Christes Body is in the Communion Vessels: Thus Leo saith, The same Body is in the mouth of the Faithfull. Nowe if Mr. Hocdinge wil geathe of Chrysostome, that Christes Body is Really present in the Vessel: or of Leo, that the same Body is really present in the mouth. Then must he likewise geathe of these other Fathers, that God is really present in the woordes of the Scripture: That, Christ is really present in our foreheads: That, the Holy Ghoste is really present in the Bafon: That, the people is Really laide upon the Holy Table, or really present in the Cuppe: And that, Abel bare Christ Reallly in his handes. Butche, & oþre like Aþurditites, & hardlings, must indeß solvone of your Doctrine. But Gregorius Nyxenus saith, Abusive aliquid in aliquo loco esse dicimus, propter operationem eius quae licet. Cum enim dicere debemus, Ibi operatur, Dicimus, ibi est: We say, that a thing is in some place, by an abuse of speech, in respect of the effect of some thing that there is wrought. For, where as we shoulde say, There it worketh, we say, There it is. Thus we say, The Moone is in the Head, in the Legge: And our woordes are true: And yet in deede Substantially, and Reallly the Moone is neither in the one part, nor in the other. And this is it, that Chrysostome saith, The very Body of Christe is not in the Communion Vessels: But the Sacramente thereof, is there contained.

Gregor. Nyfse-
nius, De Anima,
Cap. II.

August. De Bap-
tismo parvular.
Leo, De Paßton.
Domi. Sctm. A.

Ambroſ. de his
qui initiam.ca.
2.
Cath. S.

But S. Ambrose saith, In receivinge the Sacramente, we are made partakers of the Divine Substaunce. This (say you) could he not, if there remained breade in the Sacrament. And why so, saith Harding? Are not we partakers of the same Divine Substance in the Sacrament of Baptisme? S. Augustine saith, By Baptisme wee are incorporate into Christ, and are made One Body with his Body. Leo saith, By Baptisme Regenerati, sic Caro Crucifixus, and are made One Body with him. Leo saith, The Body of him, that is newe borne in Baptisme, is made the Fleaſe of Christ Crucified, that is to ſay, Fleaſe of his Blaſtē, and Bone of his Bone. And, what greater participation of the Divine Subſtance can you defere? Yet neuertheleſt, the very Subſtance of VVater remaineth still. Even fo notwithstandinge were to be made partakers of the Divine Subſtance of Christ, in the receutinge of the Holy Myſteries, yet the Subſtance of Breade, therein remaneth still. And for as myſte ries, ye woulde proue by theſe wordes of S. Ambrose, that Christ is preſent in the Sacramente. The ſame S. Ambrose alſo saith, that Christ is likewiſe preſent in the Water of Baptisme. Thus he ſaith, Credo Diuinatus illius eile Praefantem, Operationem credis? Non credis Praefantem? Vnde ſequenter operatio, iſi preecederet ante Praefantia? Sc. Credo ad te Dominum Iesum innocuatorem preciosum Sacerdotium. Atiſſing dico, vel triſ, ibi & ego ſum. Quanto magis, vbi ei Ecclæſia, vbi Mysteria ſunt, ibi dignatur ſuan impartire Praefantem? Beleue thou, that there (in the Sacramentes of Baptisme) is the Praefence of the Godhead. Beleue thou, that the Workeinge? and beleue thou, that not the Praefence? Howe condule the Workeinge followe, unleſe the Praefence were before? Beleue thou, that our Lorde Jesu is preſent (at the Baptisme) beinge called upon by the Priuers of the Priuies. Chrifte ſaith, Whereſe be two, or three, there am I. Howe much more wil he vouchefor to offer his Praefence, whereas his Churche is, and where as are the Mysterieſ (of his Baptisme)? Howe, saith Harding, art Christe preſent in the one Sacrament, euen ſo, and none otherwife, is he preſente in the other.

But, Leo saith, The same thing is received by the months, that is observed by our Fathers. These words, as Leo meant them, are very true; but as you would handle them, by your Constructions, they are most untrue: Leo in that place disputed against the heretic Eutyches, whose error was this, That Christ's Body after his Ascension, was wholly changed into his Godhead, and that therefore nowe

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now he bath no Body at al. Against him, Ie reaoneth thus: The very Sacrement of Christes Body, whiche thou receyuest with thy mouth, is sufficient to represente him. Christe being nowe in Heauen, have no Body at al, how can he be a Sacrament of his Body? & in like sorte Chrysostome Bishop, againste certaine other heretiques, that fates Christe died not vpon the Crofle. Nam, quando dicunt, Sec. When they say, have made it appearre, that Christe was crucified, before my other Argumentes, We bringe forwarde the xij. stlynes, and shewe their mouthes, If for Christe Died not, whos Facie, whose Signe, or Remembrance is this Sacrifice? Cuius Symbolum, ac Simum est hoc Sacremento? If he woulde reaon thus: The Sacrement is a Remembrance of Christes Deathe, Therefor is it euidente, that Christe haue Died.

Likewise Tertullian reasoneth againte the heretike Marcion, that fadeth Christe had never any Body at all, but only a vaine shew, or a likelesse of a Body : Christe (saith he) fadeth not, This is my Body, this it is not, This is a Figure of my Body, It could not be a Figure, saith Christe it is dead, had a Body. For a vaine shew or a likelesse, can be no *Figure*. Thus reasoneth Tertullian.

Guen so latthe Ie unto Iutches: *Thou suffice, that Christe latthe no Body.* *But the very Sacrament, that thou receyest, reprocheth thee.* *For the thing, that thy mouth receueth, is the fame, that thou beheltest by thy Earthe.* **T**hat is to say, *it is a Sacrament of that thuge, that thou beheltest by thy Earthe.* *We believe, that Christ was Borne in the very substance of our Body; that he Died; that he was Buried; that he Rose againe; that he Ascended into Heaven, in the same Body: and that he sitteth at the Right hand of God the Father. *The Sacramente of that Body is it, that we recurent with our mouths.* *So saith Gelasius.* *Hoc nobis in ipsa Domini sententiam est, quid in
conveniatur: We muste thinke the time of Christe our Lorde, that we profit-**

... we muste thinke of Christe our Lord, that we profit
in the Sacramente, whiche is his image. We muste thinke the same, he saith; and yet,
it was gote precisly to the mater, we make in no wise thinke the same. So saith St. Au-
gustine, Aqua Corpus tangit, & cor absunt: *The Water (of Baptisme) toucheth the Body,*
and waueth the harte. Yet is it not the VVater in thete, that waueth the harte.
The VVater is a Sacramente of Goddes grace; and that is it, that waueth the harte.
So saith Leo in an other place, speakinge likewise of the Sacramente: *T transimus*
in quod sumimus: We are changed into the same thinge, that we receaine. Yet, I trouwe,
as hardinge, you wil not feare, VVee are changed into the Sacramente: *But, we*
are changed into Christes Body, that is representyd by the Sacramente.

This Auseware is plain, and agreeable to the Articles of our Faith, and to the general Doctrine of the Cathollque Fathers. And these are the Tellmonies, whiche M. Bardings fafthe, Can never be avoided by any Auseware , while the worlde standeth. 

Father he fathfe, What reson, or Scripture haue ye, that a pece of Brede, and a Cuppe of Vine, can fete the Deathe and Resurection of Christe, as it were, before your eies? Verely, when al your tale is tolde, ye leeme to fave nothynge els; but that the Body of Christe remaneth in Heaven, and that we muste sende vp our foutes thider, to eate it ther by a certame Imagination, which ye cal Faith.

Here ye do greates wronge, saide Hardinge, to cal the Fathre of Christe, an Imagination, or, as I trawse, ye meane, a Fancie. S.Paulus falleth, Fide ell Substantia reuerberandarum: Fathre is not an Imagination, but the Substance, and grounde of the thynge that we hope for. If ye travale once againe to Rome, boþing this farre instructed already, ye wil easly leare the lesson, that one of your late Popes there, as it is reported, taught his Cardinalles: O, quantum nobis profuit illa Fabula de Christo?

**That we oughte to fende up our Faith into Heauen, and there to embrase
the Body of Christe, it is S. Augistine Doctrine, it is not ours. These be his
wordes: Dicis, Quomodo tenbo Christum Absenteum? Quomodo in Caelum ma-
ritam mittam, ut ibi credentes teneam? Fidelis mitte: & tenetum. Parentes tui tenuer-
unt Carne: tu tene Corde: Then wyl sue, Howe shal I holde Christe beinge Absente?
Howe shal I reache my bande into Heauen, that I mowe holde him sitting ther? Sende vp**

Faith
Earth.

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thy Faith; and thou holdest him, Thy Father (the Jewes) beilde him in the Fleasie. Holde him thou in thy harte.

But, for as muche as M. Hardinge thought it sufficient, so pleasantly to passe over this mater with his Imaginations, and Fancies, I thinke it therefore to muche the more nevous, to shew the iudgements of the Aunciente Learned Fathers in this behalfe.

August. de Tri-
nitate. li. 13. ca 1

Scripte therefore, S. Augustine fathe, Rerum Absentium: Praesens est Fides: & rerum, que non sunt, intus est Fides: & rerum, que non videntur, videtur Fides: Of things that be Absente, Faith is Prefonte: of things, that be without, Faith is without: and of things, that be not seen, Faith is seen. Againe he fathe, Cum non oblituscum munus Salvatoris, nonne pote quotidie Christus immolatur? Ex ipsius reliquis cogitationis nostrarum, id est, ex ipsa memoria Christus quotidie nobis sic immolatur, quasi quotidie nos inquit: When we forsake not the gift of our Saviour, is not Christe offered unto us every day? Of the very remanentes of our thoughts, that is to say, of our very memores, Christe is so daily offered unto us, as though he reawoke us every day.

Augu. in psalm. 75

And, the moxe likely to expesse this mater, S. Hierome fathe, Tibi Commissum Christus est: Cogitatio Christus est: Gaudium Christus est: Desiderium Christus est: Letatio Christus est: Quies Christus est: Christ is thy Bambler: Christ is thy Thought: Christ is thy Joy: Christ is thy Desire: Christ is thy Redresse: Christle is thy Reoute. Christle is thy soule. S. Ambroise. In animis nostris quotidie pro Redemptione Corporis Christi offertur: In your mindes Christle is duely offered for the Redemption of the Body.

Ambr. De Vir-
tute. Lib. 2

And to passe over others, for that it pleaseth M. Hardinge, to make him selfe futhere mythe with Imaginations: Euthymius a Greek Authorie, writinge pour posely of this mater, fathe thus, Non soperet simpliciter ea inueni, sed aliud quidam imaginari, & interioribus oculis aperpercire, tanquam Myteria: Wee matem not look baretly upon these thinges, (that is, upon the Breade and Wine,) but might therof imagine somme other mater, and behelde the same with our inwarde Spiritualies, as it were to behelde Myteries. This Spirituall Imagination this Hauinge, this Holdinge, this Enioyinge of Christle, iudgeth wel M. Hardinge in his pleasure, to scorne, as a fantasie. But S. Augustine fathe, Magis sunt illa, qua intelligentius, quam illa, qua certius, the thinges, that wee understande (or Imagine by Faith) are more certaine, then the thinges, that wee see with our eyes.

Euchym. in 100
hunc. cap. 9.

Neither mate you think, M. Hardinge, that, these thinges hantage graunted, the Ministracion of the Holy Supper would be superfluous. For these two Lumes of Eattinge muste enuermore necessarily be tolled together. And who so ever cometh to the Holie Table, and answere not his minde unto Heaven, there to sede vpon Christes Body at the Righte Hande of God, he knoweth not the measinge of these Spyltes, but is vnde of understandinge, as the Hoste, or the Hole, and resutcheth onely the bare Sacramentes to his Condemnation. Therefore the Poynted Supper of Christe, notwithstanding this Doctrine, is not superfluous: But your Supper of Christe, notwithstanding this Doctrine, is superfluous: But your Transubstantiation, your Real Presence, and a greate parte of this your role talketh moste baine, and moste superfluous.

August. Epist. 117

But what, Howe can Breade, and Wine bringe vs to the hope of Resurrection, or of everlasting Life? And why mate not a man in like manner demande of you, Howe can a fewe droppes of colde VVater bringe vs to the hope of Resurrection? If VVater mate do it, why mate not Breade, and VVine likewise do it?

Touchinge the VVater, S. Basil fathe, Baptismus est Potentia Dei ad Resurrectionem. Baptisme is the Power of God to Resurrection. Againe he fathe, Resurrectionem Baptisme is the Grace of Resurrection. S. Hierome fathe, Non solum Gratiam in Die Resurrectionis recipiamus: Propter diec Resurrectionis, let us receive (Baptisme, whiche is) the Grace of Resurrection. S. Hierome fathe, Non solum propter Remissionem Peccatorum Baptizamus, sed etiam propter Resurrectionem Carnis nostrae: Wee are Baptized, not only for Remission of Sines, but also for the Resurrection of our Fleaie. And therfore the Greckes calle Baptisme Baptoxysma Resureccione. That is, the VVede of immortalitie.

Basiliss. De Sa-
eta Baptismo.

Hieronym. in
Eccles. 15.

Dionysius. cap. 2

Here, M. Hardinge, it were somme point of shill, to shewe vs, howe so greate

Power

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Earth.

power mate be in so little VVater. Helue be it, it is not the VVater in dede, that worketh the force of Resurrection, but the Bloude of Christe, that is signified by the VVater. And therefore S. Ambrose fathe, Baptismus Resurrectionis Pugnus, & Imago est: Baptisme is the Pledge, and Image of Resurrection. Likewise Ignatius, Credentes in Mortem eius, per Baptisma participes Resurrectionis eius efficiuntur: Believinge in the Deathe of Christe, by Baptisme we are made partakers of his Resurrection. The like we saye of the Holy Supper. Neither to M. Hardinge taste to shewe we be any sufficiente cause to the contrarie, but VVine, or Breade mate haue this power, as wel, as VVater. Of this whole mater we shall speake hereafter more at large.

But if Breade, and VVine, as M. Hardinge fathe, haue no Power to worke Resurrection, what Power then can his Accidentes, and emptie Fourmes haue to worke the same? For, as touchinge the Body of Christe it selfe, his owne Doctors could haue tolde him, that it entred not into our Bodies. For thus it is noted, and published by founnes, and certaine Doctrine bypon the Decrees: Certum est, quod quan cuo Species teruntur dentibus, tam cuo in Coelum exprimit Corpus Christi: It is certaine, and out of doubt, that at founnes, as the Accidentes, or Fourmes are touchid with the teeth, straighte waye the Body of Christe is taken vp into Heaven.

Herof was mate reason thus: Christles Body is sudainely taken vp into Heaven, and is not receveth into our Bodies: and that, as it is noted here, is true, and certaine: The Breade, and Wine, by M. Hardinges Doctrine, are vterly consumed, no parte of the substance thereof remayninge: There is nothinge lefte there, but Fourmes, and Accidentes. Herof it mate neede solwe, by this Doctrine, that the same haue Founnes, and Accidentes, beinge receaved into our Bodies, haue power to worke our Resurrection. But it is wel knownen, and confessed in al Stoiles, that the Substance is better, and worthier, then is the Accidente. Therefore we mate conclude thus, The Accidente of Breade, mate doo it: Ergo, the Substance of Breade, mate muche more doo it.

For the rest, M. Hardinge fathe, The Substance of the Breade is quite removed: The roundenes, and whitenesse are the Sacramente: The thinge thereof is of two sortes: The one conciued, and signified: the other signified, and not conciued. Christles Opticall sancties mate lie stll, until M. Hardinge by somme Authorite, other then his owne, haue passed them better. True it is, that M. Hardinge fathe, Wit were the Sacramente, and the thinge it selfe, that is to say, betwene the Sacramente, and the Body of Christe represented by the Sacramente, there is grete difference. For in dede, and verily, and in precise manner of speache, neither is Christles Body the Sacrament: nor is the Sacramente Christles Body.

S. Augustine fathe, as it is alleged before, Nisi Sacramenta similitudinem quantum earum rerum, quarum Sacramenta sunt, haberent, omnino Sacramenta non essent. Ex hac autem similitudine plarumque rerum ipsorum nomina accipiunt. Iuste secundum quendam modum. Sacramentum Corporis Christi, Corpus Christi est: Omnes Sacramentes had a certame likeesse of the thinges, whiche they be Sacramentes, without question they were no Sacramentes. And in consideration of this likessesse, certame they bear the names of the thinges them selues. Therfore after a certaine manner of speache (and not otherwise) the Sacramente of the Body of Christe, is Christles Body.

Hereof I haue written more at large, as occasion has offered, in my former Reple to M. Hardinge. S. Ambrose notinge this difference, fathe thus: Non sicut Panis, qui vadit in ventrem: Sed Panis Vita Aeterna, qui quanitas nostra Substantia panis fulcit: Not this Breade (of the Sacramente) that passeth into the body: but (the Body of Christle it selfe, whiche is) the Breade of Everlastinge Life: whiche relincheth the Substance of our Soule, and is signified by the Sacramente. Rabanus Maurus fathe, Alund est Sacramentum, alud vis Sacramenti. Sacramentum in Corporis substantia redigitur: Virtute Sacramenti Aeterna Vita dignitas adspicitur: The Sacramente is one thinge: The Power of the Sacramente, is an other thinge. The Sacramente is changed into the fode, or nourishmente of the Body: by the Virtute of the Sacramente,

And so in Tri-
ad Romane. 5
Item the 2d
Indication.

pece. lib. 1.
Tertius. 2. 1.
In 1. 1. 1.

Augu. Epist. 117
ad Corin. 11.

Articulus.
Secundus.
Tercius.

1. 2. 1.
2. 1. 1.

Hoppe with him, and, when his seafe is beste furnished. Otherwise he suffereth his
ghentles to stande a lufe, and he consumeth al his provision him selfes alon. He
that in deede hath by any thinge to set before them, sautnge onely a cold surcharge of
ther in deede hath by any thinge to set before them, sautnge onely a cold surcharge of
deade Snewes, and dounbe Ceremonies. The pore people heareth nothinge; Un-
derstandesth nothinge, Catcheth nothinge, Drunkesth nothinge, Tafketh nothinge.
They publishe not the Lodes Deathe: They know not the Lodes Supper.

To sutehe a Banquet Paletes the Juggler vised sommetimes to calle his frenedes,
There was great shewe of varietie, and plente of al manner of Meates, i Drunkes,
The Table fullle. But when any of the ghesates wold haue touchid any thinge,
it vanisched suddeynly away, and was turned to no hingre. And so, when ther
es were full, they put by their knives, and rose abayngred. Even thus M. Hard-
inge fadeth, and scatheth the people of God, vith Shewes, and Ceremonies, and
suffereth them in the mane wylle to stiere for hingre. Even as the Prophete
saith, *It shalbe like the dreame of a hungry man. Beholde he eateth, and maketh mercy. But
when he is awake, his Soule is empise.*

Good menne (saith M. Hardinge) withdraw them selues, and are contented to be
seene only, and to stande by: but receive not the sacramente. But Chrysostome saith to
sutehe a god denoute man, If thou stande by, and doo not Communicate, then arte wicked,
sutehe art shamefesse, thou arte impudente. Thou wilt say, I am vneworthy to be partake of
the Holy Mysteries. Then arte thou vneworthy to be partake of the Prayers. Thou maist
fonden stande here, then ou of the Nouices, called Catechunici, that never was Cate-
chunici.

Addition. ¹⁵ M. Hardinge. A wise man, as M. Jewel taketh him selfe, to be,
would vnderstande, that how earnestly to ouer Chrysostome speake, to prouoke, that were present,

to Communicate, his woordes importe a Counfel rather than a Precept.

The Answere. ¹⁶ I made not to tell you, M. Hardinge, what you take youre

selfe to be. S. Chrysostome saith, Who so ever standeth by, refusing to Communicate, is

wicked, and shamefesse, and unworthy to be partake of the Praier: after the Communion is

ended, thou maist lawfully come, and see, but while the Mysteries are present, departe thee

hence. Thou maist nomore be here, then a Catechumenus, or a Novice, that never was Ba-
tized.

On at thre wylles impote onely a Counfel, M. Hardinge, and no Com-
munication.

Anacetus saith, Let them al Communicate, onelie they wilbe thruste

out of the Churche. The Apostole in thire Canons saith thus: Who se enteth into the

Churche, and heareth the Scripturis, and reciuesth not the Communion, let him be Excom-
municate, as a disturber of the Churche, and a breaker of Order.

Thomas of Aquine saith, Statuum iuit, et Fidelis quotidianus Communicantem: It was a Decree, that the Faithful

should Communicate every day. It was a Decree, saith Thomas, It was an Ordin-
ance, It was a Lawe, It was a Statute. Yet multe we say, for your pleasure, that

matters of Excommunication, and Disturbance of the Churche, Decrees, Laws, Ordin-
ances, and Statutes, are onely Counfesselles, and no Commandementes? Happy are

you, that haue suche power, to change the Nature of thinges, and so easly of Coun-
fess to make Commandementes, and of Commandementes to make Counfesselles,

when you like. ¹⁷

Here, gentle Reader, maliste thou se, a maruetuous change in the Churche of
God. The things, that in olde times was coumpted Heathenise, Impudencie, and
VVickednesse, is nowe, by M. Hardinges Newe Dunitte, become Godlinesse,
and greate Devotion.

But, God wote, here foloweth a very colde Assueracion. Not seldom (yea late)
the Priest at the Masse, where none other were disposed, received alone. O. M. Hardinge, the
woorde wel feyth, poure woerde is no Gospell. It appeareth by youre so manye
truthes, ye care not greatly, what you say. Thus ye tell us, Not seldom the
Priest received alone. Not seldom? What is that? Why speake you so nicely?
what meaneth this colde, and doubtful eloquence, specially in him, that otherwise
hathe acquainted his booke, to speake so bigge? why saye you not, The Priest vised
jaily, and commonly so to do? O, if ye couldte not auctorite so greate entirly
for

so veray shame, why saide you not, The Priest oftentimes, or at somme certaine
times received alone; at the leaste, at four, or three, or two hundred times, with-
in the space of six hundred yeres? At the woxse, if you had said, but Once, it had
benne somwhat. As for, Not seldom, it is to late: it is to simple: it disgre-
eth the whole course of your pleadinge, and in plaine speche soundeth, as muche,
as Neuer. It had rather benne your parte, takinge upon you this countenance of
credite, and graffit, to haue tolde vs Substantially, and platinely, what maner
of man this Prieste was: where he dwelte: what was his name: when, and
where, and in what Companie he saide this masse: who saide it: who heade it:
who bare witness to it: by what Recorde, or Authorite it made be proved. The
water beinge so greate, and of sutehe Antiquite, is there nonan leste behinde, to
witness the same, but M. Hardinge? In your former Answere ye bringe vs in
Boies, Girles, SICKe folke, Liae people, and VVemen: and upon furthe groundes ye
little not to sounde your Private Mass. And doubtless these examples mighte
have seme to haue you in somme pretie freede, if in those daies Boies, and VVemen
had bene Priests. For Priest, or Bishop, that euer received the sacramente
alone, in the Churche, before the people, ye are not yett able to shewe vs one. As
for your Leontius, and Amphiliocinus, and S. Basiles Masse at Midnigthe, and other
like folies, and fables, it sumeth by the silenes, yea vs in your late Recounder, ye are
contented welsch, and quicke to geue them ouer.

Ye say, VVee are deceyved by Gratian, and haue placed Calixtus in steede of Anacetus. Here
first of al, we confesse, that Gratian yore great Rabbin, the Father, and Fountaine
of your Decrees mighte be deceyved. And verily sutehe platenesse in dealeing, if ye
woulde vouchsafe to vise it offener, were worthy of somme commendation. For in
deale your Gratian, as he was a man of greate readinge, and smal judgemente, so be
alleged oftentimes, he kneweth not what: Hierome, for Origen: Cyprian, for Au-
gustine: Beda, for Ambrose: Iuuenitus, for Vincentius: Crroke, for Latine: Peter for
Ode. As for this Authorite, wherein you saye, we are deceyved, he allegeth it in
two hundred places: firste under the name of Anacetus: nexte under the name of
Calixtus: meanings, I wote, if there were error in the one, at leaste to reduse it
by the other. Therefore M. Hardinge, if ye had looked better byon youre Woerde,
what so ever opinion ye haue of Gratian, your Doctor, ye shold haue founde, that
we, for our parte, were nothinge deceyved. Howebeit, your Gratian, in keepe of
one error, haue made two. For in eade, as it is true, that these woordes were ne-
ver written by Calixtus: so, of the other Ode, it is likewise true, they were never
written by Anacetus: but were manifestly forged, and falsified by others, that so
lived after warde: as in my former Repley I haue declared more at large.

But it is a wylde to see, what vller, and hystres this manne can haue to haue
out error. Firste (yea late) These woordes were spoken of the Priestes, Deacons, and Subde-
acons, leninge the Priest at Masse, upon folcume Feates. Pardon me, M. Hardinge, to sute
the Truth. For verily, notwithstanding this folcume tale, al someth, we knowe
not, what ye say. For it may please you to remember, that poure Anacetus, whose
forged Authorite ye haue alleged, was Bishop in Rome in the tyme of S. Peter,
shortly vpon the Death of Christe, when the Churche was everywhere vnder per-
secution, and ful of Blasde. Nowe, I praye you, who euer tolde you, either of any
offise, that your Subdeacons had in the Holie Missesse, or of any greate highe Ho-
ly Dais, of Duplex, or magis Duplex, or principal Solemne Feaste in the Churche of
God, in al that tyme? Marie was thinke, that the Blessed Virginis, and the Apostles
Dais were keape Highe, and holy, while the same Blessed Virginis, and Apostles
were yett alive. I thoughte haue had none other regarde, either to God, or to yours
selue, yett shame shoulde force you, to tolde more aduertisly, what ye say.

But poure greateste folie apperein in the shiflinge, and glosting of these
woordes. For you saye, This Calixtus, or Anacetus speakeith onely of the Priestes, the Deacons,
and the Subdeacons: and never a woerde expellye of the Liae people: and therefore, (yea late)
we deceyve the vlearned Reader with a Lie. Touchinge youre vncourteous speache. I

De Can. Dill. 2.
Ierad. in
Glosa.
Canon. A. postol.
Canon. 12.

Canon. Apost. 1.
Can. 9. In Mar-
gine.
Council. Antio-
chen. Can. 2.
Council. Aqui-
gran. Cap. 72.

Clement. epist. 2.

Ambro. in 1.
Corinthi. II.

Chrysost. in 2.
Thessal. I. tom. 4.

Durandus in
Rationale. L. 4.
Cap. 15.
Hugo Cardinal.
in lac. cap. 24.

Weight it none otherwise, but as it is. The Truth wilbe hable euermore to bearre it selfe. But, that these wordes of Anacletus, or Calixtus, touche not the Late people, but onely the Priests, and the Smiters, the very Clost him selfe was never either so vniuent, or so impudente, to saye. For, when as the wordes be these, Let them al Communicate, onelie they wilbe remoued out of the Chache, he setteth thereto this expositon. Hoc antiquum est: Nam hoc hodie relatum videtur arbitrio consulbet: His was the olde maner: For nowe adies it is free for every man to doo therein, what he wil.

The like Decree is founde under the name of the Apostles Canons: Quicunque fideles ingreduntur in Ecclesiam, & Scripturas audiunt, non autem perfuerant in Oratione, nec Sanctam Communionem percipiunt, velut qui ordinis perturbationem commoneant, ab Ecclesia Communione arceri conuenit: As many (not onely of the Priests, and Smiters, but) of the Faithful people, as come into the Church, and heare the Scriptures, but continue not out the Praier, nor receive the Holy Communion, let them be put from the Communione of the Church, as men that worke the bresche of Order. Likewise it is noted in the Margin upon the same Canons, Omnes omnes, qui interstant, Communicantes in aliis, that were presente, doli Communicante. In the Council of Antioch it was Decreed thus: Omnes, qui ingreduntur in Ecclesiam Dei, & Sacras Scripturas audiunt, auerantur autem perceptiōne Domini Sacramenti, &c. ab Ecclesia abiici oportet, &c. Al. that come into the Churche of God, and heare the Holy Scriptures, and refise the receyng of the Lordes Sacramente, let them be put from the Churche. These Decrees reache not onely to the Ministers of the Churche, but also to the whole people.

Clemens, that was Bishop in Rome, as it is thought, werte after this Anacletus, lathe thus, Tanta in Altario Holocausta offerantur, quanta populo sufficie debent: Let so many Lotes be offered at the Altare, as may suffice to serue, (not onely the spi-
nisters, but also) the people.

S. Ambrose lathe, Munus oblatum totius populi sit: qui in uno Pane omnes si-
gnificantur. Per idem enim, quod unum sumus, de uno Panem omnes fumere oportet:
The Oblation of bread is made the whole people, for that in one Bread all are signified. For in
that we are all one, we melle al receive of one Bread.

S. Chrysostome lathe vnto the people, Neque nos abundantiū, vos autem minū,
de Sacra mensa participamus: Sed pariter, & ex agno illam vitrique degulatum: Neis
ther doo we receive more, and you less of the Holy Table: but we take thereof equally bothe
together. The like mighte be alleged out of S. Hierome, S. Augustine, Dionysius,
and others.

But, for as mache, as we to bifferly tel us, that wee misconstrue these wordes
of Anacletus, and deceave the unlearned Reader with a Lie, mache it therefore please
you farther to heare, what your owne late Scholastical Doctours haue written, and
judged in this behalfe.

Thomas of Aquine lathe, In Primitiva Ecclesia, quando magna vigebat deuotio
Fidei Christianitatis, statutum fuit, ut Fideles quotidie Communicarent: In the Primitiva
Ecclesia, when grete Devotion of the Christian Faith was in strenght, it was ordered, that
the Faithful shoulde recue the Communion every day. Durandus lathe, In Primi-
tiva Ecclesia omnes Fideles quotidie Communicabant: In the Primitiva Churche al-
the Faithful daily received the Communion. Hugo Cardinalis lathe, In Primitiva
Ecclesia omnes, quotquot interstant Canonii Masse, singulis diebus Communicabant.
Et si voluerint Communicare, egrediebantur post Offertorium: In the Primitiva Church,
as many as were presente at the Canon of the Masse, did diuely Communice: and if they
wonde not, they departed shortly after the Offertorie.

If we thinke, theſe Authorities are not ſufficiente, Iohannes Cochlaeus lathe,
Omnes omnes, tum Sacerdotes, tum Laici, cum Sacrificante Communicabant, ſicut ex
Canonibus Apoflorum, & ex Libris antiquissimorum Ecclesiæ Doctrinum perſpic-
cie cognoscitur. Hic vnicum haec de re Canonem recitabo, qui Calixto adſcribitur:
P. Et. &c. In old times both the Priests, and al the Laie people received the Commu-
nication.

nion with the Almister, that had made the Oblation, as it is plainly perceived by the Canons of
the A. Doct. and by the Books of the Ancient Doctors of the Churche. One Canon hereof
will alleg, written by Calixtus: &c. Likewise farre the Indocis Chelehouen, In Pri-
mitiva Ecclesia Fideles quotidie funebant Communione, secundum illam Calixti
Sanctionem, Perafa, &c. In the Primitiva Churche the Faithful received the Communione
every due, according to this Decree of Calixtus, &c.

Here you mafe fe, not onely, that theſe wordes are alleged by youre owne Do-
ctors, under the name of Calixtus, wherein you haue noted to geare an errore, but
also that the fame wordes, by the judgement of the ſame Doctours, are thought to
pertene no leſe to the Late people, then to the priete.

Howe, S. Hardinge, theſe thinges conſidered, I referre the indiffertenre iug-
ment hereof to youre owne knowledge, and Conſience, whether of vs we haue
deceaved the Reader with a Lie.

The Apologie, Cap. 12. Division 3.

Moreover, when the people commith to the Holy Communion, the
Sacramente oughte to be geaten them in Bothe kindes: for so bothe
Chiche haue commaunded, and the Apoftles in every place haue or-
deined, and at the Antiente Fathers, and Catholique Bifhoppes haue
folowed the fame. And who doothe contrarie to this, he (as Gelasius
saith) commitheth Sacrilege. And therefore we ſaie, that our Bifhoppes
at this daie, who haunge violently thurſt out, and quite ſoſe,
bidden the Holy Communion, doo without the woordē of God, with-
out the Authoritie of any Antiente Council, without any Catholique
Father, without any Example of the Primitiva Churche, yea & with-
out reaſon alſo, defende, and maaintaine theirre Private Masses, and the
manglinge of the Sacramentes, and doo this not onely againſte the
plane expielle Commaundemente of Christe, but also againſte al Inti-
quite doo wickedly therin, and are very Chichrebbits.

M. Hardinge.

(a) Vndeſtander
dicto together
boldly preſumed.

(b) To preue a
Negator, that wa-
ſe lay but you
ſhall neuer
prote the affe-
rmation.

(c) Certainly
venerabilis in
the late two
Antient Chur-
ches, vndeſtander
dicto.

(d) Vndeſtander
dicto, and
prote the
man or the
woman, ha-
ving the
same.

(e) Virtute.

(f) Virtute, No
I am not for
conceded the
canons of the
Churche of Eng-
land, as it is.

Soſte, and fayre, Maillers. Yee ſlewre more heate al the wite, more ſlomake then learninge, more
anger then reaſon. Ye ſaie muche, and proue little, but ſaie yee, and ſaie againe, what ye will, we
telle you boldely, that (a) neither Christe ever commaunded, (a) nor the Apoftles ordered, (a) nor the
Antiente Fathers ſtated, that the Sacrament be geuen to the people none otherwie, but under
the kindes onely. If Chiche had exprefly commaunded it, the Churche of Rome, had ſtated
ſo longe time receyued, and kepte theſe of one kind. The Apoftles and ſtudie Holy Latiers Min-
ſter, ſtated bothe kindes: we confeſſe. That the one kinde was not alto by them Maiftrid, and that in
ſtated bothe kindes: we confeſſe. That the fame yea never haue beene able to prove. Touchinge this whole
vniueſtiall, wilefull, we denie, (b), and the fame yea never haue beene able to prove. That the fame yea
pointe, and howe yea, that ye allege out of Gelasius, maketh for you, and concerninge Maſſe not to
be omitted for lacke of compaie, to Communicate ſacramentally with the Praeche: (c) I haue ſtade
enoughie in my answere to your fellowe, M. Jewel, his challenge. Bringe yee other thule, and ber-
ter then this, or el al the world wil ſee your haltinge, and the ſcandalle of your ſide. That we
haue violently thurſt out, and queſt for bidden the Holy Communion, onelie yee meane your owne
Schismatikal, mutabile, and polluted Communion, if there were any ſpake of shame, or hatted of ly-
ing, (d) howe muche, howe often, and howe carefull the Catholique Churche exerciſed her Chil-
dren related not commonly thereto, yet the people of Englaude of late
yeeres ſeemed to ſtayre thereto, yet the people of Englaude, and vii. the people of France, and viii. the people of
Almaigne, in Fraunce, in Italy, in Spain, and in manie other Churche Promises, ſeemed to ſtayre
in frequenting the Holy Communion, as yee ſaie it, ye would be affamed of your laboures,
and ſcandalles. Let wife men, and good men judge, whether we be Chichrebbits, or ye vilianie
ſtate Liars.

The Bishop of Sarroubie.

Where nothinge is anſwerted, it were not amisse, to repte nothinge. If M.
Hardinge can onely vouchſaue, to cal ba ſcandalous Reporters, and vinhāſe ofte
Liars: and the Lordes Supper a Schismatikal, Mutabile, polluted Communion, it is
ſtate

sufficiente : the case neuer being no farther prouesse. To this whiche mater M. Hardinge saith, he hathe sufficiently answereid M. Jewel. He hathe answereid, I grauntere but howe suffitiently, the mater it selfe will declare. Whiche be it, he make not in any wise forgeate, that in the same two shorte Treaties to M. Jewel, contynge one-ly two and fourteene little leaves of paper, he hathe sente vs ouer, and published thereto, and fourre notable, a greate Enterpris : whereof, I thinke, he hathe no great cause to myghte to glorie.

He falleth. That the Sacramente shoulde be deliuere to the people in Rothe Kinde,
neither Christe commanndeit, nor the Apolltes curd ordinete. **Thus S. Hardinge falleth,**
one shalbly it liketh hem thus to fale. **Pet his owne Catholique Doctorres,** and
the Chieso Champions of that fale fare otherwise. **Geraerdus Lorichius**
falleth, **Ipsius Sacramenti Institutio vlt;** ut Omnes vna manducemus, & libamus.
The very Institution of the Sacrament is selfe willinge, wher we cat, and drinke al together.
Thus D. de Longue falleth thus: Habite respectu ad

*And Ruarus Tapper the Deane of Louaine saith thus: Hunc respectu etiam
Sacramentum, ensue perfactionem, magis conueniret, sub Vtrique specie fieri Communionem, quam sub altera tantum. Hoc enim magis consonum est eis Instituti-
onum, & integratam, & refectiōnē Corporali: ino & exemplo Christi, & Patrum Primitive
Ecclæsiæ: Consideration had unto the Sacramente, and to the position of the same, it were
more convenient, that the Communion were Administred under Bothe Kindes, then under One
alone. For this Were more agreeable to the Institution, and fifties thereof, and to the outwards
perfection of the Body. Yea and to the example bothe of Christis, and also of the Fathers of the
Primitive Churche.*

Certainly these wondres of Christe, Drinke yee al of this: Doo thinke my remembrance, are very plaine wondres of commandementes, and Institution. These foxe Chrysostome saith, Et in Pane, & in Calice Christus dixit, Hoc facite in meam membra. Christe habet in the Bredde, and also in the Cuppe saide, Doo this.

The likewise Theophylactus, Tremendus Calix pari cunctis conditione traditus est: *The Renende Cuppe* in equal manner delivered to al. And, whereas Christe

*elt: I he Keneratal Capp. wth esp. the
faith, Drinke yee al of this, Pachafus, to make the mater the plainer, putteth thereto
these wordes: Tam Ministri, quam reliqui Credentes: As wel the Ministers, as the
rele of the Faithful. In like manner S. Augustine faith, Sunul hoc sunimursumus.
Was gresse together: wee drinke together: his*

9. Hardinge. The Literal sense of those wordes, Drinke yee ^{Addition} al of this, was none other, then that the Cuppe shoulde be diuided betwene al the twelve in such
foste, that two, or three of them shoulde not drinke it vp, as thinking to haue it feld againe for
the rebell, but that Peter shoulde so drinke, as to leaue fome for John. And John fo, as to leaue
fome for Andrewe: And loeche man to leaue somme deale, til the very last man had drunk of
that Cuppe &c.

The Answere. This is a mannerly kinde of Disunitte, and mete to be no
harme to mannes sake.

M. Hardinge. Paschalias in that place disputeth of Spiritual eatinge, or drinkeing, and faith.
Faithful people as the Ministres muste drinke Spiritually of this Cuppe.

that aswell the Faithful people, as the Ministers made ministrations.
The Answer. O good Reader, howe longe wil ye Hardinge abuse the sacramente? Clearly Pachafus in that place wrote only of the sacramente, as ye Hardinge wert knoweth. But he saith, Solus Christus est, qui frangit hunc Panem. It is Christe only, that breaketh this Brede. Will you therefore say, O Hardinge, be speake not of the sacramente? The next wordes followinge, are these; Per manus Ministrorum distributum credentibus: Christe diuidet the Cuppe unto the Faithfull by the handes of the Ministers. I beseeche you, to this the Illustration of the sacramente. O, what will you call it? Quicke Pachafus be forced to make Spiritual Ministers, Spiritual handes, Spiritual Cuppes, Spiritual Recuivers, Spiritual Believers, and al Spiritual for your pleasure? But Pachafus saith, Christe breaketh this Brede.

So S. Augustine saith of the Sacraments of Baptisme, *It is Christ that baptizeth*.

zeth. And Chrysostome saith, It is not the Priest, that baptizeth it; It is God selfe, that holdeth thy Heade. Shal we therefore saye, That these wordes belon-
gynge to the Sacramente of outward Baptisme, but onely to the inward,
Spiritual washyngh of the Soule? Verily Paulinus is as cleare, as the
beanes. Consider the whole circumstaunce of the place. He speakeith onely of
the Sacramente. His wordes be evidentes. Take, and Divide yecel of this, as wel as
fiers, as therole of the Faithful. Leave thus Clamour, & Warring; It is me-
tallmen. Baillista is more fanchy for a man.

Hotwytbanding any Promise of Constantie, made to the contrary, ref. 3
tenfe, Mr. Hardinge of his contesies wil beleue, either S. Chryllotone, or S. Augustine, or Theophylacte, or Pachacius, or Loricinus, or Tapper, or his Newe Doctoris, or the Olde, or his owne, or others. Other wise, if he be fully determined to beleue it, is reasoun, that no man belieue him.

Here have we Chriftles V^e Y^ere, Chriftles Example, Chriftles Ordinance: The Tradition, Perfection, and Inſtitution of the Sacramente. Note, let H. Hardinge ſhowe vs the Authoritie of any one Antient Father, either Chirk, or Latine, to whom it make appeare, that Chriftle commanded the Sacrament to be delivered to the people in One hunde onely, and not in Both, &c, that Chrift appointed One Oþer of Reciting the Sacramente for the Preche, and an other for the people; and it ſhall ſufficiente: we will ſtrine no further.

and it shall suffice: we will let it alone.

Perhaps he will say, notwithstanding Christ's words be platne yet they are not of force sufficient, to binde us for ever. *Fos so wiztēt Cardinal Cusano touching the same fater:* Scriptura ad tempus adaptantur, & varie intelligantur: sicut vno tempore secundum currentem Ecclesie ritum expounderunt: mutato vero ritu, iterum sententia mutetur: *The Scriptures are applied to the fates of divers times, and so are taken in divers fenses: So that at one time they are expounded according to the currente order of the Church: But the order of the Church beinge changed, the sense of the Scripture is likewise changed.* *So S. Augustine fath of the Hierarchies the Manches:* Expendunt ista, non in statua aqua Duminorum Scripturarum, sed in statua dolosa Confutendinum suarum: *They weighe the fates, not in the equal Balance of the Divine Scripturas, but in the deceiptful Balance of their owne Customs.*

Of the like sorte of Heretics S. Hilarius fauthie, Qui ea, quae scripta sunt, negat quid restat, nisi vt ea, quae non scripta sunt, credas; Sceniorum than demist the things, as he wrote in the Scriptures, What remaneth there, but that thou muste believe such be thynges, as be not written in the Scriptures.

But where have they mete the Institution of their Halle Communion? &c. &c.
ordained it? Who command it? What Apostle, what Antecke Doctor, what
Holy Father ever said it? & havinge him selfe was forced to confess, by the re-
port of Leo, that the first knowne Distlers, or Authors of it, were the Old
Heretiques called the Manichees. Butche is the Institution, and Antecke of their
Doctring. It sprange first of Heretic, and was founded by Heretiques.

Doctrine. It sprang first of all from touching Gelasius, I have already in my former Replie said so muche, as then unto me seemed sufficient. The wordes be platine yernough of them selfes, and neede no Kommentarie: Aut intera Sacramenta percipiant, aut ab integris acceperint. Quia diuini vniuersi, euidentiis Mysteriis line grandi Sanctiogio non poterit pervenire: Either let them receive the whol Sacramentes (In bothe kindes) or els let them be driven from the whole. By twiche wordes of Gelasius it may appearre, that wher so euer the Sacrament is ministred in one kinde onely, there is onely a parcell, or a Halfe Communion, and not the whole.

**Farther S. Hardinge falleth, god dooth knowe, howe mythe, howe often, and howe
earely the Catholike Churche exhorteth her children, to prepare them selues to receyue their maker
S. Hardinge, whyp shoulde you so fondly mothe the Worlde with so manifete
folles? By what worderes, by what examples exhorte you them? When ever fable
you, as Christ tolome falleth to the people, Depart se yence; yet haue no more righte to
stande here, then Heathens, and Intidelles: yet are ye VVicked; yet are ye Shamete; yet are
In puperte,
*et ad
propositum***

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Impudent, that sünd by, and wil not Communicate. And if the Catholique Churche
do so often, and to earnestly exhort her Children, howe is it then, that the Pope,
and his Cardinalles do so seldom Communicate, scarcely once through the year?
Sic vix iudicat, that the Pope, and his Cardinalles be not the Children of the
Churche?

Latice of al, yee sole, Yee exhort the people to receive their Maker. I beseeche you,
O. Hardinge, what Scripture, what Father, what Doctor euer taughte you thus
to late: The Sacrement is a Sacrement: it is not God. It is the Brede of our Lord,
as S. Augustine saith: it is not our Lord. It is a Creature corruptible: it is not
the Maker of Heaven and Earth. Accurset is he, that gencib the name and glorie
of God unto a Creature, that is no God. S. Chrysolome saith: Nominis quodlo
Creatorem cum Creatura confundere: Ne illud audimus, Seruient Creatura pos-
tis, quam Creator: Let us not confundre the Creature, and the Creatore bothe together:
Lealte it fide de vs. They have honoured a Creature more, than their Maker.

Addition. 35. O. Hardinge. Good wordes, M. Jewell. Christe saith, He that addic-
teth me, that hat me. VVhat not he the Maker of Heaven, and Earth? If he were, accidit
be he, that deneth him to be.

The Answerer. Hereunto, O. Hardinge, we saye, Amen. We knowe, that
Christe is very God of very God. But deceiue not your selfe. We speake nowe of
the Sacrement of Christe, and not of Christe. The Sacramente is one thinge, and
Christe is another. We eate Christe onely by Faith: We eate the Sacramente
onely with the mouth of our Body. When Christe hake these wondres, He than eat-
eth not that line by me, he spaketh onely of him selfe to be eaten Spiritually by Faith:
but he spaketh not one worde there of the Sacramente. Ye, that knoweth not this,
knoweth nothinge.

S. Augustine saith, The Sacrament is called Life. What then? Yet he saith
not, The Sacramente is called our Maker. S. Paul saith, Petracrat Christus: The
Rocke was Christe: Yet you maye not so unadvisedly conioyne hereof, That the same
Rocke was Christe: Yet we saye not your selfe. S. Augustine saith, The Sacra-
mente of Christes Body was called Life: So he saith even in the same place, The Sacra-
mente of Baptisme was called Salus, Salvation: And S. Cyprian calleth the same, The
Fountaine of Life: And S. Chrysolome saith, The Baptisme of Christe, is Christes
Fountaine of Life: This is no lese, then if they saye, Baptisme is Life. And yet none of
Blonde: This is no lese, then if they saye, Baptisme is Life. S. Augustine saith, Plus
quam eum est, quia Sacramentum est Dei: One God is more, then One Baptisme.
magnum aliiquid est, quia Sacramentum est Dei: One God is more, then One Baptisme.
For Baptisme is not God. Yet is Baptisme a grete thinge, because it is a Sacrement of God:
For Baptisme is not God. Yet is Baptisme a grete thinge, because it is a Sacrement of God:
God wrothes therefore, O. Hardinge, and spare thys blasphemie. For Fulgentius
saith, Veritatem Dei tenere, et Vnum Deum colere: Veritatem Dei in mendacium
concurrit, et Creatura seruire: To hold the Truth of God, is to Worshipe the Only God:
To turne the Trueth of God into a Lie, is to doo homage to a Creature.

The Apologie, Cap. 13. Division. 1.

Wee affirme, that the Brede, and Wine are the Holy, and Heauen-
ly Mysterie of the Body, and Blonde of Christe, and that by them
Christe him selfe, beinge the true Brede of Eternal Life, is so present-
ly geruen unto vs, as that by faith we verily receive his Body, and
Blonde. Yet saye wee not this so, as thoughe we thoughte, that the
Nature, and Substance of the Brede, and Wine, is clearly chan-
ged, and goeth to nothinge: as many haue dreamed in these later times,
and yet coulde never agree amoung them selues upon their owne
Opynions. For that was not Christes meaninge, that the Vvheaten
Brede shoulde late aparte his owne Nature, and receive a certaine
newe

Churche of Englande. 2. parte. 275 Substantiae
Accidents

newe Diminutie: but that he myghte rather Chaunge vs, and (to vs
Theophylactes woordes) myghte Transourne vs into his Beop.
For what can be faide moare plainly, then that, which Ambrose saith,
Breade and v Wine remaine stil the same, they vvere before: and yet
are changed into an other thinge: O. that, whiche Gelasius saith,
The Substance of the Brede, or the Nature of the V Wine cealeth
not to be: O. that, whiche Theodorus saith, After the Consecra-
tion, the Mystical Signes doo easle of their owne proper Na-
ture: for they remaine stil in their former Substance, Bourne, and
Kinde: O. that, whiche Augustine saith, That, vvhichе yee see, is
the Brede, and Cuppe, and so our eies doo tell vs: but that vvhichе
youtre Faire requireth to be taughte, is this: The Brede is the Bo-
dy of Christe, and the Cuppe is his Blonde: O. that, whiche Origen
saith, The Brede, vvhichе is Sanctified by the V Voorde of God,
as touchinge the material Substance thereof, goeth into the Body, ^{in Matthei 26. 22.}
and is caste out into the Princie: O. that, whiche Christe him selfe
faide, not onyl after the blessinge of the Cuppe, but also after he hadde
Ministrered the Communion: I wil drinke nomore of this Fruite of
the Vine. It is wel knowneu, that the Fruite of the Vine is Wine, and
not Blonde.

M. Hardinge.

In this Sacramente, after Consecration, the Substance of Brede and V Wine beinge turned in-
to the Substance of the Body and Blonde of Christe, the * outward Fournies of Brede and V Wine,
whiche remaine, are the Sacramentes of Holy things, the Body and Blonde of Christe.

The Bishop of Sarisbrie.

In every natural thinge, two tangens are specially to be considered: the Sub-
stance, and the Accidents, or, as O. Hardinge calleth it, the outward Fournies. For
example, In Breade, the Material things, that fadeth vs, are so Changed into the
Blonde, and nouer remouement of our Bodies, is called the Substance of the Breade: ^{in Matthei 26. 22.}
The Whitenesse, the Roundenesse, the Whitenesse, the Sweetenesse, and other the
like, that are perceiued outwardly by our sensis, are called Accidents. Now, saith
O. Hardinge, so as muche as the Substance of the Breade, and Wine is remoued
by Consecration, and so that cause cannot be the Sacramente: therefore the Acci-
dentes, and Fournies, whiche remaine, must needs be thoughte to be the Sacramentes.
And so upon a faire Positio, as shal appearre, he laicte the fundacion of al his Do-
ctrine by the olde Rule, I trowe, that he learned sommetyme in his Sophistrie, Ex-
Imposidoh se jurius quodlibet: Of an impossibilitie yee maye conclude, what yeelte.
Even as onyl, and as trulye, as soule haue faide, If Christe were not Christe, then
holme Patrike shoulde be Christe.

If O. Hardinge had allegd, either Scripture, or Doctor, or Father, or Coun-
sel, or any other Authoritie beside his owne, he myghte happily haue bene believed.

To this whole fause, gentle Reader, in my former Replie, I haue made a se-
veral Answer. Verily Christe saith, Non habam ex hoc fructu Virtus: I wi no-
more drinke, (not of these Accidents, but) of his generation, and fruite, (and Substance)
of the Vine.

S. Paul saith, Panis, quem frangimus: (not the Fournies, or Accidents, but) ^{de r. omnihi.}
Breade, that wee breake. And againe, Quoties manducabis Panem hunc: As often ^{in matthei 26. 22.}
ayes pate (not these Accidents, but) this Brede.

S. Cyprian saith of the same, Panis ex multorum granorum adunatione con-
ficius.

Substance
Accidents
In, and By
August, deinde
ad Petrum 14.19
Cvii. in Iohann.
Lib. 4. cap. 24.

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The Defense of the Apologie of the

gæstus: Bredæ moulded, and made of many cornes. Doubt not, but M. Hardinge wil confess, that comes ye the Flower, and Substance: and not enly Fourmes, and Accidents. S. Augustin calleth the Holy Mysterie, Sacramentum Panis, & Vini: The Sacramente (not of Fourmes, and Accidents, as M. Hardinge saith but) of Bredæ, and wine. Cyrilus saith, Credentibus Discipulis fragmenta Panis dedit: Christ gave unto his Disciples, believeng in him, pieces of Bredæ, (not pieces of Accidents.)

But M. Hardinge, hauing in his fantasie remoued the whole Substance of the Bredæ, in stede thereof hath broughte vs the Holy Fourmes, Holy Shewes, and Holy Accidents. His Accidents be the Mysterie of Heauenly things: His Accidents be the Instrumentes of Goddes Grace: His Accidents be the causes of remission of Sinne. His Accidents: His ente Accidents: His dñe Accidents: His Accidents: His are frowne with Accidents: His Substance of our Bodies is increased with Accidents. And, to be honest, he woxeth at his Miracles by the Power of his Accidents.

M. Hardinge.

* Vntruth. For this phrase is v-
sed commonly
of the Anciente
Fathers: as shal
appere.

Why heye so louche to speake, as the Churche speakeþ, that in this blessed Sacramente we rece-
cine the Body of Christ. VVhy had yet rather falle after a strange manner, that by Bredæ, and
VVine Christ him selfe is so frowen given vnto us, as that Faith receyue his Body and
his Bloude.

The Bishop of Sariburie.

I never thought, it had benne so greate an Heretic, to speake, as the Apostles
of Christ, and the Learned Doctoris of the Churche haue spoken before vs. S. Paulus
saith, Confessi suntus cum Christo Per Baptismum in mortem: Wee are buriȝt
together with Christ by Baptisme unto Death. S. Hierome saith, Per Aquam Ba-
ptismi, vel Per Ignem Spiritus Sancti, Aeterni illius Panis Corpus efficitur: By the
Water of Baptisme, or By the Fiere of the Holy Ghoste, he is made the Body of the Everlastinge
Bredæ. S. Augustine saith, Habet Chrifum in presenti. Per Eudem: In presenti
Per Baptismatis Sacramentum: In praesenti Per Altaris Cubam, & Potum: Thou hast
Christ in Presente, By Faith: In Presente, By the Sacramente of Baptisme: In Presente, By
the Altare, and Drinke of the Altare. S. Cyril saith, Corporaliter Filius Per Re-
nedictionem: Mylicamus nobis vnitur, vt Homo: The Sonne of God by the Mystical Bef-
finge is unido unto vs, as Man. S. Hilarius saith, Christus est in nobis Per Sacra-
mentum Mysterium: Christ is in vs by the Mysterie of the Sacramentes.

And, leaste M. Hardinge shoulde thynke, to take any greate advantaȝe by these
words thus uttered, as he, and others of his side haue often donne, S. Augustine in
moste plaine worte expoundeth the same: Si ad ipsas res vñibilem, quibus Sacramenta
trafnantur, animum conferamus, quis neficiat, cas eis corruptibile? Si autem adid
quod Per illas res agitur, quis non videat, non posse corrupti? If wee beholde the Vn-
stable, who seeth not, that they be corruptible? But if wee confider the thinges, that are wrought
therby, who seeth not, that they cannot be corrupted?

Powe judge thou, god Christian Reader, howe Childishely these quarrelles be
sought against vs, without auerage what Apolitcal Catholique carres M. Hardinge
hath, that cannot abide the phrasges, and speaches of the Antiente Fathers.

M. Hardinge.

If a man shoulde preſſe you with your owne wordes, and daunande, what manner of Preſence
re teache, affirming Christus him ſelfe preſently to be geuen: I weare, ye would be founde halting. VVhys
for howe lie ye? If Christ were preſently geuen unto vs by Bredæ and VVine in the Sacramente, then ſene
is Christe preſente. If he were preſente, whiche he ympeſe needes graunt, tel vs further, howe is he preſe. Chafe-
ſent: according to the Substance of his Body, or by Grace, or according to the Maſtie of his God: the ſaint
ſay: The firſt, what ſhalle ſo eny fee, ye wil not graunt. And therefore is your owne Apolite men doo
Martin Luther at foule defauſe with your maſters, Zwinglius, Oecolampadius, Caluine, and you, the Peſter
and for his Diſpoule, Joachimus VVestphalia, Epinus, Bonnerian, Heladius, Bientius, Hyginus, and Darsac
many other, as ye knowe. If ye wil falle, he is Preſent by his Grace, for he is Preſent with al good men: Nowe
and that not onely when he ſaintes are mynded, but al at other times. Again, howe can
ye make good, that by Faith we receive his Body, and Bloude? By Faith we receive Grace, and the
Mortis of the Deitie ſuffered in his Body with fleſchlings of his Bloude. But the Body, and Bloude
is ſcille, that is, the very (a) Substance of his Body and Bloude: tellevs, lowe by Faith (a) preſent

(A) Vntruth, ex-

Churche of Englande. 2. parte.

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Ablente
in Body.

two together,
For proprie-
& in Substance,
wee receive
not Reale die
Anwere.

by VVee an-
were, it is a
penitile queſ-
tion.

(W)Truth. For
Christe meante
no tuching thing,
as appeared by
the Fathers.

'd. A Sophi-
ſt, and a chil-
dlike, and
reade the An-
were.

and truly to ſpeak) as who ſhoulde faie, by Faith made Preſente, we receive it: Furthermore
that (b)hat haue to answere to this queſtion? If wee receyue the Body, and Bloude of Christe verily
Faith (for ſo farre) we demande whether we receyue the faie by Faith onely without the Body,
or with the office of our Body. If the office of our Body be required to the receyng of Christes body
in the Sacramente, as Christe him ſelfe (c) certainly meante; for el, howe obeyed the Diſpoules his
commandement, to whom he ſaide at his Supper, Take and eate, this is my Body, likewiſe of the
Coppe, Take and Drinke, whiche cannot be done but by the kerne of the Body I herrefore then it fol-
loweth, that his Body is verily preſent. Now, that it is not receyued by Faith onely, then wee proue it
by your owne Doctrine: (d) It is receyued by Bredæ and VVine. To conclude, if by Bredæ and VVine, then not
by Faith onely. VVylle geue me leue to faie, what I think of you? Verily it ſemeth by your name
Ianglange, that as S. Paulus ſaith of furher other like you, yett underſtande not, what ye ſpeak, nor
whiche yee affirme.

The Bishop of Sariburie.

In what ſenſe we make truly ſte, Chafe is either Preſente with vs, or Ab-
ſente from vs, the mater is not doubtful, or dangerous to be answared: onelie M. Hardinge haue forgotten the Articles of his Crede. For thus we are taught to be-
lieue, Chafe is Ascended into Heaven, and ſitteth at the Righte Hande of God. Whiche
Article S. Augustine expoundeth thus: Noli dubitare, Ibi nunc eſc hominum Chri-
ſtum Iesum, unde venturus es: memoriter recole, & fideliter tene Christianum Con-
fessionem, Quoniam Refaruit a mortuis: Ascendit ad Coelum: Sedet ad Dextram Aug. Ep. 2. 17
Patris: nec aliunde, quam inde venturus ad eius, motuſque iudicando: Doubte Ad Dardan.
thou not, but Christe alies, as Man, is there nowe, from whence he ſhall come: And beare
thou wel in minde, and ſafely beleue the Christian Confesion, That Christe is Risen a-
gaine from the Deade: And Ascended into Heaven: And ſitteth at the Righte Hande
of the Father: And that he ſhall come againe from thence, and from no where els, to
judge the quicke, and the Deade: Agathe he ſaith, Homo, secundum Corpus, in Cœ-
loct: & de loco migrat: & cum ad alium locum veniret, in eo loco, vnde vent, non
elt: Christe, as Man, accordinge to his Body, is in Heaven: and paſſeth from place to
place: And, when he commeth to an other place, he is not in the other place, from
whence he came. Likewile againe, Secundum Praefatim Mafestatis, ſemper ha-
bemus Chrifum nobisfum: Secundum Praefatim Carnis, recte dictum eſt Diſcipu-
liſ. Me autem non ſemper habebitis: Accordinge to the Preſence of his Mafte, we
have Christe euermore with vs: But accordinge to the Preſence of the Fleaſh, it is true, that
Christ ſide to his Diſpoules, Me yel not haue alwaies with you.

So ſtill the Holy Father, and Marti Vigiulus, Dei Filius, secundum Humanita-
tem ſuam, recelſt a nobis: Secundum Diuinitatem, at, Ecce ego vobiscum ſum vñſe
ad conſumptionem. Seculi: The ſome of God, accordinge to his Manhoode, is goinge
from vs: But accordinge to his Godhood, he ſaith, Beholde, I am with you until the ende of the
World. And againe, Et nobisfum et, non eſt nobisfum: quia quos relinquit Humani-
tate, non Defert Diuinitate: Christ is with us, and yet he is not with vs: For whome
he leaſte, touchinge his Humaine Nature, or his Body, touchinge his Godhood, he leaſte
them not. And againe, Vbiq[ue] vñſe: Caro autem eius vñſe non elt: The Woerde
(or Godheid of Christe) is everywhere: but his Fleaſh, or Body, is not everywhere. So
ſtill the S. Cyril, Etſi corporaſbuer, Prefens tamen ero, vt Deus. Althoſe / be Ab-
ſente as touchinge my Body, yet, as God, wil be Preſent.

And, to leue an infinite number of other Learned, and Catholique Fathers,
that haue written the like, Origene ſaith thus: Secundum Diuinitatem Naturam,
non peregrinatur a nobis: Peregrinatur secundum diſpunctionem Corporis, quod ful-
cepit: Christe, accordinge to his Godhood, is not a ſtranger to us: But he is a ſtranger, accor-
dinge to the diſpunction of the Body, that he received.

This is Christe bothe the Abſente, and Preſente: Preſent in Mafte, Abſente in
Body. And in this ſenſe Chrifotome ſaith, Semper nobisfum eſt Christus: Neque
enim, niſi nobisfum eſet Christus, ſuperfici Ecclesia: Christe euermore Preſent with
riſib. homiſ. 2. 33.

For onelie he were Preſente, the Churche of God coulde not contynue.

But M. Hardinge ſaith, Howe can ye make good, that by Faith we receyue his Body,
and Bloude? By Faith we receyue Grace, &c. This queſtion ſhoulde rather haue beene

aa demaunded

Augu. in Iohann.
Tracta. 3.

Augu. in Iohann.
Tracta. 5.

Augu. in Iohann.

Tracta. 5.

Vigilius contra
Euclitan Lib. 1.

Cyrill. in Iohann.
rem. Li. 10. Ca. 7.

Origen in Mat-
thae. Homil. 33.

chriſt. in co-
rib. homiſ. 2.

*Augu. in Iohann.
Tracta. 25.
Tertull de Re-
surrectione
Carnis.
origen in Mat-
the. Tracta. 26.
Cyprian. De
Cara Domini.*

*Augu. in Iohann.
Tracta. 26.*

*August de Do-
ctrina Christi.
Lib. 3. ca. 15*

*De confusione
species.*

*August in Apoc.
Homil. 6.*

*August in
yaf. 77.*

*Ambro. de sa-
cram. lib. 6 ca. 1*

demanded of S. Augustine, and of other Learned Doctors, and Ancient Fathers of the Churche. *Howe coulde S. Augustine say: Quid pars dentem, & ventrem? Crede, & Manducabis: What preparst thou to thee, and thy Belly?* Beleue: and thou halle eaten. *Howe coulde Tertullian say, Christus auditu devorandus est: intellectu numerandus est: & Fide degenerans est: Christ muste be devoured by Hearing, chewed by vnderstandinge: digested by Faith.* *Howe coulde Origene say, Sanguis Testamenti infusus est in Corda nostra? The Bloud of the Testamente, is powred into our harts, Howe coulde S. Cyprian say, Eius huius Carnis est quædam auditas, & quoddam defiderium manendi in Christo? Quod est eis Carni, hoc est Anima Fides. Non dentes ad mordendum acuminis: fed Fide sincera Panem Sanctum frangimus: The Eatings of this Fleashe is a certaine premeditacion, and a certaine desire to partie in Christe. That meane is onto our Fleashe, the same is Faith unto our Soules. Wee sharpen not our teeth to bite withal: But with pure Faith wee break this Holy Breade. To be shott, howe could S. Augustine say, Credere in Christum, hoc est manducare Panem Vnum? To be leuen in Christe, that is the Eatings of the Bred of Life. And again, Nolite parare fauces, sed Cor: Prepare not your mouthes (to Cate of this Bred), but prepare your Harts. To these, and other like Ancient Catholique Fathers, Mr. Hardinge shoulde have said, *I have can ye make good, that by Faith we receive Christes Body, and Bloud:* Thus they witness: thus they write: thus they saye: and therefore, on this Mr. Hardinge can finde buntre in their wordes, they make it good.*

But, to force onwarde his mater, he sathe, Popery, and truly to speake, howe can wee Eat Christes Body by Faith? Here it myghte haue pleased Mr. Hardinge to remember, that these phrasas, To Eat Christe: To Drinke Christe: To Digeste Christe: To be Fedde with Christe: To dwelle in Christe: To be cladde with Christe: To be grafe in Christe: and other the like, are not plaine, ordinarie, usual, and Common Speaches: but Hypocritically, and Cowrtefully bitered under a Figure: thereto to gowen vs to understande, that Christe is our Spiritualle Seate: our Spiritualle Dinkercour: Spiritualle Substancie: our Spiritualle house: our Spiritualle robe, and our Spiritualle frocke. Therefore S. Augustine saith, *Nisi manducaueritis Carnem Filii Hominis, & Sanguinem biberitis, non habebitis Vitam in vobis.* Facinus, vel Flagitium videtur ubere. Figura ergo est, Precipuis Paschionis Domini esse communicandum, & suauiter, atque vtiliter recomendum in memoria, quid pro nobis Caro eius Crucifix, & vulnerata sit: *Oulest yee eat the Fleashe of the Sonne of Man, and drinke his Bloude, ye haue no Life in you. He cometh by these wordes, to commande us to doo an horrible wickednesse.* (For it is an horrible mater to eat Pannes Fleashe, or to drinke spannies Bloude). Therefore this is a Figure, (or manner of speache) commandinge vs to be partakers of Christes Paschion, and comfortably to late up in our minde, that his Fleashe was Crucified, and wounded for our sakes. So sathe Gratian, touchinge the same, *Quidam non improbabiliter exponit, Carnis, & Sanguini Veritatem, ipsam earundem rerum efficientiam, id est Remissionem Peccatorum: Touchinge these wordes, The Truthe of Christes Fleashe, and Bloude, somme mente non vnoptime understande thereby, the effect, and force of Christes Fleashe, and Bloude, that is to say, The Remission of our Sines.* And so S. Augustine sathe, *Lauerunt Stolas suas in Sanguine Agni, hoc est, in Gratia Dei per Christum: They washeth there coats in the Bloude of the Lambe, that is to say, in the Grace of God through Christe.* This Grace howling from Christes Body upon the Croſſe, and gaue to the Faithful in the Spynistration of the Holy Spiſteries, oftentimes beneath the name of Christes Body, and is the grounde, and Substance of the Sacramente: And who so ever is Partaker of this Grace, is also Partaker of Christes Body. Therefore S. Augustine saith, *Cum essent Omnibus Communia Sacra menta, non Communis erat omnibus Gratia, que est Virtus Sacra mentorum: Whereas the Sacra menta were common to al yet the Grace thereof was not common to al.* And that is the Power, and strength of the Sacra menta.

The wife S. Ambroſe, In similitudine quidem accipit Sacra mentum: Sed Vere Naturæ Gratiam, Virtutemq[ue] conferueris: Te take the Sacra mentum in Representation, or Recembrance: But yecobtine thereby the Grace, and Power of Christes Very Nature.

Here

Here Mr. Hardinge once agaist monethe a very nedeſte question. *Vnde de-*
mandante, (Faith he) whether we receive the same Body of Christe by Faith only, without our
body, or with the Office of our body.

Any Childe myghte lerne to bable to aske this
*reble: Rabanus Maurus sathe, as it is allegred before, Sacramentum recipi-
tar: Virtute vero Sacramenti interior homo satatur: The Sacramenta is received. Vnde
the bodily mouth: but with the vertue of the Sacramente, (which is the Body of
Christe, the Inner man, that is, not the Body, but the Soule) is filled. So sathe
Augustine, Cum videlicet filium hominis ascendentem, vbi erat prins, certe vel tunc
videlicis, quia non eo modo, quo putatis, erat corpus suum: certe vel tunc intel-
ligetis, quia gratia eius non consumitur mortali: When yee shal see the Sonne of Man
Ascendere thither, where he was before, then at the leaste, yee shal see that he greate not his
Body in tunc forte, as you imagine: Then shal you understande, that his Grace is not
confused with the bitte of mouthe. Agatiae be sathe, Qui manducat intus, non
ris: qui manducat in Corde, non qui premere dñe: *He that eateth Christes Body in-
wardly, not that eateth (the Sacramente) outwardly: He that eateth the Body of Christ
in his harte, not that preſſeth (the Sacramente) with his tooth.**

Mr. Hardinge argueth farther, Christes Body is received, as it is Presente: But it is pre-
ſente by Bredē and Vvine, yee lare, *Ego, it is received by Bredē, and Vvine: To conclude, it by*
Bredē, and Vvine, then not by Faith only. If Mr. Hardinge had better considered the
Rules of his Olde Schollere, he myghte lerne to ſe the waues, and deformities of this Rrafon. Emongest children it is called Ignoratio Blandi: Expiche is the
Simpler Falſe of all the reble.

It is true, that of our parte, it is not either our hande, or our mouth, but Faith alone,
only, that receueth the Body of Christe: but the same Body of Christe is offered, and
represented unto our Faith by means of the Sacramente. We ſpeakre of ſuch in-
ſtrumentes of Receutinge, as are of our ſelfe, and be within us: Mr. Hardinge an-
swereſt of the Sacramentes, that be external Instrumentes, and are wholly without us. So in Baptisme, notwithstandinge we haue Christe Presente of our parte
Only by Faith, yet S. Augustine faſte, as it is ſaid before, *Habemus Christum
in Preſente per Baptismatum Sacramentum: We haue Christe Preſente by the Sacra-
mento of Baptism.* Thus is Christe Preſente unto vs: *His parte, Only by his*
*Grace: Of our parte, Only by our Faith: By the Sacramentes, Only, as by meane
of outwardre Instrumentes, to moue our ſenes. This lighte, and chylde the crone,
I haue ſaid before, is called Ignoratio Blandi, and therefore ſeruent to prooue of
Ignoratio. Mr. Hardinge shoulde haue better examined the force of his Argumentes,*
before he ſayd ſuch ſudainely ſente them abroade.

*Toouchinge the mater it ſelfe, it is not the Bodily mouthe, but Faith alone,
that receueth, and embraceth Christes Body. S. Augustine faſte, Panis the Interni-
tus Hominis gaueſt claricen. Qui credit in eum, manducat: *This Bredē requireth
the hunger of the Inner Man. He that belieuethe in him, catch his Body.**

This is no iangleing, *as you ſay, Mr. Hardinge: It is the Ancient Catholique
Doctrine of the Churche of God. We be welaured of it, and knowe certaintelie,
what we ſay. But touchinge the certaintie of your Doctrine in this pointe, I
haue hyselvſe touched it in my Former Reple, ſomme, as I then thought might
ſome ſufficient. ſomme of you holde, That Christes Body palleth downe into the
ſlomacke. ſomme ſay, That it entreth only into the Mouthe, and goeth no further:
Homme other ſay, Quam eis Species teruntur dentibus, tam eis in Coctum rap-
tur Corpus Christi: As ſoon as the Pores of the Bredē be grated with the teeth, ſcyleſt
Wane the Body of Christe is caught vp into Heaven. An other of you ſatthe, A Mouſe
eateth the Body of Christe: An other ſatthe, *No, a Mouſe cannot eat it.* Peter
Lombard, the Grande Maister of al your Schools, is pleynously conſounded in the
ſame, and cannot imagine, more man, what thinge it ſhoule be, that the Mouſe eateth.
ſo after he had hym ſelvſe moind the quſtion, *Quid iugur sumit Mus, vel*
qui manducat? What is it then, that the Mouſe receueth, or, what eateth it? We are
swearthe, Deus nouit: Nowe, God knoweth: (*As for my parte, I cannot tell.*)*

Agatiae
Augu. in Iohann.
Tracta. 27.
11.14.29.

*de Conſiliis
Tribus Cruci-
b. in Chil. 4*

4 sentent. 15. 6

Agatiae
Augu. in Iohann.
Tracta. 27.
11.14.29.

Dutch

Theo-
phylacte.
To cate-
God.

*Vntrue the pre-
sumed onely of
ignorance. For
Quodam-
modo is in the
text, Averius
vñtñrñ dñ-
tñrñ, nñrñ pñr-
cõxqñvñ.

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The Defense of the Apologie of the

your owne Doctor Oecolampadius hath thus turned, *Dum quodammodo miseris, & trans-
elementatur in me, qui vniuersitatem potest*, corrupting the seconde Doctrine of the writer with his
forged * *Quodammodo*, which he founde not in the Greek there placed, and breaking the con-
gruitate of the Latine speache, by putting that in the third Person, that oughte to be in the first. It
faulke wrought al this mater, then after your meaninge, mighte wee eate God, which Theophylacte
denieith. He saith, he that eateth Christes fleasie, is tempered together with him, and tranfleasie.
ted into him, so as he is made one Body with him as Cyillus expoundeth the place of S.Paule to the
Ephesians : where he saith, that wee be *Con corporalis*, that is to saie, of one Body with Christ. And
Epcl.3.

The Bishop of Sarisburie.

D¶ Theophylactes Authoritie, was never made any great accoumpte. He is but
a very late writer, in comparison of the Ancient Fathers. For the mooste part of that
he wrieth, he is but an Abysgier of Chrysostome. He wrieth against the Churche
of Rome, stoulty malteininge a known Heretike, concerneinge the Proceedings of
the Holy Ghoste. Notwithstanding, in this place we alleged his wordes to god
pourpote. For, as he iith, V Vee are Tranflemented, or Tranfnatred, and chaun-
ged into Christe, even so, and none other wife, we saie, The Bread is Tranflemented,
or changed into Christes Body. But, notwithstanding this change, we remaine
still in Substance, as we were before : Therefor we saie, notwithstanding the
like change, The Substance of the Breade in like manner remaineth still.

But, what sancte came in your heade, M Hardinge, thus to allege, and so to be-
hemently to foyce this place of Theophylacte : What one word speakeith he, either
of your Tranfubstantiation, or of your Real presence, or of your Corporal, and Fleas-
hy Eatings? Clerly, as, by any his expesse wordes, he nothing alredy you, so by
his example of Fiery yron, he sancte quite to overthow you. For, if ye compare
the Sacramente with a piece of Burninge yron, (whiche nevertheless was not Theo-
phylactes meaninge) and therefore ye are therin muche derelied; then, as the yron,
aloughþ it be styr, yet notwithstanding in Nature, and Substance in yron still:
Even to the Breade, aloughþ it be made the Sacramente of Christes Body, and so
the Instrumenþe of the Grace of God, yet, that notwithstanding, in Nature, and
Substance is Breade still.

Here, least you geuting ouer your Tranfubstantiation, as knowing it to be one-
ly a litle founte sancte, shoulde hope neuertheless by this Example of Fiery yron to
establishe your Real Presence, and to saie, that, as the fire is Really, and in deede in
the yron, so the Body of Christe is in breade, and Really in the Sacramente : It make
you to cat to minde, that in the Holy Learned Fathers, the same example, &
pleatly you to cat to minde, is vñed also of the Sacramente of Baptisme. In the Council
like Fourns of speache, is vñed also of the Sacramente of Baptisme. In the Council
of Nice it is written thus : *Vides Aquam: Cogita de virtute Dei, quæ latet in Aqua.*
Cogita. Aquam esse plenam Ignis Divini: Thou seest the Water : I thinke thou of the
Power of God, that lieth in the Vater: I thinke thou, that the Water is ful of Heavenly
Fire. Yet, I trowe, ye will not haue by beliefe, as an Article of our Fathre, that this
Fire, whereby he mentethe the Bloude of Christe, is in breade, and Really in the Water.
Fiere, whereby he mentethe the Bloude of Christe, is in breade, and Really in the Water.

These, and futhere other the like, mate not alwaies be taken, as phasnes of
Heresie Christi, but rather, as Amplifications, or heates of speache, the better to
sturr vp, and to enflame the mindes of the Hearers. And in this sorte, and sense, to
leave other Authoritatis, Hosius, puer gloriæ Doctor saith, *Opera nostra respera*
leauie other Authoritatis. *Hosius, puer gloriæ Doctor saith, Opera nostra respera*
leauie other Authoritatis. *Our woorkes be sprinkled with the Bloude of Christe. So saith*
Pope Innocentius. 3. Virtutes nostræ Crucis Christi Sanguine Purpurantur : Our
Vertues are died, as redde as Purple, as the Bloude of the Croſſe of Christe.

Thus onely, M Hardinge, and none other wife, the Holy Fathers saie, *The*
Breade of the Holy Miserere, and the Water of Baptisme are full of fire.

Further Theophylacte saith, *The Body of Christe is Eaten: But the Godhead is*
not Eaten : because it is untochable, and uncomprehensible unto our sensis. Whereof you
woulde seeme to reason thus : If faulke wrought al this matter, then mighte wee Eate God. For
by Faith we beleue in God.

Firste, touchinge the Eatinge of God, God hym selfe saith, Gustate, and videte,

quid

Concil. Nicen.
Magis Tr. de B.
tu pñc vñt x
dñctore

Nosius in Conf.
Perticulen.
Cap. 48

Innocent. De My-
sterijs Miss. L. 1.

Palms. 33.

Churche of Englannde. 2. parte. 283

quid suus est Dominus: Taste, and see, that the Lord is detestable. S. Augustine saith,
Panis est, & Panis est: Deus Pater, Deus Filius, & Deus Spiritus Sanctus:
It is Breade, It is Breade, and it is Breade : God the Father, God the Sonne, and God the Ho-
ly Ghoste. Againe he saith, Deus Panis intus est animæ meæ: God is the Inwarde
Breade of my Soule. Thereforze it is not so thowdly, and bntwobtely true, that you
saie, The Nature of God cannot be Eaten.

Notwithstanding, for sparinge of wordes, and time herein, I will refer you to
my Former Replie. There that you finde this whole Obtecation fully answeread.

You saie, Theophylactes reaon standeth thus, God cannot be Eaten: because he can-
not be comprehended, either with eies, or with teeth. But Christes Body may be eaten: Therefore it
muste followe in the Conclusion, that with our eies we may see it : and with our teeth we may re-
ceive it. Here woulde I faine learne of you, M Hardinge, V when ye sawe Christes
Body vñbly in the Sacrament with your eies, or when ye pressed it with your teeth?
If your teeth can receiue it, why saith S. Augustine, Quid para Dentem, & Ven-
trum? Why preparest thou thy Tooth, and thy Belly? If your Bodily eie can see it, why say
you, It is Inuisible? If it be Inuisible, how is it seen? If it be seen, how ist it Inuisible?
It appeareth, that either Theophylacte, the Halfer, or pou, the Scholar, are de-
ceived, or one of you understandeth not the other's meaninge. Certainly, as
Christes Body is seene in the Sacrament, so is it Eaten in the Sacrament. But it is
not really, or Fleashly seene: Therefore it is not Really, or Fleashly Eaten.

To anonde erroure bereft, it behoveth us to understande, that, To cate God,
is to haue the fruition of the Divine Nature, & to be Incorporate into God. But the
Nature of God so farre exceedeth the capacite of man, that as he is in his selfe in
Nature, and Godlike, no mortall creature is hablie to conceiue him but onely in the
Face, and sight of Ihesus Christe the Sonne of God. Wherefore S. Paulus saith, Christ-
Ihesus Spendor Glorie, & Charakter Substantie Dei: Christe is the Brightnesse of the
Glorie, and the expresse Image of the Substance of God. S. Augustine saith, Tu quomo-
do continges Deum? Quia Verbum Caro factum est, & habitauit in nobis. Howe doest
thou touchie God? He antwerpeth Bicause the Woordes became Fleashe, and dwelt in us.

Againe he saith, Si Christus sic veniret, vt Deus, non agnoſceretur: If Christe came Aug. in Iohann.
as he is God, maner could know him. S. Gregorius saith, Dominus murus nobis
fis, si finicus non fuisset: Intus non posset protegeret, si exteriū non appa-
ret: Our Lorde were no way unto us, if he had not beene in the Forme of Man: He coulde
not inwardly defende us, if he had not outwardly appeared. So saith Dionysius, Si
cupimus Communionem habere cum Deo, oportet nos in Diuinissimam illius vitam,
quam exiit in Carne, intueri: If we desire to haue Communion with God, we muste beholde
that Heauenly lif, that he leade in the Fleashe. Thus as God is God, in Matteste, and

in him selfe, we understande him not, we conceive him not, we knowe him not:
That is to saye, we haue no fruition of hym, we eate him not. Therefore S. Auguste
saith, Iesum Christum secundum id, quod erat Verbum apud Deum, Parvuli
non capiunt. Quomodo ergo capiunt, qui Lac capiunt? Iesum Christum, inquit, &
hunc Crucifixum. Suge, quod pro te factus est, & creces ad id, quod est: Little ones un-
derstande not Iesus Christe, accordinge to that he was the Woordes with the Father. Howe-
then doth they receive him, that receive milke? S. Paulus saith, they receive Iesus Christe Cru-
cified. Sucke that thinge, that he was made for thee: and thou shal grove to that he is.

Thus in the Holy Mysteries there is presented unto vs, not the Divine Na-
ture of Christe, whereby he is Equal to the Father: But his Death, and Humilitie,
whereby he abased hym selfe, and was made Equal unto vs. This is the Spiritualle
Meate, and Drinke, and the onely feedinge of the Soule. Thereof S. Paulus saith,
As often as ye shall eate of this Breade, and drinke of this Cuppe, ye shall publique (not the Di-
vine Nature, or Godlike, but) the Lordes Death until he come. So saith Hesychius,

Comendus hunc Cubum, fumentes eius memoriam Passionis: We Eat this Foode, re-
ceivinge the memorie (not of his glorie, but) of his Passion. So saith S. Ambrose,
Quia Morte Domini liberati sumus, hiuus rei memorie, in Edendo, & Potando, Car-
nem, & Sanguinem, quæ pro nobis oblatæ sunt significamus: Because wee are delivern

by

To cate
God.

I. Per. 1.
August De Verbi.
Dominus Secund.
Lucam, Sermon. 39
Aug. Conf. Lit. 16

Artic. 8. Dini. 16

Aug. in Iohann.
Tract. 15.

Hebreo.
I. lib. 1. Homil. 14.

Gregor. in Ezech.
Lib. 1. Homil. 14.

Ecclesi. Hierar.
Cap. 3.

Aug. in Iohann.
Tract. 12.

Gregor. in Ezech.
Lib. 1. Homil. 14.

Ecclesi. Hierar.
Cap. 3.

Aug. in Iohann.
Tract. 10.

Hesych. in Lout.
Lib. 1. Cap. 2.

Ambro. in Iohann.
1. Cor. 11.

the Holy Fathers, cannot stande without your Transubstantiation, and Real Presence? ¶, that the Godly be Substantially, and in deede in their Bodies joined together? ¶, that the Virgin be verily vinted, and mingled with the Devil: without any Quodammodo?

You might rather haue remembred, that, touchinge this unspeakable diffresse Christe, and the Faithful, that is to say, betwix the Deade, and the Living, S. Cyprian wryteth thus: Nostra, & Christi Coniunctio nec miscet Personas, nec vnit Substantias: sed affectus conficiat, & concenterat voluntates: *The Coniunction*, that is between vs, and Christe, neither minglith Persones, nor vniteth Substantias: but ioineth affections, and knitteth wylles. Likewise saith S. Cyril, Initium, & fundementum in Sanctificatione Christus est: Per Fidem, scilicet, et non alter: Hoc enim modo in nobis habitat: *The Beginninge, and Fundation of our Holynesse is Christe: By Faith, I meane, and none otherwise. For in this sorte Christe dwelleth in vs.* Likewise

*Cyprian De
Cena Domini.
cyril, in toban.
Lib.4, Cap.29.*

*Nicol. Lyra in
Iohann. cap.6.*

*Nicol. Lyra,
1Cor.6.*

*chrys. in Epist.
ad Colof. Rom.6*

*Leo. De Ascen-
sione Domini.
Sermon.3.*

Lyra, one of your owne late Doctors: In quantum per Sacramentum Eucharisticum, ut uniusm Spiritualler: Nostra autem vno apud ipsum est per Fidem, & Dilectionem: So farre forthe, as wee are united unto God by the Sacrament of Thanksgiving, vne, we live Spiritually: But the Vnion, that is between him, and vs, is by Faith, and loue. And expoundinge thys wryting of S. Paul: Qui adhaeret Deo, vnum Spiritus est: He that cleueth unto God, is one Spirit with God: He faith, Vnus, non secundum rem, sed secundum affectionem: He is One Spirit with God, not One in deede, or, accordinge to the truthe: but, One in affection, or accordinge to Loue.

And yet, somme what farther to remoue you from your fantasse of your Real Presence, S. Chrysostome saith, as he alleged before: Dominum ipsum amplectiscimus illo commisceris: & subuenies Coniungens Corpori illi, quod sustinuit sedet in Corde: *Ton embracete le Lordz hemselfe: thys are tempred with him: and beinge caried vp by Faith, and affection: thys are joyned with that Body, that sitteth in Heaven.* In like sorte saith Leo: Christus ineffabilis modo cepit esse Diuinitatem Praefontem, qui factus est Humanitate loginquit: Christe by unspeakable meane begane to be the neare to vs by his Diuinitie, the further he is made from vs by his Humanite.

3 doubt not, M. Hardinge, but ye mate easly se, that hitherto your Real Presence is but weakly proved.

M. Hardinge.

Againe was maruel with what face ydare allege Theophylacte for you, who in moste evident wordes overthrew thy figurative, Tropical, and Energial Doctrine touchinge this blisfull Sacramente. For he saith upon this fiste Chapter of S. John: Marke wel that the Breade, which is exeten of vs in the Mysteries, * is not onely a certayne Figure of our Lordes Fleische, but the Fleisch is it selfe of our Lorde. For he faide not, the Breade that I fale ge is the Figure of Fleische, but it is my lorde Fleische. For the Breade is of feccete wordes through the Mytical blyfing and communge vpon Transu-

*Vntruhe. For he manfully affirmeth a Figure. His wordes be these, It is not only a Figure, Ergo ergo he gaunteth, It is a Figure.

The Bishop of Sarisburie.

Theophylacte saith, The Breade is not onely a certayne Figure of our Lordes Fleische, but the Fleisch is it selfe of our Lorde. This Objectioun in my former Replye is many waeres anteware. Witte gaunte, The Breade is not a bare, or naked Figure: but by waies of Sacramente, or Mysterie, it is the Body of Christe it selfe. So the VVater of Baptisme, is not an emperte Figure of the Bloude of Christe: but it is Christes Bloude it selfe, because it is the Sacramente of Christes Bloude. And therefore S. Bernardus saith, Lauemur in Sanguine eius: Let vs be wached. S. Augustine geuceth this general Rule, as I haue often reported, In Sacramentis evidendum est, non quid sint, sed quid significent: In Sacramentis we muste consider, not, what they be (in Substance, and Nature) but what they Signifie. Tertullian saith, Christus acceptum Panem, & Discipulis suis distributum, Corpus suum illum. Fecit dicendo, Hoc est Corpus & Discipulis suis distribution, Corpus suum illum. Fecit dicendo, Hoc est Corpus mei: Christe hauieng taken the Breade, and haunge deliuered the same to his Discipulis, Madeit his Body, saingene, This is my Body, That is to say, This is a Figure of my Body. And to appoynt a corruptible Creature to this use, and to make it an effectual instrument of lutes highe, and hidden Mysterie,

It is

It is not the Woorkes of any mortal man, but the onely Power, and woorkinges of the Holy Ghost: as it shal farther appearre in the nexte Clause. In ante anteware to the woordes of S. Ambrose. Beda saith thus, Panis, & Vim Creatura in Sacramentum Carnis, & Sanguinis Christi ineffabilis Spiritus sanctificacione transfusur: *The Creaturē of Breade, and Wine, by the unspeakable Sanctification of the Holy Ghost, is changed (not into the very Real Body, and Bloude, but) into the Sacramente of the Body, and Bloude of Christe.*

*Beda in Octauie
Epiphante.*

M. Hardinge.

Neither maketh S. Ambrose, which also yett bringe in, any better for you. VVould God see would admitt him for Vncle in this pointe. Verily in the booke, and chapter, that ye retaine vs vnto, he dispueth as were of poupe against you, as though he forefaw the vnce, when the Churche shoulde be troubled with the Heretic of Sacramentaries. *Tu soli dicit, &c.* Perhappes thou sayest, My Brede is Comme: But this Brede is Bred, before the woordes of the Sacramentes: so soone as consecration commeth, of Bred is made the Fleasle of Christe. Let vs thene mouche this, howe that, which is Bred, make the Body of Christe: By Consecration. Then with what woordes and speache is consecration made? Even with those of our Lorde Iesus, for to euer elts isfaide (he meaneith at the Mass) is a præfugeing to God, and prayng for the people, for Kings, for the reffe. VVhen the Prieche commeth to the Consecration of the honorable Sacrament, ther he vseth not his owne woordes, but the VVwoordes of Christe. Therefore it is the woorde of Christe, that maketh the Sacramente. (a) VVhat woorde of Christe? Southeit that fame woorde whereby al things be made. Our Lorde Commanded, and Heauen was made. Our Lorde Commanded, and Earthe was made. Our Lorde Commanded, and the Starre were made. Our Lorde Commanded, every Creature was engendred. Seell thou then, howe woorkeful is the woorde of Christe! VVel then, shal there be so great Power in the woorde of our Lorde Iesus, that things beganne to be, which were not: howe muche more is it workful. (b) *Ut finit que erant, & in aliud com-
mittuntur.* That things he whiche were, and be changed into an other thinge! Here, S. Ir Defender, as he woldt Confesse me these woordes, and what seife can you drawe foorth of them, but this: If by the aylid of workinge Power of our Lordes woerde, things haue a beinge, whiche before were nothinge, and had no beinge at al, as Heauen, Earthe, and Ses: howe muche more Power hath it to worke, that things whiche were before, and had a beinge, nowe al, or haue a beinge, but be changed into an other thinge, in Aliud, (c) into a thinge of an other Suliance? For by this phrase is signified a Substantiall changinge, whiche aply is called Transubstantiation: And, I praye you, good Sir, whiche chace a

Opener?
The Ele-
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the Con-
fession
of Christ
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Christe.

mentur. That things he whiche were, and be changed into an other thinge! Here, S. Ir Defender, as he woldt Confesse me these woordes, and what seife can you drawe foorth of them, but this: If by the aylid of workinge Power of our Lordes woerde, things haue a beinge, whiche before were nothinge, and had no beinge at al, as Heauen, Earthe, and Ses: howe muche more Power hath it to worke, that things whiche were before, and had a beinge, nowe al, or haue a beinge, but be changed into an other thinge, in Aliud, (c) into a thinge of an other Suliance? For by this phrase is signified a Substantiall changinge, whiche aply is called Transubstantiation: And, I praye you, good Sir, whiche chace a

(a) Cod mane-
wel be Omnip-
otent, with-
out either
Transubstan-
tiation, or Real
Prefecture.

(b) S. Ambro-
se saith, The
Bread, and
VVine are the
same things,
they were be-
fore Consecra-
tion: notwith-
standinges, they
be now made a
Sacramente.

(c) Vnus ex-
position. That
were contrarie
to S. Ambrose.
For then the
things, when
their Substance
is gone?

(d) O sonde fel-
lacie, VVhat Be-
ynges haue
changes, when
their Substance
is gone?

(e) A vaine Un-
true. See the
Answere.
M. Hardinges
modell.

The Bishop of Sarisburie.

Here, M. Hardinge, onlesse ye haue made S. Ambrose a Prophete, yett thought, he coulde not so handesomly haue serued your tourne. But what, and of whom he prophesied, and howe far he fafe before, too shal he hercaster. Clerly, if that be the Heretic, that you imagine, then he needed not greatest any Spite of Prophete in that behalfe. For he for tolde vs of no newe Heretic, that was to come: but rather tolde vs of his owne Heretic, that then was presente. Doubtless, the woordes, that we reporte, are not ours: hep are his owne.

But S. Ambrose saith, *The Omnipotente Power of the Woordes, Wherewith God made Heauen and Earthe, the same Omnipotente Power of the same woordes, he useth nowe in the Consecration of the Sacramente.* Therefore (saith M. Hardinge) it muste needs

be

be gathered, he meant Transubstantiation, and Real Presence: as it without these newe fantasies, God could not be Omnipotente. I make wel answere these menne, as S. Ambrose bypon the like occasion sommetyme answere the wilful bludenesse of the Iewes: Atramentum vident: Spiritum Dei non vident: They see the Inke (of the Letter written, but the Spire of God they see not: Even so M. Hardinge, and others of that side weighthe the woordes of S. Ambrose: but his sense, and meanninge they weighe not.

Certainly God batheth his Omnipotente Power, as wel in the Sacramente of Baptisme, as in the Sacramente of Thankesgiving. Hereof I have late somwhat, as occasion was offred, in my former Epistle to M. Hardinge. Leo saith thus: Christus originem, quam sumptu in Vero Virginis, posuit in Fonte Baptismatis. Dedit Aquam, quod dedit Matris: Christus laide in the Fonte of Baptisme the same beginninge, that he took in the Virgin's Wombe. He gaueth the same preemence to the VVater, that he gave to his Mother. Even so Chrysostome, Angel, qui adserunt in Batteri (ptimo) tam innenarrabilis operis modum minime possunt emarare. Adserunt tantum, & viderunt: nihil tamen operati sunt: Sed Pater tantum, & Filius, & Spiritus Sanctus: The angels, that were present at the Baptisme, are not able to utter the manner of that vnspakeable VVoorke. They were Presente only, and lare: but they did nothinge: but only the Father, the Sonne, and the Holy Ghoste. Likewise he saith, Ex Spiritu, & sensibili Aqua omnia haec admirabilia, & humanam excedentia cogitationem, exoriantur: At these wonderfull Woorkes (wrought in Baptisme) so far exceedinge the thought of man, springe of the Spire, and Sensible Water.

Thus the Holy Fathers vied oftentimes to auance, and to magnifie the Holy Mysteries, the better to hinghe their Hearers to the doye, and inwarde consideracion of the same: and therfore, as S. Augustine saith, Sacramenta tante rei, non nisi eiusdem rei vocabulo nuncupantur: They exprest the Sacramenta of so great a thinge, none otherwhise, then by the name of the same thinge. So S. Paul saith, The Oile Rocke was Christe: So an other saith, as I have otherwheres alledged, The Oile Rocke was Christe: So an other, Mannae erat Christus, qui descendit de Celo: The Manna (that rained in the wildernesse) was Christe, that came downe from Heauen. These are we taught, that Mannae was Christe, that the Oile was Christe, and, that the Rocke was Christe. And these fatesinges are true. And yet in dede, and in the Rocke riley, in nature, and Substance, neither the Mannae, nor the Oile, nor the Rocke was Christe.

So saith S. Chrysostome, reportinge the Stoore of David: Accipiens Aquam non allatum bilere noluit: Sed semetipsum reprehendit, & Domino cam libavit. Non enim Aqua erat, sed Sanguis: David receusse of the Water, (that his menne had gotten with grete daunger from the middes of thaire enimies) wolden not drinke of it: But founde saufie with him selfe, and powred it out unto the Lorde: For it was not VVater, but Bloude.

I beseeche the god Christian Reader, marke wel these Woordes. The Stoore is cleare. It was in dede onely a Cuppe of water, & nothinge els. Yet Chrysostome latte, It was Bloude: It was no VVater.

In those daates, it was no daunger, thus to late. The people was infraude, and wel aquainted with this phrase, or manner of speache, and knewe the meanings. They were taught, that the Rocke, the Oile, & the Mannae in the Wildernesse, were the only Sacramentes of Christe: and that, notwithstandinge they were called by the name of Christe, yet in dede, and in Substance they were not Christe.

Therefore I make answere M. Hardinge hereto, as S. Augustine sommetyme answere the Pelagian Heretiques: Vobis Pelagianni nondum litigantibus, secundius loquuntur Patres de his Articulis: Before that you the Pelagianni beganne to quarrel, the Fathers, and Doctors speake without feare, and frely of these Articles. Athanasius saith of the Ariani Heretiques, Incorporalia corporaliter excipientes quae prius saith of the Ariani Heretiques, Incorporalia corporaliter excipientes quae prius dicta erant, interpretationibus depravauerunt: Taking Spiritual things in a Corporeal, or Fleasly meaninge (as wothe M. Hardinge, and others his felowes) by their interpretation

interpretations they have depravaued the things, that were rightly tolken.

S. Ambrose saith of the Bredade, and the VVine, Sunt, quae erant, & in aliud mutantur: They remaine the same, that they were, and are changed into an other thinge. Howe is the helde wonnie: sp. Hardinge blaweth a Vaigne Triumphi, blaweth he) Sir Defender, Contrue me these VVordes. Soothly, god Reader, I durste not greatly, but this pore Defender nigher easly Contrue these VVordes, were he never so simple a Clerke. The Natural Creatures of the Bread, and VVine in the Supper of our Lorde (saith S. Ambrose) remaine still in Substance, as they were before: yet are they changed into an other thinge, that is to saye, they are made the Sacramente of the Body, and Bloude of Christe: whiche before they were not.

Nowwithstantinge this shote Construction, beinge cleare, and plaine, make steme sufficient, yet, for that M. Hardinge so deedly apposeth vs, and will eth us to Construe these VVordes, we wil bothe Contrue, and Parre them to, for his pleasure.

Wherefore, to warrente our former Constitution, S. Augustine saith thus: Accedit Verbum ad Elementum: & sit Sacramentum: Letre the Woord be added to the Element, or outward Creature: and it is made a Sacrament, that is to saye, an other thinge. Again he saith, Sacramenta sunt Signa rerum, Aliud existentia, Aliud significativa: Sacramentes are Signs, or Tokens of things, being by Substance One thinge and Significinge an other thinge. So saith Chrysostome of the Water of Baptisme, Cum hoc Elementum accepit Spiritum Sanctum, sit Sacramentum: Et ian non erit Aqua Potacionis, sed Sanctificationis: Non erit Aqua communis, sed Refectionis: When this Creature of Water, hath received the Holy Ghoste, it is made a Sacrament: and now it is not Water to drinke, but Water to Sanctifie: Not common Water, but Water to Refresh.

Thus the Elemente, or outwarde Creature bothe remaineth, and is changed: It remaineth in proper and plaine hinde of speache: It is changed unproperly, that is to saye, by the wate of a Sacramente, or a mystery. So M. Hardinge owne Glede saith bypon the Decrees Ecclesiastice Sacramentum dicitur Corpus Christi, sed impropre. Vide dictum, Suo modo: Non rei veritate, sed Significante Mysterio: vt sic sensus, Vocabular Corpus Christi, dicitur Significatur Corpus Christi: The Heavenly Sacramente is called the Body of Christe, but unproperly (that is to saye, not in plaine, a simple manner of speache.) Therfore S. Augustine saith, It is so called after a sorte: that it is, not in truthe of mater, but by a Mysterie signiffieng: that the sense may be this: It is called the Body of Christe, that is to saye, It signifieth the Body of Christe. So saith S. Augustine, De Signis differens, hoc dico. Ne quis in eis attendat, quid sunt, sed potius, quid Signa sunt, id est, quid Significant: Interrogatione of Signs (of Sacramentes) that is to saye, Letre nouam consider in them, that they be in Substance, but rather, that they be Signes, that is to saye, that they Signifie (some other thinge). In this sense, and meanninge S. Augustine saith againe, Dominus ait, Ipse Iohannes ipse ait, Ego non sum Elias, Responde ergo Iohannes proprie respondet: Nam Dominus figuratur: Our Lord saide of Iohn the Baptiste: This is Elias: But Iohn him selfe saith, I am not Elias. Therfore Iohn answere wel in plaine manner of woordes: For our Lord saide in a Figure. Thus in simble foytes of speache, Iohn Elias: and the same Iohn is not Elias: and bothe are true.

But what betirr Expositone of S. Ambrose can we finde, then S. Ambrose him selfe? I trust, M. Hardinge wil not late, that so Holy a Father was a falsifier, and a Lier, specially in declaringe his owne minde. Thus therefore he saith, Ante Benedictum Verborum Cœlestium, alia species nominatur: post Consecrationem, Corpus Christi Significatur. In comedendo, & potando, Carne, & Sanguinem, Et quæ pro nobis oblatæ sunt, Significamus. In Simulacione accipit Sacramentum, Et Figura Corporis, & Sanguinis Domini. Simulacionem pretiosi Sanguinis bibit: Before the Blessinge of the Heavenly woordes, it is called an other kind: After the And of the Woordes of Consecration, the Body of Christe is Signified. In Eattinge, and Drinkeinge, wee

Bb. Significamus.

Cap. 4. 27.

Ambro. de Po-
lit. cap. 1. 1. 2. 3.

Aug. de Po-
lit. cap. 1. 1. 2. 3.

Aug. de Po-
lit. cap. 1. 1. 2. 3.

Aug. de Po-
lit. cap. 1. 1. 2. 3.

Aug. de Po-
lit. cap. 1. 1. 2. 3.

Changed
into an
other
thing.

Cyprian. De Vn
Eliue Chris-
matis.

Berram, de Sa-

Beda in Octa-
nis Epiphaniae

*Ambros. De illus
qui initian.
Cap. 9.*

De illis qui ins
titiant, Cap. 3.

CAP_4

GAP₁S₁

Page 8

M.Har.fo 349.4

94

Hierem. 38.
Iſalm. 117.

peareth, *we haue not so aduisedly considered the Holy Fathers.* S. Cyprian speakeinge onely of the *Holy Oile*, saith thus, *Sanctificati Elementis iam non propri Natura prebat effectum. Sed virtus Divina potentius operatur: Adeo Veritas Signo, & Spiritu Sacramento: When the Elementes (of the Oile) be Sanctified, it is not the Nature thereof that geueneth effecte: But the Power of God worketh more mightily: The Truth is present with the Signe: And the Holy Ghoste is present with the Sacramente.* It is not Nature, he saith; *it is the Power of God.* So earnestly he laboureth to poure a change: And yet is it a change, not in Substance, as you knowe, but only in qualite. Such extraordinarye worke doth compoun in the Ancient Writers. Petramus, that liued aboute eight hundred yeres past, saith thus, *Christe of the Manna that falle from Heaven in the Wildernes, insinually made his owne Body: And of the Water, that stoeved from the Rocke, insinually he wrought his owne Bloude.* These wonder be hebenemente, as none mane be moxe. Yet was this change in Qualite onely, & not in Substance. So saith Beda, *Panus & Vini Creatura in Sacramentum Carnis, & Sanguinis Christi, ineffabilis Spiritus Sanctificati transfluerat: The Creature of Breade, and Wine by the unspeakable Sanctification of the Holy Ghoste, is turned into the Sacramente of Christes Fleache, and Bloude.* He saith not, *It is changed in Substance,* or, *It is really turned into Christes Fleache, and Bloude:* but onely, *It is turned into the Sacramente of Christes Fleache, and Bloude.* And therefore S. Ambroze, after at other his bebenemente wordes, saith thus, *Vera vtiq[ue] Cara Christi, quae Crucifixi est, qua se pupula est, vere ergo Carnis illius Sacramentum est.* Ipse clamat Dominus Iesus, *Hoc est Corpus meum. Ante Benedictionem verborum Celestium alia species nominatur: Post Consecrationem Corpus Christi Significatur: That was the very true Fleache of Christe, that was Crucified, and that was Buried: Therefore this is verily a Sacrament of that Fleache. The Lord refuseth his selfe saithe, This is my Body, Before the Benediction of the Heavenly wordes, it is named an other kunde: After the Consecration, the Body of Christ is signified.*

And leste any man shoulde wonder at these strange hynnes of speches, like as S. Ambrose speaketh of the Changinge of the Brede in our Lodes Supper, even so he speketh of the Changinge of the Water in the Sacramente of Baptisme. Whelte be his wordes: Firste of al the Apostle teacheth thee, not to behold (in Baptisme) the things, that are seene, but the shinges, that are not seene &c. Believe therefore the Prefe of the Goddes: Believeft thou the woork, and beleueft thou not the Prefe? &c. Releue not only the eyen of the Body. That thing is better seene, that is not seene, &c. This is that Mysterie, that eye never sawe, that eare never hearde, than never entred into the houle of Man, &c. To them of the Jewes, an Angel came downe: unto thee comemh downe the Holy Ghost. Into them the Creature of the Water was sturred: unto the Chritie himselfe woorkeith, that is the Lorde of the Creature: &c. Believe therefore, that our Lordes Iesu is presente in Baptisme at the Praier of the Prieche, &c. Saie not, howe wee Regeneraue? I knowe not her the vse of Nature. The order of Nature is not there, where as it is the excellencie of Goddes Grace. There, and futhre other lik wordes S. Ambrose wittereth, only touchinge The Sacramente of Baptisme. Believe not, (atthe he) thy Bodie eyis: Goddes Woerde is woorkeful: Howe is no order of Nature: Grace excellenth: Nature yeeldeth. Chritie is the Lorde of the Creature: God is Presente: Chritie is Presente. So earnestly he laboureth to paine this change, And ther is it a change, not in Substance, but only in Qualtie. Suntche change is ther in the VVater. Suntche change is ther in the Brede, and VVine.

Lake of al, where as I haue thus Englilshed thei wordes : Sunt, que erat,
They remaine the same, that they were, yc charge me with false translation. Is.
M. Har. fo 342v. Sunt, (false you) to be Englilshed, they remaine the same? Sunt, is no more, but, they be. Ifs.
Ambrose woulde haue saide, as you vntrely translate him, his wordes had benne thes, *Memento
eodem.* Your obiectiōn is pretē, M. Hardinge. *We wil not here dispute of the pro-
prieteit of wordes.* Wit it, that, *Eſt*, maie not commonly be Englilshed, to remaine,
but sommetimes perhaps, and in somme fentencē, it maie wel beare this Englilsh.
Hieremic satthe, Rachel plorat filios suis, quia non sunt: David satthe, Laudab.
Dominum quandiu sum: *Whet is a man woulde thus Englilsh thesse wordes,*
Rachel bewaileth her Children, because they remaine not: *I wil Praife the Lorde, while I
remaine*

remaine aline? Woulde you therefore conuenie him of Heresie? O, woulde you fale,
Sane, mate not be English, to Romaine? As for the place of S. Ambrose, it remaynes,
it mafe wel to be Englysshed. Saue, quicke come! They remayne, that they were before,
at this miflute you, wa wt folowe your owne Englyssh, and fale thus, They are,
that they were before. Nowe, I prate you, what advantage haue you gotten by
this exchange? But you fale, H. S. Ambrose had thus meane, he woulde haue fale, *Amen*
caden. That mafe wel he doubted. For S. Ambrose is not alwaies moche certeine
in thofe twosomes. Woulde he it, although he fale it not, yet others haue fale it.
For, as it is alleged before, S. Chrysostome saith, *Natura Panis remaneth in Sacra- chrysostome
mento: The Nature of Brede remaneth in the Sacramente. And Gelasius saith, It re-
fembeth not to be the Substance, or Nature of Brede, and Wine.* If it ceafe not to be, then
muste you confesse, It remaneth ful. And thus haue you founde that very fame
caden. *Amendemus te.* *Confiteor vobis.* *T. T.*

words, that so hath offended you. ¶ The Nature, and Substance of the Brede, and VVine, is not clearly changed, or confounded into Nothing, as many have dreamed in these later daies. Here hardinge commeth roughly in, as his manner is, and satthe, hee behis - wee haue no lese God forbad. Thus he ethet out, before he be stricken. Salomon saith, In proverb, 28. Iunius fugit, nemine persequente: *The gilty feareth, before he be chased.* For, notwithstanding there be multitudes of faled in his Doctrine, yet with this falle we charge him not. But, whether any of his Followers haue so falte, or no, I reposite me to his Maister, Peter Lombard. His wordes be these, *Quid ergo fit de substantia Iusti-
tiae, & Vini? Illi dicunt, vel in praesentem materialiter resolut, vel in nihilum redigunt:
What then becometh of the Substance of the Brede, and VVine? They say, either that it
is resolved into the mater, that was before, or els, that it is consumed into nothing.*

¶ 4. senten. D.
11. Quidam.

~~whereinto the mater was bound~~
What? Into nothing? Mary God forebid, saith ~~the~~ Harding. So cope, and so careful he is, for his holy matron, and his kingdome of Accidents. He saith, The whole substance of the bread, is cleane abolished, not one parte thereof remaininge; yet methinketh it not be turned into nothinge. And as if the mater were well worth the somwhat, he affirme the same sadly with a great detestation, God forebid. God fand the Bread, Heresay of somethinge might be faise, if it were any thinge, worth the heatinge. But, god Reader, thou hast tolde nothinge by the silencie: For, I assure thee verily it is worth nothinge.

But, what is the mater, M. Hardinge? what mouth you have to make this precious enterice? Is soothie because we late, The Brede, and Wine remane the same, they were before. But these be S. Ambrois owne wordes: they be not ours: we may them not: we change them not; but report them simply, as we finde them. As they were written in Latine by the Authour, these they are: (Paris) & V inum sunt, que erant, et in aliud mutantur: The Brede and V Vine are the same, that they were, and are changed into an other thinge. Therefore, it appeareth, at these Exclamations, what is of luzzing? what is Lieunge? &c. perteine unto S. Ambrose the Authour hereof, and not unto vs.

Powe, for to muche as, it bathe pleased H. Hardinge to earich to call vs
forthe to construe him these wordes, I beforethe hit, god Reader, make wch, what
Construtions he, and his Felowes haue imagined, and fainted vpon the same, first
of al Lanfrancus, the chiefe Champion of that side, thought it the wist wate, vt-
terly to denie these wordes, and to late, They were never written by S. Ambroſe.
Eh 11 Fox

For thus he stonmeth agynste Berengarius: O mentem amicentem: O hominem impudenter mentientem: O puniadam temeritatem: Ambrosium accire testem prafusum, quod Panis, & Vinum Altaris, per Conferationem non definant esse, quod errant, sed communentur in aliud, quod non erant? Et quidem si de Sacramentis, seu de ceteris, de quibus Ambrosius scriptis, omnes reuelauit Libros, quos Ecclesiis in vita nunc habet, talius quid ab Ambrolio dictum, taliter expofitum, nufquam derrete valebit: **O** impudente Literis: O rafhe[n]te worthy of punishment: Daref thou to allege S. Ambro[us] for a witness, that the Breade and Wine of the Altar leane not by Conferation, to be that they were before: but are changed into an other thinge, that they Were not? **Z**ove truly if he penſe at the Bookes, that S. Ambroſe hath written, either of the Sacra[m]entes, or of other maters, meane sicut Bookeſ, at the Churche halle nowe in vſe, he shal neſt finde any thinge ſo written by S. Ambroſe, and ſo expounded.

But M^r. Hardinge thought, he might not well thus do without impeachment
of his modesty. For the very same wordes are to be founde extante, and apparente
in every Booke. Therefore allowinge the wordes, he thought it beste to folowe his
owne Sute, and to delase and qualify the same with some Construction.

Master Peter a Soto, and to debate, and quide, and to answer.
Thus therefore he saith, Sunt, quia erant, & in aliud mutantur: Docthe it not follow by good Logike, Mutata sunt, ergo sunt: They be changed: Ergo, they be? In Louaine, perhaps: In other Universities, 3 doubt, whether it haue hitherto benne allowed, no or no. For by this Logique, whereas S. Hierome saith, Superbia mutata est in Humilitatem, & Hardinge mate conclude, as he dothe nowe, Superbia mutata est: Ergo est: Pride is changed into Humility. Ergo Pride is, or remainteth stil. And where as S. Paulus saith, Committauerunt Veritatem Dei in mendacum: By this Logique & Hardinge mate sait, Mutata est, Ergo est: The Truthe of God is changed into a Lie: Ergo est: God's Truth is not without endinge.

And, to take further view of Dr. Hartings Construction, thus he saith, *Paniis, & Vnum sunt, qua erant, id est, qualia erant: The Bread, and Wine in substance the same, that they were: that is to say, They be in qualities, or Accidentes, as they were. They are changed, in Alud, into an other thinge: that is, Into their other Substance. They are Changed: that is, They are Transubstantiate. They be other, they be not: That they were: that is, they were not. Thus Substance, is Accident, Accidents, Substance: Being, is not Being: Not Being, to Being: Remaininge, is not Remaininge: Changinge, is not Changinge: And the same thinge, is not the same.*

With suchte prety Construtions M. Hardinges can teache vs to expouncte
Anciente Fathers. Theſe be theſt Keies of the Kingdome of Heaven. Herewyf
there is nothinge so cloſe ſhutte, but they can open it: There is nothinge ſo open,
but they can ſhut it. Here myght I conclude what M. Hardinges owne wrothes, and
rightly ſaie, as he ſaithle, what is Iuſtinge? what is Licinge? &c. But it halbe beſte to
leauue his owne eloquence, and modestie, to him ſelfe.

M. Hardinge.

The places of Gelasius, and Theodore in appearance seeme to make muche for you, and more then any other Doctors. And though these two Doctors were altogether of this opinion, than after Conferation the Substance of Breade and VVine remaisteth, what reasen is it, they only in so great a matter should preiudiciale all other Holie and learned Fathers, and which is more, the general Councle's, and, a) the whole Churche of Christe? The Catholike Faith we finde in them both within fewe lines after the wordes of this Defenders obiectio[n], firste by Gelasius thus exprest
Sacramenta Corporis & Sanguinis Domini in duina transuertuntur Spiritu Sancto perservante;
Substantiam permanentem in sua proprieitate Nature. The Sacramente, Iustis heilo of the Body and Bloude of our Lord, passe ouer into a Duine Substantie by the workinges of the Holy Ghost. Yet remaines they still in the proprietie of there owne Nature. By duine Substantie he meaneþ the Fleaſie of our Lord assumed of the VVoorde. Nowe faith Theodoreus, the Myſtical tonys, be- understood to be the things, which they be made, and are healeced, and adored, as beinge the things which theyre believed to be. But every man knoweth theyre believed to be made the body and Bloude of Christe, and therefore be duly adored and worshipped: ſo after the minde of Theodore, theyre the body and Bloude in breade, and VVine caſtelfed to be, faith Gelasius; (Vwhereon you interprete

The Substance or Nature of Bread and Wine

interpretor addeth of his owne heade this woodes so (b) wee tellye you and him, in Thorduite it is
notto. Ergo remaneth, saie we, VEV granute the Subfiance, or Nature of Breade and VVine remaneth
after Conieeration, to a Celiatus vnderstanding by the name of substance, (c) which is not
thing else but the very Nature, (as commonly wee speake of Nature) that is to say, the natural pro-
perties of Breade and VVine: for to expounde his felle afterward, facint, Yet they to name
is the propertie of their owne Nature. They remaine (likewyse fathre Thorduite) in their former
and feste, and the feste and feste as before.

And to make Damascene's definition of Substance pertine, who saith, that Substance is in the proper substance, Figure, and Forme, and be scene and lete as before. And therefore, if Substance, Figure, and Forme, be scene and lete as before, then Substance is in the proper substance, Figure, and Forme, and be scene and lete as before. And therefore, if Substance, Figure, and Forme, be scene and lete as before, then Substance is in the proper substance, Figure, and Forme, and be scene and lete as before.

But that what so ever by it selfe is beinge, and hath not beinge in other. And therefore, if Substance be the Accidents haue there beinge by their felicitie in this Substance, and as they are not staled on any other thing, in this consideration, Substance of them haue to be reported, as if these felicitie were Substance. VVhich sheweth substance of the Accidents lackinge a proprie name, because it is the mighty and extreame hande of God, is a life extraordinarily called of Godfathers, and Theodorus by the name which the thing had before, to write the substance of bread and VVine. And no accident it shal speake not in (I) mette exacte wife of this secret pointe of Doctrine, of *Fourme & Accented* at what time it was not yet as by the Church to clearly, and fully discouer (as it was neuer yet until this date), but felicitie of the Schoolemen, *Ignorante and Fantastical Sophisters* if it haue hence more distinctly named the existence of Accidents without their Subiecte, that is, without an other thing wherewerupon they might flate.

And as for bread and VVine, by their nature doo nourishe, (g) this venule also remai[n]eth in the body, and the soule, and the membra, and the bones, and the flesh, and the creatures

Again, whereas Bredae and VVyne by their Accidents
neth in the Accidents gneuen to them by the Almighty VVoorde of God, who changeth Creatures
to their bettering, not to their imparting. This was the meanings of Gelasius, and Theofratus,
where they say, the Bredae and VVyne to remaine in their Former Substance or Nature. Otherwise
shoulde they be contrary to them selues, as they, whiche also doo acknowledge the Nature of
Bredae and VVyne to be changed into a more excellent Substance, by the wortkful VVoorde of
The Raison of Sarisbrie.

The Bishop of Sarisburie.

As for thesse two Fathers, Gelasius, and Theodoreetus, notwithstanding that Harding would seeme to make finall accoumpte of them, so that they be, as he saith, but onely two, yet he rather catcheth holde in somme darke, or double fulswarde by somme ittterred, then he woulde seeme vtterly to geue them ouer. Gelasius saith, The Sacramentes passe over into a Diuine Substance: If he had said, They passe over into a Divine Accident, it woulde soneinche better haue shadwived these menines purpose. But other Diuine Substance as Harding can imagine none, sauing onely Christes Body Substantially, and Reall contained under the Fourmeys of Beads, & Cylindres, and this fantasie, notwithstanding Gelasius never knewe it, muste needs be alwaies againte al, that Gelasius him selfe can falle to the contrarie.

But if Mr. Hardinge had better remembred the placings, and meanings, of
wordes, Substantia, and, that as wel Gelasius, as other Learned Fathers vse them,
some as Divines, and not as Natural Philosophers, he shoulde easily haue found
his alone erroure.

If it make please the therefore, god Chilian award to us, the
promise of Precie, The Grace of God, Our Faſthe in Christ, Goodes Wonde, and
the Holy Sacraments, that are the atoes, and heales of our Faſthe, are of the
Aliente Waters called a Substance. So S. Cyprian faſthe, Subſtantiam Salu-
anitatis: They lose the Substance of Saluation. So faſthe Ireneus, Quamvis ſint
Operibus materialibus, tamen putantur non amittere Spiritualium Subſtantiam: A
tho they live in worldly, or fiftie woorkes, yet they think, they loſe not the Spirituali-
flance. Like wife againe be faſthe of the folles, and Cianitie of the Valentimian her-
etiques. In Subſtantiam ostendit figuramentum iporum: He ſheweth, that their fine
tions, and Diſiſes were voide of Substance. So S. Chryſolite, Fides dat Subſtantia
rebus: Iuxto potius non dat Subſtantiam, fed ipaſt Subſtantia earum: Faſhe gene-
rithes there Subſtance: Or rather, it geueſt not Subſtantia unto things, but it ſiſe is
Subſtance. In like manner faſthe Tertullian, Deuſ Idololatrie Subſtantiam col-
lub: God forbade the Substance of Idolatrie. So faſthe Abbatte Panormitan, Con-
uenit non eſt de Subſtantia Ordinis: Single, or ſole life is not of the Subſtance of
Orders. And an other faſthe, Enim, non eſt de Subſtantia Confeſerationis: This wood
Enim, is not of the Subſtance of Confeſeration. By thſe, and other like examples
make appeare, that in caſes of Religion, Subſtance is not euer moke taken
Wb iij Chil

*Vntruhie,
Vvndurh que-
lho it islo. For
the wondes be,
Non desist
offe Substantia
Panis.
(c) A penitile
vntruhie. It
had denne too
great a folie.
(d) Vntruhie
mandele:
Reade the Ans-
weare.
te Substantia
constytuting of
Accidents: C
folie.
(f) O exalte folie.
A leape of
Vntruhies wid
our teaste.
(g) Vntruhie. M
Haudinge by
one dremme es-
poundeth an
other.*

Cyprian	De simplici, Pe lauorum.
Irene.	lib.t.c
is	In eodem Cap.
Aus'piacens	Arvntos&at
b	Christofon
es	epist. ad Nic
n	Homil. 21.
m	Tertull. Adi
eir	sus Marcion
ii	Lib. 2.
ti	Abbas, Eust
oly	De Clericis
le	de Coniugatu
st	Olim rapti
tor	ocula. Pag

Chittee Body covered with Accidents.

If all these examples wil not yet suffice, to growe neare to our purpose, S. Ambrose saith, Quid est Ierunium, nisi Substantia, & Imago Celestis? What is Fa-
stine, but a Substance, and an Heavenly Image?

Ambros. De Eliis
et leiuinto.
Cap 3.
Tertull. De
Baptismo.
This is one
of Tertullian's
errors.

Litewſe Tertulian calleth Baptiſme, Diuinam Subſtantiam, A Diuin Substance. His wōdes be theſe, Quid ferſtūl innocentias, ad Remiſionem Peccatorum? Cautius agitur in ſecularibus: vt cui Subſtantia terrena non creditur, Diuinā creditur: Why baptizeth this innocent age (he meaneſt Chiſtian) to the Remiſion of their ſins? We are muſte more wary in worldly things. It is meete, We ſhoulde conuent the ſacramente of Baptiſme, which is a Diuinē Subſtantia, unto them, unto whom Wee wold noſt commit the Subſtantia of the Earthe?

By these we make fe. in whic sense Gelasius calleth the Sacrement of Thanksgivinge, A Diuine Substance. Verily non other water, but even as S. Ambroſe, calleth Fastinge, A Heavenly Substance. And as Tertullian calleth the Sacrement of Baptisme, by the same, eitheris, A Diuine Substance. And what can at this aquate Baptisme, to poure, eitheris, his Transubſtantiation or his Real Preſence?

But why dealeth he so doubly? Wherefore diffinete he the wordes of God, that immediatly in the same sentence wente before? For Gelasius hym selfe saclarely, and plainly expoundeth his owne minde, as no Lounian Doctorre can do it better. Thus he saith, Non definit esse Substantia Panis, vel Naturae Vni. Ita certe Imago, & Similitudo Corporis, & Sanguinis Christi in Actuone Mysteriorum celebratur: There leaueth not to be the Substance of Breade or the Nature of VVine, And in dede the Image, or Representation, and likekeneſſe of the Body, and Bloud of Christ is published in the Ministracion of the Mysterie. And againe in the wordes nexte immidiatly followinge, Sacraentia transiunt in Duinan, Spiritu Sancto perficiente, Substantiam: permanent tamen in sua proprieitate Natura: The Sacraentis by the Workeinge of the Holy Ghoste, perte into a Divine Substance: yet notwithstandinge, they remane ful in the properte of their owne Nature.

This Image, or Representation, or Likeness, or Memorie of the Body, & Bloud
of Christe is it, that Gelasius calleth the Divine Substance.

And in the sense S. Augustine calleth the same, Coelestem Panem: The Heavenly Bread. Thus he witteth, as he is alleged by Gratian: Coelestis Pans, qui Caro Christi est, sive modo vocatur Corpus Christi: cum reuera sit Sacramentum Corporis Christi: *The Heavenly Bread of the Sacrament*, which is the *Flesch* of Christ, after this forte is called *the Body of Christ*: whereas in deinceps it is *the Sacrament of Christes Body*. Likewise faith S. Cyprian, Diversa Nomina, vel Species ad Vnam reducuntur Effen-
tiam & Significatio, & significata eiusdem vocabulis sensentur: *Diversae nomina, vel hydri-*
(of things) are brought unto one Substance: What is to fate, The things, that do Signifie,
and the things, that be Signified, are reckoned both by one name: That is, as the Body
of Christ, so called, so is the Bread, called Christes Body.

De Conf. Dist. 2
Hoc est quod dicimus.
Cyprian. de Vn
Etione Christi
matis.

of Christ is called **Bread**: to is the **Bread** which is the **Sacrifice** of Christ. **To be Gelasius calleth the Sacramente, A Divine Substancie, enme to Gratian faute to the same purpose, Quidam non improbabiliter exponunt hoc loco, Carnis, & Sanguinis Veritatem, ipsam carundem efficiantiam, id est, peccatorum Remissionem: Somme there be, that in this place, nott good reason, by these words, The Truth of Christes Fleache, and Bloude, ynderstande the Effect, or workinges of the same, that is to say, The Remission of Sinnes.**

De Confc. Dis. 2
species.

For answere unto Theodoretus, It make pleas that for partinge of time,
rende my former Replie to **P. Hardinge.** It is true, that Theodore saith, *The
Aysticall tokens (that is to say) the Sacramentes, be understande to be the dinges, whiche
they be made, and belied. That is, That they be Mysteries of Christes Body; or, that
in a Mystere, or by wate of a Sacramente, they be the Body of Christe.* But it is
true also, that he saith, *both immediately followinge in the same place, and also
before;* Signa Mystica post Sanctificationem non receidunt a Natura sua : *Materiam
enim in Priori Substantia, & Figura, & Forma ; The Mytical Tokens (or Sacra-
mentes) after the Consecration departe not from their owne Nature.* *For they re-*
maine

maine still in their Former Substance, and Fourme, and Egyme. And, as I have often
alleged out of S. Augustine, In Sacraments videndum est, non quid sint, sed quid Si-
gnificant: *In Sacramentes vee muste consider, not what they be in dode, and of there*
owne Nature/but what they Signifie.

So satthe S Chrysostome, Antequam Panis Sanctificetur, Panem eum nominamus: Divina autem illum Gratia, sanctificante, mediante Sacerdote, liberatus est quidem ab appellatione Panis: Digestus autem habitus est Dominici Corporis appellatione: Etiamque Natura Panis in illo remainent: Before the Brede be Sanctified, we call it Brede, But after that, by the meane of the Priest, the Heauenly Grace hath hallowed it, it is discharged from the name of Bread, and is vouchsafed to be called by the name of our Lordes Body: notwithstanding the nature of the Brede remayne stll.

So fath Theodorete him selfe, Seruator noster communiauit nomina & Corporis quidem Symboli nomen dedit, Symbolo vero nonem corporis: Our Saueour hath made logo: exchange of the names: And unto his Body harþ geuen the name of his Breade, whiche is, the Sacramento: and unto the Sacramente hath geuen the name of his Body.

Nevertheless, notwithstanding these wordes bothe of Theodoreetus, and of Galasius (The Substance of Breade, and VVine, after the wordes of Consecration remained stil) to be plaine, that woman without blushing mate dente them. Yet bothe **H.** Hardinge one god shiste leaste in strore. The Substance (saith he) sommetimes is fised for the Accide. Even as discretely, and to so god purpos, as if he had said, Fire is Water, or, Light is Darkenesse. And so by this Construction, Substance sommettimes is no Substance. This is **M.** Hardinges owne peculiare Divinitate, without the witness of any of al the Learned Fathers, Greke, or Latine, one, or other. For, god Reader, thou maiste not thinke, that any man, either wel aduised, or Learned, woulde sete the like.

The Fathers (saith he) shake not thereof in moile exalte wife. Perhappes they had not Learned their Logique Rules, or underwode not the Principles of Natural reason, nor so no mutche, as a custome male easly understande: but vied Substance, for Accidents: Accidents for Substance: and one thinge for an other: as menne that knewe not what they saide. In dede, as Hardinge, this is not, as you saye, Exalte wife. It seemeth rather to be, Exalte sohie.

¶ Ande further, Damascene saith, Substance is every that, what so ever by it selfe is being, and hath no being in an other. What needed you here to allege Damascene? Children knowe, that Aristotle, and others long before him wrote the like. As touching standing to this Maior, ye let a Minor of your owne. The Accidents (late pot) haue their Beinge by them selues : and he not staid in any other thing. ¶ 2. 99. Hardinge, this thinge woulde haue had forme better proufe. Whyp allege you not, either S. Augustine, or S. Ambrose, or S. Chrysostome, or S. Hierome, or somme other Catholique Father to this purpose? Poni simple wordz to no god warrant. We pone that thinge, that is Unintelligibly confest, and needed no proufe : but that ye shoulde pone, ye leue unprovene, This in Sophistrie is called Petatio Principij. The simplest shifte, that can be used. Damascene Maior is Confest, and true. But your Minor, and Conclusion, are bothe untrue. For whereas you saye of your selfe: The Accidents haue there Beinge by them selues: The late, The same Accidents haue their Being in the Creatur and Celi, as in their Subiecte. Sunbrie of your owne felowes haue saide, Accidentia illa sunt in Aere, tanguam in Subiecto: These Accidents are in the Aire, as in their Subiecte. Therefore by their judgement, They haue not their Being, (as you saye) by them selues: You make also remember, that your Master him selfe never durste precisely to determine this mater: but only pafte it ouer darkly, and doubtfull, as belnge not wel resolved, what to saye. His wordes be these: Misi patendum, Accidentia illa exsistere sine Subiecto: It seemeth unto me, or, as I can gheasse, these Accidents haue their Being without a Subiecte. Dutche is the assurance, and certaintie of your Doctrine.

Vvee maste not beholde, saith Euthynius, a Greeke Doctoure, the Nature of the thinges,
which

DeConje. Diff. 2
species. In
Gloss.

which be set before vs : * but the vertue, or power of them.

The Bishop of Sarisburie.

Euthymius, althoeghe one of the meaneest Doctors, saith right wel, and as the Learned Fathers saide before him, But, M^r. Hardinge, do you take your Authors at al aduentures, as they come to hande : or do you consider, what they late? Tel vs, I beseeche you, in your fantasie, what are those thinges, that Euthymius saith, are set before vs ? Whether are they the Body, and Bloude of Christe, or els your Accidentes ? If it be Christes very Body, and Bloude substantially. Reallly, and in dede, VVhy shoulde we not consider the Nature of them ? What haue they offended you ? Or what imperfection finde you in them ? Cyrusius saith, Caro Christi Natura vniuersitatis est: The Fleashe of Christe by Nature hath power to geue Life. And Christe him selfe saith, My Fleashe is Verely Meate : And my Bloude is Verely Drinke. Wherefore saith he, The Nature herof is wel worthy to be considered. But if there be nothinges els set forth, but onely your bare, and naked Accidentes, What Power, What Vertue is there in them ? What Doctor, or Father euer taughte vs, that we shoulde haue remission of sinne, and be sauied by your Accidentes ?

But, as I saide, Euthymius wroteth wel, followinge herein the Doctrine of the Ancient Learned Fathers. S. Basile saith, Si qua Gratia est in Aqva, ea non est ex Natura Aquar, sed ex praefatione Spiritus: If there be any Grace in the Water (of Bas) p[ro]p[ter]e) it is not of the Nature of the VVater, but of the præfatione of the Sprite. Cyprian, speakinge of the Dñe, saith thus, Sanctificatio Elementi iam non propria Natura præbet effectum: Sed Virtus Divina potius operatur: It is not Nature, that genceth effectu, or force unto the Elementes, beinge Sanctified: but the Divine Power worketh more mighty. So saith S. Chrysolome, Petrus et Christus: Non enim ipsius Petri Naturam. So saith S. Chrysolome, Petrus et Christus: Non enim ipsius Petri Naturam. Aqua sanctificabit: Sed alia quedam Spiritualis Petra omnia operat et hoc est Christus: The Rocke was Christe, For it was not by the Nature of the Rocke, that the Water gushed out: but a certaine other Spiritual Rocke wrought at those thinges, that is to saye, Christe. In like manner the Ancient Father Origen, speakinge of the Power, and Vertue of Our Lordes Supper, saith thus, Illud quod Sanctificatur per Verbum Dei, & per Obligationem, non super Natura sanctificatur vt item: The thinges, that is Sanctified by the Wordes of God, and by Prier: sanctificat not him, that useth it, by the Nature of it selfe. By these, and other like aduentures, these Cooke Fathers meant to withdrawe Our mindes from the outwardly corruptible Creatures, to the Spiritual, and Intwarde understandinge of the Sacramentes. Therefore Euthymius in the same place saith, Panis habet similitudinem quandam ad Corpus, & thymus in the same place saith, Panis habet similitudinem quandam ad Corp[us], & Vnus ad Sanguinem: The Breade hath a certame Licensse unto the Body, and the Wine a certame Licensse unto the Bloude.

M. Hardinge.

VVhen it pleased our Saviour Christe at his late Supper to institute this blessed Sacramente, at the which he tooke Breade and VVine, and turned them in to his Body and Bloude, he woulde in such close alliance these Creatures to a mucche excellenter condition, as they shoulde lose no whit of their former Vertues. * For the Sonne of man came not to destroy, but to saue, as S. Augustine saith, not cause that any thinge tende unto not beinge.

The Bishop of Sarisburie.

At the latke M^r. Hardinge founde somme Scripture: and that, God wote, ful aptely he applich to serue his purpouse. The Sonne of Man (saith he) came not to destruio, but to saue: Ergo, The Breade, and VVine lose no whit of their former Vertues.

Here, I beseeche you, M^r. Hardinge: what came the Sonne of Man to saue ? Here, we believe, he came from Heauen, to haue your Accidentes ? Was this the cause of Chiles comminge ? Is this the Religion, we haue Learned in Louaine ? S. Paulus saith, Nonquid debet cura est Deo ? Hauis God any special care for Oxen ? Ought not one mucche better saue to you, Hauis God any care for your Fournies, for your Shewes, for your empty Accidentes ?

Perhaespes ye well saue, I preesse you ouer heauly. We meante, that Christ came to haue Breade, and VVine, and not onely Accidentes. Nowe be it so, so we cannot fale: for by your owne doctrine, the Nature and Substance of the Breade, and the VVine, by

by the comminge, and presence of Christe, is quite abolished, nothinge remaininge, but only the Accidentes. But be it, that Christ came, to haue these Creatures, in denter. Is your Religion muche like unto the Doctrines of the Olde Heretiques called the Manichies. Of them S. Austinne wroteth thus: Herbas, atque aliotes sic putant vivere, ut ea & sentire credant, & dolere, cum leduntur: nec aliud inde sine circumstanciæ quicquam posse velle: They think, that Herbs, and Trees haue life, so faire forth, that they beleve they haue iuste, and feelings, and suffer grise, and paine, when they be herte: and that noman can pull, or plucke ought from them without dñe[m]are. And againe he saith, Nec Qua lument, qual[er] & ipsa, cum frangantur, expirant: They Eat no Egges, imagine, that, when they be broken, there life, or Soule passeth from them. But the bldm. a carefull consideration, it appeareth, you haue for your poor Accidentes.

These be mere folkes, M^r. Hardinge, Christe him selfe faith, he came to haue, not your Accidentes, but Sinnes: not Breade, and VVine, but the thing that was loste. And wil ye tell vs, that your Accidentes were loste ? Or, that Breade, and VVine were butche fleshe Creatures, as woulde not otherwise be fauored, then by the Bloude of Christe ?

M^r. Hardinge, haue more reverence to Goddes Worde. It is Holp : It is It, whereby you shalbe Indeged. Haue better regards henceforth, to that ye write. Christe him selfe saith, I Ihes Homini non veni, vt perdat Animas Hominum, sed take. 9. vt seruit: The Sonne of man, come, not to destruie the Soules of menne, but to Save them. Here in fauour of your case, ye haue leaste out the Soules of Menne, which was the knot of the whole, and haue trust in Accidentes. And to these multe vices appere in you, either gross ignorance, wherwith you charge others, or willful corruption.

M. Hardinge.

Seeing then there is a change by al contente, (a) and certaine it is, that the change is not in the Cange. Accidentes, because we see them remaine as they were before, and God deceueth not our sens in substance, these true and proper objecte, whiche is colour, taste, smel, &c. It must needs be, that the change be in substance, (b) whiche is to sente incomprehensible.

The Bishop of Sarisburie.

There is a change in the Breade (faith) M^r. Hardinge, but not in the Accidentes thereof: Ergo, in the Substance. In the like oder of reason he mighte haue said, It is not a Feareblye. Ergo, it is a Fore. Ye mate not loke, M^r. Hardinge, to stellte thus awaye with so simple Hopplimes. This p[ro]p[ter]e shalte emonge Children is called Petitis Principiis.

Poor Minor, wherein standeth the whole doctrine, and whiche by somme Autostolles, or shewe of reason, one wate, or other, ye shoulde haue p[ro]ved true, ye haue pale letch over without any manner of poufe at al, and p[ro]fume it onely to be true. And so the whole weight hereof standeth not by Truthe, or Reason: but hangeth only by p[re]sumption.

For what Doctor, or Father ever tolde you, or made you so certaine, that in the Breade there is no change touchinge the Accidentes ? Ye saye, Your senses tolle you, that the Accidentes remaine still, as they were before. And the same senses make also tel you, as S. Augustine saith, that the Substance of the Breade remainteth still, as it was Ad infantes: before. But wil you so sturdily forswake your old Lection ? Will you roote out Quedvides, this matter in Compromisse to your sens ? Holpe often, or d helpe labye have you tolde vs, That these be cales of Onely Faith, and that in the iudgement hereof, bothe sens, and cetera cetera reasone muste be abandoned ? And haue you forgotten that Chrysostome saith, Nihil sensibile traditum nobis est : Chrysostome Chrysostomus tradidit, insensibilis sunt: chrysostomus. There is no sensible thinge delivred unto us by Christ (in these Epistles). And againe, the Homil. 13. What so ever thinge Christe hath geuen to us, they are visensible. If they be thingse utterlye visensible, howe then can they be iudged by your senses ? Why comme þe not forth with the Learned Doctors, and Catholique Fathers, of whom, þe late, þe haue butche the plente. If it be true, as you saide, That there is no change in Accidente, why is it not proved ? If it be false, why is it untouched ? Tel vs, howe longe that we be bounde to your bare woorke ?

terily,

(a)Vntruthe,
enduite, and
seculie. Reade
the Ante-
dict. (b)Vntruthe,
ruling, and
Sophistical. For
Substantia is
prescined by
the sens, al-
though by the
Accidentes.

Ad infantes:
tans est quod
ad infantes:
manent.

August. ad soni factum p[er]f. 23 and not in Substance. *For thus he faith, as it hath beene often remembred,* Nisi Sacramenta Similitudinem quadam haberent earum rerum, quamvis Sacramenta sunt, Omnia[m]o Sacra[m]enta non essent. Ex hac autem Similitudine pluri[m]que rerum ipsarum nomina accipiunt; *Onlese Sacra[m]entos habet a certaine likeli[n]e of the things of whiche they be Sacra[m]entos, when in deede they were no Sacra[m]entos. And of this likeli[n]e of ten times they beare the names of the things them selues, that are represented by the Sacra[m]entos.* Againg be faith, Secundum quendam modum Sacramentum Corporis Christi Corpus Christi habet: *The Sacra[m]ento of Christis Body, after a certaine manner is Christis Body. And again, Non dubitabant Dominus dicere, Hoc est Corpus meum, cum dñe: Signum Corporis fu: *Our Lorde doth not saye, 'I b[ea]t his my Body, when he gau[e] a token of his Body.* Likewise futh[er] Teutullian, exponit, and openinge the manerunge of Christis wordes, Hoc est Corporenum, Hoc est, Figura Corporis mei: *This is my Body, that is to saye, This is a Figure of my Body. You knowe, q[uod] barbinge, that Modus, Simile, Dissimile, and Figura, be in the Predestinante of Qualities, and therefore perteine to Accident, and not to Substance.**

So Chrysostome, where as he ampluseth the Change of the Breade in the Sacramente of thanksgivunge, he addeth immediately whithir, Sic etiam in Baptismo: Even so is it, (that is to say) The like change there is in the V Vater of Baptisme. In these Quotations, the Substance as well of the Breade and Wine, as of the Water, remainteth still: But the Respecte, or Qualite, or Accidente, is changed. And this is it, that S. Ambrosie saide before, Sunt quia erant: & in aliud mutantur: (In Substance) they are the same, they were before: But in Accidente, or Qualitate they are turned into another thing. M. Hardinge.

And here we purfe you in minde of fyng falfesinge of Theodoretes wordes, in that ye make him to faine in thy Engleſſe. The Myſical ſigues to remaine in their former Substance, Fourme and Kinde, where he faſhē ^{not} to do, but in their Former Substance, Figure and Shape. Ye knowe partly, there is greate diuerſitie betweene the Kinde of a thinge, and his Shape. The offener ye vix that fulched, as ye ſee it very often, the more thal ye be elped to be falſe teacheſſes, and growe out of credite, wher mynthe is loued.

*Vntrath Euen
so he saith.
Otherwise M.
Hardinge hath
a Substance
without Kinde.

Before, in the
second part, i.
c. i. Division,
Athana. de De-
finitionib.

unto your selfe.
And yet s^t se no greate cause, why he shoulde so mightily erie out, False Teachers, Falsched, Falschinge, for that the Interpreter hath expounded this Latin word, Forma, by this Englisch wodde, Kinde. For, as it is proued before, by sundre examples more at large, in the Ancient Fathers these two woddes, Forma, and Natura, are often used for one thinge. Athanasius saith, Natura, Essentia, Genus, Forma, unum sunt : Nature, Substantia, Kinde, and Forme be alone. Certainly, if the very Substance of the Beade houde remayne, as Theodosius saith, and yet the Kinde of the Beade shoulde not remayne, it were a wonder. For, as there is no Kinde without Substance, so to there is no Substance without Kinde.

The woodnes which ye recite out of S. Augustines Sermon Ad Infantes, we finde in Bede upon
the tenth Chapter of the first Epistle to the Corinthians. The whole place is this: This thing which
ye see in the aufer of God, ye haue seen it alio in the night palle. But what it was, what it meanech
the Sacramente of hewe crainge a thinge it conteineth, as yett ye haue not heade. That then whiche Anfcent
ye fave, is Brede and Chalice, which everie eter telys you. But that whiche your Faiste required to
be of Influctioun of, is Brede the Bodye, the Chalice his Bloude. If the Substancie of Brede place alle
remained, as before Confeeration, what neede had they to leare, what it were? For of them shalys gett out
they myght haue leare and the thinges propoched to ly Brede, and Vvine. But S. Augustine, ye fave certaynly
that they haue leare and Vvine. Yea Sir, to it was, to faire as their eter tolde. But what their father leare
ought to tel them, he instrucheth them, facinges Brede, to wite, is the Holy Body of Chistle. To
this Confrunction melle we flande, by S. Augustinum hem folle soote forster. T'is

Churche of Englande. 2.parte.

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The Bishop of Salisbury.

S. Augustines *Woodes* are plaine enough: howe so ever it like you to shewe them with your Globes. Thus he saith, *Quod videlicet Panis est, & Cibus: quod vobis etiam oculi vestri renuntiant: The thing that you see, is the Bread, and the Cibes: which things your eyes do reporte unto you.* Where also maye be noted, as by the wate, that S. Augustine, contrarie to your Doctrine, M. Hardinge, refrecheth the Judgemente hereto of the reporte, and trial of the sensis. And againe he saith of him selfe in the like case, *Vero, ne ipsi sensibus nostris facere videamus iniuriam, quando id loquenda suadimus, vbi omnes Vires, officiunque Sermonis facultate superius evidenter Veritatis: I fear me, we shoud doo wronge unto our Senſes, if we woulde ge aboute to prane that thonge by flatteryng, wherein the eidence of the Truſte it ſelfe perſeruidient, and power of Speche.*

¶ To S. Augustine saith further, *Quod autem Fides velira postulat in-*

*Howebeit, S Augustine tunc inquit, Quod autem
fructu, Panis et Corpus Christi, Calix Sanguis: His dictationem nunc be affuerat,
by that is said before. These two sacraments are both true. Hesychius saith, My-
sterium nostrum simili & Panis & Caro est: Our Mysterie is both Bread, and Fleas-
ie; It is Bread in Substance, and in rude: It is also the Body of Christ, not in Sub-
stance, but in a Mysterie. Pour ouvre Glese saith, as it is before alleged: Dictum
Corpus Christi, sed impoerit: Si te sensus, Vocation Corpus Christi, id est, Signi-
ficat Corpus Christi: It is called the Body of Christ: but vno properly, or not in deinceps man-
erualiforme of speache: The meaning thereof mate be this: It is called Christies Body, that
is to say, It signifieth Christies Body.*

In a Sacramente we muste beholde, not only the outward Elemente, but also the thinge it selfe, whereof it is a Sacramente. S. Augustin saith, Si ad ipsa res visibiles, quibus Sacramenta tractantur, animum conferamus, quis neciat, eas esse corruptibilis? Si autem ad id, quod per illas res agitur, quis non videat, non posse corrumpi? If we consider the Visible Creatures, wherein the Sacramentes are ministered, we know not, they be things corruptible? But if we consider the thinges, that is wrought there by, who feeth not, It cannot be corrupted? S. Augustin fully groundeth his opinion

And in the same place before alleged, S. Augustine fully expoundeth his own meaninge, in what sense the Bredie may be called the Body of Christ. These be his wordes, Christus leuitum Corpus suum in Cœlum, unde venturus est, ut induet vi-
tas, & mortuos. Iste ist modo fedens ad Dextram Patris. Quomodo et Panis Corpus
est? Et Calix, vel, quod habet Calix, quomodo est Sanguis eius? Ita, Fratres, ideo d-
cuntur Sacramenta, quia in eis aliud videtur, aliud intelligitur: Christus habet istud
in his Body into Heaven: from whence he shal come to Judge the quick, and the dead. The
is he now fitting at the Right Hand of the Father. How then is the Bredie his Body?
And the Cuppe, or that is in the Cuppe, how is it his Bloude? His answere is this: O
Brethren, these be called Sacramentes, for that in them one thing is feene, and an other
thing is understanded.

Thus therefore, the thinges, that we see with our Bodily eyes, is the very Nature, and Substance of Breade: But the thinges, that we see with our Faith, is the very Natural Body of Christ sittinge in Heaven, and represented unto us in the Mysterie.

Nowe, I beseeche the, god Christian reader, marke, what sentence or
dinge plaeth upon thon wordes. S. Augustyne saith, Beleue the iudgements
of your eyes. M. Hardinge saith, Seale be deffulent, Beleue not the iudgements of your
eyes. S. Augustyne saith, The thinge, that you see is Beade : M. Hardinge saith
It is no so, it is no Beade. So hanfornely this Glose groweth to the Texte.

¶ Dr. that, whiche Origene saith, The Breade, whiche is Sanctified by the woodde of God, as touching the Material Substance thereof, goeth into the Belly, and is caste out into the priuie.

CC *CL, FRIAR*

M. Hardinge.

(a) Vntruth: For wee haue Corrupted, neither woorde nor Sentence. To that Material: A propret translatioun. (b) Vntruth: For he nameith Bredre seuen times in that one place. (c) Vntruth: Onlesy ye wil rather cal it the Material Accidente. (d) Vntruth: For in the same place he saith, Nec Materia Panis.

(e) Vntruth, vaine, & vnde of sence. For what Accidents be voided southe.

1 corin. viii. Cyril in Iohann. Lib. 10. cap. 13.

Irenae. Lib. 5. Ass. getur. & confit. fli. Carnis no- fice subst. mta. Rabanus Ma- tri. Lib. 11. cap. 31.

In alleginge Origen, Sir Defender, ye plaine, your accoultedne false plaine, (a) corrupting his sentence, and falsinge his woordes. For they be not as you recite them, but thus: *Ille cibus, qui sanctificatur per Verbum Dei, perq[ue] obsecrationem, iuxta id quod habet materiale, in ventrum abit, & in secundum ejuscat: That meat, which is consecrated by the Word of God, and by Praier, according to that Material, which is batre, it goeth into the belly, and is voided, southe coming into the Pricie. Here neither nameth he (b) Brede, as you doo (to caule the people to think it is but very bread) but meat. And that you haue in your Latine, *Quod quidem ad materialm attinet: which is by your Interpreter, As touchinge the material Substance thereof, (c) it is not Origen, but your own forged hulfe, to decceive the ignorant wittial, to hende they might be moued by your false handling of that Doctor, to belieue, the mater and Substance of very breade to remaine. He speakest not of the (d) mater of Brede, but of that which is Materiale in his Statemente, meaning the Accidents, or Qualities remaining after Consecration, which be Material, but not the mater it selfe of Brede (as Mater is taken for the one part of a perfecte Substantie) (e) and the faine Accidents be voided southe, as Origen had good cause by occasion of Chirles woorde to declare, you had none to recorde the fame. But it likel yon filthe spryte with vile woordes to bringe that Holy Mykytie, and blessed Sacramente into contempte. Wherinne yee doo the Duet, Authour of Heretic, the greatest heretic, that may be denide.**

The Bishop of Sarisburie.

Heresies, Falce plaine, Falchide, Falsifinge, Vile woordes, Filthy Spirites, are nowe become *M. Hardinges Ordinarie, and Usual Eloquence.* Here haue wee corrupted (as he saith) and belied Origen, for that we place this woorde, Panis, in steade of Cibus: for so that we late, Panis, quod ad Materialem attinet, in steade of thise woordes, Cibus iuxta id, quod habet Materiale. This, (saith *M. Hardinge*) is Forged flusse: This is Horrible, and shameful corruption to decceive the ignorant. He that knewe not *M. Hardinges modestie*, and manner of wrightinge, woulde thinke, these Tragical termes shoulde beare somme weighte. For sober menne selbowne use this to crete, without somme cause. Touchinge these woordes, Cibus, Panis, Materiale, Materia, if there be any thinge, that mak mislike him, it shalbe lawfull for him to returne the same, and to use either the one woorde, or the other at his pleasure. This stande only upon the Substance of Materie, and sete no lutsche wanton advantages by chifre of woordes.

Herewhile, Origen him selfe, as it appereith, was not so dangerous in the case. For, wherens *M. Hardinge* to sharpeley overleakeþ vs, for once usinge this woorde, Panis, in steade of Cibus, Origen him selfe wricht the same woorde, Panis, seuen times tegather in the felme place, without respoufe: Litle as S. Paul also faine times in one place calleth it, Panis: And S. Cyril calleth the portians thereof, Fragmenta Panis: pieces of Brede: And yet were none of thiese euer condemned therfore, as Corruptors, and Falsifiers.

But, 3 beseeche you, *M. Hardinge*, If this woorde, Cibus, Meate, whiche Origen wricht, and you sime to allowe, were not Brede, what kinde of Meate then wil you eat it? Fleache, Fishe, or Fruite, I trowe it was not. You say, Origen meant thereby, pour Fourmes, and Accidents, and Shewes of Brede. Howe verly, this was but a qualty Meate: And 3 maruel, that ever any wisse man woulde calle it Meate. Irenaeus saith, Of the same Meate is increased, and confiteth the Substance of our Fleache. And Rabanus saith, Sacramentum in alumentum Corporis redigetur: The Sacramente (which is the Brede) is turned into Our Bodily nourishmente. Shewes, and Accidents, are but a simple sode, to increase the Substance of our Bodies.

Touchinge the other sotyle faulte, *M. Hardinge* saith, his Accidents, and Qualties be thinges Material: but the mater it selfe, (he saith): heynot. But where learned he this strange Doctrine? What Dunste, what philosopher, what Logician, what Sophister, what Wise man ever taughte him thus to saie? Who ever saith, that Accidents are thinges Material? It is wel knowne, that Materia encomio is Substance, and sterner otherwiche. Therefore *M. Hardinge* might as easly haue said, Accidents be thinges Substantial. Certainly Accidents, and Qualties, be Accidentales Formæ, and in the Schowles are called, thinges Formal: whiche arc

are as farre from thinges Material, as fire from Water, notwithstandinge, their menne haue power to make of Accidents, Substance: Of Fourmes, Maters: Of thinges Formal, thinges Material: and of one contrarie, to make another: and al this onely of them selues, without any manner other Authoritie.

M. Hardinge saith, that the Meate, wherof Origen speaketh, is a Material, (for this is the lighte, and clearenesse of his Eloquence,) but not Materie. And by this partie distinction, he thinketh, the whole mater is fully discharged. And emongt the ignorante, that cannot judge, perhaps he make fauor to saie commewhat. But Origen him selfe, that dwelleth underste his owne meaninge, calleth the same Meate, in the same place, by expresse, and plaine woordes, not onely a thinge Material, or, A Material, as *M. Hardinge* rather deleth to calle it, but also the very Mater of Brede, *origen in Mat. Cap. 15.* it selfe: his woorde be thesse: Nec Materia Panis, sed superfluum dicit sermo est, qui proficit non indigne Dominu comedenti: It is not the Mater of the Brede, but the woorde spoken over it, that profiteth him, that Earth not unworthily for the Lord. *M. Hardinge* Judge then indifferently, Gentle Reader, howe litle causes *M. Hardinge* had, to moue these Tragedies.

Further he saith, It liked our silly Spryte, with vile woordes to bringe the Holy Mysterie into contempte, and therin we doo the Duet great seneunce. *M. Hardinge*, somme of ther sprache woulde better become a man of your grauitie, Dutch liquore selbome floweth from the Spritte of God, &c. We neither increase, nor diminishe, nor any wate alter the woordes of Origen, but latte them forth plainely, and simply, as we finde them. For thus he wricht, Ille Cibus, qui sanctificatur per verbum Dei, & per Obsecrationem, iuxta id, quod habet Materiale, in ventrem abit, & in secundum ejuscat. *The Meate, Ceterum iuxta precationem, qua illi accessit, pro portione Fidei sit vultus.* The Meate, that is profited by the Woordes of God, and by Praier, according to that Material parte, that is in, palleth into the Belly, and so forth into the Pricie, &c. If there be any Filthiness, or Villanie herein, It is this Ancient Fathers, whom ye ought not so to encourage to reuelle, for Clinckenesse of Spritte: It is not ours.

Wherewile it, this is not Origenes onely Judgemente: but the general, and a greble doctrine of al others of the Catholique Fathers. And to allege one in steede of many, S. Augustine saith, as he is before alleges, Siad res ipsas, quibus Sacra- menta transtantur, animum conseruamus, quis n're fecit, eas esse corruptibiles? Si ad id, quod per illas res agitur, quis non videt, non posse corrupti? If we consider the thinges them selues, wherein the Sacramentes be Ministered, who knoweth not, that they be thinges corruptible? But if we consider the thinge, that is wrought thereby, who seeth not, that it cannot be corrupted? The Holy Fathers speake not thus of Christes Body, but of the Brede, whiche is the Sacramente of Christes Body. So saith S. Ambrose, the Brede, whiche is the Sacramente of Christes Body. *M. Hardinge* saith, S. Ambrose, Non est Panis, qui uacat in Corpore Panis. Vita Aeterna, qui animo nostre Substantiam fulcit: (The Brede that I meane, is) not this Brede (of the Sacrament) non iste. ne con. dict. 2. In the 23. Artic. Angliae Ba- ptismo contra Donatu. Lib. 3. Cap. 12.

Nowe, if there were lutsche Filthinesse, as you haue imagined, in the Holy Learned Bisshoppes, and Doctours of the Churche, for biteringe these, and other like woordes, of the corruptible Creatures of Brede, and Wine, what cleane Sprite then is there in them, that speake so filthily of Christes Body it selfe, biteringe nowe incorruptible, and Gloriosus? In the rigthe hande of the Father & Heret I had occasion to speake somewhat to my former Kepile.

Alexander of Hales saith, Quidam dicunt, ubi cunponantur Species, siue in munido loco, siue in immundo, siue in Vente Muris, ibi est Corpus Christi: Some siue, where so ever the Fourmes, or Accidents be laid, whether the place be cleane, or uncleane, yea al- though he be in the Moules belly, yet there is the Body of Christe. Againe he saith, Si canis, vel Porcus deglutiuit Holtian Confecratam integrum, non video, quare Corpus Mem. par a grecis. Domini non simili trajectetur in ventrem Canis, vel Porci: ff a Dogge, or Hogge Domini non simili trajectetur in ventrem Canis, vel Porci: ff a Dogge, or Hogge. Should followe downe the Hoste Consecrate beinge whole, / see no cause to the contrarie, but the body of Christe maiest passe withal into the belly of the Dogge, or of the Hogge.

C. 9. Likewise

Vile
speche.
Clemens. spf. 2.

De Con. Diff. 2.
si quis in cloaca

Mar. Antio.
Constantius ad
obitum. 166.

De Con. Diff. 2.
Tribus gradus
bus in cloaca.

Likewise your owne Clemens, whom you so often call the Apostles Fellowe, my self thus. Ne murum stercora inter fragmenta Dominicis Portionis appearant: *La* not Mysse donege be founde emonge the fragmentes, or pieces of the Lordes portion. By whiche Portion, he meaneþ the Sacraments. Your owne Catolique allowed Glose saith,

Corpus Christi potest euomi: *The Body of Christe made vomited vp againe.*

It abborreþ my harte, to biter thise woddes: They be so horriblie, and ful of filthe. Yet this, M. Hardinge, is your owne Doctrin: This is your Sprite: This is it, that ye haue so longe maintained with Fire, and Swerde. By lutsche vncleane, and vacuile speche, ye hysing Christe Body it sette into contempte, and lothe, somenke in the harts of the people.

But, than you make the better ſee the conſente, and certainte to expounthe thise woddes of Origen, as Dordine, whereas you are wel contente to expounthe thise woddes of Origen, as undoubtedly ſpoken of the Sacraments of Christe Body, your Inſtructor, and Hallifer, Doctour Gardner telleth you, that the ſame woddes pertynge nothinge at al unto the Sacraments: And yet, unto what thinges els they ſhoulde pertynge, it ſemeth by the doubtfullenesſe of his anſwe, he was never wel reſolved. His woddes be then, Non Eucariftia loquitur Origenes, ſed de Panie ſanctificatore Verbiū Dei, & Orationem, quem communiter manducamus: vel de eo, qui ſolebat dari Catechumenis, de quo Auguſtinus: Origen ſpeaketh not (thefe woddes) of the Sacraments: but either of the Brede, that is Sanctified by our Lordes Word, and by Prier: which we commonly ſe to Eat: or els he ſpeaketh of the Brede, that was geuen to the Novices, called Catechumeni, Whereof S. Auguſtin ſpeaketh. If this tale be true, then is yours Antioch, M. Hardinge, and al pur longe Commentarieſ of Fourmies, and Accideſtes, but in vaine. It were god, þe take a date, that þe male be better agreed upon þat, þe tel vs.

And, wheras, to hifte the mater, þe put your pore Spiritual Fourmies, and Holy Accideſtes to al the paines, to paſſe into the belly, and to forthe into the draught, and auouche the ſame in furthe ſober wiffe, as if ye partly underſtoode, what we ſaþe, it male pleaſe you to underſtānde, that by the Judgements of your owne Scholā ſtoliwa the Canonifiles, þe are foully deceiued. For thus they determine the mater, quicke agaſtine you: Species ille aliis cibis non permiscuntur: Non enim in florum alium descendant: quare per ſeculum non emittuntur: *Theſe Fourmies, or Accideſtes are not mingled with other meat.* For they goe not downe into the ſlomake: and therefore they paſſe not into the Priuie. Howe, M. Hardinge, if the Brede be utterly conuerted, and haue no beings at al, and if the Accideſtes paſſe not into the Priuie, what other thing els remaingeth there, to paſſe that wate? It is a strange kind of paſſage, whereas there is nothinge to paſſe.

Hereby it male appear, that either the Glose, or M. Hardinge, is in errore. But the Glose is allowed, and countred Catolique: therefore the errore muſt be M. Hardinges. Howe be it, to ſate the truthe, M. Hardinge, and his Glose to, are bothe in errore.

The Apologie.

Oz, that, Whiche Christe him ſelue ſaid, not onely after the Bleſſinge of the Cuppe, but alſo after he had Miniftred the Communion, I vyl drinke nomore of this Fruite of the Vine. It is wel knowne, that the Fruite of the Vine is Wine, and not Bloude.

M. Hardinge.

Christe (sic they) him ſelue ſaid, not onely after the bleſſinge of the Cuppe, but after he had Miniftred the Communion, I vyl drinke nomore of this Fruite of the Vine. Hereunto they add of their owne heade, (a) It is wel knowne, that the Fruite of the Vine is VVine, and not Bloude. By this they would ſigntifie, that in the Chalice we haue not Christes Bloude, as him ſelue ſaid, but mere VVine, as agaſtine Christe they labour to perfaſe.

Bute we ſee, that thofc woddes I vyl not drinke from henceforth of this generation of the Cuppe, (þat were ſpoken (b) only before the Communion, (c) or onely after, (d) or in bothe times, þt they were ſpoken before the Communion, (whiche opinion is the more probable) it is very clearye prooued

prooued by them, that wine remaineth not, as it ſhal hereafter be reched.

For theſe cauſes it male be faule, that we ſhoulde rather follow the order of Luke, who wiffeth that Christe ſpake thife woddes, before his maundate, (c) then Mattheue, and Marke, who ſelil it, as spoken after. Secondly, the order of Luke is confirmed by the circumſtance of the chyng, that he defeneth, more then the other Evangeliftes. Nowe, becauſe in the Chalice of the Olde Lawe, ther was certaynly not Bloude, but VVine, (wheras Christe teacheþ, that in his Chalice his owne Bloude is (f) conteneid) let the discrete reader iudge, whether we miſſe not rather thine, that he ſe woddes of Christe, I wil not from henceforth drinke of this generation of the Vine, don not ather pertaine to the Cuppe of the Olde Lawe, (as Luke placeth them,) then to the Chalice of Christe after the Confeſſation, whereof Mattheue, and Marke recheſe them.

Fourthly, and laſtly, when Mattheue, and Marke recheſe that Christe ſaide, he would not from

þat he ſhoulde the drinke of that generation of the Vine, they both, in quicke like forte of ſpeakinge adele deneſt, the ſame woddes, whiche in the Apologie are gafeulely leſſe out. Untill that daie, when I wil drinke the ſame woddes, with you in the Kingedome of God my Father. If Christe ſpake of a Newe drinkinge, which is to come, by likelihode the drinke palleth the Olde. What exaluatione would be ſufficient to ſpecifie, that in this (g) weighty poynete of Saluation, our Engliſh Clergie are content, þt to blinde the people, the righte waylouful, yea the thonorable of our Countrey, in ſo faire a forte, that after many Fatiues woddes interſperced, and wrongfully wrefed, they double not to attempte, in Chiſles owne layinges, and in thofe favours of his, whiche eadiently proue the contrarye.

But nowe let vs graunt of our free liberalite, contrarie to ſo many good, and ſtronge reaſons, that Christe ſaide after Confeſſation, I wil not from henceforth the drinke of this generation of the Vine, until the Kingedome of God come, then it male be further ſunderſtandēd, that the Kingedome of God is taken in Scripture ſommering for the preuentie daie of the Churche, after Christes reſurecſtion of this world, according to that is ſaide ſommering in Scripture. The Kingedome of God drinke of this world, as my Father hath diſpoſed for me, that ye maie eat and drinke at my table, &c. Nowe if we take thife woddes of Christe, ſpoken before Confeſſation, it is not inconuenient, to vnderſtānde them of either of bothe the Kingedomes: that is to ſay, of the Kingedome of Reſurecſtion, or of Glorie, as Chiſtianome and other doo wittene, because bothie were to come at that time. But if we take them ſpoken after Confeſſation, as we rather pone, confidence of the truthe, then for neceſſarie, at this time doo graunt, then thefe woddes. Untill the Kingedome of God come, are to be meante onely of the Kingedome of Glorie. For these Holy Myteries belonge to the Kingedome of Christes Reſurecſtion, and Ascencion. Neither were they praſized by the Apolleſ in the Churche of Christe, and the Holy Ghoste came downe upon them.

As to the newenes of it there, is fuiton of it, not vnder the fourmies of Brede, and VVine, (i) as we haue it nowe, but face to face without all figure and forme. Then is it to be noted, that Christe ſaide not, I wil not from henceforth drinke nomore of the Fruite of the Vine, But I wil not from henceforth drinke of thife generation of the Vine: Of this I ſaie, whereof nowe I haue drunken, (k) which is vnder the fruite of wine my Bloude, which am the true Vine. For wheras this Apologie ſaith, it is wel knowne that the Fruite of the Vine is VVine, and not Bloude, it ſeemeth to declare, that the Authentis ſtereot of he gaſt the Holi Scriptures, where (l) they mighte haue founded the Chalice of ſome VVine to be called Bloude. For Jacob ſaide to his ſonne Iudas, hearinge the Figure of Fruite of ſome VVine to be called Bloude. For Jacob ſaide to his ſonne Iudas, hearinge the Figure of the Bloude, He then wifhte his ey in VVine, and his Cloke in the Bloude of a Grapē. Lo, a Grapē hath the Bloude. The Holi Ghoſte did in thefe woddes of Jacob prophecie, that Christe, the true VVine bloude geue the Grapē of his Body to be preſſed vpon the Crucis, from whence the VVine is not Bloude. The Holi Ghoſte did in thefe woddes of Jacob prophecie, that Christe, the true VVine bloude geue the Grapē of his Body to be preſſed vpon the Crucis, from whence the VVine is not Bloude. (m) which is in our Chalice, as Chiſtianome alio no[n]et. And howe it is no wonder, if we expounde the wodde (Vine) myſtically.

What strength truthe haſt, howe plainlye the dæth to ſluue her face, not mippinge the ſcriptures, nor miſinterpretinge them, nor diſsembling any iore, that maye ſeeme to make agaſtne her?

The Bishop of Sarisburie.

Marke, gentle Reader, howe myghtly M. Hardinge twaſteth, and what paines he talketh, to dawne this place to his purpoſe. Firste he affirmeþ vs for certayne, That Christe ſpake thife woddes before the Confeſſation, and that therefore they pertaine nothinge to the Sacramente. *Nevertheleſſe, afterwarde be graunteth, as he ſatthes,* that of his free liberalite, That Christe ſpake the ſame woddes After the Confeſſation, and that they pertaine ſpecially to the Sacramente. And þe agaſtne vpon further affiance, and boldeneſſe of the cauſe, he ſometh to ſate, It maie be, that Christe ſpake the ſame woddes at botheris: that is, as wel After the Confeſſation, as Before.

Againe he ſatthes, S. Lukes reſerual is more likely, then S. Mattheue, For that S. Luke wriſteth eche thinge in Order, and S. Mattheue out of Order.

Againe, One Cuppe is fift the VVine of the Olde Testament: And immediately after, The ſame Cuppe is the VVine of the Newe Testament.

Againe, The Kingedome of God, ſometime is the ſtate of the Churche, ſome time

(e) M. Hardinge refieth N.Y. A. shows, and i. Marke's Order.

(f) A by waie of a Sacrament, Other wife it is Virtue.

(g) A weighty point of Saluation. Yet M. H. him ſelue by his Confeſſion, vnderſtāndeth it not. (h) Vntruthe, vanitie and arrogante.

(i) Vntruthe, grounded vpon a mere folie. (k) Vntruthe, ſtripte vpon Christ him ſelf. (l) A fond cauſe. For we ſeake onely of a Natural VVine. (m) As in a Myſtery. Other wife it is Vntruthe.

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time it is the state of Glorie. Againe, The Fruite of the Grape, sommetyme is very
natural wine, sommetyme is the very Bloude of Christe. But notwithstanding,
Steuon Gardiner saith, that neither the natural Wine, nor Christes very Bloude,
but the Accidents, and Fourmes are the Fruites of the Linne, yet againe he saith,
Christe Dranke his owne very Bloude at the Supper : and euer now he billeth Dranke the same
his owne Bloude in the Kingdome of Heaven.

In the ende, **P.** Hardinge, after he hadde wanched, and walked him selfe,
bothe before, and after: In Dyer, and out of Dyer: This Wale, and that Wale:
With the Old Cuppe, and with the Newe: also hadhe wel staled him selfe by con-
flettes, and likelihedes: at the late he blawched by the Etymouche, with a tally
courage, and creidt out with an ende of an Old Songe, O wher streng Truthe hath,
and howe plainlye she dareth to shewe her face.

Here, by the wate, a man myght demande of **S. Hardinge**, notwithstanding
dinge the grete Confidence be pretendere to haue in his caufe: If Christ spake
these wordes Before the Consecration, of the very Natural Wine of the Grapes, and
of the Ceremonial Cuppe of the **Elde Lawe**, howe durke he then afterwarde of the
same Natural Wine of the Grapes, after a **fewe Score**: or how was the same Na-
tural Wine fulfilled in the Kingdome of God? If Christ spake the same wordes
After the Consecration, the Substance of Wine, by these menies fantasie, being
utterly abolished, and nothinge there remaininge, but only the Accidentes, howe
is it then the Fruite, or generation of the Vine? Thus, howe so euer he take it, ei-
ther Before or After, he that hardely beable to stiffe his handes.

But, to leave these unfruitful gheastes, until w^e hardines haue better agreed with him selfe upon somme certaintie, we saie that the Cuppe of Blefinge, whiche Christe calleth the Cuppe of the Newe Testamente, notwithstanding it were made in a sypperte the Sacramentes of Christe Bloude, yet in Nature, and Substance, was verye Wylde, and, as Christe himselfe calleth it, The very Fruite, and generation of the Grape, as it was before.

Item, S. Mattheuwe haue we hem vaine : *If I take the Cuppe;*

The twoodes of the Evangeliste S. Matheue are here platine: *I took the Cuppes
and, when he had gauen thankes, he gaue it them, saying, Drinke yee al of it: For this is my
Blonde of the Newe T. Lancastre, that is bledde for many, for the Remisyon of Sinner. I say
unto you, that I wil not Drinke henceforth of this Fruite of the Vine, until that day, when
I shal Drinke it Newe with you in the Kingedome of my Father.* To avoide the manerly
truth of this rebeler, M. Barding faith, S. Matheue uttered one thing for other: the I. a.
ter for the Former: the Cuppe Conferrate, for the Cuppe Confererate: and placed them on
order. And by this pore shifte, he thinketh the plaine Stoile of the Gospel to fally
anweare.

But let us see, what the Learned Fathers haue judged, and written in this
halfe. So shal the weight of these controverciall gages and the Face of S. Hardinges
Tracte, whiche he so much magnificeth without cause, the better appearre. Clemens
Alexandrinus hereof witnesseth thus: Quod Vinum esset, quod bene datum est, Christus
suis ostendit, dicens Discipulis: Non bibat ex Fructu Vitis huius, donec liberop-
sum vobissem in Regno Patris mei: *Totum est Vinc, that was blessed, at the Cross.*
Propterea Christus himselfe sheweth his Discipulis, *fwine: I will nomore Drinke of the Fwint*
of this Vine, until *I had Drinke it with you in the Kingdomes of my Father.*

of this Vine, *that Drinke in wine jorneys,* & gennina, non Natos appellamus Non enim bibam, inquit, de genimine Vitis huius *We calle the Fruites of the Earthe, the Generations, or Springs of the Earthe, But the Children of the Earthe we do not calle them.* For so Christie: I wil nomore drinke of the generation of this Vine. Here the *Vines,* that Christ had blessed, is called by S. Basile, after the time of Consecration, not one by the Generation of the Vines, but also the Fruite of the Earthe. What so ever it shall please M. Hardinge to thinke of the sense hereof, he must iudges conteyne, the two words are very plaine. Likewise calleth S. Cyprian, Dominus Sanguinem suum Vinum appellavit, dc botris, & acinis plurimi expresum, atq; in Vinum coactum: The VVine preffed out of clusters, and many Grapes, and so made VVine, *Our Lorde called it* Bloude.

*Et VInum sicut in Redemptionis nostrae Mysterio, cum
Dominus diceret, Non bibam a modo de hoc genuinam Vitam : There was VVine in
the Mysterie or Sacramente of Our Redemption, when Our Lorde fidele, I wil no more
Drinke henceforth of this Fruite of the Vine.*

Here note then, good Reader, howe hanbowche S. Augustine, and M. Hardinge agree together. S. Augustine saith plainely, It was the Sacrament: M. Hardinge saith plainely, It was not the Sacramente. S. Augustine saith, These woowdes were spoken after the Confeſſion: M. Hardinge fifteth faulke with S. Mattheus 22:27, and saith, They were spoken before the Confeſſation. S. Augustine, following the plaine wordes of Churche, saith, It was VVine M. Hardinge, following the owne wordes, against bothe S. Augustine, and Churche, saitht undoubtedly, It was no VVine.

Agatia S. Augustine saith, Dominus per Vini Sacramentum, commendat et agnoscit nos, quoniam sumus. Quid enim aliud, Nouum Vimam, nisi immortalitatem renovando, ipsum Corporum intelligere debemus? Our Lord by the Sacrament, (not of Fourme or Accitentes, but) of V Vine, commendeth unto us His Bloud. For what other thing maye we understande the Newe VVane to be, but the immortality of our Bodies, that shall be renewed? S. Chrysostome saith, Cum Dominus hoc Mysterium tradiceret, VInum tradidit. Et iam post Resurrectionem sine Mysteriis in simplici mensa Vino vinfecit. Ex genitamine, at, Tatis: que certe Vimum, non Aquam producit: Our Lord, when he delivered this Mysterie, delivered (not Accitentes, but) V Vine. And after his Resurrection, beinge at a plaine Table without the Mysteries, he fed V Vine. For he saith, Of the Fruite of the Vine: VVhich Vine surely beareth, not VVater, but V Vine.

53. Hardinge saith, VVherefore expoundeth these woordes as spoken of the **Mysteries**, beith bothe the **Holy Fathers**, and Chalke him selfe. **S.** Chrysostome expoundeth the **same woordes**, as spoken of the **Mysteries**, and to that purpos applicith the woordes of **Chrys.** Therefor, by **P.** Hardinges Conclusion, He believeth bothe the **Holy Fathers**, and Chalke him selfe.

In the manner S. Hierome saith, Christus in Typo Sanguinis sui non obtulerat Aquam, sed Vimum: Christ in the Signification of his Bloud offered, not Water, but Wine. By these see, I trust, it may easily appear to the Indifferente Reader, howe these cause & hardness had, thus to proclaim, and publishing the Face, as he saith, of his Trium: and with such courage, and countenance to set out, that we have wilfully corrupted the woordes of Christe.

M. Hardinges latthe further. These Defenders adde of their owne heads. It is w
known, that the Fruite of the Vine is VVine, and not Bloude. I thought, **M. Hardinges**,
dunge woulde not haue plied to simple a quarrel to these wordes, of whose heads e
uer they had benne addid. **Fox.** I troble he bathe yett somme heare, or sene, p
a Natural Cline bath boone Naturall Bloude. Woule be it, these wordes procede
not alforegather of our owne heads. **S. Chrysostome** also of his heade bitteth the
same. For thus he writteþ, Ex geminata Vitis: que certe Vincum product, non A
quam: **O. Frumenti de la Vine:** whiche Vine verily bringeth forthier, not Water, but
Wine. **S. Cyprianus latthe,** Inuenimus Vinnum fusile, quod Dominus Sanguinem fuit
dixit: **Wet finde,** it was Wine, that our Lorde called his Bloude. **A. Dionysius, Lyra**
and other like Doctours of **M. Hardinges** vnde Bloude, saie, De hoc geminata Vitis
id est, de Vino, quod generatur in Vinea: **Of this Fruite of the Vine:** that is to say, of the
Wine, that groweth of the Vine.

Againe Mr. Hardinge saith, It is to be noted, that Christe fadre nō, I wil drinke no more of the Frute of the Vine: But I wal not from henceforth drinke of this generation of the Vine, as if there were somme miraculoous greente difference betwene these two wonderfull Frute, and Generation. And this thing, (he saith,) is wel worthy to be noted: That the difference betwene these two wonderfull Frutes, is so greate, as is the difference betwene Ensis, and Gladius: **D.** Liber, and Codex: **B.** Betwene whiche twosome founde only exception, it is hardo to discerne, whether is other. Mr. Hardinges saith
Ce mi

The
Fruite of
the Vine.
Augustin. de
Ecclesiast. nov-
embarcacione

Augstii Qua
Engelicis.
Lib. I Cap. 4.

Chrysanthemum
Hamil.

Chrysostomus
Homil. 83.
Cyprianus, Lib. 2.
Epiph.
Dionysius, Cn.
Lyr. in Mat.
Cath. 26.

Scans

It is to be noted, that Christ saide not, I wil drinke nomore of the Fruite of the Vine. Yet S. Hilarius saith, Bibentes ex Vitis istius fructu: *Drinkinge of the Fruite of this Vine.* If these wordes, as bringe doubtefullly spoken, mate be shifte into some other sence: Yet Clemens Alexandrinus, as he is before alleged, and as he is translatyd by Gentianus Heretetus, saith plaiantly, Non bibam de hoc Fructu Vitis: *I wil norow Drinke of this Fruite of the Vine.* And S. Cyprian sommewhat in plainer worte saith, Non bibam ex ista Creatura Vitis: *I wil norow Drinke of this Creature of the Vine.* Therefore, I thinke, Hardinge him selfe wil saye, This note was not greatly worthie the noting.

Pet farther he satthe, These Defendens seeme to be ignorant of the Holy Scriptures. Where they might haue founde the Fruite of somme Vine to be called Bloude. For Iacob faide of Christe, He shal waite his Robe in VVINE, and his Cloke in the Bloude of a Grapre. It is a hard shifte, ¹⁰ Harding, so suddeinly to conuerte the mater from ordinary vse of speache, unto an Allegorie. We speake of a Natural growinge Vine, whiche, we say, bringeth not Bloude, but onely Wine. But, as touchinge, that saye Christe is sometimes called a Vine in the hولy Scriptures, it is only an Allegorie, or a Figure of speache. And in that foste he is called also sommetimes a Lamb, and sommetimes a Rocke. For, although Christe, for certaine properties, maybe be resembled unto a Vine, yet he is not therefore verily, and in dede a Natural growinge Vine: nowise then he is a natural Lamb, neare of a Pele, or a natural growing Rocke. Wherefore it was great violence, thus to forte the wordes of the Scripturis to this purpoise. Otherwise, by the like phrase of speache, one satthe, Lachrymæ est quidam anime Sanguis: A teare is a certayne Bloude of the Soule. And S. Augustyn faith, Violent Sanguinem Corporum : Animum Sanguinem non vident: They see the Bloude of the Bodies, but the Bloude of the Soules they see not. An other called Wine, Terre Sanguinem: The Bloude of the Earthe. Pet mate not ¹¹ Harding therefore sole, that either the Soule of Man, or the Mould of the Earth, in dede bathe natural, and real, and very Bloude. These be onely certaine Figures, and fountaines of speache. But Christe, when he saith, I wil noone Drinke of this Fruite of the Vine, speake plainly, and simply, and without Figure. An therefore Chrysostome saith, as it is alleged before, Ex genuina Vitis: que certè Vinum product, non Aquam, ¹² Of the Fruite of the Vine: which Vine, quicke bringeth forthe, not Water, but Wine. But Chrysostome saith, The Wine, that was shedde from Christes Body, that is to say, the Bloude of Christe, is in the Cuppe. This is true, as in a Specerie, or by a Figure of speache: bicaus Christes Bloude is represented in the Cuppe. Otherwise, if we speake simply, and platlyne, and without Figure, Chrysostome saith, In Vasis Sanctificatis non est ipsum Corpus Christi: sed Mysterium Corporis eius continuatur: In the Sanctified Vessells there is not the very Body of Christe in dede: but a Mysterie of that Body ¹³ is therin contained.

The Apologie, Cap. 14. Division. 1.

And in speaking thus, we meane not to abase the Lordes Supper, or to teache, that it is but a colde Ceremonie onely, and nothinge to be wrought therein: (as many falsely sculaundre vs, we teache). For wee affirme, that Chist dooth truly, and presently geue him selfe wholy in his Sacramentes: In Baptisme, that we mait put him on: and in his Supper, that we mait Eat him by Faith, and Spryte, and mait haue Everlastinge Life by his Crofse and Bloude. And wee saye not, this is done sliglytly, or coldly, but effectually, and truly. For, altho' we doo not touche the Body of Christe with teeth, & mouth, yet wee holde him fast, and eate him by Faith, by Understanding, and by Spryte. And it is no vaine Faith, that comprehendeth Christ: neither is it received with colde devotion, that is received with Understanding, Faith, and Spryte. For Chistle him selfe altogether is so

is so offered, and given vs in these Mysteries, that wee make certaintlye know we be Fleashe of his Fleahie, and Bone of his Bones : and Christe continueth in vs, and vvee in him.

21. Hardinge.

It is easy to be perceived, who abfeteth more our Lender Supper, whether ye it be to
whom he beverie (^{as}) Bakred Bred and VVine with the (a) onely Figure of Christes Body and Bloude, or we
ourselvys he beverie to it his true Body and Bloude, with the onely Fournis of Bredafe and VVine,
(of which) Faurenes neither Christe, nor Christis whole Body and Bloude, or we, who wil haue Christ
whole Bodye predfete in dede, with a Figure of his Deatle, whiche, b^r Deatle is abundante onces, VVine
fles Bodye predfete in dede, with a Figure of his Deatle, whiche is fute accordinge to our dede Adise
Deneftels, ther she, that cal it an **(c) Idol** when it is woollippid, or we, who das accordinge to our dede Adise
it, because that Royal Bodye (as Chyffolme late) is fute, when he fute nowe before us, to be fene nowe
the Earthe, is woorthy of the moche highe Honore, whether of these two is the colder Cremone
and more fimpfer Supper, to haue Bredafe and VVine with a Signe onely of Fleahe and Bloude, or to
haue Real Fleahe and Bloude with such fumates of Bredafe and VVine, as ('by the Power of God do
no leſle bodily noſtrile vnto vs, then the reſonance of Brede would haue done: we doubt not of wife mens
judgement. Haue your carde Bette fette and full inough of the belle Bleſſe, and is with you
superfluous to Eate drie and Lenten Meate, But ye haue your spirituel Banquettes to leane, and
Carien, as a man may wel defreſt, whether ye haue more phatſie to your Fleſh, or to your Sprite.

Ye write, that many falleyn clauder you, layfene that ye reache nothinge to be wronged in the Lordes Supper, whereas ye affime, that Christ dothe truly and prently give his owne fleshe in his Supper, that we may eate hym by Faith and Sprite. And other worke in the Lordes Supper ye shewe none. And this whiche ye shewe, a man may doubt, whether it be a thinge wrought in the Lordes Supper or no. VVel may ye feare, that it is a thinge wrought in them which come to the Supper, but that it is wrought in the Supper it selfe, shewe it not; the Supper beinge that which is called *Cenant*, to wchthe, the meat receaved, is not *Cantatio*, which is the ale of Suppyses. For sithke Supper is nothinge els but meat and drinke fetton from the Table to be receaved by fleshe as comen vnto it, that whiche is wrought in the Lordes Supper, muste be wrought (in) the meat and Drinke whiche our Lorde hath at his Table. And as the mater whereof our Lordes Supper is made, is Breade and VVine. So by the Supper made thereof is our Lordes Body and Bloudone, in whiche the Breade and VVine by the Almighty power of the VVoorde is changed. So that if ye wil shewe Christe his fleshe to be (g) made or (h) wrought in our Lordes Supper, ye muste shewe Breade and VVine to be changed into Christe hys fleshe, and to be Eaten of his fathful at his Table. But whereas there are three things, Christ that maketh the Supper, the Communicantes that receive the Supper, and the Supper it selfe: saye that Christ for his parte gaueth his owne fleshe veryf prently, likewise that the Communicantes for their parte Eat hym by Faith and Sprite. And to yow shewe, that the maker of the Supper worketh, and that the Communicantes work. But at this while ye shew vs not what is wrought in the matter of the Supper, that is to saye, in the Breade and VVine, nor what is made of them. O great kli- der that ye were charged withall, which not so muches as by your owne wordye ye are discharged off.

Howe muche founder is the (i) Catholike Doctrine, which teacheth the proper woonke of our woorke of the Lordes Supper to be the turninge of the Substance of Breade and VVine into his Body and Bloudone. Whiche woorke hecause ye wil not confesse, ye haue deuided a woorke of your own woorkeings, which he is not proper to our Lordes Supper. For if I can receive Christe in my house at home by Faith and Sprite, heise he is this woorke (k) proper to his Supper, which he maie be wrought with at his Supper? Or can I not believe in Chrifte, or lufe my Sprite unto him, (l) except I come to Supper? Or if I lufe call for Chrifte, dothe he not gen me fleshe by grace vnto me?

To what purpose I

But if ye at the Lordes Supper Christe geuth him selfe verily present. To what pouprise, I
praye you? That we incare him (fayre) by Faith, and Sprite. VV^ee reafonid soforouthe,
ye forgette, the givenghe to eat, and eatinge that, which is genen, to be Relatioun, one of these
hauingghe relation to the other? If Christe do exhibe him selfe verily presente, as thy Laine
Text hath, or genen his owne selfe verily and presently, as thy Interpreter tellid you tale for
you: (in) dooth not he exhibe, or geue him selfe, as he wilbe received? Or douthe he thewe in
one hande a piece of Breade, and with the other stikke vs on the heade with a flane? If he geue him
selfe verily present, as fayre, we take him verily Presente. And then (ye meynid by him selfe,
his grace which is of Christe, and not of Christe him selfe) was ente him verily Present, not only by
Faith, and Sprite, but by taking him (to) n^o our Mouth, and Body. If it pleaseth him at any time
to be Eaten by Faith, and Sprite alone, after whiche forme he is daied eaten by thofe that humble
cal upon hymselfe, he giveth them selfe verily Present, but by Faith and sprite, otherwise named
grace, or some spiritual effecte of his woonkinge. But in our Lordes Supper the Scripture requireth a
speciall and peculiar prefencce of Christe, to witt, of his fleash, so as it may be Eatene. If then he geue
him selfe verily presente, as ye fayre, he is present in his owne person, God and Man, with Body, with
Bloud, with Soule, with Godheit. If y^e meynid therewy prefencce of his Godheit, that prefencce belon-
geth nomore to Christe, then to the Father, and to the Holy Ghoste. And so hauyng soe declared
any peculiar prefencce belonginge to his Supper. For by Prefencce of his Couched he is alwaies verily
presente, as wel before Supper, as at, or after Supper: because he filleth Heaven and Earth. It re-

(2) Untruths
two together
For we never
called it either
BakersBread, or
only figure.

(b) Virtue. For
Charles Death
is as Present, as
his Body.

(c) What does one corruptible creature do?

Creaturae in nobis
honoured as God,
it is an Idol,
(A) Vntrueke,
standinge in
wronge Exposi-
tion. For Chrys-
ostome faultheit
*Ascende ad
Cæli portas: i-
mò non Cæli
sed Cœli Cælo-
rum.*

(c) Vntuthe,
grounded vpon
a dicame. No
Learned Do-
ctor ever said
thus.

(f) The Bread is
for us, not we
for the Bread.
(g) Christe
made: Christ

wrought:
A straunge Di-
uinitie.
(hi) Vntruth Fo-
M. Hardinge
well knowne b

that this fond
folie was never
Catholique.

Abraham, am
Haus received

Christes very
Body, before
the Sacrament
may be seen.

was destined,
is not peculiar
to the Supper.
(*Such such*
ilian scorns,
against Christ's
ordinances, are
very venomous.

Very
Yours

(l) Christe offere
reth him selfe
vnto our Faith
and by our
Faith he is re-
ceaved.
(m) This is the
Caniballes Di-
uinities S. Am-
brose saith,
Non hic panis
qui vadit in
centrum.

truth. For
finest, and
Learned
ers have
tained the
: As shal

truth. For
e is no such
Be in all the
oel.

*Leathenish
wachristian
ânge.*

As you see
the Body
the Sacramē
so yee
th it, and sa
te it, and
e otherwise
nbrosē
ee.

christus
gieur: Non
ritur Cor-
.
ntruthe,
ldishe, and
avery. The
ned Father
er knewe
se folies.
ashad a ver
ane Faithe
the A

Inteuche. A
lapeare.
t where wa
ristes Body
omised to
ur Mouthes
Vntruth. Fe
tobbe ther
r, but offer
em in deede
d verily the
dy of Chri
d shewe th
ere, and
herewith
ey maie re
ving it.

It remaineth that either ye yenderstande not your selues, or wilfully deceave that whiche remayneth
for whose sake Christe hathe shedde his Bloude.

(n) Your errour in making the Presence of Christe in Baptisme like to his presence in the Supper, to grolle. For althothe Christe woorke both our Regeneration, and our nourislyement by The p[re]ies, yet in Baptisme our Regeneration is by name attributed in the Gospell to the fener, and Hys Sacramentes, yet in Baptisme our Regeneration is by name attributed in the Gospell to the fener, Body and Bloudie, whiche are so vinted to Christ, as they are pecualiar to the feconde person in God; Baptisme, againe, for as much as they are receynted in vs, as loode to nourisse our bodies to Refur-
ation, (o) as the Gospell saith, and nomans body is otherwise nourished by Eates in dede, suppers, that meate whereof he is nourished, and the Fleasie of Christe, as hym selfe saith, is meate in dede, suppers, and his Bloudie Drinke in dede; VVee are forced to helueze an other manner of presence in the Sacra-
mentes of the Aulter, then in Baptisme. And therefore hee haundled this matter too sligly, Defen-
deth. make

V^ere whereas ye faine, do we not touch the Body of Christ with I tene coldly,
so accustomed to swallowdowne whole morsels, as ye never touch them with your Tethe? Or That
ye have learned to eat, that ye touch not with your Mouth? If Christe faide, Take, Eat toucher,
this is my Body, and the Apolltes tooke and Eat the faine, neither contide they take and Eat with their
ou touchinge: it seemeth ye handle eatinge too sligheftly and coldly, when yee will haue it howe you
take. Chyrfolome a more Substaftiall handler of thinges then any of you is, fytte of Chylotes whiche
Body. *Quod omnium maximum est, que principium, in terra non confarctis tantum, sed mox*
tangis in eque foliis tangis, fed comedis, & eo accepto, domum redire. Of al things that be in
the earth, what is greatest, and the chieff, (q) that doest thou not onely fee, but touchest; neither
only doest thou touch it, but also eat it, and haunge receuted it, thou goest home againe. Howe
wes touch it we knowe, for it is not nowe a mortal and corruptible Body, whereon wee maye fal
our Teth, but gloriouse, and immortall. (r) and therefore wee touch it by the reafon of the Av
identes of Breade and VVine, with whose Formes (as Aungeliane speakeith) it is couerted or
and committeth to our Teeth, and to our Mouth, and natiuiteth bothe our Bodies and Soules
to life everlasting. Nay but wifeye holde him faine, and Eat hym by Faith, by Underflandys
and by the Spritte. I praise ye not too haffie to holde him, beforeye haue him. Howe came y^e chieff
him? His grace he greeued drieus waies, but his feme bodily and prefetly as man, he never
misled to greeue otherwise, then when he faide, Take, Eat, this is my Body. And then ludas (s) who
had but a veryne Faithelike because he received the Sacramentes, received him alio, and our Bel
Lady aloughshe the had a mifit perfite Faithle, received him not after that forte, then sh^e re
fete aloughshe the had 45 yeres. Howe can we assure your felues, that our Faithle taketh the Body of

ceut not the Sacramento. Chrifte, (t) which was never promised to your Faifthe hole faire there? If your Faifthe take holt not as
Sacramente, howe can your Faifthe holde him faire there? As he before ye haue had muſche, and
proued little agaينſt the Real Preface, wrangling and stretching certaine Fathers fentences, and the
Scripture it ſelfe to that purpoſe, not wholly and Faithfully, but by pecemal and patchefly
leaſed, to ye mighte haue inake ſte in the maineſtance of your faile Doctrie; righte in
the conclusion of that parte of your Apologie, with a like grace ye haue a number of mangled
autouines together, whereby to perfwad, that forasmuch as the Fathers haue adverſed ſo little
up our minde to the contrarywaſe, wee ſhould not think wee late the Fleaſe of Chriftianes as beinge
here preſente with vs under the Forme of breade. Therefore wheret ye late to the Catholiques charge
as though by thare Sacrefice the people were berefte of a great benefit, in that they haue taughte
to be contente with the one kind, vnder the name receiuing no leſle then if they had both: Howe
muſche more wrothily are ye to be charged with the crime of Sacreficle, that (v) colbe them of the
greateſt Treasure that is in the Chuche, to muſche as in you lieth, the Body and Bloude of our
Lorde - and in ſteale thereof pretende to deliuer unto them a piece of Bakers breade, and a Cuppe
of VVine? But let vs ſee what good reſon, or autouine ye bringe out of the Fathers againſt the
chriftianitie in the Bleſſed Sacramento.

The Bishop of Sarisburie.
¶ M. Hardinge, your conscience knoweth, and will testifie agaistne your selfe,
that we never called the Holy Sacramente of Christes Body, Bakers Breade, no
more then we cal the Sacramente of Baptisme, a Paile of VVater. We haue al
ways spoken honourably, and reverently thereof, as it was mēte we shoulde
speake of the Mysterie of the Death of Christe, and as the Holy Catholique Fa-

theras haue euermore thys p[ro]p[ter]e. These wilde, and wanton, and unseemly speches, agre[r] rather w[i]th p[ro]p[ter]e
Doctryne. For, calle thynges wrothes a little to remembrance. In thy p[ro]p[ter]e, accor-
suarce, ye calle the Holy Sacramente, as it is old, and ministred by us, accord-
inge to the Wryte of the Holy Fathers. A peice of Breade not woorthe a p[ointe]:
In this place ye calle the Holy S[an]ctification, so wryt by us, a leane, and a Carrion
B[ea]kett: In the nexte diuisioun, ye calle it A Toie. These be your wrothes, þ[er]e, bar-
inge,

The Bishop of Sarisburie.

Churche of Englande.

2. parte.

311 Bakers

dinge, and make wel stande, both with the Hobzettis of your Spyce, and also with
the whole Substance, and tenure of your Religion.

We calle it, The Sacramente of Thankesgeinge, and the Sacramente of Christes Body, and Bloud. And with the Holy Father S. Augistine we saye, In Sacramenta videntur ei, non quid sicut, sed quid significent: In Sacramentis Wee myste consider, not what they be (in them selues) but what they Signifie.

We haue no special regarde to the Breade, Wine, or Water: For they are Creatures Corriptible, as wel after Consecration, as they were before: We wil directe our Faithe Duly unto the very Body, and Bloude of Christe: not as being there Reallie, and Fleachly presente, as ye haue imagined: but, as sittinge in heauen at the Right Hande of God the Father. The holy Father Chrysostome saith, althoough in general wordes, not speakeing specially of this Sacrement: Oculi Fidei, quando violent haec in nobilla bona, ne sentiunt quidem haec vobilia. I tantum inter haec, & illa interire: *The eyes of our Faith, when they behold these unseinkable good things, they doo not so muche, as make these outwarde things, that wee see with our bodilynesse.* So greate is the difference betweene these thinges. And herein resteth the grosseenesse of your errore, that you diuide not the one thinge from the other.

S. Augustine saith, *Ahud est Sacramentum, aliud res Sacramenti: The Sacrament of Christ's Body is one thing; and the Substance of the Sacraments, (or Christ's Body represented by the Sacraments) is an other thing.* And againe his father, *Ea dominum est in seculis anima seruitus, Sigma pro rebus accipere: To take the Signs (or Sacraments) in stede of the things them selues, (that be Significes, as M. Hardinge dooth it) the miserable bondage of the Soule.* In like manner Origen saith, *Simpleiores nescientes distinguere, ac discernere, quae sint, quae in Scripturis Diuinis Interiori homini, quo verò Exteriori deputanda sint, vocabulorum limititudinis sali, ad ineptas quasdam Fabulas, & figurae inania fe contulerunt;* *Simple meme, not hable to discerne in the Holy Scriptures, what things ought to be applied to the vter Man, and what to the Inner, beinge deceived by the likeesse of woordes, haue turned them selues to a sorte of peccable Fables, and vain Fantasies.*

You calle our Docteine, naked, and colde, for that we saye, The Sacramente is a Figure. And yet bicaus ye cannot in any wise dene, but the same wordes, Figure, to the same purpose is commonly used of al the Anteante Catholique Fathers, and Doctoris of the Churche: Therefor he thought it good to qualifie, and to mince the mater, and to save, It is a Figure, not of the Body, but of the Deathe of Christe. And here it is woorke to saye, howbeitte ye trouble your selfe with your varietie, and change, and chaffe of Figures.

First you saie, The Sacramente, by the iudgements of Damascene, is called a Figure before the Consecration, that it may saie, before the Sacramente be a Sacrament. **F**or he foye Consecration, **I**t is no Sacramente. Afterward upon better advise we saie, The Fourme only, and the shewes, and Accidentes at the Figure of Christes Body. Againe you scorne, Christes Body Inuisible, is a Figure of Christes Body visiblie. **A**nd that is to saie, A thinge uncertaine, **i**nxp. Figure of a thinge moste certaine. **N**o latek of that is to saie, an^ez thynke, nonan ewen fale before; The very Body of Christe it selfe is a Figure of the Deathe of Christe. Thus many pretie strange vnglywised Figures, ye are vduen to duse, thereby to auoide one simple, plaine, bysual, and common Figure. **F**or, to leauen an infinite number of other Ancient Fathers, S. Augustine saith, Dominus, Figuram Corporis sui Discipulis suis commendavit, & tradidit: *Our Lorde commended, and delivred to his Discipulis a Figure not as ye saie, of his Deathe, but of his Body.*

Whereas now safe, The Body of Christ is present in deede, and that his Death is absent only: If ye like to cauile, as ye do, and as your maner is, vely to plaine with the wordes, and phras of the Antiente Fathers, ye mighte as wel, and by as god warrant falle, that Christies Deathe is as Present, as his Body. For S. Cyprian saith, Pascha Christi est Sacrificium, quod osterimus: *The Sacrifice, that we offer, is the Passion of Christ.* Chrysostome saith, In Mysterijs Mors Christi pertinet: *The Deathe of Christ is wrought in the Mysteriis.* S. Hierome saith, Christus non

Aug. 9, contra
Maximum. 11^o. 3
C. p. 22.

Chrysos. in Gea
et. Item. 24.

Augu. in fol. 148.
Tract. 26.
August de Do-
Elrina Christi-
na. Lib. 3. Cap. 5.
Origen in Pro-
logo in Cantica
Canticor.

Millard Arctic.

Aug. in r/f. 3.

Cyprian. Lib. 2.
1 p. 3.
Chrysostom. Alex.
Homil. 2.
Hieronymus in
1 ad. 57.

Promissio made to Faith. 316 The Defense of the Apologe of the in quo ego non maneo, ne se dicat, aut existimet manducare Corpus meum, aut S. guinem meum libere: *He that abideth not in me, and I in him, let him not saie, or thin-*

*in quo ego non manco, ne se dicat, aut existimat manducare Corpus meum, aut San-
guinem meum bibere: He that abideth not in me, and I in him, let him not saie, or thinke,
that he either eatith my Body, or drincketh my Bloude.*

The opinion, that you make of the Resurrection of our Bodies, is light, and vain, and to small purpose. For if man had part in the Resurrection, but only they that have received the Sacrament of Christes Body, then are at the Holy Fathers, Patriarchies, and Prophets of the Old Testamente, Abraham, Isaac, Iacob, Moses, Aaron, and such others; then are infinite numbers of Christian Children; then are many Godly Martyrs, whiche, being Baptized in the Bloude of Christe, were taken out of this life, before they could receive the Sacraments, utterly excluded from euer al hope of Resurrection, whiche were a thinge too horible to enter into Christian caires. But Christe, when he spake these Wordes, meanted the receiving of the Sacramente, and the Spiritual Eatiing of his Very Body, and the Spiritual Drinckinge of his Very Bloude: Whereof he is made partaker unto Resurrection, and Life Everlasting, who so ever believed in the Death of Christe.

Basil, de sancto
Baptisinate.
Tò dè Bé-
nito piose diuinae-
mis èsi πρεσβίτης
Την Αράσασιν.
Inian. 6.

Further, How can ye affir my selues (sake you) that your Faith receiue the Body of Christ, which was never promised to your Faith? By the wate, I beseeche you, M^r. Hardinge, when, or where was Christes Body ever promised to your Mouth? Truly Christe promised his Body to be received by Faith, and by Faith Oly, and non otherwise. For thus he faith, Ego sum Panis Iuli Vitae: qui venit ad me, non esuriet: & qui credit in me, non fletur inquietus: *I am that Bread of Life: He that commeth unto me, shall never hunger: and he that believeth in me, shall never thirst.* Here haue you, M^r. Hardinge, a plaine promise made vnto your Faith. But of youre Mouth, two haire nothinges. If you haue oughte to the wort of the Scriptures, Doctoures, or Counsellors, let it apparet, and that in plaine wordes, without colour. Otherwise, if p[er] curia in twodes, we must saie, we haue nothinges. Elsewhere the Ante[n]te Father Origen fafthe, Idcirco dicitur Panis Vitae, ut habeat Gustus Animar, quod defugit: *There is Christe called the Bread of Life, that (our) Faith, which is the Image of our Soul, haue what to taste.*

Origen in c
tica, Homil.
Clementis in E
dagogo, Lib.
Cap. 6.
Tertul. de Re
surrectione
Cariss.

Talte of our soule, make newe, tow to taste.
Clemens Alexandrinus faith, Comedit Carnes meas, & Bibite Sanguinem meum : Euident Fidei, & Promissionis, quod est Eucharistia, & Poculum nostrum dicens Allegorice: Eat my Fleashe, and Drinke my Bloude: Meaninge hereby under an Allegorie, or by waie of a Figure, the Meate, and Drinke, that is (of our) Faith, and (the) Promise.

Terullianus faith, Euendum Sermonem Christus etiam Carnem suam dixit: quia Sermo Caro factus est. Proinde in causa Vt- recipiendus: Deuoratus auditu: Ruminanda intellectus & Fidei diligentes est: *The same Woerde, Christe called his Fleashe For the Woerde was made Fleashe.* Therefore he muste be received in cause of Life: He muste be Deuoured by hearinge: He muste be Chewed by vndeſtandinge: He muste be Digested by Faith.

Cyprian de Cœ
n.s Domini.
Augu.in Iohann
Tracta.26.
Augu. De Verb.
Apostol.serm.

S. Cyprian saith, Quod est esca Carni, hoc est Animæ Fides: As Meate is to the Flesh, so is Faith unto the Soule. S. Augustine saith, Credere in eum, hoc est, Manducare: Illud Biscuit, quid est, nisi vivere? To Believe in him, is to Eat him. That Drinkeing of him, what is it else, but to live by him?

I truse, O. Hardinge, it make appear hereby, there is somme Promis made herof unto our Faith. Now see we you as evident promise made to your Mouth, and Belly: and then your Reader happily will belieue you.

The Apologie, Cap. 14. Division 2.
And therefore in celebrating their Mysterie, the People are to
godly purpose exhorted, before they come to receive the Holy Com-
munion, to lise vp their Hartes, and to directe therre minde to Hea-
uenwarde; because he is there, by whom we must be sedde, and live.
Actus 14.

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11. *Marriage.*
11. *As these Mysteriees weare you; Those that ye haue in your newe Communion,*

S. J. Gardiner,

I pray you, whiche therie Mysteries in care you? I tolde that ye haue in your newe Communion, or those that we haue at the auar of God in the Catholike Churche of Christe? If ye meane you, newe newe diuote toye, thereto ye cannot bunge any sufficient reacion agaistte the Churche paide, which comdeneth the laine. If ye meane the Holy Mysterie of the Catholike Churche, ye will porre the mater. For by that exhortation, ye speake of, (the) people are not prepared to receive the Communion onely, nor chely: but to dispoule them selues accordynge, and as it becommeth them to praiere, that er they be thewe woles. *Sicut Corda, et vpon your harts, pronounced by the Preacher in the Preface before praiser, Reader S. Cyprian in Sermon 6. De Cratione Dominica.* And see that fnde him to reflete the whole to frater. But what if we admittte thy wortles, refuting your Here-
tiche meaning? VVee gaunt, the people are to good porpose so exhorted, as ye say, and that he is in Heaven, whose fleas we feele on this Sacrament, thereby to attaine to life entalling. VVhat conclude yee of this? Ergo, he is not here? For at that marke ye shooe, every man Maefec-
tus, his herte blesse blesse, then your Lounke: for your argument is for

A foolish
A greate
Spud
Habito
Cordis
Habitu
Pater &
habet in
deinde
menta

Here we tell you, that your forefonde is occid, nowe,
lollie, lollie, (with the one) make leide the simle purples, with the other ye moue the Learned to laugh
at you. For Christe is in Heauen, and also here, as Chrysoltone faideth, *Et hic plenus existens, et possit
hic plena, Intra Corpus.* (He is here fully, and there fully, one Body.) These two propositions,
Christe is in Heauen, and Christe is, make wel stande: garker, without iuttinge the one the other
out of place. He is shere at the right haunde of the Father visibly, he is here under the Formes
of heade and vyne, invisibly: there in glorios, here in Maiestie: yet as truly and fully here, as there,
concerning his (c) Substance, as Chrysoltone faide. Ye proceede fourth, and faie.
The Bishop of Sarisburie.

Touching these wonderes, *Suscum Corda, Life vp your Hates* (ye safe) they were applied
ed in old times to prayer, and not only, or chiefly to the ministracion of the sacrament, and than
as you seem to saye by the wittesse of S. Cyprian. As fo rthese emptie wonderes, Only
or Chiefly, *wele them* *Sincly as a falle lighte, to blinde your reader.* For in ou
Aprolge we founde them not.

Touching S. Cyprian, **P**re thought it best to distinble, & to shewe his wondres, and to command him to silence. **F**or thus he saith, even streightly againte the whole practise of your Churche. **SS**ursum Corda: vt dum respondest Plebs, **H**abemus ad Dominum, admoneantur, nihil aliud se, quam Dominum, cogitare debere: **B**efor Primer, the Priest with a Preface prepareth the hentes of the Brethren, **s**acieing unto them, Liste vp your Hentes: that, when the People answere, **V**ive let them vp unto the Lorde, they maie be put in minde, to think of nothing els, but of the Lorde. **W**here is this **A**postle, **M**ark, **H**ardinge, where is this Ecclesiastical Tradition nowe become? **T**hroughout your whole Territorio of Rome, in what Churche, in what Chaple is it keape? **W**here doth your people answere the Plebs at the Common Psaler? **D**, where dothe the people understande, either the meanings of the Sacramentes, or any thinge, that is pronounced by the Plebs? **D**, why are you so unadvised, to allege manifeste Authoritatis againte your selfe?

Dd iii

in
vp Chrysocarpi
ain leus in Matthei
ur. Horst, 9.
NS Aug. in PGL 10

CQuæ fursum sunt, querite: non quæ super terram: Let vs lifte vp our Harters. If ye
be risen againe with Christe, he saith unto the Faithful, he saith unto them, that receive the Bo-
dy, and Bloudie of our Lorde, If ye be risen againe with Christe, sauer those things, that are
aboue: where Christe is at the Right hande of God: Seeks for the thinges, that be aboue:
not for the thinges, that be in Earthe. Againe saith the Faſtne, In Sacraments Fidelium dicitur,
vt Sufum Corda habeamus ad Dominum: At the Ministracion of the Sacramentes of
the Faithful, it is faide, Let vs lifte vp our Harters unto the Lorde.

August De Bono
Perseuerant. 16. 2.
Cap. 13.
August. De Bono
Viduitatur. ca. 16.
Alexander Has-
ten. 4. Quast. 37
Mem. 1. Arctic. 3.
Par. 1. Cap. 9.

Like unto againe, Inter Sacra Mysteria, Cor indecetum, et
of the Holy Mysterie, wee are commanede to lifte vp our Harte.
But, what indece wee to rehearse the Auctent Fathers? Pour oune late helpe
Doctors haue faire the like. And, to leane the rest, pour oune Manipulus Curato-
rum, that is to saye, the Ordinarie, and Direction of al poore whyle Clergrie, faire
thus. Sacerdos sancte Canonem dicit, Sursum Corda: Quasi dicat, quod volens sumere
istud Sacramentum, debet habere Cor suum eleutatum ad Deum: Before the Canon, the
Praeface, lifte vp your Harte: As if he would faire, who so wil receeue this Sacra-
mente oughte, to haue his Harte lifted vp unto God.

These w^rordes be plaine, and can to no wise be denide. It were wisdome, M.
Hardinge, to wtches casse to auouthe nomore, then y^e knowe. Otherwisse youre
ingredies wil goe for Toies.

Wooches will you looke.
Howebeit, the mater beinge graunted, that these woordes perteine to the Holy Ministracion, yet if wee wouder reason thus, Christes Body is in Heauen. Therefore it is not Really, and Fleashly in the Sacramente, **wee** sate, **wee** shoulde make a foolish Argumente: Our Rethorike is better fuffe, then our Logike.

This Argument, M. hardinge, is taken of the Nature of Christes humantie; whiche beinge the Very Naturall Body of a Man, by the Judgement of the Ancient Fathers, must needs be in one onely place at one time, and can reache no further. For otherwise it were not a Very Natural Mannes Body. Therefore S. Augustine saith, as he is alleged by Gratian, Corpus Domini, in quo Resurrexit, in Vno loco esse oportet: *The Body of our Lord, wherein he rose again, must needs be in One place.* Likewise againe he saith, *Christus secundum Praesentiam Corporalem, simul & in Sole, & in Luna, & in Cruce esse non potest: Touching Bodily Presence, Christe coulde not be in the Sunne, in the Moone, and in the Crost, alat once.*

De Cons. Dist. 2.
Prima.
August. contra
Faustum. Lib. 20.
Cap. 31.
Augu. Epist. 221
Cyril. in Iohann.
Lib. 9. Cap. 22.
Augu. in Ista. 46

not be in the Sonne, in the Moon, in the Stars, &c. And againe, Christus vbiq[ue] est, Virtute, non Opere: Diuinitate, non Carne: Christe is everywhere, By his Power, not in deede; By his Godhead, not by his Fleahe. S. Cyril saith, Christus omnia satis fecit, et non Corpore, tamen Virtute Divinitatis semper fuit: Christe wil enermore be with his Discipiles, by the Power of his Diuinitate: altho[ugh]e not in his Body. Therefore, to conciuse, S. Augustine saith, Vixit Ascendentem: Credite in Absentem: Sperate Venientem: Tamen per Misericordiam occultam etiam fentis Prasentem: Beholde Christe Ascendens: Beleue in Christe beinge Absente: Truste in Christe, that shal come againe. And yet by his Prouie Mercie feeleth him Presente. Beleue, saith S. Augustine, in Christe, beinge now Absente, and not here.

Thus the Ancient Catholique Fathers were bold reverently to reason of Christes Humanitate: *per* was not St. Hardinge yet borne, that shoulde so bitterly charge them with Foolishe Argumentes. *Nap.* rather Russinus saith, *Stulta aduentio Calumniæ est, Corpore Humano aliud esse putare, quam Carnem: It is but a Foolish finding of a Cauſe, so ſafe, that the Body of a Man, is any other thing, then Fleaſe.*
But Chrysostome saith, *Christ is whole here, and whole there.* But Chrysostome in the lame place many waies expoundeth his whole meaninge: *For thus he saith, if it woulde haue pleſed God, Hardinge to haue ſene his wrothes, Offerimus quidem, fed ad Recordationem facientes Mortuis eis: Hoc Sacrificium Exem placit illis eft: Hoc, quod nos facimus, in Commemoratione fit eis, quod factum eft. Idlibet Semper offerimus: Magis autem Recordationem Sacrificij Operamur: We offer in deede: But in Remembrance of his Deathe. This Sacrifice is a Token, or Figure of that Sacrifice. The thinge, that we doe, is done in Remembrance of that thinge, that was done.*

*done before. VVee offer alwaite the same thinges (that Christe offered). Naynther wee
woorke the Remembraunce of that Sacrifice (that Christe offered). Notwithstandinge, one place
to spare time, this Oration is unanswered more at large in my former Epistole to
the Corinthishians. And as Christe Rede us for full here, as it is in Heaven, con-*

¶. Hardinge.
But, whereas M. Hardinge saith, Chrysostome Body is as fully here, as it is in Heaven, concerning the Substance, as Chrysotome He would, under the name of that holy Father, wilfully warrante a greate Untrue. For Chrysostome saith not, Chrysostome Body is Presente in Substance: He hath no suchte worches: His saithe not so: *He* saith the contrarie: as namely, where he saith, as it is before alleg'd, The very Body of Christe is selfe not in the Holy Vesselles: but the Mysterie, or Sacramente thereof is there contained.

Louinghe these wordes, Onlese yet can diuise a Newe Grammair, and make
Sufum, to be Desum, and contrarie to Nature, turne al thinges upsideownde, and make
themake poure Construction, Sufum Corda, Looke downewarde, they wyl but
meaneby make for poure porpoise. S. Hierome safthe, Secundus Adventus Salua-
tors in Gloria demonstrandus est. Stultum est ergo illum in parvo, aut abfondere
loco querere, qui tantus est Mundi Lumen: *The Seconde comminge of our Saouour shall be
declared in Glorie. Seeing therefore he is the Lighte of the Worlde, it is great feele, to keepe
him in any small Corner.* Here, exp. Harving, S. Hierome safthe, *is it great feele to
scke Chirilfe, as you scke him.*

Cyrillus saith, when wee come to receive these Mysterie, all
grosse imaginations muste quite be bannished.

M. Hardinge.

Why do you not by your quotation direct us to the

Why doo you not yee? * Know ye not that wee haue good cause to suspecte your dealinges? Doo we not almoſt
be founde? * Know ye not that wee haue good cause to suspecte your dealinges? Doo we not almoſt
everywhere finde you in manifest lies? If yee meane plaine Truthe, why deale ye not plainly? Christ
himſelfe ſpake ſuch truthe, as he ſpake in the heathe lights. Because he knewe the place makin
the place makin

everywhere in the world. His fauouritism much needes to be true, V'ho en doul, hatch light. Biutake ynewe the place made directly against you, and subtilerly your whole sacramentarie doctrine, yee thought it good pollicie, to take a woode or two for your poupose, and leue the rest, truffling it with fayre, that it shal not be elpled, & therin yee doo like the Scorpion¹, that caught forthis his venim with the spide of his taile, and foorthwith by his heade, went into a hole. V'oude God as ye abute the name of Cyryl, to yee will haide to the Truth, by him even in that place, whiche yee allege, substantiallye deuid. V'oude Iijtis to see the place, let hym reade Cyryls answere to Theodoreus reprehension of the eleuenth Article, mattering agynst Neforius. There he fyleth, that Neforius defordred the meane of the visione of both Natures in Christe, so the intent the Body of Christe might be founde but a conuictio Body or mens haue, and not a Body propre of the V'oude, having power to viuificate, or quicken al things. (a) For Neforius diuidle Christe, and taughte the V'oude to be the Sonne of God, ior of Name, and Christe Man the Sonne of Mary only, as Man ; and diuidle the whole mysterie of the incarnation, so as Christe shoulde be an other certaine Sonne beside the V'oude. And because the th. Nat. was Godlike cannot be eaten, thereto he talked vainly, and prophane, that in the sacramente we eat Fleafile, and not Godlike. For confirmation of this detestable Heretice, Cyril bringeth him to the consideration of the blessed sacramente, and oppuhset hym, whether he thought, that in the sacrament Christe bringe, (by his doctrine) Man besidse God the V'oude, wee eat a man, is one world fater, after fische fates, as the Barbarous people of the newe founde Lande America, called Caniballes, eate one an other. But because that were abysme, and beauly, Cyril faith that we eare nota commen Body, though the nature of Godlike properly be not eaten, but that Body which is *Propria vobis*, the proper Body of the V'oude, which is quickener al thinge, by receyving whereof (d we recieve it) we are made A man. And here Cyril laenth to Neforius charge, as though he dwe meane
1. *Scorpion*.
2. *Fayre*.
3. *Conuictio*.
4. *Th. Nat.*
5. *Godlike*.
6. *Barbarous*.
7. *Land*.
8. *America*.
9. *Caniballe*.
10. *Propria vobis*.
11. *Man*.

Body of Christe
Inscinate, & deede
(g) I fonde
gnosticke.
Workelesse no
incarnate. For otherwise his sacinges had not made ought against the Heretie of Neutorius. And thus receeving Christes Body in the Sacramento, wee receiue it truly, and with Faith, and without grotte imaginations. At this weight, howe proue yow nowe, Christe to be so lodged in Heauen, that notwithstanding his owne VVoutide, (g) wch lacke him here in these Holy Mysteries? But let vs consider your other Authorities.

The Bishop of Sarisburie.

Touchinge the quotation in the Margine, escaped in the printe, that faulfe, I
truste, shalbe amende. But how wil you amende your faulfe, M^r. Hardinge, so
often alleginge lutehe things, as youre Conscience knoweth, to be moste untrue?
I wil not warden fare, to put you in minde. In the laste line of your Former Di-
ffusion, ye answere that byan Chrysostome, that, you knowe, Chrysolome never,
writter *Worke*, nor meante. As soz the manefeste *Lies*, wherewith he so Marples,
and so often charge us, though there were some Truthe in your chalenge, as there
is none, yet myghte not we therein in any wise compare with you. Concerninge
the affiance, we woulde faine to haue in their wordes of Cyril, per thoughte it god-
ful, thus to crowne out with somme courage before the figher.

In what sense the Godhead maye be eaten, or not eaten, I have already alaroyd
muchte, as then seemed sufficiente, in my former Reple to your first Answere.
The meaninge of Cyrilus is this, What cannot, neither knowe, nor belieue on, nor
fleece byon the Divine Patricell of God, as it is pure, and simple, and in it selfe?
But at our knowledge, and al our Faith, whiche is our Spirituall Fadding, and
Life, is derived unto vs through Iesus Christe, and standeth onely, and woly in
this, that the Sonne of God hath taken the very Nature, and Substance of our
Corruptible Fleashe, so fome the same in One Person into his Cörper. There
Hil. in Ps.143 saith S. Hilarius saithe, Cognitus fieri Deus hominibus, nisi aliquipsum Homine, non pos-
tuit. Quia Incongruibilem cognoscere, nisi per Naturam nostram, Natura nostra
non potuit: God could not be knowne unto men, but by the Receivinge of Man unto
him. For God hat surmounte all knowledge, Our Nature could not knowe, but by the meane
of our Nature. So saithe S. Augustinus, Quarebam vixi comparando roboris, quod
ellet idoneum ad suendum te: Nec inueni, donec amplectere Mediatorem Dei, et
Hominum, Hominem Christum Iesum: I fought a warre, to gette strengthe, whereby I
might be able to enioy thee: But I founde it not before, that I embracete Iesus Christe, which
is the Mediatoour betweene God, and Man. Agatius saithe, Christus Cibum, ex
capiendo inuidus eram, misericordi Carni: Quoniam Verbum Caro factum est, vi-
nafus nosra laetescerit Sapientia tua: Christe tempered, and mingled his Attestate
(whiche is his Godhead) with his Fleashe: which Godhead otherwise was not habite to receive.
For the VVoorde was made Fleashe, that thy wifedome (of God) might become milke
vnre our childehode.

*Hieronymus, ad
Ephesios, cap. 1.*

Cyrillus ad Re-
ginas: ex Epist.
l. 1. cap. 1.

cyril. in loban
Lib. 4, cap. 18.

L'ordre des Missions
Dominicaines

Churche of Englande. 2.parte.

*Let the true Woorthipper of our Lordes Passion so beholde Christe Crucified with the crise of his
harte, that he maye understande, that the Fleaþe of Christe is His Fleaþe. But bereþ, I
troue. M. Haerdinge wyl moue no greate question.*

Further it is fully confessed of either side , that we by Faithe Catte the very
body of Christ , not as the body of any other Common Natural Man , but as the
Body of the Sonne of God : am ; and the same Body to eaten by Faith , and never o
therwise , geueneth life . But , howe that Body must be Eaten , therein standeth
the whole doubt . Hereunto S. Cyril answereareth thus : Num Homines Competentes
hoc nostrum Sacramentum pronuntias ? Et irreligiose ad Crastis Cogitationes vige-
mentem corum , quis credidist ? Et attentas humanis rationibus tractare ea , quae So-
lita , Pura , & Exquista Fide accipituntur ? Dost thou saye , that our Sacrement is the Imitation
of a Man ? And doest thou unreasonably , and without Religion force the munde of the Imita-
tions into grosse (and Fleaschly) cogitations ? And goest thou aboute with Natural im-
aginations to dote those things , that be received by Only , Pure , and Perfite Faith ?
Sche wylde sceme paine , and free from quarrel . Yet hereof maye growe an other
doubt . For , by S. Martinges Judgements , to thinke , that Christies Body is to be
recepted into one Mouthes , and Bellies , is no manner grosse Imagination . But we
saye , as Cyrus Catte , to avoide at sutech uncomely , and Fleaschly Vanities , Christie
Body , and Bloude , are a Spiritual fode , and must be recepted , not with Mouthes ,
or Teethes , but with Only , Pure , and Perfite Faith .

Concerning M^r. Gardiners fantaisie, Pope Nicolar under a Solemne Protestation woulde haue us to late, Igo Corde, & Ote, profiter, non tantum Sacramentum, sed etiam Corpus Christi Veritate, fonsfatu[m] m[is]erabilis Sacerdotum tractari, frang^e, & dentibus Fidelium atteri: *I profess with Harte, and Monte, that not onely the Sacramente, but all the Body of Christ is safe in very Truthe, and in deede is sensiblly touched, and broken with the Presteres handes, and torn with the Teeche of the Fauthel.* But this talke is so fonde, and so fterribly vnde of discretion, that the vere Barbarous Gloucestre is faine to control it in this sorte: *Nisi sanc intelligas (sta) Verba Bereganii, in matrem rem inuidem Harecliu[m], quam p[ro]pe habuit: Ordere then wifely underlante these Woordes of Bereganius, than will falle into a greater Hereticie, then hee wilde abyde.*

S. Cyrilles wordes be platine, Sola, Pura, & Exquisita Fide accipintur: *Theſe thinges be received (not by Doubte, but) by Only, Pure, and Perfite Fadhe.* Lithewit
againe he fadhe, Intium, & Fundamentum in Sanctificationem, & Inſtitutum, Chriſtus eit, per fidem, ſchicet, & non aliter. Hoc enim modo in nobis habitat: Chrifte is the Beginninge, and Fundation unto Holinesſe, and Righteouſeſſe. *I meyn by Fadhe, and none otherwife.* For by Faſte Chrifte dwelleth in vs. *So thys Clemens Alexandrinus, Hoc eft Bubere Ifeu Sanguinem, participem eſt incōſtitutio eius: This is the Drinkeing of the Bloude of Iefus, to be made parteaker of his immortallitie.* Origene fadhe, ell ergo ipſe vulneratus: *Caus nos Sanguinem habimus, id eft. Doctrina eius verba ſeliciplimus: He was wounded, whoes Bloude wee Drinke, that is to ſaie, the wordes of whose Doctrina wee recue.*

*But, what is there so plaine, as these wordes of Athanafius? Quot Honinibus
fuscellis Corpus eius ad Cubum, vt Vniuersi Mundus amonia fieret? Propterea A-
thanasius in Caelum mentionem fecit, vt eos a Corporal intellexeret abstrahere.
Unto howe many menne could Christes Body haue fufficed for Mense, that he shoulde be in
Fode of al the Worlde? Therefor he made mention of his Ascension into Heauen: that he might
withdrawe them from Corporal, and Fleashly vnderhandinge.*

Here, Mr. Hardinge, I beseeche you, tell us by the way, when we tenche us, that Christes Body is Fleathlye present: that it is received into the Mouth: that it is chewed, and bruised with Teethe: and that it passeth further into the Belly, how do you withdrawe our mindes from Fleathlye, and Corporal understanding? what is this Eatting be Spiritual, what Eatting make be compynted Corporal? If this be Cheskely what is Fleathlye?

Herecet S. Augustine sathe thus, *Cum videritis Filium Hominis Ascendentem, August. In iiii. vbi erat prius, Certè vel tunc videbitis, quòd non eo modo, quo putatis, erogat Corpus *hunc ducatur et sumit:**

*Augusti, de vero
lit. dom. secund.*

sum: Certe vel tunc intelligitis, quid Gratia eius non consumitur moribus? When
thine fee the Sonne of Man Ascending up, where he was before, Then shal ye fee, that he geneth
not his body (to be eaten) in fletch forte, as you imagine: Then shalfee under-land, that
his Grace is not confounded by mortelles. And therefore againe he saffte, Nolite
Faues parare, fed Cor: Prepare not yowr lawes, but your Hartes.

This is the Clerg, True, Spiritual, and Onely Cattinge of Christes Body; and, what so ever fantasie Mr. Hardinge bath bussed bisides, of his Mouth, and Teethe, to as S. Cawil saith, a Vaine Vireuerende, Glosse, and Ileaslye Imagination.

The *Anologie*, Cap. 14, Division. 4.

The Council of Nice, as it is alleged by some in Greeke, plainly
forebiddeth vs to be basely affectioned, or bente towarde the Brede,
and mane, whiche are sette before vs.

M. Hardinge.

(a) Vntruthes,
two togeather
Reade the An-
swere.

(b) Virtue,
vile, and slaunderous: VVee
seede not vpo

Common
Breade, and
VVine : VVe
feede vpon the
Very Body, and
Blood of Chri

(c) Your Faith without God's
V Voorde, is no
Faith.

(d) Virtue. For
wee teache ne-
ther bare Bre-
nor bare Figur-
Reade the A-

*(c) VVre receiu
Christe Verily
and in deede a
true knyght*

though neither
Fleshly, nor
with bodily
mouthe.
if Vnith: F

the Learned
Doctors, and
Fathers used
commonly to

Fame Tropes
and Figures.
(g) O brau-
Capitaine.

As for the former parte of the sentence, which ye bringe out of the Nicene Council, (a) foun-
deth nothing againste the Catholikes, / for they alle teach the same: (b) to the latter parte is di-
finitely contrary to your Doctrine, whiche ye thought good to leue out, leauing yee shoulde haue
marred our whole matter. Suche nippinges, and roundinges of sentences hathe euer benake taken for Aみて
a mark to knowe Heretike. / Anywise men suche prudelye woorthisly bringeth you into suspi-
cion of Vntrueth. The sentence of the Council mylty reported be this: Let vs at the Diuine reule be
Table basely beholde the Breade and Cuppe leste before vs; but lifting vp our minde, let vs by Faith
undertake on that Holy Table to behold the Lambre of God, that taketh awaie the finnes of the whole
world, of priesches vnlouedly. And receyuing his preciuose Body, and Bloudie verity, letvs con-
 beleve them to be the pledges of our Reuencion. / For in consideracion hereof we take not muche reule,
but a little, that wee maye knowe, whe recue not to fillage of the Body, but to Sancimonie. Take mathe-
the ende with the beginninges, and what maketh this Decree of that Holy Council for defense of it to haue
your Sacramentarie Doctrin? / And here, who be more halfe affections and hente towarde the Catholik
things leter on that Table, yett make them but Breade, and BVine, or wee, that after Confessa-
tion, beleue vnder the formes of Breda, and BVine verily to be made Preuent the Body, and Bloudie verity
of Christle? / VVhether is a batur exercice to feede on (b) common Breda, and BVine, and to dwel in the sin
of the iudgement of the fenes, or to cary the very Blefche of Christ, the Breade of life, that came downe from
Heauen, to immortallitie of his Body, and Soule, to forfike the fenes, and to dwel the vnder-
handings of (c) Faith? / VVhys wee agree with you, not to be once bafelye intente to the Breda,
and Cuppe. But why do not ye performe what as followeth there, after your oune allegation out of that
Council? / VVhy doo ye not with those a's. Holy Fathers, and with the whole Churche of Christle
underteake by Faith on that Holy Table to be laid the Lambre of God, that taketh awaie the finnes
of the world? / VVhy doo ye not recantare your wicked Doctrine againste the Blessed Sacrifise of the
Malle? Reade the whole sentence, joyninge the ende to the beginnigne. / Saue al those Holys and
Learned Fathers, the Lambe of God, on this Sacred Tableþthey meant the Aultan to be Sacrificed at All Temp
the Priesches vnlouedly? Again, why bringe ye the Chilfren people from the Body of Christ wher-
by they are redeemed, to a (d) bare pece of Breda, teachinge it to be but the Figure of the Body? / of the
Saith not this Council, that wee receive the preciuose, Body, and Bloudie of our Lord (e) &c. / See
that is verily, and in dede, (f) whereby in dede al your Treasures, and Figures be quite excluded? / A
gaine, if these were but Breda, and BVine, as ye saye, woulde the Couched faite, that we takem
not to facitie, but to Sancimonie and Holiness? / VVhat Holiness can we haue of Breda, and BVine?
VVhile Holiness obteineth not by eynage of the Body of Christ, bringe the proper Body
of the Vwoorde, or God the VVordes owne Body, that hathe Power to vniuersitate, and quicken al
e things? Thus wee come within you, Defensours, as it were, and claspinge with you, wringe your
glewpon out of your handes, and with the other end of it strike you downe. As it is not harde
to vs by Learninge to oþerthrowe you, to weee before God to strike downe the pride, and stubber-
nese of your hartes, as he daile Paul, wherewiþ ye refiste the manfull Truthe.

The Bishop of Sarisbury,
We allege this place, althougb briefly, yet simply, and truly, and without any
manner fraude, or guile. But if roundinge, and clippinge of the Holy Fathers be the
marke of an Heretique, as it is here avouchid, then haue we one marke more where-
by to knowe Mr. Hardinge. For this is his vndealte vsage, and practise of course.
Touchinge either the Begynninge, or the Ende of this Decre, there is no
cause, wherefore any wilde thereto written shoulde of our parte be distempled.
The Holy Fathers in that Council teache vs, briefly to withdrawe oure eas from
the Breade, and wine, beinge nothinge els; but Creatures transposite, and corru-
ptible; and by Falshe to beholde the very Body of Christe, whiche is Represented
in the

In the Mysterie. To like poulpe of S. Augustine saith, as it is alleged before, *La demum est Miserabilis anima Christi, Signa pro Rebus accipere & signa Creaturam. Corporeum oculum Mentis ad hancundum Aeternum. Lumen lenare non posse.* This is the Miserable Bondage of the Soule, to take the Signes in stede of the thignes, that be Signified: *and not to be habile to liffe up the eye of the Minde, above the Corporeal Creature, to recte the Lighte Euerlasting.* And therfore immediately before the Holy Communion, the Preuste saith unto us, as it is saide before, *Liffe up your Hates.* In this sorte the same Fathers speake of the Water of Baptisme: *Baptismus nullum Oculis Sensibilium speculum non est, sed Oculis intellectus. Vide Aquam: Co- gitia Vim, & Potestatem Dei, qui in Aquilat: Our Baptisme must not be confounded with the Sensible, or Bodily Eyes, but with the Inner Eyes of the Minde. Seest thou on the Water? Thinke of the Mighty, and Power of God, that hath hidden in the VVater.* Thus, as in the Diuine Sacramente, they withdrawe us from the Water, even so in the Ordene Sacramente, they withdrawe us from the Bread.

But it foloweth in the same Decret, *Lette vs by Faife endis Hande*, on that *Holy Table* to be lide the *Lambe of God*, that *walke* auge the *Simes of the Worlde*. If the *Ancient Fathers*, to the end to sturre vp, and to enflame the *hartes* of the people, has not conmyncte usd *vehementes* *phrases*, and *extraordinarie* *hunders* of *Speche*? And *hardinge* might many times spare *his penne*, and kepe silencie. But he dothe the *Fathers* great wronge, that pifceth onyl their bare *wodes*, and diffimileth ther *meanyng*. Gregorie Nyssene S. Basiles *Brother* discretely, and learnedly expeneth this whole mater. Thus he writeth: *Cum in habitudine loci alcains, vel negotio in loco existentes, intelligibilium aliquod extitit, Abusus id ibi est dicimus, propter operationem eius, qua ibi vel, acun pro habitudine, & operatione accipientes. Cum enim dicere debheremus, Ibi Operatur, dicimus, Ibi est: When any Spiritual thing is in the consideration of somme place, or el in consideration of somme mater beeinge in a place, Wee saie, the same Spiritual thing is there, by an Abuse, or by an Extraordinarie use of speche: because of the effecte of that Spiritual thinge, that there is wroughte, takinge the place in steede of Consideration, or Yookeinge in the Place. For, where wee shoule finde, There it VVoorkeith, thus wee see, There it is.* Cuen so where as thysse Fathers shandue haue fafe, The *Effectes*, or *Oraces*, that we haue by Christes Body, are late before vs upon the Table, by Abuse of Speche they say, the *Body* of Christ is late upon the Table. Likewise saith the Gratian, *Quidam non improbabili expositu*, *Carnis, & Sanguinis Veritatem, Ipsam corundem efficiuntiam, hoc est, Remissionem Peccatorum: Somme menre not without good reason, by the Trueth of Christes Fleash, and Bloude, understante the Effekte, or Woorkinges of the same, that is to say, the Remission of Simes.*

Kemynge of Santes.
And as these *Fathers* saie, *Christe* is *Laid* upon the *Table*, even so, by the *pleas* of *peache*, S. *Gregorie* saith, *Christe* is *Killed* upon the *Table*: *Christus* iterum in hoc Mysterio moritur: *Eius* Caro in populi salutem patitur: *Christe* dieth agine in this Mysterie: *His Fleache sufforet for the Saluation of these people*. So saith *Clarysotome*, Utin Ccelo cœclatu Deus, sic in Scripturis absconditur. Non omnes intelligent Deum Veritatem, potius in Scripturis: As God is covered in Heaven, so is he covered in the *Scriptures*. *A manne* understande not God, that is laide in the *Scriptures*. So saith Athanasius, Etiam etiam in Verbis Scripturarum Dominus: Our Lord is in the wordes of the *Scriptures*. So saith S. Hierome, Supra nudam metum humum exscles levinijs membrana collidere. Sed Dominus tecum faciet: Thou art asside to take thy body worn out with Fastinge, upon the bare grounde. Tis the Lord letth those with thise. So gaine, Nudus, atque efulgentis aere nostraris Christus in paupere moritur: Christe naked and huncire liege before our rate, dieth in the poore.

And to leave other like fancies, and sentences of the Antient Fathers, Pepe-
trus, Adrian, &c. in your late Council of Nice, In scripturis Sanctam Imaginum Ar-
genus Precursoris dilectus ostensus, depingitur: In the Scriptures of the Holy Images, is
painted the Lamb of God, who John Baptiste shewed with his finger.
These fancies must be qualified with a gentle Exposition: and make not be-

These sayings must be qualified with a gentle Exposition; and make no bones about it.

racte extremely to the soude, and rigoure of the Letter. Chrysostome tunc et pouneth these wordes of S.Paul to the Galathians: Quibus Christus ante Oculos prius depictus erat, in vobis Crucifixus. Atqui Christus non apud Galathas, sed Hierofolymus fuit Crucifixus. Quomodo igitur dicit, in vobis? Ut ostendat vim Fidei, potest enim actio procul diffisa cernere: iudicans, quod illi oculis Fidei, exactius cerneret, quam nonnulli, qui praesentes adfuerant, eaque, que goreantrum, conspicerant: Unto whom Christ was painted out, and Crucified among you before your Eyes. Yet was no Christ Crucified in Galathia, but at Hierusalem. Howe then saith S. Paul unto the Galathians, Christle was Crucified amongt you? His meaninge was, to shewe the strengthe of Faith, which is habell to fee thinges, though they be farre awaie: and that they by the Eyes of Faith, save the Deathe of Christ more plainly, and perfisly, then many, that were present at his Deathe, and save it at that was donne.

Thus the Fathers in this Council saide, Chriftes Body is laide foorth vpon the Communion Table, that is, not vnto our bodily Eyes, or fenes, but vnto the fenes of our Faſth: I meane by wate of a Myſterie, or Sacrament: but not verily, or indeede. In this ſense S. Augustine faith vnto the people, Vos elis in Menſa: Vos elis in Calice: You are laide upon the Table: You are in the Cuppe. As the people is laide vpon the Table, fo is Chriftes Body laide vpon the Table: And as the people is in the Cuppe, fo is Chriftes Bloude in the Cuppe. The people is there by wate of a Myſterie: even fo is Chriftes Body and Bloude there by wate of a Myſterie, and none otherwife. Thus, P. Harding, wch dwthwe not y' people of God, as ye vtruly ſaie, from Chriftes Body to a piece of Breade: But rather we leade them, as the Aunciente Fathers euer did, from the Creature of Breade, to the Beholdings, Re-ueances and Cratines of Chriftes very Body, and Bloude.

In what sorte, and sense Christe is nowe Unbloudily Sacrificed by the Picture,
for shorthenesse sake, gentle Reader, I muste referre thee unto my Former Replie to
M. Hardinge.

Howe the Holy Mysteries be pledges of our Resurrection
and our final and partly shall be said hereafter more at large

halfe before, and partly halfe after her rebirth, as in this place. Whiche we make receiue the Body of Christe in deede, and verily, without either Transubstantiation, or Real Presence, I haue bothe touched before in this Treatise, and also in my Former Republicke. Certainly S. Augustine saith, The Recetving of Christes Body in deede, and the Recetvnges of the Sacramente, are fide thinges. Thus he writteþ, Olenfant Christus, quid sit, non Sacramento tenius, sed re vera Corpus Christi Manducare, & eius Sanguinem Bibere: Christe sheweth, what it is, to Eat his Body, and to Drinke his Bloude, not by waie of Sacramente, but verily, and in deede. For the Eatting of the Sacrament with mouth, and Tothe, is not the very True Eatting of Chisties Body, but a token, or Mysterie of the same. S. Augustine saith, Qui Manducat Intus, non Foris: qui Manducat in Corde, non qui premit Dentis: He, that Earth V Within, not he, that Eateth V Without: He, that Eateth Chisties Body in his Harte, not he that bruseth (the Sacramente) with his Tothe. Who so by faith receth the Body of Christe, receth it Substantially, Reall, Clerly, and in deede: and dwelleth in Chistie, and Chistie in him. Thus is Chisties Body, and in deede, as these holy Fathers say, not to the fillings, or contentions of the Body, but unto the Holynesse, and Sanctification of the minde.

of the Wo^mn. Thus y^e come within vs, M^r. Hardinge, as vs fale: and clasp w^t vs, and
vs by Learning: and wring our weapon out of our handes: and with the other ende thereof y^e
strike vs downe. He thinketh, I heare one fale, Denique metuebat Omnes iam tunc
If somwhat Gnato stode by you, I trowe, we shd haue a pretty plate. But
insensible menne are vs, that feare none of these deadly blowes. It w^t answere
you, as S. Augustine sommetyme answerebat the Arian Veretane, Facile
est, ut quicquid Augustinus vincat: videris, virum Veritatem, an Clamore. It is an easie
mater to ouercome Augustine: But se you, whether it be by Truth, or by noise of wordes.
Agat agine, Non bonum Homini est, Hominem vincere: Sed bonum est Homini, ve-
cum Veritas vincat voluntem: quia malum est Homini, vt cum Veritas vincat iniui-
tum.

tum. Nam ipsa vincat necesse est, siue negantem, siue confidentem: *It is not good for a man, to conquer a man: but it is good for a man, that the Truthe may Conquer him; with his good wil. For it is for a man, that the Truthe shoulde conquer him against his wil, whether he wil or wil not, the Truthe muffle needs Conquer him.*

The Apologie, Cap. 14. Division. 5.

The Apology, Chap. 14. § 10. margin 1.
And, as Chrysostome very aptly wryteth, wee saie, that the Body of Christe is the Deade Carkesse, and vvee our felues muste be the Egles: meaninge thereby, that we muste lie on highe, if wee wil come to the Body of Christe. For this Table, as Chrysostome saith, is a Table of Egles, and not of Iaies. Cyprian also: This Bredce, saith he, is the foode of the Soule, and not the meate of the Belly.

M. Hardinge.

In deede Chrysfonne faithe, as ye reperre. But Sirs, what meane ye? To Fete the Body of Christ,
which is the deale Cares, in respecte of his deathe / for onle he had fallen wehe nad not tiften a-
game manne we to be Egles, as we wfe no office of mans Body to this kinde of Launge / Muli we
sle to hie, as we louke not to finde this Body in Earth? Can we not Fete this Body, excepte wee
comme to Heaven? Can we not come by it, but therre? Can we not Eat hem, but therre? Yes fayfoltie,
(c) Yve neede not goe cuthe this Farthe for the matter. For Chrysfonne hem selfe in the fame
Homile, from whence wey cuthe this Farthe, that whiles we bee in this mylere is cause, than
the (b) Earth to vs be comune Heaven. He that defereth to knowe, what Egles we muſt be, and howwe
and the wey muſt flie to come to the Lating of this Body, woothly, let Chryfonne even there ex-
lēt's pounde Chylde bone. He nameþ Egles (laſthe he) to ſliue, that he muſt get him ſp on highe
the wet ſar commyngh in this Body, and that he muſt haue nothinge to doo with the Farthe, neither be
it ſet downe tocale to haſte thinges, and ecape, but always the wƿrwaide, and beholde the Sonne of
righteouſneſſe. XVIIij. vij. yet heare him none plainly declare, what he meaneþ by this highe
or lowe, or blight / XVIIij. v. e. Blight / XVIIij. v. a. wƿrwaide (laſthe he), all tilde by the Soule, prepe my lymde to recue theſe
d'Godes mylernes. If the Kinges Childe arid in purple and Dialeme were deliuere dñe to beate
wouldt not callate downe on the grounde all that thou holdest, and receive him? But nowe
when then receut not the Kinges Childe, (b) but the onely begotten Sonne of God, jell me, I praye
thou ſte, are thou not afraid? And doest not callate awaile all loue of worldy things, and garnifie thy liffe
with hym only, but doest thou yet looke downe on the Earthe, art thou yet in loue of thy money
and thy ſtrengthe? Art thou yet geten to the Earthe? If it be so, what forquente, what excuse ſhalouthe find? This
ſomnial dyng vp requireth Chryfonne: and yet in that Homile he declareth (d) the Body of
Chylde to be pefecte in Earth, meaninge in this Holly Sacrement, yea that very Body, which
was Nayled, Beaten, which was not overcome by Deathe, whiche the Sunne ſeinge Crucified, toun-
ed nawiie his beames, for whiche the valle of the Temple was rente asunder, floone, and all the Earth
quaked, the Body that was made al Bloudy, and being thrulle in with a ſpear, powerd to fourt
taines of Blaude and VVater to al the woldie heauful. This ge yee, how faire Chryfonne
from your ſtrange Doctore, concerninges the very and (e) Real preſence of Chriftes Body in the Sa-
cramente of the Auter. Of whiche Auter, and of the Sacrifice of that Body made and offeryd by
Prieles, and of the Adoration due thereto, that Homile he ſpeaketh moſe plainly. That to prie
your pounte, ſee mylere ſeake for a other Homile, which ye are never like to finde: for Chry-
ſonne ſerche not your tyme. As neuer Cyprian, whome ye alleage, and anwme whome, God
knoweth. Verely wee conſifie with Holly Cyprian, and the Fathers of the Nicene Council, that the
body of Chrlfe, which wee recue in the bleſſed Sacrement, is the ſoule of the ſoule, and not con-
mo men to ſetle the panche. And therefore of the ourward Formes we take but lif, (f) accor-
dinge to the Nicene Decree, acknowledging, that ſpiritual food to ſeue to Sanctimone, not to ſeue
to the deale brame for you S Augustine in thie wordes.

The Bishop of Sarisburie.

Here M. Dardinge casteth his colours, to shew us that thing, that will not be
hidde. Whereas Chyfesseone falleth, I have receiued not the Kinges childe, but the only
begotten Sonne of God, he so racheth, and presteth these wordes, as if the Fathers in
their writings had never used any kinde of Figure; and as if we were bounde by
the paine of damnation, to receive what sentence so ever they haue spoken, accor-
dinge to the very rigoure, and extremitie of the Letter.

But the better to disclose the sensible grossenesse of this errore, I will
Gentle Reader, it shal not be, neither painful, nor unprofitable for thee, to consider a fewe other such examples, and phrasnes of speache, commonly and familiarly used.

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To Res-
ceue, or
Beare
Christe.
*chrys. in epist.
ad colos., Ho-
mil. 10.*

*Cyrill. in Iohann.
Lib. 2. Cap. 36.*

*August. in Apo-
calyp. Hom. 11. 12.
chrys. De se-
cerdot. Lib. 3.*

*Ambro. De fa-
tis pater-
chis.*

*Ambro. De fa-
tis scel. C. 4. 9.
Athan. oration.*

*Primis Contra
Arrianos.*

*Chrys. in. 1. 2.
Timoth. Hom. 2.
Augu. De Do-
ctrina Christia-
na. Lib. 4. Cap. 16.
Cyrillus in Es-
thang. Iohann.
Lib. 3. Cap. 34.
Biblio. Longo-
bardica. Legens
da. 59.*

*Fortalitium Fi-
det. Lib. 1.
Chrys. De se-
cerdot. Antio-
chea. Homil. 16.*

*Augu. De sa-
taribus Docu-
mentis. Cap. 26.*

*Augu. De ci-
niate Det. Lib.
18. Cap. 48.*

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Chrysostome saith, wee receive in the Holy Mysteries the Only begotten Sonne of God, meaninge by Faith the Only, not by Mouth, even so he wylth of the Sacramente of Baptisme, Si quis tibi Purpuram, aut Diadema dedit, nonne præ quois auro accipiles? Ego verius non Ornatum Regium tribuam, sed ipsius Regem induendum exhibeo. Et quomodo, inquires, Christum poterit quis induere? Audi, quid Paulus dicit: Quotquot in Christum Baptizati esis, Christum induisisti: If any man had gauen thee a Princely Robe, or a Crowne, wouldst thou not set more by it, then by any Golde? But I wil geue thee, not a Princely Robe, but the Prince him selfe, to put upon thee. Thou wylte say, howe made a man put on Christe upon him? Hearre, what S. Paule saith: As many of you, as are Baptized in Christe, haue put on Christe. Here Chrysostome teacheth us, that in Baptisme we recue not only the Kings princely Robe, but also the Kinge him selfe. S. Cyril saith, Dicant omnes, me, antequam firmores sint Catechumeni, Christum esis, antequam oporteat, Baptismi Mysterio commandent: Let al men take heed, that they deliuere not Christe, in the Sacramente of Baptisme, unto the Beginneres, or Novices, before they be fronge in the Faith, and before it be convenient.

S. Augustine saith, Sancti Christum accipient in Manu, & in Fronte: Holy men receive Christe bothe in their Hande, and in their Foreheads. S. Chrysostome saith, Adel Sacerdos, non Ignem gestans, sed Spiritum Sanctum: The Priest is present, Beareinge, no fire, but the Holy Ghoste.

S. Ambroſe saith, Portant in Typo Christi munera: portatū in Euangelio numerum Lagitorem: They carrie Christe gifta in a Figure: In the Gospel they shal carne (Christe huius selfe) the geuer of the gifthes. And againe, Mortem non timebis, si ergas Christum: Thou shalte not feare Death, if thou beare Christe.

Athanafius saith, Apud nos seruator Puerulus ille, quem Herodes intercicer fatigebat: The same Childe is keapt emongest vs, whom Herode laboured so earnestly to detroye. S. Chrysostome saith, Credo Apostolo Paulo, Christum in se loquenter circumserunt: I believe the Apostle Paule, carrienghe Christe aboute speakinge within him.

S. Augustine saith, Concionatores tradunt Christum Discutientibus: The Preachers deliuer Christe vnto their Learners. S. Cyril saith, Verum Manna Christus erat: qui per figuram Mannæ Pries illis Deo dabatur: Christe was the very true Manna: Whome under the Figure of Mannæ God gaue vnto the Fathers of the Olde Testamente. It is wylth in Mr. Hardinge's owne Legende, Chrysophorus portauit Christum in Humeris, & in Ore per Confessionem: Christopher bare Christe on his shoulders: and he bare Christe in his Mouth by his Confession.

An other of his Doctouris saith, Christus venditum fuit in Iosepho: Ligatus in Sampson: Suspensus in Botro, & in Serpene Aeneo: Crucifixus in Iisaco: Christe was folde in Ioseph: He was bounde in Sampson: He was Hanged vp in the Cluster of Grapes, and in the Brazen Serpentine: and he was Crucified in Iacob.

Chrysostome saith, Quocunque qui peruenierit, Paulum videbit ybique in omnium Oce circuferenti: Whither so ever a man come, he shal feare Paule carried aboute eevery where, in the Mouthes of eury man. And to ende this lange rebeſcal, S. Augustine saith, Detractor Diabolum portat Lingua: The Slaungerer carrieth the Diuel vpon his tongue.

I doubt not, but Mr. Hardinge wyl better bethinke him selfe, and not require

vs, to take at these lateſinges, without any manner of favourable expositiōn, barely,

and nakedly, as they lie. Otherwile he must nedes encoumbe him selfe with a great

number of inconueniences.

Of these phrasēs, and manners of speache, S. Augustine gaueth his Judge-
mente in this forte: Omnia significantia videntur quodammodo carum rerum, quas
Significant, sustinere personas: At Signes, or Tokens seeme in a manner to bearre the
persones of the thinges them selfe, that they Signifie. As for example he saith, Sicut
dicitur ei ab Apostolo Petra erat Christus: quoniam Petra illa, de qua hoc dicitur
ei, Significabat Christum: So the Apostle saith, The Rocke was Christe: For that the

Rocke,

Churche of Englande. 2. parte.

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Rocke, whereof is wylt spoken, Signified Christe.

Litewile Athanasius saith, Qui Regis Imaginem videt, Regem videt: & dicit,
En tibi Regem. Neque tamen duos Reges constituit: neque Imaginem particularē
esse Regis, neque Regem particularē Imaginis esse iudicat: He, that feeth the Image of
a Kinge, feeth the Kinge, and saith, Behold there is the Kinge. And yet (to sayngē)
he maketh not two Kinges: Nor thinketh he, either that the Image is a parcel of the Kinge, or
that the Kinge is parcel of the Image.

S. Gregorie in plainer wylte saith thus, Eundem Agnum Iohannes ostendendo,
Efas praudendo, Abel offerendo loquutus est. Et quem Iohannes in ostensione,
quem Efas in loquitione, Hunus Abel Significando in Manus tenuit: Iohn the
Baptiste by pointinge with his finger, Efas by foreseinge, Abel by offeringe, shakē at
three of One Lambe. And Abel by Signifeinge, helde the same Christe in his handes,
whome John held by pointinge, and whome Efas held by Prophesieinge. Againē he
wardly he beheldeth Christe, whom by Meditation he Beareth in his Harte.

*S. Gregor. in 1. Re-
giam. Ca. 2. Li. 2.*

*Butche Amplifications, and behementes, and extraordynarie speaches, notwithstanding
standinge in some cases they make be dangerous, yet oftentimes they seeme necel-
larie, the better to quicken the vulnē, and negligence of the people. And therē
for Chrysostome saith, Behold, The Lambe of God is slaine: The Bloudie euene
nowe is drawnen from his side: and the whole people is coloured, and made redde, and Bloody
with the same: Not for that it was so in dede: but to litle vp, and to withdrawe the
Hartes of the people, from the outwardē Corruptible Creatures of the World,
and Wine, to a Spiritual, and Myſtical understandinge, that is to saye, to the Car-
tinge, and Drinkinge of thy Body, and Bloudie of Christe. And to that ende
he saith, Aquilas appellat, vt ostendat, ad alia cum opertore contendere, qui ad hoc
Corpus accedit: He calleth vs Egles, to shewe, that he muste mounte on highe, and flee
aloſte, who wil approche neare to that Body. Likewise he saith, In Cœlum vocat
nos, ad Magni Regis Menſam: Christe calleth vs vp into Heaven, vnto the Table of
the great Kinge. And againē, Illus Surſum fedentem hic degutamus: Wee beinge
here beneath, ſet him ſittinge in Heaven above. So saith S. Hierome, Ascenda-
mus cum Domino in Cœlum Magnum, Stratum, aqua mundatum: & accipa-
mus ab eo Surſum Calicem Noui Testamenti: Let vs Ascende up with our Lorde into
that great Dininge Chamber adourned, and made cleane: and there aboute let vs receive of
him the Cuppe of the Newe Testamente.*

So saith S. Angilene, Vbi fuerit Corpus, illuc Congregabuntur Aquilæ: id est,
in Cœlum. Ille Congregabuntur Aquilæ: dictum est de Spiritualibus, qui eius Con-
fessionem, Humilitatem imitantur, tanquam de eius Corpore saturantur: Where as the
Carkeſe ſublie, ſhether ſhall the Egles reforme together: that is to ſay, Into Heaven: That he
which the Egles reforme together: This is ſpoken of the Spiritual, Faithful memme, that followinge
his Paſſion, and Humilitie, be filled, as were, with his Body.

So saith Leo, Circa hoc Corpus Aquilæ sunt, quæ alis circumuant Spirituali-
bus: Above this Body there are Egles, that ſee alwaies with Spiritual whinges.

Thus are the Faithfull made Egles: This is the Earthe become Heaven: Not
for that Christen Body is pulled downe, as Mr. Hardinge imagineth, but for that
our minnes, and affections be lifted vp. For so Chrysostome him ſelfe expoundeth
his owne meaninge: Hodie nobis Terra facta est Cœlum, non ſtellis de Cœlo in Ter-
ra, but in the world, ſhether ſhall the Egles reforme together: This date the Earthe is made Heaven: not by the
Naturam, fed voluntatem emendans: This date the Earthe is made Heaven: not by the
Starres comminge downe upon the Earthe: but by the goinge vp of the Apostles into Heaven.
For the aboundinge Grace of the Holy Ghoste is poured ouer, and hath turned the whole
VWorld into Heaven: not by changinge of Nature, but by correſtinge the wil of
Man. Likewise againe he saith, Apostoli in Terra coniuncti, in Cœlo conuersa-
bantur. Et quid dico, in Cœlo? Altiores erant Cœlo: etiam alio Cœlo: Et ad ipsum
Dominum peruenierunt: The Apostles, dwellinge in the Earthe, had their conuertiōn
in

*Chrys. in 1. Co-
sider. Lib. 1.*

*Augu. Queſt.
Euangelicat.
Lib. 1. Cap. 42.*

Homil. 61.

*Hieronym. ad
Hebdom.*

August. Queſt.

Euangelicat.

Lib. 1. Cap. 42.

Homil. 61.

*Chrys. in Ho-
mo. 16.*

*Chrys. ad 1. Co-
los. Hom. 16.*

To touch,
to Holde
Christe.
Chrys. de Fa-
nitione. Tomil. 6.
Chrys. in 1. co-
tumb. Homil. 24.

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in Heaven. But what saie I, in Heaven? They were higher then Heaven: yes then the Seconde Heaven: and came even unto the Lorde him selfe. Againe he satthe, David Terram in Coclum verbi: & Homines facit Angelos: David turneth the Earth into Heaven and of Menne he maketh Angels. Againe he satthe in this selfe same place by M. Hardinge allego: Vt Terra nobis Coclum sit, facit hoc Mysterium. Ascende igitur ad Cocl Portas, & diligenter attende: Imò non Cocl, sed Cocl Coclum: & tunc, quod dicimus, intuberis: *This Mysterie causith, that unto vs the Earthe is Heaven.* Ascende vp therfore unto the Gates of Heaven: and marke diligently. Nati, faior, Vnto the Gates of Heaven: but, Vnto the Gates of the Heavens. And so forth, then set the things, that tel thee,

Now fudge thou, god Christian Reader, howe true it is, and howe agreeable with S. Chrysostomes Doctrine, that M. Hardinge satthe, wiste woe see so hight, that wee look not to finde this Body in Earthe! Can we not Eat this Body, except wee fee vp into Heaven? Can we not come by it, but ther? Then forsooth: Vve neede not goe out of the Earthe for the mater. If it be so, then make you rest in the Earthe, and tarry there still, and never trouble your eies, to luke vp to Heaven.

Verily, Chrysostome, when he satthe, We receive the Sonne of God, maketh men-
tion, neither of Transubstantiation, nor of Real, and Fleathely presence, nor of
Catching with mouth, or Earthe! But only sendeth vs to the force, and workeing
of faith, and spister: whereby only, and by no wate ells, wee receive and Eat in
dove, and Verily the Body of Christe.

The Aprole, Cap. 14. Division. 4.

In taban. Tract.
Ela. 30.

And S. Augustine satthe, Hovve shal I holde him, beinge Ab-
sent! Hovve shal I reache my hande vp to Heaven, to laie holde vp-
on him sittinge there! He answereith, Reache thither thy Faith,
and then thou haste laide holde on him.

M. Hardinge.

* And by Faith
Only wee re-
ceive Christe in
the Sacrament.

* He speakeith
not of the re-
ceivinge of the
Sacrament: but he speakeith
of the receivinge
of the Very Bo-
dy of Christe:
whiche is
wrought only
by Faith.

Vpon these wordes of S. John, The Bishoppes and Phariseis gaue Commaundemente, that Iohann. if any knewe, he shoulde sheweth, that they mighte apprehende him, S. Augustine expoundinge the same, in a contrarye tene, faith: Let vs nowe shew the Lewes, where Christe is: would God they woulde here, and laie holde on him. VVhere he speakeith not of receivinge, but of receyvinge him in the Sacrament, * but of receyvinge him by Faith Only. And then Christe, so we receyue him in the Sacrament, * but of receyvinge him by Faith Only. And then he wisthe and exhorteth the Lewes to commone to the Faith, and teacheith them howe they maie profitably laye holde on Christe, whome their Forefathers laide holde on wyl, violent handes to their damnation. Lett hem comme to the Churche (Faith) let them here, where Christe is, and laie holde on him. After certaine wordes, he maketh this obiectioun to his selfe: VVell, then lewe answereith me, howe shal I holde him, that is Absente, that is to saye, that I reache vp my hande to Heaven, that I maie laide holde on him, whiche fitteth there? Reache thither thy Faith (Faith Augustine) and then thou haste laide holde on him. Then foloweth in the same line, that, which plainly declareth all this to be meant of layinge holde on Christe by Faith, * not by receyvinge the Communion. *Parenta tui tenuerunt carne, tu tem corde.* Thy Forefathers (thou Lewe) tooke holde on Christe in Fleash: take thou holde on him in thy Harte. There he sheweth howe Christe maie be holden, though concerninge the Visiblie and sensiblie presence of his Body, he is in Heaven at the Right hande of the Father. All this, and what so euer is faide there, upon the Texte before recited, implieth so muche as any colour of argumente againste the Trueit of Christes very body in this moste Bleffed Sacramente. And thus all your allegations and reasons concerninge this matter be sufficiently answereid.

The Bishop of Sarisburie.

It is true, that M. Hardinge satthe, S. Augustine in this place speakeith nothinge of porpose and specially of the Sacramente. Certaintelie it had benne greate van-
tie for him, to wil his Hearers, to seke for the Sacramente in Heaven above. But
he speakeith of the embrainge, and holdeing the very Body of Christe, whiche nove
in Heaven. Whiche thinge is wrought only by Faith, and none otherwise: vnde
ther it be in the Sacramente, or without the Sacramente. In infinite sentences haue
benne uttered by the Holy Fathers to like your porope.

S. Augustine satthe, Accedit ad eum, & illuminaminis: Quid est, Accedit, nisi,
Credite? Comme unto him, and receive the Light: What is, Comme unto him, but, Belieue,
in him?

*August. Adversus fa-
tuos. Indic. c. 9.*

Churche of Englande.

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Faith re-
ceiuerth,
&c.

*Aug. in 10.
Manibus. Tract. 48.*
*Aug. in 10.
Man. Tract. 121.*
*Aug. De Na-
tura & Cr. 4.*
C. 49.
*Ambro. Ser-
mone. 58.*

in him? Againe, Ambulando non laborabitis: Ibi enim Acceditis, vbi Creditis: Tunc walkinge shall not be painefull to you: For there ye Comme to him, where yee Believe in him.

Againe he satthe, Exiit de Manibus corum: Non enim apprendere cum potuerunt, quin Manus Fidei non haberunt? Christe departed out of their handes. For they could not laie holde on him, because they had not the Handes of Faith. Againe, Christus non recte tangitur: id est, non recte in eum Creditur: Christe is not wel touched: that is to saye, Christe is not wel Belieued. Likewise againe he satthe, Sunt in Corde Spirituales Manus: There be certayne Spiritual handes in the Harte. And therfore S. Ambrose satthe, Stephanus in Terris positus, Christum tangit in Celo: Stein beinge in the Earthe, (by Faith) toucheth Christe beinge in Heaven.

But as S. Augustine so often satthe, wete Embrace, and Holde Christe by Faith: he is not M. Hardinge able to shewe, that he ever once satte, wete holde Christe with Mouth, or Teethe, or trecete him downe into Our Belies. And therfore S. Ambrose satthe, Non Corporal tam Christum, sed Fide Tangimus: VVec touche not Christe by Bodily touchinge: but wete touche him by Faith. And againe, Fide Christus Tangitur: Fide Christus videtur. Non Corpore Tangitur: non Oculis comprehenditur: By Faith Christe is touched: By Faith Christe is seene. He is not touched with one Bodis: He is not holden with one Eies. Likewise S. Augustine satthe, Dominus consolator nos, qui ipsius man in Cocco sedentem Manu contrectare non possimus: Sed Fide contingere (possimus). The Lorde Comforteth vs, that cannot nowe Touche him with Hande, sittinge in Heaven: but by Faith wee maie touche him.

Nowe as muche as M. Hardinge satthe, S. Augustine in this place maketh no mention of the receyvinge of Christes Body in the Sacramente, It shall not be from the porpose to consider, what he hath written otherwheres, touchinge the same. Thus he satthe, Christus est Cibus noster, quo nihil dulcius: Sed si quis habeat Palatum sanum in Corde: Christe hinc selfe is our Meate, then whiche meat there is nothinge more sauyry, so that a man haue a fonde taste in his Harte. Againe he satthe, Dominus sixit se Panem, qui de Coco descendit, hortans vt Credamus in eum. Credere enim in eum, hoc est Manducare Panem vivum. Qui Credit in eum, Manducat: Inuisibiliter Saginatur, quis Invisibiliter renascitur, Infans Intus est: Nous Intus estvi nouellatur, ibi satatur: Our Lorde called him selfe the Breade, that came from Heaven, exhortinge us, to Believe in him. For to Believe in him, that is to Eat the Breade of Life. He Eateth, that Believeth in him. He is fedde Invisibly, because he is newe borne Invisibly. Inwardly he is an Infante: Inwardly he is Newe. Where he is renewed, there is he filled.

So satthe Eusebius Episcopus, as he is allegoed by Gratian: Cum ad Reuendam Altare Coelestibus Cibis satiandis accedit, Sacrum Dei tui Corpus, & Sanguinem respice, Honora, Mirare, Mente Continge: Cordis Manu Suffice: & maxime haustu Interiori assume: When thou commest vnto the Reuendre Altare, (at Communion Table) to be Fedde with the Heavenly Meate, beholde the Holy Body, and Bloud of thy God: Honour it: Wonder at it: Touche it (not with thy Bodily Mouth, but) with thy minde: Recruit it (not with thy Bodily Hande, but) with the Hande of thy Harte: and specially make it with thy Inner taste.

Therefore S. Augustine satthe, Quisquis cum Fide, & timore Verbum Dei audiatis, confortari te Fratrici Panis. Absentia Domini non est Absens. Habeto Fidem: & tecum est, quem non vides. Ideo Dominus absentia ut Corpore ab omni Ecclesia, & Ascendit in Caelum, vt Fides ediscitur: Who seuer thou be, that with Faith, and Fear bearist the Woordes of God, the Breakings of Bredde dothe Comforte thee. The Absence of our Lorde is not Absente. Haue thou Faith: and he, whome thou feest not, is with thee: Therefore our Lorde, as touchinge his Body, hath Absentia him selfe from al his Church, and is Ascended into Heaven, that our Faith maie be edified.

And in this selfe same place, that M. Hardinge satthe, maketh so little for our porpose, he satthe thus: Quomodo tenebo Absentem? Quomodo in Coclum manum mitam, vt bihle semel teneam? Fidem mitte: & Tenuisti. Parentes tui tenuerunt Carnem: Tu tene Corde. Quoniam Christus Absens, etiam prefens est. Nisi Prefens, est, a nobis ipsius teneri non posset. Sed, quoniam verum est, quod ait, Ecce ego vo-

Ecce iii

bifcum

*August. Verba 2.
Pachatus.*

Christe ab-
sente frome al
his Churche,
*August. in 10.
Man. Tract. 50.*

*August. in 10.
Man. Tract. 7.*
*August. in 10.
Man. Tract. 26.*

*De Con. Diff. 2.
Quia corpus.*

The Bishop of Sarisburie.

Concerninge these Satanical Sprites, and stinkinge breathes, and vyle woordes, and surte other like flowers of your Eloquence, M^r. Hardinge, I confesse my selfe to be farr inferior, and never able to make you answere. It is true, that ye saie, The woorkeman is worthy of his hire. S. Paul saith, *The Lorde hath appointed, that who so Preacheth the Gospell shoulde live by the Gospell.* But where did Christe ever say unto you, *Go into all the world, and saie Private Mass, and offer me up unto my Father, for remission of Sines?* What Apostle, what Prophete, what Doctor, what Father euer taught you to do? If ye set you selfe a wroke without Commission, and renne therin, when noman biddeþ you, then are ye your owne menne: and of treason, ought to pate your selues.

*Confutatione
antonii Legato-
ne. folio. 143.**In Catalogo
Vorvarianen-
Concessione.**Gregor. Lib. 2.
Epist. 33.**Polydor. De In-
venientiis Rer.
Lib. 6. cap. 13.**Efa. 1.**August. De Con-
fess. Euangelis.
Lib. 1. cap. 18.
Aug. in ques.
ex veteri Testa-
menti. quod. 43.
Chrysostom. in
Acta. Homil. 49.**Gabriel. Lect. 26**Clement. à Cas-
siodoro in Li-
teris.*

If your Masses, as you say, were never set to open sale, wherefore then was this Deers written in the Council of Oxford, Venalitatem Missarum dictiæ inhibimus? V^ece streitly forbide the sale of Masses. Whiche you, that so many wise Fathers therwylle forbynde that thinge, that never was bled? In the late Conference holden at V^evoornes, the Bishop of Sidon, beinge there present, durst not say, as you dare say, there was no suthyn unlawfull Sale, but only sale. It was out of season to talke thereof. His wordes be these, *Quid attinebat de Misis venalibus, de Mercatu Indulgientiarum, &c. mentionem intempstivam inducere? What was it to the porpose to speake of the Sellings of Masses, and Pardonnes, out of season?*

The Priests (ye saie) of the Catholique Church sel not the fruite, and Merite of Christes Bloude. No manerlic: For they haue it not to sel. But if ye had Chaffe him selfe, ye would sette him to sale, as other your Fathers haue donne before you. Sutche a one was he, of whom S. Gregorie wylleth, Iesum Christum dominum nostrum Heretico, accepta Pecunia, venundebat: *He rooke Monie, and sold Iesu Christe our Lorde unto an Heretique.* And, when the Bishop of Roma selleþ his Pardonnes, what other thinge heleþ he seime to sel, but only the frutes, and Herites of the Bloude of Christe?

Ye sale further, God forbynde, wee shoulde suffer Idolaters to live amongest vs. And yet your neare frenedes haue thought, ye haue not benne farre from the mainteinance of Idolatrie. Polydorus Vergilius, in tractinge of the woorshipping of Images, saith thus, *Ex infante decument est, ut hinc pars Pietatis parva differat ab Impietate: They are so farre proceeded in madnesse, that this partie of Holiness is not far from wickednesse.* And Ludovicus Vives saith, *He feyth no greate difference bithinne certaine Christiane Worshippinges their Images, and the Oþre Heathens adouling thense Idolles.*

Ye sale, The Carteinge about of the Sacramente is right Holy Devotion, pleasant in the sight of God and Christian People doubt not, but God accepteth these good Hates. Cuen so, no doubt, as when he saide sometime unto the Jewes, *Quis requisuit ista de manibus vestris? Who required these thinges at your hands?*

S. Augustine saith, *Socratis sententia est, Vnumquaque Deum sic coli oportere, quomodo se ipse colendum esse praecepit: The judgement of Socrates is this, That every God ought so to be worshipped, as he him selfe hath commanded.* Againe he saith, *Constat, Fides fuitam non solum minime prodesse, sed etiam obesse: It is certaine, that a Foolishe Faith, not only doth not good, but also ureth.*

Chrysostome saith, *Tales sunt Diabolo venandartes: qui priuextu Pietatis, laqueos tegit: Sutche sleights of huntinge, hathe the Diuel. Under the Colours of Holynesse be hideth his snare.*

But, as touchinge the solemnite of cartinge the Sacramente, your owne Doctor Gabriel Biel tolde haue tolde you, *Christus non dedit Discipulis Sacramentum, ut ipsum honorifice conseruarent: sed dedit in sui vsum, dicens, Accipite, & mandate: Chrifft gave not the Sacramente to his Discipulis to the ende they shoulde keepe it with Honour. But he gaue it to them for their vse, faciente to them, Take, and Eat.* it with Honour. But he gaue it to them for their vse, faciente to them, Take, and Eat. Likewise saith Humbertus, *Christus non tantum Benedix Panem, & reseruant frangendum in crastinum: nec fregit tantum, & reposit: sed fractum statim distribuit:*

but: Christe did not only Bleſſe the Brede, and referne it to be broken the nexte daie: Nor did he only Breake it, and lay it vp: but betwixt broken, straigthe way he deliuered it.

At this strange solemne Festival guise, pope Urbanus the fourthe learned, not of Christ, or Paul, but onely by the Revelation of Dame Eve, the Anchorsisse: and by her god awisse founded the Newe Feaste of Corpus Christi, and caused the sacramente to be borne about in Procesion.

But the Antente, and warlike Father Chrysostome saith, *Dicamus Clariſſum ex ipsius voluntate honore: Nam qui honoratur, eo maxime honore letatur, quem ipse vult: non quem nos optamus: Lete ut lerite to honour Christ after his owne wil. For he, that is honoured, deliteth moste in that honour, that he him selfe would have: not in that honour, that we can fayste.* notwithstanding, when the sacramental Bredie is carried only upon a horse, and the Pope hym selfe is borne alote, in a Chaire of Gold, upon the shoulders of sixe, or eighte Noble menne, I plete you whether of them hathe greater honoure?

For the rest, The Pope (saith M^r. Hardinge) is an olde Man: he rideth in his Pontificibus, he is laden with Apparel: The Pixa is weightie. The Vweather is hotte: there is none other Creature to suppie his roome: Wherefore it is lately concluded in Louaine, in great solemne fabresse, that a Hoſte muste be had in, to plate the Popes parte, and to carry the Pontefranc.

Here, for as mutche as M^r. Hardinge hath purposly made mention of the Popes riding in his Pontificibus, and the Solemnites, and Pompe therof is knownen to fewe, it shal not be impertinent, hyselue to diffロー the order therof. Thus therfore, for it is written in the Ceremonarie of Rome: *Sic Papa equitat in Pontificibus in aliquant uiciat. Cardinales descendunt ex equis, & accedunt reverenter ad Papam, & ofculantur illi pedem. Episcopi Cuiuslati accedit ad Papam cum debitis reverentij, & oferit illi Crucem osculandum: quam Papus Pontifex reverenter, cum Mitre tamen, ofculabitur. Non enim commode poterit ei abstrali equiti ab equitibus. Si tamen placuerit, & Mittan deponere, non erit inconueniens. Deinde Prelatus incipiat Antiphonam, Ecce Sacerdos Magnus! Thus the Pope Holynesse rideith into any Citie in his Pontificibus. The Cardinales light from their Hoſtes, and come reverently unto the Pope, and kisshis his foote. The Bishop of the Citie cometh likewise to the Pope with deue reverence, and offereth him the Croffe to kisse: which the Pope shal kisse reverently, keepinge on his Miter notwithstanding. For while he setteth on hys backe, his horsemenne cannot very easilly take of his Miter, and fette it on againe. Howbeit it, if he shal like him to putt of his Miter, it shalbe no greate inconuenience. Afterwarde the Bishop shal beginne his Auseme, Beholde the Great Priefe. And so he pisheth forth alonge in his Pontificibus.*

The cartinge out of the Arke of God into the fieldes, in the time of Eli the High Priest, haddeþ no very god Argumente for the cartinge of the Sacramente. For at that time the Arme of Isreal was overthrown, thirtie thousande Souldiers were slaine, and amongest them the two Sonnes of Eli: The Arke was taken: Eli him selfe fel backe from his Chaire, and brake his necke. Wherefore, M^r. Hardinge, ye haue mutche ado, to make god your Procesion by this cramble.

This mater (ye saie) haue benne proved by fundie Miracles. Firste, whether there haue benne any lynchies wrought, or no, it is uncertaine. But were it graunted, yet mafe not your Miracles alwaies stande for god piaſes. Your own Dr. Touour Alexander de Hales saith, *Miracula sunt aliquando humana procuracione: aliquando Diabolica operatione: Miracles be wrought sometyme by the worckinge, and procuracione of menne: and sometyme by the conciencie of the Diuel.*

The tales, that ye allege of Tharisus, and Satyrus, mafe nothing, either for the Abortion of the Sacrament, or else for the Popes Palliale, Mitram, and Chilchen, and Late menne used then to carrie home the Sacramente in their Papichinnes, and to kepe it in forclettes, as in my former Replie it is largely shewed. But these were Abuses of the Spyltrie, and therefore afterwarde were abolished.

It gryndeth you mutche, that we sale, The Pope causeth, the sacramental

Breade

Alexander Hales.
Parte 4. quod. 13.
Mem. 4. Artic. 3.

Articulo 1.

The car-
ryinge of
the Sacra-
mente.

Acl. 19.

De Con. Diff. I.
Non oportet. II.
Glossa.

Nic. Leonice-
nus. In Varia
Historia. Lib. 2.
Cap. 21.

Epiphanius. Lib. 3.
Heresi. q. De
Colytidiani.
A propt. nos
dicas non oce-
cipitq; eis il-
voce Magistri.
Nazianzen. ad
Hieronem.

Cloud. Du Sain-
ctes. De Littere
grecis. In Praef.
Apuleius. Lib. 1.

Cyprian. De
Caro Domini.
Angel. Contra
Faustum. Lib. 10.
Cap. 13.

Actio. 8. Dñi. 24

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The Defense of the Apologie of the

Breade to be carried before him vpon a Horse, as the Kings of Persia vied in olde times to carrie the Fiere, whiche they called Orimasda, and imagined the same to be helliche God. And therefore ye crye out in your Passion, Chamer broode, Helhoudes, and, what so ever mighte ferue you bette: even with the Sobette, and monethe, as they, whiche sometime in the like case cried out, Magna Diana Ephesiorum: Great is Diana of the Ephesians. Howebeit, other example more agreeable to resemble your folie, we coulde finde none.

Neither mate you lustly, and truely lase, ye haue receaved none of your Oders, and usages of the Heathens. Your owne Glose noteth vpon the Decrees, Clerici eunt ad Tumulos mortuorum, portabat secum Sacramenta Corporis, & Sanguinis Christi: & super tumulos ea distribuebant. Et hoc Consuetudo facta sicut a Genitibus: The Clerks (or Prelates) goinge to the graues of the dead, carried with them the Sacramentes of the Body, and Bloude of Christ: and made distribution thereof ouer the graues. And this same Custome was vied emonge the Heathens. Nicolaus Leonicensis satth, Iidis Sacerdotis in Aegypto vtebant Lineis vestibus, & temper erant detono capillo: quod etiam per manus traditum ad nostra vlique tempora perueniente videtur. Siquidem iij. qui apud nos Diuino Cultui, & Sacris Altaribus prahident, barbam, co-munione nutrit prehobentur: & in Sacris vnturnis lineis amictibus: The Prieste of the Geddesse Iis in Egypte, used to weare linen surplices, and emorever had their heade shauen: Whiche thinge semeth to haue benne derived from them vnto our time, from hande to hande. For they, that emonge vs Ministris Goddes Service, and serue the Holy Altaires, are forbidden to stuffer the heare of their heade, or their bearde to growe: and in their Diuine sermons prohibentur: & in Sacris vnturnis lineis amictibus: The Prieste of the Linen Garments. Epiphanius satth, that the Heretiques called Coluice they vse Linen Garments. Epiphanius satth, that the Heretiques called Coluice they vse Linen Garments. Epiphanius satth, that the Heretiques called Coluice they vse Linen Garments. Epiphanius satth, that the Heretiques called Coluice they vse Linen Garments.

Of the like disorder of the Heathens, Apuleius semeth to lase, Dicimus Deos incedere humani pedibus: Vee tell you, that our Goddes goe on mannes feete. The whole difference binewen you, and them, in this behalfe, standeth onely in this, that your God goeth on Horse feete, and therete on mannes feete.

But the Holy Sacrement of Christes Death was never appointed unto vs to this ende, to be carrie thus about in open shewe: but onely to be reculed as Christ him selfe comandaueth, in remembraunce of his Body, and Bloude. And therefore S. Cyprian satth, Recipitur, non includitur: It is received: it is not shut vp.

What ye allege, as out of S. Augustyne, That the Painomes founde faulte with the Christian people, for Honour donne to the Body, and Bloude of Christe, vnder your Fourmes of Breade, and Vine. It is an open, and a manifesse Untruth. For S. Augustine in that place speakest not one wordre, neither of the Body, and Bloude of Christe: nog of your speakes, and Accidents: nog of any manner Adoration, or honoure donne onto the Sacramente. It shall behoue you to wite hereafter more aduiseably: Otherwise the Learned will saye, ye either knowe not, or care not, what ye wite. This Objection Learned will saye, ye either knowe not, or care not, what ye wite.

Touchinge the mater it selfe, S. Augustine satth, Deus meus vbiique Præsens est, vbiique totus, nulquam inclusus: qui posuit adesse secretus, absens non motus: My God is everywhere Present, everywhere Whole, shut vp, or inclosed nowhere: Hable secreta God is everywhere Present, and to be Absente without moringe. And S. Chrysostome satth, Magnum, to be Present, and to be Absente without moringe. And S. Chrysostome satth, Magnum, crede mihi, bonum est Scire, quid sit Creatura, & quid sit Creator: & quid sit Opera, quis verò Opus. Si enim hoc diligenter scirent discernere Hæretici, nunquam vnguis verò Opus. Si enim hoc diligenter scirent discernere Hæretici, nunquam vnguis.

Sedibus deducuntur cum Creaturis, & Operibus collocauerint: Creaturam verò Divinis honoribus ascensit: Believe mee, it is a greate mater, to understande, what is the Creature,

Churche of Englande.

2. parte.

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Creature, and what is God the Creatour: what are the VVorkes, and what is the VVoorkeaman. For, if these Heretiques could make diligentie difference hereof, they would not thus make confusio[n] of al things, nor place those things beneath, that be aboue / meane not, They either pulle downe the Heauen, or the Starres, or set up the Earthe (in there place): But that they pulle downe the Kinge hym selfe from his highe Throne, and place hym emongell his woorkes and Creatures: and of the other side, wooldhup a Creature with Godly Honoure.

The Apologie, Cap. 15. Division. 2.

Besides, where they saie, and sommetyme doo persuade fooles, that they are hablie by there Masses to distribute, and appyle vnto mennes commodite at the Merites of Christes Deathe, yea, altho[ugh] many times the parties thinke nothing of the mater, and understande ful little what is done, this is a Mockerie, a Heathenish faulfe, and a very tote. For it is our faith, that applith the Death, and Croſſe of Christ to our benefite, and not the Acte of the Massinge Prieste. Faulfe had in the Sacramentes (satth Augustine) dooth justifie, and not the Sacramentes. And Origene satth: Christ is the Prieste, the Propitiation, and Sacrifice: vvhich Propitiation commeth to euery one by meane of Faſth. And so, by this reckeninge, wee saie, that the Sacramentes of Christe, without Faſth, doo not once profite these, that be aliue: a greate deale leſſe doo they profite those that be dead.

M. Hardinge.

(a) Leafe any piece of your Apologie shoulde be without a witnes, for proue that yee are children, who is the father of lies: (b) make vs to affirme, that by our Masses we distribute, and appyle to menne indifferently, howe to eny one he didoffred, to ye meane, as it appereþ palely by that ye saye here, and specially by your Doctrine otherwise vitered, at the Merites of Christes Deathe, butt vs (b) who eny caught this Doctrine in the Catholike Churche!

Yea, God is good, and prone to beloue his mercie, that, not onely when a man is through Faſth prepared for it, he geteth it abundantly vnto him: but also though he as of his owne parte haue no faſth preſently, yet for others sake, whiche are Goddes dearely beloued frinedes, he farrre the better, and hathe that gift offerte to him, but for theſe, who had no faſth at all in Christe? And when this grace was geuen vnto them, as thas from their Jewifhes came to the Faſthe of Christ, who thalſe exclude maiſt bleffed Marry from this woortſhip and honour, that through his priere, as by one ſpecial meane, that grace was applied vnto them?

VVhat effecte his priere tooke of anyman ſ特re of doubt, he makke it to haue wroughte muſche for the benefit of oþers of leſſe faſth, lenge that it diſt光彩 in Paulie, VVho as the Scripture faſth, yet breachinge our threstes and laughter appelle Christiles Disciples, was ſ特re changed, and conuertert, that of a Peccatore he became an Apolle. For, as S. Augustine writteþ, Si Sæculis Stephanus sic non aſſet, Ecclesia Paulum non habaret: (c) Steuen had no priere to the Churche ſhoulder not haue Paulie. Nowe, if thole that be no Prieste, without publicke Autoritte of Conferencinge the Body and Bloude of Christe, yet by waye of priere doo obtein, that meane be conuertert to the Faſthe, whiche is the appylinge of one ſtritt of Cartiles mercies, muche more the publike Minifter, and Bishop, which ſumptuous from amone menne, is ordeneid for men, in maters belonginge to God, that he maie offer vp gifts and Sacrifices for finnes.

And nowe, if ye lufe to leare what kinde of applyinge we ſe in our Masse, wee doo offer vp vnto God ſame, (d) his Sonne, repreſenting his paſion, and celebratinge the memone of the famelie accordinge to Christiles institution.

But what measure of good we procure them, to God onely is that knowne. If (as the Learned Bishop Propter Faſth) the grace of our Saucour paſſe ouer ſome Perfons (as wee ſee it to happen), and if the Praier of the Churche (wheren the Sacrifice is conteinēd, after S. Auguſtines Minde) be not admitted for them: it is to be referto the Secretē iudgements of Goddes iudice, and it is to be acknowledged, that the depth of this fecrere maie not be opened in this life.

The Bishop of Sarisburie.

Thus ye ſaie, M. Hardinge: Ye make vs to affirme, that by our Masses wee distribute, and appyle to menne indifferently the Merites of Christes Deathe: howe ſo ever they be diſtropol, in token, that ye are the Children of him, who is the Father of lies. Therefore ye ſaie, Tel vs, who eny taughte this Doctrine in the Catholike Churche?

*Origen. ad Ro-
ma. Li. 3. Cap. 3.*

(a) Vntruſe the en-
closed. For this
is your Catho-
lique Doctrine,
as thal appearē.

(b) Your owne
Scolastical
Catholique
Doubtoor, M.
Hardinge, Reade
the Antivive.

(c) A proper
Bifte. V. See
ſpeak of Sacra-
mentes M. Har-
dinge answere-
tēt vſ of priere.

(d) Vntruſe,
that he ſeems
and horible.
(e) Vntruſe. For
Christe never
bade you to of-
fer him vnto
his Father.

If you

For so it liked H. Wardinge, not longe sthenche, pleynantly to spozte at it in the pulpit, as a bugge were only to frate Childdren. Yet nowe, upon better aduise, and deeper studie, he trembleth, God wote, and quaketh for feare, to remember the tormentes, that somme booy bathe fithe[n]ce tolde him to be there. Howe be it, Let him not so muche dismaye him selfe. The Pope, as he either firs[t] made it, or recetted it by hande from the heathens, and first allowed it, even so bathe he the whole Jurisdiction, and Powre ouer it, and commandeth in, and out at his pleasure.

Wher the pe[m]e m[a]ny braggis hereof, or no, I leau[e] it in question. Certaintly for this, and other like causers, one of your felowes saith, Excepte Peccato, Papa potell qual omnia facere, que Deus potest: Sime excepted, the Pope can do in a manner al things, that God can do. An other saith, Animæ existentes in Purgatorio, sunt de iurisdictione Papæ: & Papa, si vellet, potest totum Purgatorium evacuare: The Soules beinge in Purgatorio, are in the Popes Prelature, and vnder the Popes Jurisdiction: and the Popo[ps]t if he myght stande with his pleasure, were bable to make gode delitacion, and to auidole Purgatorio. And to this purpos, The Pope him selfe Commandeth, and Chargeþ the Angels of God, to fetche forth from thence, whom so euer, and howe many so euer he wil have deliuered, as hereafter in a place more conueniente that bett[er] appear. If these saime to be no bragges, then let them hardely be called by somme other name, that may seeme to please you better.

We take god holde, in that wee saye, This Imagination of Purgatorio is no Newe fancie. Howe be it, p[ro]p[ri]e advantage herein is not so great. There haue bene errors, and grete errors from the beginninge. S. Augustine saith, Origen ipsum Diabolum, atque Angelos eius post grauiora pro Meritis, & diuiniora supplicia, ex illis Cruciatibus eruendos, atque sociandos Sanctis Angelis creditit: The Anciente Learned Father Origen believed, that the Diuel him selfe, and his Angels, after grete, and longe painefullnesse suffered for their wickedness, shalbe delivered from thence tormentes, and shal be placed in Heaven with the Holy Angelles of God. Origen him selfe saith, There were somme, that thought, that Christ shalbe gote downe into Helle, and there be saithe. Wher were somme, that thought, that by his Preaching, and Former Deathe could not be sauad. Crucified againe to fane them, that by his Preaching, and Former Deathe could not be sauad. Againe the same Origen saith of him selfe, Ego puto, quod post Resurrectionem ex mortuis indigebimus Sacramenta eluente nos, atque Purgante: I think, that after wee rize againe from the Deade, wee shall haue neede of the Sacramente (of Baptisme) to wylle vs, and to Purge vs cleane.

S. Augustine saith, Quidam nullas Peccatas, nisi Purgatorias, volunt esse post Mortem: Some men wil no Punishment to be after Deathe, but onely the Paines of Purgatorie.

Then In Paulestyme there were somme, that beinge aline, were Baptized for the deade. And by the Councel of Carthage it appereþ, there were somme, that bled to th[em] the Sacramente into the Mouthes of the Deade Body, mea[n]inges therby, as it maye be thought, to procure somme resilles for the Soul. The w[or]des be these: Placuit, ut Corporibus Defunctorum Eucharistia non detur. Dicitum est enim à Dominino, Accipite, & Edite. Cadavera autem nec Accipere possunt, nec Edere. We thinke it good, that the Sacrament be not gecuen to the Bodies of the Deade. For our Lord saith, Take and Eat. But Deade Bodies can neither Take, nor Eat. These were Ancient Errours in Olde tyme, as it is easie to see.

As for the fanacie of Purgatorie, It sprang firs[t] from the Heathens, and was receued amongst them in that time of darkenesse, longe before the comminge of Christ, as it maye plainely appeare by Plato, and Vergile, in whom ye shal finde described at large, the w[or]ld Common Weale, and al the Oders, & Degres of Purgatorie. S. Augustine saith, The Olde Heathen Romaines had a sacrifice, whiche were called, Sacrum Purgatorium, A Purgatorie Sacrifice.

Pou se[re], fseyþ he Papiles, that defende Purgatorie, then multe Christes Apostles needes be Papiles. For they haue taught vs Purgatorie, (not by any thinge, that ever they wiste, but) by Tradition. This is as true, as that S. Peter said Pouesse in Rome with a Goulden Cope, and a Triple Crowne. Onlesse perhaps somme man wil think,

where

where as S. Paule saith, Homines Primiti Veritate, exilmantibus questum esse pictatum: They be mem[ori]e vnde of Truth, thinkinge that their gaue is Godliness: Or, where as S. Peter saith, Per amaritatem sicutis sermonibus negoti abuntur de vobis: Through conuersatione by fawful talk they shal make fale of you. What by these wordes they gaue us declarunge of the very Fourme, and Doctrine of your Purgatorie. For better Attayn[ing]e, then these be, I recken, we can lightly finde none.

As for Pauer for the Deade, whiche (ye saye) ye haue received by Tradition from the Apostles, notwithstanding it were graunted to be true, yet dasþ it not exceede to impute Purgatorie. For Chrysostome, and Basil in their Liturgies make there Publicke, and solempne Prayer in this forme: Offerimus tibi rationalem hunc cultum, p[ro]m in Fide requeſientibus, Maioribus, Patribus, Patriarchis, Prophetis, & in Liturgiis, Apostolis, Praecombus, & Euangelis, Martyribus, Confessoribus, &c. Principie vero pro Sanctissima, immaculata, super omnes benedicta, Domina nostra Deipara, & temper Virgine Maria: We offer, O Lord, unto thee this reasonable service for them, that reſt in Faule, Our Elders, Our Fathers, the Patriarkes, the Prophetes, the Apostles, the Preachers, the Euangelistes, the Martyres, the Confessours, &c. Speciell for the most Hol[yn]e, without forme, blessed above all, our Lady Godes Mother, and ever Virgine Marie. S. Cyprian laiue in the manner, Sacrificamus pro Martyribus. We make Sacrifice for the Martyrs. Yet, I trowe, ye will not conclude hereto, that the Patriarkes, Prophetes, Apostles, Preachers, Euangelistes, Martyres, Confessours, and the blessed Virgine Marie, were al in Purgatorie. Otherwise ye woulde mutche enlarge the Poper Dominion.

Of the other side, in your Masses for the Deade, ye haue used to praye thus: Liberato[re]s a Tartaro: ex profundo Lacu: ex ore Leonis: Deliver them, O Lorde (not from Purgatorie, but) from Hel: from that deepe Dungeon: from the Lions Mouth. I trowe, ye are not so mutche that unto the Pope, that for his sake ye will turne, the Lions Mouth, the Deep Dungeon, and al the World, and Helle it selfe, into Purgatorie.

Thus ye se, H. Bartinge, by your owne Doctrin, ye make praye for the Deade, and ye be never the neare of your Purgatorie.

But to heape foreward the mater, at the least by somme natural reason, ye saye thus, For as mutche as nothinge, that is delid, commeth into the Kingdome of Heauen, and somme departe out of this life, though in the partie of Chiffe, and Chilien of the Euangelis Kingdome, yet not throughly so perfectlye cleane, it remaneth, that fulte, after this life, before they comme to the place of Euangelis ioye, haue thirre Purgation. To warrante your Miser in this Argumente, ye bringe in the w[or]des of S. Paule, as rightly, and as wel to your purpose, as your manner otherwise is common to handle the Scriptures: Though our outward man be corrupted, and weakened (whiche w[or]des S. Ambrose et[er]nall poundereth thus, By Oppression, by Stripes, by Hunger, by Thirle, by Colde, by Nalednes), Yet our Soule is renewed, and made stronger daie by daie. And agayne, Let us cleanse our selues from al filthynesse of Fleische, and Spryte. Ergo, (saye ye) We must confesse by force of these Vwoordes, that there muste needs be a place, wherein to purge vs cleane after this life. Here mate we a little put you in remembrance by the w[or]de: If we cleane our selues, according to these w[or]des of S. Paule, from al manner filthynesse, botche of Fleische, and of Spryte, I beseeche you, what remaineth there then further, to be Purged in Purgatorie.

Howe be it, to prove the Imperfections, and Corruption of Nature, that euere more hangeth in our Fleische, ye mighte, in my Judgemente, haue alleged many other Authoritatis, farre more pregnante, and clearer, then these. H[ab]it[us] saith, At our Righteousnesse is likened unto a swete stemed clover: Job saith, Inter Sanctos eius nemo est Fidelis: Et Celi non sunt mundi in conspectu eius: Amonge the Sancties of God, there is none Fidelis: The Heavens are not cleane in his sight. S. Paule saith, I knowe, there is no good thinge in my Fleische. S. Augustine saith, Let the Apostles of Christ then selues saie, O Lorde, forȝet us viour offensore.

Dutche Imperfections, and Corruptions, while we liue, we euermore carrie in our Fleische. Therefore, sait you, To be Purged herof, that we maie be cleane, and fitte to

Ecclesiastes 24:13

The An-
tiquitie
of Purgato-
rie.
1. Timoth. 6.
2. Peter. 2.

Cyprian Lib. 3.

2. Corinth. 4.

2. Corinth. 7.

1. Peter. 15.

Roman. 7.

Ang. 1. 1. 1. 3.

enter into Heaven, wee must needs passe through the Fiers of Purgatorie. By this meane we haue wel enlarged the Popes Jurisdiction. For this being true, neither is there, nor never was there any Creature, neither Prophete, nor Apostle, nor Party, nor Angel, nor Archangel, nor Heauen it selfe, Christe only excepted, but of force must needs be cleantid in your Purgatorie. And therfore Origen, a great fauourite of this errorre, soothly thus, Vxego arbitror, omnes nos necesse estem vienre in ilium Igensem: et amis Paulus aliquis fit, vel Petrus: *As I suppose*, al wee must needs come into that Fiere: Yet although it be Paule, or Peter. And therfore he faith, as it is alleged before, Ego puto, quod & post Resurrectionem ex Mortuis, indignebo sacramentum eluentia nos, atque Purgante. Nemo enim ablique cordibus Religere poterit. Neque ullam puto posse animam reperiunt, que yniuersis statim vitijs careat: *I think that after the Resurrection from the deade, wee shall neede the Sacrament (of Baptisme) to wahe vs, and to make vs cleane.* For man can rise againe without filthe. Neither doo I thinke, ther can any Soule be founde, voide from al manner of Sinne.

—*As I suppose*, as woulde the Mr. Hardinge, as also the

But at these be vaine fantasie: I meane, as wel these of M. Hardinge, as also the other of Origen. S. John faische, *Sanguis Iesu Christi filii dei purgat nos ab omni peccato: The Bloude of Iesu Christe the Sonne of God Purgeth vs, and maketh vs cleane from al our Sinnes.* The Prophete faische, *In what house se a Sinner shal re-pente, and mourns for his sinnes, he shalfe safe.* Esai faische, *If your Sinnes shalbe reade to Scarles, yet shal they be made as white, as Snowe.* S. Paulus faische, *Christus Purgationem Peccatorum nostrorum fecit: Christe (by his Bloude) hath wrought the Purgation of our Sinnes.* Wherefore S. Cyprian faische, *Sanguis tuus, Domine, non queritur ultionem: Sanguis tuus lauat criminia, Peccata condonat: Thy Bloude, O Lorde, seeketh no reuenge: Thy Bloude wasshech our Sinnes, and Pardoneth our trespasses.*

And, whereras you telle vs, out of somme Heathenish fantasie, that sinnes can
not be waishte awaie, but with longe traite of time, and paine in Purgatorie, S. Cyprian
saith, In eodem Articulo tempori, cum iam anima felicitat ad extimum, & egrediens
ad labia exprimitur emerget, Peccantiam Clementissimi Dei benignitas non asper-
natur. Nec Serum est, quod Verum est: In that very moment of time, euen when the
Soule is ready to passe, and is euen at the lippes of the partie ready to yelde up the Sprite, the
goodnesse of our mooste Mercifull God, refuseth not reparatione. And what so euer is truly
done, is never too late.

Chrysostomus
nef. Homil. 27.

Amph. Epist. 80.

AMBROSI, DE
BONO MORIUS.

literary in La-
mentaciones
litteraria, Lib.
Cap. I.

August. De Ser-
mon. Domini in
Nanci Libal.

Painted Fiere, and Paper VVales, with painted Authorities, and Paper Rely
tly the Chaffar people of the Easte Churche of God, whiche sometyme was as
greate, and as famous, as the Churche of the Weste, notwithstandinge they belie-
ued in God, and his Christe, and knewe, there was bothe Hell, and Heauen, yet in
you

your Purgatorie they had no skil. One of your Doctors saith, Vtque in hodiernum diem Purgatorium non est a Grexis creditum: Vttil this date of the Grecians, or of the Easte Churche, Purgatorie was never beleued. Therefore ye cannot justly say, that your fantasie herein was euerymore accoumpted Universall, or Catholique.

The Apologie, Cap. 16. Division. 2.

Augu. in Psalms

Augustine in deede sometime saithe, there is suthche a certaine place: sometime he denieth not, but there mase be suthche a one: sometime he doubteth: sometime againe he utterly denieth, there is ay at al, a thinketh, that men are there deceived by a certayne Natural good will, they beare their friendes departed. But yet of this one Errour hath there groven vp such a haruest of thole Mallemongers, that, the Masses being sold abzarde commonly in every Corner, the Temples of God became Choppes, to grate money: and felie soules were boynge in hande, that nothinge was more necessarie to be bought. In deede there was nothinge more gainful for these menne to sell.

M. Hardinge.

VVel railed . If your reasons, or Authorities were so pitifly, as your mocks and scoffs be spiteful, ye were to be hearde . But thanks be to God , that suche shrewed beastes have shorte honnes . Nowe to S . Augustine . And as Fetus faide to S . Paulie , Hasthe thou appealed to Caesar ? to Ca far shalte thou goe . Soe wee to you , thoughte not hatinge that auctorite over you , whiche Fetus had ouer you . To Augustine we referre this mater , and by Auguistinall shal ye be judged .

5. Paule : To Augustine Epistola. I would allways have you finde places of the (a)Scriptures, which haue suffisently purgatorie to comfort man that is not contentious, but that wil doo hereafter as occasion serueth. Not longe since, St. Augustine. VVee faine plainly, that St. Augustine affirme Purgatorie, and that it (b)can be shewed where he dooth affirme it, muche lese where he viterly denieth any tuche to be. In faine places of his woorkes he expoundeth the woodes of Purgatorie, to the Corinthishians of Purgatorie, where the Apostle faith, that the woorke, which he bulded upon the foundation (which is Christe) shall be faine. In the 2. Booke De Cuiitate Dei, after that he haue declared his iudgements touching paines of diuers sortes, whence menne suffer for Sinnen committed, saith he thus : But paines temporal somme suffer in this life only. faine alatte their Deatlie : faine both the nowe and then, yet before that mose feuer and pale judgement.

also then, yet before this time.
Maike it therefore please you Sirs, to seale S. Augustine in some such places (for to reade at he
hath written to that end were very much, and a great let to your Domesticall care) and that I think
verely ye wil severally agree in judgement with vs, thought for shame and consideracion of the flagr-
ate place your open, openly the same ye wil not confess. And therfore in his Booke *De Heretibus*
ad Quodcumdam, he condemneth Aetius of Iereticus (and so consequently al others that be of his
opinion) because to the Heretics of Arians he had addid this alio, that none ought to praise, or
make oblation for the deade.

¶. viii. Such ye make S. Augustine very uncertaine in this pointe, as though he faile somethre there such a certayne place, sometyme there maie be such a one, sometyme he doubtes of it, sometyme plainely denied any stiche to be : either yet understander not S. Augustine, or yet saie contrary to your knowledge. Verely ye be too bold with him. (g) First that he deneth Purgatorie, that is false. And where ye allege Hypognosia in the margin of your booke, reade it once againe at the require, and where your felues wil faire, the place prouerth not your pouprise. The Author of that woorke, whether he were S. Augustine, which Erasmus belteveth not, or who ever he was, deneth not Purgatorie : but sayth that after the date of general iudgement there is any place of Euerlasting refe, or paine, but the dome of Heauen, and Hel, that he deneth. VVhiche wee also denie. And ther he speakeith against the Pelagians, who as S. Augustine witness of them ad Cyprianum, promised to infinites dying without Baptisme a certayne euerlasting and blessed life without and blydes the Kingedome of God. VVhiche Heretle in fundis places be reprocheth. It seemeth the woorde Purgatorium, noted in the margin of that Booke (d) by thunclered Painter, begleyed you. VVhiche sheweth how profounde ye be fene in the Doolous. The thing he doubted of, touching this iustice, is this. VVhether those temporal paines do only pounifie for the (e) Satisfaction of the iustice of God, or also do pounifie and correcte the soules of the dede in such wife, as temporal paines are wont to do in this life. But nowe, whether the finatte, and forswore of things leste behinde, which he provided in this life Carnall affection, remaineth also to the foules after their deportation from the body, whereof S. Augustine flesmeth hem felle to stande in doubt in Enchiridio ad Laurent. ca. 68. & 69. and whether the fiercenes of the same do also to the foules in Purgatorie as it paineth them, (f) so also do by degrees diminish and correcte those Venial and Secular affections, which they carried with them at their Deesse, or whether deade it selfe doo so ende them, as thare remaine no any correction of the minde yet being vicious, b
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F **f** **jii** **one**

(a) It was a
good poise of
skil, with a
good counte-
rance to passe
them ouer.
(b) Vntrueth, I
shalle shewed
Reade the An-
sweare.
O, so careful
this good ma-
is for our care.

(c)yntruth. Manifell. Reade S. Augustines woordes in the Answere.
 (d)Vntruth Fo the margine was so noted by Erasmus.
 (e)Vntruthe, blasphemous againte the Bloudie of Christe Reade the Answere.
 (f,O gracie Chimentane; and wife mater to be called in question.

nihil Deum requiritur ad Satisfactionem: *I will stande bounde in Goddes behalfe: If any of us forake his Simes with al his harte, and make true promise unto God, that he wil no more returne unto them, then that God shal require nothing els vnto Satisfaction.* He, that knoweth not thus muche, bathe no greate cause, to baute him selfe of his profounde knowledge in the Doctours. *But if Goddes Justice against your sinne be fully satisfied by the Bloud of Christ: If there onely price of our Lordes Bloud, haue wrought the perfection of your deliuerie: If there remaine nothinge vntregeuen: If God require no further punishmente: What shoulde you sake for other Satisfaction in your painted Flesches, and finches of Purgatorye.*

To conclude, &c. &c. thus. In effect, St. Augustines question is, whether the Fiere of Purgatorie be not double. M. B. Hardinge, if ye were simple, and meant simply, ye would not so baldly divide the pointe. I beseeche you, what double Fiere of Purgatorie means? St. Augustin: Where was he ruer to double in dealings? By your double Duniuite, and profounde knowledge in the Doctoris, ye have at the laste shifflly founde out a Double Purgatorie Fiere, and a Double Purgatorie. Howe be it, as you are nowe troubled abouthe the Fiere of your Purgatorie: so we somme other of youre frenches, no longe stithene, as mutchc troubled abouthe the VVater. Sir Thomas Moore saide, and held soe certaine, that in al Purgatorie there is no VVater: no, not one drapp. And that, he saide, he woulde poure by the twoddes of the Jacobites Zacharie: Exudisti vino alos de Laco, in quo non erat Aqua: Then halfe belike did Prelates out of the Domere, wherein there was no VVater.

Sir Thomas
Moore.
Zachar. 9.

The Bishop
of Rochester
Psalms, 65.

August. Hypo-

No Thirde Place.

**Fourth
Place.**

wee knowe : and Helle wee knowe : But any Thirde place bisides Heauen, and Helle,
wee knowe none. as noted in the margin, not by the Printer, as

This word, Purgatorium, was noted in the Margine, not by the Printer, as you see, but by Erasmus, a man of famous memory: whose name for learninge, and iudgements, bathe at times amonge the Learned, benne muche esteemed: with whom your young Louanian Clergye, mate not wcl compare, in the profonde knowledge of the Doctours, without grete blushinge. And thus much touchinge this one place of S. Augustine, wherein it bathe pleased you so deprely to charge vs with grete ignorance. But for better trial of his iudgements herein, ye shoulde haue considered, what he hathe written otherwheres to like purpose.

In his Epistle to Helychius he saith thus: *In quoque inuenierit hunc hominem dies, in hoc cum comprehendet mundi nouisimis dies. Quoniam qualis in dillo si quisque moritur, tali in die illo iudicabitur: In what state his own late date shall finde eche man, in the same state the late date of the world shall finde him. For such as every man in this date findeth, even such he is in that date shall be judged.* Agatine: *Qualem inventum Dominus, cum hinc vocat, taleni & iudicat: As our Lord findeth a man, when he calleth him hence, even so he iudgeth him.* And agatine, *Qui in hac vita Deo non placuerit, habebit quidem Peccantiam in Futuro Seculo de malis suis: sed indulgentiam in conspectu Dei non inueniet. Quia eti erit illi stimulus peccantibus, nulla taliter erit correptione voluntatis: Who so in this life shal not please God, shall in the World to come have Repentance for his Sinner: But Pardonie in the sight of God he shal not finde.* For although there shalbe there the prickes of Repentance, yet there shalbe no amende mentem of the wil. Agatine he saith, *Vnusquisque cum causa sua dormiet, & cum causa sua resurgent: Every man shal die with his owne cause, and rise againe with his owne cause.* Olympiodorus saith, *In quoque loco, &c. comprehendetur homo, cum moritur, in eo gradu, atque ordine permaneat in Aeternum: In what place, or state so ever a man shalbe founde, when he dieth, in the same state, and degree shal he remaine for ever.* *Certo in this behalfe, it shalbde be longe. A*

But to reteken vp al, that myghte be saide in this debate, it woulde be longe. A
simple man, y^e barding, without any profounde knowledge of the Doctours, male
easly say, that these saylings wil hardly stande with your Doctrine of Purgatorie.
Your owne Rosefond satthe,
Nemo nunc dubitat Orthodoxos, an Purgatorium sit:
De quo tamen apud Priscos, vel nulla, vel quam rarissima siebat mentio. Sed & Gra-
tio, ad hanc usque diem non est Creditum: Quamdui enim nulla esset cura de Purgato-
rio, nemo quicquid indulgerent: Ne & Catholico man noscere doobeth of Purgatorie: Whereof
notwithstandinge emonge the Ancient Fathers there is either no mention at al, or very sel-
dom. Yea euen vntil this daie the Grecians beleue it not. For so longe as ther was no
care for Purgatorie, noman sought after Pardonies. By which witness se it appereably,
that Pardonies, and Purgatorie were brought in ionely bothe together. And, as
the care nowe standeth, and as moche menne thinke, the Pope coulde be contented
to lose bothe Heaven, and Hell, to save his Purgatorie.

The Apologie, Cap. 17. Division. 1.

As touching the multitude of vaine, and superfluous Ceremonies, wee knowe, that S. Augustine did greateously complaine of them in his owne time: and therefore haue wee cutte of a greate number of them: because we knowe, that mennes conſefences were encumbred aboue them, and the Churches of God ouerladen with them. Neuertheleſſe wee keepe ſtill, and cſtemme, not onely thoſe Ceremonies, which, wee are ſure, were deliuered vs from the Apolleſ: but ſomme others too biſides, whiche wee thoughte mighte beuffered without herte to the Churche of God: for that wee had a deſire, that al thinges in the Holy Congregation mighte, as S. Paule commandeth, be donne vvhich comelinenſſe, and in good order. But, as for al those thinges, whiche
wee

wee sawe, were, either very superstitious, or vterly unprofitable, or noisome, or mocastics, or contrarie to the Holy Scriptures, or els vnsimly for sober, and discrete people; whereof there be infinite numbers nowe a daies, where the Romaine Religion is vied, these, I say, wee haue vterly refuted without al manner exception; because wee wouide not haue the righte wooshippinge of God to be any longer desyred with suche solies.

M. Hardinge.

S. Augustine, whom ye allege wrongfully againte the Ceremonies of the Catholike Church, speakest only of the cutting awaie of suche maners, and rites, as be crepte into some one particulaire Countrey, neither concerned in Holy Scriptures, nor established by Councilles of Bishoppes, nor confirmed by Customs of the whole Churche. But howe proue you that place, that theyr mate pul downe Altars, and Images; disallowe the Vowe of Pouterie, Lente, Oile? &c. S. Augustine refuteth the taking awaie of any Cullone, or manner vnto dewe Authorite, exhorting it to be done, *Ubi fiducia tribuitur? Vnde* Power is geuen to doo it. Neither els mate it done lawfully at al, &c. Yethink, wee haue many ridiculous, and fonde thinges, in our Ceremonies. If wee had, (as al, &c.) Yethink, wee haue many ridiculous, and fonde thinges, in our Ceremonies. If wee had, (as al, &c.) Laughe on ye cursed Chancery; but we wil daunce before the Arkie: we wil (b) thine our heade with Paule, &c.

The Bishop of Sarisbury.

This mater had bonne ouer colde, had not M. Hardinge a little enflamed his Choler in the ende, and creid our vpon his Curfed Chancery. His Altars, his Images, his Cloves, his Lentces, & his Oiles, be answere sufficiently otherwheres. S. Augustines wordes, concerning this mater, are pregnant, and platte: *Hoc nimis dolio, qui multa, que in Divina Libri saluberrime precepta sunt, minus curantur: & tam multis Praesumptionibus sic plena sunt omnia, &c.* This thinge greeveth me, that so many things, wholsomely commandued in the Holy Scripture, are not regarded; and all things are ful of so many Praesumptions, &c. And againe, *Quamvis ista contra Fidem non sint, tamen ipsam Religionem, quam Paucissimum, & Manifestissimum Celebrationum Sacramentis Misericordia Dei liberam esse volunt, seruibus omnibus ita premunt, ut talibetior sit conditio Iudeorum: qui eti tempus libertatis non agnoscunt, Legalibus tamen sarciniis, non humanis Praesumptionibus subiunguntur.* At be it these things be not againte the Faith, yet with scruples burtherne that to oppresse our very Religion, Whiche God of his Mercie woulde haue to be free, under very fewe, and mickle manifest Sacramentes of Divine Service, that the state of the Iewes is muche more tolerable (then the state of the Churche of Christe). For the Iewes, notwithstanding they knewe not of the time of Liberties, yet were they subiecte to the Pauches, and burthenes of the Lawe (of God); and vnto the Diuines, and Praesumptions of Menne.

Et si the Diuines, and Praesumption, Chyfolfone satte, Non dicunt, Cur Legem Moysi, sed Cur Traditionem Seniorum transgreduntur? Vnde pater, eos multa innoysse, cum Deus contra vetustet, ne quid addiderint, aut minuerent. Sed illi, cum timuerint, ne Principatum amitterent, seu Legum Latores, ut maiores esse vidarentur, plurima innoysantur. Quae res ad tantam peruenit nequitum, ut praecipit sua cullodient magis, quam praecipa Dei: *The Phariseis sat not vnto Christe, Wherefore doo thy Disciples break the Lawe of Moses, but, Wherefore do they break the Traditions of the Elders?* Whereby it appeareth, that they had altered many thinges: whereas God had commannded, that they shoulde neither add, nor diminishe. But fearing, lesle they shoulde lose their Authorite, as if they had benne Lawe Makers, so thende they myghte seeme the greater, they altered muche. Whiche thinge (in the ende) greeveth to farrre a wretchedness, that they keape their owne Commauenementes, more then the Commauenementes of God.

In like manner satthe S. Cyril, Vellent suam Doctrinam, & Paternas Traditiones, cum dominibus potius suscipi, atque in admiratione, honore, et haberi. Quicquid igitur Christo creditum accerclit, sibi detractum putat: *The Phariseis woulde that we me should receive, and magnifie their Doctrine, and the Traditions of the Fathers:* Therefore

nies.
Therefore howe many so euer Faithful came vnto Christe, they thought so many were loste from them.

It is not true, that we sawe, Traditions mate not be changed, or abolished without the general Contente of the whole Churche. For Ceremonies, as they never grewe togather at one time in al places, to can they not lightly be abolisht together at one time in al places. Societas fauere placuisse, Videtur mihi. Multa modo in his regnibus, nō modo in illis Confutacionem obtinuisse: *It semeth unto me, st at many daies hinc bene recensuit by Custome, newe in one Countrey, and newe in another.* Agathe he satthe, In vniuersitate certe, & in omnibus Observacionibus puram precium, non possunt dux Ecclesiarum inueniri, qua profris inter se contentant: *Verily to stede Unius, in almane of Observacionis, or Fourmes of Common Praier, there cannot two Churches be founde, that agree thorowly bytwene them selues.* S. Augustine faith plainly, *Omnia talia, &c. vbi facultas tribuitur, hinc omnia subitatione referenda existimo.* Allfauche things, in my judgement ought to be oute of: *as some as will exception, or Prove it is gotten, without any manner of doubtinge.* So satthe Pope Steyn, Si non potest ex Prædictisibus, & Majoribus nonnullis recentibus aliquo, quod illo tempore portuerunt esse culpa, & postea venturum in errorem, & Superfluitatem, in tunc tarditate aliquo, & cum magna Authoritate a potenter defunctu: *If fundrie of our Predecessours, Elders haue done certaine things, which at that time might wel be done without hauine, and afterwards are introduced into errorem, and Superfluitatem, without any flagginge, and with great Authoritie let them be destroyed, and abolished by the Successours.* And Pope Damasus satthe, *Quod ratione caret, extrahere necesse est: What so euer wanteth reason, mighte of course, suffice to be roord out.*

VVee lauge not as ye late, M. Hardinge, at the nakednesse of our Father. Our Father is in heauen, the Father of Light, the God of Glorie: and in him there is no nakednesse. Wee lauge not at any of these thinges, but we late with S. Augustine, as it is alleged before. Hoc nimis dolio, &c. This thinge very matche greeveth me, that so many things wholsomely commandued in the Holy Scripture, are not regarded: and that al things are ful of so many praesumptions: And that, as S. Chyfolfone satthe, These things are called upon, and more regarded, then the Lawes, and Commauenementes of our Father. Our Father satthe of you, and of your felowers: Volunt facere, ut obliuisci cati Populus meus Nomini mei proper nominis fuat: They wil cause, that my People shall forgette my Name, for loue of their Dreames. Our Father satthe, Two euilles haue my People done: They haue frefaken me the Fountaine of the Water of Life: and they haue ripe up to them selues broken Cesternes, that can hold no Water. Our Father satthe, What is Claspe vnto the Corrie? Who bath required these things at your handes? To be shorte, hereof Chyfolfone selfe satthe thus, Every plante, that my Heavenly Father bathed not planted, shall plucke vp by the roots.

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Wee make our Praiers in that tongue which al our people, as meeke is, mate understande, to thende they mate (as S. Paule counselleth vs) take common commodity by Common Praier: even as al the Hoiy Fathers, and Catholique Bischespes, bothe in the Olde, and Newe Testamant did vnto Praier them selues, & taught the people to Praier too: least, as S. Augustine faith, Like Parots, and Ouseles vnto sil would seeme to speake, ihat vvec vnderstande not. Neither haue weee any other Mediacione, & Intercessione, by whome wee mate haue access to God the Father, but onely Iesus Christe, in whose onely name al thinges are obtained at his Fathers hande. But it is a shamefull parte, and ful of Indelictiou, that wee see every where used in the Churches of oure aduersaries, not onely in that they wil haue innumerale sortes of

Nidia-

Mediators, & that bittely without the Authoritie of Gods Woord: (So that, as Jeremie saith, the Sainctes be nove as many in number, or rather above the number of the Cirties: and poore menne can not tel, to whiche Saincte it were beste to turne them first: And though there be so many, as they cannot be tolde, yet every one of them hath his peculiare duete, and office assigned unto him by these folkes: what thinges they oughte to ake, what to geue, and what to bringe to passe) But blisdes this also, in that they doo not only wickedly, but also shamefully cal upon the Bleſſed Virgine Chrities Mother, to haue her remember, that ſhee is the Mother, and to commaunde her Sonne, and to vſe a Mothers authoritie ouer him.

M. Hardinge.

(a) This is M.
Hardinges legi-
erdumaine. For
we speake only
of sutch Medita-
toures, as wee
oughte to priae
vnto.
(b) As if S. P. rule
had ever willed
vs. to priae to
Sainctes.

- (c) Vntruthe, proceedinge of vaine dotage.
- (d) A graue Authoritie, taken out of the very Portuise.

(c) This is the
certaintie of M.
Hardings Praier.
It hangeith of a
blind conjecture.
(f) It is a greater
Grace to be the
Childe of God.

(g) Open Blaf-
phenie is Spirit-
ual dalliance.
O where wil M.
Haddinge con-
fesse a fault?

The Bishop of Sarisburie.

~~we say, There is One only Mediator of Salvation: but there are many~~

Churche of Englande. 2.parte.

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of Inter-
cession.

Meditatoires of Intercession. And thus with this pretie simple utilitation, he will
wedge your selfe awayt immisly in a cloude. But to cut of quarells, & hardinges,
Let vs haue that one only Mediatoure of Salvation: and then afterwarde take to
you other Mediatoures of Intercession at your pleasure.

Howe be it, if Christe only be the Mediatoire of Saluation, wherefore then do you thus calle upon the Blessed Virgine Christes Mother, Salua omnes, que te glorificant? Save them at them, that Glorifie thee. Here you intrude upon Christes office, and make the Holy Virgine a Mediatoire, not only of Intercession, as you late, but also of Saluation.

wee sa to the Virgine, said we, we haue
The Awestrake. It apperach wel by you, M^r Hardinge, that a Wrangler wil
nener lache sulfe of wordes. To desire Salvacion of any Creature, and that for
glorificacion, and waifing of the same, it is nothing els, but vaine, and Chidleshe
blasphemie. Wee can desir nomore of God his selfe. And yet vs wrangling wordes
it muſt be helpon. When ye ſate to the Weddell Eltege, Sauc vs, your meaſtinge is
this, as you late, Praie fo vs to God, that wee maie be fau'd.

Firste we tell you, as S. Paule hathe taughte vs : There is one Mediatoure 1. Timos 2.

kiueuen God, and Mar, Christe beinge Man. Perceouyou make ant wteare: Mediatour
There are two Mediatours, the one of Saluation, which onely is Christe: The other of Intercessi-
on, or Praier, whiche (you say) maye belnge to the Sainctes of God. Here I replie, A newe
you by your owne Prayers, and by the praicte of your Churche of Rome, that con-
transfe to your owne Distinction, you desir Saluation of our Lady, and so make her
a Mediatour, not onely of Praier, but also of Saluation. Into this you answere,
that by these wordes, Saue vs, ye meane nothynge els, but Praic for vs. Thus you
can shifte Praicing into Sauing, and Sauning agayne into Praenges, at your plea-
sure. At this notwithstanding, we muste ioyne, you deale plainly, and wanke
nowhere, and are no Wrangler.

wordes, and you are no exchangar. But, if you craze nothinge of our Lady, but onely her prayer, what shall we then do with Merite, & Precious sunne Matis? Here are, not only Praiers, but also Merites. Whiche we think, that Merite and Praier, your Distrinutio[n], is at one winge: What shall we do with these wordes, that were wroote to ringe in at your Churches, Monstra et cie Matrem: Showe her selfe, to be the Mother. And let him knowe that is to say, Commande him: He is thy Sonne.

Howe it is. Here perhaps you will likewise turne Commandementes into Praier: And thus, when you liste, Salvation is Praier, Merite is Praier, and Commandementes is Praier. So easly as it thinge maye be smotred. And at this can you defende, and save byghte, without warglinge.

you defend, and save by thyne, without waingartynge. Wherefore late ye thus of Thomas Becket, of whose Saintinchode, for ought that I knowe, ye male wel stonde in doubt: To Ther Thomas Sanguinem, quen pro te impedit, Fac nos Christe scandere, quo Thomas Ascendit: O Christe, make us to Ascende unto Heaven, wherber Thomas is Ascended, even by the Bloude of Thomas, that he flesched for thy sake. Here you seeke, not only Intercession, but also Salvation in the Bloude of Thomas.

Addition. *¶* Hardinge. This is an Objection for a Collier, as the Bish. M. 11. f. 7. v. 50
was, and not for a Divine, whose desire it were to depone of things, and not of wordes,
Nowe biseut, we knowe, it was a most graciefull gift of God, that he gaue S. Thomas grace, to
die for his Honour, when we desire to be holpen by his Bloude, representing the Merite of S. 359. 4.
Thomas into Christ, &c. Your wonder be faire, M. Iulius, but your Harte swiwtches to your selfe,
Honoure the litle Calumie, more then Chriſt, Iulius, &c. The trimme Strumpet of Cal-
365. denne setting out pleathly you wel. It is that fowle, and blinde harte of yours, that shal con-
denne you. &c.

done you, &c
The Ante-reare. Alas, god Christian Reader, that euer man shoulde thus
watkfully beslowne his wordes. I am afraide, we're of Membr of whom
Daniel saith, *Confusur Rex impudens facie*: There shalrise up a Prince with an im-
pident face, that shal never be ashamed of any thinge, what so euer he saie, or do.
G. S. Peter

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S. Peter saith, There is no other name, or Creature genen to men under Heauen, whereby we shalbe saved, but onely the name of Christe Iesus : And therefore, the Anciente Father Origene saith, Ipse filius est Hostia pro peccatis : & ipse est Hostia, Sancta Sanctorum: Christe onyl is the Sacrifice for sinnes : He is the Sacrifice, the Holie of the Holie. Leo saith, Nullius infantis osculo propitatio fuit mundi : The Deale of no innocent was the Sacrifice, or Redemption of the worlde. Yet here we are taught, to leke our salvation in the Bloude of Thomas Becket, of whos vertue, and Innocente we make wel stande in Doubte. Notwithstandinge you tel vs, This was an obencion for a Cobler.

But it was a most legeracious gyse of God (you say) that he gaue this Thomas grace to Die for his honoure. For his honoure, late poure Powre for Name, M. Hardinge, advise youne selfe better, what you write. Perhaps somme man of limplicite wil belieue you. The very true cause of Thomas Beckettes Deathe, was his Ambition, and Vanite, and wilful maintenance of manerlike wicheoness in the Clergie, to the grete dishonour of Goddes Holie name, as by the writers of that tyme, it dothe wel appere. For, poure wherof, make pleafe you to reade the Storie of Guilielmus Neubrigensis, that liued in the same age.

It is written, that this Thomas Beckettes Father was a Iewe, and a Brewe Brewar of London, and that from his House begannen a fire in the tyme of King Steuin, that consumed at the one syde of London, from the Blidge, where he dwelle, unto Temple Barre. Neubrigensis saith, that King Henry the Seconde, took him into his special fauour, and being onyl the Archdeacon of Canturburie, made him Lorde Chancellor of his Realme, and so intreated him with al kinde of Honour, that he seemed to Raigne, as wel as the Kinge. And that afterward he promoted him to the Archbisoprike of Canturburie, and sente him to the Council of Toures, then holden in France. Beinge there, as upon some remorse of Conscience, he misliked, and secretly refusid the Kinges gifte, and resigned his Archbisoprike unto the Pope, and received it again at his handes, and so secretly, and in conuerte, beraide his Princes Rytte unto a stranger. At his returne, there grew a great question within this Realme, touchinge the Prerogative of the Clergie. The Indes complained, that there were many Robberies, and Rapayes, and Murthers, to the number of one hundred then presently committed within the Realme, by Ecclesiastical persons, and therefore made request in Parlement, that there might be summe good consideration had of it that they then plas beeing Temporal Ministers, had neither Lawe, nor jurisdiction to deale against them. As for the Bishopes (saith Neubrigensis) whos office it was, to see farrer, did forsworne, and so many thousand wicked Priests, they newe disgraced, and pounished so muche, as one. For they (saith he) seeking more carefullly howe to maintaine the Dignite, and Liberties of their Clergie, then the correction of their manners, shooke they godd seruice to God, and his Church, if they maisteme wicked Priests against the good Order of common Weales: Whereby (saith he) it commeth to passe, that the Priests, that shold shine, as Starres in the Heavens, hauing free Libertie to do what they lufe, care neither for God, nor for Man. For redresse hereof, the Kinge was earnestly minded to take Order by his Parlament. Al the rest of the Bishops, not one excepted, agreed thereto, and confirmed the same vnder their Seales. Onely Thomas Becket, the Archdeacon of Canturburie, fode stiffe, and stoute, and would not yeld. Afterwarde, when he sawe the Kinges displeasure grye against him in the morning before he shold come to make his answere, he caufid the Maistre of S. Steuins office, solemnly to songe before him, with the Preface, Scedent Principes, &c. T he Kinges fate downe to speake agynst me, and the wicked Gyphe to perfac me. This done, he tooke his siluer Crofesse in his hande, and got him boldy to the Court. But perceiving that the King was much moured, and misliked his stoutnesse, the next night following, he fled over into France, and afterward sought aide of the Pope. At the last, being reconciled unto his Prince, and returning againe into England, he brought with him the Popes Suspension, and herby Suspended at the Bisshopes of this Realme, and would never agree to release them. By meane wherof, the whole Comtrie being so diuord, shortly after enclid his death. This is the true Storie of Thomas Becket. So stouthly he maintained the Robberies, the Rapayes, the Murthers, & open wicheoness of his Clergie, and

Churche of Englaunde. 2. parte.

and woulde not suffer any Lawe to passe agynste them. Neubrigensis saith, This flouresce in hym, if can in no wise comende. He boide (saith he) with zeale of Justice, but whether it were accordinge to knowledge, or no, God only knoweth. At this notwithstandinge, M. Hardinge, you tel vs, That God gaue him a special Grace, to die for his Honoure, and that by his ilande woulde be holpen, and sauied, and comm to Heauen. Put hereto what seinte ye will: verily, to leye your owne wordes, this Distincte is mucht fitter for a Cobler, then for a gracie man of your profession.

Wherfore death S. Ambroise saith, if it were S. Ambroise that wrote the Booke, Reddere debemus Sanctis honorisficiant, qui nobis Salutem profulione sui Sangui- nis peperimus: qui tam Sacra Hostia pro nobis propitiatione Domino sunt oblati: We melle yeilde honour unto the Sanctis, which haue procured Saluation for vs, by the sheddingles of their Bloude: Whiche also were offered up vnto the Lord, so Holie a Sacri- fice for our Saluation. If we haue Saluation in the Bloude of Sanctes, then is not Christe the Only Mediator of our Saluation.

He is no indifferent Empere, that firste diueth the Offices equally bitwene two, and afterward allotteth bothe the Office to One alone.

Dotwthmangis, the Cade, and Offic, as wel of Intercession, as also of Saluation, to reconcile vs vnto God, & to picture vs Perfecte. But this is Christes onyl Office: He reconcleth vs vnto God: He presenteth vs vnto the Throne of Crist. And therefore, as S. Paul saith, he curroure maketh Intercession for vs. And for that caute also he saith, Vnus est Mediator Dei, & Hominum, Homo Christus Iesus: There is One Mediator betwene God, and Man, Christe Iesus be-

Roman. 8.
1. Timothei. 2.

S. Paul (you say) Requirit the people to make intercession and to praise for him. This is true. And God batte commanded, that al the Faithful shoulde Praise one for an other. But S. Paul never required the people to praise to Sanctes. S. Au- gustine saith, Paulus non facit Mediatorum inter Populum, & Deum: Sed roget, vt pro oriente inuenient omnia Membra Corporis Christi: Paulus maketh not hem selfe August contra
Mediatorum betwene God, and the People: but requireth, that they Praise alone for another. Epif. Parmenta-
rege at the Members of the Body of Christe. Agatine he saith of S. Iohn, Si Iohannes
ita dicret, Hoc Scripti vobis, vt non peccatis: Et si quis peccaverit, Mediatorum me Augustinus
habetis apud Deum, & ego Exoro pro pecatis vestris, Scit Partimentanus quodam cod. lib.
loco Mediatorum posuit Episcopum inter Populum, & Deum, quis sum feret homi-
rum, atque Fidelium Christianorum? Quis scit Apostolum Christi, & non scit
Antichristum inueniretur? If S. Iohn woulde saie, This haue I written unto you, that yee
Simeone not: and if ye Simeone, ye haue my Mediatorum before God, and I wil intrate
for your Simeone, As Partimentanus (the Heretique) in a certayne place, made the Bisshop a Me-
diatorum betwene God, and the People, and god, what Faithful Christian Man could
abide him? Who woulde looke upon him, as the Apostle of Christe: and not rather think
him to be Antichriste?

Here M. Hardinge, your self distincion of Intercession, and Saluation, can not
sane you. For Partimentanus never thought, the Bisshop was a Mediatorum of Saluation.
And yet S. Augustinus saith, If S. Iohn woulde haue saide so muche of him selfe, he
had not benne the Apostle of Christe: but rather shoulde haue benne iudged, and
taken for Antichriste.

We thinke, The woordes of the Prophete Hieremie spoken of Idolles, and False
Goddes, mae not iustly be applied to the Sanctes of God. And deede of the Sanctes
parte, it were greate blasphemie, to calle them Idolles. For they se God face to
face, and ruer more be with God in Cloose. But in respecte of your horrible Abuses,
and vaine fantayses, the Woordes of the Prophete be rightly applied. For you, in
your Imagination, of the Sanctes of God, haue made Idolles, and haue so multi-
plied, and increased the same, that the number of them haue passe the num-
ber of al your Townes, and Cities. And therfore the Ancient Father Epiphanius
applieth the like woordes of the same Prophete Hieremie, unto the Blessed Virgine
Marie, belnge then idolatrously abused by the Heretiques, called Collyridiani, encu-
Cg ii as the

Ambro. in ser-
mone 6. De S.
Margareta.

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tour of in-
tercession

The Defense of the Apologie of the

as the same Blessed Virgine, and other Sanctes are by you abused nowe. Thus he wricht: Ne quis comedat de errore, qui est propter S. Mariam. Tameth cum pulchram festignum, tamen non est ad Cibam. Ita Pulcherissima est Maria, & Sancta Honora: at non ad Adorationem. Ha verò Mulieres, coleentes Mariam, ruris resonant Fortuna Mixturam, & preparant Menstrum Diabolou, non Deo: Quenadmodum scriptum est, Pascuntur Cibio impietatis. Et ruris, & Fomina terunt Polli- nem, & Filii colligunt ligna, vt faciant Placentas oleo subatas Regine Cech. Com- pescuntur à Hieretica tales Mulieres: & ne turbent Orbem terrarum. Nedicant, Ho- noramus Reginam Cech: Lett: nome Estate of this Erroue, touchinge S. Marie, for though the tree be faire, yet is not this Fruite to be Eatn. Although Marie be Rewful, and Holy, and Honourable, yet is there not to be Adoured. But these Women, VVoorship- pinge S. Marie, receive againe the Sacrifice of Wine mingled in the Honour of the Goddess Fortuna, and prepare a Table for the Dueil, and not for God. As it is written in the Scripturie, They are wedde with the Meate of VVickednesse. And againe, Theire Wo- men boute Flower, and their Children geather sticks, to make fine Cakes in the Honour of the Queene of Heauen. Therefor lette suche Women be rebuked by the Prophete Ihe- remie: and lett them nomore trouble the worlde. And lette them not saue, wec VVorship the Queene of Heauen.

the Queene of Heaven.
Here we see, the wordes, that were spoken of the Heathenish Idolles, are applied by Epiphanius unto the Mother of Christ: not to deface the blessed Virgin, but to declare the fonde errors of those heretiques.

As for the distribution of Offices, and several diocesis, limited, and appointed to eche Satanae in his degree, that shalbe beste for modellines sake to say nothinge. S. Augustine speakinge of the Heathens, from whence this parte of your Diuinities, H. Hartinge, was firste derived, saith thus, Diebat, ita esse vilenum cognitionem Deorum, si scitur, quam quisque Deus vim, aut potestatem habet, cuiusque rei. Ex enim poterimus, inquit, lebre, quem cuiusque rei causa Deum advocate, atque inueniamus: ne faciamus, ut Minni solent, & optemus a Libero Aquam, a Lymphis Vinum: Vario fratre, the knowledge of the Goddess is Profitable, if a man understande, what Power, and Authoritie eche God hath in every things. For so saith he, wee maye knowe, whome to calle upon, and whome to prae unto: Leafe happily wee doo, as certaine Minni are woon to doo: that is to saie, Leafe of Bacchus, the God of exulte, wee begge VVater, or of Iulius, the Goddess of Winter, wee begge VVine.

The sthinges haunche ther beginunge amoge the Heathens haue sylent
benne brought even into the Churche of God : and at the Sainctes in heauen haue
benne appoynted, ethe One in Onet to his General Officier: Leafe any one shalbe
intred into an others roome. Antonius saith, in his tyme, where S. Paul &
Fratre Dominike were painted together, the maner was, Under the Image of S.
Paul to wryte their wordes, Per hunc itar ad Christum : *Wee make come to Christify*
this Sainte : But under the Image of Fratre Dominike, ther wroote thus, *Sei magis*
peritum : Yet mutche rather by this Sainte. Whereby was meante, that Fratre
Dominike Officier, and Authentise before God, was somme what better, and of more
credite, then S. Pauls.

Whereas we teach the people thus to passe unto the Weare, & to
stratcille Matrem : Commande thy Sonne : Vse thy Motherly Authoritie ouer
him : Let him knowe thee to be his Mother : This, you late, is no blasphemie, but a
Spiritual daliengie. Nowe verily, M. Hardinge, this muste needs be a blessed kinde
of Diuinite, that can tunc Preier into Dalliance.

One of your Beaupères of Louaine, as a man carrying his tail in his hande, saith boldely, These wordes were never used in this Church. And therefore he saith with god courage, Interim a bonis illis viris querio, Cur non nominant illis Ecclias, que Virginem Matrem tam impudente appellant? Car eas inquam non nominant: In the meane sesyon (saith he) this question demands of these honeste menme: Why name they not these Churches, which so impudently cal vpon that Virgine Charles Mether / fair, why do they not name them? Your modestie herein, Ep. Var
du ge

dinge, is more p[er]f[ect]e worthe. You are contented to graunte the facte : and pleasantly to excuse it by a Spiritual Dallieing.

But ye mate tel your faise Fellowe, that this hinde of Praier was Untact
sally fled thought about al your whole Churche of Rome: that Beuen, Women, and
Children, Learned, and Unlearned were taughte, and forced thus to prate: Thou
art the Queene of Heaven: Thou arte the Lady of Angelles: Commande thy Sonne:
Shewe thee selfe to be the Mother. Vemate tel him, that Cardinall Bembus, sonne
of the Popes Secretarie, calleth the same Biellel Virgine, Dominica, & Deam
nostram: Our Lady, and Goddesse. Tel hym, that Ambrolius Catharinus in your late
Chapter at Tridente, representinge, as you sayte, your whole Catholique Church, cal-
leth the same Biellel Virgine, Goddes Fellowe, by these wordes, Fidelitatis eius
Socialis Goddes nostre Faithfulle Fellowe.

And therefore perhaps Niclaus Cusanus a Cardinal of Rome telleth. Item cited laudem Dei, & Virginis Mariae Matris, quod ipsa sub Principatu Authoris Mortis nullo quantum tempore fuit. Non indiget Virgo Liberatoe qui ipsam absoluereat a sententia in Adam, & in pollores latia Maria non est delecta de Libro Mortis: quia nunquam in eo scripta fuit. This thinge is next to the p[ri]ufe of God, and of the Virgin Marie the Mother, that she was never at any time, under the Princehode of the Authorise of Death, That Virgin needed no Delivener, that shoulde Redeeme her from the Sentence pronounced against Adam, and his posterite. Marie was never rased out of the Booke of Death, for she was never written in it. Here we are taught, that Marie the Virgin is our Lady, and Goddesse, that she is Goddes Felowe, and that she had no need to be sauied by the Death of Christe. What is blasphemie, if this be none? Yet this is the Diuinite of the Clergie of Rome.

Yet this is no sufficiente at the beginninge
to make further tel him, that in your Council of Oxford, Christes name is quite
forgotten, and leavt out: & Our Ladys name put in place: For thus it begin-
neth, Authoritate Dei Patris, & Beate Virginis, & omnium Sanctorum, &c. By the
Authoritie of God the Father, and of the Blessed Virgin, and of al Sanctes. Note
withal standynge my mate wel answere, as before, that at this was no manner blas-
phemie againte God, but only a perte spiritual Dalliance: even suche Dalliance,
3 strofe, as S. Paule meaneþ by his wised, Sedu populus ad manuteneundam, &
bibendum: & surrexerant ad Ludendum: The people sute downe to eat, and drinke: and
rose up againe to play, or Dalle, that is to saye, to committte Idolatry.
concluſione

You saie, O my Lady, the blessed Virgine hadde more grace gauen her, then any other creature, excepte ye name a greater Grace, **sai** **you**, then to be the Mother of God. **Therly**, **to** **be** **the** **Childe** **of** **God**, **it** **is** **a** **greatre** **greater** **Grace** **then** **to** **be** **the** **Mother** **of** **God**. **S. Augustine** **saith**, Beato ergo Maria sum, Percepido Eudem Christi, quia Concipiendo Carnem Christi. Materna Propinqua, nul Manu pro- fuisse, nisi feliciter Christian Corde, quam Carne gestasse. Marie was More Bleſſed (or fuller of Grace) in that ſhe Receuted the Faſthe of Christ, then in that ſhe was More Bleſſed the Fleſthe of Christ. Moþerly kynredde could haue donne Marie no good, onleſſe ſhee had borne Christe more Bleſſed in her Harte, then ſhee bare him in her Fleſthe. And again he ſaith, Mater bleſſa, quam appellatius Felicitem, inde Flexi eſt, quia Verbum Dei custodirent: Non quia in illa Verbum Caro factum eſt: **My Mother, whome ye haue cal- led Bleſſed, therefore is Bleſſed, biaue ſhee haue keape the Woerde of God:** Not because the VVorde in her was made Fleſthe.

Epiphanius L.
Hier. 59. contr. obidit
Voorde in her was made
Therefore sathe Epiphanius, Christus dixit, Quid imhi, & tibi est Miser? dum venit hora mea. Quo non putarent aliqui, magis exanimare esse Sanctam Virginem, Mulierem eam appellavit: veluti prophetans, quae essent futura in terra Sectarum & Hereticon genera: vt ne aliqui ministrum admiratur Sanctam, in hanc Hereticorum deliramenta dilabuntur. Igitur enim Laudibus tota res, & angelicarum fabula, & vita dicam, tota Hereticis tractatio: Christie saude unto his Mother, Woman, what haue you to doo with thee? My hour is not yet come. To leise any man shoulde think, Our Lady was of greater excellency, he called her V'Woman, as it were proprieſtē of the Kindes, and Sectes of Hereticks, that were to come in the Worlde. Lealte any man haunge too
G. ij great

greate opinion of that Holie Sainete, shoulde fal into this Heresie, and into the doage of the same. For inde the whole mater is but a mockerie, and an Olde VVines tale, and foyth to face, nothinge els, but the handelinge of an Heresie. Origenes heresie, Si mensuram transcedentem Charitatem, & qui diligunt, & qui diliguntur, in Peccato est: *If Love passe the measure of Charite, as wel he, that Loueth, as also he, that is Loued, is in Sinne.*

Origen. in Lus
cam. I. homil. 13.

Ambro. ad Ros
man. Cap. 1.

But touchinge the mater it selfe, S. Ambrose saith, Ideo ad Reges iurit per Tribunos, & Comites: quia homo vnde est Rex: & nescit, quibus debet Rempublicanum credere. Ad Deum autem, quem nulli latet, Omnium enim Merita nouit, Pro merendum, suffragatore non est Opus, sed mente deuota. Vbiunque enim talis loquutus fuerit ei, respondebit illi: Therefore wee are brought unto the presence of Kynge by Lordes, and Officers: because the King is a Man, and knoweth not to whom he make committeth his Realme. But to obtaine Goddes fauour, from whome nothing is secrete, at knowinge, what every man is meete to haue, wee neede no spokeman, but a deuote minde. For where so ever suthche a one speakest unto God, God wil answare him.

The Apologie, Cap. 10, Division. 1.

Woe late also, that evry persone is borne in Sinne, and leadeth his life in Sinne: that no body is hable truly to late his Harte is Cleane. That the moste rightuous persone is but an vnprofitable Seruaunte: That the Lawe of God is perfite, and requireth of vs, perfite, and ful Obedience: That weare hable by no means to fulfil that Lawe in this worldly life: That there is no one mortal Creature, whiche can be iustified by his owne deserpes in Goddes sighte: And therefore that our only iutcoure, and refuge is to flee to the Mercie of our Father by Iesu Christe, and assuredly to perwyade our mindes, that he is the obteiner of forgetteneesse for our sinnes: And, char by his Bloude, al our spottes of Sinne, be vnaffled cleane: That he hath pacified, and fet at one, al thinges by the Bloude of his croffe: That he by the same One only Sacrifice, whiche he once offered upon the Croffe, hathen broughte to effecte, and fulfilled al thinges; and that for that cause he falleth, when he gaueth vp the Ghoste. It is finished, as though he would signifie, that the price, and ranfonning was now ful paidde for the Sunne of Shrankinde. If ther be any that think this Sacrifice not sufficient, lette them goe in Goddes name and seeke a better. woe verily, because wee knowe, this to be the Only Sacrifice, are wel contente with it alone, and looke for none other: and, forasmuch as it was to be offred but Once, we comauande it not to be renewed againe: and, because it was ful,, and perfite in al pointes, and partes, wee doo not ordene in place thereof any continual succession of offeringes.

M. Hardinge.

(a) A yonge foly.
For Gods Lawe
was written for
Men in Earthie,
not for Angels
in Heaven.

(b) A horible
Heresie. S. Au-
gustine saith,
*Deus inbet ali-
qua, que non
possimus fa-
cere.*

(c) A fond que-
stion. For God
punishest in-

Ye make a sophistical argumente, when ye teache, because the Lawe of God requireth of vs ful obedience, that therefore it cannot be satisfied in this life by any means. For when ye say, It requireth of vs full obedience, if ye meane (a) suchte ful obedience, as is required only in this life, then conclude ye falsly, that wee can by no means faulce it. But if ye meane iutche ful obedience, (as God commandeth ye falsly), that wee can by no means faulce nothing to the purpouse. For wee knowe, not that what Marke ye shooe ar, by your doctrine extred in other places, Your meaning is (b)that no man in whiche this Life is ably by the Grace of God to fulfil the Commandementes. Vve beleue, God commandeth impossiblie nothing impossible to vs. (c) Otherwise howe could he iustly punishe for not doinge that to a man in grace Commandementes, which by no means wee are able to fulfil? Vve are sure, that God put in-

*missieth noman vaultly: for Non est apud Dominum Deum nostrum iniquitas: There is no ini-
quity in Our Lord Iust.*

*Moses speakings of the fulfilling of the Commandementes of God, which also S. Paul saith, saith, that they are not above vs in Heauen, neither faire from vs beynge in the Sea: but hard-
ly by thee (Iustice he) is the wounde in thy mouthe and in thy harte, that thou maile doo it. And Chirch
saith, *Iugum meum iusta est, & onus meum lute: (d) My Yoke is sweete, and my burden lighte;* and S. John, His Commandementes be not heauie. He then, that falleth, we can by no means ful-
fil the Lawe of God, in as much as (c) God vnuitle, and euill, or impotent, and not iuste to reue to make
grace, as make heale to fulli his Lawe. Let the discrete reader judge, what blasphemie your
wordes contene. Belie vs nomore hereafter. This is our Doctrine, better bounden in the wounde
of God, and in the tradition of the Apollies, and in the custome of the whole Churche, then that
ye that euer haue beene able to ouerthrowe it. Blasphemie, and darke againste it y mate: overcome it ye
cannot.*

The Bishop of Sarisburie.

*At other thinges here by you touched, M. Hardinge, I wil passe over thinking
it sufficient, to note a fewe wordes of the Possibilitie, and performance of the Lawe:
and so mutole the more, for that ye saime therein in somme parte, to renewe the Pe-
lagian Heretiques S. Iust condemned erroure.*

*As touchinge that ful and perfite Obedience, that is required of vs by the
Lawe, ye answere, There are sundrie sortes of Perfection: namely, that there is Per-
fection in Children: Perfection in Henne: Perfection in Angels: and Perfection in
God. And further ye saye, That in this life we canne fulfil suche Perfection, as is required
of the Angels of God in Heauen. And this answere ye make, touchinge the Obedience,
and Performance of the Lawe: As if ye woulde saye, The Lawe of God was ge-
uen to Angels: and is to be performede, not in the Earth, but Onely in heauen:
And, as if God had said to those blessed Spottes, Thou shalt not Kit: Thou shalt
not commit Aduocacie: Thou shalt not stale: Thou shalt not couete, &c. In your
sundrie Perfections of Children, Henne, Angels, and God, I haue no skill. The Ap-
ologie meante only of that Perfection, that is required in Man. Howe be it, in
every thinge they saye, Perfectum est, cui nihil decit: That thinge is Perfite, that is ful, and
absolute, and wanteth nothinge.*

*Ano her, leste ye shoulde deceiue your selfe by wronge measure, God him selfe
hathe shewed you, what Perfection he requireth in man. Thus he saith, *Tu obstat
lone the Lorde thy God with al thy Harte, with al thy Soule, and with al thy Power: Thou shal-
lone turne neither to the Righte hande, nor the Left: Accurſed is he, that standeth not in true-
tyng, that is written in the Lawe, to perfourme the same.* And S. Iames saith, *Who ſo
offendeth in one Commandement, is guilty of al.* And Christe saith, *Be ye Perfite, not
measuring your selues by your owne habilitie, but by your Father, who is Perfite, whiche is
in Heauen.* And yet hereby he meanted not the Perfection, that is in God, and his
Angels, but onely that Perfection, that is required in man.*

*S. Hierome saith, *The Pelagian Heretiques in Olde times, vied the same
titles, that you vse nowe.* For wher as the Catholique Learned Fathers saide,
Noman is Perfite, and vnde of Sinne, they answere even then even in iutche sorte,
as you do nowe. Noman is Perfite in iutche degree of Perfection, as God is Perfite.
S. Hieromes wordes be these, *Aunt, ad Comparationem Dei, nullum esti Perfe-
ctum: Quia Scriptura hoc dixit: They sue (etenen a you, M. Hardinge, fate) that in
Comparation of God, noman is Perfite: As though this were the iuttinge of the Scripture.**

*And therefore he saith unto them, *Nunquid praecepit mihi Deus, vt esse, quod**

*Deuter. 6.
Matthe. 22.
Deuter. 17.
Deuter. 27.
Galat. 3.
Iacob. 2.
Matthe. 5.*

*Hierome, ad
Ciesphons con-
tra Pelagianos.*

*Deus est? Vt nihil inter me esset, & Domini Creatorem? Vt maior essem Angel-
orum faliq[ue]o: Vt haberem, quod Angeli non habent? I beseeche you, hath God com-
manded me, that I shoulde bee the same, that God is? That there shoulde be no difference (in Per-
fection) betwene me, and my Lorde the Creatore? That I shoulde be above the Highnesse of
Angels? Or that I shoulde haue, that the Angels haue not? It was in vaine therefore M.
Hardinge, thus to borowre the Pelagiens Weapons, and to make mater of this Per-
fection. For wes speake not of Angelles, but onely of Henne.*

*Further, to intrete of the Perfite fulfilling, and accomplishinge of the Lawe,
I meane, so farre, as the Laws requireth, the Pelagian Heretiques herein also
saide,*

Og. tig

Then (sake you) lett the Labourers Proverbe take place, I had rather plaine for nothinge,
then woorke for nothings. Verity, as Bardings, when other reason could not suffice
you, it was reasoun, your Labourers idle reason shoulde take place. Howe be it, if we
will do nothings at Goddes requeste, of god wil, without rewarde, but muste be
hypered onely for your Penny, then mase paur Labourer, be he neuce so simple, eas-
ily tel you, ye are not the Childe of God, but onely a Hyrceling, and a Labourer.
Faz the Natural louinge Childe wil shewe his Father, not for rewarde, but of
longe onely because he is his Father.

*Gregor. Nazid.
De Sancto Bas-
ptisinate.
Ἔργασαι καε
λόῳ, ὅτι καθόλῳ
τῷ πατέρι πεί
θεούσαι Κανὸν
σοὶ μηδὲν ἔσ-
σκεψεῖ μέλαισοι
τέτοῦ ἀντὸ
μισθός, τὸ τά-
πατέρι καρπί-
ζεις.
Hilari, in Psa-*

*Matthæ. §.
Augustin. Confession.
Basil. in psal.
μόνην ἔχεται
ἔλπιδα τῆς
σωτηρίας της
δικτυρίου
της θεός.*

*Ilyricus De
Sectis Pag. 93.
Kemnius in
examine Trid
Conciliij. Pag. 1.
Copius Dialogo
Pag. 51.*

2. Timoth. 5.
Eidem abneg-
xit.
Tit. 1.
1. Iohann. 2.
Jacob. 2.

Augustin. in E-

*esse credit: non in Christum credit: Hee that hath Faith without Hope, and Charite,
Beliebeth, that there is Christe: but hee Beliebeth not in Christe. Againe he saith,
Inseparabili est Boni Vota a Fide, quae per dilectionem operatur: in eo vero ea ipsa est
bona Vota: Good Life can never be diuided from Faith, which worketh by Love: One
or rather that same very Faith it selfe good Life.*

S. Ambrose latte, *Vbi quis corpori luxuriarum, incipit deniare a vera Fide: As fidei Operemur, sicut etiam genitatem a man beginneth to live wantonly, he beginneth to flee from the True Faith. Oratione, 4. 2.* Omnis qui credit in eum, non erubescit. Erubescit autem omnis, qui peccat: Ergo qui adhuc ruborem peccati incurrit, credere non videtur: *Who so ever believeth in God, blissheth not; But every man blissheth, that worketh sinne. Therefore bee, that blissheth for his sinne, seemeth not to belieue.* Agalate he sine, Male credit, quicunque peccat: *Who so ever finneth, Beliebeth illi.* *Contra Cœlestes, dicit se credere in Christum, qui non*

To be Note, S. Cyprian saith, Quomodo dicit, se credere in Christum, qui non facit, quod Christus sacre præcepit? Howe doth he ſaie, He Beleueneth in Christe, that dothe not the thing, that Christ Commanded?

If wil belieue none of at theise, beinge Antiente, and Learned Fathers, yet
belieue pour owne Docctore Cufanus, & Cardinal of Roun. This he saith, Non
potest Mens scire Deum, & non diligere: Non potest esse vera scientia dei, vbi non
est Charitas: The Minde cannot knowe God, and not loue him: There can be no true know-
ledge of God, where there wanteth Charite.

Whereby it is plaine, that True Faith is lively, and woxhful: and, that an Idle Faith is in dede no Faith at al.

Addition. — **M. Hardinge.** Did not you know the Answere, M. Iewell? No. M. Hard, 370.
thing is more common, than to belie the Scripture. That is the Answere to you. And your forefathers
were up to Luther have always believed it; and bearing tolde of it, wil not yet amende, none tolde
the Ditch, whom they follow. All thinge made be deade in two fector, either bicauſe it had life in it of
his owne, or els bicauſe it had it of an other thinge etc. Nowte it is to be confounded, whether Faith
had life in it selfe, of his owne Nature, as a man hath (for then a deade Faith is no Faith) or els,
whether Faith haſt life, of an other thinge, to witte, of Change, and then a deade Faith is a true
Faith, as a man hath, if he ſeeth a man in a ſtate of other change, as the Bo-

whether Faith haue life, or of another thing, to write, by C. Marke and
Faith &c. S. James greeveth vs to vnderstande, that Faith haue Life of another thing, as the Bo-
dy hath Life of the Soule: For he saith, *Sicut enim Corpus sine Spiritu mortuum est, ita et Fides*
sine operibus mortua est: As the Body without the Soule is dead, so is Faith dead without works.
Not as the man is dead without the Soule, but as the Body is dead without the Soule, so is a true natural Body: Therfore
Faith, beeinge without good Body works, is full a true Real Faith. And so M. Jewel is tried a Lier,
and hee is condemned. *Quare non credam* *quod fides non*

Faith, beeinge without good Woorkes, is but a ffearefull farrer. *The Answere.* I am weary of your folties, M. Hardinge. And were it not for some fatisfacion of the fimple, I woulde not bouchfaine them of any answere. Whereas I onely allege thysse wonderes of S. James, *Faith without Woorkes is dead;* ^{1acob.2.} you tell me, that I beliue the Scripture. And this (you fale) shal be mine Answere. Of futech hasty Answereares you haue god foore. I thanke God. I beliue the Seru-
piutes: I beliue them not. I woulde not willingly beliue a Childe: mutche leſſe the
everlastinge wonde of God: for, I knowe, it is Holy.

But how, & wherefore haue I so foully belied the Scriptures? You answere me! A thinge maye be deade in two foytes: either biscuite haue it dead life in of his owne, or els biscuite it had it of an other thinge. Faulke hath Life of it selfe, and Faulke hath Life of Charitie. At this maye be graunted. But what conclude you hereof, **Mr Hardinge**: **At Faulke haue Life of it selfe, haue I therefor belied the Scriptures.** Beholde S. Iames wordes: Thus ha feithe Faulke without Woorkes is deade: of the other side beholde my wordes: Thus I saye, Faulke without woorkes is deade. Howe compare these wordes together. I increase nothinge: I minthe nothinge: I talke nothinge: I reporte S. Iames wordes plaine, and simply, as he spake them. With what god Countenance then can you so blincklyt tell me, that I haue belied the Scriptures? Your Reader, he he never so stelentely bent unto you, muste never doubt somewhat of your dealinge. If my procede accordingly, you will be daile shorly to heare vs, that S. Iames him selfe hath belied the Scriptures. For the wordes, that I speake, and you condemne, shew S. Iames.

Faith (now fale) bath Life of an other thinge : like as the Body bathes of the Soule Not as the man

passiones huius temporis ad futuram gloriam, que reuelabitur in nobis: Reputo igitur sanguinem Theologum, fideliorem Catholicum, & Scripturis Sanctis magis concordem, quia tunc Meritum simpliciter abnegat: *What worthy thinge doee we, that we maye be founde in the Flowrshipe of the Heavenly Spritis? The Apostle fadeth,* I Judge, that the afflictions of this time are not worthy of that Glorie, that shalbe reuel'd in vs. Therefore I take him to be the founder: Divine, the Faithfuller Catholique, and more agreeable to the Holy Scriptures, that vterly denie all futchy kinde of Merite.

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Apocalypse, 2

Origens ad Ros
ma. Li. 9. Ca. 12.

Augustin. Epist.
TBS. ad Sizemire.

Augustino. De
verbis Apostoli
sermo. 15.

*Augustin, De
Ciuitate, Lib. 14
Cap. I.
Basil, in Psal. 3*

Basil. De Hamm.

Hieron. in Epis.
ad Ephes. ca. 3

Bernar, in Psal.
Qui habitat,

The Defense of the Apologie of the
passiones huius temporis ad futuram gloriam, quae reuelabitur in nobis: Reputo igitur sanorem Theologum, fideliorem Catholicum, & Scripturam Sanctis magis concordem, qui talis Meritum simpliciter abnegat: What worthy thinge doo wee, that wee maye be founde in the Fellowshipe of the Heavenly Sprite? Be the Apostle saith, Judge, that the affections of this time are not worthy of that Glorie, that shalbe reuelid in vs. Therefore I take him to be the founder Diuine, the Faitherfull Catholique, and more agreeable to the Holy Scriptures, that vterly deneth al fute kinde of Merite.

But pe will saye, If wee finde Our felous vuide of Merite, howe then shal wee stande, and be iustified before God? S. John saith, Blessed are they, that haue washed their Roabe (not in thire owne Merites, but) in the Bloude of the Lambe. And God saith, I wil geue the thirsty to Drinke of the Wel of Life (not for his Defets, but) for no thinge. The Antene Father Origen saith, Quia Omnia conclusa sunt sub pectato, nunc non in Meritis, sed in Misericordia Dei Salus Humana Conflitit: For as muche as al menne are finste vp, and Clased under Sinne, now the Saluation of Man standeth, not in mans Merites, but in Hoddes Mercie.

S. Augustine saith, Deus in fine Coronabit nos in Misericordia, & Miseratio-nibus: God in the ende wil crowne vs (not with the pyle of our desertringes, but) with Fauour, and Mercies.

Againe he saith, Pro nihilu saluos facies eos. Quid est, Pro nihilo saluos facies eos? Nihil in eis inuenis, vnde salues: & tamen salues. Quia nihil inuenis, vnde salues: & multum inuenis, vnde dannes: For Nothinge thou shalst save them. What is meant by these wordes, For Nothinge than shalst thou them? (This is the meaninge) Thou findest Nothinge in them, wherefore thou shouldest save them: and yet thou fauest them. Thou findest nothinge, Wherefor thou shouldest save them: but thou findest merche, Wherefore thou shouldest condemne them. And againe, Omnes in Mortem poena debita precipites ageret, nisi inde quodam indebita Dei Gratia liberaret: Desertra paine would shrowd al menne into Death, onlesse the Vnderfernd Grace of God delivred forme from it.

S. Basilius saith, Non erit Iudicium sine Misericordia: Quia non potest homo prorsus inueniri a forde: ne si vnu guidem tantum dicas sit alius natali: Judgement haft not to be without mercie: For noman can be founde pure, and cleane from al filthe: no, though he be but one day old. Againe he saith, Haec est noua integra, & perfecta gloria in Deo, quando proprio Iustitiae nos inopere agnoscimus: Sola autem Fide in Christum Iustificari: This is our ful, and perfite reuincing in God, when we acknowledge, that wee are vido of any Our owne Righteousnesse, and are Iustified by Only Faith in Christle.

So saith S. Hierome, In Christo Iesu Dominu nostro in quo habemus fiduciam, & accessum, & confidentiam per Fidem eius non per nostram Iustitiam, sed per eum, cuius Fide nobis peccata dimittuntur: In Christe Iesu Our Lorde: in whom we haue boldenesse, and libertie to come (to God), and fruite, and affiance by the Faith of him: not through Oure Righteoussenesse, but through him, in whose name Oure Sinnen be forgiven.

Heres S. Bernardin in moste godly, and comfortable wise concludeith thus, Meritum meum Miserationes Domini. Non sum ego inops Meriti, quam diu illi non est inops Miserationum. Si Miserationes eius multa, multus ero sum in Meritis. Hoc tuom est Hominius Meritum, si totam spem suam ponat in Dominis: My Merit is the Merice of God. So longe as God is not poore of Merice, so longe cannot I be poore of Merit. If his Merics be greater, then am I greater in Meritis. This is the whole Merit of Man, if he put his whole affaire in the Lorde.

This is these Defenders Horrible Heresie, B. Hardinge, whiche (you saye) sought not so esape your handes.

The Apologie, Cap. 21. Division. 1.

To conclude, wee Believe, that this our selfe same Fleashe, wherein we liue, although it die, and come to duste, yet at the latke shal returne againe to Life, by the meanes of Christes Sprite, whiche dwelleth in vs: and that then verily, whatsoever we suffer here in the meane while of this life, shall be remoued awaye al togoode, and haue us from out

The Apologie, Cap. 21. Division. 1.

To conclude, wee belieue, that this our late lame xtraigne, wherewith
we live, althoough it die, and comme to duste, yet at the laste shal returne
againe to life, by the meanes of Christes Spoyte, whiche dwelleth in
yee; and that then verily, whatsoeuer we suffer here in the meane while
for his sake, Christe wil wippe away al teares, and heauiness from our
eys;

cies; and that wee through him haue eternall life, and haue
everlastinge glory with him in glorie. So be it.

M. Hardinge.

Laste of al, ye belieue (asye faire) that this very Fleafer shal returne to Life, and that for the Spire of Chirle, whiche dwelleth in vs. There is no doubt but the Spire of Chirle is sufficient to raipe these bodies, in whom it dwelleth. But wee fise, that the raiing of me, Bealester, is also signified in Hys scripture to the Real, and Substantiall estate of Chirle. Fleafer, heare us wel: Item: He that eateth my Fleafer, and drincketh my Bloude, hath Life Everlastinge. And I say, I shall againe in the laste daie. Therefore the Resurection of the Fleafer is not solely attred in Hys scripture to the Spire of Chirle, but also to the wootyng estate of his Pleafer. An hys we haue confuted the Doctrine, whereof ye declare yore Faith: and the chirle goundres, wherconer yow haue your Newe Gospel, we haue dispayned.

*Vernthe, To
to the Leader
of the C. I. L.
and C. L. S.
Liberals, to all
Rev. clerics
and laymen
Believeable.

The Bishop of Srisurie.

The wordes , wherina þe finde faulke , ȝ. Hardinge , are not oures , bat S. Pauls. To hem he falleþ, why do we write them? If they be true, why do we blame them? Here we sime to cheche S. Paul, and hat oncl. bȝ. The fact, the range of our Feathie is also aligned in the Holy Scripture to the Realie, and substantial Laming of Chindis Feathie. But whence had þe þese wordes . ȝ. Dacong's Cicerone faunde þe þese Scriptures? Dissemble no longer! Deale plainly, and simply! It is Cedars caufe.

For a helpe, you allege these wordes of Christe, written by S. Iohn: he that Eateth my Fleahe, and Dinketh my Bloude, hath life Everlastynge: And I will make him agayne in the late daie. These wordes we knowe: and the Eatynge of Christes fleache, we knowe: But whiche is pure Real, and Substantiall, and Carnall Eatynge? Wheres dis S. Iohn comtel you, that Christes Body is Eaten with Teeche, and conected further, in sutehe grossis; and steklythe wiste into the belli e. S. Augustyn exhortacionis the same wordes, lathe thus, Credo, & Manducacio. Credere in Christum, hoc est Manducare Panem Vnum: Hec Panis Interior Honiunus, quoniam claram: Beleue thou (in Christe); and thou shall Eaten (Christe). To Beleue in Christe, that is the Eatynge of the Brede of Life: *This Brede requireth the Hunger of the Inner Man.* And Nicola Lyras, one of your owne Doctoris, saith, These wordes of S. Iohn pertinen nothinge to the Sacramente. Thus he saith, Hoc Verbum nihil direcet pertinet ad Sacramentum, vel Corporalem Manducacionem: *This Eatynge (of the fleshe of Iohn) perteineth nothinge directly to the Sacramental, or Corporeal Eatynge.* It was some oversight of your parte, O Hardinge, to falle to prove the Eatynge of the Sacramente by sutehe wordes, as, by your owne Doctoris judgement, pertein nothinge to the Sacramente.

Addition. It was more oversight of you, M. Lewel, to blemishe your credite by
believeing my Doctour, if Lyra be my Doctour. For Lyra never laid the woordes, that you allege
&c. It appereth, howe fairely you haue beliefe Lyra. The woordes, which you allege, are not
the woordes of Nicolas Lyra, mine owne Doctour, as you saie, but of one Matthius Domings &c. You
haue deceaved your Reader with false forgeyng & You haue also lowly comwred this poore Doctor
Domings, with cuttings of his woordes, pretending to speake of these woordes of S. John. He
that Eateth my Fleische, and drinkest my Bloude, hath Life euerlastinge, and I wil rade him againe in
the late date, whereof I alleged, whereas in dede he spake only of these spicile woordes of S. John,
Nisi dicatur enim Caro enim filii hominis &c. That the truthe make be knowne, and your
falsehood detected. The woordes, that you allege, be not Lyras, but one Domings &c.

The Answere. Sutche Errours, sutche Overlightes, sutche Incomminges et
redicte, sutche Belinge of Doctoris, sutche Decouninge of Readers, sutche Corru-
ptione, sutche Falschede, sutche Forgerie. Either there was somme manerlyng great
cause, w^t Hardinge, why my shoulde thus rasse the Countrie with hue, and Cte,
and cla your Reader must needs thinkke, your heade was disordered with somme
errour. What was the cause then of al this sturr? You saye, I haue alleged Nic-
olas Lyra in stede of Matthias Doringe. This was an errour: I w^t easly grauntee
you. But Falschede, or Forgerie, or Belinge of Doctoris, or Decouninge of Rea-
ders, I belene, I w^t sober meyne wold haue called it. For, what if I mistold Ly-
ra in storie of Doringe: what could I haue galden by that Forgerie? To set the
Authourite of Matthias Doringe as god, as the Authourite of Nicolas Lyra: were

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Matthias
Döring.

they not bothe Franciscane Freeres, of one Order, of one Religion, and of one Profession? You know, that Nicolas Lyra, Paulus Burgensis, and Matthias Doring are al thys so loined together, not onyl in one Booke, but also oftentimes in the one side of one leaf, that, onlesse a man be very watchful, he mate faine take one of them for an other. And yet, so euer a man shall happen to take of these that, ther is final chyfe in the tastinge. Suthe pore advantages must be faine to heape ther on. Hardinge, when you finde your selfe shamed of better shiffee.

But (you say) I have so foully corrupted this poore Doctoure Doringe. What Powerte you finde in him, I cannot tell. While meyne weighty Learninge neither by Po-
nertie, nor by Richesse. notwithstanding I doubt not, but pore Doctoure Dor-
inge in his time was thought to be as god a Doctoure, as Doctoure Hardinge. But
wherein haue I so foully corrupted him? Clerky, M. Hardinge, I haue neither
changed any one of his wrothes, nor altered any parts of his meanings. He saith,
*The woordes spoken by Christe in the sixte Chapter of Iohn belonget not Directly to the recei-
vinge of the Sacramente: and to that pourele I haue alleged hym.* Now therefore sp.
Hardinge, for the better trial of your credite, let us suffer Matthias Doringe to tell
his owne tale. Thus by falthe, Illud dictum ex litera non habet Fundamentum.

Matthias Döringe, in Psalm.
110.

Nothinge directly to the Sacramente. No proufe touching the Sacramente. Could not be spoken. By wacie of Pronostica-
tion, him: *Whiche is nothinge else, to be in the Sacramente.* But to the Sacramental, or Bodily Eatinge. For this was spaken longe, before the Sacramente was ordeneid. Therefor out of those wordes they can make no good proufe, touchinge the Communion of the Sacramente. For firste it is needful, that the thinge, whereof we speake, have a presente beeing. Therefore so Heauenly a sciunge could not then be shoken of the receyvinge of the Sacramente, for that at that time the Sacramente as yet had no beeing: Ondlesse somme curiositie Heretique wil saye, that the said wordes in the stile of Iohn were spaken of the Sacramente by wacie of Pronostication, or by a Prophete. But that sciunge can haue no foundation in any parte of the Scriptures. And therefore it is as easily defest, as it may be posse-
sible, as it appereþ evidently by the Gospell, that certame haue satisfied this Communi-
damente (and haue eaten Chylarous Meale, and drunke[n] his Bloude) that certainte were
reare

But you wil say, Mathias Dorange spake not of the wordes, that you alle, Whiche M.
are these, Ite that eath my Fleshe, and drindg thym Bloude, hath lfe Euerlasting, and wil
raise him againe at the laste daye: But onely, and specially of these wordes, Onelye yee
see the Fleshe of the Sonne of Man shal haue no lfe in you. Of these wordes (you face)
Mathias Dorange spake, and not of the other. Telle me sondre folye is this, Mr. Hardinge? Why
should Mathias Dorange decrete the worlde? What difference finde you betwix these
two sentences? Were they not bothе uttered in one Chapter, in one place, at one
time, by one mouth, and to one purpose? If the one parte perteine to the Sacra-
ment, what hath the other offendid, that it mae not likewise perteine to the Sacra-
ment? What cause, what reason, what Authoritie, haue you to the contrarie? If you
haue any, let it appear: Otherwise, your reader wil thinke, you talke without
genuine, yet care not what. I protest before God, ye pittid me to se your folies.

Item, speake not onely, or foyally of one, or two wordes, as

Matthias Doring speaketh not only, or specially of one, or two wordes, as you saye, but generally of al the wordes, that Christ spake in the fiftie Chapter of S. John, Touchinge the Eatinge of his Fleische, and Drinkeinge of his Bloude. Whiche wordes, he saith, *Percine not directlye to the receyvinge of the Sacramente.* And his reason is this: *For, satthe he, When Christ spake these wordes, the Sacramente as yet was not ordeneid.* *I beseeche you, doth not this reason incluse as wel the one sentence, as the other?* *When Christ spake these wordes, Nisi eleritis carnem Filiu Hominis, &c. The Sacramente (satthe Matthias) was not yet ordeneid.* And was it sudainely ordeneid, before he coulde utter the nexte wordes followinge? *The nexte wordes are those, that you have alleged, He that Eateth my Fleashe, and Drinkeith my Bloude, hath life Euerlastinge, and I shal assygn him up at the laste dñe.* Neither thesse wordes, nor the former perteyn directlye to the Sacramente.

*As Matthias Döring faſteth, even fo faſteth Michael Vehle, an other of power
digne Doctoras: Quam nihil firmatus habeat hinc ratio, hinc claret, quod verbi
Chrilli abutitur in peregrinacione fensi. Que enim de Spirituali mandatione &c. How
weaketh this reason is, it appeareth hereby, that he abuseth Christes wordes, in a strange meaninge,
For the wordes, that were spoke of the Spiritual Entinge, he wreatheth to the Entinge of the
Sacraments: of whiche Eatinge of the Sacramente, Christe in their woordes in the sixte
Chapter of S. Iohn, speaketh nothinge. Whiche thinge is wel proved by this reason: - For ma
ny haue Spiritual Life by the Grace of God, and be lively Members of Christes Body, that were
never partakers of the Sacramente &c.*

So likewise saith Ezechias, speakinge of the sterre Chapter of S. Iohn, Ad Sacerdotium
mentum hic oculus non est habendum: In this Chapter wee may haue no eie into the Sa-
cramente. I coulde alwey moe of your owne Doctors to like your purpose. But my
heade is weary of your twanglinge. ¶ Christe saith further, Onelye yee Eatte the Fleashe of the Sonne of Man, and Drinke
his Bloude, yee shal haue no Life in you. If there be none other Catinge of Chirstes
Body, whereby we shal live, but onely your Fantastical, and Fleaschy Catinge
with Quantite, and Tethe, then I beseeche you, what Life hathe Abraham, Isaac,
Jacob, Moses, Aaron, and other Holy Patriarches, and Propheteis, that were be-
持此身而生。故曰：「汝若吃我肉，喝我血，汝必無生。」

The cause
of Resur-
rection.

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The Defense of the Apologie of the

for the comminge of Christe : What Life have a great number of Holy Martyrs, which Life have Christian Children, that, being Baptized in the Bloude of Christ, departe this Life before they can receive the Sacramente : that is to say, by your strange Exposition, before they have Reallly, and Substantially Eaten the Fleashe of Christe : With ye saie, They have no Life? ¶ vsl condemne them al to Everlasting Death? ¶ O, misticke was thynke, they shal never rise again? ¶ Certainlye S. Augustin satthe pfectly, Qui Manducat, habet Vitam: & qui non Manducat, non habet Vitam. Who is Eateth (the Fleashe of Christe) hath the Life, and who is Eateth it not, bathes no Life. Hereof we misticke concluye by your Quoniam, that Abraham, Iacob, Moys, and other Godly Fathers, that never received the Sacramente, have no Life, but are dead for euer, without hope of Resurrection.

But to leue your fantasies, ¶ Hardinge, the cause of Our Resurrection, as S. Paule saith, is the Spytte of God, that dwelleth in vs. ¶ Origen saith, Resurgens propter Spiritum habitantem in nobis: Necesse est enim Spiritui reddi habitatui sum: We shall rise again because of the Spirit, that dwelleth within us: For of necessitate the Spiritus misse habet his Hostem restituto in se. ¶ S. Augustin saith, Hec cestio the Spiritus misse habet his Hostem restituto in se. ¶ Vnde magna fidelia. Et enim in ipso Iesu Christo Dominio nostro Vniuersalitate nostrum portio, Caro & Sanguis. Vbi ergo portio mea regnabit ego me regnare credo: This is my whole hope, and almy truste. For in Christe Iesu our Lorde is Fleashe, and Bloude, whiche is a Portion of eche of vs. Therfore where a Portion of mine regneth, there I beleue, that I regne too.

S. Cyril saith, Quamvis Mors propter peccatum in Naturam nostram infligit, tamen, quia Filius Dei Homo factus est, omnes profecto Resurgemus: Although Death be fallen into our Nature bicause of Sinne, yet bicause the Sonne of God, is made Man, doublefesse We shall al rise again. Likewise againe he saith, Si vos effici paricipes Divinae Naturae, cum Spiritum meum fecerim habitate in vobis. Christus participes Divinae Naturae, cum Spiritum meum in incorruptionem. Communim in nobis est per Spiritum. Corruptionem nostram in incorruptionem. Communians: So I made you Partakers of the Divine Nature, when I caused my Spryte to dwel in you. For Christe is in vs by his Spryte, changing our Corruption into Incorruption. ¶ Tunc the Spytte of God is the Caufe, and the wurther of our Resurrection. And so come neare unto vs, the Sacramentes of Christe are also sparcles, and Instrumen tes, and Seales hereof: but not the caufes. ¶ S. Cyril saith, Quid Mystra Communio Resurrectionis quedam sit Confessio, verbis Christi ipsius probatur. Ait enim, Hoc est Corpus meum: Hoc in Memoriam Mei facite: That the Mystical Communion is a certaine Confession of the Resurrection, it is proved by the wordes of Christe him selfe. For he saith, This is my Body: Doo this in Remembrance of mee. And therfore in the Council of Nice, the Holy Mysteries are called Resurrectionis nostra Symbola: The Pledges, or Tokens of our Resurrection. And S. Ambrose, (speakinge littellately) The Council of Nice, the Holy Mysteries are called Resurrectionis nostra Symbola: The Pledges, or Tokens of our Resurrection. And S. Ambrose, (speakinge littellately) Non iste Panis, qui vadit in Corpus, sed Panis Vita Asternere, qui anima nostra Substantiam fulcit: It is not this Breade (of the Sacramente) that passeth into the Body: but it is the Breade of Everlastinge Life, (that is to say, the very Body of Christe it selfe,) that sufficeth the Substance of our Soule.

¶ And, to put the mater further out of doute, the same force into Resurrection, that is applied unto the Sacrament of Christes Body, is also, and in as ample sorte geuen to the Sacrament of Baptisme.

S. Basil saith, Dicit Paschatis est Pignus Resurrectionis: Baptisma vero est potentia, & vis ad Resurrectionem: Easter Date is a pledge of Resurrection: But Baptisme is a power, and strength unto Resurrection.

Againe he saith, Resurrectionis Gratiam in die Resurrectionis excipiamus: Vpon the daie of Christes Resurrection, Let vs receive (Baptisme, whiche is) the Grace of Resurrection.

Ignatius saith, Ut Credentes in Mortem eius, per Baptismum participes eius Resurrectionis efficiamini: That betreening in his Deathe, by Baptisme ye maye be made Partakers of his Resurrection. Therfore in the Council of VVorones it is written thus: In aquas demelio, in Infernum descensio est: Et rursus, ab Aquis emersio.

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Resurreccio est: The dippinge into the Water, is the goinge downe into Hell: and the com minge out from the VVater, is the Resurrection.

In the ende, ¶ Hardinge, ye blowe up merly your owne Conquest: And thus yé late, Vvee haue confuted the Doctrine, wherein yee declare your Fauste: and the Chiche groundes, wheron yee bulde your Newe Gospel, we haue disposed. But, with so simple poules, and so many Antruthe, ¶ Hardinges, for Honours sake, male nor wel be shewed in your Triumph.

¶ There endeth the Seconde
Parte.

The Thirde Parte.

The Apologie, Cap. i. Division. 1.

¶ Cholde, thise are the horible Heresies, for the whiche a good parte of the Worlde is at this date condemned by the Bishop of Rome: And yet were never hearde to pleade theirne cause. ¶ Woulde haue commended his sute rather agaynst Christ, against the Apostles, and against the Holy Fathers. For these thinges did not only procede from them, but were also appoynted by them: Excepte perhaps theis Henne wil falecas, I thinke, ther wil in deede that Christ never instituted the Holy Communion, to be diuided emongest the Faithful: ¶ ¶ that Christes Apostles, and the Antientie Fathers saide Private Masses, in every corner of the Temples, nowe tenne, nowe twentie togeather in one date: ¶ ¶ that Christe and his Apostles banished al the Common People from the Sacramente of his Bloude: ¶ ¶ that the thing, that they them selues doo at this date every where, and do it so, as ther condenme him for an hereticke, whiche dooth the other wise, is not cal led of Gelasius theire owne Doctour platne Sacrilege: ¶ ¶ that these be not the very wordes of Ambrose, Augustine, Gelasius, Theodore, Chrysostome, and Origene, The Breade and V Vine in the Sacramentes remaine stil the same, they vvere before: The thing, whiche is scene vpon the Holy Table, is Breade: There ceaseth not to be stil the Substance of Breade, and Nature of V Vine: The Substance, and Nature of Breade, is not changed: The selfe same Breade as touchinge the Material Substance, goeth into the Belly, and is caste out into the priarie: ¶ ¶ that Christe, the Apostles, and Holie Fathers prated not in that tonge, whiche the people mighte understande: ¶ ¶ that Christ hath not perfourmed al thynges by that one offringe, whiche he once offred vpon the Croffe: ¶ ¶ that the same Sacrifice was unperfekte, so that nowe we haue neede of an other.

¶ ¶

M. H. C.

atque etiam Clelicos non confidentes, sub Panis tantummodo specie Communicaret, aut in ea errasse, Anathema sit. *If any Man shall sin, that he Holy Catholique Churche, without iuste causes, and reasons her mouing, doth Communicate both the Latte, and d. s. Priestes, ouelse they Minister, under the onely Fourme of Brende, or that the Church haue erred in the same, Accused be he. Wherefore Tertullian saith rightly of you: Creditum fine Scripturis, vt Credant contra Scripturas: They Believe without the Scriptures, rite they mane Belieue against the Scriptures.*

134 At spetually, I beseeche you, Sir Hardinge, consider wel thefe worder of S. Hierome, and see, whether ye mafe appyle them to your felours, or no: In confirmatione Mundi ferutabur Dominus Hierusalem, id est, Ecclesiastum cum Lucerna, & vicitur super viros Contemptores, qui noluerunt Seruare Cibodias suas, id est, Mandata Domini Contempsit: & infuper Ratione se peccare dicentes, blasphemauerunt in Cordibus suis: *In the ende of the Worlde our Lorde shal ferue Hysself, that is to say his Churche with a Candel, and shal wreake him selfe vpon the Despysers, that would not keepe their watches, that is to say, that despysid the Commandementes of God: and ouer, and besides this fayng, shal had good Caufes, and Reasons, wherefore they shold feade, and breake Todes Commauenementes* they blaphemid in their Harts.

That ye furnisse of Gelasius, is moste vntre. He speketh not one *Weke* there, of the drounding of Christe, as you (imagine) no had he any cause so to speake. But he latth in moste plaine wife, It is Sacrilege to doo the same thing, that you doo, that is to say, to diuide the Sacramente, and to Minister the One parte, as ye do, without the other. Look better on your Booke: and Confesse the Truethe, as we shall finde it. The tweydes be thesse: Aut integra Sacramenta participant aut in tigris arecentur. Quia diuino viuis euidenti Mysterii sine grandi Sacrilege non potest peruenire: Either let them receive the whole Sacramentes, or else let them be drawn from the whole. For the Diuision of one and the same Mysterie, (or Sacrament) cannot happen without greate Sacrilege. He speketh not of the Diuision of One Christ, as you talke by, but of the Diuision of One Mysterie.

Otherwise, touchinge Christe, we rate with S. Paule, Vnde Dominus Ihesus Christus, There is One Lorde Ihesus Christe: And we proteste with the Bisshopes of the Gaste in the Council of Chalcedon, Accursed be he, that parteth Christe: Accursed be he that diuideth him.

That you safe, The order of your Laine Service hathe evermore benne vsed in the Laine
Churche from the beginningne. It is verely untrue. For promise whereof, I remitte
you to my Former Replie in the thirde Article, and the fifteenth Division.

The rest, that ye allege, is not worth the answearinge.

The rare, rare preuent, that is not wisedome, but dawte.
The Apologie, Cap. i. Division 2.
These thinges muste they of necessite fale, onesse perchance
they had rather fale thus, That al Lavve, and Righte is locked vp in
the Treasurie of the Popes breaste, and that, as once one of his son-
thinges Pages, and Clawbackes did not sticke to fale, the Pope is able
to dispense againste the Apostles : againste a Council, and against
the Canons and Rules of the Apostles : and, that he is not bounde to
stande neither to the Examples, nor to the Ordinaunce, nor to the
Lawes of Christe.

M. Hardinge.

To faie, that al Lawe and righte (your Latine term is *Fatu*) his locked vp in the treasure of the Popes breaste, were it abrulede and vircallable. — Mary to faie, that the Lawes relike in the Popes breaste, after a certeine meaing, as hereafter shall be declared, is **not* altogether behinde the booke and reson. But Sirs, what if some meane writer, or Glover from the Canzon Lawe speake frowne thereupon, out of square. If that heodly he extryed by the Scripture, wil ye laue him to our charg? Shal the roome of Faith of the Catholique Churche thereby he called in doubt and question? *Vnde te non rite videt?* To defende al that the Caunoniers, or Scholemen faie or write, &c. In this kinde or vider be manye thinges, whiche maye natuerly be calld Rule of maners, then Principles, or fuch as we tooke to chace
Aximonia.

*Not alto-
gether be-
side trithe
A Colde
Desceple.

Axiomata, of our Faire. These alough they be founde written in the Scripture, for as much as they haue benne commandmed by an occasion, and for some cause, they may for cause, and occasion, and as we finde in C. Lector, for necessite, by Goddes deputie, and Vicare be suppled, holpen, expounded. And if the case so require, he in the same for a certaine cause, with a certaine person, for a certaine time, with certaine circumstaunce made dispensation, by the same spiritte, they were first founded and instituted withal, and with the same intention, to witt, for somme speciall good, and furtherance of Goddinesse. Suchte administration of Goddes Lawe, and lurtche dispensation thereof, as of a pretious Treasure, not free or at Liberties and pleasure, but an euen, iuste, and good dispensation, they doo attribute to Goddes Vicare, whom this Defender calleth the Popes Parasites, Beggars, and Clawbackes, hys felice a very Page, Slave, and clawbeooke to the Duela.

The Bishop of Sarisburie.

Here, O. Hardinge, ye come, and wander, and goe mastet, as a gyon, that were benighted, and had losse his wale. In somme cases, saye the safe, the Pope make dispensation. Goddes VVoorde : In somme cases he may not. Faine woulde he, for Name, somwhat limite, and restraine his Immortalle Authoritie: but y know not, where to lase the boundes. Ye make finall accoumpte of your Schoole Docctours, and Canoniastes, that is to lase, of the Principal Pillars of your Catholique Churche: and think them not worthy to be your guides. Howbeit, if your laboure cannot al be lost: For then will thinkis as light of you.

But, for as mutche as ye fale, They flatter not the Pope, nor be his Pages, or Parasites: but speake roundly to him, and tel him his owne, it shal not be mutche amisse, to herken a little what they fale.

One of them saith thus, Papa potest Dispensare contra Ius Naturale: *The Pope mai Dispenſe againſt the Lawe of Nature.* An other saith, Papa Dispensat contra Canonis Apostolorum: *The Pope Dispenſeth againſt the Canons, or Rules of the Apoſtles.* An other saith, Papa potest mutare formam Verborum in Baptismo: *The Pope mai change the fourme of VVoorodes in Baptifimo.* An other saith, Priviliegium dat potest contra Ius Diuinum: *The Pope Privilige maye be graunted agaynt the Lawe of God.* An other saith, Papa ex Maxima Caſta potest Dispensare contra Novum Testa-
mentum: *The Pope upon a very great Caſe, mai Dispenſe againſt the New Testament.* An other saith, Papa potest Dispensare de omnibus praecipiti Veteris, & Noui Te-
ſtamenti: *The Pope mai Dispenſe for any commaundemente of the Olde, or Newe Teſtamente.* An other saith, Papa potest Dispensare contra Epifolas Pauli: *The Pope
mai Dispenſe againſt the Epistles of S. Paule.* And, sommewhat to qualifie the out-
rage of the mater, An other saith, Papa potest Dispensare contra Ius Diuinum in
Particulari, non in Vniuersali: *The Pope mai Dispenſe againſt the Lawe of God, in
Particular, not in General.* And againe, Papa potest tollere Ius Diuinum ex Parte,
non in Totum: *The Pope mai abſolve the Lawe of God, in parte, but not in whole.*
An other saith, Martinus Papa v. Dispensauit cum quodam, qui accepater Germa-
nam suam in Vxorem: *Pope Martine, the 3. Dispenſed with a man, that had taken to
VVife his owne Sister.* Whether this reproto be true, or false, 3 referto mie ſelfe
to the credite of the Authour. Terily, that the Natural Brother shoulde marrie
his owne Natural Sister, it woulde neede a god ſtronge Dispensation: *For God
him ſelfe hathe by moſe expreſſe iurdes condaunned the contrarie.* An other
saith, Papa potest Dispensare cum omnibus Personis, nisi cum Patre, & Matre:
*The Pope mai Dispenſe with al Personnes (touching Marriage) ſauinge only with
Father, and Mother (to Marrie, or to be Married to their Children).* An other
saith, Papa potest ſupra Ius Dispensare: *Et de Inuictio potest facere Iuicitiam
& Sententiam, cum nulla eiſt, facere aliquam:* Et de nihilo, facere aliiquid: *The Pope
mai Dispenſe above the Lawe: The Pope of VVronge, make righte: The
Pope of no Sentence, make a Sentence: The Pope of nothinge, make make ſomthinge.*
The cauſe herof, as an other saith, to this, Quia Papa potest, excepto Peccato-
quiā omnia facere, quia potest Deus: *Sume only excepted, the Pope mai do in a man-
ner, what ſoever God maie doo.*

An other fathc, Papa habet Authoritatem declarandi Scripturas, ita, vt non licet, ut licet oppositum tenere, vel opinari: *The Pope hath Authoritie so to expounde, and to restate sape- declare*

Francis De Ma-
son. in 4. Diss. 15
q. 1. Articul. 2.
9 que 3. Nemo
in Glossa.

Daniel. 7.

Iohan. Andreas.
De Iudiciis. Cùn
venissent.
Bernard. In A-
pologia ad Gu-
liel. Abbatem.
Inter Decreta
Cosamis.

119.3.5 is 941.

Dee, for our part, haue alredy shewen the thinges of Christ, of the Apostles, of the Breuout Fathers: and doo sincerely with good faith teache the people of God the same. Whiche thinge is the onely cause why we at this daie are called Heretiques of the chiche Prelacie, (no doubt) of Religion. O immortal God, hathe Christe him selfe then, the Apolstles, and so many Fathers, al at once gonre astray? were then Origenes, Ambrose, Augustine, Chrysostome, Gelasius, Theodoreus, forfathers of the Catholique faidte? Was so notable a content of somme Antiente Bisshoppes, and Learned menne, nothing els but a confiracie of Heretiques? O, is that nowe condemned in vs, whiche was then commended in them? O, is the thinge nowe, by alteration only of one mans affections, suddeinly become Schismatique, whiche in them was counteped Catholique? O, that that, whiche in times paste was undubtably true, nowe by and by, because it liketh not these men, be Judged false. Let them then haue foorth an other Gospel, and let them shew the causes, why these thinges, which so longe haue openly benne obserued, and wel allowed in the Church of God, ought nowe in the ende to be called in againe. wee knowe wel enough, that the same
goodre

declare the Scriptures, that it mae not be lawful for any man to holde, or to thinke the Contrarie. **F**or Cardinal Cusfanis saith, as it is latice before, Scriptura ad tempus adaptata sunt, & varie intellecta, ita, vt vno tempore secundum currentem Vniuersalem ritum explicantur: mutato ritu, iterum sententia mutetur: The Scriptures are applied unto the time, and are diversly understood: so that at one time they are taken according to the Vniversal Currente order: Whiche order beinge changed, the meaninges of the Scriptura is changed too.

sit omnia: Whether the Pope by the Fultnesse of his Power may do at things.

An other satthe, Si totus Mundus sententia contra te esset, non potest, quia non possunt esse sententiae Papae: If al the VVOrld woulde geue sentence contrarie to the Pope, yet it semeth, wee oughte to stande to the sentencie of the Pope. These, **Mr**. Hardings, by your Iugement are neither Pages, nor Parasites: but god, saðre, and earnest friends: sutch as loue roughly, and platinely to bter theire minde, with-
out baterie.

This doubletē is it, that Daniel doth foretell prophecies of unto us illi os loquens grandia : *He shal have a mōble geuen him, vitteryng greate, and presumptuous maters.* For in dede, notwithstanding al this gloriouse glittering of painctid Authoritie, yet one of the Popes owne membre sathe , *Pape non potest facere de quadato rotundum :* *The Pope* (without standinge his Privileges, and al his Power,) *cannot make a square thinge, rounde.* S.Bernardus sathe , *An Regula non concordat cum Euangelio, vel Apollito :* Aliquo Regula iam non est Regula : quia non est recta: *Doubt not the Rule agree with the Gospel, or with the Apostle?* Otherwise that Rule is rule at al: for it is crooked, if it is not straight.

is no Rule at all: as it is crooked, & is no rule.
And therfore Pope Zosimus in more sober wise saith thus, Contra Statuta Patrum concorde aliquid, vel mutare, ne huius simili Sedis Authoritas potest: The Authoritie of this See cannot order or change any thing, contrary to the orders of our Fathers, Isidorus saith, Si qui præfici, si præter voluntatem, vel præter quod in Scripturis Sanctis evidenter Precepitur, vel dicit, aliquid, vel imperat, tanquam Falsus Testis Dei, & Sacrae habecatur: He, that is in Authoritie, if he speake, or commande any thing besides the wil, or meanings of Gods Woerde, or otherwise, then is expressly commannde in the Scriptures, him is taken as a Churchrobbet, and as a false witnesse against God.

The Apologie, Cap. 1. Division. 3.

Churche of Englande. 3.parte. 373 Aultors.

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Aulcans.

woorde, whiche was opened by Christe, and spreadd abzoade by the
Apostles, is sufficiente, bothe to our Salvation, and also to vpholde,
and maunteine al Trueh, and to confounde al manner of Heretise. By
that woordone only do we condemne al forges of the Olde Heretiques,
whome these menne fale, we haue cauled out of Hel againe. As for the
Arians, the Eutychians, the Marcionites, the Ebionites, the Valen-
tianis, the Carpocratians, the Tatians, the Novatians, and mortaly al
them, whiche haue a wicked opinion either of God the Father, or of
Christe, or of the Holy Ghoste, or of any other pointe of Christian Re-
ligion, for so mutche as they be contoutryd by the Gospel of Christe, wee
plainly pronounced them to be detestable, and damned Persones, and de-
fie them even unto the D毘el. Neither doo wee leauie them so, but wee
also severely, and streeghtly holde them in by Lawfull, and Politique
pounctementes, if they fortune to breake out any where, and bewraye
them selues.

M. Hardinge.

VVec for our parte knowe, as nowe we haue proued, that yee haue not learned these thinges
of Chiffle, nor of the Apostles, nor of the Fathers : but of Luther, Zwinglius, Oecolampadius, Cal-
vin, Peter Martyr, Bucer, and such other Apollates : and that yee doo minste falely, and by the chwecke,
lead the people into the Pitt with you. And therefore yee are fully condemned by the chwecke,
and demmed Heretikes, &c.

Howe condemne yee the Donatifles, feyng with them ye breake, and thidwe now in the b
laide of Altars of God, on whiche (as Opatus writte) the Body and Bloude of Christe was wonte to be
laid &c.

The Bishop of Sarisb^ryrie.

Hereto, &c. **Harding**, the whole grosse summe of your Antifwear in effect is this: Ye falsely, and wickedly lead the people: ye are Apostates: ye are Hereticks: ye are Impudent, and rebellious Children: ye are Despisers of God: Mockers of your Mother, and persecutors of the Apostles: ye vitter liesye speake blasphemies. **At the latte feate**, The Dunc dwelth in our harts, as in his shopp. **This is a harsh hinde of Logique**, **S. Harding**: **He muste needs be harde hacted**, **that will not yelde to suche Argumentes**.

To leave other your waste worderes, of Vigilantius, Iouinian, Maniche, Arian, and futch others, in the ende we pronounce your Definitive Sentence, as a Judge, and condeme we ha for Heretiques, for that we haue taken downe your shoppes, and gainful Wothes, whiche ye cal the Holy Altars of God. Truly, this muſt neare be thought, either extreme rigour, or greate folie, of the remouinge of a stome to make an Heretike. Suche heretikes, I wote, S. Augustine, S. Ambrose, Optatus, and other Learned Fathers knewe but fewe.

Whether there any good sufficient reason to be helved, wherefore it would
mose be hercelfe to take downe your nedesles, and Superstitious Tablees,
whiche he had erected of your soules, without Commission, then it was lately in
you, to tearre in funder, and to burne out Communion Tablees : in the erection
and use whereof we had the undoubted example, both of Christe him selfe, and also
of the Anteclise Catholique Fathers. I say nothing of your Crucife in burnings
so many Bibles, and Bookes of Gods holy Warde : so many of your Biebelings
Books : so many Tempules of the holy Choller.

Bodes: so many Temples of the Devil. **As for the Altars,** white, Optatus saith, the Donatists hiate doveine, they were certainly Tables of VVoods, siche as we haue, and not Heapes of Stones, siche as we haue: as in my former Repte, made unto you, it maketh better appearance. S. Augustine reportinge the same wrote saith, *The Donatists in their furie brake downe the Altare Boundes: His woodes be thens, Lignum insidem Altaris effractis. Likewise saith Athanasius of the like furie of the Arians: Subfella, Thronum, Mensam Linquam, & Tabulam Ecclesie, & cetero, que poterant, foras clata, combusserunt: They carried forth, and burnte the Seats, the Pulpites, The VVooden Bourde,*

1

R. V. TRODGE

³, Artic. 3. Diut.
ie August, sp. 1.
Ad Euentarum
Athens, i. m. F.
pist. ad sicut
n. Xanth. 3. 400.

Bourde, the Churche Tables, and suthie other things, as they conde gente.

B. Rhenan. in Epistola prexixa
Liturgie. Chrysostomi.

Touchinge your Stone Aultars, Beatus Rhenanus saith, In nostris Basilicis Ararum Superaddititia structura nuditatem prae se fert: In our Churches the building vp of Altars, added to the rest, declareth a noueltie. This Learned Man telleth you, Mr. Hardinge, that your Stone Altars are but newely brought into the Church of God: and, that our Communion Tables are olde, and antient, and haue benne bannes from the beginninge.

We haue suthie Altars, Mr. Hardinge, as Christe, his Apollies, S. Augustine, Optatus, and other Catholique, and Holy Fathers had, and usd, whens examples to solome, we never thought it to be suthie Heretie.

August. ad Santi-
fact. Epist. 1, 23.

De Con. Disput. 2,
Hoc est quod in
Glossa.
Augu. ad Insan-
tes. Ceteratur a
Beda in 1, Cor. 10

But Optatus saith, The Body, and Bloude of Christe was woonte to be laid upon the Altare: and with thys wordys ye woulde faine astonne your simple Reader, as if Christes Body late there Reallly, Fleachly, Tercily, and in dede. But ye woulde remember, that S. Augustine saith, Sacramentum Corporis Christi secundum quendam modum Corpus Christi est: Et Sacramentum Sanguinis Christi secundum quendam modum Sanguis Christi est: The Sacrament of Christes Body (not verily, and in dede, but) after a certayne manner of speache is Christes Body: and the Sacrament of Christes Bloude, after a certaine manner of speache, is the Bloude of Christ. This manner of Speach your owne Glose thus expouneth, Vocabularius Corpus Christi significat Corpus Christi: It is called the Body of Christe, that is to say, It Significat the Body of Christe. And, as Optatus saith, Christes Body and Bloude were laid upon the Altare, or Communion Table. Even so S. Augustine saith, The whole people was in the Communion Cuppe, and laid upon the Holy Table. There be his wordys, Vos estis in mensa: Vos estis in Calice: You are vpon the Table: You are in the Cuppe. As the people is vpon the Table, so is Christes Body vpon the Table. The People is not lathe therre bretly, and in dede, but onely in a Wyksterre: Even so the Body of Christe, as Optatus saith, is lathe there, not bretly, and in dede, noz in kcal, and Fleachly Prescence, but in a Wyksterre.

The Apologie, Cap. 2. Division. 1.

In dede, here graunte, that certayne newbe and very strange sectes, as the Anabaptistes, Libertines, Memonians, and Zwenckfeldians, haue benne stirringe in the woorlde, euer sithence the Gospel did firste springe. But the woorlde seehe the newbe right wel, thankes to greuen to our God, that wee haue neither breadde, nor taugthe, nor keape by these Monstres. In good folowshippe, I pray thee, who so euer thou be, reade our Bookees, they are to be solde in every place. What hathe there euer beene wrotten by any of our compaunies, that mighte plainely beare with the madnesse of any of those Heretiques? Haste, I sake unto you, there is no Countrey this daie so free from thaire Pestilente infections, as these be, wherein the Gospel of Christe is creely, and comonly preached. So that if they weigh the very water with earnest, and vpright aduisenemente, this thinge is a greate Argumente of our parte, that this same Doctrine, whiche we teachye, is the very Truth of the Gospel of Christe. For lightly neither is cockle woonte to growe without the wheate, nor yet the classe without the Coze. For from the very Apostles tyme, who knoweth not, howe many Hereties did rise vp euen together, so soone as the Golpel was firste spreide abroad: who euer had hearde tel of Simon, Menander, Saturninus, Basilius, Carpocrates, Cherinthus, Ebion, Valentinus, Secundus, Marcosius, Colorbasius, Heraclio, Lucianus, Seuerus, and other like

Churche of Englannde. 3. parte. 375

like, before the Apostles were sent abroade: But why stand we reckeinge vp by thesse: Epiphanius rehearseth by fourteene sundrie Hereties; and Augustinus many more, whiche sprange vpon even together with the Golpel. wherthen, was the Golpel therefore not the Golpel, because Hereties sprange vp withal? Oz, was Christe therefore not Christe? Oz, was Christe, and his Golpel the cause of these Hereties? And yet as we saide, doothe he not this greate cropp, and heape of Hereties growe vp emongest vs, whiche doo openly, abroade, and frankely teache the Golpel. These poisonnes take their beginniges, their encreasings, and strengly emongest. Our Aduersaries, in blidnesse, and in dakenesse, emongest whome Truthe is with Tyrantis, and Crueltie keape under, and cannot be heade, but in Cowners, and secreete meetings. But lette them make a pouze: Let them geue the Golpel free passage: Let the Truthe of Jesus Christe geue her cleare light, and stretche soorth her brighte beame into al partes: and then shal they sooth with fee, howe al these shadowes streigthe wil vanisse, and pale awaie at the lighte of the Golpel, even as the thicke Miste of the nighte consumeth at the sighte of the Sonne. For whitess these Menne sette ful, and make mery, and doo nothinge, wee continually repelle, and put backe al those Hereties, whiche they saie charge vs to nourishe, and maaintaine.

M. Hardinge.

As for Libertines, what other Substance hath your Golpel, bisches carnal Libertie, and licentious louing? To breake the vowe of Chastine solemly made to God, by whose grace, and your endeouring, it mighte wel haue kepte, and to breake it for wantonnesse, and to satisfie luste: is not proper to Libertines? To geue oute falling, watching, a prair, and Confession of Synes, which should be made to a Preste, by whom only except in case of neede, God promised forgivenesse? To regard no Tradicion, though it came from the Apostles briefly, to teache that al kunde of ouewards Godlineyn is superfluous, and Pharisallian, and that every man melle without flaggaring, or doubtinge beleefe, that hym selfe shalbe sauad, if he have faythe, *doe he what him selfe is, this is the pount of Libertie: VVhat made so many maleprent Prenties, pleasant Couriers, disfoulinge Paillardes, Machiauelites, and al other whiche for ouer fleashewormes, Merchantes, idle artifissers, to embafe your Golpel, rather then the grauer and deuourer force of men, whiche be weaned from the pleasure of this life, but that it was plausible to the VVorld, and pleasant to the Fleashe, from which that kunde of inuençion are mete hardy drawen? And yet forethe doothe folter vp Libertines, *Who can seeken the Sectes that be in Germany, beeinge *Extreme or moe professed in some one towne? *Hemelande is almoste as ful of Hereties, as of Houles. *Silelia is as bad, and *Moravia one towne? *Vntruþe is almoste as ful of Hereties, as euer a whiter berte. And yet doo not these sectes bid, where your Golpel is steddy, and openly preached?

The Bishop of Sarisburie.

Here, Mr. Hardinge, I haue pourposely lefte out a great heape of your fally, not thinkinge it needful, to answere al your vnde wodes. Vntruþe nomore regards, what ye late, it was no harm mater for you to cal vs Libertines, and to late, The Golpel that we preach, hath none other Substance, but Carnal Libertie, and Licenceuous Living. If ye had remembred, after the Citie of Xome, where ye haue bene, or the Towne of Antwarpe, or Louaine, where ye newbe dwelt, ye coulde not wel, without blusshing, haue charged vs with Carnal Libertie.

Our VVantonys, and Fleashewormes, for so litleth you to calle them, haue benne contented to losake Fathers, Mothers, Wives, Children, goddes, and Ellynages, and mckely to submitte them selues to the extreme terrour of al your Tyrantis, and to pelle their bones into the Deathe: to be sterued for hunger: and to be burnte in Flere: Only for the name, and Golpel of Jesus Christe. So delicate Fleashewormes, and suthie VVantonys are they. Ye will late, as your wontes, when ye haue nothinge els to late, They die stuberly in wilful errore. Yet, I

*Moste Vain
Vntruþe. See
the Antweare.

*Vntruþe, iu-
ned with vile
schandier.

*Foure great
Vntruþe al-
together.

It y recches

reken, ye wist not safe; *They died in great plasance, or Carnal Libertie.* It is a strange binde of Fleathly VVantonelle, for man to denie him selfe, and to take vp his Crofle, and to folowe Christe. And yet is this the whole Substance of our Gospel.

Iustinus the Martyr, notwithstanding he was an Heathen, and thought then, even as you do nowe, that the Professours of the name of Christe, were nothinge els, but a sorte of VVanton, and wilful people, yet when he lawe, howe Constanti-
ly they died, and howe patiently they suffered, what so ever was laid upon them, he was at length converted him selfe, and by thys Example, became a Christian: Thus Eusebius reporteth his wordes. *Ego ipse Platonis Discipulus delectatus, &c.* Thus selfe, takinge pleasure in Platons Doctrine, and hearinge the Christians spaken of, and seeing them to goe courageously, and boldly to their Deathe, and to suffer al suche thinges, as were though most terrible, I thought it a thinge impossible, that such men shoulde live wickedly, or in VVantonelle.

So likewise wittet Sozomenus, touchinge the same, *The Christians being spoiled of their goodes, and regarding nothinge, that they hadde, beinge hanged on gibbets, and suffering al manner tormenta so without care, or feare, as if their bodies had not binne their owne, neither allured with flattery, nor amazed with threats, they gave al manner heroly to underdane, that they suffered these thinges (not of VVantonelle, but) for somme grete rewarde.*

The Prophete David saith, *In quo corrigit adolescentis viam suam? In custodiendo Sermones tuos: Whereby shal a young man (not growe to be a Fleathly VVanton, but) amende his life, and correcte his waie?* He antewratheth: *(O Lorde) by the keepinge of thy wordes.*

Therefore we mane fullie saie to you, as Cyprian saide sometyme to Julianus the Regenerate in his cas, *Etim pueri in Sacris Literis emeriti, statim sunt religiosissimi, etiam minus eloquentes: Eten our Children beeing brought up in the Holy Scriptures, straightwaye become most godly: althoough he so eloquent, or welspoken.*

If there be any suche Fleashwoomans, and VVantons this daye, they be not the Gospellers, whylet wodde so much offendeth you: they be of you, and of yours, Mr. Hardinges, that is, not the professours, but the spotters, and wilful despisers of the Gospel.

Be safe, Confession shoulde be made unto the Preche, by whom Only (ye late) God hath promised forgiuenesse of Sinne. I beseeche you, where finde you this Promisse? Shewe the wordes: Allege the Place: Regarde your Credit. Otherwile, ye will be noted of wittynesse. Where did God, or Christe, ever saye, Forgiuenesse of Sinne is geuen only by the Preche? If it be so in dede, then why doth Chryostome saye, *Nunc necessarium non est, Praesentibus Testibus confiteri: Solus Deus te constitutus videat: Noste Only se it not needful, to make Confession in the Presence of witnesse. Lete God Only see this makinge thy Confession.* Why doth S. Hierome saye, *A pudum non Sentientia Sacerdotum, sed recrum vita queritur: It is not the Sentence, or Abi-
lition of the Preche, but the Life of the Sinner, that is regarded before God.* Howebeit, hereof we have suffitiently before.

Luther (ye late) firste procured, that menne shoulde acknowledge yo One Head, and Judge: *Whome (as by your reporte, S. Cyprian saith) they mighte obeye, as the Vicare of Christe. Of this One Head, and One Judge, neither Chayre, nor his Apostles ever obeye to.* S. Cyprian, as it is saue before, saith thus, *Christus Patrem dedit Apostolis omnibus potestatem: Christ gave unto all his Apostles Equal Power.* And S. Chryostome saith, *Quicunque desiderat Primatum in Terra, inueniet in Celo Confusionem: Vho so ever seeketh the Primacie in Earthe, he in Heauen shal finde Confusion.*

The place of S. Cyprian, touchinge One Head, and One Judge, is wel alleged by you, Mr. Hardinges: but it applied. It is true, that S. Cyprian saith, *The people oughte to obeye One Judge, or One Head, as the Vicare of Christe.* But that by the same One Head, or Judge, he meane either the Bishop of Rome, or any one other certaine general Bishop, it to moche vntrue. S. Cyprians meaninge
is, as

is, as I have otherwhere more largely declared, that in every Diocese the People ought to knowe One Bishop, as Head, and Judge, and him to obeye, as the Vicare of Christe. One Head, or Judge, 3. fale, in every Diocese: *Post One Vicarial Head, over al the worlde.* For poufe whereof, Mr. Hardinges, reade S. Cyprians Epistle unto Florentinus Pupianus: and yee that finde, that he wrieth the felte same wordes of him selfe, and not of the Pope: and I doubt not, but ye will mynche marveile, and mislike your owne creure. His wordes be these, *Vnde Scismata, & Heretis aborti-
fiant, & oriuntur, nisi dum Episcopus, qui Vnus est, & Ecclesia prest, Superba quo-
randam prafumptione contemnit?* Where whence haue Schismas, and Heretis sprunge epil.9. cyprian lib.4.

op, or whence do they springe, onlesse it be that the Bishop, which is One, and ruleth the Churche, by the proude presumption of certaine is desyred?

Here S. Cyprian calleth him selfe that One Bishop, and that One Head, and Judge of the Churche. Yet was he onely the Bishop of Carthage in Africa: and not the Pope, or Bishop of Rome. Hereof I haue spoken more at large in my *For-
mer Reple.* Artic.4. Dial.5.

Touching the Pope, wherein he mafe be knownen for Christes Vicare, it were harde to saie: Dulece it be so; that, where so ever the Pope is present, there Christ is awate. Chryostome saith, *Qui vanam gloriam non desiderat, illi debet Christi Vicarius factus, Christi Iustitiam predicare: He that desiderat vanam glorie, beeinge chrysost. in Mac. made Christes Vicare, ought to preache the Justice of Christe.* the.1.1.1.6.

The Apologie, Cap. 3. Division. i.

Where they saie, that wee haue fallen into sundrie Sectes, and woulde be calld, somme of vs Lutherans, & somme of vs Zwinglians, and cannot yet wel agree enonghe oure selues, touchinge the whole Substancialle of our Doctrin, what woulde these Menne haue said, if they had benne in the firste tyme of the Apolleys, and Holie Fathers: when one saide, I holde of Paul: an other, I holde of Cephas: an other, I holde of Apollo: When Paule did so sharply rebuke Peter when vpon a fallinge out, Barnabas departed from Paule: when as Origene mentioneth, the Christians were diuided into so many factio-
nes, as that they knapt nomore, but the name of Christians in com-
mon enonghe them, beeinge in no manner of thinge els like to Christians: when as Socrates saith, for their Disensions, and sundrie Sectes, they were laughed, and tickled at openly of the people in their
stages, and common gameplayes: when as Constantine the Empe-
rour assaymeth, there were sutch numbers of Variances, and bau-
lings in the Churche, that it might iustly seeme a miserie farre pass-
inge at the forme Miseries: When also Theophilus, Epiphanius,
Chryostome, Augustine, Ruffine, Hierome, beeinge al Christians,
beeinge al Fathers, beeinge al Catholiques, quarrelled one againstie an-
other, with moche bitter, and moche remedieless contentions without
ende: when as saith Nazianzen, the partes of one Body were con-
sumed and wasted one of an other: when the whole Easte parte of the
Church was diuided from the Weste parte, only about leauened Bread,
and only for the keepinge of Easter daie: whiche were in dede no
greate maters to be striaued for: And when in al Counelles Newe
Creedes, and Newe Decrees continually were diuisid:

The Bishop of Sarisburie.

The summe of M^r Hardinges answere hereto is this, That the bitter dissensions, that in Olde times fel our mestges the Learned, and Godly Fathers, Roode rather ⁱⁿ in matters of manners, and other small quarrels, then in easies, and questiones of the Faith. For trial of the truth whereof Ie please you to consider wel these fewe.

herein, it may please you to consider with us. Papias, Polycarpinus, Victorinus, Tertullianus, Irenaeus, Lactantius, and others, defended the Heresie of the Chiliasm, that saith, Christe after the General Judgement shoud dwelle here a thousand yeeres together upon the Earthe. Irenaeus also, that spake at the beginningnes, when he was first created, was unperfeite. Clemens Alexandrinus, and Iustinus heles, that the Angels fel, and offended God, in that they desired the compaine of Witemen. But it halfe in vaine to stande longe herein. For of sutch examples there is great store.

To come neare the porpore, I heynnes dñe p. 1.
that is, The Grande Capaine, and Father of Heretique, Gennadius saith, S. Augustine was not faire of seeme beinge an Heretique. S. Hierome wittinge unto S. Augustine, saith thus: In Epistola tua, quae tam Heretica esse indicauit: I judged, that there were certane Heretical errores in your Epistle. Pope Bonifacius, saith, that Au-
relius the Bishop of Carthage, and S. Augustine, and other Godly, and Learned Fa-
thers in the Council of Aphrica, were precke on, and inspired by the Dicel. S. Au-
gustine witteth S. Hierome to acknowledge his errore, and to recante. When he
saith, Acceperis Seueritatem Christianam ad illud opus corrigendum, atque emendan-
dum: & non invocasti ut dicatur, Cane: Take away thy Christian Seuerity, to correle, and
make thee Poor (of yours); and recante your Erroure.

amende that Book (of yours); and I will make amende to you, if you will make amende to me.

Thus matche I thought god blythe to touche; not meanings thereby to do, face the Antichrist of the Auncient Fathers: but somwhat to open the truthe of Mr. Hardinges tale, and to shewe, that there, and other like Bisshops, and Fathers, notwithstanding they were Learned, and worthy members of the Church, yet then not vnoise of thire infirmitie.

*Erasen ist
in Rom
verwirkt.
Ibidem.*

Clemens Siro-

pi disidet inter vos, & tot, sed
venient, alia alia excutatur, & condemnatur. Quare veltra Religio vera non
est: nec à Deo originem ducit: Yet Christians dissent frome you selves: and maintaine
so many Sectes. Whiche Sectes, notwithstanding they al claime the title of Christian Reli-
gion, Yet one of them certifly, and condemneth an other: Therefore your Religion is not
true, nor hath her beginning, or grounds from God.

The Apologie, Cap. 4. Division. i.

what woulde ther Spynne (trowe ye) haue saide in those daies? & which side woulde they specially then haue taken? And which would they then haue forsaken? Whichie Gospel woulde they haue beleaved? whomme woulde they haue accounted for Hereticques, and whomme for Catholiques? And yet, what a stirre, and reuel keepe they this daie, only vpon the twoo poore Names of Luther, and Zwinglius? Because these twoo menne are not yet fully resolued vpon somme one certaine pounce of Doctrin, therefore woulde they needes haue vs thinke, that bothe of them were deceaved: that neither of them had the Gospel:

M. Hardinge.

Gospel: and, that neither of them taught the truthe aright.
M. Hardinge.

After many things by these Defenders alleged, for prouse of Discission to haue bene amonge the Apostles, the faithfull people in S. Paulis time, the Bishops, and Holy Fathers of the primitive Churche, whereby they woulde perfwite, if they coulde, that their evangill division into fectes, and dissensions, is not a marke of false Doctrine: at length, as though they had wouned the field, and tred them selfes proper men, triunphing oer vs, as though we had nothinge to faire, with a greatest contumy they demande this queſtion of vs, whether though be the but one in electe, yet with a kynnesman or baturaie they seeme to diuide into sundry branches, and thus they faire? VWhat shal be these men? (they meane the Papistes) then, trone ye haue faide in those dayes? VWhiche side woulde they then haue taken, and whiche woulde they haue forsaken? VWhiche Gospel woulde they haue belieued? VWho, woulde they haue accompayned for Heretikes, and whom for Catholikes?

Touching these three interrogaçōes, if we had then bēlieve, bēing of the minde we be
vñloyn, whiche haue accompted us. Touching these three interrogaçōes, if we had then bēlieve, bēing of the minde we be
none of we, we would haue required you with fourt answereis of the holly and moſte Learned Fathers
S. Hierome, and woulde haue faid, I am in the like ſtate of times as in a learned Epitile faide to the
Learned Pope Damasus, touching the Heretices, which he founde in Syria at his first comming thither
from Rome. *Vnde, Mhi Cardebam Petri, & fidem Apostolicae Rudatam veritate*
confundam: inde nunc me anima proferam cibum, unde omni Christi Vifimissa suscipiam.
In these wordes, taking vpon me the Perfion of fal Chyrche, and Catholike folkes, thus, I Englyſh
the Clauſe of Peter, and to the faith of the Romane Chyrche, praied by Paule the Apollis owner
Mouth. And from thence now require the foode of my foule, from whence I received the
meaſure of Chrife. To speake the fame more shortly, and more plainly, In the Catholike Chyrche
I haue receyved the foode of my foule, in which I was fyfe Christened.

louke to haue the foode of my soule to euangelis^e life, in whiche I was hitte Churched.
Secondly we would with him haue safte, one speakeing foral, direchinge our woordes (as he
did) to those that of the Catholike fathie, whom ye cal Papistes: *Vos effis tu mundi, vos sal-
teria, vos aurea vasa & Argentea: hi te refaceta vasa lignea, Virginis streame, & Aet-
ernum pietatis incendium.* Yeare the Light of the VVorlde, ye are the Sake of the karthe, ye are
Golden and Siluer Vessells, he enongh the Gospelsets, at the Earthen and VVoodden Vessels,
Golden and Silver, Blode and Flame Euelglaſtis.

which muste a-ye the rodde, and staine Eutychianis.
Thirdly with him (one likewise bearing the p[er]son of) al we woule haue saide to Pius the fourth that nowe fitteth in Petri Cliae, as he then saide to Damasus: *Ego nullum primus nisi Christum sequens, beatitudinis, id est, Cathedrae Petri, Communione confector. Super illam Petrum adiudicatum Ecclasiam sio.* Quicunque extra hanc Dominus amorem considerat, Prophanus est: *Si quis in Arca Noe non fuerit, peribit regnante Diluvio.* Misticke storie, but Chiche fable of a nation to followe. I looke in fellowship of Communion with the holines shalbe to faine, with the fee of Peter. Upon that Rocke I knowe the Church is builded. Whosoeuer catcheth the Lambe without the compasse of this house, he is Prophanie. If any remaine without the Ark of Moses, ouer the floudes raigne.

Fourthly touching the Authoris of this Newe Gospel, with the same fature we saie, al vn-
der the Person of one : *Non noui Vtatem, Meltemum risus, ignoro Paulinum.* Quicunque
tecum non colligit, spargit, hoc est, qui Christianus est, Antichristus est. *Vitalis* I knowe not,
Meletus I refuse, *Paulinus* I wote not what he is (they were heade heretiques in S.Hieromies time).
Vho so euer gathereth not together with these (Hilay Paflour) he scattereth abroad, that is to wite,
who is not of Christes side, he is of Antichristes side. To transfeire that to our selves, the names
changed, the case remaininge like, for our answere to the Golpist prelates, wee saye : *Luther* we
knowe not, *Zwinglius*, *Oecolampadius*, *Bucer*, *Peter Martyr*, *Latimer*, *Kydly*, *Crammer*,
Hoopier, we reiecte and refuse : *Calvine*, *Beca*, *Isavel*, *Palkinton*, *Grindall*, *Horne*, and their fel-
lowes, what they are, we wote not. Veece we saye they are not gathered with the supreme Pastor of the
Catholike Churche, but scatterete.

It appeareth by that, hatb venie already faine, that the Gospel of Christ is now mislaid, & doubted of you, as it was in old times of the Infidels, and Heathens. Chrysostome thereof saith thus, Venit Gensis, & dicit, vellem fieri Christianus. Sed necio, adhuc erem. Multe inter vos sunt pugnae, Seditiones, ac tumultus. Neque quod dogma eligam, quod preferam. Singuli dicunt, Ego Verum dico. *The Devil, or Heathen committeth, and falleth,* I would be a Christian man: but I know not whome I shoulde folowe. There is mutche strife, and dissencion, and trouble entwix you. I cannot tel, what Doctrine to chuse, to set before other. For every one of you wil saier, I fale the Truthe. As we agree wel with them in Fountaine of Wordes. I pray God, we agree not with them in Faithes, and Opynites, and contempte of Christ. The same Chrysostome speakeing, not onely of the Heretiques, but also of Faithful Christians, that were in his time, falleth thus, Nam ob causam ridae.

Somme of the selfe same companie denie it utterly. Againe, that there be others of them, whiche saie, the Body of Christe in the Holy Communion is rente and corne vwith teche : and somme againe, that denie the same. Some also of them there be, whiche writte, that the Body of Christe in the Sacramente is quantum, that is to saye, hath his perfise quantite in the Sacramente: Somme others againe saye, nay. That there be others of them, whiche saie, Christe did Consecrate with a certayne Divine Power: somme, that he did the same with his Blessinge: somme againe that saie, he did it with biteringe ffe. Five Solemne chosen woordes: and somme, with rehersing the same woordes afterward againe. Somme will have it, that, when Christe did speake those five woordes, the Materiall wheaten Brede was pointed unto by this Demonstratiue Pronounce, Hoc: Somme had rather haue, that a certayne vagum individuum, as they terme it, was meant thereby. Againe, others there be, that saye, Dogges and Mise made truely, and in very deede eat the Body of Christe: and others againe there be, that fidelitely denie it. There be others, whiche saie, that the very Accidents of Brede and wine make nourishe: others againe there be, whiche saie, that the Substance of the Brede returneth againe by a Miracle. What neede I saye more? It were oure longe, and tedious, to rettene by al. So uncertaine, and ful of doubtes is yet the whole fourme of these menyes Religion, and Doctrine, euen amongst them selues, from whom it sprang, and grew vp first. For hardly at any time doo they wel agre betweene them selues: except it be peradventure, as in times past, the Phariseis, and Saduceis: or as Herode and Pilate, accozed togather against Christe.

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What so ever ye bringe, for somme shewe of diversitie and diffension to be founde emonge: The Catholikes, it maie be reduced to two heads. The one conteneith a diversitie in pointes of Learning, the other in trades of Life. Concerning matters of learning, thanked we our Lord, which did learning for that the very enimies of the Catholike Churche, cannot charge the Catholikes with diffension in Declaracion of any of the groundes, and Articles of our Faith. As for final matters, and questions disputable on chancery of both the sides, they maie therein differ one learned man from an other without blame, the Father re. Cathol. Churc. &c.

(3) A grete
doubtfull que-
stion. Every
poore Logician
maie easily
knowe it.

But, good my Defender, what meant you to name the Nominales and Reales? Underhaunde you what they be? If a man stold upon the fuddaine daunende of you that question, (a) peradvice you would be to keeging of an answere. Sir if you be an Oxforde man, as I suppose you be, you maie remember, if ever you learned your Logike after that trade it was taught him, when wee reforted to the member, what adoo was made in daily disputations for exercise of younge wittes, about *Parvus* there, what adoo was made in daily disputations for exercise of younge wittes, about *Generis* and *Species*, and the rule of the Vniuersal. Whether they were *termini Primi*, or *Secundi intentionis*, whether they were *entia Realia*, or *Rationis*. Whiche is a matter perteining to Logike, notto Diuinite. Nowe somme Schoolemen be of the opinion, that the five Vniversal be gike, notto Diuinite. Nowe somme Schoolemen be of the opinion, that the five Vniversal be alij. The Catholike Logicians, in their disputacions, put them in *lincula*, or *outwarde obiecta*, they put not great Holinelle (as yee saie) in eating of Fife, nor of hearbes; in shooes, nor in San- dals; in Linnen, nor in Vollen garnementz; in white, nor in blacke; in boarde, nor in narrowe Crownes: in goeing on Patens, nor on the bare grounde: in pidgind them selues, nor in beinge Vngirded. They be not so ignorant, as to putte Holinelle in suche outwarde things according to their rule, obediencie performed in the humble obseruation of these outwarde things according to their rule, according to the

to the order, and rule, vnder which, the better to saye God, haue promisid obediencie and hym by to lye. Neither put they more Holinelle in the clinges, if you kee ffe, then this, das in his Mantel and leatherne girdle, wherewith he girded his loynes: in folys Rapinthe das in Fauours of Lourdes and wylde Honie, in wearinge a garmete of Camelles haire, and in gedinge hym ffe aboute the laines with a gaine.

But I pray you, Sirs, who beye? if wee woulde folowe your lightnes, howe we not haue mater of infidelity in outwarde thinges, to twite you withall: but that your diueritie is with respecte of due order, and I ave, and that of religous men is accordinge to order, and rule? If we thake diueritie in thinges of their owne Nature indifferente, as Meates, Apparel, Shauinge, &c. wchiche to be reprehended, and deduc from thence an argumente of mutuall diffension, amonge your ministrant Clergie is not likewise diueritie founde: Doo not somme amonge you weare *Spate Cap*, perhance rounde Cappes, somme batten Cappes, somme only Hattes? Doo not somme weare fide gowmes haunge large sleeves, with Tippettes, which is not wel liked of your ffe, somme of more perfection *Tartey* gowmes, Gaberdines, Frokes, or nighte pownes of the mode laye fashion for awydinge of Superfluitie? The thinge is indifferente, and maie be yelded vnto, faulfe the one ffe. They be the Popes tagges, and maie not be worne, saith the other Secte. And therefore they vll rather be fulli put from that which they cannot keep, then yelde one iote. Neithir her Magistries commandement, nor theirs Metropolitanos decrate care for them. They haue rather lemons to the people, whome they vse for their Clawelachet, and to whose iudgement they flande or fall, route Champions of their owne Gospele, then neke folowers of Clentis Gospel. Suche mighty Sandes, suche conflant lamentees, your royle Gospel breedeth.

Somme ffe, the Body of Christe in the Communion is storne and crusched with Teeche, some denie it. Yea fulliothe, and bothe incane right well. The hundred and thirteene Bisshopes assembled in Council at Rome under Pope Niclaus the second, preferrid suche forme of Recatulation to Regardis the fulle Actes of the Sacramentarie Heretic, openly there to pronounce, acknowledge, and with subscription to ratifie, as they shoulde confess the verye Body of Christe, not only the Sacramente thereof, fidelly and in verite to be handled with the handes of the Priesles, (b) to be broken and crusched with Teeche of the Faithfull. By whiche woord, the Fathers minde was to expresse a verite of Real Presence, (c) a true Eatinge of Christes Body in deede, and to exclude the only spirituall eatunge, so as the old Fathers did. All Christe in their Mann. Neithir is this Doctrine dilistant from the Fathers, specially from Chrysostome, who haue the like woordes, *Homilia. 4.5.10.10.* How so euere our Saviour Christ confeccred, with a certayne divine power, or with his Almighty blisshing, or with vittence of wordes, or with repenteing the same wonder: what so ever the Pronounce (*Hoc*) poineth to, signifieth in the woordes of Confection: what to whiche your Dogges, and Mise haue Faten, or your fleshes haue troden vnder your wicked fete: whether your Dogges, and Mise haue Faten, or your fleshes haue troden vnder your wicked fete: whether the Accidents de nominis or Substantie retorne: what narrowe pounts so euer the Schoolmen after tolling of arguments too and fro, as ther manner is, haue agreed or disagre upon: the matter is fabule and vniuers, neither determined by definitue sentence of the Churche, any Countre cell. And therfore ffe, it containeth no Article of our Faith, let vs not be offend by the Countre and sharpening of these subtiles in matters neither to the Truthe of Gods woord pre-judicial, nor to the understanding and iudgement of any man, herteull.

The Bisshop of Sarisburie.

Touchinge our Nominales, and Reales, M. Hardinge, if ye had benne so cunninge, and fulsaf, as ye make your selfe, ye woulde not haue sente vs backe to learme your Firste, and Seconde Intentions emongest Christen. But, that ye male under- stande your owne error, and certaintly ffe, that these two Houses, your Nominales, and your Reales haue heretofore kepte a sturre, not onely in Logique, but also in your Scholasitical maters of Diuinite, without further searchinge of the botome thereof, I praye you only to consider these few Authoritiees.

Vcelus, sommiettie for his great fame in Learntinge, named Lux Mundi, *victoria*, wisteth thus, In Nominalibus si quid Fidei contrarium putarem, hodie remarem, vel ad Formales, vel ad Reales: *If I thought there were any thinge in the Nominales contrarye to the Faith, I woulde presently leane them, and goe either to the Formalles, or to the Reales.*

An other faffe, Ex Sententiaris, alij Terminales, aut Nominales esse volunt: *Illi sunt de Rebus, et alijs Reales: Of the Doltours of the Scholasitical Diuinite somme vbius called Terminales, et alijs Reales: Of the Doltours of the Scholasitical Diuinite somme vbius called Terminales, et alijs Reales, and somme Reales.*

An other faffe, *Citius est Labyrinthus*, remet explices, quam ex inuolucris Reulum, Nominulum, &c. in quibus omnibus tantum est crudelitas, vt putem Apollo his ipsi opus fore alio Spiritu, si cogitatur istis de rebus cum hoc Novo Theologorum genere conferre manus: *Ita male sicut windat your selfe out of a Maze, then out of the shifftes, and Corners of these Reales,* *Exponit, in Mo-*

(b) This was a blaſphemous, and horible crime.

(c) The true ha-
ving of Cloures
Body's Spurts
al. This imagin-
ing Eatinge
with Mouth,
and Teeche, is
Heartbeating,
and Facili-
cal, and hath-
no truthe.

Holinesse
in Appar-
el.
*Vdal. Zafius, de
Generum obli-
gacione.*

*Mathe. 23.
Marc. 11.
Luk. 20.
Seneca,
Macrobius.*

*Concil. Gans-
gren, Cap. 12.*

*Chrys. in Mat-
the, Homil. 43.*

Thom. Aquinas.

*In Pontifical. 14
Benedict. ad ve-
stimenta Sacer-
dotial.
Durand. in Ra-
tionali, lib. 3.
Cap. 1.*

*Extra de Con-
fessione Ecclesie Alfa-
ri. Quodam
dubius.
Lafatant, Lib. 6.
Cap. 25.*

*nnvitz Iohan-
es Damasceni,*

The Defense of the Apologie of the

encounter with this Newe kunde of Diuines. Here, M. Hardinge, your Nominales, and Reales, are called a Newe kunde, not of Logicians, but of Diuines. And if ye consider wel Vdalichus Zafius, þis that time, that your false Nominales, & Reales have intruded them selues, not only into Diuinitie, but also into the Caule Lawe. Therefore it was somewhat out of season, to tel us this tale, of your Seconde, and Firste Intentions.

*Concerning Apparel (ye safe) ye sette not great Holinesse neither in shooes, nor in Sandales, &c. Wherfore þe woulde seeme to geue vs to understande, that þe sette somme Holinesse in these thinges, althoþ not Great. Neither doth it appearre, that the Pharisies ever made any greate accoumpte of Holiness of their garmentes. Yet notwithstanding under the colour, and shadowe thereof, they deceaved the people. And therefore Christe satte unto them, *We be unto you, yet Scribes, and Phariseis.* And unto the people he satte, *Beware of them, that loue to goe in longe Robes.* & truly menne, Seneca satte, *Perfonam habere malunt, quam faciem.* They wil rather wear manie, Seneca satte, *Vifardus, then a Natural fice.* An other satte, *Dolos Hominis, dolos vestes: Crafty man, Crafty Coate.**

*But if noman euer reckened any Holiness to be in your apparel, wherfore then was this Dicte so longe agoe written in the Council of Gangra, Si quis Vi-
rorum putauerit Sancto proposito, id est continentie, conuenientie, vt pallii vtrum,
tanquam ex eo Iustitiam habuitur, &c. Anathema sit: *If any man think it agreeable to
his holy purpos, of Continent life, to weare a Cloke,* as though thereby he might be lulli-
fied, &c. Accused be he. ¶ 22, wherfore doth S. Chrysostome esse out against such
folie, bco, as it maye appearre in his time: O impicatem: Maiorem Sanctitatem in
vestimentis suis volunt ostendere, quam in Corpore Christi &c. Ut deferas de Mi-
velimenteriis, confidat in ueste Hominis: O the wickednesse hereof: They wil shew more
holiness in their owne apparel, then in the Body of Christe, &c. That he, that despairith
of Goddes Mercie, shoulde put his truste in the garmente of a Man.*

*¶ 23, wherfore doth Thomas of Aquine tel us so certanly, that the wearinge
of Francise, or Dominickes Cowle haþ power to remoue Sinne, as wel as the Da-
ceaments of Baptisment: ¶ 23, wherfore doþe you Bishop, in halowinge the Poles
of Testimentes, fide, thus, *Vi Sacerdos tu hac Sacra Veste induit, ab omnibus
impulsionibus, seu tentationibus malignorum Spirituum muniti, & defensi se Me-
reantur: That thy Priests wearing this Holy vesture, maiest deferre to be shielded, and defen-
ded from al assautes, and tentacions of the wicked Sprites.**

*Your Doctorne Durande furnisbeth out your Priestes at Mass in his Complete
Harnesse, à Capo, à Pie. Amictus est pro Gale, &c. His amice (satte he) is his
Headspee: His Abe, is his Coate of Maile: His Gyrdle, is his Bone: His Subcingle,
is his Quiere: His Scale, is his Speare: His Maniple, is his Clube: His Chisble, is his
Targeete. And in the ende he satte, Hunc sunt Arma, quibus Pontifex, vel Sacre
Targetari debet, contra Spirituales nequitas pugnatur: These be the Peices, where-
dios armari debet, contra Priesteris misere be Harnessed, that wil fighte againte the Spiritualis
wicke. Thus mutche, I trowe, he woulde not haue safe, without somme op-
pedness. Thus mutche, I trowe, he woulde not haue safe, without somme op-
pedness of special Holiness.*

*To be shorte, wherfore doþe your Dutours haþe surche hote Schales amongst
them selues, whether, if the Sextine happen to mendis his halowed Vestimente with
a thredre vñhalowed, the whole Vestimente be not thereby become vñhalowed?
Howe coulde these so doubtful matere ever haue fallen in question amongst your
Fclowes, if þe had bene fully, and thorowly persuaded, that there is no Holiness
in your Apparel? The Auctente Father Lactantius satte, *Velles, Gemmas, & co-
tient in your Apparel.* The Auctente Father Lactantius satte, *Terrena, quid Deus sit, nescit: If
terra, que habentur in pretio, si quis paret Deo chara, is planè, quid Deus sit, nescit: If
any man think, that Apparel, Pretiosa Stones, or other like thinges, that we haue in estimation,
are pleasant, or detectable unto God, undoubtely he knoweth not, what is God.**

*But (þe safe) what so ever your Apparel be, yet your Obedience is very Hol. The
Obedience, ye meane, is, to do what so ever your Abbate shall bide you do: as, to
carrie batlettes from Palestino to Damasco: To sitte Denen yeres together in
silence,*

Obe-
dience,

Churche of Englande.

3 parte.

385 Choise of
Apparel.

*silence, without speakeing of any woorde: For the space of twelvemonthes, twise
every daie to water a deade tree, and biseyle, to do what so ever sondes businesse ye
be comandement: As it is written of one, that at the Comandementes of his Ab-
bate, þe woulde out his childe into the streme. This, I leove, is that Obedience, that
ye comandement to be Hol.*

*But S. Paulus satte, *Make not your selues Selues vnto
þe. Corin. 4. 2.* And S. Ambrose satte, *Seru Hominum sunt, qui humanis le subiectant
Menne. Ambro. 1. 10.* Superstitutionibus: *They are the Sclaves of Menne, that make them selues subiectant unto
Mennes Superstitions.* God him selfe satte vnto þos, *Wher required these thinges at
your Hande?* S. Hierome satte, *Viros fuge, quos videris Cathenatos: quibus for-
mine, contra Apostolum, fuit crines: hircorum Barba: nigrum pallium: & modi Pa-
tentia frigoris pedes.* Hoc omnia argumenta fuit Diabolus: *Flee þose menne, that shal-
laþe for god in Chanes: that, contrarie to the Apostolus commandement, are longe beane,
as Wemmen: that are bearded like Goates: that haue upon them a blacke Cloke: that goe braw-
foste, patiently bearinge the colde.* All these be tokenes of the Dunc. Alphonſus de Cal-
istro, one of your owne, satte, *Paulus quidem iusit Captiuare intellectum nolitum,
sed in obsequium Chilli, non autem in obsequium Hominum: In deede Paulus hath
Commanded us to submitte our understandinge, but vnto the Obedience of Christe, not
vnto the Obedience of Menne.**

*The Codie learned menne, at whose persones it pleaseth you so rudely to
scotte, that refale either to goe in your Apparel, or otherwise to shewe them selues
like unto you, haue age sufficient, and can answerre for them selues. Not withstan-
dinge, thus mutche I maste, in their behalfe: Rather doþe they commende any
mannere of Apparel, as Holyness doþe they condemne any Apparel, as Unholie. That
is your proper, and peculiare errour, M. Hardinge, to make to dñeþe accoumpte of
outwarde shewes.*

*They know, that Eusebius satte, *Iustinus Martyr Preached the Gospel of Christe,
being apparelled as an Heathen Philosopher.* And yet þe Philosophers warden was no
hindrance to the Gospel. They knowe, that Iohn the Evangeliste preached Gods
word at Ephesus, wearinge upon him the Bishoppes Brouche, as if he haþe benne a
Bishop of the Jewes. S. Augustine satte, *Nihil sanè ad istam pertinet Cuiatem,*
quo Habitum, vel more vivendi, n̄ non est Contra Diuinæ præcepta, istam Fidem, qua
peruenit ad Deum, quisque Sectetur. Vnde ipsos quoq; Philosophos, quando Chri-
stiani sunt, non Habitum, vel confutandum virtus, quæ nihil impedit Religionem,
sed falsa Dogmata mutare compellit: *It pertineth nothinge unto this Cate (of God), in
what kinde of Apparel, or in what order of Life, so that it be not againste God, any manne
to love this Faith, whereby we come unto God.* Therefore, when Philosophers become Chri-
stians, the Churche compelleþ them not to change their Apparel, or manner of Living,
whiche can nothinge hinder Religion, but only þe compelleþ them to change their Faife
Opinions. S. Hilare satte, *Ad Ecclesiæ deces detracit a Diabolo Gentium spolia
claudiuntur: The stolæ of the Heavens, taken from the Dunc, are diuided to the Furniture,
and Ornamente of the Churche of God.* S. Hierome satte, *Episcopus, Presbyter, &
Diaconus, & reliqui Ordo Ecclesiasticus in Administratione Sacrificiorum, Candia
Veste procedit: The Bishop, Prieste, and Deacon, and the other Ecclesiastical Companie, at
the Adminstratione of the Sacrifice, comme forþe in white Apparel.* S. Chrysostome
doþe the Priestes, and Deacons satte thus, *Hæc est dignitas vestra, hæc Corona:
non quia induit Tunicam candidissimam, per Ecclesiæ ambulatus: This is your digni-
tate: this is your Garlande: not that yee walke through the Churche in white Apparel.**

*They fale not therefore, that the Apparel is either Holie, or Unholie. But they
mate truly fale, *The same Apparel of your part, hath beene soylily abused to fit
the peyrupes.* They mate truly fale, *they woulde not glady in any appearance
shewe them selues like unto them, that haue so unely, and so longe decleined the
woorde.* And hercelfe they are not without sunrie Anthostees, and Crumblies of
the Godly Fathers. S. Augustine satte, *His Mother leafe bringinge of VVire,
Aug. 2. cap. 7.
and Cakes to the Churche, not for that it was vngodly, or unlawfull of it selfe: so to
lib. 6. cap. 2.**

do,

bow, but only for that she was warned, It was a resemblance of the superstition of the Heathens; and therefore she leste it. S. Gregorie, speakinge of the three Sprinklings, or Dippings into the Holy Fonte, saith thus, In Vna Fide nihil est, Confutando Ecclesie diversa. Tamen, quod Heretici faicerent, negant idem esse Catholicis faciendum; The Fairke beinge One, the diversitie of Customs burieth nothing. Yet, for as muche, as Heretiques haue this done, they faire, that the Catholiques mistic in no wise doe the same: For, for that the thinge it selfe was il of it selfe, but for that they woulde not come to folowe Heretiques.

Gabriel Lection.
38.
Tertul. De Cos-
vana Militis.

B. Rhenan. i.
Librum De
rana Militis.

Tertul. De Ido-
latria.

Basil. De Nativitate
Christi. . . .
Origen. In Hiero-
genes, Homil. 3.

ROMAN.14.

August, In Regula Monachorum.
Hieronym. ad Marcellum, ut
commigret Bethleem.
Celsus, t. in Epistola ad Picos
pus Gallicanam.

Let eche man abynde in his owne sense. — — — — —
I hope to have a reckyninge of your Ante-

Pet. 9. Harolme, soz as muthe as he made muthe a remeinge of you...
quylle, as I fal your Ordres, and Ceremonies had undoubtely benne conuerted our
unto you from Chylde him selfe, and his Apostles, make it therefore please you to
understande, that at the beginning there appereyth no muthe distincyon, or diffe-
rence of Apparell in the Ministerie. Valafredus Abbas sathe, Veteres Commu-
ni indumentis videntes Celebrabant Missas: The olde Fathers saide Missa, that is to saye,
Ministrer the Holy Communion, hauing on their owne common Apparell.

S. Auguſtine in his Rule to his Clerkes, or Bonites, writes thus
billis habitus vester: Let not your Apparell be Notable. S. Hierome, describinge the
order of the Churche at Bethlehem, saith the thus: In veste, nulla diſcretio; nullus ad-
ratio: Vt eumque placuerit incedere, ne reductiōis est, nec laudis. In Apparell, there is
no difference: there is no wondering. How ſo ever any man lifte to goe, it is neither ſlanders,
nor praiſed. Ann Pope Ceſſelinus the firſte ſatthe, Difcernidi fumus à plebe,
Doctrina, non Veste: Conuerſatione, non Habituo: Menta puritate, non Cultu. Si e-
stum ſtude incipiemus Noutati, Traditum nobis à Patribus ordinem calcabimus; vt
locum vacuum Superftitionibus faciamus. Docent potius ſunt riduum animi, quam
illudendi. Nec Imponendum eſt illorum oculis, deft Mentibus infundenda precepta
funt: Wee muſt be knowne from the Late people, by our Doctrine, not by our Coate: By our
Conuerſatione,

Conversation, not by our Apparel: By the pounesse of our Mynde, not by the attire of our Body. For if wee once beginne to diuse Nonesuch, we shall rendre our Fathers Orders under foote, and make roome for Superstition. The myndes of the ignorant ought to be taught, and not to be mocked. Neither man wee goo aboue to dofel thysse eis: but rather ought to poure wholesome Doctrine into their Harte. These pou se, by the Popes owne iudgements; that poure superstitious chyse of apparel ferrely not soe increate of holiness, but rather for the deceyving, and mockinge of the people. To conclude, it is noted in your owne Globe upon the Clementines, Clerici Seculares non habent certum habitum, cum non sit expressum in iure de Colore, vel Forma: per quæ, vel quotrum alterum oportet habitum discerni. *Seculare Prelati haue no certaine Apparel appenciente, for as muche as there is no expresse mention made, neither of the Coloure, nor of the forme: by whiche two differences, or by the one of them, Apparal mighte be discerned.*

Goddes name be Bleſſed. The Religyon of Churche male ſtande bothe with, and without theſe thinges. But without ſuthe proprey, the whole roſſe of your Kells, muſt neuer dene come downe: as haſing nothynge elſe, but hewes, and vancies, to hearde it by.

But lette we shoule concilue our great opinion of so fmal a mater, and thinke, there can be none other Apparel mete, & comely for the Clergyc, but only yours, that without the same, the whole Churche of Christe muite nedes got to waster: mitem it like you therfore to remember, what the Ancient Father Origen hath writen of you in this behalfe: Non solum apud Iudeos, sed etiam apud nos, multos est
nuerint, peccata hauiis inodoro pectantes, & glutiuitates Camelos, in eo, quod maxima de- origin in Ma-
lita committant. Et oportet huiusmodi homines frequenter considerare, Quomodo
in rebus ministris Religionem suam offendant: Et bene eos Hypocritis appellant: We
make finde, not only emongest the lewes, but also emongst our selues, menne that offend in futher
faultes, fiscavoring downe whole Camel, in that they Commit greate offenses. And wee ought
well to marke suche manner of Menne, howe they countenance out there Religion with small
mater. Very wel, and iustly Christe calleth them Hypocrites.

Posidonius, writing the life of S. Augustine (titule 1928, v. eius clis, quae
clementia, & letitiae exmoderata, & competenter habuit erat; nec mitilla nimium,
neq; abiecta plurimum. Quia his perlungue veri faste se nimium homines solent,
vel abieceris: ex utroque non que Iesu Christi, sed quae sua sunt, querentes: Aug-
ustinus Apparel, Shoes, and Bedding Were of a Competente, and meane makinge: neither ouer
faste, nor ouer-homely. For in siche things menne oftentimes, either to vanite, or to abase
them selues about meynure: in either side seekinge their owne, and not that perteneith to
Iesu Christe.

S. Augustine saith, *Ecceteris cius operibus poterit confit, ut etiam
tu super filii cultus, an Ambitione aliquia facias.*
Lupos Dominus præcepit: *Wee maie geather by therreste of his woorkes*, whether he doth
in Monks, Labo-
rare (attefice his Lord) *in contempte of Superfluous Apparel, or els for Ambition, that he may
be noted.* For our Lord hath commanded vs to beware of the VVneise, even under
the Sheepes skinne. Agayne he saith, *Illum parcum habitum, ac neccularium evine* vider
Similares capies vspuriant, ut incantes decipiant: *That homely kinde of Apparel, simili-
tude only in necessariis, Hypocrites, and dissemblers doo for the more parte countreyfere, to the
ende they make deceiue mens, before they be ware.* *Thus mutchely only by the wate, leste
ye shoulde thinkle more of pote Coate, then it is worthie.*

*Somme fale, The Body of Christe in the Sacrament is Iorne, and vngrown
Tether, and somme denie it, Yea forsooth (fale pot) and bothe meane right wel. Thus would
ye not fale, M. Hardinge, if ye knewe what it were to Cate the Body of Christe.
¶ B. B. neigbor Mentre, non Ventre: This Brede see chrys, lome*

S. Chrysostome saith, Ite Panis replicat Mensem, non i. Cunctum. Et dicitur deus
deum Minde, and not the Body. The Gate it with the Spiritual Tothe of our
Faith, not with the Material Tothe of our Body. Dene very Clofe, be it neuer
so blinde, was habbe to see, that these wordes, To teare, and to Crushe Christe
Body with your bodily Teche, can hardly haue so Catholique, and so god a mea-
ninge, as you imagine. The wordes therfore be these, Nisi sane intelligas verba
Kl. ij Berengarii.

Christes
Body
&
Torne,
Crusflied
vwith
Teche.
De con. Diffl. 2.
Ego Bereng. 4. in
Glossa.
Chryſtſtome in
Encyclopi. 1.
Chryſt, ad Ro-
man. Homil. 2.
Hierony. in lo-
bam. cap. 19.
Cyprian. De
Coris Domini.

August. De Do-
ctrin. Christian.
Abib. cap. 16.

Augu. in Iohann.
Tract. 26.

Alphonſ. de He-
ritate. Lib. 1. ca. 7
Erasmus contra
I. nouian.

Berengarij, in Maiores incides Hæresim, quād ipſe habuit. Et ideo omnia referas ad Species ipsas: Ouleſſe thou diſcretely understande these wordes of Berengarius, thou ſhallē fal into a greater Hæreſie, then he had any. Therefore theſe wordes muſt haue relation to the Fourme, and not unto Christes very Body. It foloweth therefore that the Catholique Conſtruction, that you geaſter hereof, muſt needs be thiſ: Christes Body is Crufhied, and Torne with Teche, Christes Body is not Crufhied, nor Torne with Teche. Germans lifpes be not to farre afunder, but ye mate eaſily loine them together by ſuche Conſtructions.

But Chryſtſtome faith in likewife, Dentes inferimus in Carnes Christi: Wee thrust our Teche into the Fleſhe of Christe. D. M. Hardinge, pou can not be ignorant of Chryſtſtomes extraopſonarie, and vehement manner of ſpeche; and therefore we are the moſe to blame, thou of poureſſe, and wittingly to abuſe your Reader. For, as Chryſtſtome ſaith, VVe throule our Teche into Christes Fleaſe. So he faith likewife, Christe is flaine vpon the Communion Table, and his Bloude is powerd from his ſide. Alikewife he faſthe unto a ſclauderier of his neigbour, Lingua tuam humano Sanguine rubeficiſt: Thou haſſe diſt thy tongue redde in Mammes Bloude. So S. Hieronimo ſaith, Detractatōes viuū Carnibus Saturantur: ſclauderiers are ſilled with like Fleiſh. So ſaith S. Cyprian, Crucis Haememus: Sanguinem ſigimus: & intra ipsa Redemptoris noſtri vulnera lingua ſigimus: Wee cleave to the Croſſe: and ſucke the Bloude: and wee ſallen our Tongues within the wounds of our Redemeſer.

Theſe, and other like phraſes commonly uſed in the Anteſtne Fathers, male not be racked to the extremitie of the wordes: but rather ought favourably to be applied to the meaſure: whiche was, by the Material Tothe, and Tongue of the Body, to exprefſe the ſpiritual, and inwarde Eatinge, and ſuckinge of the Minde. So S. Augustine ſaith, Figura ergo eſt, præcipiens Paſſionis Domini communianum, & tuuauerit, atque uitilleri recordendum in memoria, quid Caro Christi Crucifixia pro nobis, & vulnerata ſit: Therefore it is a Figure, or a Figureative phraſe of feache: Commanding us to be Partakers of Christes Paſſion, and comfortably, and profitably to liue up in our Hartes, that his Fleiſh was Crufhied, and wounded for ourakes.

As for your Conſecration, Corpus quantum, Non quantum, Non per modum quanti, Individuum Vagum, &c. whiche lately were the Subtantialleſſe pointes of al your Doctrine, It is ſufficient for you nowe to ſaie, They are no Articles of your Faith. Butche Grace haue you, for abuantage, to make poure Faith more, or leſſe, at your pleasure. Touchinge your Dogges, and Mice, whether they Eate the very Body of Chriffe, or no, and that Substantially, Verily, and in deede, ye ſaine ſaiſt to ſtate in doubt, as not per beinge wel auſſred of thiſ Article of your Faith. But thiſ is a moſt certaine, and undoubted Article of our Faith, that no Creature can Eate the Body of Chriffe, but he, that is a member of Chrifties Body. S. Auguſtine ſaith, Hoc eſt manducare illam escam, & illum potum Bibere, in Chriſto manere, & Chriſtum Manentem in ſe habere: This is the Eatinge of that mente, and the Drinkeing of that Drinke: for a Man to dwel in Chriffe, and to haue Chriffe dwelleing within him. And therefore we ſaie, who ſo euer wiſt hole, that a Dogge, or a Mouse ſaine Eate the very Body of Chriffe, and that Reallly, and in deede, or who ſoone ſtaggereth, or doubteth, whether it maſte be ſo, or no, Accuſed be he.

You ſaie your Contentions bittwene you two contrarie Arimiles, the Tho-
mistes, and the Scottiſtes, and other Scholomene, ſtand only in certayne termes Meta-
physical. As, Vtrum Ens, & Vnum diſferant ratione, an ſequia: The Truth whereof is
very agreeable to the reſte of your Doctrine. For, to leaue a whole world of the end-
leſſe contentions that are amoung you, Alphonſus, one of your owne Doctores,
leſſe faith, that one of your Thomiſtes doubted not to pronounce openly in the behoufe
of his Maiftre, Quisquis a B. Thomae ſententia diſcrederit, ſuppetius de Hæreſi et con-
fendus: Who ſo ever foreſaketh the iudgement of Thomas of Aquine, muſt be taken, as iuſ-
picted of Hæreſie. I thinke, ye ſaie not to place your Hæreſies in termes Metaphysical.

Erasmus, that liued in that age, and well understande of the ſutes of your
Scholos, ſaith thus, Qui Thomam ſequuntur, & à Scoto, & à Gersonſe diſſidentium,

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eos, penē habent pro Hæreſiſ: They that follow Thomas, and diſſent from Duns, and
Gerlon, accouſe them in a manner as good, as Hæreſies.

Dominicus a Soto, and Cathariniſus, were both the Learned menne: bothe of pou-
ſe: bothe ſwoyne to the pope: bothe preſente at your late Chapter at Tulent. Yet
thus doth the one of them grante the other: Tu permanes in ſenſu damnato per Sy-
nodum: Ibi remanefſt ill in a ſenſe condemned by the Council. Cathariniſus conuincit
Cardinal Caſtanæ for two hundred fundite creatures, and ſomme of them he calleth
wicked, and Antichriſtian. Theſe Termes muſt needs be deep Metaphysical,
þ Hardinge, that can giue you ſuthe Heretical, and Antichriſtian erroures.

The Apologie, Cap. 6. Diuision. 1.

They were beſte therfore to goe, and ſette peace at home rather
amonge them ſelues. Of a truthe, Vnitię, and Concorde dooth
well become Religion: Yet is not Vnitię the fure and certayne marke,
whereby to know the Churche of God. For there was the greatest
Vnitię, that mighte bee, amonge them, that woſhipped the Gol-
den Calle, and amonge them, whiche with one voice jointly cried a-
gainſte our Sauour Ieſus Christe, Crucifie him. Neither, because
the Corinthians were viuinated with priuate diſſentions: or because
Paule did ſquare with Peter, or Barnabas with Paule: or because the
Christians upon the very beginnunge of the Gofpel, were at mutual
diſcord, touchinge ſomme one mater, or other mater wee therfore
thinkie, there was no Churche of God amonge them. And, for
thoſe persons, whome they upon ſpite calle Zuinglians, & Lucherans,
in very deede they of both the ſides be Christians, good friendes, and Bre-
thren. They varie not bitwene them ſelues upon the Principles, and
fundations of our Religion, nor as touchinge God, or Chriffe, or the
Holy Ghost, or the meaſure of Iuſtification, or of ouerlaſting life, but
upon one onely question, whiche is neither weighty, nor greater: neither
miſtruct we, or make double atal, but they wil shortly be agreed. And
if there be any of them, whiche haue other opinion, than to meete, wee
doubte not, but ere it be longe, they wil put aparte all affections, and
names of parties, and that God wil rule the Truthe unto them: ſo
that by better conſideringe, and ſearchinge out of the mater, as once it
came to paſſe in the Council of Chalcedon, al cauſes, and ſedes of
diſſention ſhall be thoroughli plucke up by the roote, and be burſed, and
quite forȝotten for euir. Whiche God graunte.

M. Hardinge.

Theſe Defenders be like in conditions to Iuſte herte women, as commonly wee call ſoldies.
Because Vnitię pleaſeth you not, as beinge that through laſſe whereof your newe Churche is of al
good menne ſcleded, and of the meaneſſe very muche ſuſpected, yet ſaie, it is not a fure and a cer-
taine marke, whereby to know the Churche of God. Yes, Maifters, amonge other notes and markes
of the true Churche Vnitię is one. Not every Vnitię, but Vnitię in the Holy Ghoste, whiche geneth
life to that one Body the Churche, whereof every faufulleſſe is a member, and Clarke the Heade,
and powringe Charitié abroade in our Hartes, lincketh al right beſteſ, together in the bounde of
peace, as they ſaiſt one thinge, thinke one thinge, fauer one thinge. The Vnitię, that is the note
and marke of the true Churche, whereof wee ſpeak, is that, for which the Churche is called one, and
bothe gathered and knitte together, preſeteth Vnitię of Faith, of good wil and mutual loue to-
gether, and of Sacramentes. The Vnitię of them, who woſhipped the Golden Calle, and with
one conſent agaide our ſaintes cri'd, Crucifie, was ſare diſtant from the Vnitię, whiche is
a note of the Churche, and is the worke of the Holy Ghoste. Suche is the Vnitię of the Devils,
who conſure agaide Chrifte and al his with one conſent. Suche Vnitię is outentures in Theſeſ:
K. in ſache

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suche Amite is founde in you, and al your fede. For be ye never so diserte and at variance within your selues, yett ye come together in wicked amitie and Vnite against the Churche of Christe. And therefore S. Augustin compareth you, and al suche as be ye, to Santions foxes, that were fundyd by the headeys, and tied together by the tayles.

Neither saue we that amoung them , who var in finall pointes , and thinges
to the groundes of Faith, there is no Churche. For al that certaine of the Corinthish in the 1st
Churche were at foynt, howe ever Paule tolde Peter that he thought good, though Iam-
bas and Paule agreed not about Iohn Marke, yet were they of Christes Churche what deßt wher
ye bring this for excuse of Iulianus and Zwingians, and other fefes spronge out of them, the Actis
is cause not like parde . Far farr on what yere life, and lie so long as ye life, their diffensions cannot
be dissembled : muche leſſe can they be accorded, &c.

be determined: &c. Yet tell they, whose fortune is not to see sought neither, will my reporte, as also dote you lyinge: the wordes of Nicolaus Galius your own Doctor of Lawes, therre scole, here I wil releasfe: *Nisi sunt leuis inter non concertationis de rebus bellicis, sed in Theodo de sublimibus doctrina Christiana articulis, de lege, & euangelio, de iustificatione, & bonis & hispo- operibus de Sacramentis &c.* The fates (saith he) that be amongst vs, be not light, nor of light paines, maters, but of the hight Articles of Christian Doctine, namely of the lawe, and of the Gospell, of iustification, and of good woorkes, of the Sacramentes, &c. Here, as ye fee, he reckeneth vp a greate many of the weighty points, of our Religion, whereof these good felowes cal the controverse, but I doubt, what I miscal weight, and greatest, leinge these good felowes cal the controverse, which is betwix the Lutherans, and the Zwinglians, concerning the Body of our Sauioire Christe, neither weighthey nor greatest. But as they make a foule lie therin, do tho they also in faicinge, they vary not betwix them felues, but upon one only question. Of the diffencion that is betwix the Lutherans, and Zwinglians, thus pitifully complaingant Nicolaus Osiandrius in his Booke entituled *Publica confitio para Doctrina*, him selfe being an earnest Lutheraner: The worlde goeth with vs worse and worse daily. All things doo propoginate the vtre raine of the Gospell, and that in place of the Gospell, wee that have nothinge but mere egyptes, and the same very notable. Then after a fewe wordes now Brentius (saith he) and the Adiaphorites (they be a special partie of the Lutherans) beinge at the Communication or conference at VYormes, would not condonse Zwingli and Osiander, because they were trumpe menne in the tonges, and wel lecene in Humanite. And as for vs and our fide, because we refused to agree into that communication onlesse they were condoned, they dieffed vs with their scoffes and railinges, thaire vs out of the communication, and componellid vs to noe aware, &c. Item after a fewe.

compelled vs to goe awaye. There be say that they condigne Zwingliansme, but the prelate
the Minister of Coppingen his booke, wricht ferre otherwise. For there they gote aboute 15 Gods
to concilier good father Luther and Zwinglius, and make them friends one with another.
Quis plaus impossibile est. *Quis enim vnguia audiuit contradictione posse radigi in concur-
sum?* VVhich is impossible : for who ever hearde, that contradictions may be accordeed ? (But
the Maisters of the Apologie make not doute at al, but wil shoulde be agreeed). Suche chalange
and impossible thinges they flieke not to set fforthe, who woulde be compited the teachers of the
wolde, as though we were but blockes, and Afferre. But as for the heretikes and erroures of Zwinglius
and Osiander, with a quicke conuincence we can not embrace. Neither can we feruecible anytollas
their departing awaie, and newe guegawes, whiche haue diuided them ffrome with Luther. Thus far
Amoldius, and muche more there to the faine purpose, whiche here I leate to blotte the paper with
A. To conclude, thus al meane mailyne phaineth, howe the maisters of this defencē be commited of
foule lyings by their owne Doctoris and Schololewes, befor the thing it selfe, that generall maintaine
fet evidence against them. But fuch futilis in their writhings and Preachings is not gotten. Leauing
other, I reporte me to M. huelles late sermon made at Paules Croffe in the Sondaye before Ascension
day last, in whiche (in uniforme reporte made by fudrie there prebente be) he abhord a certaine
Honorable, and woorshipful personages, and of common people a greate multitudine, with hys woor-
thy rater to be chaylfied by lawes, then to be confuted with wordes. But he it as is written,
Qui in cordibus est, fratre ad aducere.

The Bishop of Sarisburie.

The Bishop of Sarisburie.
It pittched me, M^r. Hardinge, to sitte your tithinge. If ye thought it so god skill,
for advantage of your caute, to compare vs with Scodles, wherefore then did not you,
although not through your whole Wake, yet at leate in this selfe same place, write
ye so deare charge vs with scoldinges, refuting better from lufthe wilde speeches,
as might come to passe your scete a scode? For, I behelpe you, cal your woorches a
little to remembraunce; and consider indifferently, what wenches they be, that come
monly by the like. Thus yee saf, Euen so, good Sirs: proundly, wickedly, and fondly see
objete: yee shewe your Clerkyt prowes: yee Brange: yee boathable? Nowe hanue you therfore your fol-
dinge tale: Yee joine in wicked amite against the Church of Christe: The founders of yon: Church
The Apollies of your Gospell: Yee are conuainced of oule henging: Al men due elige your henging he
on 10

Churche of Englande. 3.parte. 391 Vnities

on so longe, as ye liste. He that is filthy, let him be filthy still. These be your wordes, M. Har-
dinge, altogether in one place. If you can finde so many the like in al our whole
Apologie, condeme us hardly, and call us Scoldes.
It is the greatest comforte of Christian hartes,

Vnicle we loue, and honoure it, as the greatest comfote of Christian hertes. But if Vnicle be the onely, and undoubted token of the Churche of God, woe be to you, and to your felowes. For by that token, agreinge so li euengelis your selues, we shoulde seeme to haue no Churche.

*Chrysolome falle, Expedite & iplie Demonibus, obuide isti iuicem in
Schifinate: It is good even for the Duncels them selues, to be obideint one of hem unto another
in their Divisours. Symmachus, and other like mainteiners of the Heathenish Te-
dolatre, faide, Acquiem est, quicquid omnes colunt, vnum putari: It is mete,
what so euer al menne woorship, be counted One. And thus the Heathens, and Infidels
would they faine to holde by Virtue.*

If your Virtue, Mr. Hardinge, be so sounde, and so certaine, as ye would seeme to make it, why then do you condemne your felues, one an other, of Heretic? Certainly Heretic importeth Division, and not great Virtue. The whole shewe, and substance, of your Virtue standeth in this, To gaine care to your felues, and to put Christe to silence. But the true, and Christian Virtue is this, That the whole flocke of Christe, heare the voice of the onely Shephearde, and follow him. The shame of Virtue, is simple Veritie. Mr. Hardinge, for as muche as ye haue shewen us, we have no great cause to talke muche of Virtue.

As for Sampsons Foxetale, it swmeth, ye lachte sommewhat, to plase wyls al. therfore they serue you here to no grete purpse. For, if ther be any dis-
tension emergh vs, it is not in any Article of the Fath, but only in somme
particulare pointe of learnings : Tho like wherof hath benne betwene S. Augu-
stine, and S. Ierome, and others the Learnes, Godly, and Catholique Fathers of
the Churche. And thus, contrarie to Sampsons Foxes, notwithstandinge one, or o-
ther hanc bene dicendi in somme certaine Conclusion, as it were in the Talleis,
per haec iuste chozowly altogether in one Heade, in one Gospel, in one wate of
Saluation, and in one summe of Religion; and altogether with one shoute, and
one shoute we glorie God, the Father of our Lorde Jesas Christe.

one Spouse was gloriis God, the Father of us all.
Concerning the disagreement, that is betwixt the Lutherans, and the Zwingians, touching the Recieing of the Body of Christe in one only place, or in many, we late, that in respect either of Saluation, or of other Article, of God the Father, or of the Sonne, or of the Holy Ghoste, of any other the Troubles, and Principles of the Christian Fathre, it is not weighty. At that respect we speake it such. Otherwise we late, the errore is weighty. Suchte errores in sundrie the Ancient Fathers haue benne dissembled, and past in silence. S. Hilare seemeth to late, That Christe received not Fleashe of the Blessed Virgine. And, That the same Fleashe of Christe was impysible, and condeſcenſion grieſe.

Origenes saith, Quidam putant, Christum in Futuro Seculo iterum partem
terre, Ec. Somme meime thinks, that in the world to come Christus must suffer in his Bo-
dy, or he Crucified againe. Brentius semet to holde, that Christus Body is infla-
nite, and in al places, as in the Crobed : whiche errore, it semeth, was defen-
cted by somme in S. Augustines time. And therefore he saith, Caendum est, ne in Diui-
nitatem astruum Hominis ut Veritatem Corporis auferamus : Et hie muste take heed
we do not make unto the Divine Nature of Christ, beeinge man, that wee take away
the Title of his Body. Et hie Errourres, notwithstanding they were great
in them

In them selues, yet in respect of other greater errorees, haue beene disstibled. And therfore Iacobus Andreas, al be it he coulde not be ignorant of this diffencion, besinge him selfe a partie to the same, yet he saith, *Quod vocerantur, nostros de summa Euangelij nondum consentire, mendacium est;* Whereas they cry out, (as Dr. Bar dingue doth) that wee cannot agree emonge our selues, aboue the substance of the Gospell, it is a very great vaineurie.

But you talke, The Maisters of the Apologie tel vs, They doubt not, but these parties will reconciled, And yet *Nicolaus Ameliorius* (with whose wordes vs are ashamed to blotte your paper) taketh the mater to be impossible. And here, vs ye thinke, ye haue diuen vs neare the wal, specially findinge vs so farre disagreeing in Judgements from a Doctorre, as you cal him, of our owne.

But, M^r Hardinge, ye might better have conferr'd, that Amsdorff, and we speake of fumble maters, and therfore our facings male wel stande together. Amsdorff saith, the Doctorre, and Termes standinge stil, as they do, it is not possible by any manner of Construction, to make the parties agree. But one trustee in God is, that they, that are decelued, haue finde their owne errone, and after thire Termes, and correc their Judgementes, and submit them selues unto the True, and so Ioyne together al in one.

So S. Augustine saith, Recē dixit, Glaciolum nūcum calidam citē non posse.
Nullo enim pauci, quanto dñi nūx est, calidæ esse potest: It is wafte, Snowe fōrre, or
congeled, can never be hot. For as long as it is Snowe, it is not posſible to make it hot. And
yet the liquore that nowe is froſte, māre afterwarde be refroſted, and made hot.
So likewiche he saith of the Heretiques named the Manichees: Sic delirant
Manichei: sed recipiant, & non sint Manichei: Thus finde are the Manichees: But
not of them, and no more be Manichees.

let them amende their errors, and no more Maniches.
What is there so contrarie in judgement, as a Jewe, and a Christian? Yet God
hathe promised, That he willerne the hartes of the Fathers (the Jewes) vnto their Chil-
dren: and the hartes of the Children (the Christians) vnto their Fathers. And S. Paule
saith, Iudei, si non permanenter in incredulitate, insenserunt. Potens enim est Deus
iterum inferre eos: The Jewes shall be grafted into the Tree, if they abide not in Unbelief.
For God is hable to graft them in againe. What is there so contrarie, as Light, and
Darkenesse? Yet the Prophete saith, Illumina tenebras meas: O Lorde, lighten thou
my darkenesse. To conclude, what is so contrarie, as the Kingdome of the Pope, and
the Kingdome of Christe? And yet, we trufe, it is not impossible, but the Pope
him selfe make once turne to God, and confess his erroures, and professe the Celsp
of Chalce, that now oppresseth.

of Chilice, that by nowe opprest, M. Hardinge, it was no deadly sinne, to thinke, truste, that the masters of variance betwene the Lutherans, and the Zwingians, wil once be accordeed : and that al cautes, any fodes of dissencion halbe thorowly pulled vp by the rotes, and be burted, and quite forgotten for ever. This change God hath already begonne to wroke, not only in sondrie Learned Menne, but also in grete Cities, in good Universities, and in whole Countries. Therefore, longe weare our hope is not in Tainte.

As for the Lies, which I lifte you wel to safte, M. Lewel made openly at Raine's Greate
I doubt not of your indebetts; but pe woulde haue blased them better, if ye had
thought them woorste your colours. Butche general, & so great exclamations, upon
so simple reportes, stande not alwaies with greath wisedome. It is to rafte to be
a Judge, that pronounceth before he knowe the cause. What I saide there, for as
much as ye touche nothinges in particularre, it is to indebetts to make rethorical. But
wel I remember, I might truly haue said, M. Hartling commonly Mifalligell, mis-
representeth, misconstrueth, corrupteth, wrecleth, and falsifis the Ancient Counsells,
and Holp Fathers. I could haue said, M. Hartling is oftentimes streitly contrarie
to him selfe. I coulde haue said, M. Hartling in one place hath rebred two hundred
and fiftie good and fiftie great Anticutheras. These, M. Hartlings, your Conscience know-
eth, had beine no Lies: and therefore not mete to be chastised by any Lawes.
The Apela-

The Apologie, Cap. 7. Division. 1. & 2.

But this is the heauiest, and most gretuous part of their sclaunders, that they cal vs wicked and vngodly Henne, and late wee haue thowtien al care of Religion. Thoughe this oughte not to trouble vs mytche, whilste they selues that thus haue charged vs, knowe ful wel, howe spiteful, and vntrue their sclauder is. Iustine the Martyr is a wittnesse, that al Christians were called vs that is, a Godlesse people, as soone as the Gospel firsste beganne to be published, and the name of Christe to be openly declared. And, when Polycarpus stod to be iudged, the people stirred by the President to sca, and murde at them, whiche professeid the Gospel, with these wordes, *Eccl. 7. 13.*
What is to late, Riddle out of the vvie these vicked and Godlesse creatures. And this was, not because it was true, that the Christians were Godlesse in dede, but because they woulde not wooship stones and stockes, which were then honoured as God. The whole world feyth plainly enoughie already, what we and ourre haue endured at these enemies handes for Religion, and ourr only Goddes cause. They haue thowtien vs into Prison, into Water, into Fire, and haue embriued them selues in our bloude: not because we were either Mulerers, or Robbers, or Murtherrers, but onely for that wee confeſſed the Gospel of Iesus Christe, and put our confidence in the liunge God: And for that wee complained too iustly, and truely (Lorde thou knowest) that they did bzeake the Lawe of God for there owne moste vaine Tradicions: And that our aduersaries were the very soris to the Gospel, and enimies to Christes Croſſe, so witingely, and willingly, and obstinately despising Goddes Commaundementes.

Wherfore, when these menne fasse they could not rightly finde faulte with our Doctrine, they woulde needes pike a quarrel, and inuisge and rail against our manners, surmising, that wee doo condenne al wel dootings: that wee sette open the dooze to al licenceynesse and luste, and leade awaye the people from al lote of vertue. And in very deede, the life of al men, euen of the deuoutest, and midle Christian, both is, and evermore hath benne suteche, as one mate alwaies finde somine lacke, euen in the very beste, and purest conuersation. Ind suteche is the inclination of al creatures unto euil, and the readynesse of Mennē to suspecte, that the thinges, whiche neither have banne donne, nor once were meante to be donne, yet mate be easly bothe hearde, and credited to be true. And like as a small spote is soone espied in the neatest and whitest garmente, euen so the leaste staine of diuinitie is easly founde out in the purest, and sincerest life. Neither take wee al them, whiche haue at this date embraced the Doctrine of the gospel, to be Angels, and to live clearely without any mote, or wrinkle: yet per shunke wee these Mennē neither so blinde, that if any thunge mate be noted in vs, they are not hable to perceue the same euin through the leaste creue: nor so friendly, that they wil construe oughte to the beste: nor yet so honeste of nature, or courteous, that they wil looke backe vpon them selues, and weigh our liues by thaire owne.

If so bee like to searche this mater from the bottome, wee knowe,
that in the very Apostles times there were Christians, though
whome the name of the Lorde was blasphemid, and euil spoken of
monge the Gentiles. Constantius the Emperour bewaleth, as it is
written in Sozomenus, that many waked woazole and woazole after thi
had fallen to the Religion of Christe. And Cyprian in a lamentable o-
ration setteth out the corrupt manners of his time: The vholesome
Discipline, saith he, which the Apostles leaste vnto vs, hath idlenes,
and longe rest novve vtterly marred; every one studied to encrease
his liuelyhode: And cleane forgettinge, either vhat they had done
before vhylls they were vnder the Apostles, or vhyll they oughte
continually to doo haunig received the Faithe: Thei earnestly la-
bourred to make greate theire ovnye vvalthe vwith an vnſatiable de-
ſire of couetoufnesse. There is no deuoute Religion, saith he, in
Priestes, no founde Faithe in Ministers, no charite shewed in good
vwoorkes, no fourme of Godlynesse in theire condicions: Menne
are become effeminate, and vvemmens bevvrie is countrefeteid.
And, without recitinge of many moe writers, Gregorie Nazianzen
speakest thus of the pitiful state of his owne time: V vce, saith he,
are in hatred emonge the Heathen for our ovnye vices sake, vvee are
also become novve a vwoonder, nor onely to Angels, and menne,
but even to al the vngodly. In this case was the Churche of God,
when the Gospel strike began to shine, and when the fure of Tyrannes
was not as yet coolid, nor the Swerde taken of from the Christians
necks. Surely it is no newe thinge that menne bee but menne, al-
though they be called by the name of Christians.

M. Hardinge.

M. Hardinge.

Loe, a gretous, and a heauie case, that the wortle calleth you wicked, and vngodly meyne,
Iwls they be to blame for it. And so they that calle them theues, whiche come to be promoted
to Tiborne. For, God knoweth, little have you defered, so to be called, &c.
The Bishop of Sarisbury.

The Bishop of Sarisburie.

All this, with the rest, is only Hicke Scorners eloquence, not worthy of any
stare.

Here endeth the Thirde
Parte

The

The Fourth Parte.

The Apologie, Cap. i, Division. i.



U T wil these menne, I paze you, thinke no-
thinge at all of them selues, whilste ther so mal-
crouely accuse vs: And haunyng leasure to be-
holde so fare of, and to see, what is done bothe
in Germanie, and in Engelande, haue ther either
forgetten, or can they not see, what is done at
Rome: O wil they accuse vs, therre dwone lie-
inge sutch, as no man is able to make men-
tion thereof but with shame: Our pourpose
in hande at this present, to bing to lighte, & open
thinges, which were meete rather to be hidre and
coverys of them. It deserveth neither our Religion,
nor our Chanesafteenesse. But yet he, which gryeth
that he shoulde be called the Vicare of Christe, and
Churche, who also heareth, that sutch thinges be
so feyth them, who suffereth them, (for we wil goe
slyly consider wher him selfe, what maner of thinges
the Goddess Dame calle to minde, and let hym remem-
ber his owne Canonistes, and Schoole Doctorures,
the people, that Fornication bisweene singule
as though ther had set that doctrine from Micio in
ynglyss br: I is no sinne (believe me) for a yong man
Let hym remember they be of his owne, which haue
esse oughte not to be put out of his cure for Fornica-
tione also, howe Cardinal Campiegus, Albertus
manys mor of his owne, haue taughte, that the
ther a Concubine dooth live moze holily, and cha-
rache hath a VVife in Matrimonie. I trulle, he
witten, that there be many thousandes of Common-
ers: and that he hym selfe dooth ge therre percy of the
oure thirtie thousande Dueates, by the wae of an-
either eu hys foregente, that he hym selfe dooth main-
tel houses, and by a moste filthy lucre dooth filthily,
his owne luste. Were al thinges then pure, and holy
hane a VWoman, rather of perfite age, then of per-
there, and bare her selfe as the Head of the churche:
twoo whole peers, in that holy See she had plaid
at late goinge in Procencion about the Certe, in
Cardinalles, and Bisshoppes felle in traualle openly

M. Hardinge.

Firsle who feeth not, * what a notorious lyē they make in the preface and entrie to the mater? * By the A-
Sue swetebury.

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appear, that
the lie is plaine
Truthe.

Sate they not, they take not vpon them, at this time to bringe to lichte and to the flewe of the world
those doomings, whiche ought rather together with the Autours of them to be buried? And that
so to do, their Religion, their shamefaines, their blushing dooth not bear it? VVhat is a lyfe, if
this be not? Doo they not in dedee, that they denie in woerde? Yea, sate they not that thing, which
they alisme they lie not?

The Bishop of Sarisburie.

I double not, god Reader, but persusing thesel fewe solowinge, thou shalte
platnely see, that the Authours of this Apologie speake not al, that they might wel
have spoken. But, if thou happen to reade Dantes, Petrarcha, Boccace, Mantuan,
Valla, and otheres like, the Popes obne Derelictes, thou wylt certainlye late, that
even nowe, being thus chalenged, and called forth, and required to speake, yet we
have rather gauen an shilling hereof, then opened the particulaire secretes of the
mater. For therof S. Bernardus saith thus, Quia in occulto sunt ab Episcopis, tur-
pe est vel dicere: It is shame to utter the things, that Bishoppes doo in their secretes. And
therefore he saith further, even as did the WRITER of the Apologie, Melius itaque
arbitrio super huc disimilare: Touching sache maters, I think it better to dissemble.
Francis Petrarca calleth Rome the VV hoore of Babylon, the Mother of all Idolatrie,
and Fornication, and satyn, that all shame, and reverence is quite departed thence.
Baptista Mantuanus saith:

Vivere qui Sancte cupitis, discidite Roma:

Omnia cum licet, non licet esse bonum.

Alye, that woulde live godly, be packinge from Rome. For there at thinges els are lawfull, but
to be good it is not Lawfull. And againe, as it is alleged once before,

Sancius ager scurris, venerabilis Ara Cynaedis.
Seruit, honoranda Diuum Ganymedibus Aedes.

Hereby, M. Hardinge, ye male easly see, that wyl of purpase dissembled, and
conered your shame, and shake mutche leste, and fare otherwise of you, then wyl
wylte haue shamed.

Erasmus, wrting of S. Augustines dealinge against the Manichees, saith
thus, Oldecona Mysteria Manichaeorum protractit in lucem. Nam hinc prodile
vicerat: He opened, and published the filthy Mysteria of the Manichees. For the say-
ing thereof, was sufficient to overthrowe them. But happy are they, that live in such
foste, that no man maste wel reusle their life without blushing.

Here, M. Hardinge, ye charge be plentifully with Fables, and Sclauders, and
heapes of Lies, greate, sowle, lewde, and shameful, in one compante, al together,
whereit wylt was not great Paystrie for you to be so liberal: for that hereof ye want
no stoor.

But if wyl haue habbe clearely, and platnely to groue, and suste the
thinge, that wyl haue spoken, then wyl doubt not, but wyl take al these Lies
home agayne, and belowe them fearely emonge your scules.

M. Hardinge.

They be the Popes Canonistes (saith they) that haue taughte the people, that simple Fornicati-
on is no sinne. A grecious offense, and woorthy to be punished. And verily if any Pope ever knew,
that his learned meane in the Canon lawe haue taughte the people sache heathenfise, and diuine
Dysline, (a) though no man in Earthe be his judge, yet he maste be thought vnwoorthy the name
of god. But if the Pope never knewe sache Doctrine preached by the Canonistes, and if
at no time there haue beene any sache, then he is cleare, and yet are proued flauders, and false
backebeyers. VVee denie it vterly. Howe proue ye it? Mary Sir, saie ye, looke in the marginete of our
Apologie, and therewe shal finde one John de Magistris, noted for an Offender in that behalfe.
VVel, if wyl fo, he was but one man. Yee speake of Canonistes, which wold signifie a num-
ber. And howe proue ye that he the said John de Magistris, for nowe, I wil spare you, and wil
not saie they: taughte the people that simple fornication was no sinne? &c.

Nowne wete we, that we cannot finde, where en John de Magistris wrote so impo-
ously, as yee reporte. Is it not Martinus de Magistris that yee meane? It is a greate ratheire, if
ye have

Church of England. 4. parte.

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Fornicati-
on.

haue no recide in your scules, to beleue such (b) peiting writers, that be of your seetes, as yee doo by
whome ye seeme to be most shamefully, and most dangerously deceaved, &c. What wil be thought &c
of me, if I wyl haue forged a sowlie, and a moulie flauder upon Ma-
tinus de Magistris? For so wil we cal him, vntyl ye prove it of Iohannes.

This Martinus de Magistris was no Canonist, as yee say, but a Doctour of Diuinitic, well learned for
his time & order of studie, as a scholman. In a treatise that he made, *De temperantia & de luxuria*,
he disputeth after fuch manner, as the Scholastical Doctours commonly vse. Wherfore he that laiceth
that he taughte the people, fought by vntruth, how to make the matter more decettable. (c) For disput-
ing in Schooles and teachinge the people be far alander. Saith this Doctour Martin after the quide of
schooles, *Quoniam virum simplex fornicatio si peccatum mortale*, that is to say, It is aquellio, whe-
ther simple fornication be mortal sinne. (d) This Defender knewe what he did, when he left out the
word mortal, or being disposed to lie, he thought best, to lie for a vantage. Now this is to be vider-
flood, how the maner of the scholastical Doctours is, first to propound a queſio, next to argue, q[uo]d &
propositio, and then to conclude, *ad dictum*. (e) After this to sole the ob-
jeſion against the truth of the queſio: Then to answere & prone the truth: After that to sole the ob-
jeſion brought against the truth: Lastly to bringe conclusions for confirmation of the truthe. Then
in prosecuting of his queſio, *Arguer quod non*, I reason againſt it, faith he, and argue it is not. And
there after the schoole master, he maketh an argument against the truthe. Which argument who
fouer taketh for his purpose, and alloweth it, admitteth that the Doctor goeth against & disputeth.
After this he commeth to proue the truthe. And there it foloweth, *In oppositum. Simplex fornicatio excludit ex parte*. To the contrary (faith he) simple fornication excludeth from the kingdome of
God, Ergo, it is mortal sinne. Then he fauth further. It is to be noted, that the (e) opinion of Thomas
is, that simple fornication vndoubtedly is mortal sinne. Who foever readeth further in Martinus, he
will finde, after he hath wil disputed Pro and Con, as they terme it in schools, that is to say, for, &
against, he against the truthe, hathc perputhe fixe conclusions, of which the fourth beginneth thus, *Ideo &c. &c.*
Therefore simple fornication is mortal sinne, because it is forbidden by Gods lawe, &c. And in the
ende of the sixt, he saith: If eſcof the falſhood of their opinion is made evident, who say, that simple
fornication is not mortal sinne. Which opinion is condemned in the Articles of them of Paris, Er-
rator. CXXXVI. Then he fauth further. Guido the Carmelite fauth in a Chapter *Contro. Errorum
Graecorum*, that the error of the Greeks, laying simple fornication betwene a ſingleman and a
woman not to be mortal sinne, openly conteyneth Heretic againſt the holy scripture, and that
heþreþ by fourre realons, &c.

By this, and much more there exprefſed, it is ſufficient proved, that Martinus de Magistris in his
ſcholastical diſputations in the ſaide treatife, fauth not that ſimple fornication is no ſinne: much leſe
it can be reasonably, or with any colour of honestie ſaid, that ſo he taughte the people. And therefore
it is faleſly and flaundrouerly imputed unto hym.

The Bishop of Sarisburie.

Here ye ſee, we lieue backbitie, flauder, &c. So, anſweare hereunto, ſir we ſee, It
is no new biute, to make light, and ſimplē account of your ſimple Fornication. For Aetus
the olde Heretique ſold ſhu to ſate, Dormire cum muliere extra coniugium, non magis eſt
peccatum, quam auncen scalperet: To haue the companye of a woman out of mariage, is no more
& time, then it is for a man to clewe his eare. Likeſt the Heretique Prodigus fauer, Licet pa-
lam, & aperte Fornicari: It is lawful to commit open fornication. Likeſt he not long ſleepe
wrote Laurentius Valla, in extremitate in game, I cannot telbut thus be wrote: and he boyle it
in Rome, beyngh binne one of the Canons ther: Omnidino nihil interest, utrum cum Ma-
ritimo cocet Mulier, an cum Amatore: Undoubtedly there is no difference, whether a woman keepe *Epiphanius lib. 3*
her Husband, or with her Lover. Richardus de sancto Victore ſaſeth, Paulus *Clemens Strom.*
prauidebat, multos fore, qui Fornicationis malum non adeo dannabile putarent: S. Paulus *mat. Lii. 3.*
fore ſame, there ſhould be many, that would think, the lif of Fornication not to be fo dannable
a matter. *De volupitate*: Alike purpoſe Socrates myſteth of the corrupt iudgement of ſuntioſe of his tyme: *De volupitate*:
Scortationem in indifferentem eſt putant: *De felicitate diebus*, perinde atque pro anima-
bus suis dimicant, inuententes Mandata Dei, &c. They ſake Fornication, or who redon to *Rich. de San-*
bee a thing indifferent, (that is to ſay, neither good, nor ill, but letſt libertie). But they ſight *De volup-*
tate, for the keeping of their holy dayes, as for their ſoules, from theſe faſhes, as it appereſt, illued *part. Fol. 75.*
out the Pope, and his Romane Clergie, who haue learned ſo ready to swallow a Camel, and *Socratis lib. 5.*
ſomely, and ſolemny to ſtein a Gnatte. *cof. 22.*

But, per wil ſay, Al this hitherto pertineth nothing vnto the Canonistes, ſpecially in
the plural number.

Foⁿtificatiⁿ. **L**et us therefore see the practise of the Churche of Rome which is the life, & soul of the Canonicates. This therefore it is noted in the Decrees, Qui non habet Vxori, loco illius co-
Dicit, 34. It cubinum debet habere; He that hath not a Wife, in steede of her must have a Concubine. **P**ro-
its Parisijs,
anno 1. 1505.
wif, say, There is error in the print. **I**ts to say, That he that is letane in many Copies, and it is
met agreeable to your common practise, for the bell, that you can make of the same place, is
Consil. Tol-
le, cap. 1.
Concubin, qui non habet Vxorem, & pro Vxore Concubinam habet, a communione non
repellatur; He, shu hath no Wife, and in steede of a Wife hath a Concubine, let him not be
remoued from the Communion.

M. Hard. **396 A.** **Addition** **to** **Heere** **is** **good** **gear**, **M. Iewel**, **for** **you** **to** **joggle** **withal**. **And** **how** **can** **Addit
it** **be**, **but** **that** **your** **fele** **do** **knowe**, **that** **you** **do** **impudently** **You** **peruerre** **the** **tex**: **you** **mis-
conferre** **it**; **you** **leue** **out** **that** **goeth** **before**, **and** **that** **foloweth** **immediately** **after**. **You** **dissemble** **the** **circumstance** **of** **the** **place**, **and** **omite** **the** **Chapter**, **that** **is** **Gatian** **goeth** **immediately** **before**: **in** **which** **Chapter** **he** **declareth** **what** **in** **that** **place**, **and** **certaine** **other** **there** **by** **him** **alleged** **is** **meant** **by** **a** **Coucubine**, **saying**, **Coucubina hic intelligitur, que cestatisbus Legibus instrumentis, Vmita
est, & coniugal affectus est. Hanc Coniugem factus affectus : Coucubinam verbi Lex nominat**, &c. **Yea** **the** **Canons** **also** **do** **soo** **name** **such** **a** **woman** **a** **Coucubine**, **and** **not** **a** **wife**, **yn-
ly** **the** **Marriage** **bee** **solemnized** &c. **In** **this** **sentencie** **therefore** **he** **expondueth**, **how** **the** **woorde** **Cou-
cubine** **is** **to** **be** **taken** **in** **those** **Canons**, **as** **much** **to** **say**, **for** **a** **wife** **priuately** **taken**, **without** **publike** **sole-
mization** &c. **As** **foone** **as** **that** **wryting** **was** **made**, **and** **publike** **solemnitic** **was** **performed**, **the** **Children** **born** **before**, **were** **accompeted** **lawfully** **borne**, **and** **the** **Coucubine** **too** **haue** **been** **a** **wife** **from** **the** **beginning**. **And** **this** **wome** **the** **lawe** **nameth** **in** **the** **meane** **time** **a** **Coucubine**, **and** **not** **a** **whourre**, &c.

The *Answeare.* ¶ what a doo haue you made vs heere, M^r. Hardinge, in defense
of your Concubines? At the matter haue beene good, I doubt not, but you woulde haue
maintained it a grete deale better. A Concubine, you say) the solemnization on-
ly excepted, is taken for a very lawefull wyfe: And for prooffe hereof, you haue brought
vs Scriptures, Doctors, Gloses, and Canons; and all this, as it may bee thought,
in defense of your Priestes Concubines. A Concubine (you say) is a wyfe in affection, a
wife before God, and a very wyfe indeede. I maruel much at your Strange Commenta-
ries, M^r. Harping: For your Texte is directly too the contrary. And hereto I bid you not
over much to trouble your selues, and too spie, either what goeth before, or what followeth
after. In the verre selfe same woodnes, that I haue alledged, you may easely finde difference
between a wyfe, and a Concubine. For thus it is written, Is. qui Vxorem non habet,
& pro Vxore habet Concubinam, & Communione non repellat: Hee, that hath not a
wyfe, but instead of a wyfe, hath a Concubine, let him not bee put from the Communione.
You say, a wyfe, and a Concubine are both one thing. But your booke saith, Hee
that haue a Concubine is a wyfe, not a wyfe is a Concubine. Marke well the wordes. Thus
theyp flande: Heerthat hath not a wyfe, but in steede of a wyfe, hath a Concubine. It
is reareadby strange kinde of speache, too safe, Hee, that hath not a wyfe, but in steede of
a wyfe, hath a wyfe: Yet thus must you nevares say, if a wyfe, and a Concubine bee
both one thing. But all this is easilie answereid. For you say, That a woman is Concu-
bine, that is taken privately, and not Maried solemnly in the face of the Churche. Cpe, M^r.
Harping, why shoulde you thus bainerly affuse your frenndes? Is this your meaning, that
a Concubine is married, although not solemnly, and openly in the Churche? T^eWho encl
tolde you of such a Marriage? ¶ M^r, how can you so lawfully forgoote your selfe?
Fee not these pore oulme woodnes, in this berespase place? A Concubine is a woman, kept
at bedde, and at bounde, as a Wyfe with intent of Wedlocke? If shee bee wedded already,
howe is shee keept with intent of Wedlocke? If shee bee not a Wyfe in deede, howe
is shee keept in bedde, and at bounde, as, or in steede of a Wyfe? Verily, M^r. Hardinge:
A Concubine, whyleshe was a Concubine, was never married: neither openly, nor pri-
uateley, as it shal appere: but afterwarde, beeing once married, shee was no longer called a
Concubine.

With infinite
Wendlocke.

In this case, it mite please you to knowe, that the Lawe saith, Concubinatus est inter Solutum, & Solutum: Concubinatus (not betweene Man, and VVife, but) beween a Single Man, and a Single Woman. And, he that keepeth a Concubine, is not in Lawe Maritus, but Amatus, that is to say, Not a Husband, but a Lorde: and the same Louer might either refuse her Concubine, or be refuted of her, when either of them would, without any Disfuge, or other solemnitie, at their pleasure. The Children betwene them begotten, onlesse Matrimoniis colobe, are not legitimate, but live in Bastardie. It is written, Concubina a quiparatur Vxori, affectu, non honore Matrimonii: A Concubine is compared with a Wife in affection of Love, but not in honour of Matrimony. A Concubine mate be received as a VVittnele for her Louer, but a wife mate not be received as a Witnesse for her Husbande. The very state, wherein they live, is called in the Lawe, Crimen Concubinatus, that is, The Sinne of that trade of life: for the Lawe presumeth, they cannot live honestly. And, if any man deale an other mannes Concubine, he is not thought in Lawe to committe Adulterie, neither can he, that keepeth a Concubine, enter an Action against him, that hathe beene onlesse he, that keepeth her, be his Patron, or his Lorde. I dare not, to note these places severally in the Margine: for then, VV. Hardinge, you woulde rebuke me, as your manner is, so shewinge my great skille in Canon Lawe.

But note, & before you, what kinde of Marriage can you imagine to be, inter Solutum, & Solutum, that is to saye, betwene a Single Man, and a Single VVoman? If they be bothe Single, howe be they Married? If they be Married, howe be they Single? ¶ 2. wil you saie, that a Woman that newes was Married: that male lawfully refuse her Paramour when she wil, and be lawfully refusid of him at his pleasure: that lieth without the honoure of Marriage: that by presumption of Lawe cannot live honestly: whose Life is infamous: whose Children are al in state of Bastarde: that male be defiled by any other wicked man, without committing Adulterie: Al these things notwithstanding, wil you saye, that sutech a woman is a good, and a Lawful VVife? ¶ 3. wil you bringe by Scriptures, & Doctours to prove the same: at your Mother had bene butche a Wife, M. Hardinge, newis you coulde not have bene made a Priece, without a special Dispensation. Verily, as you saye, A Concubine is a Lawful VVife, so mate you likeable fale. A Lawful VVife is a Concubine. To be shoute, if a VVife, and a Concubine be bothe one thinge, whp dothe the Pope so easly allowe a priece to heape a Concubine, and so straigly forbide him to haue a VVife?

But you sat, I haue fowly corrupt mine Autour, and haue pouropyle leafe out, bone,
that went before, and also that solowed after in the same Distinction. Therefore let us better
consider these woddes, bothe the bachelarde, and forewarde, and of every side. First,
Gratian in the Chapter goeinge immediately before, as your selfe haue alleged
him, saith thus, Conculcina hic intelligitur, quae, celsantibus legalibus instrumentis
vinita est, & coningula astet. Et auctor ait: *Hinc a Concubinis sicut a Woman, qui est cou-
pled unto a man, without lawful instrumentes, or solemnization of Matrimoniis, and is taken
with intent, and affection of Marriage.* Parke wel these woddes, Mr. Hardinge, A Wom-
an that is taken with intent, and affection of Marriage. These be your owne woddes,
althoughte vntreuth, and gatfullly Englished. Nowtwithstandinge, we wil
take them, as they be. If a Concubine be taken with intente of Marriage, then, I
trowe, as yet this is not Marrie. For no wise man intendeth to do that thinge,
that is donne already. Nowle, if a Concubine be not married, but only kept with
intente to be married, I pray you, Mr. Hardinge, what maie we call her? Certaine-
ly your Doctorres fate, Secundum Canones semper presumunt Adulterium, nisi ap-
pareant Legales Solemnitates: *Onelife the Solemnities of the Lawne male appeare, by the Ca-
non Lawe it is ever presumed to be Adulterie, and therfore no Marriage.* Thus
mynche for the Chapter, that wente before. In the Chapter immediately follow-
inge, it is twisht thys, Christiani non nisi viuam tantum habere licet, aut Vxorem,
aut certe, loco Vxor, Si Coniunctus deest, Concupinabit: *It is Lawful for a Christian man
to haue only one Woman, either his VVife, or in steede of a VVife, his Concubine. Here a*
VVith in-
tentio of
Marriage.
Dili. 14. In que-
stion
in Glouc.
Dili. 14.
chillfrage.

**Aug. 11. 15. No-
mil. Hamilt. 49** S. Augustine latine, tunc as you haue alleged him: *Tu non habebis Vxores, non
nisi licet vobis habere Concubinas, quas posset dimitas: Although you haue no
Wives, yet is it not lawfull for you, to haue Concubines, whome yee maie afterwardes putt from
you. If Concubines be nothings else, but VVives, why is it not lawfull for menne
to haue them? Is it not lawfull for Christian menne to haue Wives? Yet poure
Rubuke, vpon the same Distinction saith thus: *Qui non habet Vxorem, loco il-
lus Concubinam habere licet: Ecce hereto the belte Englysshe for can diture: The
wodres be plaine: It is lawfull for him, that hath no VVife, in stede of her, to haue a Con-
cubine.**

Aug. de tempore But S. Augustine saith, *Dicit aliquis, Meritis non est, quam habeo: Contundam
serm. 164. mea est: Sanne man' wi' fat', wi' the Woman that I keep is not my Hawl, she is my Concubine.* **Hecce T. S. Augustine at a certain time:** Bene: velis, nolis; iusta: quia praeferit Vx-
bene. *Meritis non est, et quod habeo, non est, sed, inquit, d'hou wi' or wi' not, she that fleeth*

Thy Harlot, Iterosyn, ad Ecclisio[n]um, de Curo[do]z, vir- ginitate, Tomo[lo]g[ia], with thee bysides thy Wif[e], thy Harlot, Iterosyn, ad Ecclisio[n]um, de Curo[do]z, vir- ginitate, Tomo[lo]g[ia], 3. Hierome latte, vno in die Nuptijs, inde Meretrices vniuersitatem? Imo vno neuum Concubinariu[m] genus? Plus inferiat. Vnde Vnoram? Imo vno neuum Concubinariu[m] genus? Plus inferiat. Vnde Meretrices vniuersitatem? Eadem come, vno cubiculo, Sepe vno tenentur & lectulo &c. From whence haue we an olde or kynde of Wives without Marriage? Nay, from whence haue we this newe kynde of Concubines? If wil se more: From whence haue we Wives taken to one man? They haue together in one House, in one Chamber, and osternementes in one bedde.

Sothe, & **H**arkinge, we tell ye vs, that Concubina, is not a VVhoore. **L**et S.
Augustine tellte you, Velis, nolis, est Meretrice: Whether ye wil, or mil, she is
VVhoore. **A**nd S Hierome tellte you, that Concubina est Meretrice Vnirata: That
a Concubine is a VVhoore beoken to one man. **A**nd Meretrice, be a VVhoore, it is easie
to Englishe Concubina.

These be fowle maters, M. Hardinge: you cannot maintaine them with your
semmie blemishe of your credite.

Confit, oracion hoc Crimen Meretricij Ecclesie sub dissimilatōne transire debet: *It semeth, that the Church oughte to passe over the Crimē of VVho redeone under dissimilatōn (and not to ſet it).* In white's Gloſe ſhall finde theſe woordes, *Si non caſte, tamen caute;* If you doo it not chafely, yet doo it charily.

Addition. *¶* **W. Hardinge.** As for thoſe woordes, *Si non caſte, tamen caute,* Additio-
they are there rehearſed, as a Common ſaying, not as a Rule, or Precept of the Canon Law, neither
pertine they to Clerkes, moſt then to the Laye fore. The circumſtance of the place conſidered, and
weiſhed, al thinges maie ſeme there to be wel, and diſcrectely faide. Of twoo, that committe Forni-
cation, he dooth leſſe cul, that dooth it ſecrety, then the other that dooth it openly & ſc. Howe-
ſhat not that vulgaſt ſaying ſeme to geue good counſel, *Si non caſte, tamen caute;* whereby a man
is not animaled to do it doo, but if he hap to do his vndeane luſte, or wil not be ſlaide from it) is
admonished to do it charily, though not chafely.

The Suffrage. These words (by fatle) pertine no more to Clerkes, then to the Laymen. Here, S^r Hardinge, re muche for geare your selfe. The ver^e bare title of that Constitution wil faine represe you. Thus it is written, De Concubinis Clericorum remouenda: Of frenomony Priests Concubines, not the Concubines of others of the Laie faste, as you have imagined. For of Laie menne, and their Concubines, there is not one wordre shewed; in at that whole Constitution. Contrariwise a little before, in the first place you mafe finde these wordes, Clerici huiusmodi Concubinas tenent Communitate, appurato honesto, nomine appellationis Sororiz: Priests Commonly keep^e such Concubines, in honest approual, under the name of their Sisters. Et huius Concubines, S^r Hardinge, and of none other, your Woche int' createth. But, it wile be lawfull for you, to make us large Commentaries beside rouse Texte. Et your Priests Concubines, S^r Hardinge, and of none other, your Doctor fathe, Si non casta, tamen caute: If they deale not chastely, yet let them deale charitily. But

But

But this (you say) was only a Common saying, and not a Rule. And for not this sufficient, thinke you? Can you imagine, that the Common speche of the people is not vnlige worthy, or growth of nothing? It was so, you say. But the wrost lawe, per se liked so, as if it had benne your only Rule. Verily, by the Testimoniis of al your owne Writers, the whole life of the Clergyn, was out of Rule. Verily he which he telleth ye, The circumstance considered, al this made seeme to be, and directly spoken, for you say, If a man happen to doo his wchane lute, he is therby admittid to doo it charely, though he doo it not charely. And this (you say) is good counseil. No doubt, it waringes, god, and discrete, and fatherty Counseil. But S. Paules Counseil is much better. Ad eundam Fornicationem vnusquaque Vxorem suam habeat: inclusu[m] etiam
bare, quam viri: *For avoidance of Fornication let every man have his onye wife.* Bente it is
to marrie, then to brenre in desyre. *CORINTH.*

The wife falleth Petrus Ravenus, one of your notable Canonites, upon the ~~De~~
cretates; Quamvis tatus, & oscula sunt præludia incontinentie in Laicis, secundum ta-
men est in Clericis. Nam Clericus præluminus ista facere pro charitate, & bono zelo:
N*on* withstanding handelings, and kissings in Lay Perlones be the *auscisions*, or beginniges
of incontinentie behaviour yet in Priestes it is *farre otherwise*. For a Priest is præluminus to
do these things of charite, and of good zele.

Like unto it is noted in your Gloss, Si Clericus amplectetur Mulierem, (Laius) interpretabitur, quod causa benedictionis eam hoc faciat: If a Priest embrace a Woman, a Lai man *muste judge* of it thus, that he doth it to thimself to blesse her. Where also p[er] alia p[ro]p[ri]etate sicut in the Margins for the purpose, Clericus amplectens mulierem presumitur bene agere: A Priest embracing a woman is presumed to do wel.

These be your Canonisles: these be your Schoolemasters: these be your Doctors, M. Hardinges: thus they write, not only in the Singulare, but also in the Dual, and Plural number. Thet wold never so lightly haue sugged hercif, if thet had thought, your Simple Fornication had bene Sinne.

S. Augustine saith, *Clemat Sodomorum, et Gomorrahorum multiplicatus est: Quia non solum iam apud eos non puniebant illa flagitia, verum etiam publice, vel iure, frequenter imputabatur.* *The curse of Sodome, and Gomorrah is multiplied: For that curse vices then, not only were not punished, but also were openly used, as it had been by the aids, and Authority of the Law.*

Augusti, in *christi* *Lauren.* *et. Sod.*

Authoritative of the Law.

After a few years, a Council of Bishops enforced the Conf. Bafilo.

Authorisate of the Lawe.
Somewhat it must needs be, that in your Late Council of Basle, enforced the Bishops there to Decree, that Fornication shoulde be Sinne. For onesse somme had thought the Contrarie, what shoulde we have needed that newe Decree? D^r. why shoulde they so solemnly determine, that Fornication is Sinne, while the somme had said, It is no Sinne? Erasmus, a man of singular Learninge, & Judgemente, saith, «Bonum pars corum, quos vulgus intregos, & incorruptos appellat, Simplicem Fornicationem, & moderationem voluptatis vltim, vt leue commissum, noniquam refutant: xA great many of them, whom the common sorte taketh for good, and godly men, nor a Wh^t abhorre Simple Fornication, and a sober sorte of pleasure, reckoning it to be but a litle petie fault, Do saffely Iacobus De Valentia, Tam Iudei, quam Saraceni, & mali Christiani, vt defensabilem viam suam excentur, & defendant, affirment, Fornicationem Simplicem esse licitam: As wel Jewes, as Saracens, as all Christian Men, to the intente to excuse, and defendre theirre wicked lifestate, Simple Fornication maye be lawfully viced.

So falleth Antoinius, the Archibishop of Florence, Confutator errorum, in
Simplicem Formicationem non esse Peccatum: *Heresy is reproved the error of them that say, Simple Formication is no Sinne.* Alexander of Hales, by waye of Disputation,
doubteth not to allege the wordes of S. Ambrose, to this purpose: *Etiam aliquis*
lubricum Carnis patiatur, sine dubio vapalabit: sed non peribit: If a man sinne or the
Fraudie of the Fleashe, without doubt he shalbe punnished; but peris he that doth.

But there is noted in the Margine of the Apologie, Johannes de Magistris, in
the year 1516.

steede of Martinus. And herof haue you made poure leffe a pleasante Conqueste. V^eee reade not (you saie) these Bookes our felues: we be helme scke pelinge writers of our felues: wee are shamefull, and dangerously deceipte. Howe be it, to Mr. Hardinge, I require but your indifferent Judgemente: Speake vpbrightly. Wherefore is it more deadly shonne for vs, to name Iohannes, in steede of Martinus, then it was for you, in this felte same Booke, to name Captaine Ioue, in steede of the Prophetice Olce? **D₂**, for one of your **B₂ethzen**, to allege Hosius, for Athanalius? **B₂**, for D. Stevin Gardner, in steede of Theophylactus, to allege Theophilus? Cicero allegeth Ajax, in steede of Hector; Agamemnon, in steede of Ulysses: Eupolis, in steede of Aristophanes. Aristotle allegeth Calypso in steede of Cire. Your Gracian allegeth Anicetus, for Anicetus: Ambrofus, for Agniflinus: and by your owne Confession, Calixtus, for Anaeletus. S. Chrysostome nameth Abacuk, for Sophonias: and Agar in steede of Sar. S. Marke allegeth Abiathar, for Abimelech. S. Mattheue nameth Hieremias, for Zcharias.

(a) Vntruth. For
this lie wil sone
be founde a
Truthe.
(b) VVho be-
stowed these
visions in

quotations in
the Margin, I
cannot tell. But

cannot tell, but
the Lawes are
plaine as it
shal appeare.
This was in
old times. Now
it is quite fore-
gotten.

(d) An hypocritical folly. For he maierede me al this whole tenne yeeres falle, by paying of a penny.
Reade the An-

(e) Vntruth manifest, and a Canon of M. Hardingsown makinge.

After this folweth folneweth an (a) other. Let him remember (as their Detenders) that they be his men that have deected, that a Priele for Fornication ought not to be remoued from his cure To this may wee say, that altho he be not deprived of his cure, yet he may be pouished otherwise. But let vs fee, how they would proue that they faw. (b) By their note in the Margent they fende vs for proufe to the canon Lawe 3. quæst. 7. *Lata. Extra de Bigamia. Quia circa.* As touching the chapter, *Lata.*, in the Decrees we finde none such. And, in *Causa 3. quæst. 7.* there is nothing to this purpouse. The *Pargraph Quia circa. Extra.* is understanded of them, who beinge in the flate of Bigamie, are not to be promoted to Holy orders, and not of one who is already made Priele, that he be not for Fornication remoued. But, to vnderstande, what was don to a Priele, that had committed fornication, by order of Lawe, (c) in case any Bishop, or Priele, or deacon, after degree of deaconship taken, had beene conuict of fornication, or aduerturie, he was deposid, and cast out of the Churche, and enioyned to do penance emonge the laite. VVhiche thing S. Syrlaynor at length mercifully changed, enioynge (d) tenne yeare penance after a prefeite forme, which is to say, Cleresie would serue very harde, and straite.

Yet as to the Lawe of the Churche in this case to ile beareth with the fynfle of Clerkes, that a. M. Bishop in his Dioces had confente and borne with the fornication of Priests, Deacon, or with the crime of incest, for money, or had not by auerthe of his Bishoph. Of his fidelitly pounished such fautes commited, the same shoulde be suspended from his Office, And thus we haue shewed touching the remouinge of a Priece, not only from his Bishope, but also from his Office, for cause of fornication, wherein these menne moche falely haue flaunted the churche.

Churche, as nowe to any man it maie (t) appeare.

The Bishop of Sarisburie.

Here, M. Hardinge, you shewe your selfe to be muche buschfull in your owne
Canons. The simplest Procedur in your Courtes coulde lene haue tolde you, that
ye are over faire dectined. For thus it is written by erreste wordes in your owne
Glosse vpon the Decrees: Dicunt, neminem hodie propter Fornicationem esse depo-
nendum, nisi in ea perdiret: They saie, that for Fornication, woman ought this daye to be
deposed, onlyfe to be continuere in the same. And, leaste we shoulde in any wise misrule,
or doubletate Glose, it is also thus noted of purpose in faire grete Letters in the
marginne, Fornicationis causa hodie nemo est deponendum: Nowe a daies woman
maye be deposed for Fornication. Where there nothing els to be saide, yet this thinge
only were sufficient.

But Panormitan calo pour greatest Canonice littere fathy, Ad varietatem temporum debent mutari statuta humana: Ide hocdie ex Simplici Formacione Clericus non depositur: The Lanes of Mennie oughte to be altered according to the change of times: And therefore nowe a dues for Simple Formacion no Prieste is deposited from his Benefice. Likewise pe haue it noted upon your Decrees, Communitate dicitur, quod pro Simplici Formacione Clericus deponi non debet: Quia pauci sine illo Vito inueniuntur: It is commonly fadye, that for Simple Formacion no Prieste ought to be deposed: For that fewe Priestes are founde without that faulke.

Agatne Panormitanus fatheth to like effecte, Clericus Concubinarius in officiis vietandus non est, nisi sit notorius: A Prieſte, that keepeth a Concubine, onleſſe he be notorius, may not be refelid in his Seruice.

Sundrie other such like Authoritie, your poorest Procurour could haue brought you. autem A. b.

Howe be it, you sale, S. Sylvester in such cases emulcens tempe, your p[re]mises
This was true in da[te], M. Hardinge. But it was true in Olde soyme yeres, about
twelve hundred yeres agoe. Howe Sylvester is paste quite out of minde, and his
Lawe with him. Your owne sonne nowe can sale, Nunc aliud tempus, ali pro tem-

Martinus Peenitentarius sathe, Ecclesia multos huinsimodi Canones exsusflavit: quia noncun fuit: *The Churche hatte blowen awai many siche Canons, for that they be too burthenous. Take better on your Wothes, M. Hardinge. Your olwe Lawe sathe, Fornicationis causa nemo hodie deponeundus est: Quia Corpora hodie sunt fragiliora; Norman nowe a daisies oughte to be deprived for Fornication: mid that, bicaus our Bodiers are frailes, then they were Woot to be. And therfore, touchinge that cruel tyme yeres Fafe, appoynted by Sylvestres Confutacione, the Glost there satth thus, Potesf ieiunare per alium: vel poest dare nummum pro Ieiunio: *He maie Fafe by somme other man: or else, he maie geue a good Penny, and so redeeme his whole tyme yeres Fafe.* But there is graciously adde a speciall Prouiso in the behalfe of him, that shal receue this Penny: Sed debet iste denarius esse talis, nondum cincunart ab illo, cut donatur. Aliis non
from them that received it. Otherwise he shoulde not be discharged of his penance.*

In like manner saith the Pope Pelagius, Defectus non tibi temporis, quibus Corpora ipsa hominum defecuntur, distractio illius non patitur manere censuram: The weakeenesse of our time, by meane whereof the very Bodies of men are deaced, dothe not suffer the rigour of that Lawe to continue.

Otho fit his Constitution Legantia faltie. Remouciant ipsas intra Mensem: vel
ipsas, vel alias de cetero nullatenus detentur: *Let Priests putt away their Concubines
within a Monethes respite: afterward to hold neither them, nor any others in any wife.* Wher-
upon the Close, witht great confidence, and ful discreetly faltie thus: Detentor, fe-
licet, per Menem. Aliquon dicemus, quod propter quancke momentaneam
possessionis detentioem in sequentem, hanc grauen peccati incurret. Quod nimis
effet rigorosum, attenta fragilitate nostri temporis: *They may now afterward holde
(neither the same Concubines, nor any other).* Whiche Woordes you muste thus under-
L. iii stand:

*Extra. De Con-
sanguinitate &
affinitate. Non
debet Abb.
Dist. 8t. Maxi-
mianus Glaf.*

- Extra. De Co
bita.Clericor
et Miser,S
quem Aib.

Martinus Paen
ten. in Dictionario.
Di S. Prisigta
In Glossa.

Diff 34.
Fraternitar

*De Concubinis
clericorum rem-
uendus. Liceat
profundandus.*

Fornicati-
on better
then Ma-
riage.

(e) This is a loy-
by Catholique
Dame.

(f) Augu-
stine wrote
Bookes of Or-
din, before he
was baptised.

(g) A direc-
tione. They are
not necessary.

(h) Fornicati-
on the Cardinale
themselfes say

Habitant in-

signes Ades.

(i) Fornicati-
on the Cardinale
say,

Mula ve-
huntr.

(j) Fornicati-
on the Cardinale
say,

Incedunt ve-
Matrone.

(k) This is one
of the Cardinal
verses of
Rome, to take
rule of Romay.

(l) Fornicati-
on See the An-
nexures.

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(e) winked at, whereby the fleshly men might obcine some part of their vnruly desire: it were more then likely, that in this great decay of vertue in general, the furious rage of that vice would leue neither wedlocke undefiled, nor virginitie vnfaulst, nor a woorke enterprise, which nature abhorreth, than attempted. Would God experieched not taught many Countries this to be to true an obseruatiō.

S. Augustine heereof faith (l) *Quid sordidus, &c.* What can bee faide more vndeane, more voide of comelinelie, more ful of surpitude, then harlotes, bawdes, and such other lyke pestilences? Take harlotes from among men, ye shall disturbe al thinges with lecherous lustes. Put the same in the fede of Matrones, ye shall dishonest (al things) with spot and shame. And why is the Bishop of Rome to be blamed for that they be in Rome, more then the Frenche King, the King of Spaine, or any other Prince, for suffering them in their dominions?

It remayneth, wee leake whether they haue also the lowest and vilest place in that Citie, or no: lest perhaps although they be a @ necessary euil, yet being promoted about their deuytē, they make an euil shew in the body, where they refl. Their places may bee considerd twoo wayes, in respect of the Temporal, or of the Ecclesiastical order or lawe. For Temporal order thus they flande: Not too haue free libertie of dwelling in the most haunted streets, and Palaces, where them list; but (h) only to be in such corners, and bylanes, and smal outhouses, as are most fitte shoppes for the vil marchandise of such occupiers. Againe they cannot without a very great forfeite ride in (i) Coches, or Chariotis, as Matrones there doo, but are confeyned either to keepe their homely homes, or too walke aottes, so they by their shorte valys (a note of shithoues) be knowne too al, and bee fubfet too all cappes, so they by their shorte valys (a note of shithoues) be knowne too al, and bee fubfet too all shrewdnesse of the boyes of the streets, who we commonly to mocke and revile them.

And herefore I can not but mislike with that malice which appereath to bee in the makers of this Apologie. For (l) it is a vertue in the Prince to set great burdens and painementes vpon so filthy a professe. In good foy, to the ende hee may leare women from it, and make them the sooner weary of it, &c. In good foy masters are too young to control the Cite of Rome in her dooinings.

Besides al this, if in that sinfull flate they contineue to their end without repenteance, (m) it is not lawfull for them to make any testamēnt or latt wil for bestowing of their goods, but as condemned and infamious persones, they myttause al too bee confisacted and disposed at the Princes pleasure. But on the other side, if they turne and repente, there are houes called Monasteries of the Couerutes, and speciall prauision and discipline for them, where they are taught howe too bewaile their vnychall life so sinfully past ouer.

The Bishop of Sarisbury.

Touching the number of your Courteghianes of Rome, whether they be twenty thousand, or more, or lesse, we wyl not strieue. They bee leaved out in see ferme. The popes tenentes are alwaies certaine. For Fornication is sinneable in Rome, and a good saleable kinde of sinne. But this (you saie) is another lie, as false, and as flauderous, as the rest. For (you saie) they pay no yearly pension for their sufferance in that trade of Life: but only the commoū taxes, which are like wise raised vpon other Citizens. Whether it be so, or no, @ Hardinge, it is suffitient for you, to so late, Other wise, the pope raiing such fines upon Vaudie, might wel be thought to bee the Vaudie.

Whome bee it, poure owne Doctours herein will soone condemne you. For thus it is written by them in poure Glosse: Videtur, quid crimen Meretricij Ecclesie sub dissimulatione transire debet. Nam & Mareschalus Papæ defacto exigunt tributum a Meretricibus: It semetib[us] has the Churche ought to desimble the fault of vnoberdome. For the Popes Marthal in cubitis Cle-
rico, rem-
nendis.

Wheras pre late, Cornelius Agrippa was the first Author of this slauder, it is untrue. Ioa. Andreas Morinus of Anno 1348. de Corrupto Ecclesiastico, hath one special Chapter. De Exactione Nicolai de Clarençii. In Paralip. Vr. 14. 1471. feare, that the Churche ought to desimble the fault of vnoberdome. Of exactions for the suffering of Concubines.

But at this yee wize away easilie with one word. For pre late, The Courteghianes in Rome pay these impositons, not as a portion of their vnlawful gains, but only as a punishment for their wickednes. For it is not lawfull thereto to commit crime freely, without payment. And thus is the matter of your parte wel defended.

Zo it is noted vpon your Decrees, *Quod dicitur. Sacerdos non potest per-
cipere mercedem prolibuli, potest dici, quod non debet recipi Oblatio Meretricis:* licet

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Rome.

licet Eleemosyna posuit inde fieri; Whereas it is stide, *The Priests maie not receive the re-
warde, or Oblation of the Stewes, wee maie faire, that the Oblation of an Harlot maie not
be received; nowithandinge wee maie make an Almoune of the same.* That is to say,
A Harlotes monie maie be taken by the wate of Almoune, but not by the wate of
Oblation. Thus are we taught, and it behoueth us to beleue, that the Pope maie
lire, not by the Oblations of his Courteghianes, but by thaire Almoune.

Nowe, for as mutche as @ Hardinge woulde so faine haue this mater to passe
by the name of a pounishment of these il weemenn, I beseeche thee, god Reader, to
consider, howe grauiously, and with what extremitie, and rigoure of Lawe they
haue obtained, to haue them pouished. In a Provincial Council holden at Oxforde
it is written thus, *Concupina Sacerdotum monentur ab Archidiaco, &c. Let
Priestes Concubines be warne by the Archdeacon, &c. If they wil not amende, then
let them be forebidden to Kisse the Pax, and to take Holy Breade in the Churche.
With lutche extremitie, and cruellethey keape the people from doinge il.*

It was neither for your pafetion, @ Hardinge, nor for your grauitie, to be
comme a Proctore for the Stewes. Although it might wel become Leontium, an
heathen Courteghiane of lewe condicions, that wate to bestowe her wittie, and @,
loquentie Theophrastis, in the defense of that filthy state, yet mate not the
same like wife become a Charkian man, and a profefour of Diuinitie. Pe calle
your Courteghianes a Necclarie Euil: but by what Authoerite of the Scripturē, I
cannot tel. That the whole trade, and life of them is il, we take it, as your graunt:
But, that they be Necclarie of any Christian Common wealthe, I recken it very
hardc for you to prove. ¶ We alle the heate of the Countrie: as that wate a ful-
sident warraunte for your Stewes. And yet, I trowe, the towne of Louane, and
the Countee of Brabante, where pe nowe inhabite, is not so hotte. The heates of
Iewes are thought farre to passe at the heate of Italie. Yet God safthe vnto the
Jewes, Non ent illa Meretrix de filiis Israel: nec Scortator de Filis Israel: There Dentera, 33.
suffic no Whore of the Daughters of Israel: Nor Whorekeeper of the Sonnes of Israel.
And euen nowe, where so ever the Gospell of Christis is openly, and frely recevēd,
notwithstandinge the heate of the Countrie, your Stewes, and Bordelles sitte awafe,
as the night clover before the Sunne. But after that your Priestes were once
forbidden lawlesse Marthal, then was it nedful, that your Necclarie il shoulde
commē in place. Howe be it, S. Paulus safthe, *Let us not do il, that good maie folvre.* Roman, 3.

For infe is the damnacion of them, that se sile.

But S. Augustine standeth ful of your side: S. Augustine bathe written in the
behouse of the Stewes: S. Augustine safthe, *Take Harlotes awaye amonge menne, Augustine, De
and ye shal the Countrie with ribaudrie, and vllanie. In dede the verp name of S. Au-
gustine is great, and Keuerende.* But what if S. Augustine, when he wote these
worpes, were not S. Augustine? What if he wrote that Wolfe, De Ordine, beinge
as yet a very yong man, and but a Pounte in the Faith: not yet wel instructed;
not yet Baptized in the name of Christis: him selfe as yet keepinge a Concubine,
and living in whoredome? Whal lutche a one, so yong, and so youthesful, goe for
a Saincte? ¶ Shal haue his bare name, and unseafonel fantasies stande you in stede, to
pronue your Stewes?

Sterly, the same S. Augustine, beinge afterwardes fully instructed, and Chis-
tened, safthe thus, Istamo vnu scortatorum terrena Ciuitas licetam fecit turpitu-
dinem: *The worldly Cite (not the Churche of God) hath made this filthynesse of harlotes
to be laweful.* And Ludovicus Vines, wittinge vpon the same, safthe, *Satis aperte
Augustinus testif, Iure Cuili veteri Romano multa esse permisla, que sint con-
traria Legibus Diuinis. Hoc isti volunt qui, dum Gentilitatem coniungere, & cap-
tarie Christianis laborant, corrupto vtroque, & alterius impatiens, nec Gentili-
tate, nec Christianism recinet: S. Augustine plainly witnessib[us], that by the olde Ci-
tate Romaine (and Heathen) Lawe, many things were suffered, whiche were contrarie to
the Lawes of God. This thinge wil not these menie allowe, who while they studie (as you, sp.
Harold, do) to iome Henthenesse, and Christianitie bothe together, bothe beinge corrupted,
and*

August, De Ci-
uitate, Lib. 14.
Cap. 18.

Ludo. Vines in
Libri. de Ciu-
itate, L. 14. cap. 18.

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and the one nor standinge with the other, keepe now neither Heathenesse, nor Christianite.

Therefore we mate mutche better exchange theis wodes of S. Augustine, spaken in his youthe, before he had wel learned to speake: and mate mutche better fate thus, Permitte Lupanaria: & implebis omnia libidinibus: Suffer, and allowe the Stewes: and yet fasil at the Commrie with Ribaudrie, and Vnlimie. And in this sente S. Bernarde safthe, Tolle de Ecclesia honorable Coniugium, & thorun immaculatum: Nonne reples tam Concubinarijs, incestuosis, feminis suis, molibus, masculorum Concupiscentibus, & omni denique genere immundorum? Take once from the Churche honorabile Marriage, and the Bedde vnsdale: and dothe not si the same Churche ful of brothelers, keeping Concubinos, &c, and with al sortes of filthy persons.

Further ye fate, And wherefore in the Bishop of Rome more to be blamed for maintenance of his Stewes, then the French King, or the King of Spaine? This is but a simple reason for a Doctor of Divinitate. It is an abusalling:

Nihil iuvat exemplum, quod item lice resolut.

Christe haved not his Apostles, to be leadye by the example of worldly Princes. If it be in them, It is mutche worse in him, that woulde be called the Vicar of Christ, the Heade of the Churche, and the Holy one of Israel.

An other parte of there punishment is (as you tel us) that they may not ride sumptuously in Coches, or Charettes, or dwel in the open faire Streets, and in the sight of the Cittie: but are forced to goe a foote, and to hide them selues in corners, and in outhouses, and bylanes! And that, by your description, In futechre simple, and pore, and beggerly sorte, as if they were the vilest, and ougleste of al the people, and had not a god clothe to cover thir bodies. Certainly, **S. Hardinge**, your Courteghianes, if they understande hereof, woulde think them selues little behoden to futechre a prouoce.

Doctorre Paul Martyr, of whom I cannot speake without greate reverence, hauinge god cause to knowle the state of Rome, as felie menne better, bercol witteth thus, Nunc, O Deus bone, quomodo Roma coercent Meretrices? Habent ornatisimis domos: voluntur per publicum habitu principum: Sedent in equis gravariis: habent secum Torquatos, & Larutios Comites, interdum etiam Cardinales, prefertim noctu: & ancillarum sumptuosissimum gregem: Nonne a datis, O good God, howe are the Courteghianes pouished in Rome? They dwel in the fairest houes: They are caried with honour throughe the Cittie, as if they were Ladies: They are mounted on ambling palfayres: They are attened with chaines of golde, and personnes disguised, and sometimes Cardinalles, and specially in the night season: and haue a sumptuous sorte of Maides to waitte upon them...

If ye that happen to doubt **S. Martyrs** reporte in this behalfe, yet I truste ye will geve somme credite to your owne stertenes, the Cardinalles of the Churche of Rome. Theire wodes hereof be these: In hac etiam Urbe Meretrices, ut Matronaz, incidunt per Vrbem seu Mula vebuntur: quas aestuantur de Media die Nobiles, familiares Cardinalium, Clericisq. Nulla in vrbe vidimus hanc corruptionem, praterquam in haec omnium exemplari. Habitant etiam insignes ades: In this Cittie of Rome the Courteghiane passe through the streets, or ride on their Mules, like honest Matrones, or Ladies, and in the middes of the daie, Noble menne, the Cardinalles devere frenedes, and Priestes attende upon them. Wee never sawe suche corruption, but onely in this Cittie, which is the example, and patrone of al others. Moreover they dwel in faire and vnable houes. This information was presented unto Pope Paule the thir by certaine of his generall Cardinalles, appointed thereto by special Commission.

Now, god Christian Reader, I beseeche thee, consider the Conformitate of these tales, **S. Hardinge** safthe, The Courteghianes of Rome goe only a foote. These Cardinalles fate, They ride on their Mules. **S. Hardinge** safthe, They haue a special apparel of vnaessie, to be known by: These Cardinalles fate, They goe, or ride, as honest Matrones, or great Ladies, or Noble Wemenne. **S. Hardinge** safthe, They be desuled, and reuled of the people: These Cardinalles fate, They haue Priestes, Noble men, and the Cardinalles friends to attende upon them, **S. Hardinge** safthe, They dwel only in our houses, and backe lanes: Theire

Churche of Englaunde. 4. parte.

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These Cardinalles fate, Habitantes insignes ades: They dwel in faire, and notable Hous. So many Unrighteit is it no harde mater for **S. Hardinge** to vter in so shote a tale. Howe, beinge so faire Damas, and so richly attred, it were greate schamost to fate. They serue onely for Verlettes, or common rascalles. If the reporte be true, vpon Twelveth day at night, in the pere of our Lord, 1564, there were seuen hundred Cooches of Courteghianes arayng togather cum into the Popes owne palacie. If any man shal think this reporte incredible, yet Luitprandus, of the like hereof, saith thus, Lateranum Palatium, Sanctorum quondam hospitium, nunc est Prostibulum Meretricum: The Popes Palacie at Laterane, sommetyme the barbore of Holynesse, is now become a stede of Whores.

In other parte of there punishment, ye fate, is this, That as condemned, and infamouse persons, at their ende they can make no Testamente, nor take order with that they have. If this were true, it were a god token that the Popes Courtois to haue there godes, more then desrous to laue their Soulies. Howe be it, the holte Learnes, and moste notable Canonistes, that haue affirme the contrarie. For pouse wher- Keade Cyprus Pistoriens in L. Cum te. C. De Condicione ob turpem cauam: Keade Baldus L. 1. C. in eodem capite: Keade Bartholus in L. Idem. ff. eodem capite: Abbas Panormitanus after longe disputation had touchinge this mater, thus safthe his Judgemente in the end: Conclude ergo ex omnibus premisis, quod Meretrici turpiter non recipit dona, vel promissionem: & quod potest de illis ad libitum dispo- nere: Of al these premisis conclude you thus, that a Harlot maye receive rewards, or pro- misers, without infame, or shame (of the Lawe): and that of the same she maye dispose at her pleasure. Therefore, **S. Hardinge**, this tale woulde haue benne better studi. For this punishment, that ye haue here imagined, by the Judgemente of the Learned, is no punishment at al.

In good foote Sirs, ye fare further, Ye are to yonge too Controlle the Cittie of Rome in her dooines. Yet, in the rebukinges of open bate, a woman ought to be thought to pange. But of what age then are you **S. Hardinge**, that haue thuse to defende the Cittie of Rome in open Thorooway? Primus safthe, Nemo periculosis peccat, quam qui peccata defendit: Nomus sineth with more danger, then he, that standeth in defense of Sinne. S. Paule safthe, Let no man deceiveth you with vaine wordes. For biscups hereof the an- ger of God commeth upon the Children of infidelite. Be not therefore partakers with them.

And whereas you fate, This policie is thought necessarie, for the cleavinge of a greater il- lour Lawe tellett you, Abiencia sunt fula remedia, que Veris, & manifelis peri- culi sunt grauiora: V Ve muste abandon vaine remedies, that are more grecuous, then the true, and manifeste dangers.

S. Augustins fathe, Non vult Deus tali lucrum compensari tali damno: God wil not haue suche a gaine to be remunerated with suche a losse. S. Paule safthe, as noo haue alleged before: They saie, Let us dosil, that god maike folowe. But he adeth whatthat, Tertullian safthe, Lupanaria execrabilia sunt. Therefore infe is their Damnation. Tertullian safthe, Lupanaria execrabilia sunt. coram Dico Stewes are accurred before God. And therelose to conclude, the Empre- tour Iulianus notwithstanding al your Prelates, and Polities, strightly com- maundeth, that Harlottes be bannished out of al Townes.

But here, god Christian Reader, this one thinge I beseeche thet vysightly, and indifferently to consider: what thinge wil not their menne defende, that can thus boldely defende filthynesse? **S. Hardinge**, when wil they resourne the Churche of God, that haft so longe time cannot yet resourne therre open Stewes?

Theſe Harlottes (vit fate) sometyme repente them, and amende their liues. God of his mercie graunte, that you **S. Hardinge**, mafe once dor the like: Leſte the wodes of the Prophetie falle bypon you, From Meretricis facta ell ubi. God graunte, that Har- lottes, and Sinneres goe not before you in the Kingedome of God.

M. Hardinge.

That ye tel of a VVoman named Ioane, bearinge the world in hande, she was Pope of Rome, is a fonde and a vaine fable. VVey eye to wife, as ye be malicious, ye would never haue brought your credite in hazard by reportings futele vanite. This I accounte for one of your accustomed lies. By this men haue judge, what liue floate of true thinges ye haue to obiecte agaist vs. VVho liftest toſt.

Dame
Iohanne
the Pope.
plastris, in
genia.
Capas, Diabol.
Cap. 25.
Anglicus.

Goddes
Sufferance.

Antonius, Par. 1.
T. 16, C. 4, § 7.

I. fai. 1.

In Epistola c-
thom Imper.
ad Thess. pp.
Platyn, in fo-
ban, 13.

Luitprand, Li. 6
Cap. 6.
Antonius, par. 2.
T. 16, C. 4, § 7.

Athenes.

Lumen & nos-
cior. in Ma-
Rufinus in A-
pologetis pro O-
rigine apud
Ieron, Tom. 4.
Georgius Pa-
triar. invita-
Iohannis.
Ruffini, h. 2, c. 9

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The quarrel, that þe pike to the Name, and Surname, is nothinge els, but a chil-
drens caull. For þe was not called Iohanne English, by the name of the Countre,
þoþt he was an English Woman, borne in Englaunde, as you will sondely ima-
gine, but only by the Surname of her Father. So there many knowen this
date by the names of Scot, Irische, French, VVelsche, VVestfalinge, Norman, Cal-
coingne, Brabante, Holland; and yet not borne in any of al those Countries, but
only in Englaunde. So Matthias Parfisculus, as it is supposed, notwithstanding
his name, was borne in Bohemia.

Therefore, whereþe we woulde have the wordes batnely, and without sense, to
be reade, & pointed thus, Iohannes Anglicus natione, Moguntinus, &c. Iohn an En-
glish man by nation, of Moguntia, &c. ye plate, and tolle, and triste unsently, and
moche your reader. For the wordes are cleare, and plaine, and Ie thus: Iohannes
Anglicus, Natione, Moguntinus, &c. Iohn English, (so surnamed) borne at Mers.

Further þe saie, God would never haue to forsaken Peters Chair, as to suffer it to be pol-
uted by a Wooman, which is not of capacite for Holy orders. This gheasse, M. Hardinge,
preuenteth our far of Goddes Providence. And therefore Antonius the Archi-
bisshop of Florence, when he had opened this whol Stote of Pope Iohanne, beinge
astonished with the strangenesse, and admiration of the mater, coulde not refraine
tym selfe from erteing out, O Altitudo Sapientie, & Scientie Dei. Quam incre-
dibilia sunt iudicia eius: O the Depth of the VVisedome, and knowledge of God.
Howe incredible be his iudgements? In like manner the Prophet Iiae trieth
out, Quoniam doce est Meretrix Cruxis fideliis? Howe is that Faithful Critie be-
comme an Harlot?

And why might not Pope Iohanne, beinge a Wooman, haue as god right, and in-
terest vnto the See of Rome, as afterward haue Pope Iohn, &c. who, beinge Pope,
had wchched compaines with two of his stony Sisters: or others, whom for their hor-
rible vices, and wickednesse, Platyn calleth Monstra, & Portenta, Monstra, againt
kynnes, and ilshaper Creaturae? Luitprandus saith, as it were before reported, Laterane-
nene Palatium nunc est prostibulum Meretricum: The Popes Palacie of Laterane
in Rome, is nowe become a Stewe of whores.

At this notwithstanding, saith Antoninus, Nulli ex hoc Salutis praevidicium
fuit. Quia nec Ecclesia tunc fuit sine Capite, quod est Christus, unde percepit influ-
xum Gratiae. Noman had hinderance of Salvation by meanes hereof. For (although the
þoþt were a Wooman, yet) the Churche was not without a Heade. For that Heade is
Chrissie: From whom she receyued influence of Grace. Peþa, although Antichriste geate
him selfe into the See of Rome, yet that the Churche of God nevertheless continuewe
him selfe into the See of Rome, yet that the Churche of God nevertheless continuewe
him selfe.

Although in hariture confusion, and under grete persecution.
Further þe saie, To Athenes was shée brought, fidele the Fable, And why? For Lear-
ninge. Very wel. Whereas at that time, neither any Athense stode, nor was there any place of
Learninge there any lenger: but al the Countrie of Attica became Barbarous, as wey understande
þe writers of that time.

The Citie of Athenes was then overthrown (þe saie) and Learninge there vreyly deceipted.
And therfore al this is but a Fable, And godre son is it, that we believe you, for that
þou Onuphrius hath so tolþe you. But for your credites sake, M. Hardinge, leste
al meyne espise your Ciantie, tel vs, by whom was that noble, and so populous,
and mighty Citie of Athenes thus lade waste: By what Kinge? By what Ca-
ptaine? By what foazane nation? At what time? Howe longe agoe? Haþinge not
one þowre Author to allege, no not so muche, as one, howe coulde ye preþende
names of so many without blushing?

The Citie of Athenes had then continuede vnelane twelve hundred yeres:
And for knowledge in philosophie, and ronomie of Learninge, was called the Ric.
Origen wacheth of him selfe, that he was sommertine
and Vniuersitie of al Greeca. Chrysostome beinge eighteene yeres olde, for Lear-
ninges sake, was sente to Athenes. S. Basile, and his Brother Gregorius, after-
wardes the Bishop of Nyssa, were Studentes at Athenes together þretyane
yeres.

Churche of Englannde. 4. parte. 415 Dame Iohanne

pieres. Poure ouȝ Amphilius, whos Authozitic þe wate not in any wisse de-
prie, saith thus of S. Basile, Apprendit Matrem Literarum Athenas: He came to
Athenes, which is the Mother of Learnings. Boetus of Romme planted him selfe in
Athenes for Learnings sake, about the þere of our Lord 520.

In the þere of our Lord 680, the Bishop of Athenes was presente at the
Council holden at Conflantinople, called Synodus Sexta. After that, in the þere of
our Lord 713 at the Seconde Council of Nice, a greate number of the Bisches of
Greca were presente in theire persones altogether. Within fewe yeres after
whiche time, folowes Pope Iohanne, in the þere of our Lord 853.

Vnto the whole Countrie, and Churche of Greca contynued in hereticis:
and the Emperoure of Christendome made their continual abode in these partes,
An haue þou, M. Hardinge, so suddenly thowzen dwel at together, both
Churche, Countrie, Towne, & Castle, only to keþe Pope Iohanne from her Studie
þe appearis in the subiectis
of the 2. Nicæe
Con. Anno. 743.

þe late, the whole Countrie of Attica was then become Barbarous. This tale is
þou owne, and hangeth only vpon your owne credite. Yet Platyna, Sabellius,
and others moe, that wrotte this Storie, and knower, what they wrotte, were not so
Barbarous. Yet Barbarous is he, M. Hardinge, that wil belue your simple woyde
without warrantis.

At that time (þe late) the Citie of Athenes was not standinge. But Paulus Aemylius
saith, that lange after that time, in the Regne of Philip the French King, Got-
tofredis one of the House of Tricasses, was appointed, and made Duke Athenarum,
& Princeps Achaea, The Duke of Athenes, and the Prince of Achaea. If there had
benne then no Athenes standinge at that time, as you tell us, howe then coulde
Gottofredus haue benne Duke of Athenes? If þe saie, as ye mate do mutche
by your Coniectures, that notwithstandinge the Citie of Athenes were rased, and
made waþe, yet the dignite, or name of honour remained still, yet vll the same
Aemylius once againe repoune your Errone. For, writinge afterwards of certayne
Pirates, that bad invaded the Countrie of Greca, he saith thus, In terram Atticanam
delati, Athenarum Dacem Brenne Nobilitate virum occidentur, Vrbemq[ue] cepe-
runt: Inuidinge the Countrie of Attica, they tooke, and slew the Duke of Athenes,
one of the house of Brennus, and tooke the Citie.

In the þere of our Lord 1200, Michael Choniates, Brother unto Nicetas Cho-
niates, was the Bishop of Athenes: Nicophorus Gregoras about the þere of our
Lord 1300, maketh mention of sevorne Dukes of Athenes: Leonicus, Chalcocon-
da saith, that one Izaulus, a yonge Gentleman of Itali, marreþe the Duchesse of
Athenes, and gaue the Citie: And, that the rest of the Grecians leuþe their powe-
rs againste the Athenians: and that afterward about the þere of our Lord 1440,
Machomet the Emperoure of Turkie take the Citie of Athenes, and subdueþ
vnto him selfe, and hanȝing in þe possession, marreþe at the hevin of the Castle,
and at the forþe of the Wallles.

These thinges happened, as it is easie to recken, many hundred yeres after the
time of Pope Iohanne. Nowe therefore, I beseeche you, M. Hardinge, consider indi-
ferently with your selfe: If there had benne no Citie of Athenes then standinge,
howe could these Pirates then, haþe could Izaulus, howe coulde Machomet invade,
and take the Citie of Athenes? Whal we saie, They leuþe an armes, and disquieted
the Countrie, and troubled them selues, and came so farre to catch a shadowe?

Thus hitþer it appereþ not, but if Dame Iohanne wold haue gone to A-
thenes, there was none sufficiente to receive her.

After that shee came to Rome, and there professed Learninge openly. This þou
saie is boþe confuted as alſe. For there was no Learninge at those daies professed at Rome, as the
Stoies doo declare. This is very ſome confuted, M. Hardinge: and ſpecially by him,
that reþeth ſo little, what he saie. The Stoies (þou saie) doo declare, I. came, leue this
þe prieſtice, diſsemble nome: It is not manly: Tel vs in god ſaþe, what telleſ-
ter, what Stoies declare these thinges: your credite ſaþeth ouþer mutche: your
woþe is no ſufficient warrante.

Dame
Iohanne
Pop.

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þe saie, There was no Learninge in those daies professed in Rome. And why so? Well ye know saie of Rome, as þe earle saie of Athenes: Well þe saie, There was no Cite of Rome then standing: Well þe saie, Learninge ther was then blytely dealed and the whol Country becommre Barbarous: If there were no ſudie, no place of Learninge then in Rome, where then was there any ſudie in al Christendome? For the Vniuersities of Parife, Orlance, Tolouſe, Salerne, Padua, Bononia, Praga, Salamanca, were erected longe afterwarde. And therefore þe ſame to ſaie, that al the whol world then was Barbarous.

But þat you make the better for your ouer ſighte, S. Hierome, writinge of Vitorinus, and Donatus, ſaith thus, Vitorius the Rhotorician, and Donatus the Grammarien, my Schoolemaſters, are accounted notable in Rome. And againe, he ſaith, Vitorinus natione Aþer, Roma ſub Conſtantio Princepe Rhotorican doct: Vitorinus borne in Aþrica, taughte Rhotorique in Rome in the time of the Empereur Conſtantius.

Erasinus, writinge of the Life of S. Hierome, ſaith thus, Romam missus eſt, velut ad primarium eo ſeculo tum Religioſis, tum Eruditioſis Magiſtrum, Liberalibus ſtudijs erudiendis: quod ipſe declarat enarrans, n. Caput Ezechiel: Hierome was ſent to Rome, to the Principal Schoolemaſtrelle in those daies, bothe of Religion, and also of Learninge: as he him ſelfe declareth, expoundinge the eleventh Chapter of Ezechiel. S. Augustine ſaith, Egiliſt mecum, O Deus, ut mihi perſuaderetur, Romanum pergere, et potius ibi docere, quod docebam Carthaginē: O God, thou mouedſt my minde to go to Rome, and therer to professe openly the ſame Learninge, that I had profeffed at Carthage. And further he ſaith, Audiēbam quietius ſludere ibi adolescentes, & ordinare Disciplina correctiones ſediri: I hearde ſaie, that young menne there wente more quicly to their bookeſ, and were kepte in orderly obedience to theire ſtudies.

And in the Tripartite woorke intituled unto the Council of Laterane, we may finde the Storie hereof recorded thus: Primo Athenis Romanum tralatitium ſtudiū ſtudium Philotrophicum: Deinde Roma Parifis tempore Caroli, ut dicunt Historie: Eſt the ſtudie of Philotrophicus was tranſlated from Athenes, to Rome: and afterwards, in the ſties ſaie, in the time of the Empereur Charles, it was tranſlated from Rome, to Paris.

Wher that I moze ſaie: The Pope him ſelfe in his owne Secretaries ſaith, Rome is an Vniuerſity, Theſe be his wordes, Curia Romana habet Studium Generale, & eius priuilegia: The Court of Rome hath an Vniuerſal Studie, and the Priuileges of the ſame. And againe, Pope Clement ſaith, In Studijs Romane Curia, Pandiſi, Oxonijs, Bononijs, Salamanca debent esse Profectores Linguarum, Hebreice, Chaldaie, Arabice: In the Uniuerſity of Rome, of Parife, of Oxford, of Bononijs, and of Salamanca, there muſt be Profectours of the Hebrewe, Chaldaie, and Arabique tongue.

To be ſhort, Theodoricus Niemus, sometime the Popes Secretarie, & therefor haſtinge god caufe, to knowe the truthe hereof, and, for ought that I ſee, haſtinge no caufe to diſtelle, of this whol mater wriſteth thus: Et nunc eſt Titulus, Cardinalis predicit Schola: Et omni in ea legebantur Septem Artes liberales, & principiū Rhotorica: & etiam in ea legit quandoque Beatus Augustinus: & Iohannes, vocatus de Anglia. Et fuit Mulier de Magnantia nata, que ſtudiuſ Athenis sub virili habitu: & in tantum profecit in Arribus, ut tandem veniens Romanum, per biennium in eadem Schola Artes liberales legerit: & adeo ſufficiens fuit, ut etiam Maiores, & Nobiliores viri cuius Lectiones frequenter audierint. Et poſtea in Pamplonam eligitur, &c. Euen nowe, a Cardinal beneath the Title of the ſaide School, or Vniuerſity of Rome. And in olde times the ſenior Liberal Sciences, and peciall Rhotorique, were reade in the ſame. There alſo ſometime reade S. Augustine: and one, that was called John of Englande. This John was a Woman, borne at Mene (in Germanie) and had ſtudied in Athenes, in the apparel of a Man: And had profitid in the Artes, that at late comminge to Rome, twoo yeres together ſle profeffed the Liberal Sciences in the ſame ſchool. And her gift in teachinge was ſuche, that the Elders, and Nobles of the Curie reſorted often to heare her rede. Afterwarde ſame was chosen Pope, &c.

Thus manie waies, M. Hardinge, haue we ſente an Vniuerſity, or Schoole

Hierony, in Ap-
pendice Anna-
lium Enſebij.
Hierony, in Ca-
talogo ſcriptori-
um Illuſtrium.
Erasmo in Vi-
ta Hieronymi.

Angel. Confefſi-
Lib. 5, cap. 8r

In opere Tri-
par. Lib. 2, c. 10

Extra. De Priu-
legijs. L. 4, c. 10
de ducis. In
sexto.
Clement. Lib. 5.
De Magiſtriſ.

Theodor. Niem-
ius. Ciatatuſ ab
Ulyſſo in Telliſ
tas veritate.

Churche of Englande. 4 parte.

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Iohanne
Pop.

in Rome: and no caufe to the contrarie, but Dame Iohanne, belnge ſo wel learned, as it is ſaide, mighte wel be a Reader there.

But þe ſaie, VVhy keape ſice not her ſelfe in? Her midwife mighte be better anſweare this question. But what if ſhe were ſadabalye pueruent before her time, as many be? Or, what if God woulde haue ſuche a mater ſo openly knowne, to the everlaſting Detraction, either of þe Prelomes, or of the place? Certainly, Antonius the Archbiſhop of Florence, belnge affonted with the horrore herſelf, as it is ſaide before, exleth out, O the deapthe of the Wifdome, and knouledge of God. O howe unſcribable be his Judgements!

The Author hereof (ſaiſt thou) durſt not to auouche the mater for an vndoubted Trueke, but onely ſaide, Ut afferitur, as it is ſaide: and ſo referred al the whole to heareſe. Note, notwithstanding, M. Hardinge, manc there be, that wriſte this ſtorte, as a certaine Antonius, Paſt. 6. c. 1. Gentile, without doubtinge, or credite of heareſe. And Platynal, al be it woulde crediſ. 6. c. 1. not ſaie to auouche over mutche, for the honour of the ſte of Rome, yet thus he ſaith, Quid ferè omnes affirmant: Whiche thinge in a manner al menne doſt affirm. And Ut afferitur, Rauſius Extor ſaith, Scitum eſt ex Chronicis, & a Maioribus ſcriptum: It is knowne by the Chronicles, and written by our Elders. It is knowne, ſaith one: It is affirmed in Platynal, in a manner by al menne, ſaith an other. But for the ſpace of eighte hundred yeres, and more, there was no Chalde, I troue, ſo impudente, that woulde condemne it in Officina.

Touchinge the Marbl Image repreſenting a woman in childe bearinge, and the Popes ſudden breakinge of his wate, in hiſ ſolemne proceſſion, lette eche Man weighte theſe thinges, as him liþet. But, where ye compare that Image to one of the greate rage ſtones at Stonage, or Longe Compton, as it is ſeeme vngi-
wrought, and without hape, ye ſeeme wilfully to auouche, as your maner is, a

great Untrueſte. Clerly, Theodoricus Niemus, the Popes Secretarie, ſaith, It ad-
huc vetus Statua Marmorea, illuc poſita ſigilliſt monſtrat (hoc ſacrum). Vnde Sum-
mi Pontificis, dum ad Lateranum de Baſilica Principis Apoſtolorum, & contrā va-
dant, illud iter rectum non faciunt. Int̄o per alias vias per induſtum tranſeunt, illud
aliquantulum prolongando. Euen unto this date, an olde Marbl Image there exiſted,
under a Figure ſhuvel this mater. Thererfore the Pope, when they paſſe from S. Peters
Churche to Laterane, or backewardes, they take net their iorney straight forthe, but paſſe di-
rectly by other ſtreets, makinge there waye ſomewhaſt the longer. Lenle they ſhoulde be
ſcorched to thē ſhame to beholde that Image. This therefore is not an olde VVies
drame, as you ſaie, but the Judgements of fundyng the wifelie, and beſte Learned
in Rome, who mighte beſte knowe the mater.

As for the Chaire of Porphyrie loane, whiche otherwheres ye cal the Chaire
of eafe, it is too vile to be auouched. Sabellius ſaith, Spectator adiung in Ponti-
ficia domo Marmorea Sella, circa medium inanis: qua Nouus Pontifex continuo ab
eius Creatione reſidet: vt ſedenti genitalia ab uitio Diacoſo atredentur.

But, let Truthe be Falſchedde, and let Stories be Fables. Yet, M. Hardinge, it
make pleaſe you to remember, that the ſame Booke was raſted firſt in Rome, & ſtand
thence onely, and from no place elſe, was published abroade into the world. But let
the Popes owne Secretaries, and at the people ther be detinetid, and, to ſhadowe the
ſhame of that ſee, let Rome it ſelfe be the Mother of lies. Let no man knowe the cer-
taine Truthe of maters, but onely Omphilius, the Popes Paracate, and M. Har-
dinge. Yet neither woulde ſo many Chronicles haue recorded, no: woulde the whole
world ſo vnterually haue beloued the ſtounges of the Pope, more then of any o-
ther Bishop, had ther not benne wonderfull corruption of manners, and diſſolution
of life, and open horour, and ſhameleſſe in that onely ſee, above al others.

Volve be it, good Christian Reader, that thou maſte wel, and clearely under-
ſtande, that one dealinge herein is plaine, and ſimple, and that we haue not ima-
gined theſe maters, or any parcel thereof, ouſelues, maſte it pleaſe this to reade
Platyna in Iohanne. 8. Sabellius, Eneadiſ. 9. Lib. 1. Leonicus Chalcocondyla, a
Greke wifter, Li. 6. Marianus Scotus, that liued about the yere of our Lord, 1028.
Sigibertus

The holowe
Claire.
Sabellius Enne-
adu. 9. Lib. 1.

Testimoniſ for
the prafe of
Pope Iohanne,

Sigibertus Gemblacensis, that liued about the yere of our Lorde, 1100. Martinus Polonus, the Popes Penitentiary, whome St. Barbars to much defaceth; that he liued about the pere of our Lorde, 1320. Rauifus Textor in Oficina, Ca. Feminis habitum virilim mentis: Antonius the Archbisshop of Florence, par. 2.1.16. Valerianus: Naucerius: Carion: Constantinus Phrygio: Christianus Maflaus: Mathaeus Palmerius Florentius: Anselmus Ricid: Iohannes Parisiensis ca. 120. Supplementum Chronicorum: Chronica Chronicarum: Falciculus temporum, and others more. Of these, somme liuel fourt hundred, somme five hundred yeres agoe: and haue enne benn comupt worthy of somme Authortie: Notwithstanding, for your Dame Iohane Luke, you sp. Barbars beginnes nowe to clipe theire credite. Howe be it, what so euer they were, certaine it is, They were no Lutherans. Al theise with one consente agree together, that Dame Iohane was Pope of Rome.

But notwithstanding, somme of your owne Fellowes of Louaine, counte had taught you to haue deale herin more discretely; and not so precipitously, as to haue denide the whole Stoile: specially being sent to you from your frendes in Rome, and confirmed by so many. And therfore one of your Louaniens woulde seeme handefolke to excuse, & shifte the myter by possiblitate of Nature. Soz thus he saith in effecte, VVhat if the Pope were Hermaphroditus, an Herkinialfon, that is to say, a Man, and a woman both in one? D^r, If this heape wil not ferne, he se meth further to stale, VVhat if the Pope, beinge steele a man, were afterward chan ged into a woman? And thus for wante of better Iustintie, beforthe Ouidies Metamorphoses to serue the tyme. If ye woldes haue taken this mannes aduise, of doubt with lutech a pretty, VVhat if, ye myghte sone haue put vs out of counte nance, his woxdes be tuse, Neque ego hic quicquam dico de Hermaphroditis, & de genyvris, de quibus veterum libri plene sunt. Item à nostrí temporis memoria genius abeacm, non ignoro, monumentum literarum esse traditum, Mulierem quandam nomine Amylia, Antonio Spensa Cuii Ebulano nuptiam, post duodecimum a nuptijs annum in transiit. Legi etiam alteram Mulierem, vbi puerum peperisset, in marem fuisse mutata: *I will here set nothinge of suche persones, as be called Hermaphrodit, and are bothe Man, and VVoman, al in one: whereof in olde Writers we finde muche mention.* But to goe further, then to the remembrance of our own time, I knowe, it is written, that a certaine woman named Amylia, married vnto one Antonius Spensa a Citizen of Ebulum, tenne yeeres after she had benne married, was turned into a man, I haue likewise reade of an other woman, that, when shee had benne broughte a bedde, afterward became a Man. These notable Stoiles he allegeth, to answere the mater of Pope Iohane. Thus he thinketh a great deale the safer wole, to make the Pope an Herkinialfon, or by spacle to turne him from a Man into a VVoman, then simply, and platinely to confess, that ever Dame Iohane was Pope in Rome. If you had taken this same wile, then al this Stoile had bene a Fable, and a

The Apologie, Cap. 2. Division. 1.

But what neede we rehearse Concubines, and Bayvdes? for that
is nowe an ordinarie, and a gainful summe in Rome. for Harlettes
sitt there nowe a daies, not as they did in times past, without the
Cittie walles, and with their faces hid and couered; but they dwel in
Palaces and faire Houses: they stray aboue in Courte, & market, and
that with bare and open face: as who woulde saie, they make not onely
lawefullly doe it, but oughte also to be paised for so dooing. what
Woulde we say any moore of this? Theire vicious & abominable life, is
nowe thorowghly knownen to the whole wrold. Bernarde writte
roundly & truly of the Bishop of Romes houle, yea & of the Bishop
of Rome

Churche of Englande. 4.parte.

of Rome him selfe. Thy Palacie, saith he, taketh in good men, but it maketh none: naughty persones thriue there, and the good decaie. And who so euer he were, whiche wrote the Tripartite vwoork, annexed to the Council of Laterane, he saith thus, So excesſive at this daie is the riote, fvelv in the Prelates and Bishoppes, as also in the Clerkes and Priestes, that it is horrible to be tolde. But these thinges be not only growen in vze, and so by custome and continuance of time wel allowed, as at the reſte of their dooings in manner bee, but they are nowe worn olde, and rotten ripe. For who hath not hearde, what a hanious acte Peter Aloisius, Pope Paule the thirde Sonne, committed againſte Coſtrus Cherutis the Bishop of Fanum : what Iohn Caſa, Archebishop of Beneuentum, the Popes Legate at Venice, wrote in the commendation of a moſte abominable ſtichinnesſe: and how he ſet ſooze the with moſte lotheſome wordes, and wicked eloquence, the mater, whiche ought not once to proceede out of any bodieſ mouth: To whose eares hath it not come, that Alphonſus Diazius a ſpaniard, being pourporely ſent from Rome into Germanie, ſo shamefullly and diuiliſhly muſthered his owne Brother Iohn Diazius, a moſte Innoſcent, and a moſt Godly man, onely becauſe he had embraced the Goſpel of Iefus Chriffe, and woule not returne againe to Rome:

But it mate chaunce, to this they wil say: These thinges male sometime happen in the besse governed Common Wealthes, pe a and agaunske the Magistrates wiles; & blisdes, there be good Lawes made to pouinche sutch. I graunt, it be so: But by what good Lawes (I would knowe) haue these greate mischieues bene pouinched emongest them? Petrus Aloisius, after he had donne that notorious Acte, that I spake of, was alwaies chearlied in his Fathers bosome Pope Paule the thirde, and made his very dearelunge. Diazius, after he had muethered his owne Brother, was deliuerny by the Popes meanes, to thende he myghte not be pouinched by good Lawes. John Cafathe Archebisshop of Beneventum is yet aliue, yea and liueth at Rome, euen in the eie and sighte of the mooste holy Father.

M. Hardinge.

Courfaines wente abroade, so as the Matronnes doo: some rode on Mules, somme dwelled in goodly houses. VVhich particuler disorders, * as there they coineward not many yeres, * in ***Untruthes,** great and no-
thesdies they haue benn reformed, VVherein ye followe the Father of your hereties, and Schole-
maister of your malice the Deuil, who in Scripture is called ***Accusator Fratrum nostrorum;** torious,
the accuseur of your Brethren.

the accuser of our Brethren.
But Sirs, howe leape ye from Rome to Placentia, from the Clergy to a temporal Duke, whom
ye cal the Popes Sonne, though he was not his Sonne beinge Pope, but by lawfull Matrimony before
holy Orders taken? For suth a one was Peter Alenius of whom yee speake. Be it, that he was an
evil man, VVhat maketh that againte the Church? what for Defence of her newe Gospel? 110
hannes Caffa heage yet a yong spryng, before he came to be a Clerke, and long before he was ei-
ther Bishop or Legate, made certaine amouing Sowtes in Italiane rime, folowing the Italiane poete
Petrarcha, to which kinde of enterprize the good wites of Italy are muche gretter, and
without naming any persone, flatteringly smonched that heinous fete, rather then praised, when
neuertheleshe he did euill, we confesse, and for the same oversighte of his youthe, was notwithstanding
digne his other excellent qualitie kepte backe from the dignite of Cardinalship during his life: al
this beinge graunted and considerid, what hindereth the estimation of Christes Churche? And
what furthereth thyne false Doctorine, your Schismes, and your Heresies? Touchinge the Deathe of
John Diazius the Spaniard, ye tol' me * many lies at once.

The

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The Bishop of Sarisburie.

THE leapt so lightly to Placentia, M. Hardinge, but rather reaste at Vercora, and safe the Truth. For Pope Paulus, that shoulde haue pounished his wicked Sonne, and haue burne him to deathe for his abominable outrage, remoued not to Placentia, but remained still in Rome. Iohannes Sledanus saith, that the yonge Gentleman, the Bishop of Fauum, vpon whome Petrus Aloisius the Popes Sonne, had shewed that horrible villanie, shortly after died for shame, and heautenesse. Yet (he falleth) it is thought of somme, that Petrus Aloisius, after his wicked acte committed, gave him poison, and so killed him, leste he shoulde make complainte thereof vnto the Emperoure. He addeth further, Paulus nihil fecit impense amabat filium: & ad ipsius amplificationem omne studium converxit. Et cum de cius flagitijs non nunquam audiret, fertur non admodum agravare: & hoc solum consuetudine dicere. Hec illius vita non se communicatorie didicisse: Pope Paulus nevertheless favoured his Sonne above measure: and bestowed at his care, to encreas him in Honour. And, whereas he hearde sometime of his shameful actes, the reporte is, that he was not muche offended therewith: but erred only thus to safte. Wel, yewis he never learned these vices by my example. So cruel, and terrible is the Pope in represting of Sinne.

But God of his Justice woulde not suffer such abomination to escape unpunished. Certaine of the Nobles of his owne Cittie, not longe after, arose against him, and slewe him in his owne Palacie, and hunge out his vile carcasse in shamefull sorte, by a chaine ouer the walles, and afterwarde the we iuer to the mote. The people of al sortes rained gladly to the fighte: and stabbde him in on every side with their Daggers: and traddde him fiftly under theire feete.

He falle, The particuler disorders of your Courtegians in these daies at the late haue bene Reformed. And yet by very crediblie reporte, euen within these two paires, whiche was in the pere of our Lord 1565. by a perfite viewe we taken, there were found in Rome to the number of eight and twentie thousande women of that sorte. If this be the Reformation of the Churche of Rome, what was it then, before it was thus Reformed?

As for that moste horrible Book of Iohannes Cafa, so vile, and so loathsome, that no heathen ears coulde abide to heare it. O howe fauourably, and howe credibly it is excused? He was then (ye fale) but a yonge man: but a springall: no Bishop: no Clerke: He named no persone: It was but a kinde of exercise: an ouerlight: an Amorous Sonet: The good wites of Itale be muche geuen to it: He praid not that faulre, but only smootheit. O M. Hardinge, what abomination is there under Heauen, but ye can blisse walles, howe to smoothe it?

But he was punisched (ye fale) ful soore for his ouerlight. For he coulde never be made Cardinal, during his life. Yea, god M. Hardinge: And al this must we beleue, because you speake it. The Pope mad him the Archbisshop of Beneventum, and Legate a Latere, and thereby one of his Secret Counseil, in parte of this cruel pounishment. But, though he upon that, or somme other occasion, were keapt backe from beinge Cardinal, yet were there others made Cardinales, in al respecte as bad, as he. Reade Andreas Alciatus, that notable Civilian: And ye shall finde, what a misson was made Bishop of Comum, when Paulus Iouius was put biside. Reade Paulus Iouius in the Life of Clemens. 7. and leare, what pety folker then were made Cardinales, and for what causes. As for poure Onuphrius, he speketh Parables, and catcheth colours, and woulde faine to meane more hercelf, then he durst to biter.

The Emperoure Tiberius sommetime placed Nouellus Tricongius in moste highe and Honorable rōme, and mad him Proconsul, in parte of recompence of his god seruice, for that he was habbe to dyalne thre bottles of wermut togidher with one brethe. This was not the worthiest caute of promuntinge sutch a Magistrate to such a rōme: yet was there more honoure, and honeste in this caute of prefermente, then hath benne thought to be in the prefermentinge of sunfylle Cardinales.

Touchinge the murtheringe of Iohannes Diazius, by his owne Brother Alphonsus, wherein, ye fale, we haue tolde you so many lies at once, we referre our selues

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Iohannes diazius.
L. 17.
An. 1546.

selnes to the Stoic thereof trulye written by Iohannes Sledanus: the effect whereof in shorte is this: One Iohannes Diazius a Spaniard, and a Doctor of Sorbona in Paris, after that God had gien him Grace to understande the Truth of the Gospel, departed from thence, and came into Germanie, and reasted at Nuburg in the Domynion of Otto Henricus Countie Palatine. His Brother Alphonsus Diazius, being then in Rome, and bedeslantinge hercelf, immedately tolke hisesse, and with al spedde came into Germanie, mindinge to withdrawe his Brother from his purpose. And findinge him constant, and steadfast, and not likely any waies to be remoued, in the ende he falleth him selfe, by the weight of his reasons, to be persuadid to the same Religion: and delid him to retorne with him into Italie, for that he shoulde do more god there, then he could in Germanie. But seeing him for sundrie causes firmlye bent to stade there, he tolke his leave, and departed thence, and exhortid him to continue constante in the Truthe, and came to Augusta, sic Dutche niles from Nuburg. The nexte daie, as hausinge forgotten some special matter, he had to saie to his Brother, he returnede backe againe from thence to Nuburg, and by the waies boughte a Carpenters Are, and entred into the towne, vpon the 27. of Marche, he came to his Brothers lodginge at the breafe of the daie, and him selfe watchinge beneath, sent by his servante with the Are to do the bida. The servante, after he had called for the Iohannes Diazius, and had delivred him a letter from his Brother Alphonsus, and saue him turned towardes the lighte to reade the same, came suddeynly behinde him, and stroake him in the heade with his Are, and leavinge it stickinge in the wounde, came awaie together with Alphonsus his Master. This is the very true storie hercelf, M. Hardinge, and in al these wonderes there is no lie. Touchinge your Courtegians (ye fale) the Pope of late haue made a general Reformation. For nowe they are bothe remoued from their faire Palaces, wheren they dwelle, and also pur from their Males: As if the faulte had beene only in their Wothes, or Youthes, and not rather in their whole trade of life. Certainly, the same waies continue still, even in the Cittie of Rome, & that butto the number of eight & twentie thousand, as it is saide before. Such is the Reformation of the Church of Rome.

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They haue killed infinite numbers of our Brethren, onely because they beleued truly and sincerely in Jesus Christ. But of that greate and sole number of Harlottes, Prostituteours, Adulterers, what one haue they at any time (I fale not, put to deathe) but either Excommunicate, or once attached with Voluptuousnesse, Adulterie, Ribaudie, Whoredome, Murtheringe of Kynne, Inceste, and others, moxe abominable partes, are not they countyd Sinne at Rome? Or, if they be Sinne, ought Christes Vicare, Peters Successoure, the moste holy Father, so lightly, and stilye to bear them, as though they were no Sinne, and that in the Cittie of Rome, & in that Principal Tower of Holinesse? O holy Scribes, and Phariseis, whiche never knewe this kunde of Holinessse. O, what a Holinessse, what a Catholique Faithc is this? Peter did not thus teache at Rome: Paule did not so liue at Rome: they did not practis Brothelrie, as these doo openly: they made not a perryll reueuenue, and profitte of Harlottes: They suffered no common Adulteroures, and wicked Murtherers, to goe unpounished. They did not receive them into theire Familiariete, into theire Counseil, into theire householde, nor yet into the compaines of Christian men. These menne ought not therfore so unreasonably to triumphe against one liuinge. It had benne moxe wisdome for them, either first to haue

On proued

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proued good theire owne life before the wold, or at the leaste, to haue cloked it a little more cunningly. For we doo vs stil the Olde, and Antiente Lawes, and (asmuche as menne maie doo, in the maneres vied at these daies, al thinges beinge so wholy corrupte) we diligently, and earnestly put in execution the Ecclesiastical Discipline: wee haue not common Biorthel houses of Strumpettes, nor yet flocks of Concubines, nor Heartes of Harlotte haunters; neither doo we preferre Adulterie before Matrimonie: neither doo we exercise beastly sensualitie: neither doo we geather ordinarie rentes, and stipendes of Stewes: nor doo wee suffer Inceste, and abominable naughtynesse, nor yet such Aloitiens, Casians, and Diazians to escape unpunished. For if these thinges woulde haue pleased vs, wee needed not to haue departed from these mennes fellowship, amongst whomme sutech enormities be in their chie pride and pice. Neither needed we for leauinge them, to renne into the hatred of menne, and into most wilful daungers.

into the harre of meane, and the meane
Paul the fourthe, not many mothes sithence, hadde at Rome in
prison certaine Augustine Freris, many Bishoppes, and a great num-
bre of other deuote men, for Religions sake. He racket them, to torment
them: to make them confesse, he leaste ne meanes brastaid. But in
the ende how many Borthels, how many whooremongers, howe many
Adulerers, how many Inclinations peruers could he finde of al those?
M. Hardinge.

M. Hardinge

This yee denie as impudently, as yee affirme the other mater of Diazius fally. *Vivatore*
what punishment is due to flanclers, that ought this Defender to have for this falfe flanlder.
Then commen me your Secretarie, and praefet him selfe, and al you his helpe compaines, before
al wite and modefie. And fach muche in commendation of your Ministreris fayth godlynesse,
that ye keepe and vail the Olde and Aunciente Lawes, foortho, and Disciplene of the Churche
in your Conffesse, for regarde of the world, for feare of Gods wrath, for abundinge
and certeyne rewardes in heauen. *Utrahabund*

A braue, and a
lilly kinde of
Eloquence.
*Formation,
Open Stewes,
and Inceste, an
M. Hardinges
Insirmities.

Our God be thanked, although we be not the men, we sing, & we
professe to be, yet whosoeuer we bee, compare vs with
these men: and auay our own life, & Innocencie wil souue proue untrue,
& condemne their malicieuse surmisles. For we exhorte the people to al
virtue, & wel doing, not only by bookees and preachinges, but also by
our examples, & behaviour. We also teach that the Gospel is not a bo-
asting, or bragging of knowledge, but that it is the Lawe of life, & that a
Christian man (as Tertullian saith) ought not to speake honorably,
but ought to live honorably: nor that they be the hearers of the
Lawe, but the doers of the Lawe, yvhich are iustified before God.

M. Hardinge.

*Is this the model of the Spirit of God?

if darkenesse were lighte, if fower were sweete, if the fruites of you so naughty a tree were good, we
woulde alio loath you, and vpholdre your immoderate stakes. Vee faine plainly of you at one
wondre, whiche we wil to de a watcheworde for al Chilren people to beware of you, our Du-
ghter is Herefie, your Life is iniquitie, your endeoures tendeth to the subuertion of Soules.

The Bishop of Sarisburie.

It is no great Crake, ^{as} Wardspe, to greevous thankes. But what vncou-
rons dealinge is this of your parte? Sir Defender, and his Fellowes muste come
to you, and leare to speake. Nowt standinge for ought, that male appare,
ye are not yett wch advised, howte to speake your selfe. Nowte because we late,
we thanke our God, our Secretarie hath made him selfe a Seueral God. Howte be it,
you matalte, Our Lorde, and think he not Catholique, that will late otherwise;
and yett make you nott felices thereby any Seueral Lorde. God gene you Grace,
ye be nott feuered from the Lorde. But wherefore it shoulde be more lawfull to you
to late, Our Lorde, then soz vs to late, Our God. I thynke it a highe pointe of cur-
singe for you to open.

Thus ye louable have vs sommetimes to fale, Our Lorde: sommetimes, The
Lorde: sommetimes neither. If it were a staitful Coke, that knew your deete, how
beit, The Prophete David sathe, Deus noster refugium, & Virtus: Our God, our
Refuge, and our Strength: Singe Psalmes unto Our God: Our God is the God of
Saluation: Our God is in Heaven, My God, & My God, I will earely vnto thee: Thou
art my God: I trusste in thee: All lotes are in thy handes. Paul satthe, I thank My
God alwayes: I geue thanke unto My God. Thus was it lawfull then for the Apo-
stles, and Prophetes to speake without rebuke: Neither was there any w. Var-
ius, or his fransourours to fale. They made them selfes a peculiare God.

S. Paulus satthe, *We are justified in the name of Jesus Christ Our Lord, and in the Spirit of Our God.* S. Augustine satthe, *Contra Iustos Mirabilioris cautum me in spiritu meo, dicens, In Novissimis diebus nunc falso Propheta: My God habet vultu meo, tunc mense, in the last days dies tuas, falsi prophetae.* Agnus satthe, *Deus Meus vobis praescis est: Vbi quis, nisi quoniam inclusus: My God is everywhere present: everywhere whole: nowhere enclosed, or shut up.* Chrysostome satthe, *Christo meo testificabuntur & Venti, & Mare: Babe the Windes, and the Sea bare witness to my Christ.* S. Hierome satthe, *Ego non Patrem, non Matrem, non Germanum aderimus Christum meum audiam: I will not hear neither Father, nor Mother, nor Brother, against my Christ.* S. Cyprianus satthe, *Hic est Deus noster, id est, non omnium, sed Creditorum, & Fidelium Deus: This is Our God, that is to say, not the God of all, but the God of the Believers, and of the Faithful.* Sedulus satthe, *Deus Natura omnium est: Voluntate vero paucorum: God by Nature, is the God of all: but by will, he is the God of Few.* Tunc what shall haue we mactoours, the case beinge so cleare? You your selfe, Mr. Hardinges, in this selfe same booke, either of pauryte upon somme better advise, or unwarres, haue written the same. Consider wel your owne wordes: Thus ye saye, There is iniquitate in Our Lorde God. Yet, I trave, by these wordes, ye make not to your selfe a preferable God. *God which hath loved me, and hath*

S. Paule saith, *I lie in the Earth of the Sonne of God, whome he hat vpon me.*
geuen him selfe for my sake, Whiche wordes S. Chrysostome, wrtinge upp the Gene-
re, ergouerthe this: Qui dilexit me, &c. Ut proprium surpas communie benefici-
um. Profecto, inquit: Nam heet pro omnibz hominum genere Sacrificium oblationis fit,
tamen proper amorem in eum, id, quod factum est omnibus, proprium mihi facio.
Ita & Prophetis mos es, & facere, & dicere, Deus Deus Meus: quamvis totus Orbis
sit Deus, Sed peculiares hoc etiam oratio, ut ex communibz propria faciat. Qui dilexit
me, Quid dicas? An te dilexit solus? Omneam, inquit, hominum Naturam dilexit.
Sed ego illi Gratias debeo, quasi mea Solum dilexisset, & tradidisset semetipsum pro
me Solo. S. Paule saith, Christe habet lored mee. O Paule, The benefit, that is common to
all, than self as peculiaire to thee selfe. Yea verily, saith S. Paule: For al it, that Sacrifice
were offered for al Mankind, yet for the Loue, that I bearre towards him, the thinge that was
dome to al, I account as proper, and feraul to mee selfe Alone. Thus the manner of the Pro-
phets is to do, and to faine. O God, my God: notwithstanding he is the God of all the World.
N. 1. S. 1.

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But this is the ffeial, and alone office of Lone, of things common to make things peculiare, T'hou fasse, Christe hath Loked mee, What saist thou? He hath loked vnto me, and woman cl's No saith Paule, He hath loked at Mankind. But I owe him thankes, as if he had loked mee Alone, and had gauen him selfe Only for mee.

Hencethwith, M. Hardinge, it mafe plese you to geue vs leue to speake as the Prophete, the Apolite, the Holy Fathers, and Doctors haue spoken before vs,

The Apologie, Cap. 4. Division 1.

Besides al theise maters, wherewith they charge vs, they are woont also to adde this one thinge, which they enlarge with al kunde of spite: that is, that wee be menne of trouble, that wee plucke the Svoorde, and Sceptre out of Kinges handes: that wee arme the people: that we overthow or judgement places, distroye the Lawes, make hauoke of possessions, seeke to make the people Princes, turne al thinges upside downe: and, to be shox, that we woule haue nothinge in good frame in a Common wealth. Good Lord, how often haue they set on lire Prince barters, with theise woordes, to the ende they might quenche the lighte of the Gospel in the very firste appairing of it, and that menne myghte beginne to hate the same, ere ever they were hable to knowe it, and to the ende that every Magistrate mighte thinke, he sawe his deadly enimie, as often as he sawe any of vs. Surely it shoulde exceedingly greeve vs, to be so malicieously accused of mox basious Treason, onlesse wee knewe, that Christ bin self, the Apostles, and a number of good Christian menne, were in tyme past blamed, and reviled in like sorte. For althoughe Christe taught, they shoulde geue vnto Caesar, that vryliche was Caesar: yet was he charged with sedition, and was accused to diuise some Conspiraute, and to keepe waies to geate the Kingedome. And thereupon they cried oute with open mouth against him in the place of Judgemente: If thou lettest this manne escape, then thou arte not Caesars friende.

And though the Apostles did likewise chermoze, & sledsally teach, that Magistrates ought to be obeyed, that every Soule oughte to be subiect to the Higher Powres, not onely for feare of vyrache, and pounishemente, but even for conscience sake, yet bare they the name to disquiete the people, and to stirre vp the multitudine to rebelle. After this sorte did Haman specially bringe the Nation of the Jewes into the hatred of Kinge Assuerus, because, saide he, they vvere a rebellious and stubbornne People, and despised the ordinances, and commandements of Princes. wicked Kinge Achab said to Elie the Prophet of God, It is thou, that troublest Israel, Amalias, the Prophete at Bethel, laide a conspiracie to the Prophet Amos charge, before King Jeroboam, sayinge, See, Amos hath made a conspiracie against thee, in the middest of the house of Israel. To be hysse, Tertullian saith, This was the general accusation of al Christians, whiles he liued, that they were Traitors, that thei were Rebelle, & the enimies of Mankind. Wherefore, if nowe adies the Truthe be like wise euil spoken of, & belinge the same Truthe, it was then, if it be no wile despitefully used, as it was in times past, though it be a greevous and unkinde dealinge, yet can it not seeme unto vs a new, or an unwoonted mater.

M. Har.

Churche of Englaude.

4. parte.

425

M. Hardinge,

Howe fare ye haue attempted! I meane the ffeial of your Brotherheda in fundie Countreis, to wreath the Swoorde out of Princes handes, to trispose theirre Scopets at your pleasure, and to alter states and signories, though we holde our peace, (a) the woldle Judge, the bloudie of so many thondre flaine specketh, Englaude reporteth, Scolland mountayn, Germanie roareth, France bewaileth, Savoie weepeth, Al Chittendone lamenteth, (b) VVere the hundred thousand Boutes of Germanie contayned by the swoorde of the Nobilitie there for their obediencie? The Duke of Saxone, and Langgrave of Hesse, were they ouerthrown in field and taken capiue for bandings in Defence of their Soueraigne? VVere to great multitudes of people destrayed at Munder for their losifise? Your Sacramentarie Suisters of Hera, who ridded the wret Olde Duke of Savoie of his Townes, and Countries, from the farther side of the lake of Genesa into the Aher, did they this for maintenance of his righte, and to set him at rule with lide? VVhat meant ye, when ye lade your Heedes together, being at Genesa in Quene Maries daies, the Faithfulle (c) Brothers of Englaunde, and Scotlandie, and deuided a molt Sedicious and Traitorous band against the montrous regiment of VVoomen? *The Bishop of Sarisbire.*

Here, M. Hardinge, for wante of mater, we thought it god polite, to furnysh the tale with storie of worlde: The worldle iudges: Bloude speacheth: Englaude reporteth: Scolland mountayn: Germanie roareth: France bewaileth: Savoie weepeth: Chittendone lamenteth: If ye had wel studieth your Copia Verborum, ye cande never haue benne halfe so captious, nor haue benne hablie, so many waies to bitter nothinge. Ye might haply haue saide, Your Cardinalles erie, and your Pope roareth, and your Frendes hande alwaies and tare theire heare, and saie, nay is it written in the Apocalyps, Vs vpon Babylon, Cunitas illa Magna: *Alas, das Babylon, that Greate Curie.*

Cod be thanked, The Rignedomes, and Princechades of the worlde stande nowe in as saf, and in as quiete, and doothinge state, as euer before. Therefore this Tragical rhetorique myghte better haue seruied you somme other where.

The Boutes of Germanie, of whombe we speake, for the greatest part, were Abnerfaries unto Doctor Luther, and underlode no parte of the Gospel: but conspired together, as they saide, only against the cruchel, & tyrannie of their Lordes: as they had done two and twentie yeres before in the same Countrey. In the Contrarie, called Liga Sotularia, sittene yeres before Doctor Luther beganne to Preache: The parteners of whiche Conspiraute had for their watch wodre the name of Our Lady, and in the honour of her, were bounde to sacre Ave Mariae everyday. Certainly, touching these Later Rebelle, it is knownen, that Luther sharpeley and vehemently wrote against them. And they them selues being demandaunt therof, utterly denide bothe the partakeinge, and also the knowledge of the Gospell.

The Prince of Germanie raled not their Powres (as ye saye) against the Emperour Charless fiftie - but being wrongfully, and contrarie to the Lawe of armes inuaded by him, they were forced, beinge fre Princes, by the Lawe of Nature, to drawe their Swerde in their owne Defense.

The Rebelle at Munster were not Gospellers, as ye seeme to meane, but frantique Anabaptistes, & Heretiques, as ye saye: and therefore enimies unto the Gospell.

The Lordes of Berna never were Subiectes to the Duke of Savoie. That they take certayne of his Castles in theire Confines, they did it rightely, and by the Lawe of Armes, beinge forced thereto by delycly Inuasions, and robberies, and not hable otherwise to live in reaue. But in dede the saide pike Duke was thorowly spoyled of his whole Domainte: of the one halfe, by his Brother in Lawe the Emperour Charles, & of the other halfe, by his Neewe Francise the French Kinge, by the counsele of pope Clemens, & after therre great entrefewle at Marfles. And therof was diuina pyc Pasquill, declareinge the miserable case of the pike Duke, Divisirint subtilitatem a mea & super: vester mean miseriter fortem: They haue diuided my appardementes them selues: and they haue caste lots for my Coate.

The Heedes of Englaunde, and Scollandie, that (as ye saye) were laide together at Genesa, touchinge the gouernemente of y'vremen, helpe hel accompted, were nothinge so manyn, as ye woulde seeme to imagine. For if there had benne but one leste, for ought, that I haue hearde, there had benne but one at al. But the hote Amplifications it likeli you to make of so small a number. *Wise wil defende woman in his errore.*

An iv Let every

The Bou-
res in Ger-
manie.

(a) Vatnuth, co-
tonious, and
mantled to al
the woldle.
(b) VVere bou-
tes for the great-
est parte were
enimies unto
Luther.
(c) Al this grete
multitude of
Englaunde, and
Scolland, shold
only in two
persones. VVere
knowe no moe.

Apoca. 18.

Liga Sotularia;
An. 1503.
D. Luther began
to Preache, An.
1518.
Iohan. Seldan,
Lib. 4. &c.
Paralipomena,
Vffgoren, Anno
1535.
Nicol. Gerelli-
charen.

Let every man beare his owne guylte, M. Caluine, M. Martyr, M. Mellicus, M. Bullinger, and oþers, whome you cal the Fathful Brothers of Englaunde, mistakid that enterpise, and wrote against it.

Nutzer

Aug. 7 de C. L.
H. Lib. 3, C. 4.

THE know, that God hath determined this mater longe iste: 3:02 thus he saith, Si Homo moriatur absque Filio, ad Eiliam quis transfit Haretides; *Ita man die without a Sonne, his inheritance shal passe unto his Daughter.* And S. Augustine saith, *Lata est Roma Lex illa Vocationis, Ne quis Heretidem Fominaum faceret, qui non Vnicam Eiliam, Quia Lex quid iniquius dicti, aut cogitari posset, ignorat.* There was a Law made in Rome, called Lex Vocationis, *That no man shoulde conueie his inheritance unto a woman, nor unto his only Daughter.* Then shoulde I know not, what male be more wickedly thought or spoken.

But, God be thanked, that of his Mercie, hath nowe raised by unto a **W^m** man of suchte VVifedome, Learninge, Clemencie, Grautie, Judgemente, Gouvernemente, and other Noble, and Princely Vertues, as have not beene seene in many
Yenne. God encrease her dately with his Holy Spytte, and make her ane may
Mother in Israell. Amen.

¶ Pour flury blastes, and Secrete breathinges, M. Hardinge, I will fale nothing. We make yet remember, whiche of your Louianian compaune it was, that in the time of that Noble Prince of Blest Memorie, Kinge Edward the 6. lade in open Parlamente, *Woe be to that Kingedome, the Prince whereof is a Childe.* And after wards, seeing the Queenes Maiefie, that nowe is, placed in her estate, blosome, and openly confesteth a great ouer fighte, and mutch sole in your former drestinges, so that in the late time of your vnytch governemente yee had hewen downe the boughes, and leafe the Stocke standinges stil. Goodis Secrette Proutdence, M. Hardinge, breasted againste you, and confounded your drestinges. Power onch ye late had; but god will vs lacke none.

M. Hardinge.

For answere to al this, yee icioys your sculcs with Chrille and his Apollites, as though ye
gily knew them none to ther. Preumpitouslly faile, But the mater is not so answercd. And yet
runne at large in thair common place, and very vainly, or rather Luciferlike, compayned of their iuelcs
with the Apollites. But Sirs, flacie here, runne no more. Yee are loone floppys, and therforre yee are not like
parte. These be but yore wulcs. In the Apostles was the Truthe in dede, & was it in the Holy
Prophetes, and thiose firsle bleſſed meinc of the Churche. The Truthe ye bulde and crake so much
of, is not that Truthe, Talec like blie Rhetoricians, and proue that ye have Tutho, like hounble
men. And then talke on: but that can yee t'ener doo, so longe as yee retaine out of the Churche,
and enemis to the Churche. * But what spende I woordes in vaine? Your hateres be hardened, you
Eies be blinded, your Eares be stoppled.

The Bishop of Sarisburie.

Here is profound stresse, M. Hardinge, for a Doctor of Divinitie. To am ware
you with your owne vaine wordes, in dede ye spende your wordes in vaine.

The Apologie, Cap. 4. Division. 2.

Fourtie yeres agoe, a wyrarde, it was an evry ryng to them to
divise against vs these accurst speches, & other wroth, soner than ther
when in the middest of the dartheenesse of that age, first began to springe,
and to gene shme somme one glimmering beame of Truth, unware
at that time, and unhearde of: when also Martin Luther, & Hulderike
Zwinglius, beinge moche excellente menne, even sente of God, to gene
lighte to the whole worldde, firsche came unto the knowledge, and
preachinge of the Gospel: when as yet the thinge was but newe,
and the successe thereof yncertaine: and when mennes mindes stode
doubtfull and amased, and theirre care open to al scandalous tales:
and when therre couldbe imagined against vs no facte so detestable,
but the Peopple then woulde soone beleueit, for the noueltie & strange-
ness of the matter. For so did Symmachus, so did Celsus, so did
Iulianus,

Julianus, so did Porphyrius the old foes to the Gospel, attempt in times past to accuse all Christians of Sedition & Treason, before that either Prince, or people were able to know, who those Christians were, what they professed, what they believed, or what was their meaning.

M. Hardinge.

As ye runne forth your race, and with heinge amuplicacion boate and brage of the Timble of
your Dastine, and the Innocencie of your demeanour ye fal into a great inconuenience and ouer-
fylle; VVas the light extinguished in all Israel, til that lewde Friere came, and Zumpfus; the twarte
Master I shall weue no change the Edict of Luther, and Zumpfus the Prophete, One of Sion that come the
Love, and the woorde of our Lordis from Ierusalem, and singe a new Songe; O (b) VVittenberg
is come the Gospel, and the woorde of the Lord is from Zunck, and Generall; If Luther and Zunck
gave us life came to the knowledge and preaching of the Gospel, what inuite Chiffle to breake his
owne scife who faule, I will with you at daies till the ende of the world!

promise, with bairns, while with you? And if hee be not a true Christian, hee is not worthy to be called a man. Againe how forgette you the old proverbe, 'A liet it behoueth to be mindeful? Rememb're not how this is (c) contrarie to all your owne Doctrine? For fayre ye not wherether, that God had alwaies his name vpon the electe, and his inuisible Churche? Therefore this mindele ye reaente and cal backe againe, or els fayle ye pulle at the rabble of fundrie your owne fetes, your shoul'ders, whose filting cauldres, and ye ryphaudinges poure soules vs, that never be able to abide.

The Bishop of Sarisburie.

It is not worth the while, to antwerc him, that saith nothinge. Sion, from whence, y^e sale, the Lawe of God issued first, was in those daies, as muche designed of your fathers, as is this daye of you Geneva, or VVittenberg. Origen saith of Celsus the Heathen, Christianum Dogma affirmat a Barbaris cepille ortum, haec est, iudicet. He saith, that the Christian Faith tooke her firste beginniges from Barbarous people, that is to say, from the Iewes. Cicero saith, Iudei, & Syri, Gentes nate regnare. The Iewes, and Syrians Nation borne to Bondage.

And Chrysostome spekking of Iulianus the Renegate, saith thus, Gallores nos, pro Christianis, in Edictis suis appellavit: *In his proclamations, in the floods of Christians, he was called by formerly Galileans.* Notinge therby the vilenesse of the place, from whence the Gospel of Christe here proceeded. *But Nazianzenus saith, Honora parum Bethlehem, que te induxit in Paradisum; despice not, but rather) Honour that little Bethlehem, that bathe led thee into Paradise.*

The soure of this simple, Barbarous, despised people, was hearede throughout the whole worlde. God caused his Light to shone out of the Darke: his holy Spite breatheth, where he thinketh good: he bathe no regarde of Persons, or chace of places, but, as S. Peter saide unto Cornelius, in ev'ry Nation, who is earst starn him, and worketh righteousness, is accepted before him. God cluseth the weak thinges of the worlde, to confinde the stronge. Goddes holy Name be blessed, that of so little, and so simple a despised contynent, bathe nowe raised up so great a tree: and triumpheth the Gospel of Christ his Sonne in every place throughout the worlde.

What meane Christe (late you) to breake his promises? Nay, what meane you, Mr Hardinge, so shamefully to breake Chirstes Commandementes, yet to charge him with his Promisse? God is true in al his promises, and shal preuale, when he is so londelye judged. There is no fault in God, or his Christ: The fault is in you, that have made of the House of God, a Cae of Theueys. Christe never made any suchte speciall Promise unto the Pope; that, what so ever it shoulde please hym to late, or do, he shoulde never erre, or do amisse. We preuale over muchel of Goddes Promisites. Nay, thought Antichriste shoulde be Pope, yet shoulde Christies promisites be true fitt.

It is true, that God hath alwayes a Churche Inuisible, and a number of Electe, knowne only to him selfe alone. Whether is this our onyl safetie. S. Paulus also saith the same: *Firmum stat Fundamentum Dei, habens hoc sigillum, Non ita Dominus, qui finit uis: This Foundation standeth founded, and firme, having this Seale, The Lord knoweth, who he is owne.* Elias thought, at the Codly in Israell had beene slain, and not one leaffe alive. But God saide unto him, I have sainet unto thee my selfe, *finis thou finde me ne, that never bored this lere before Baal.* Cod knewe them: but Elias knewe them not. To the judgement of man, they were inuisible. Therefor, S. Augustinus, S. Ambrosius, S. Anselm, S. Anselm, S. Anselm,

(e) *Vaintrude,*
miscreant, and
claundacious.
For Zwinglius
was a *Gloomy*
Preacher, and
no Rutter,
(3) *With blas-*
*phemous trou-*phetic* trades*
Prudence for
why not as well
*from VVitten-*berg*, as from*
Rome?

(.) *Venustus*
fonde, and
childlike.
This is M. Ha-
dings foliation
Origen, Contra
Celsium, Libellus
Cicero, De Pro
nin, Confusus,
Chrysostom, contra
Sermones.

na Naučanzen. I.
 ne Natali Christi
 uai tēpъ вѣща
 ut Адамъ Тимофеевъ
 te тѣпъ мицеръ.
 at, Psalm.19.
 eth Iohann.2.
 de Acter.10.
 ed Mouth.13.
 of 1,Corinth.5.

*p.
ur
ely
de
re-
old
gh*

*re,
ule
omit
The
me
selfe
1. Reg. 19.
but
fore
An-*

2. Timoth. 2.

Vittenberg.
Churche
Inuisible,
Aug. in Iohann.
Traita. 45.

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S. Augustine falteth, Secundum occultam Dei Prædestinationem, plurima sunt suis Oues: plurimi Lupi intus. Nouis enim, ac signatos habet, qui nec eum, nec se vocant: According to Goddes Secrette Prædestination, there be many Sheepe without the Churche: and many Woolues within the Churche. For he knoweth them, and hath them marked, that know neither them selues, nor God neither.

Addition. As for the whole Body, and Companys of al them, that be Adde called Christians, reueined universall together, whiche you call the Churche Catholique, Cardinal Casanus calleth it, Ecclesia Coniecturalis. A Churche Coniectural, for that we know it, not by certaintie, but by Coniecture. Foz in this Churche, thus largely taken, they, that same Prædestinate before Henne, are oftentimes wicked, and reprouate before God. And they, that before Henne were the members of Christe, are oftentimes before God the Members of Antichriste. Cusanus yeldeþ be thysse, Oportet in Sensibili Mundo Sensibilibus Signis de ipsa Christi Ecclesia Coniecturali sumere, cum alter attingi neque rationis veritas &c. In this Sensibile worlde, that is here beneath, wee muste learn by Sensible Tokens to know the very Churche of Christe: For otherwise wee are not able to reache the Truth. Therefore this Coniectural Churche in this Sensibile worlde, according to fute a shorte knowledge, as this worlde may yeldt, is in dede the true Churche: Notwithstanding according to the Coniecture, that we geather by Tokens, it receive as wel the Godly, that be iomed to Christe, as also the waydoy, that be diuided from Christe. This Churche standeth of them, that declare by Sensible, and Outward Tokens, that they be partakers of Christe, as they be, that Confesse Christe to be the Sonne of God. And therefore, this Churche hath certame Holy Tokens, or Sacramentes, as the Sacramente of Baptisme, and the Sacramente of our Lordes Supper ordained to that ende, that thereby we may know them, that be of Christe, so farre as by fute Tokens Coniectural knowledge may be geathered. Therefore I fute, That this Churche of Christe (in this general taking) by this Coniectural Judgemente is Counted holy notwithstanding wicked Menne, and Hypocrites cover them selues under the same Outward Tokens, and receive Baptisme, and the Lordes Supper, as wel, as the Godly. Thus the Godly, or outward Churche of God is Visible, and maste be seene: but the very general, or outward Churche of God is Invisible, and cannot be seene, as discerned by man: but Churche of Goddes Cleete, is Inuisible, and cannot be seene, as discerned by man: but it is only known to God alone.

Thus the number of Goddes Cleete, yea before the comminge of Christe, in the time of darkenesse, was emerous certaine: yet afterwarde the knowledge of the Gospel, by the mouthes of the Apostles, was abundantly carried aboue into the end of the worlde.

Nowthe there partes, Mr. Hardinge, maste stande wel togethe: and are nothings contrarie to our Doctrine. We the number of the Faithful more, or lesse, yet the Trueit of God is one for ever.

The Apologie, Cap. 5. Division. 1.

But now we sithen our very enemys doo see, and cannot denie but wee eruer in al our woordes, and wortinges haue diligently put the people in minde of theirre dertie, to obeye theirre Princes, and Magistrate, yea though they be wicked. (Foz this dooth the very trial and experiance sufficently traue, and al menning ries, who so ever, and where so ever they be, doo wel see, and wittnesse for vs) it was a soule parte of them to charge vs with these thinges: and, seeing they could finde no newe and late faulteres, therfore to seeke to procure vs enuie, onely with stale and outworne lies. We greeve our Lord God thankes, whose onely cause this is, there hathe yet at no time benne any fute example in al the Realmes, Dominions, and Common wealthes, which haue received the Gospel. For wee haue ouerthownd no Kingdome: We haue denied no mannes power, or right: we haue diuorced no Common wealth. There continue in their owne accustomed state, and Ancient Dignitez,

the

429 Civile Maſtate. 4. parte. Churche of Englannde.

the Kinges of our countre of Englannde, the Kinges of Denmarke, the Kinges of Suecia, the Dukes of Saxonie, the Countes Palentine, the Marqueses of Brandeburgh, the Lantgraves of Helsia, the common wealthes of the Helverians, Rhetians, and the free Litties, as Argentine, Baſile, Frankforde, Vlme, Augusta, & Norenberg, doo al, I ſay, abide in the ſame Authoritie, and estate, wherein they haue benne heretofore: or rather in a muche better, for that by meanes of the Gofpel they haue their people more obediente unto them, then euer they had before. Let them goe, I praye you into thofe places, where at this preſent, through Goddes goodneſſe, and Mercie, the Gofpel is taught. Where is there more Malitie, where is there leſſe Arrogancie, & Tyrannie? Where is the Prince moare honoured? Where is the people leſſe wary? Where bathe there at any time either the Common wealthes, or the Churche benne in moare quiet? Perhaps, ye wil ſai, from the firſte beginninge of this Doctrine, the Common forte everywhere beganne to rage, and to rise throughout Germanie. Allow it were ſo: yet Martine Luther, the publisher, and ſetter forwarde of this Doctrine, did write maruelous behemently and sharply, againſte them, and re-claimed them home to peace, and obedience.

Mr. Hardinge.

Your impudencie of lieing hath no meaſure nor end. But wee wil ſai liile here, hauing ſaid enough already in reprofe of your falſhed. VVee leave you to the wide worlde, who ſee, and almoſte ſeech your lies.

But I ſhaue not a little, tharin, this place ſpecially, where yee ſpeak of the good order, that your Gofpel breadeth, ye be not ashamed to make mention of Martin Luther. Good God howe muche couldie we, if we were to diſputed, alleage out of his ſeditious and Heretical booke by him written againſte the Power of lawfull Magistrate! At this time let one place ſuffie for al. Luthers wordes be theſe: Inter Christianos nullus regne potest, neque debet esse magistratus, fed &c. * written againſte the Power of lawfull Magistrate! At this time let one place ſuffie for al. Amonge Chritien menne none can ought to be a magistrate, but eche one is to other ſuch as he ſeeth fit to be a magistrate, and what ſuperioritie or Magistrate can be there, where al be equal, and haue right power, riches, and honour al alike? Furthermore, none counteth to be ouer other, but al haue righte one an other. VVhere ſuiche menne be, though one would, yet can he not make a Magistrate to haue rule ouer others, ſiue that nature ſufficeth not to haue ſuperioritie, where no manne wil make be a ſuperior. And where ſuiche kind of menne is, there be they not Chritien menne, after the true ſcience of Chritien menne. This fare Martin Luther.

He peraduiled them to peace, when there was ſcarly ſuch a leſſe, that could beare a clubbe. First he flared up his Disciple Thomas Munzer in Thuringia, who was the rebeller preacher. After that he exiled him ſeditions preaching to the Duke of Saxonie Prince Electour, trauellingif Munzer were let ouer, the water ſhould wel goe forwarde.

The Bishop of Sarisburie.

To diſsemble the reſt of your Untruthes, and your immoderat & vnoctiole bits, where ſay ſe, Mr. Hardinge, proceedinges from the vnguent, & vngauſtry humoures of your herte: where ſay ſe, Doctor Luther admitteth no Civile Magistrate, and note the ſame ſo ſpecially in your marginne, I maruelle muche, that your paper blotted not in your herte. I ſee his booke throughout, and conſider the quiet gouernement, both of the Common wealthes, and also of the Churches of Germanie: and ye hal finde, that noman euer, neither by worde, nor by example more auanced the Authoritie of the Civile Magistrate. No ſcience al other his notable ſentences to this purpoſe, againſte the Rebellers, of whom yee ſpeakē, beinge then in the fieldes againſte

* Untruth, maliceous, and ſlauderous. Reade the Annex.

* Nothing els, but mere Untruth. For Luther called him the preacher of Satan.

Civile magistratice.
Iohann. steidius Lib. 5.

Galat. 3.
Coloss. 3.

Ambro. Lib. 5.
Epist. 33.

Socom. li. 6. cap. 7

Dion. Lib. 43.
temp. dicitur
nunc. non
exi. tunc.
dicitur. ap.
socom. li. 5. cap. 16

Iohann. steidius Lib. 5.

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ther Lordes, he wryte thus: God commandeth al menys unmercifilly to obie the Magistrate with feare, and reverence, &c. Againe, Take the Swerde, and withdrawe the Magistrate, whome God hath appointed, is not this vilye to abuse the Name of God?

But he saith, Eniunge Christiane neither maie be, nor ought to be any Magistrate. D. P. Hardinge, nothinge voulde haue faulfe here with, but anelpe intemperate, and mere malice. For Luther speakest not these waynes of the outwarde Civile Government, whereof only we speake nowe, but onely of our Intwarde Vnde, and Obedience towards God. And in this respect, there is no Kinge, nor Prince, in dede, nor mane be any. In this sens S. Paule saith, There is no lewe, there is no Gentile: There is no Lorde, there is no Scravant: There is no Man, there is no Vvoorman: For al you are in Christe Iesu. S. Paule denicht not, but Iewe, Gentile, Lorde, Seruante, Man, and Vwooman, remaining still in their seuerall states, and kindes, as they were before. But in Christe Iesu, he saith, there is no regarde of any liche difference. In Civile Gouvernement a Kinge is a Kinge, and so bath God commanded him to be knownen. But after that, we be once come to the reverence, and obedience of Goddes wil, there God onely is the Kinge: and the Kinge, he be never so mighty, is but a Subiect. So saith S. Ambrose to the Empyroure Valentianum, Nolite extollere, Imperator: Sed si vis diutius Imperare, elo Deo subditus. Scriptum est, Quia Dei, Deoqua Cesaris, Cesar! O my Lorde, renounce not your selfe: But if ye wil remaine longe in Empyre, be subiect unto God. It is written, Gecue to God, that belongeth to God: Gecue to Caesar, that belongeth to Caesar.

So saith the Empyroure Valentian the Elder of hym selfe, Ego sum in sorte plebis: I am (in this respect) as one of the people. To the purpouse Iulius Cesar, beinge an Heathen Prince, salte sometyme of hym selfe at Rome in the Council, beinge an Heathen Prince, salte sometyme of hym selfe, at Rome in the Council, quod autem ad alia omnia, que pro vobis gerenda sunt, & Consul sum, & Dictator: quod autem ad iurium cuiquam faciendum atinet, sum priuatus: Touchinge al other affaires, that ought to be taken in hande for your sake, I am baþe your Consul, and your Dictator: But as touchinge any wronge to be done to any man, I am as a private man, without office. So saide the Heathen Benegate Iulianus the Empyroure, Princeps, ubi ad hinc Delibri venerint, perinde sunt, atque Privati: When the Princes, and Magistrates once come within the entrie of the Temple, they are none other, but as Private Menne. And this is al that traiterous, and horrible Judgements, that, as it please you to saye, Luther hat of the Civile Magistrate.

Wherfore ye saye, he sturred by his Disciple Thomas Munzer in Thuringia, to be the preacher to the Rebelle, it is no straing mater, to set your tongue to reue riot, Luther him selfe writinge thereof onto the Rebelle, saith thus, Satanas sub Iuan-geli pretextu, multo hoc tempore seditionis, & planè sangainarios Doctores excitauit: Satan under the pretense of the Gospel, bath sturred up in these dnis many sedition, and Bloody Doctors: Meaninge thereby Munzer, and other like his compaions. So far was Luther from the encouraginge of Munzer to that wished pourpose, that he falso, He was sette a woorke by the Duce.

The Apologie, Cap. 5, Division. 2.

But, whereas it is woonfe sometyme to be objected by persons wantunge skil, touchinge the Heluetians chaunge of state, & killinge of Leopoldus the Duke of Austria, & restoringe by force their Countrie to libertie, al that was done, as appeareth plainly by al Stories, for two hundred & threescore yeeres past, or above, in the time of Pope Boniface the Eighth, when the Antagonist of the Bishop of Rome was in greatest iollitie, about two hundred yeeres before Huldericus zuin-glius, either beganne to teache the Gospel, or yet was borne. And euer since that time, they haue had al thinges stil & quiet, not onely from foryne Enemies, but also from al civile dissencion. And if it were a sinne

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in the Heluetians, to deliner theire owne Countrie from foryne co-
vernemente, specially when they were so proudly and tyrannously op-
preſſed, yet to burthen vs with other menys faulter, or them with the
faulter of theire Forefathers, it is against al right, and reason.

M. Hardinge.

Nowne your spryte is not contente with that, ye haue railed already againſt the Pope, and Holy
Churche, but it moueth you againe to raine and ſcye out. But whether with more malice or reaſon,
let vs indifferently confirme.

The Apologie, Cap. 6, Division. 1.

But Dimmortal God: and will the Bishop of Rome accuse vs of
Treason? Will he teache the People to obie and folowe theire Magi-
ſtrates? Or hath he any regarde at all of the Maſtieſte of a Prince? Why
dooth he then, as none of the olde Bifhoppes of Rome euer did, ſuffer
him ſelfe to bee caſled of his flatterers, Lorde of Lordes, as though
hee would haue al Kinges and Princes, who, & what ſo ever they be, to
be his underlinges? Why dooth he vanite him ſelfe to be Kinge of
Kinges, & to haue Kingely Roialtie ouer his Subiectes? Why com-
pellith he al Emperours, and Princes to ſwearre to him ſelecte, and true
obedience? Why dooth he vanite, that the Emperours Maſtieſte is a
thouſande foldes inferiour to him: and that for this reaſon ſpecially,
because God hath made two lightes in Heauen: and because Heauen and Earth
were created, not in two Beginninges, but in one? Why bathe
he, and his felowes (like Anabaptiſtes and Libertines, to the ende they
might renne on moze licenceuously and careleſſe) ſaken of the poke, and
exempted them ſelues from bringe under a Civil Power? Why hath he
his Legates (almuthe to ſai, as moze ſuttle ſpies) ſittinge in white in
al Kinges Courtes, Councelles, and Privie chambers? Why dooth he,
when he liketh, ſette the Christian Princes one againſt an other, and at
his owne pleasure trouble the whole worlde with debate and diſcoide?
Why dooth he Excommunicate, and commaunde to be taken as a Hea-
then and a Pagan, any Christian Prince, that renounceſt his Authori-
tie, and why promiſeſt he his Indulgences and his Pardons largely to
any, that wil (what waie ſo ever it be) kill any of his enimies? Doorth he
maintaine Empires, and Kingdomes? Or dooth he once desire, that
common quiet ſhould be provided for, you muſt pardon vs, good Rea-
der, though we ſeeine to vitter theſe thinges moze bitterly and biting-
ly, then it becommeth Diuines to doo. For both the shamefullerneſſe of the
mater, and al the deſire of rule in the Bishop of Rome is ſo exceedinge,
and outrageous, that it coulde not wel be vittered with other wordes,
or moze mildely. For he is not ashamed to ſai in open assemble, that al
Iurisdiction of al the Kinges and Princes of the vvorlde dependeth
of him ſelfe. And to feede his Ambition, & greedinenſſe of rule, he hath
pulled in peices the Empiere of Rome, and vexed and rente whole
Christendome alſunder: Falsely and traiterously also did he release the
Romaines, the Italiens, and himſelfe too, of the othe, whereby they,
and he were ſtricte bounde to bee true to the Empyroure of Gracia,

Augu. Steuchus,
Antonius de
Rojillo.

de Maior. C.
Obadiu. Soline.
de Maior. C.
Obadien. Vna.
sanctam.

Clemens. S. in
Concil. viennae.
Leo Pap. 3.

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Archbishop.

Archbishop.

Archbishop.

(c) So is every
man a Priest.
A little witt
of his bet
then all this
that adoo

(d) So he calleth
man a fete. But
who did Christ
ever call him so?

(e) As if Hiero
nime had bene
a Pope.
(f) A very pro
found Reasion,
Reader the An
ticheste.
(g) By Natur
al Right, O Na
tural Folly.

2. Epist. 1.
Gregor. Lib. 4.
Epist. 3.

and stirred by the same Emperoures Subiectes to forsake him: and callinge Carolus Magnus out of Fraunce into Itale, made him Emperour; scithe a thinge, as never was seene before. he put Chilperichus the frenche Kinge, beinge no cul Prince, vnde his Realme, only because he fainted him not, and wrongefullly placed Pipine in his roome. Again, after he had castre one Kinge Philip, if he coulde haue brought it to passe, he had determined, & appointed the Kingedome of Fraunce to Albertus the Kinge of Romaines. He utterly destroide the state of the moste florishinge Cittie, and Common Weale of Florence, his owne native Countrey, and brought it out of a free, and peaceable state, to be governed at the pleasure of one man: he brought to passe by his procurement, that whole Sauoy on the one side was miserably spoilt by the Emperour Charles the fift, & on the other side by the Frenche Kinge, so that the poore unfortunat Duke had scante one Cittie lefte him, to hide his heade in.

M. Hardinge.

It is a greate sore to the Ministers of Antichriste, to see the Vicarie of Christ aboue Lordes and Kings of this world: to see Princes and Emperours promise and swearre obedience unto him. But they that are the faulthie subiectes of the Churche of God, think it no absurdite, that the Shepheards be sette, not only above the Lambes and Eues of the Churche, but also above the Vverers and Rammes their felues. It is a very greate sole for them to finde faulte with the superioritie of the Bishop of Rome, who can never prove, that he is not the Vicare of Christe. If he were not his Vicare, yet being a Bishop he is aboue any temporal Prince(s) concerning his Priestly office. But the Churche faile to Peter, 'pon this rocke wil build my Churche, and hel gaves shal not preuale against it, (b) Magdalene Barkie with your belies breake ye that be the helbowdes of Luthers and Zwingliis hitor, or rather of Sathanus your and their chiefe master, that not preuale against the Apostolice fee of Peter. It hath withstanded al Diuels and Heretikes a thousand fift hundred yeres; and thinke ye that your felues be stronger then Arius? It groucheth the Pope that the Pope is higher then the Emperour, not for any loue heare to the Emperour, nor for hatred that ye haue to the Popes person, whome ye know not, but your quarell is against Christe, whose person the Pope beareth, (c) I pray you, dooth he cal him self any Princes or Emperours vicegerent, and not rather the (c) Vicare of Christe alone? Vhoun impugne ye then Christe in his Vicarie? Hauye ye not readen, *Qui uerberit me perire;* He that Luke 18:8. despifieth you, despifieth me? Ye thought the Pope had no better text for his primate and superius autocrorie, then two lightes which God made in Heaven. But if malice had not blouded you, in the very same chapter of Innocentius the thirde, (f) from whence like a spide ye fucked that ye thought was woorworf ye might haue seene at other resoug goinge before, where he faile, *Pontificis in spiritualibus antecellit, quia tanto sunt temporalibus digniora, quanto anima praefatur corpori.* The Bishop of Diuina. floop (d) Innocentius in spirituali matres pascham (the Emperoure) which spiritual things are to muche aboue the temporal, by how muche the soul is preferred before the body. How likeye that reason? Vvishin a litle after Innocentius bringeth foorth an other proufe: Vvhil is it was faide to Ieremie the Prophete, who came (d) of the Prieste race, and was a Prieste him selfe, (e) beholde I haue sette thee over Natioues and Kingdomes, eo the intent was iust pul vp and fater, and bulle, and plante, Then after that Innocentius had (f) by natural reson and holy Scripture provid the highel Bishopshoppe superiorite aboue Princes, he commeth in the thirde place not nowe to proue, but to make his former faicinge already proued more plaine, by alludinge to that is written in the beginnunge of Genesis: Vvhile Moyes declareth how God made two lightes in the Firmamente of the Heauen, a greater, and a lesser. But this cannot founde in the eares of our newe preachers. They would not haue the guide of heauenly things above the guide of earthly care. They loue the Earthie, the fleshall, the world too wel, to be of that minde, and therefore doo alse, why the Popes of Rome like Anabaptistes and Libertines haue shaken of theye oyle, and exempted their felues from al civile Power. VVhat yoke meane ye? The yoke of infidels and Paynyme?

The Bishop of Sarisboure.

We are not the Ministers of Antichriste, M. Hardinge, but the witnessess of the Truths of Christe. He is Antichriste, as Paule sweteby you, that scithe in the Temple of God, and auanteth him selfe aboual that is called God. And, to speake moare particularly of the matter, by S. Gregories Judgemente, he is Anti-christe,

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bone
Kinges
and Em
peroures.
*Gregor. Lib. 4.
Epist. 38.
Bart. 7. 14.*

christe, or the Forerunner of Antichriste, that calleth him selfe, The Vniuersal Bishop: And bauenthim selfe, as the Kunge of Pride: And hath an Arme of Pricles prepared for him: And setteth him selfe, as Lucifer, aboue all his Brethren. These be the wordes of S. Gregorie: Vsp scithe colouris he blaseth out the kyngedome of Antichriste. Of hym Cardinal Francesco Zabarella saith thus, Papa facit, quicquid libet, etiam illicita: & est plurimum Deus: *The Pope dooth, what him listeth, ya though it be lawfulland is more then God.* Whis is Antichrist. M. Hardinge, by the Judge
mente of the wife, and goode: and the supporters of him, who to cure, and where to
cure they be, are the Minstrels of Antichriste. It is greate Arrogance, to auance a
Bishop above a Kinge: Notwithstanding in some god meaninge it mate be true, so
a Judge, in knowledge of the Lawe, so a Doctor of Physike, in his profession: so a Pi
late, in knowledge of the Sea, and guldings of a shippe: so a Captaine, in Martial af
fares is aboue any Kinge: Ann it behoveth a Kinge, he haue no wife, or mightrie,
in every of their general faculties, to be guided by them. And thus is the Kinge in
ferior, not onely to a Bishop, but you saye, but also to empereur Inferior Prielee.

So S. Chrysostome fatte of Chrestes Apostoles: Omnen Terrarum Orbem per
uaerant, & omnibus Principibus fuerunt magis proprii Principes Regibus potent
iores: *The Apostles roved over the whole Worlde, and were more Princehie in deede, then the
Princes them selues, and more puissant, and mightie, then the Kings.*

*So fatte the Emperour Valentianus unto the people of Millaine, Eum collocate
in Ponticul Solio, cui nos quoque moderantes Imperii, nostra Capita submittamus:
Place yete scithe a man in the Bulloppes Chaire, unto whom wee our selues, that gouerne the
Emperie, maie floupe our Heades.*

*For the Prince is bounde to the Obediencie of Goddes VVoorde, no lesse, then
if he were a pinate Substaate. And, if he refuse to haire, and to reverence the same,
as the declaration of Goddes Holie CVM, he is accursed. But what is this, M. Hard
inge, to your pouerpe? Woulde you therfore, that the Kinge shoulde haueare his
Obediencie, and allegiance unto the Bishop?*

In this respecte, by your owne Learninge, any Simple Priest maye haue be aboue
the Pope. So fatte the your owne Doctore Panormitanme, Papa tenetur Confiteri: &
in eo actu Sacerdos est Major illo: *The Pope is bounde to confesse him selfe: And in that
acte of Confession, the Prieste is aboue him.* And againe, Papa non potest cogere Sa
cerdotem, vt reuelat Confessionem: quia in illo actu Sacerdos est Major, quam Papa:
The Pope cannot compelle a Prieste, to open that bathe beame faide unto him in Confession. For
in that acte, the Prieste is greater, then the Pope. Yet, I trowe, ye woulde not there
fore, the Pope shoulde haueare Obediencie to a Prieste.

*This therefore, M. Hardinge, it is, that groucheth vs, to see the poore Stool of
Humilitie, wherenon S. Peter late, blouwen vp nowe into a Mounte of Pride: and the
Popye to require Homage, and Fealtie of Kinges, and Emperours, as of his Subiectes.
It groucheth vs to see you, and others your felowes, in respecte of the Pope, so mutche,
not onely to abafe, but also vlyche to abuse the Maiestie of them, unto whom Christe,
and his Apostles were alwaies obedient. Remember, what one of yours hath visit
ten, and published to the worlde in this behalfe. Staniflaus Orichous fatte thus:
Tantum Sacerdos prefat Regi, quantum homo prefat bestia: Quantum Deus pre
flat Sacerdoti, tantum Sacerdos prefat Regi. Qui Regem antepoint Sacerdoti, is an
teponit Creaturam Creatori: A Prieste is / mutche aboue a Kinge, as a Man is aboue a
Beast: As mutche as God is better then the Prieste, so mutche is the Prieste better then the
Kinge. He that scithe the Kinge before a Prieste, scithe the Creatures before the Creatoure.*

*It groucheth vs to see S. Gregories wordes, vs S. Gregories Succelours, so proudes
to bioken. For that he wrote, welceme a thousand p[er]fittence, unto the Em
perour Mauritius, against John the Bishop of Constantynople, claminge then the fame
Vniuersal Authoritie, that to nowe usurped by the Pope: Ille coercendus est, qui San
ctus Vniuersal Ecclesiis iurauit: qui corde tunet: qui gaude re nomine Su
gularitatis appetit: qui Honori quoque Imperii vestri se per priuatum vocabulum fu
perponit: Your Majestie muste repreff him, that dooth this wronge unto the Holy Vniuersal
Churche.*

*Staniflaus Or
ichous in Ep
istola. 14.
me. vol. 97.*

*Gregor. Lib. 4.
Epist. 2.*

Pope a-
boue
Kinges
and Em-
perours.

Theodorus.
Lib.1, cap.19.
Roman.13.

Chrysostom ad Ro-
man. Rom.13.

2. Thess. 2.

Gregor. lib.6.
Epist.18.

De Major et
Obedientia solita-
riorum, in In-
nocent.3.

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Churche, that swelleth in herte; that desreth to enioie a name of Singularitie: that also, by a private Title, (calling him selfe the Vnuerall Bishop) placeth him selfe ouer and aboue the Honour of your Empire.

Touchinge the knowledge of Goddes Worde, and caues of Religion, certaine it is, the Kinge is inferiour to a Bishop. But, if the Bishop be negligent, & do not his office to him selfe, and do it not rightly: or, if he be ignorant, and cannot do it: Then is the Bishop under the Prince, Subject to his cheste, and by him selfe may be pouished. So wryght the Emperoure Constantinus unto the people of Nicomedia: Si quis Episcoporum inconfite tunultatus sit, Ministri Dei, hoc est, mea execuzione, illius audacia coecetur: If any Bishop vnaudifely wroake trouble, his boldenſſe shall be repreſed by the Order of Goddes Ministrer, that is to ſai, by my execution. Therefore ſe. Paule ſatthe, Let every Soule be Subject to the Higher Powers. Whereunto ſe. Chrysotome addeth these wordes Etiam apofolus fit, etiam Euangelista, etiam Propheta, ſicut quisquis tandem fueris. Neque enim Pietatem fulberti illa ſubiectio: Althought thou be an Apostle, althought thou be an Euangelift, althought thou be a Prophete, or what one ſo ever thou be, yet be thou Subject to the Higher Powers. For Godlineſſe is not hindered by ſuch ſubiection.

Your quarrel (ye ſai) is againſt Christ: For his peron the Pope heareth. Haue ye not readden, He that desciplin thee, desciplin me? Tel vs, I praye you (ſafe pon) doche the Pope cal him ſelfe any Princes, or Emperours Viceregent, and not rather the Vicare of Chriftie alone?

It goeth not greately, by what title the Pope lieth to clame. He cannot lightly wante Authority, while he mate penne his owne Commission. I troue, we mate late of him, as Cicero ſaie sometime of one in Rome, Aſinus Senator Voluntarius, Lectus pice a ſe: Aſinus is a very willing Senator, him ſelfe appointed, and chosen by him ſelfe. Merly, Antichriffe to thalit in the Temple of God, even in the place of Chriftie, and halbe him ſelfe as Chrifties Vicare.

Howe be it, Let the Pope do the drettle of a Bishop: Let him Exhortie: Let him Preache: Let him diſpente Goddes Myſteries: Let him fuliſh his Office: Let him do the parte of an Euangelift: And we will loue him, & reverencie him, although not, as Chrifties Vicare General, yet at leaſt, as a Bishop. Otherwile we muſt ſafe unto him, as S. Gregorie ſaid ſometime to Cyriacus the Bishop of Constantinople, Omnes Magnos eſte, & Honorableſſe cupio, quorum tamen Honor Honori Omnipotens Dei non detrahat. Nam quisque ſe contra Deum Honorari appetit, mihi Honorableſſe non eſt: I wiſe that almenne ſhoulde be Great, and Honourable: ſo that their Honour be not preuidicte to the Honour of Almighty God. For who ſoever durſe him ſelfe to Honour god, ſhal not be Honourable unto me. One highe, and worthy Reaſon weſt alledged out of your Pope Innocentius the Thirds: The Sonne is higher, and greater, then the Moone: Ergo, the Pope is higher, and greater, then the Emperoure. This Pope Innocentius is he, that ſaie, Either he would loſe his Miter, or els he would pulle the Emperoure Philips Emperiall Crowne from his Heade.

Malice (ye ſai) blinded vs: otherwise we mighte haue ſene other hiſ more ſubſtantiall, and better Reaſons. So were it needful, M. Hardinge: for certaintly this Reaſon is very ſimple. But the beſte of his Reaſons, ye can finde, is this: The Soule is aboue the Body. Ergo, The Pope is aboue the Emperoure.

And haue like you this Reaſon? ſaie you. Merly, as a Reaſon without ſenſe, or Reaſon: ſuch as be many of your makinge. By the like Reaſon you mate ſafe, The Croke is alwaies aboue the Fiere: The Fiere is the higheſt of al Elementes:

Ergo, Of al Sciences the Cokes occupation is the higheſt. By the ſame Reaſon ye mate poine, that the Higheſt Emperoure is Subjecte, not only to the Pope, but also to every ſimplie Prieſte. Yet further, of the ſame Reaſon there muſt ſe loſe a greate inconuenient: That the Pope him ſelfe, ſo as muche as he ſpintreth Sacramentes, Teacheſſe, Exhortie, ſe occupeth him ſelfe in Spirituall affaires leaſte of al others, is therfore the loweſt, and baſeſt of al his

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his Clergie. Now, M. Hardinge, I beforethe you, consider the weight, and daſte of your owne Kings Reaſon.

The Popes charge is Spiritual, ſaie you. Ergo, The Emperoure is bound to ſware obedience to the Pope. By what Reaſon? By what Reaſon ye mate ſafe, Lucy Princes Charge is Spiritual.

Ergo, The Kinge is bounde to ſware obedience to every Prieſte. Not by ſuchē proper Reaſons the Pope haue advanced him ſeli aboue all the ſtares, & Princes of the world.

But your Holy Father Iacobentus, leſte he ſhould ſeme to wante Scriptures, for poife breſc, allegeth also the wordes of God ſpoken unto the Prophete Hieremie: Behold I haue ſet thee over Nations, and Kingedomes, to the intent, that thou maide ful sp, and ſcater, and būdle, and plante. Ergo, he ſaie, the Emperoure is ſubiect unto the Pope.

Theſe poife (pe ſafe) our Defenders could not finde. Further, as ye ſafe, to your ſo, by their manner, V when wil you forſake the Schoole of lieing? Truly, if there be any ſuthe Schoole, M. Hardinge, you mate claime of god right to be the Paſſer. We are as far from lieing, as you are from ſacinge the Truthe. But what make theſe wordes of Hieremie ſor the Bishop of Rome? Will ye ſafe, that the Prophete Hieremie was the Pope? Or, that the Kinge then was ſwoyne to be ſubiect, and loial unto him? What Kinge, or Prince did Hieremie ſubdue? What People, or Country did he ence ouerthrouſe? One of your owne Doctoris ſaith, Hieremias nullum Regem iohann. de Paris. depositum. Sed intelligitur politis ſupra Gentes, & Regna, quaſi habens Authoritatem forſcapa. ſuper ea in amittendo, & predicando Vera. Non de deſtructione Regum Mundii 1. cor. 3. de deſtructione Vtiorum, & plantacione Fidei, & morum. Vt illud Pauli, Dei adiutori eius: Dei Agricultura eius: Hieremie depoſit no Kinge. But wee underſtād, that he was placed over Nations, and Kingedomes, as having Authority over the ſame, in opening, and preaching of the Truthe. He ſeareth not of the overthrowing of the Kingedomes of the World, but of the overthrowing of Vice, and of the planting of Faſhion, and manners. In this ſent S. Paule ſaith to the Corinthians, Yee are Goddes buildinge: Yee are Goddes tillage.

The dry Gloſe I feſſe ſaith, Vt euellas Regnum Satanæ, vt plantes bona, vt adi- diſcere Eſcalētum: I haue placed the, to roote vp (not the Kingedomes of the world, nor the ſtares of Common Weales, but) the Kingedome of Satan: to plante godlesſes: to builde up the Churche. His whole Commission was limited with theſe wordes, Pofit Hieremie.

Verbum meum in Oſe two: I haue put my Wordes in thy Mouth, ſaith the Lord. Hieremie.

Suthe Authority had I haue over Kinge Achab: And therefore he ſaide unto him, It is not I, that trouble ſyfel, but thou, and thy Fathers house. Suthe Authority had John the Baptiſte over Kinge Herode: and therefore he ſaide unto him, It is not lawful for me to haue thy Brothers wife.

If it be true, that ye would ſeme to ſafe, that the Popes Superioriſſe standeth only in thinges Spiritual, whereto then dothe the Pope Nicolas ſaie, Chriftus Beato Petru Terren ſimil, & Cœleſtis Imperi lura committit: Chrifti bathe geau to Bleſſed Peter, the Fichte as wel of the worldly, as alſo of the Heavenly Empire. Wherefore then did Pope Adrian thus write unto the Emperoure Fredericus: Roma nostra Seclis eſt: Imperator eiſt Aquilonis Aræna, que eſt Sylla, Gallic. Imperator, quod habet, to tum habet a nobis: Sicut Zacharias tranſluſt Imperium a Graecis ad Teutonicos: ita nos polluimus illi tranſluſt Alemanni ad Grecos. Ecce in potestate noſtra eſt, ut deniſi illud, cuſum volumus. Propter ea constituti ſumus a Deo ſuper Gentes, & Regna, vt deſtruumus, & ſeculariſſus, & adiſcēmūſ, & plantemūſ: My State is in the Citye of Rome. The Imperious ſtate is at Acon, in Ardenne, which is a Forc in France. VVhat ſo ever the Emperoure hath, he hath it of vs. As Pope Zacharias tranſluſt the Empire from Graeca into Germanie, ſo make we againſt tranſlate the ſame from the Germanies to the Greces. Beholde it is in our power, to belloſ the Empire upon whom, wee will. Therefore are we appointed by God over Nations, and Kingedomes, to pulle downe, to roote vp, to builde, and to plant againſt. This Authority, I troue, reaſeſt ſomewhat further, then only to Caſtles Spiritual. One of your owne Doctoris ſaith, Magis efficit acceptum

Oo ii Deo,

A. 22. Media- lanceſi.

A. 4. Am. 154.

*Iohann. De Paris.
fys. cap. 14.
Appendix Eno-
tropis; in Synt-
sis.*

*Vrspergen. Ar-
no. 1045.*

*Iohann. De Paris.
fys. cap. 15.*

*Paulus Aemilius
us. Lib. 1.
Capitulum.*

*Fluarch. in
Catone Velutin.*

*Benedictus 1o-
nusensis in Au-
gustali.*
*Paulus Aemilius
Lib. 3.*

determine the mater by a Book case, saith thus, Imperator, requisitus à Cardinalibus, debet procedere contra Papam: The Imperour, being required by the Cardinall, is bounde to proceede (to Deposition) against the Pope. An other saith thus, Si quan- do Imperialis Legatus mittetur à Prince, ut Romanus Pontifex proficeretur Constantiopolim ad Imperatorem, omni neglecta occasione, ibat, etiam si pro certo sciret, et iturum in exilium: If at any time the Emperoures Embassadour had bene sente from his Prince, to Wil the Pope to commeto Constantinople to the Imperour, at occasions feste sparte, he wente straighte waye, notwithstanding he certanly knewe, he shoulde be banished. Vrspergenis saith, Henricus Rex Italiām in gressu, tres Papas indigni consitutos Synodūlter depositū: Henrie the Emperouer, comminge into Italię, deposid three Popes unlawfully made, by order of Synode.

Pope, & Hardinge, by whom poure Rhetorical furniture, make etc out, O what a Diuine Power had the Pope, that thus couldis depose a Kinge: why make not wæ like wise saile, O what a Diuine Power had the Emperouer, that thus couldis depose so many Popes?

But, that ye make the better see this wonderfull Diuinite, and Heavenly Power, wherewith wæ wouldis to faile entaffe the Pope, a Testimone of your owne saith thus, Quod dicitur, Papam depositum Regem Francorum, & loco eius infinitius Pipinum, Gloia ordinaria exponit, Depositū, id est, depositum confitit. Non enim legitur, quod papa Zacharias Regem Francie depositur: Where as it is saide, that the Pope deposid the Frenche Kinge, and placed Pipinus in his roome, The Ordinary Gloie expondueth it thus: He deposid him, that is to saie, He confestid to them, that did deposid him. For we rede not, that Pope Zacharie in dede ever deposid the Frenche Kinge.

The truthe of the Stoyle is this, For as muche as Chilpericus the Kinge serued woldis of patnely grauntis, and had geuen him selfe ouer to pleasure, and wantonnesse, and Pipinus his Loide Marthal, a man ful of wisedome, and astutise, had the Gouvernement, and burthen of al the Realme, the Nobles of France hauinge agreed amonge them selues, to depose the one, and to let vp the other, sente unto Pope Zcharie, as unto a wisse man, to haue his answere to this question, VVhether were meetier to be Kinge, He that carried only the name, and did nothinge: Or he, that bare the burthen of the whole. The Pope was sone persuaded, to give Sentence with Pipinus the Loide Marthal, against the Kinge. Whereupon the Kinge was shonne into an Abbie, and made a Monke: Pipinus advanced into the state, gave the Pope the Exarchate, or Princehooch of Ravenna, in parte of recompence for his god wi.

Whether the Kinge hauinge nene pieres ruled his Realme, were afterwards deplosed by righte, or by wronge, I wil not reasoun. Easicius Temporum saith, The Kingdome was remoued from the rigthe Heires.

The Line of Kinge Pipin endure, and flourished a longe while: And that (yea saie) was no obscure argumeunte of heavenly Approbation, and Diuine Providence. By suche Approbation, and Providence, the Turke made clame. For he batte bathe longer continued, and muthe more florished, and encrastered his estate, then ever did the house of Pipine. But Cate was woon to saile, Multum est caliginis in rebus Divinis: There is greate darkenesse in Goddes maters.

Yet, lesse any man of ignorance happen herein to be decreted, this was the very true descente, and florishing Fortune of Kinge Pipines Rafe.

The Fiftie thereof was Charles the Great: In his time, saith Benedictus Imolaensis, Laceratum est Imperium: The state of the Empire was torn in sunder.

The Seconde was Ludovicus Pius: Againte hym his owne Sonne Lotharius arose, and caused hym to be thornas as a Moncke, and to be thurst into an Abbie, and his owne Mother the Empiriel to be made a Nonne.

The Thirde was Lotharius: He opprest his owne Brethren by violence: and afterwards was deposid, and made a Moncke.

The Fourth was Ludovicus 2. He was unfortunate in al his doings: and was shamefully conquerid by his brother.

The

The Fiftie was Ludovicus 3. Whome for his daughte deces, they commonly calle Ludovicus minit: whiche is as muche to saye, as Lewes Nobody.

The Sixthe was Carolus 2. named Calvus: as Benenetus saith, Vir leproti- midior: A man more scareful, and more cowardly, then a hare. He was shortly slaine with poison.

The Seuenth was Carolus 3. as Benenetus saith, Vir deficiens & animo, & Corpore: A man wantinge bothe strengthe of Body, and wisdome of minde: that is to saie, both a Cowarde, and a Fole.

The Eight was Arnulphus: He was eaten vp with life.

The Nintenth was Ludovicus 4. by the reporte of Benenetus, a man of no bet- ter fortune, then his Father. In him that house had an ende. This is that Noble Pipines Rafe, & Hardinge, that coulde not stande, and florish, as you saie, with out speciall Heavenly Approbation, and Diuine Providence.

M. Hardinge.

Concerninge that ye saie of Kinge philip furnamle le Rel, if we maie beleue Paulus Aemilius the besti writer of the Frenche Chronicles, the cause was suche betwene Pope Bonifacius, and that King, that if he did not only excommunicate him, but also offered gifte of his Kingedome to Albert the Emperour, as Platina your Author herein writte: he maie seeme therin to haue donne (s)not altogether so euill as to pretend. For, as bothe Aemilius and Platina doo wittell, the cause of these fallings out was that, whereas the Pope beinge fidele fited by Callanus a Christian Prince, and a gracie Conquerour of the Faile, to ioyne with him for the recovery of the holy lande, sente the Bishop of Apmeca to the Frenche Kinge for his necessarie aide in so common a quard of al Christendome, he beinge intended, either that the fidele was not fidele made to him, either for that the fidele Bishop had done his Ambside with shewe of more auaricie, then the Kinge thoughte it became him, or vpon somme private grudge, did not vndely refuse to fende any helpe towarde the vioage, but also contempnously, before common order, and cruelly, committed the Popes Legate to Prison, and there kept hym, vnde suche tyme, as through the Popes interdic, the Kinge was compelled to set hym at libertie. Nowe of geunge awaie his Kingedome, this chiche Frenche Historiographier maeketh no mention. And if the Pope to did, why maie he not feare to haue donne it: (b) rather to feare him, and to reclame his minde from disfidence? Verily Platyna writinge it, dethreth, how before the Pope proceeded to that extenuate, the Frenche Kinge did what in him laie, (c) to withdrawe the people of France from the obedience of the Churche and See Apostolike.

The Bishop of Sarisburie.

Here, & Hardinge, ye clammer in your tale, and knowe not wel, what to saie, If the Pope gaue awaie the Kingedome of France from the Prince, he did it (yea saie) to the intent to feare him. A poynt bittis, to frake a King, to pull the Crowne Imperial from his head.

The Fiftie, this Pope Bonifacius is he, of whom it was saide, Intravit, vt Vulpes: Regnauit, vt Lupus: Mortuus est, vt Canis: He entred into the Podome, as a Foxe: He reignid, as a Wolfe: He died, (in prison) as a Dogge. In Solemne Procescion he went attayped with the Crowne Imperial, and Robe of Maiestie, as an Emperour, and comandid the Naked Swerde to be borne before him. In the Stoile of his Life ioynd with his owne WIFE, named, Sexitus Bonifacij 8. it is written thus, Moritur hoc modo Bonifacius, qui Imperatoribus, Regibus, Principibus, Nationibus, Populis terrem potius, quam Religionem injicere conabatur: Thus died Pope Bonifacius, a man that sought more to strike terror into Emperours, Kings, Princes, People, and Nations, then true Religion.

This Bonifacius, falle Sabellius, fente to the French Kinge for monie, as he pretended, towordes the recouerte of Hierusalem. The Bishop of Apmeca, beinge his Legate in that behalfe, uttered certayne greate wordes in the presence of the Kinge, and threatened hym, onlesse he woulde graunte it.

The Kinge, not quietlie bearinge suche presumptuous boldnesse, commanded the Apostolique Legate unto warde. This enterte so inflamed the Popes cholre, that immedately he sente the Archebishop of Narbon to the Kinge, to require hym, to sette his Legate at libertie: other wise to tell hym, that so his wisedome, The righte of his Kingedome was fallen to the Churche of Rome. Thus Sabellius, in fauoure of the Pope, thought it god sommewhat to shadwe the mater.

But otheres thereof have written thus, Bonifacius 8. mandat Regi, se esse Domini in Spiritualibus, & Temporalibus in Universo Mundo: Vtq Rex recognoscet Regnum

*Benedictus 1o-
nusensis in Au-
gustali.*

*Nihil sollicit
Patre, In eodē
fectū imperiū
in gente Caro-
linum.
(a) Nor alto-
gether for end.
A proper qua-
lication.*

*(b) A iolly way,
to frake a King.
(c) By this Diu-
nitie, if any
Kingedome re-
fuse to be sub-
iect, and thair
to the See of
Rome, the
Popes maye geue
the same away
at his pleasure.*

*Barulip, Reber-
gen.
In vita Bonifacii
cap. 8. In Sexto.
Item in Platyna.*

*Sabell. Encomia,
9. lib. 7.*

*Martinus Poloz.
Regnum*

Kisse the
Popes
foote.

The Defense of the Apologie of the

Dei osta sint: These things, notwithstanding they seeme fad, yet are they the causes of crete enicles. For oftentimes haue they ouerthrown the Curies, and Churches. Therefore I cannot absente from Weeping, when I heare these Superiorities and Salutations: and consider how many, and howe grete enicles haue growen thereof in the Churche of God. S. Hierome, much instituting of the State of his time, saith thus, Episcopi, velut in aliquo sublimu specula constitutis, vix dignantur videre mortales, & alioqui conseruos fuos: The Bishoppes, as if they were placed in somme hight Castle, scarcely woulde chuse to looke upon pore mortall men, and to shewe unto them their felowes eximatus.

Hieron. in Epist.
ad Galat. cap. 4

Gregor. Lib. 4.
Epist. 38.
Ceremoniar. L.
1. sectio. 5. ea. 3.
Deuotè Of-
culatur.

Ceremoniar. L
1. scelto. s. c. p.
Ceremoniarum
Lib. 3. cap. 2.

Seneca.
Pomponius La-
tus in Diocle-
tiano.
Alexander.
Alexandro.
2. Theffalon-
Martha.4.

*Antoninus in
summa. Par. 3.*
§. 22. 64. 5 §. 4.

Antoninus saith, Non minor honor debetur Papæ, quam angelis. Vnde Papa recipit a Fidelibus Adorationes, Prostrations, & Oscula pectoris: quod non permittit Iohanne Euangelista sub fieri: There is no oscula honore due unto the Pope, than unto the Angelles of God. Therefore the Pope suffreth the Euangelist to worshipe him, and to fall before him, and to kisse his feete: whiche thinges the Angel of God would not suffer S. John the Euangelist to do unto him.

This, M. Hardinge, is no malitious Railinge, as you call it, nor Spite, nor Griefe, nor Vntrue flattered with false, and cankered Slaunders. By the reporte of your
owne Deceas, and his neare alone Confession, it is the Truthe.

The Porphyry Stoole of easement scruch (ye late) to put the Pope in minde of his Humanitie, that is to saie, that he make remember him selfe, in the middes of al his glorie, to be a man.

Lighting the Way to Success by Michael C. Jensen, Ph.D.

A man. No, no, Mr Hardinge, your owne Authoures, and histories can tel you, that
Hath serued, to put the Pope in remembrance of his Virilitie: that the world may
knowe he is no woman.

But let your imagination stande for true. Yet make we thinke, your Popes are so foregaeful, or so dullheaded, or so blockish, that they haue nae de to be taught by so vyle examples, to know them selues: Certainly this is a Mystical kinde of Schoole of easemente.

*We cannot lightly lacke Mysteris at his handes, if so homely a place be to ful
of Mysteris. Kinge Alexander the Greate understood him selfe to be a Mann
portial, as others were, and not a God, as he was borne in hande: for that he was
sometymeis of naturall necessite forced to slepe. But Christes Vicare; Peters Suc-
cessoure: The Doctorre of al Doctors: The Father of al Fathers: The Maister, and
Teacher of al the woorle, were it not for a Stoole of easemente, would quite forgoate
his owne Humanite, and could never remember him selfe to be a Man.*

The Apologie, Cap. 7: Division. 3.

What is he, that commaundeth the Emperoure, to goe by him at
his horse bridle, and the Frenche Kinge to holde his stropes?

M. Hardinge.

a) Vntruthes' wo togethe
Reade the An-
vocate.

What is he, (a) wee knowe not, (a) nor you neither, Sir Defender. This we knowe, that in these woordes moste impudently you belie the Pope. For never was there Pope that commandid either French Kinge, or Empereour, to doo the seruice you speake of. Parte of that I have readen perci-
ving hereunto, I wil here recite.

The woortheil and greatest Prince that euer was in Earthe, Constantine the Greate, so woortheil openlye the reverence he bare in his hart to Chirile our Saviour, and to S Peter, who succour the Pope is, as likewise Chiriles Vycire in Earthe, distinshed none to honour S.Synclere Pope in his time, with dooing(b)the office of a footman to him, and with leadinge his Horse by the Bridle. Wherefore hee, as fyrle of al Emperours he profesteth the Faith of Chirile openly, to shule al Princes to haue genen to the pofteine of Humilitie. That no man doubt of it, this muche Prince to haue record by an old Esther of the Greek Church, Mattheus Hieromonachus, as verted by Constantine him selfe: Ηλέγει διὰ τοῦτον ὅτι πάντες καὶ τὸ χαλκὺν τὸν
ιαπων εὐτύχει καθεξόρτε, ης αὐτὸς τὰ τέρατα καὶ τὸν θεούν εἰσετείησε, διότι καὶ φέρεται
τὰ μέτα ματα τὰς αὐτές εὔχεται Πέτρου. Which in Englishis is this muche Submitting
our selfe to the office of a footman, and holding his Horse by the Bridle, weele leade him forth out
of his Sacred Palais, in the woorship and reverence of S Peter.

of his Sacre, and of his Empire, and of his Fiefes, and of his Subjects, and of his Franchises, both the Emperours, and French Kings of Humilitie and deuotion, and to wittnesse their humble obediencie to Chirle in his Vicare, have donne the like feruice, yea though the Pope floured him selfe neuer to swymmings thereto; we finde it reported by fundrie good recordes, (vj) that he euer communed any fache feruice to doone unto hym, ye can neuer therewer say any dñe frénde, and crediblie wittnesse. Paulus Aenclusyn an Italian of Verona, in the feydene Booke of his Chronicles, which booke diligently and eloquently he wrote of Fraunce, deffendeth hym honnably Pipeing that worthy Kinge of Fraunce received Stein the Pope, that he had Zadachrias, wher he came into his Realme. He bothe kiffed his feete, and weinte by hym selfe at his House bussell.

The like honoure of holdinge the Stirome would Charles the first the late grete Emperor have donne at Bononia to Pope Clemente the seuenthe, had not the Pope with muche adoo put him from it.

The Bishop of Sarisburie.

This thinge Sir Desender knoweth: notwithstandinge you, Mr. Hardinge, dissemble it cunningly, and wil not knowen, that he wylle knowe it. Neither dothe the Desender as you safte, by these wordes, impudently belie the Pope. For talke hereof, he referreth you to the Popes awne Booke of Holy Ceremonies: wherein it is particularly appoynted, and late out in order, to auoide confusion, what chace estate ought, and is bounde to do.

Thus therefore it is appointed, Cum Papa per Sacram Alcibiad, &c. *versus* *ceremoniam* *de* *coronacione* *et* *corona* *ducis* *et* *ducum* *in* *Anglia*.
Pope taketh his staires to mount on Horseback, the greatest Prince, that is presente, whether he be Kinge, or Emperoure, holdeth his Sirope : and afterward leadeth his Horse a little wiste forwarde by the Bridle. But if there were two Kings, in presence, the more honourable of them shoulde holde the Bridle of the Right side, and the other of the Lefte.
33. If there

三

If there

If there happen no Kinge to be presente, then let the woorthiest persones leade his Horſe. But if the Pope Woule not ride, but be borne on mennes ſhoulders in a chaire, then miſt faire of the woorthiest Princes, the Emperour him ſelue, or any other mighty Monarche, if ſuch be. I meane the Chaire, Pope and al a litle waie forwarde upon their ſhoulders.

Eiam si Imperator
tor aut quisvis
maximus Syrin-
ceps adesset.
Sellam ipsam
cum Pontifice in
humero ales
quantulum pars

In Curia, etiam si esset Imperator, aut Rex : Let the moſte Noble man, that ſhall be in the Courte, ſtand beare up the traime of the Pope Cope, yea though it be an Emperour, or a King. Again, & Let the moſte Noble Lacie man, whether he be King, or Emperour, bringe water to waſhe the Popes handes. And, while the Pope waſheth, let the Banners and Lacie men kneele downe.

Againe, Pontifice sedente, &c. ¶ While the Pope is yet sittinge at the Table, the Noblest man within the Courte, be he Emperoure, be he Kinge, shalbe brought to the Popes Credence, to geue him Water.

Againe, * Primum ferulum portabit Nobilior Princeps, tunc Imperator, sive Rex: The firste digne the Nobleſt Prince ſhal carrie, whether he be Imperour, or Kinge. Againe, ¶ Rex in collatione portabit primum potum: When the Pope is at Breakfaste, the Kinge ſhall beare his firſte Cuppe. And againe, Pocula potenter &c. Let the Popes Cupps be borne by the Noble memme, or Oratours beinge preſente; and let the Clerke of the Ceremonies beginne with the wortheſt estate: yea though he be Kinge, or Imperour.

Nowe, I truste, M. Hardinge, of your courtesie, ye wil conueie, that Sir De-
fender In these wordes, hathc not so impudently belied the Pope. The Popes

The Emperoure shal holde the Popes Stirome:

Let the Emperoure leade the Popes Horre.
The Emperoure muste beare the Popes Chaire on his shoulerde.
The Emperoure shal beare vp the Popes traine.

The Emperoure that biste up the 2^{me} day
Let the Emperoure bringe the Washon and Ewer to the Pope.
The Emperoure shal greeue the Pope water.

- The Emperour shal carrie the Popes Fyrste digne.
- The Emperour shal carrie the Popes fyrste Cuppe.

Thus made we goe to the Pope to scholle, to learne Humilitie. For them which
were no fust faire. These were the Abuses of Olde times : But nowe al sutch

of, perhaps wil lit, were were to remembre, that the
disorders were wel reformed. Therefore it make please you to remember, that the
sole same Ceremonies, touching Kinges, and Emperours duetees, haue bene late-
ly renewed, and confirmed, & published abzide into the woorde, woorde by woorde,
as they were before, without any maner alteration, even in the Popes own Pon-
tical, and that euen nowe newely printid at Vncre, in the yere of Our Lord
thousande five hundred thre score and one, whereby it make appeare, ye are affa-
med of nothinge, be it herte to shameful. What truthe therefore, M. Hastings, do
in your woorde? & with what countenance, coulde ye so boldely saye, That the Pope
ever commanded any such Service to be done vnto him by the Emperour, ye can never flue
by any indifferent and credible wittnesse? I doubt not but the Popes owne VVrities
unto you of sufficient credite, and in his owne case it mуть natice to hym selfe sem-
indifferant. Clerik Gregorius Haimburgensis saith, that Pope Adrian 2. was high-
ly displeased with the Emperour Fredericke, for that he so unchristly, & so unman-
nerly helpe his Leaste Stircke, whereas his duetee had benne to helpe the righte.
And therefore vterly refusid, to geue him his Blessinge, notwithstanding he des-
red it.

red it humbly upon his kne. Hereby it plainly appeareth, that in al Offices, and
Seruites, the Pope serueth the Emperoure, as his man. Therefore Auentinus repos-
eth these two verses, written sometime of the Emperoure Lotharius the seconde.

Rex venit ad fores, iurans per Urbis honores:

Post homo fit Papæ, sumit quo dante Coronam:

Auensinns i
Fredericksburg

The Kinge, or Emperour commeth to the gates, and sweareth by the honour of the Cittie:
And afterwars becommeth the Popes Man, at whose handes he receiuteth the Crowne:

That Pipinus so multe abased him selfe to Pope Steuin, it is no maruile. The Proverbe is common, One hande claweth an other. The Pope was auanced by Pipine; and Pipine was likewise auanced by the Pope. But herof we haue spoken before.

Where ye late, The Emperoure Constantine the Greate was footeman to the Pope, I am muche ashamed of your vanitie, that, beinge a man of wisedome, and learninge, ye shoulde thus seke to mocke the worlde with Childeſye fables.

Ye allege Mattheus Hieromonachus, to poure a fable by a fable. If ye would
dalle your readers rcs, for; that ye allege his wordes in Grecke, understande
you, that his peculiare Grecke was taken out of your peculiare Latyn. And yet is he
come Grecke so sond, and so full of folys, that ye were assayed truly to tunc it into
Englyshe. So forth as standeth, αἰσθοί, καὶ φύσις τὰ κυρίων μητέρων εἰσεχέπε-
ντες; What is, *In the Woorf, and fare of my Lord Blest Peter.* We surfe it,
to make the Imperious Constantine so rude to late plainly, that Peter was his
Lorde and therfore we thought it better, to corrupt, & alter your Authours wordes.
Yet surfe bathe Fables, and artificis malle te bringe in, to put vs, as ye late, quite
out of doubt. But hereof we haue late more hercaster.

The Apologie, Cap. 7. Division. 4.

Who hurled under his table Francisc Dandalus, the Duke of Venice, Kinge of Crete, and Cypres, falle bounde with Chaines, to serde of boanes amoung his Dogges.

M. Hardinge.

(a) Vntruth. For he was then a Senator of very great Honour : And at the next Election was chosen

(b) The offend
stooide onely i
healpinge the
Neighbour, be
inge a bannfie
man, into his
Country.

franciscus
Dandalus.
(c) Yet the right
and state of
both of these
Kingdomes is
in his hande.

(d) All these ma-
ters be ful so-
lemnely proued
and are woort-
ly to be publi-
shed by Procl-
mation.

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that you make the Duke an Ambassadour, who beinge once created Duke, goeth not out of the Ci-
(c) Neither is euer any of their state Kinge of Candy and Cypres. For their state admitteth none to
be a Kinge amoung them : howbeit at the time of Frauncys Dandalus Candy rebell'd, and
Cypres was not yet come to vnder the government of the Venetians, as you might haue learned
in the eloquent Historie that Petrus Bembis wrote of Venis his Countrie. That he was falle bounde
with Chaines, cheare three lies. For he was not falle bounde, (d) only he had caſte a chaine about
his owne necke, which he might haue taken of at his pleasure. That he was so thrown under the
Table to graue boanes amoung the Popes Dogges, (e) there were fourt lies. And that the Pope had
Dogges feedinge under his Table, (f) I doubt not but it is an other lie. VVhether theſe fife lies be
not enough for one litle ſentencie of three lines, I reporte to whomever of your owne felowes
lieth for the beſte game. I think verily this Defender if he be not very shameleſſe, wilſt he haue had a
thicker heade to hide his filke cheekeſ from blushing. Suche falle caſtes muſt be defended by ly-
ngre proþours. If they belied flowers onely, and taught not also newe Doctrin in the chiefe pouces
of our Faþe, their lyngre were leſſe hurtfull.

The Bishop of Sarisburie.

So many lies, M. Hardinge, and as you ſaie, ſo faire paſte shame, and ſutche hote
Tragedies, and the cauſe no greater? What ſturt woulde ye haue kepte, if it had
benne mater worthy the hearinge what if the Author of the Apologie had benne
awake in the reſpoſe of one pere, or two, or in ſomme other like Circumſtance,
the Substance of the ſtozie neuerthelieſe ſit refuſed? If ye had remembred ſome
of your owne often ouerſights, ye couldo not ſay haue benne ſo terrible as
gallid others. For it appeareth wel, by al, that ye haue iuſthir ſente ſo ouer,
your iuſthir in maters is not ſo deþe, but ye mate often, and ſouly be deſcreued.

Theſe wordes of yours, M. Hardinge, are neither mannerly, nor manly: notwithstandinge they ſiene wel to contente poor pleante boorne. S. Hierome
ſaith, Non ariū inimici audire, & amiici. Qui inimicus eſt, etiam in ſcripo nodum
querit: An Enimic, and a Frende haue not bothe of one ſorte. An Enimic wil (cauſe, and
quarrel, and) ſeke a kyote in arufe. The Substance of Goddes Religion standeth
not in the reþoþtis of a Hoſtie. S. Hierome ſaith of lutche Captiuis querelles:
Audiant a me, non periclitari Ecclesiaram ſtatut, ſi ego celeſtate dictandi verba ali-
qua dimiſerim: Let them understande, that al be it in hale of pinninge haue let escape a
woorde, or two yet that ſhalles haſcere the ſtate of the Churche of God.

But Francis Dandalus (pe ſate) was not at that time Duke of Venice. Helim ſelfe ued the
Chaine aboue his owne necke: He came of his owne accorde vpon al faute, as if he had beenne a
Dogge, and laie downe willingly vnder the Popes Table: He laie not there to graue boanes: He
founde no Dogge there to lie with him. Therefor, pe ſate, This Defender is an iuſthir man,
paſte al ſhame, a Lyer, and a Foole. Butche Cholerique Conclusions, M. Hardinge, maie
wel beſte a Doctour of your Diuinitie.

Howbeit, the faireſt colour, ye can laie vpon the water, is this, That the
Embaſſadour of that Noble Common VVeale of Venice, laie as a Dogge, in a
chaine, vnderneath the Popes Table, as you ſaie, and that, willingly, and with al his
harte, by lutche ſubmiſſion to appeare the Popes highe indignation, and to recouer
his fauoure towradis his Countrie. It ſemeth, he was either a very arrogante
man, or a maruellous angeſe Pope, that woulde by none other Submiſſion be re-
conciled.

But Dandalus at that time was not Duke of Venice. Neither was it to herde
a mater, to knowe that, M. Hardinge: nor was it ſo great an iheretic, to tolde him

Augu. De Cons
ſenſu Evangelij.
Lib.2. Cap.17.

Tobian.2.

Hierony. De Er-
roriis Origenis.

Duke, for that shortly after he was made Duke. S. Auguſtine ſaith, Dicimus
Apolſolum Paulam in Tharſo Cilicie natum. At ille tunc iam non erat Apolſolum.
Ita cuius audimus, Discipulos Christi initiatos ad nuptias, non iam Discipulos,
fed qui futuri erant Discipuli, intelligere debemus: Weſe ſaie, that Paule the Apolle was
borne at Tharſus in Cilicia. And yet Paule at that time, when he was borne, was no Apol-
ſole. Euen ſo, when we hearre, that Christi Discipoli were bidden to the Marriage Feale at
Canai in Galile, we miſte understande, that they were not then his Discipoli, but became af-
terwardes his Discipoli.

So S. Hierome calleth Pamphilus a Martyr: and pet at that time, whereof he
meant, Pamphilus in diebe was no Martyr. Therefor he ſaith, Concedamus, vi Pamphilus ſit, ſed nondum Martyris. Ante enim ſcriptis, quād Martirium
perpet-

Churche of Englande. 4. parte.

449 franciscus
Dandalus.

perpetrator: Let us graunte, it was Pamphilus Booke: But that Pamphilus ar yet war no
Martyr. For he wrote his Book ſiſte, and was Martyr afterwarde. Like wife againe he
ſaith, pro No, Alexandriam posimus per Anticipationem que Greec πατριος Hierony in Regis
appellatur: We're in ſeede of the Curie, No, haue tranſlated u, the Curie Alexandria, by a cheleſe, Lit.9.
Figure called Anticipation: For that the Curie, whiche before was called No, was afterwarde caſe jo,
called Alexandria.

S. Auguſtine ſaith, It is written in the Booke of Genesis: Hi sunt Fili I-
rael, qui nat sunt eis in Melopotamia: cum Beniamini longi poſta natus sit, cum iam Auguſtine quæſio
transiſt Bethel, & appropinquaret Bethlehem: These be the Children of Israel, that super Genesim
of his Children) was borne (not in Melopotamia, but) longe afterwarde, when they were
nowe paſte Bethel, and drewe towardis Bethlehem, that is in Iewrie. Yet hath there bene
no man hittoſte to vncourteous, that euer would ſe his eloquence, M. Hardinge,
and calle either Moses, or S. Auguſtine, or S. Hierome, Fools, or Liars.

If ye woulde but twiſtſerly haue wrighed the mater, ye mighte wel haue
thought, we called Dandalus Duke of Venice, for that he was ſome afterwarde
chosen Duke of Venice.

So we maie ſaie, Doctour Hardinge in the time of K. Edward ſtrely, and fulli
profefed the Gofpel, and preached vehemently againſte the Pope. Neuertheleſſe,
when he thus preache, he was not yet knowne by the name of a Doctour. For he
was Doctoured afterwarde in the time of Queene Marie.

Let us graunte, there was ſomme errore in the reſpoſe of this Hoſtie. Yet
muſt every man be condemned for a Foole, and a Lier, that maie be taken in like
Errone: At ſo, then wil M. Hardinge trouble his Godfathers, and cauſe them to
gene him a newe name.

S. Chryſtoſome ſaith, There were twelue Magi, or VVifemenne, that came to
Christe: And pet ye holde commonly, they were but three. Clemens Alexandri-
nus ſaith, Christe preache but one year: yet others ſaie, he preached three yeres:
others ſaie, he preache four. Domine ſaie, Christe was three and thirtie pries
olde, ſomme ſaie, he was four and thirtie, when he ſuffered. Pet Tertullian ſaith,
he was Only thirtie yeres olde: Irenæus ſaith, he was more then fourtie. Christe
ſaith, My Father is hable to geue me twelue Legions of Angels. S. Hilarie, in the re-
poſe thereof, a greate deale auanceth the number, and reſenteth duodecim Milia
Legionum, twelve thouſande Legions of Angels. Your owne Bleſſed Donation
of Conſtantinople, whiche (pe ſate) to mutche ihereth vs, comandeth the Patriarche of
Conſtantinople to be ſubiect, and obediēnt to the Bishop of Rome: And yet at that
time, when by your imagination, this Faſt was diuifed, there was neither Pa-
triarche, nor Churche in Conſtantinople, nor any Curie as yet bulle, and knowen
by that name. Your fellowe Dorman allegeth ſai ſolemny the ſeventh Boche
of Theodoretus: And yet Theodoretus him ſelfe never wrote but onely ſix. And ſo
he leaptie two whole Boches beyonde his Authoure. And agaſte he ſelijeth vs a
proper tale, of the terrible Examples of two Kings, Oſias, and Oza: And yet bothe
he, and his felowes mighte ſome haue learned, that Oza was onely a poore Leuite,
and no Kinge.

You your ſelfe, M. Hardinge, in this ſelfe ſame Booke ſaie, That the Council
of Nice was kepte in the time of Pope Syluerter: And yet Athanasius, that then was
preſente at the ſame Council, ſaith, Syluerter at that time was not alive: but that the
Council was ſummoned by the Emperor, and holden in the time of Pope Iulius.
Againe you ſaie, That at the very ſame time while the Council was holden at Nice, Pope Syl-
uerter held likewiſe a Council in Rome: And ſo by the Judgement of Athanasius, you ſaie,
that Pope Syluerter held a Council after he was dead.

An miſte at theſte, and other your like tales, M. Hardinge, paſte vnder the
name of Lies, and Foles?

This Gentleman (pe ſate) was not ſo ſafe bounde, as wee imagine: but fel downe meekly,
and willingly of him ſelfe. No doubt, M. Hardinge, who ſo knoweth an Italian

pp. 14 courage,

March.2.
Chrys., in Matto.
the.11.1.2.
Clement stra-
mat.,
Tertull. contra
Iudeos.
Irenæus Lib.2.
Cap.34. & 49.
March.26.
Hilar. in Ep.54
Donatio Con-
ſtantini.
Dorman. Ep.22.
Dorman. Ep.24.
M. Hardinge,
Ep.308.6.
Athanas. in
Apolog.
M. Har. fo.159.4

VVillingly.

*Chrysostom. in 1.
Corin. Homil. 21.*

Viflærgen. Sa-
bellicus Ennead.
2 Lib. 3.

Bens Cardinalu

Gnawe
boanes,
No dogges
vnder the
PonesTable

Clem. Lib. 2. De
Senatu. Ep. 10
indica. C. 4. 3.

sabellicus En-

courage, wyl sone beleue, that Francise Dandalus, a Gentleman of Sutche Nobilitie, and the Embasadoour of so Noble a Common Wealth, was sone, and easly, a willingly wonne, to come creeping with an iron chaine on his necke, & to wallow under the Popes Table, as a Dogge, to his owne immortall shame, and to the everlasting dishonour of his Countrey. Merly he wold never haue paled him selfe to such Brittanie, had it not benne to avoide somme other greater vilenesse. For, I beseeche you, whether is it more crueltie, for you to renne upon a poore man with swerde drawen, to strike him through, and so to hilfe him to force him, to late cruel handes upon his owne body, and to kill him selfe? In whether of these two acts is more crueltie? S. Chrysostome saith, A poore man oftentimes is content to wounde, or keelef his owne sleashe, to the ende, to moue the riche man to comfite: Ali Capiti suo clavos acutos infigurantibus per ipsum gelu nudo Corpore men dicantes petunt: Ali hisce etiam graniora ferentes, miserabile de se probant spectaculum. At dices, Nos illorum capita non configimus. Utinam vero tu configeris. Non enim tam gravis suscit calamitas. Nam, qui alium intermit, longè leuius peccat, quam is qui inbet aliquem scipium intercicet: Somme there be, that sticke nayles in their owne heade: Somme others goe begginge with naked bodies in the colde frost: Somme others suffer other thinges of greater crueltie, and shewe them selues inferable to beholde. But thou wilt say, wee sticke not thefe nayles in their heade. Woulde God, than stickeid them in. For then their miserie were not so greevous. For he, that with his owne hande killeth an other, committeth a greate deale leffe sinnes, then he, that forseth a man to kille him selfe.

So fote we, it was far greater griefe unto that noble Gentleman, to abyce to dishonour, and abone hym selfe, then if he had benne driven thereto through the force and violence of his enemye. In this sorte was the Emperoure Henric the fourthe wel contente, willingly to wate upon Pope Hildebrande at Canufum, and thare dotes togetheer to stonde bareheaded, and barefoote in the harte froste at his gate, and as one faith, to be a gasinge stocke bothe to menne, and Angels before he might haue licence to commre neare. So was the Emperor Frederichus Acenbarbus contented, willingly to late his necte vnder the Popes sole: as we hal declare more hereafter. So was the pape Gentil woman contente, willingly to caste a Halter aboute her owne bonnes necke, and so to present him before Pope Hildebrande, whom he had offendred, by futch humble sublation to crane his pardon. In respect wherof, the Pope pardoned him his life: but commandned his sole to be striken of: of whiche iournde, the pape yonge Gentleman sone after died.

of which would be the pale yong Gentleman, who was
the said Francis Dandaul, so Noble a Gentleman was driven under the Popes
table to grave boanes. I think it wel, Sir Hardinge : and therefore we will rather
say, We late there to geather by the crummes, that fel from his Lodges Table.
But under the Popes Table (pe pale) certenly there were no dogges. And this (pe pale)
is another lie. Notwithstanding, this Negativ were very harde for pote to prove,
yon be it ; hercat I wil not greatly strive. And yet it had beene a moze friendly
sight, in my judgemente, to see a Dogge lisening there, then a man, and specially a
Noble Gentleman, the Embasadour of so noble a Cittie.

Noble Gentlemen, the Council of Trent.

To conclude, this was the same Pope Clemens the fifth, that thus pronounced of him selfe, and proclaimed the same unto the whole world by a Latine: Nos superioritate habemus ad Imperium: Nos, vacante Imperio, Imperatori succedimus: We have the suzerainty over the Empire: The Empire beinge voide, we are Heires apparente to the Emperoure. The Venetians had gencun aere, to restore one Frisus, a banished man, unto the Dukelement of Ferrara. Wherefore Pope Clemens interdicted them, and at that they had, and further signified his pleasure unto all the world, that whither to cure them, or any of them came, it shold be lawfull for any man, not onely to take their bodies, and to sell them for slaves, and to spoile their goodes, but also to kill them, whither it were by right, or by wronge. For so Sabellius witteth, Vnde eos fas est vincire, iure, & iniuria interficere. This was the cause of all this great do. And this highe indignation had never bene fisked, had not so noble a personage avised him selfe, to be tied by the necke in a chaine, and to crapes under the Pope.

Dogges Table, upon a loure, like a Dogge : This disforsignal faulte, Salecibus the Authour reþþoughly rebemþt, and with many wodres, no immoderate Tyracie, and intollerable pride, and mole shamefull abuþtis of the state of þercy. Yet M. Hardinge thinketh, it muþt be defened, as very wel done; and he maþt be dammed, that wil fawfe with it.

Lake of al, where it likeliyou, in the ende to refreshye your wittes with thid
Defenders thinne strokis, and blushingis: verily, sh. havinge, he blushed in dede
and is mychis ashamed in your behalfe, to saye your solies. Cōfesse you, Grace
that you make blushe at your infusyng of Goddes people: lete he haue that face
that the Prophete saith, Is pale blushinge. I trust, this Defender shall haue that face
to fale, either with S. Paul, Non pudet mo Evangelij Christi: Est enim virtus Dei ac
Salutem; [¶] or with S. Hierome, Non me puden fecire, quod nescio: [¶] I am not ashamed, i
that thinge, that I knowe not, to graunte mine ignorance.

The Apologie, Cap. 7. Division. 5.

Who sette the Imperiall Crowne upon the Emperoure Henry
the sixthes heade, not with his hande, but with his foote: and with
the same foote againe caste the same Crowne of, saingte whis-
I haue Powver to make Emperours, and to vnmake them againe at
my pleasure?

M. Hardinge.

VVee denie, that Celiustinus, whome you note in your booke margin, or any other Pope did this. It is a vaine fable deuided either of malice, then wite. Ye thofhou haue done wel to the
Crown vppon Hienrys heade, the righte, or the leftheade, flancking, leninge, or lieing, barefooted, and vngre the heape of his great toe, or thofhead,
whether he had some faire cause made for him to take it vp, holde it, and put it on handome-
ly, or coniectit it by a yince, or how it was done.

The Bishop of Sarisburie.

What nimblenesse, or cunninge the Pope bathe in his state, more then other
menne, I haue not hearde. What other sleights he bathes nowe, or bathe had in
times paste to wryte lutsche seates, it behoueth his Magister Ceremoniarum to
conserue. The storie is recorded by Ranulphus, Rogerus Cestrensis, and Rogerus Ho-
vedenus, that liued at the same time.

The Apologie, Cap. 7, Division. 6

Who put in armes Henric the Sonne againste the Emperour his
Father Henric the Fourth, and wrought so, that the Father was ta-
ken prisoner of his owne Sonne, and beinge borne, and shamefully
handled, was thruste into a Monasterie, where with hunger, and so-
rowe he pined away to deathe.

M. Hardinge.

(a) It was not the Pope, that armed Henry the seconde agaisthe Henry the fourth, who by the accompte of fome is Henry the thirde. Stories declare other causes of their fallunge out, and the more parte of the writers impute it to the iudgemente of God, for pouynishmente of his great wicchedes. After that he was overcome with al his power by the Saxons, in seuentene daies he dide not to appere abroad. In the meane time his Sonne tooke uppon hym fouthwith the administration of the Empirke, wente into Itale with an armie, whilste he had no surrendre the place whiche he liked wel, his father being therwith offendid, he tooke psoner, (whithout any motion of the Pope,) with whom he was stll at variance, and committed him to flignt custody.

Concerning Gregorie the seuenthe Dope, who before was called Hildebrandus, whome the Emperour with enande inache preferrid, because he woulde (d) not ratifie his Simonacal making of bishops, and prouesse of f^estleafelitte benefices, and defended the Churche againte his wicked attempts; bisfile (and late writer of Histories in that time, as Lantibertus Schafhaubengens, Leo Historicus, and afterward, Otho Frisingensis, who fo muche commende him for sunlike excellent vertues: no man hath so largely and so delyghtfully set forth his woorthines, as [e] Onuphrius Paninius, who hath written of him five booke^s. 162

The Bishop of Sarisburie.
Wee maie easily beleue you, M. Hardinge, that the Pope arm'd not Henr

Pp. iiiii

(3) Vntruthe, ea
sily reproud
by good Re-
cordes,
th Manifesse
Vntruthe. See
the Answerwe.
(4) Vntruthe. Fo
this was not
the cause. But
the Pope woul
have geuen the
same him selfe
(5) Vntruthe.
For then he wa
s at no variance
with the Pope
(6) Ill is Ancient
Doctorit is yet
alive, and witnesseth
worthily

Henricus
Impera. 4.
Henricus
Impera. 5.

Gregor. Heim-
burgens.

Casius. An. 103.

Vrffergen. An.
no. 103.

Vrffergen. cod.
lxx. pag. 257.
Carion.

Auentinus.

Vrffergen. pag.
252.

Carion.

Platyna in se-
nato Papa.

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The Defense of the Apologie of the

the Seconde, as you saie, againstis his Father Henrie the Fourth. It had benne a maruelous wonter in Nature, that the Fourth shoulde goe before the Seconde: or that the Newewe shoulde be borne before his Grandfather. But that the Pope ratiouned that he shoulde be borne before his Grandfather. But that the Pope ratiouned that he shoulde be borne before his Grandfather. But that the Pope ratiouned that he shoulde be borne before his Grandfather.

Gregorius Heimburgensis lathe thus, Pachalas Papa Principes contra Henricum, 4. concitauit: ino eius Proprium Filium: quem etiam contra Patrem fecit permullos Episcopos Rheni in Regem coronari, & vocari Henricum Quintum: Pope Pachalis raiised up the Prince of Germanie againstis Henrie the Fourth: Nase rather he raiised up his owne Sonne, whom he caused by many Bisshoppes adioining to the Rhine, to be crowned Emperour againstis his owne Father, and to be called Henrie the Fife.

The case being cleare, this one Authoritatis mate stonde in fide of many. Hereof Henrie the Father pitously complainteth in his Letters written to the French Kinge. Carion saith, Hunc Henricum Filium sollicitarunt Episcopi, vt aduersus Patrem inuigeretur, cum Imperio pelleret: The Bisshoppes enfeid this yonge Gentleman, Henrie the Sonne, that he shoulde rise againste his Father, and put him from the Empire. But these Bisshoppes, as Vrffergensis saith, were Responsables Pachalis Papa, Pope Pachalis Agents, or doers in those Countries. And Henrie the Sonne him selfe, when he stode in the field, never pretended any other colour againstis his Father, but only the obedience of the Sate of Rome.

And, leaste any man shoulde doubtis of the Truthe hereof, the Pope, not longe before, had likewise raiised by Rodolphus the Duke of Suenia, againstis the same Emperour Henrie the Fourth: and, the better to encourage his Ambitious heade, and to traile him to his purpose, had sente him a Crowne with this Wolfe:

Petra dedit Petro, Petrus Diadema Rodolpho.

Wherby he meantis, that, as Christ had gauen the state, and right of the Empire unto the Pope, so woulde the Pope now bestowe the same upon Rodolphus, if he woulde adventure, to raise his power aganistis the Emperour, his Liege Lorde. Likewise he had written to the Princes of Germanie, as Carion saith, Vt Imperatorum alium designaret: That they shoulde proceede to the Election of an other Emperour. Thus the Pope thought it but a plaine, to place, and displace the States of the wold, at his pleasure. Of this Emperours Virtues I will saye nothinge. As he is depreized by somme, so by others he is muche commended. Auentinus saith, In Pauperes, Monachos, Sacerdos, nūnciūtissimum, &c. His very enimies confess, that he was moste Liberal unto poore folkes, Monkes, and Prieler: that he was Constant in aduersitie: Faithful to his Prisoners: Gentle to his son: Deuote towardes God: wise and Politique in Ciuile, and Marial affaires: Of a Princely Maestie of countenance: wherein he excelled al others, and was moste worthy of the Empire.

Vrffergensis saith, He was Noble, Doughty, and Venerous: and was seene three score and two sundrie times, in foughten feldes: wherein he pased bothe Marcellus, and Julius Caesar, and al other Kings, and Emperours, that had benne before him.

The greatest cause of fallings out betwene him and the Pope was this: Oper was taken before, and had sit benne keapt from the beginnings, that the Election of the Pope, shoulde be ratified by the Emperour, otherwise not to stonde. And Platyna saith, The Pope Elected without the Emperours letters patentes was no Pope. An other Auentine order was this, that the Emperour mighte bestowe at the Bisshoprikes, and Abbacies of the Empire, when so ever they shoulde happen to be bofice. Then Ancient Orders Pope Hildebrande presumed to haue. For neither woulde he suffer his owne Election to be ratified by the Emperour: nor the Emperour to bestowe the Bisshoprikes, or Abbacies within his dominions. In this attemptes the Emperour withdrew him, claiming unto him selfe the same Right of inheritance, that at other Emperours his Predecessours had lawfully, and peaceably enioied before him. Therefor the Pope Excommunicated him: interdicted his Lande: and calsoe him. Therefor the Pope Excommunicated him: interdicted his Lande: and calsoe him Archeiparate, Archeheretique, and Apostata: Therefor he deposid him: falsid

Churche of Englande.

4.parte.

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debrande.

raised by the Duke of Suenia, and at the wold againstis him: and armed the Sonne, aganistis the Father: and wilfullly disquieted the whole State of al Chescendome, Auentinus saith, Multi tum priuatim, tum publice, &c. Many there were, that bothe privately, and openly cursed Pope Hildebrande: and said, that with his barre, and ambition he troubled the world: and that under the colore of Christ, he broughte the feates of Antichrist.

The Emperour tooke a longe iourney into Italic to submitte him selfe unto the Pope: and beinge at Canusium, as it is saide before, in the deapthe of winter, and in the hard frost, he waited patiently thys daies together with bare heade, and bare feet before the Popes gates, to winne his fauoure. In the ende Pope Hildebrande, beinge sick, and findinge him selfe in care not to live, sente unto the Emperour, and besoughte him Pardonise for al his Injustices. After that, the Popes, that succeeded, nevertheless continued this querell till. And thus by the Popes entitlemente, the ncolordus. The Bisshoppes disfobred him of his weye of State: and pulled the Crowne Imperial from his heade. The Ancient Reuerende Prince, havinge nowe contynued in his Empereors fiste whole yeres, bare althys thinges quietly, and fade unto them, Videat Deus, & iudicet: Let God see, and judge your dooings. At the late, beinge leste naked, and out of al, he turned him selfe to the Bishop of Spira, and fad unto him: Now I beseeche you, for Goddes sake, geue me a prebende in your Churche. For I am hable to reade, and can doo some good in the quiere. But he was hepte till in clost prisyon at Lodiun, until he died. March, Palmer.

Pope Hildebrande is commended by many for sundrie vertues. But no man (sate you) hath more for sooth his woorthishene, then Onuphrius, a man per se aliue, and one of al men, that would be right lothe in any pointe to displesse the Pope. Perhaps he thought to winne some credite, by adventuringis his wittes in a desperate cause: as did he, that bestowed so mutche eloquence in the pasc of Baldeneis: or he, that praised the Feuer quartareis Erasmus, that of late yeres wrotte so much in the pasc of Folie.

The Heretique Elion sommertine pasted Iudas aboue al the Apostles: And Libanius the Sophiste bestowed greate pases vpon Julianus the Renegate. Certainly fudde Olde VVriters, of whom somme knewe Pope Hildebrande, and liued with him, haue not gauen him fute twosty pascia. Beno Cardinalis saith, Hildebrande, being a yere but a Cardinal, beate Pope Alexander with his fiste, and kept him prisoner: Poisoned sixe Popes his Predecessours: Was a Coniurer, and a rayer of Dines: and threwe the Sacramentes into the Fiere.

Auentinus, makinge his entrie to speake of Pope Hildebrande, saith thus: Scripturam sum Reipublicam Christianam, Occidentalism Ecclesi, Romanum Imperium, Bella, Cedres, Homicidia, Parricidia, Simulatus, Odia, Stupra, Furta, Peculatu, Sacrilegia, Disidia, Seditiones plusquam Ciuiiles, &c. Non multe / speake of VVarras, Slaughters, Murders, Killinge of Fathers, Striues, Hatredes, Fornications, Robberies, Spolienges of Common Treasure, Spolienges of Churches, Debates, and Seditions more then ciuile, whiche haue happened in the Christian Common Weale, in the Westliche Churche, and in the Empire of Rome. Whiche were the sculotes of Hildebrandes Popes, done.

The Bisshoppes at the Council of Brixia, touchinge Pope Hildebrande, pronounce thus: Nos cundem Hildebrandum procacissimum, &c. The same moste Filii, and shamelesse Pope Hildebrande, a maintainer of Clurcherobinges, and houseburninges, a defender of Murders, and Perjuries, caling in questione the Catholique, and the Apostolique Faute of the body and Bloude of Christe, an Olde Disciple of Berengarius the Heretique, a Manifeste Coniurer, laden with the Spryte of Satan, and therfore out of the trew Faire, we judge worthy to be depoid. What so euer pointes of dilectio, Onuphrius, your Scholefellowe, hath lately learned to plaine hereupon, this, W. Hardinge, is that Holtnesse, and Woxthinessse, that sundrie Olde VVriters haue judged to be in Pope Hildebrande.

The Apo-

Vrffergen.

Pag. 231.

sabellius Ep.

meadu. 9. L. 1.

Caron.

Symph.

Plato.

socras. Lib. 3.

Cup. 22.

Beno Cardinalis;

The Apologie, Cap. 8. Division. 2. C. 3.

If wee be counted Treators, whiche do honoure our Princes, whiche greate them al obediencie, as muche as is due to them by Gods woord, and doo paze for them : what kinde of menne then bee they, whiche have not onely donne al the thinges before saide, but also allowe the same for specially wel donne ? Doo they then either thicke instructe the people, as we doo, to recerence theirre Magistrate, or can they with honestie appache vs ag steditious Personnes, hearekers of the common quiete, and despisers of Princes Majestie ?

Truely we neither put of the yoke of obedience from vs, neither
do we disorder Realmes: nor do we let vp, or put downe Kinges: nor
do we translate Gouvernementes: nor greue wee our Kinges power
to dynme: nor yet holde foorth to them our fete to kille: nor opprobri-
ously triumphe ouer them: nor leape into their niches with our fete,
True this is our Doctrine, that every

This rather is our Profession, this is our Doctrine, that every soule, of what calling so ever it bee, bee it Monke, bee it Preacher, bee it Prophete, bee it Apostle, ought to be Subjecte to Kinges and Maistrates: yea, and that the Bishop of Rome him selfe, onlesse hee wist seeme greater then Euangelistes, then the Prophetes, or the Apostles, ought bothe to acknowledge, and to call the Emperour his Lorde, and Maister: as the Olde Bisshoppes of Rome, who lived in times of more grace, did. Our common teacheinge also is, that we ought so to obeye Princes, as men sent of God: & that wyho by wrytstandeth them, wrytstandeth Gods ordinance. This is our Doctrine: and this is wel to be serue boþy in our Bookes, and Preachinges, & also in the maneris and immodest behaviour of our people.

M. Hardinge.

The Doctrine of obedience appertaineth specially to subjectes. The Bishop of Rome letteth by due Succession in the Chairre of Peter, (a) in spiritual causes can have no Superior. In temporal matters it mait be, that in one age he hadle acknowledg'd the Emperour, as the Lord of that Province, where he lived, (b) before Constantine the Pope did live in Siccione; and in another age he mait be Lord therof his selfe. Likewise (c) Gregorie mighte call Mauritius his Lord, either of couete, or of custome: and yet our Holy Father, Ff. the Fourth that not be bounde to due the like, in c) of custome: that the custome hathe long since beene discontynued. Neither did St. Gregorie by that title of honour preudiate unto him selfe in any Spiritual Injunction. For that name notwithstanding, he Gouerned the (d) whole Churche, and complained that Maximus was made Bishop of Salona, a Cittie in Illyric, without his Authoritie, nor regarding that Mauritius the Emperour was thought to haue willed it so to be donne. And therefore he laboureth to Conflantin the Empresse, that for as muche as neither he, nor his deputie was made priuie to it, that the thing had benne donne, which never was done before by any of the Prince, that were the Emperours Predecessours.

The Bishop of Sarisburie.

G. Haroing: Ye knowe, that your Pope hathe claimed, and yet claimeþ his Sovrainetie, not only in Spirituall Causes, but also in Temporal: as it shal appere. He wil say, ye are an il phaourre, and do hym wronge, and goe aboute to abrogate his right, that wil so lightly exclude that thinge, that he so gravely wil haue included.

right, that will be lighter excuse than that of force,
You say, The Pope can have no Superiority in Spiritual Causes. And yet by the Judge-
ment of sundrie paire Docctours, even in Causes Spiritual, the Council is Superi-
or to the Pope, and more suminior him; and Judge him; and geue Sentence as
against him; and depose him: as heretofter it shalbe declared more at large. Thuan it
is noted et pource upon your owne Decrees: Cum agitur de Fide, tunc Synodus
Major est quam Papa: When the cause is mooned in a mater of Faith (that is to say, in
caus

Churche of Englande.

4. parle.

457 The Pope
Panormi- inferiore
acerdos est to the
Priest is Prince.
aulet Con- extra, ne pote-
tione, that tent, & Remiss-
therefore, ions versus que-
make have nt.

cause Spiritual) then is the Councel greater then the Pope. And pour oultre Panormitan faute, as it is allegred before, Papa tenetur confiteri: & in illo actu Sacrosanctis est Major illo: The Pope is bounde to make his Confession: and in so doinge, the Priele is Prince, above the Pope. Agatine he faith, Papa non potest cogere Sacerdotem, vt reuelet Confessionem: quia in illo actu Sacerdos est Maior, quam Papa. Children knowe, that Faith, and Confession are Spiritual Causes, and not Temporal. We see therefore, as Hargrave, by the Judgement of your owne Docourses, that the Popemate haue a Superiouritie, even in Spiritual causes.

Solve lette vs weighe the great force of your Reason. Thus you saie;

The Pope sitteth in Peters Chaire : *Ergo*, in Spiritual Causes he can haue no Superiour.

**Who taught you thus to piece your Argumentes? What Childe, what Sophs,
ster woulde so reason? Who euer gaue sutch Power, and Vertue to Peters Chaires?**

In Temporal matters (ye late) it made he, that in one age the Pope had acknowledged the Emperour, as Lord of that Province, where he lived. Gracefully considered. It was the Popes Courteis, and Humilitie, no doubt: but not his duece. Value he it, Aaron the High Bishop of Israel was contented to submit him selfe to Moises, and Exod. 31. of duece to call him Lord.

Tertullian latthe thus, *Coelitus Imperatorem, vt hominem à Deo secundum, & Solo Deo Minorem.* See enim *Emperor Omibus Maior est, dum Solo vero Deo Minor est: We honour the Emperors Matetie, at a man nexte unto God.* For so is the Emperor greater than All men; while he is left then only the True God. . Origene saith, Petrus, & Iohannes nihil habebant, quod Cæsar redderent. Dixit enim Petrus, Aurum, & Argentum non habeo, Qui hoc non habet, nec Cæsar habet quod redat, nec unde Sublimioribus Potestatibus lubiciat. Qui vero habet Pecuniam, aut Poffectiones, aliquid in hoc seculo audiat, Omnia anima Potestatibus Sublimioribus subiicitur: Peter, and Iohn had nothinge to geue unto the Emperoure. For Peter, saide Goldie, and Silver? haue none: whoche who so bathe not, hath nothinge to geue to Cæsar, nor wherin he shoulde be subiecte to the Higher Powers. But who so ever bath, either Money, Litudes, or any thinge in this worlde, let him haue what S. Paul saith, Let every soule submit it selfe to the Higher Powers.

And for psonc of the paſtice herteſ, Pope Leo thus ſubmitteth him ſelv
huncipal into Lewes the Empereur : Nos, ſi incompetent aliquid equimis, & in
Subditis in la Legi tramtinem non conſervauimus, veftro adiutorium noſtrorum
cuncta volumus emendare iudicio. If wee haue done any thinge disorderly, and ouer our
Subiects haue reſtreighte the due trate, and courfe of Lawe, by your Maieſties iudgement
wee wil redrefe all our faultes.

She wife, long before Pope Leo, Pope Gregorie wrote unto the Emperour Mauritius: Ecce per me Scrutum vltimum fauum, & veltrum, respelbundit Chirissi: Sacerdotes manu manu, &c. Ecce quidem vestra infusio subiectus, Legem vestram per duos tertiarum partes transmitti feci : Rehobeth, huius wil Christi auctoritate you by me, heinge borthe his, and your moste humble Scrutante: I have committed my Preistery unto thy hande. As for my part, I, beinge subiecte unto your Maiesties Commandementen, have caused thy Order to be proclaimed through divers partes of the world. Agatine ha saithe, Christifus dominari Imperatorem, non solum Miltibus: sed etiam Sacerdotibus concessit: Christi herbe gegen Power unto the Emperoure, to bear rule, not only ouer sondious, but also ouer Priestes. Agatine ha saithe, Et Imperatori obedienciam prabui: & pro Deo, quod sensi, minimè tacui: I have shewed my dutie towradys my Lorde the Emperoure: & touchinge God, I haue not concealed, winc I thought. And this is it, that St. Paul saith, Let every soule be subiecte to the Higher Powers. Upon whiche iurades S. Chrysostome saithe, Etiam si Apolustolus, etiam si Evangelista, etiam si Propheta, sive quisvis tandem fueris. Neque enim Petream subiectum illi Subiectio: That though thou be an Apostle, though thou be an Evangeliste, though thou be a Prophet or what so ever else thou be, yet be thou subiecte to the Higher Powers. For the Subiectio is no hinderance to Godlineſſe.

But afterwarde the Popes beganne to looke aleste, and botche to save them

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Again, where our Forefathers saide, that as touchinge Immortal and Everlastinge Life, they liued by none other meane; but by the Fleashe, and Bloude of that Lambe wthoutte spotte, that is to say, of our Sauour Iesu Christe, the eniuious Creatures, and Enemis of Christis Crofe, whose only care was to bringe Christian Religion into scandal, by al manner of wrytes, made the people beleue, that they were wicked persons, that ther sacrificed mennes Fleashe, and dronke mennes Bloude. Also, where our Forefathers saide, that, before God there is neither Man, nor VVoman, and that for attaininge to the true Righteousnesse, there is no distinction at all of persons; and, whereas as they called one an other indifferently by the name of Sisters, & Brothers, there wanted not menne, which forged false tales upon the same, sayinge, that the Christians made no difference amoung them selues, either of age, or of kinde; but like herte beastes, without regard, had to doone with an other. And, whereas, to pate together, and to heare the Gospel, they mette often together in secrete, and by places, because Rebels sometime were woont to doo the like, therfore Rumours were everywhere spreadde abroade, that they made priuie Confederacies, and tooke counsel together, either to kil the Magistrates, or to subuert the Common wealth. And, whereas in Celebrating the Holy Mysteris after Chirstes Institution, they tooke Breade and VVine, they were therfore thought of many, to woorship, not Christe, or God, but Bacchus, and Ceres: for somuch as those vaine Goddes were woorshipped of the Heathens in like sorte, after a profane Superstition, with Breade, and VVine. These thinges were belied of many, not because they were true in dede, (for what could be more bizzare?) but because they were like to be true, & through a certaine shadowe of truthe mighte the more easilly deceiue the simple. On this fashon likewise doo these menne scandalise vs as Heretiques, and say that wee haue left the Churche, and fellowship of Christe: not because they thinke it is true, for they doo not mutche sorte of that, but because to Ignorante folke, it mighte perhaps somme waie appearre true.

Wee haue in dede put our selues aparte, not as Heretiques are woont from the Churche of Christe, but as al good men ought to doo, from the infection of naughty persons, and Hypocrites. Neuerthelesse from the infection of naughty persons, and Hypocrites. Neuerthelesse in this pointe they triumphe maruelously, that they bee the Church, that their Churche is Christes Spouse, the Piller of Truthe, the Ark of Noe: and, that without it there is no hope of Saluation. Contrariwise, they say, that vee bee Renegates: that vee haue Contrariwise, they say, that vee bee Renegates: that vee haue torn Christes sead: that we are plucked quite from the Body of Christ, and haue forsaken the Catholique Faith. And, when they leue nothinge unsayen, that mate never so falsly, and malicieously be saide agaist vs, yet this one thinge are they never habbe truely to saye, that we haue sworne, either from the woordes of God, or from the Apostoles

of Chiste, or from the Primitive Churche. Surely wee haue euer iugged the Primitive Churche of Chistes time, or the Apostles, and or the Holy Fathers, to be the Catholique Churche: neither make we doute to name it, Noes Ark, Christes Spouse, the Piller and vpholder of al Truthe: nor yet to say therin the whole meane of our Saluation. It is doubtlesse an odious mater, for one to leaue the felawship wherunto he hath binne accustomed, and specially of thole men, whoe, though they be not, yet at leaste seeme to be, and be calld Christians. And to saye trulye, wee doo not despise the Churche of these meane howsoevir it be ordered by them nowe a dayes⁴) partly for the names sake it selfe, and partly for that the Gospel of Iesu Christe hath once bene there in trulye, and purely set forth. Neither had we departed therfrom, but of very necessitie, and miche againste our wylles,

M. Hardinge.

VVee graunte, that in olde tyme flanders were made vpon the Iaithful. But no like flauder is made by vs upon you in the merte, whereof ye speake. Farles vs graunt, that ye haue in dede put your felies aparte, and are gone from the contagion of naughty persons and Hypocrites. This is the very thinge, wee haue to your charge. For though wee were litle, as for a greate number, yet never haue be prone, yet by Chistles owne knyghte we haue doo that, (3) which they thinke haue in the Chauncie of Moles bid you do, although they be Hypocrites, as the Scribes and Phariseis, of whome Chistle spake, Sc. But it shalbe yonge for you to doo, as the Succedours of Peter boldle to doo, and so to folowe their fashione, and not therre doomes.

The Primitive Churche is continued with our tyme, by the Succedours of Peter, for whose faulthe never to faille Chistle praid, and whome (b) onely he madel sheepde to feede all his flocke of Sheepe and Lambes. Chistle (c) nowe reuocheth of you, not to olice Peter and Paul, but to obene him, who fitter in thine Chaire. VVhere see faute, it is an odious mater to forsake vs, and yet haue forlaken vs : where confeyle that ye deuote not the Churche, we be of, and yet graunt that ye haue departed from it : howe standeth this together? Remember ye what ye faute? Knowe ye what ye doo? VVho wil regarde your woold, whiche with one heathen faine, and vntame? If it be so, why doo ye it? If ye depuc not the Churche, why deuote ye it?

The Bishop of Sarisborie.

Christe falle, The Scribes, and Phariseis sitt in Moses Chauncie : Doo that they saye, but do not, that they do. Ergo, (saiue you) VVee mai not depart awaie from the Pope. How so euer it fare with your Conclusion, M. Hardinge, verily in your premises ye compare the Pope and his Cardinales with the Scribes, and Phariseis. And yet the Scribes, and Phariseis sitt in the Chauncie, and taughte the Lawe: Pope Pope, and Cardinales sitt stil, and teache nothinge. Not with standinges, lette us wel allowe of this Comparisson. Ye male remember, that Chiste also falleth, Woe be unto you, ye Scribes, and Phariseis, that shalte up the Kingdome of Heuen before menne : and neither doo you enter in your fashio: nor wil you suffer others, that same woldent enter. Woe be unto you, ye blinde Guides: Woe be unto you, that haue taken awaie the keepe of Knowledge. Likewise he falleth of them bi to his Disciples: Beware of the Lescoun of the Scribes, and Phariseis: Let them goe. Blinde they are, and the Leaders of the blinde.

To sit in Moles Chauncie, was, trulye, and rightel to infrete the people, and to open unto them the Lawe of Moles. S Augustine falleth, Hoc ipsum, quod bona dicabant, & ea, que dicebant, vultus audiabantur, & siebant, non erat ipsorum. Cathedram enim, inquit, Moi sedent: That they speake good things unto the people, and that more Domini, in the thinges, that they falle, were profitable to the hearers, and doers of the same, it was not of Monte, lib. 2. them selues. For Christe falleth. They sitte vpon Moles Chauncie. Agathe he falleth, Secundo super Cathedram Moles, legem Dei docent. Ergo per illos Deus docet. Sua ve- ro illi si velint docere, nolite audire, nolite facere. Certe enim tales sua querunt, non Aug. in Joh. 26. quia Iesu Christi: Sittinge upon Moles Chauncie, they teache the Lawe of God: Therefore it is God, that teacheth by the meane of them. But if they will teache you thinges of their owne, then, heare them not: then doo it not. For certeinly such menne seek their owne: and not the thinges, that perteine to Christe Iesu. Parce therefore, M. Hardinge, we are bound to

Dq. ly heare

(a) The lante
Scribes, and
Phariseis com-
maunded the people to refuse
Chistles chauncie.
Balan. 9.
N. 12. And was
the people
bounde to fol-
lowe them?

(b) Vntruth. For
Chistle never
tacke Peter and
Paulde special
paulege.

(c) A strange
kunde of Uni-
tarie: Justice az
Peter, and Paul
never knewe,
March. 23.

Matthew 16.
Matthew 15.

beare the Pope, and his Cardinalles, and other like Scribes, and Phariseis, not abs-
tutely, or without exception, what so ever they liste to saie: but onely so longe, as
they teache the Lawe of God. Further then that S. Augistine saith, VVe may
neither heare them, nor folowe their Counsel.

Hereunto we thought it god, to adoe more force, as a supple, to adoe you
wantes. Christ faide unto Peter: I haue praid for thee, but thy Faith shal never faile. Ergo
faile you The Pope can never erre. This wate of reasoninge, I trow, ye Learned of Pe-
ter de Palude, a worthy Doctor of your sise. For so he reaoneth: Ego regnai pro-
te Petre, ut Fides tua non deficit. Ecce quod habetur, quod Romana Ecclesia in fide erat
re non potest esse de eius Fide dubitare licet: Sed in omnibus est fluctuante: Peter I haue
Prayed for thee, that thy Faith mate not faile. By these wordes we are taught, that the Church
of Rome cannot erre in Faith. Neither is it lawfull to doubt of the Faith of that Churche: but
in al causes we are bounde to folow it. But S. Augustyne saith, Nunquid pro Petro tra-
gabat: pro Iohanne, & Iacobu non rogabat? Ut ceteros tecum: To leave the righte, did
Christe Praye for Peter; and did he ne Praise for Iohn, and James? Againe he saith, Haec
quaeritur, quare Satanus vexare vixit, scit trictricam: & ego regnai Patrem pro vobis

Perrus de Valu-
de, de Votefliste
pp. Article 4.

August. de quæst.
Noni Testament
quæst. 75.
August. De Ver
bi Domini in
Evangeli. secund
Lucam. Serm. 36
Origene in Mat
th. c. Tract. 1

notch pollutant. Satanus excedens, &c. &c. &c.
ne deficit Fides Vestrâ; *Thy night hath Satan begged to cleave you, as if it were Wheate;*
but I have Praised to my Father (not for Peter only, but) for you, that your Faith make
not fail. So saith the Origene, Nunquid audiebimus dicere, quod aduersus vnum Petrum
tunc non prævaluerit fuit porta Inferorum: aduersus ceteros autem Apostulos,
ac Prefectos Ecclesie fuit prævaluerat? An Petro Soli dantur a Christo Claves Regni
Cœlorum? Nec alius Beatorum quisquam eas accepturus est? Omnia, quaque prius
dicta sunt, quæ sequuntur, velut ad Petrum dicta, sunt omnium Communia: *And*
we dare to say, that the gates of Hell shall not preuale over against Peter: but shall preuale
against the other Apostles, and Rulers of the Church? Were the Keys of the Kingedome of
Heaven given only to Peter? And shall no Holy man es receive the same? Nay, all the things,
bothe that were fide before, and also that folowe after, as spoken to Peter, are Common, and be-
longe unto al. Therefor, as ye sake of the Churche of Rome, so mate we sake the wife
of the Churche of Hierusalem, where S. James was: and of the Churche of Ephes, where
S. John was, and of other the like Apologetic Churches, notwithstanding
they be now in the possession of the Turke, and haue recerued the Religion of Maho-
nec, yet because Christ hath once praized for them, The Fair of them shal never fail.
— *The Churches of Galatia, Corinth, Ephesus, Hierusalem, and of in-*

Howe, if the Churches of Galathia, Corinth, Ephesus, Hierusalem, & infinite other Nobble Cities, and Countries, planted by Paul, by John, by James, and by Christ him selfe, made false from the Faith, what spesiall prifile then, make us imagine, bathe the Church of Rome, planted by Peter, that it onely of all others, can never falle. For Christe pated indifferently, as wel for the rest of his Apostles, as for Peter, That their Faith shoule never falle.

Further pe tel us, I shal be yonge for you, to do, as the successours of Peter and yo
to doo. Christe nowe (you fayre) requireth not of you to obie Peter, and Paul: but to obie him, that
sitteth in their Chaire. If thys wate be as sure, as it is short, then is there no doubt, but
al is wel. Though we belieue neither Peter, nor Paule, nor what so ever is written
in Goddes Woorde, yet, fay you. If we followe the Pope, we cannot erre. For thus
muche, **S. Bardsinge**, ye are able to iugmente vs by your Gospel, that Chiffre re-
quirth not vs now, to be obedient to Peter, and Paul; but only to the Popes Hol-
iness, that heþþt residencie in their Chaire. **Whe**le is þis diuinite: these are your
woordes. If wix ever recante the same, þe marre the stowre of your Marke. **Whe**
nede not to late, Thus saith the Lord: It shalbe sufficient for vs, to late. Thus
saith the Pope, Pet. S. Paule so fare adventurly the Truthe, and certaintie of his
Doctrine, that he doubteth not to late, *If an Angel from Heaven Preache unto you my*
other Gospel, then we haue Preached, accus'd be he. Upon whiche wordes S Chrysostome
hathe noted thus: Non dixi, Si Contraria annuntiauerint, at totum Euangelium
subuerterint? verum, Si paulum Euangelizauerint preter Euangelium, quod ac-
cepistis, etiam quidus lataefactauerint, Anathema fin: S. Paule saith not, If they
Preache contrarie to the Gospel, or overthrew the whole Gospel: but, If they Preache my
Gospel, then we haue Preached, accus'd be he.

little thinge besides the Gospell, that ye have receivien: if they ouerthrowe any thinge, what so ever it be, accursed be they. Therefore S. Hierome saith, *Ladocat Episcopus, quia deo dilectior, non ex proprio Conde Sec. Let the Bishop teache those things, that he hath learned of God: and not of his owne herte, or fforste.*

Chrysostome fatte, Plus aliud dicam : Ne Paulus quidem obediere oportet, si quid dixerit proprium, si quid humerum : sed Apostolo Christum in se loquenter circumferunt : *With celle you a greater mater : Wee m.rie not obie, nor not S. Pauls him felij,* if he speake any thinge of his owne, or if he speake onlye as a man : *But wee myght beleve the Apostle of Christ, ecarrienge Christe, aboue ffealeing within us.*

And therefore Panormitanne falle, In concernentibus Fidei, etiam dictum
vnius priuati elect preserendum dicto Papa: *Si illi moueretur melioribus rationis
Iusti Noui, & Veteris Testamēti, quam Papa: in maters concerninge Faithē, the finge
one Private man were to be heare before the facine of the Pope: if the same Private
man were moued with better resoun of the Newe, and Olde Testamēte, then the Pope.
But, that we shoulde no lenger oblige Peter, & Paule, but geve care only to him,
that is crepten into their Chaire, it is futeche Dummitie, as neither Peter, ne Paule ever
caught vs.*

Laste of al, as ypon somme gaw aduauncinge we beginne to Writtemps.
Remember yee (late fai) what yee fai? knowe yee, what yee doo? who wil regard your woord,
which with one breath fai, and vnsaide? If it be odious to leane our felowship, why doo yee it?
If yee despise not the Churche, why deprise ye from it? To Saie, and Vnsaie, it is your pao
pettie, M. Hardinge; it is not oure. We haue Saide, and Vnsaide, and yet, were it
not for shame, it is thought, we woulde be contented to Saie againe. The despise
nat the Churche: it is the house of God: But we mistake your delectinge, and dis-
orderinge of the Churche. Christis reproued the Priesters, and Phariseis, for that they had
turned the Temple of God into a cue of Theeues: And yet newterchelte he Math.21.
despised it not: but saide it was his Fathers houfe. To leane the felowship
of them, that beare a name, and shewe of Godlynesse, it semeth odious before men:
but before God it is not odious. S. John saith, Who so ever is fatche a one, bid him not,
God speede. For who so faieth, God speedeth unto him, is partaker of his s. S. Paul saith,
I warne you, that you recieve no meete with any fatche. And God him selfe faieth, Comme
out from her, ô my people, leste ye be partakers of her sinnes, and leste yee recieve of
Plagues. Thus haue Saie not, and Vnsaide againe, as you fai, M. Hardinge. For the
same thinge, we Saide before, we Saie still.

The Apologie, Cap. 9. Division. 3

August. in Sermon. Contra Arianos. 10. 6.
August. in Epist. 48. ad Vincen-
tianum. Lib. 1.
Heres. 30.
Socom. 6. ca. 38.

house is mine owne, and Christe hath nothinge to doo withal. For these menne nowe, after they haue leasite nothinge remainginge in the Churche of God, that bathe any libenesse of his Churche, yet wil they seeme the Patrones, and the valiant maistainers of the Churche: Verely like as Gracchus emongesthe Romaines stode sommertyme in Defense of the Creatures, notwithstandinge with his prodigallitie, and sondre expesges, he hat vterly wasted the whole stocke of the Treasure. And yet was there never any thynge so wretched, or so farrre out of reason, but lightly it myght be couered, and Defended by the name of the Churche. For the Waspes also make honeycombes, as wel as Bees, although there be no honny in them: and wicked menne haue compaines like to the Churche of God. Yet for al that, They be not streight vvaie the people of God, vvhichc are called the people of God: neither be they al Isractices, as many as are commone of Israel the Father. The Arians, notwithstandinge that were Heretiques, yet bragged they, that they alone were the Catholiques, callinge at the rest, nowe Ambrosians, nowe Athanasians, nowe Iohannites. And Nestorius, as saith Theodorete, for that he was an Heretique, yet couered he him selfe *meis idiosoxia nosq; exigitur*, that is to wite, with a certayne cloke, and coloure of the true, and Right Faith. Ebion, thought he agreed in opinion with the Samaritans, yet, as saith Epiphanius, he woulde needes be called a Christian. The Mahometistes at this date, for al that al Histories make plaine mention, and them selues also cannot dene, but they tooke their firste beginninge of Agar the bonde V Vooman, yet for the very name, and stockis sake, chuse they rather to be called Saracenes, as though they came of Sara the free V Vooman, and Abrahams true and lawfull V Vife. So likewise the false Prophetes of al ages, whiche stoope vp againste the Prophetes of God, and resifted Elias, Jeremie, Christe, and the Apostles, at no time reaked of any thinge so mutche, as they did of the name of the Churche. And for none other cause did they so fearely vex them, and cal them Renegaces, and Apostates, then for that they had forzaken their fellowship, and keapte not the ordinances of the Elders. Wherefore, if we woulde folowe the Judgements of thole menne onyl, whiche then governed the Churche, and woulde respecte nothinge els, neither God, nor his woordis, it mulske needes bee confessed, that the Apostles were rightly, and by juste Lawe condemned of them to deathe, because they felle from the Bishoppes, and Priestes, that is, you mulske thinke, from the Catholique Churche: and because they made newe alterations in Religion, contrarie to the Bishoppes, and Priestes wills, yea, and for al their spurninge so earnestly againste it.

M. Har-

M. Hardege.

... VVhat a foolish puncate, and what a fonde wchanc is that, to say, VVhat if a pirate invade the Ayle of Noe? (a) As though God fate not at the fleiss, and had his helme in his owne hande?

(b) Antichriste cannot litle in the temple of God, (c) and the vicere of Christ, who keapeþ poli-
cione, be thrown out, and then Christe comme with his Angels to dehond *the wickednes* in evyn
the breath of his mouth. Ye than are the heremites of Antichriste, are not swyde to cutte out the
lieutenant of Christe. Ye haue at the vntimely deales your murther and accydinge of mortalia, and
he shalbe the defatior that Christe spake of. VVey videntlye whereofote. But rete what
mod to vtre planely your blasphemie. (d) Ye woulde haue as i myng foyne? Iye durst, that Christe
is the defatior, and that Antichriste is the true Christ. (e) In dede Iolo also greatlye behyngot.

Neither of the Apollies myght get from the Bishoppes of Mores lawe, therefore manysce departe
from the Vicare of Christe. For the lawe of Moses is changed, and the Pachamole of Amons remov-
ed: But the lawe and Priestesdele of Ihes Christe tangis for ever, as David saide, There are
Paddie for ever, according to the order of Melchisedech. Ye haule not manifullie.

The Bishop of Sarrebury.

Antichriste (pys sake) cannot litle in the temple of God, vniel the Vicare of Christe, who
keapeþ position, be thrown out. *Vvhat fate you, M. Hardinge? Doctor Christes
Churche keape position for Antichriste? As for Christe hym selfe, I doubt not, but
he is able to keape his owne possession. But to the olde Troyans sommertyme
saide, Their Cittie coulds never militarie, with their Palladium remained e-
mongst them. But who tolou you thisse strange newes, M. Hardinge? Celsus mad
the Pope Christes Vicare general throughtout the whole Churche? D. who bade
him keape position in stede of Christe? Celsus was nevere thynke, that the whole
state of Christes Churche, hangeth only by the Pope? D. that, if the Pope were
not the Pope, the Churche of Christe were not the Churche? D. mulske your simple
wordis nowe be taken for a Prophete, that Antichriste shal never enter into
Godes Temple, before the Pope be thrown out? This fable woulde haue benne
better furnished with myng cretice.*

Tirly, whereas we say, we putte case, an Idle he sette vp in the Churche of
God: D. what if somme Theefe, or Pirat inuade, and possestis Noes Ark? - Other
is this, what so fonde as you woulde seeme to make it: not this, Put case, it is im-
possible. For S. Paulus saith, Antichriste shall sitte in the Churche of God, and shal
sette his selfe above al that is worshipped, or called God: that is to say, Belinge a Theede, and a
Pirat, that enter perforce into Noes Ark.

Pope. M. Hardinge, if Antichriste mate sitte in the place of God, mulske meig-
male he sitte in the place of Peter. I will not say, the Pope is Antichriste. God wil
reuele him in his time: and he shalbe knownen. S. John saith, *This is the wydowes*,
who shal understande, let him recken the number of the Beast, upon whiche *Worder*,
Irenus wcllcare fifteen hundred yeres ago, saith thus: *The name of Antichrist,*
exprefed by that number, stuble, Latinus: And he addeth further, *Hoc valde verisimile*
est. Quoniam verisimum Regnum huius habet vocabulum.

S. Gregorie Luthe, *He is Antichriste, that shal claime to be called the Uniuersal Bishop:*
and shal haue a Card of Priestes to attende upon him: Againe, Irenus saith, An-
tichristus, cum sit Serum, tamen adorati vult, ut Deus: Antichriste, noniulus induit
Metebit a flame, yet, he wilbe worshipped, as if he were God. Joachimus Albas saith,
Antichriste tampridem natus est Romae, & altius extolleretur in Sede Apostolica:
Antichriste is longe sithence borne in Rome, and yet shal be higher auanced in the Apol-
lique See.

Thus is he described, that shal sitte in the place of Christe, and shal maintaine
possession againte Christe: But, Christe that comme with his Holy Angels, and
defostris him with the breath of his mouth, *Vviche is the Holy VVorde of the
Lwing God.*

That ye allege of the Priestesdele of Melchisedech, serueth you here to smal
purpose. We knowe, that, not the Pope, but Christe alone is a Preste for euer,
accordingis to the Order of Melchisedech: S. Augustines saith: *Ipses isti Sacerdos
noster in eternum, secundum Ordinem Melchisedech, qui semper ipsum obtulit hol-
caustum pro peccatis nostris: & eius Sacrificij Similitudinem celebrandum in fac-
Passione.*

To sitte in
the place
of Christ.

As though
S. Paulus had
wrote in that
Amen, that
fate, and ther-
ew him to sitte in
the place of Christ.

M. Hardinge
wrote in that
Amen, that
fate, and ther-
ew him to sitte in
the place of Christ.

As though
Charles V. were
to sitte be-
fore me? 2.

For another
statute, and
ordinance
was made, who
was to sitte
before me? 3.

As though
Charles V. were
to sitte be-
fore me? 4.

As though
Charles V. were
to sitte be-
fore me? 5.

1. 1671. 1.

Apocalyp. 13.
Irenus, lib. 3.
cap. viii. item.

Gregori L. op. 3.
S. Irenus, cap.
xi. 1. 2. 3. 4.
Irenus, lib. 3. cap.
xvi. 1. 2. 3. 4.
Irenus, lib. 3. cap.
xviii. 1. 2. 3. 4.

penitent.
Irenus Al-
bas.
2. 1. 2. 3. 4.

Gregori L. op. 3.
Irenus, lib. 3. cap.
xviii. 1. 2. 3. 4.

Gregori L. op. 3.
Irenus, lib. 3. cap.
xviii. 1. 2. 3. 4.

Gregori L. op. 3.
Irenus, lib. 3. cap.
xviii. 1. 2. 3. 4.

Gregori L. op. 3.
Irenus, lib. 3. cap.
xviii. 1. 2. 3. 4.

Gregori L. op. 3.
Irenus, lib. 3. cap.
xviii. 1. 2. 3. 4.

To sitte in
the place
of Christ.

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Passionis Memoriam commandavit: *Christus est noster Priestes propter eum post ordinem Melchizedech, qui hunc offeruit a seipso sacrificium propter nos et habuit distinctio nis vel similitudinis vel similitudinis de hoc sacrificio, ut esset in memoriam eius passionis. Tercerum est quod nullus est, The Pope est noster Priestes propter eum post ordinem Melchizedech, tunc minime tu alio scis, The Pope habuit offeruit a seipso sacrificium propter nos et similitudinem mundi.*

In eadem quest.

Six in Ecclesia celebrandam dedit, ut esset Sacerdos in extremum: non secundum ordinem Aaron, sed secundum ordinem Melchizedech: Christus habuit generum in similitudine de hoc sacrificio, ut esset in Chirche in memoriam eius passionis, ut possit esse Priestes propter eum, non post ordinem Aaron, sed post ordinem Melchizedech.

Act. 17. Divisi

Hoc est ita, touchinge his whole mater, I have antswered more at large in my Former Apologie.

The Apologie, Cap. 9. Division. 4.

Wherfore, like as it is written, that Hercules in olde time was forced in striuenge with Anteus that huge Giant, to lise him quite by from the Earthe, that was his Mother, ere he could conquer him; even so muste our Duerstaries be heauened from thaire Mother, that is from this vaine colour, and shadowe of the Churche, wherewith they so disguise, and defende them selues: otherwise they cannot be brought, to perdyne unto the woode of God. And therefore saith Jeremie the Prophete, Make not suche greate boaste, that the Temple of the Lorde is with you. This is but a vaine confidence: thise are but lies. The Angel also saith in the Apocalyps: They lye, they bee lyes: but they bee the Synagoge of Sathan. And Christ saide to the Phariseis, when they haunted them selues of the kinred, and bloude of Abraham: Yee are of your father the Diuile: for you resemble not your Father Abraham: As muche to lase, as, Ye are not the men, ye would so faire Abrahams: As muche to lase, as, Ye are not the men, ye would so faire the chaldei: ye beguite the people with vaine titles: and abuse the name of the Churche, to the ouerthowinge of the Churche.

M. Hardinge.

Hec at vs, whiles ye wil, and whiles ye maye, ye shal never remoue vs. In whiche feldfauours we stule to stande by Godes grace to the late breake. Hec at vs al the forces of your countrie, stule of your malice, of your flattery, of your policies, and with what so ever engins ye haue: ye shal never be able to ouerthouwe the house of our confidences builded upon the fure rocke. Let the gouders of Maudy come downe from you and al other hereteki, let the shoudes of worldly rages thruse, let the windes of Sathanas temptations blowe their woorke, this shal not be ouerthouwen.

The Bishop of Sarisburie.

*Op. Hardinge. S. Paule saith unto you, Non alium Sapere, sed time: Professum
non est de te, sed stans in ave. Suche wordes woulde rather haue benn
told them, that false commettinte unto the Prophetie Hieremie, Verbum, quod locu
tus nobis in nomine Domini, non audiens: Sed faciendo faciemus omne ver
bum, quod egredietur de ore nostro: Nece wil never hear the wordes, that thou spekest
unto us in the name of the Lorde. But we wil surely doo, what so ever thinge shal passe out
of our mouthes. Thus it is written of them, that false, The Lorde shalnot hear
our mouthes. With the maledicentis of spiritu the willful philosopher
rule over, nor maister us. With the maledicentis of spiritu the willful philosopher
doe belieue it. Non persuadebis, etiam si persuaseris: Tis shal not make me belieue it, no though I
doe belieue it.*

As Confitancie in god things is a vertue, so frowardnesse, and willfulness
is a vice. Now not thus your owne destruction. He that is fallen, muste rise as
gaine. The Lorde is hable to raise you up: and to make you a bessell of his glorie.

Luke. 19.

is reistoris, just
for triuons.

Roman. 11.

Hebreos. 44.

I Cor. 16.

is reistoris, just
for triuons.

Churche of Englande.

4. parte.

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I haue
prayed for
thee, Peter
Speake not ouer
mythe of the strength of your Master. You knowe, upon howe light occasions if
thou haue bene moued. Followe rather S. Paules conseil, and wil fraw, and tremble. Etc.
worce your owne Situation. The water, ye halfe faw, is not your owne: Your harte is *thup. 1.*
in the hande of God. Susse Goddes Truthe to puaile: and Understaund, that
the knigdomme of God is come unto you.

Luke. 1.

The Apologie, Cap. 10. Division. 1.

So that these memmes parte had bene, firste to haue clearely, and
truly proved, that the Romishe Churche is the true and righte in
structed Churche of God: and that the same, as they doo order it at
this date, dooth agree with the Primitiue Churche of Christ, of the
Apostles, and of the Holy Fathers, whiche we doubt not, but was in
diede the True Catholique Churche.

M. Hardinge.

Yee woulde vs to proue, that the Romaine Churche is the true Churche of God. Yee gaunte, that
once it was the true Churche of God. And the Gospel sheweth, that Christe prayed for it in S. Peter,
who made his faceclayre there. *Vhat foloweth hereof, but that it melle needes abide as true,
as ever it was, except Christes prayter were not heare? S. Paulus likewise witnessifieth, that the Romaine Faither
and the Catholike Faither should be one. S. Cyprian calleth the agreeinge with the Bisshop of Rome
and communicating with him, *Catholica Ecclesiæ unitatem, &c.* The allowinge and firme
holding of the unitie of the Catholike Churche. And writinge to Antonianus in the same booke,
he accompteth it for one thinge, to communicate with Cornelius the Bisshop of Rome, and to Com
municate with the Catholike churche. For you is vaine to saye, that it hath erred, *when the
Holy Ghoste hath signified, that it can not erre.

The Bisshop of Sarisburie.

I will not lase, Where were wone wittes, M. Hardinge, when yee wrote
these thinges? But wel mete 3 faire, where was your Logique? As for Divinitate, it
appereþ by your reckeninge, yee make no greate accoupte of it. Christe saith you it
prayed for Peter: Ergo, the Romaine Faither can never fale. Fewe cyllben woulde wil
lingly make fute v. Argumenta, *De profundi melle verys multe of the Simplicite, and Ignorance of your Reader.* Do thinke you, that Christe pased onely for
Peter, and for no body els: O, thinke you, that Christes pinters take place in
none other of al the Apostles, but onely in Peter? Awake for shame: and shake of
these exameines. Christe him selfe saith, O Father, I praye not onely for theise, but
also for them, that by these wordes that beloue in me. And S. Augustyne thus report
with the same Prayter, as it is alleged before: Ego rogavi Patrem pro vobis, ne deli
cat fides vellat: *I have prayed unto my Father, (not to Peter only, but) for you, that
your Faither muste not fale.* Againe fatie, Nunquid pro Petro rogabat: Pro Ioh
anne, & Iacobo non rogabat? Did Christe pray for Peter: And did he not pray for
John, and Iames? Certainly Origen saith, as likewise I haue before alleged,
Omnia, quaque prius dicta sunt, quaque sequuntur, velut ad Petrum dicta sunt omnium
Communitati: *Allie things, that either passe before, or follow after, as spoken unto Peter, are
common unto al the Apostles.*

But S. Paule saith unto the Romanies, *Tour Faithe is spoken of throughout the worlde.*
And S. Cyprian saith, *The agreeinge with the Bisshop of Rome was the Vnitye of the Ca
tholique Churche.* And yet it mate please you, to be remembred by the wafe, that
the same S. Cyprian reproved Cornelius, and Stephanus, bathe Bisboppes of Rome:
and tolde them, they were bothe dectuled: and therefore woulde not agree unto
them. Notetherless hereof we conclude thus, Ergo, the Holy Ghoste hath signified, that
the Churche of Rome cannot erre. It pitteth me, M. Hardinge, in your behalfe, to saye,
into howe flesche, and miserablie holes ye are faine to creape. For, what is the Faithe,
and the Conflancie of the Romanies in olde times, for the nobilitie of that Cen
tury, and Cittie, were then published throughout the whole worlde: Yet where
did the Holy Ghoste enter tellie you, that therfore the Churche of Rome shoulde
nuice

*This is a very
vaine hope. For
Chrisme called
for the other A
postles no less,
then for Peters.

* Vntrue For
while did the
Holy Ghoste
ever make
such promise?

Ioh. 14. 7.
*Ave in verbis
Divinitatis.*

*Divinitatis
Divinitatis.*

Auge. in quaest.

Nost. Telegamus.

quaest. 7.

Origen. in Mat

the. Tractatis

Romanis.

I haue
prayed for
thee, Peter
&c.

Esa. 21,

chr. 1st, ad por-
pal. Antio.
Homil. 3.
Nazian. p. 74
Nazian. ad
Hesoneum.

4. Thess. 1.

Hesoneum. 7.
Matth. 5.

Ioan. 3.
Heben. 8.
Zech. 7.
Mich. 6.

Galat. 3.
2. Pet. 2.
Esa. 11.

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neuer ere : By what Woerde? By what Promise? By what Recitation? By late,
The Faith of the Romaines was hearde of throughout the whole VVorde. So was the Greate
Capitol there: So was the bewite of thicke Princely buildinges, whiche, notwithstanding
standinge are nowe made smothe, and even with the grounde. So sheweth it is
written of Hierusalem, De Sion exhibit Lex, & Verbum Domini de Hierusalem: The
Lawe shal come forthe from Sion, and the Woerde of God from Hierusalem. So in the
Cittie of Antioche the Fathful were first called Christians. And therefore Chrysostome collecth the same Cittie, Caput totius orbis, The Heade of the whole Worlde. This
was Eusebius Sanofatenus called, Regula Fidei, The Rule, and Standarde of the Faith:
Thus was Athanasius callef, Orbis oculus: & Fundamentum Fidei: The Eye of the
Worlde, and the Foundation of the Faith. Woulde you hereof conclude, O Hardinge,
that therefore the Faith of these Churches can never falle? We know, that at this
notwithstandinge, the Churches as wel of Hierusalem, and Antioche, as also of A-
 sia, Syria, Gracia, and of the East, are nowe subiecte to the Turkes, and scarcely a
fewe leafe them, that dare to proteste the name of Christe.

As S. Paule safthe to the Romaines, Your Faith is shokene throughout al the worlde.
Ouen so falleth he to the Thessalonians, Your Faith is carried abroide into al places.
Omni loco Fides vestra, qua est in Deum, dimanauit: The Iunomes be like: The fente
is one. Will you therefore tell us, The Thessalonians Faith shal never falle. Verily
at this date there is no sparkle of Faith leaste there. For the Christians are ban-
ished, and thruste out: And the Cittie is fully possessed with Iewes, whiche are the
enimies of the Crose of Christe.

What a fonde Paradise is this to fale, because ye had once the Faith of Christe,
therefore nowe ye can neuer ere: Butche a fantiscal Paradyse had they bulte in-
to them selues, that triid out in other times, even as you do nowe, The Temple of
God: The Temple of God; VVee are the Children of Abraham. But who so euer
wel considereth the Goode of the tyme, shal somme finde, that then ther erred moste,
The Temple of God, when they had most shamefully abused, and defaced the Tem-
ple of God: and, that then they clained moste to be called the Children of Abraham,
when they had forsaken bothe the Faith, and life of Abraham, and as Christe falle
unto them, were become the Children of the Duvel.

Butche a fantasie had they, that fale, Non peribit Lex à Sacerdote: Nec con-
sum a Sapiente: Nec Verbum a Prophetâ: The Lawe shal not departe from the Priest:
Nor Counsel from the Wife: Nor the Woerde from the Prophet. But God falleth unto
them, Olstupescient Sacerdotes, & Prophete tercubuntur. Lex peribit a Sacerdoti,
& Confundit a Senioribus. Nox vobis est pro Visione: & tenetis pro Diuinatione:
Your Priester shall be assyed: and your Prophet shall be in thire wites ende. The Lawe shal
perishe from the Priest: & Counsel shal wante in the Elders. Yee shal have Nighte in stede
of a Kynge: and Darkeenes in fledes of Peoples.

S. Paule safthe unto the Galathians, Yee begane wel: who haue thus bewitcht you,
that yett shoulde not obey the Truthe? S. Peter safthe, As there were False Prophetes
mongest the people in old tyme, even so moche you there shalbe False Prophetes, bringinge in
Secta of Perdition. Olfutche a change the Prophete I haue complaiantib, Quomo-
do facta est Meretrix Civitis Fidelis? Howe is this Fathful Cittie nowe become Har-
lot? Decieve not thy selfe, O Hardinge, with vaine hope. Harken rather
to the voice of our Lord. Put nothinge to his Woerde: take nothinge from the
same: tene neither to the right hande, nor to the Lefte. So that ye be sure, ye
hat not erred.

The Apologie, Cap. 10. Division. 2.

For our parties, if wee coulde haue judgged, Ignorance, Errour, Su-
perstitution, Idolatrie, mennes Inuentions, and the same commonly
disagreeinge with the Holy Scriptures, either to please GOD, or to be
sufficiente for thorterunge of Everlastinge Salvacion: or, if we coulde
ascertaine our selues, that the V Voorde of God was written but
so:

Church of Englande.

4. part.

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woerde

for a tyme onely, and afterward againe ought to be abrogased, & put
away: of els, that the Sayings, and Commaundementes of God
ought to be subiect to mans will, that whatsoever God safeth, and
commaundeth, except the Bishop of Rome will, and Commaunde the
same, it must be taken as void, & vnspoke: If we could haue brought
our selues to beleue these things, we graunt, there had bene no cause
at all, why we shold haue left these men Companie.

M. Harding.

God forbid, that either ye, or any Christian man shoulde judge, that Ignorance, error, Superstitution, Idolatrie,
mennes Inuentions contrarie to the Scripture, either pleased God, or be sufficiente to salvation. Because ye lay this to the
Catholike Church, that we can saye no ffe of you, but that ye be falestres, and diuelish flauderes. And "who teas" (a) Vntruth in-
scheth, that Gods word was written, for a tyme onely? "That his commandementes be fubiect to mans will" closed, known,
"That Gods sayings and preceptes be vnyde, except the Bishop of Rome rafise them? Here would I say unto you at and wilfull
yeal for shame, but that I thinke, I shold preuale no more, then ill ffe to an impudent and common Harlot, he Read the answer.
Who may not plainly seenge the Scripture veridie on you. Frons malitiae meritatis fida till vobis? Ye Thus partly M.
have gessen to you the impudent face of an Harlot.

Harding doctore
say partly he
Harding himself
Art shall ap-

The Bishop of Sarisbury.

Here, O Hardinge, it hath caused you to bestowe large lueries, of your Falshiers: peers.
Diuelish flauders: Impudent Faces: Common Harlottes: with Fies, and Shame,
etc. Wherein no man may justly grudge you, to be so liberall of your owne. Sir, that
by your Doctrie, Ignorance highly pleaseth God, and is sufficient to Salvation, be-
sides the general practise of your whole Church, ye may soone call to minde, that one of
your deare friends, in most honourable Audience, not long since, openly published
the same, in the name, and behalfs of all his Brethren, as a Secrette Myterie, and the
hereticall doctrine of your Diuinities: Ignorauunce is the Mother of Devotion. You knowe
O. Hardinge, that a great manie, both woollye and honourable, are able to witnesse, that
this is neither Falshier, nor Diuelish flauder. You knowe, that Cardinal Culanus
teachid you, Obedientia irrationalis est consummata Obedientia, & perfectissima, Nicol. Cusa.
scilicet, quando obediunt fine iniquituatione rationis, sicut iumentum obedit Domino nro Excita.
L. 6. Vbi Ec-
Stiguit videos Pontificem tuum non Communicante aliqui, neque tuilli Com-
municates. Ecce quantum peccat, qui detrahunt Pontificis &c, Obedience without rea-
son is the full, and most perfide Obedience. I meane, when a man is obedient to doe, whatso-
ever hee is commaunded without requiring of any reson, even as a Horse is obedient to his
Master. Therefore, if thou see thy Bishop to refuse the Communion of anie man, refuse thou
to communicate with the same. O how much they offend that flauder their Bishop. This
O. Hardinge, is your Doctrie of Simple Ignorance. Concerning Superstitution, and
Idolatrie, what neede we manie woordes? The thing it selfe is too wylle hable to proue
itselfe. Who so but looketh into your Churches, may easly, not onely fe it with his eyes,
but also fe it with his fingers. That Gods Holy Woerde, by your Learning, is
mutable, and serueth only for a tyme, your owne Doctor Cardinalis Culanus would
soone haue taught you: Notwithstanding, item scarcely seeme lawfull for you, beeing so
Learned a man, in the Substaunce of your owne Doctrie, to plead Ignorance. Car-
dinall Culanus woordes be shew: Scriptura adaptata sunt ad tempus, & varie intelli-
guntur: Ita vt vno tempore secundum currentem viuieralem ritum exponentur: Cardi. Cusa.
mutato ritu, iterum Sententia mutetur: The Scriptures are applied unto the tyme, and nus ad Ro-
mane may haue sundrie understandinges: So that at one tyme they may be expanded (one way) mos Epis. 2.
according to the viuierall current order (of the Church) and that the same order being bro-
ken, the meaning of the Scriptures may be changed. Looke better on your booke, O Hard-
inge: and se shall see, that herein is neither Lie, nor flauder. That the Holy scrip-
tures of God, by your Diuinities, bee not authentical farther then they be ratified by the
Pope, ye mighte haue learned of your Sylvestre Prierias, Master of the Popes Palace, Sylvestre
Thus he wrieth: A Doctrina Romane Ecclesie, & Romani Pontificis, Sacra Scriptura, Prierias con-
tabur trahit, & autoritatem: The Holy Scriptura taketh strength, and Authoris of the tra Luther.
Doctrine,

R.

Doctrine of the Romaine Church, and of the Bishop of Rome. Againe he saþt, Indulgentia Authoritate Scriptura non innocuere nobis: Sed Authoritate Romana Ecclesiæ Romanorumque Pontificum, quæ Major est: Pardonæ are not knowne to vs by the Authority of the Scriptures, but by the Authoritie of the Romaine Church, and of the Bishoppes of Rome, which is greater then the Authoritie of the Scriptures.

M. Hard.
fol. 192, b.

*Cardinal
Cusanius ad
Bohemios,
Epist. 2.*

In Conc. La.
teranens. sub
Inho. 2.

That the Church in pointes of our Faþh needful is to aþton eratice deince it; and *pon warant of churche
promise, we telle it all afflyed, þa shalne he able to promisse it.

Councils are kept, and Bishopps are made by the abundance of God, which pourelyt partly by þare meane,
and partly by other, the Romane, and Chyrch, and Rocke shall serue for. *Adyours* (ayllys) Cyprian, Læ-
kking of them of Rome) *permissione* þou haþ accepte. "To the whiche wherabouts in noþer haþ access." *To the* whiche wherabouts in noþer haþ access.

*Vntruth. Yee
make your owne
warrant, For
Christ never
made such pro-
misse to the
Church of Rome.
** Vntruth ground-
ed vpon grosse
ignorance. For
M. Hard sowly
mistaketh Saint
Cyprians whole
meaning.

The Bishop of Saris answer
It seemeth, P. Hardinge, you have brought up under some poore entitall-
full Surgeon. For yett appyle one halfe to a sterre lone. What former lie allegede ag-
ainst you, is it sufficient for your answere. The Church of Rome erre not: The
Church of Rome hath not err'd: The Church of Rome cannot err. And to this
purpose wee haue brought he in certaine woordes of Saint Cyprian faire definys the Law-
chours meaning. Whereby it appeareth, that sometimes wee alleage Authoritatis of
the Fathers, not considering, neither to what ende they spake, nor what they meant
so.

M. Harding.

Church of Englande.

4. parte.

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For whereas S. Cyprian faith, Vnto the Romaines unfaithfulness can have no Roome
accesse, hee speakest me of the Unfaithfulness of the Faþer, or Doctrine, as by error
hang unagiued, but only of the Unfaithfulness of Reporte. The cause of writing that
Epistle, in short, was this: Certaine lewd fellowes, refusing to stand to the judgement of
the Bishopps of their owne Countrey of Aphrica, appealed further, and fled to Roome,
with many untrue, and forged tales, to winne some credite to their cause. Thereunto
Saint Cyprian sayeth, The Romaines bee godly and wise men: they will soone be able
to espye the ir falsehoode. For unfaulþy reportes, and lewd tales can haue no accesse vnto
them. If þee had considered, either the occasion of the writinge, or the whole diſtre of
the letter, or the verie bate woorches as they ly, þee might easilly haue ſene, that this onely
Saint Cyprian meaneing

His words be the best, Post ista, adhuc insuper Pseudoepiscopo sibi ab Hereticis contulero, nauigare audent, & ad Petri Cathedram, vnde Vnitas Sacerdotalis exortabitur, & Epist. 3. à Schismatis, & profanis literas ferre: nec cogitare, eos esse Romanos quorum filios, à Apostolo prædicante, laudata est: ad quos Perfidia habere non possit accessum: After this having a false Bishop appoynted vnto them by Heretiques, they dare to take shiping, and unto Peter's Chare, and unto that Priestly Church, from whence the Priestly Vnion grew first, to carry letters from Schismatiques, and herde men: Neither consider they, that the Romanies are that people, whose furbish is praysed by S. Paule the Apostle: vnto whome Vnfaithfulness (of Reproves and tales) can haue no accesse.

If you doubt of this Epistole, read these words touching the same, going before in the same Epistole : *Romanum cum Mendaciorum scurum merce nauigantur. Quasi In endemicis Veritas post eos nauigare non posset: quia mendaces linguis rei certa probacione con-
uincunt: They sail to Rome with the Merchandise of their Eyes: as though the Truth
could not stay after them, that by proof of the certainie, might controul their lying tongues.
This is that Vnfaithfulness, that S. Cyprian speaketh off; and not the Vnfaithfulness
of Faith and Doctrine.*

of Faith and Doctrine.
Nobis, touching this Appealing, and fleeing to Rome, least you should thinke, by or-
eation of these words, that Cyprian, allowed it, or thought well of it : yea Qali fit
in the same Epistle, that he better mislike it, and condemneth it. For thus he saith,
Accum est pariter, & iustum, ut viuinquisque causa illiciudicari, vbi crimen admisit
fault : It is meet and right, that every mannes cause be pleaded in that Country, where the
faulter is committed, &c. Again, Oportet eos, quibus presumus, non circumcur-
se : It is not meet, that they, over whom we have Jurisdiction, should runne about the world:
For meane is to Rome.

Cyprian, in
eadem Epist.

He meaneth to Rome.
And againe, **Nisi paucis desperatis & perditis**, Minor videtur esse Authoritas Episcoporum in Aphrica constitutorum, &c. **Voleste a fere desperate, and wicked men think the Authoritie of the Bishops of Aphrica is less than the authoritie of the Bishops of Rome.** By these words **Cyprian maketh the Bishop of Rome equal in an authoritie with himselfe and other Bishops.** Wherefore I must conclude with other words of Saint Cyprian in the same Epistle : **Hac est, Frater veritate, non cogitare quod Menda- cia non diu fallant : Noctem tamen diu esse, quoad illucscat Dies. O my Brother, this in dedo is very madnesse not to think, that Lyes cannot long decease : The night lusteth not longer, but until the Day beginne to spring.**

The Apologie Cap. 13. Division. 1, & 2.

The Apologie, Chap. 2. Section 2.

O, if there bee no perill, that haerne may come to the Churche, what neede is there to retaine to no purpose the names of Bishoppes, For so it is now commonly vied among them. The names onely they bear, and doe nothing. For if there bee no Sheepe, that may stray, why be they called Shepheardeis? If there be no Critie, that may bee betraped, why be they called Watchmen? If there be nothing, that may run to ruine, why be they called Pillers? Now after the
12. ii. stet.

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first creation of the worlde ; the Church of God began to spread a
broade, and the same was instructed by the heavenly word, which
God him selfe pronounced with his owne Mouth. It was also furnisht
with Divine Ceremonies. It was taught by the Spirit of God,
by the Patriarkes, and Prophets, and continued so even till the time,
that Christ shewed him selfe to vs in the fleche. Thus notwithstanding
how often, O good God, in the meane while, and how horribly
was the same Church darkened, and decayed.

Where was that Church then, when all Flesh vpon Earth had denled his owne way? Where was it, when amongst the number of the whole W orld, there was only eight persons (as neither they al chaste, and good, neither whom God wil das) shold bee saued alue from the universall Destruction, and Mortaliety? When Eli the Prophet to lamentably, and bitterly made his moane, that only him selfe was least of all the whole W orld, which did truly and dewly worship God? And when Etiae saide, The Siluer of Gods people (that is of the Church) was become Drosse: and that the same Cittie which afore time had beeene Faithfull, was newe becomean Harlot: And that in the same there was no parte sounde throughout the whole body from the heade to the foote? D^r Elze when Christ hym selfe saide, That the houle of God was made, by the Pharisies, and Priestes, a Denme of Theeues? Of a trueth, the Church, euen as a corne feeld, except it be eared, manned, tilled, & trimmed, wyl in stede of Wheate, bring forth Thistles, Darnell, and Nettles. For this cause did God send ever among bothe the Prophets, and a postles, and laste of all his owne Sonne, who might bring home the people into the right way, and reape anew the totterung Church after he had erred.

M. Harding.

Theſe and the like places haue beeze already alſaged, of old time, againſt the Catholike, by the Donatites, ^{as} Saint Auguftine ſteuen: and of late yeaer by your Schoolemaſter John Caluine of Genoue, VVee neede not to diſcute for newewr, or to argumenſe the point made out of theſe and much other places, much fitt for this purpoſe, then there are, fith that the fame is to well avayle, ſaint Auguftine. Often times (ſaith he) Gods woerderebuketh the wicked ion of the Church, ſo, as though all were ſuſt, and none at all remained good. For thereby we are warned, in their certeine number to be caſt all, as much to ſay, all the Children of Hell. But ſins, whiſt the Churche at the beginning of the worldiſt, and at the general diſcerning, was of ſmall number? And what if the Synagoges were fometime quite extinguiſhed? Muſt we therefore followe, that the Churche alwaies this GOD had given to Christ his ſonnes the endes of the world to be the endes of the world, to be hit his ſonſhip, may nowe be brought to a ſewe, and to fare altogether? Wher was the Churche (ſaye you) when of all the world there were but eight perſons, and they onely found alue in the miniaſte deludin? Forſoþ they were in Noes Ark, and in the Ark, in which noe perſon abiding, the fame is showed.

Neither were the Prophets and Apostles sent, nor Christ came him selfe to repair a newe the Churche, which
was more faire abid that time, that he shold not wholly erre.

had in Faith wholly erred: but bothe they were leui, and as lawfully, than he shal.

The Bishop of Salisbury.

It is true that *yea say*, In the holiie Scriptures this woorde, *All*, is often vied in steede of many. And thus (*yea say*) it saud with the Synagogue of thid Iewes : for that then the faulfull were sumtimes brought in to

into a small number: som times were verely decyued, and confinued to nocht. And in this
as complained, that the Prophets of God were all dayne, and the onlyt lefe alane
the Churche may not be brought to fewe. For GOD hath grette to Christ his Sonne th. Churche
to be his possession. Yet Christ himself, **P. Hardinge**, doth best knowe the fewe.
utes of his possession, saith thus, *When the Sonne of Man shall come, think y Regum, 15
le Faith in the world? Whereupon S. Ambrose saith, *Tunc Fides rata, Luke, 21,
dubdubitanus, Dominus illa dixerit: Then shall Faith be geafon: so that Ambrosius
these wordes, as doubting thereof, whether there shoulde bee any Faithful, Lucas, 16
Ind S. Iohn in his Revelations saith, *Mulier fugit in solitudinem, ubi ha. 10,
atum a Deo: The woman (whereby is meant, not the Synagogue of the Apocalyp. 12
Church of Christ) fleeth into the wilderness: where shee haile place pro-
By which woodes is meant, that in time of Ignorance, and Persecution,
without Contenance, and unknowne, S. Paulie saith, *Before the day of 2, The fessil. 2,
shalbe a departing from the Earth of Christ. By telle it apparetly, the de-
ceitfull Churche fall: and that the remanentes shall not be many. There-
is Linirimus putte the case on this wife: *Quid si nouella aliqua contagio
inculcans tantum, sed totam pariter Ecclesiastim communaculare conetur? L'ncitius.
quidebit, vt Antiquitati inhercat: What if some newe corruptione goe about
any fame portion of the Church, bat also the whole Vniverſall Churche also
asf a Christian man settile himselfe to cleane to Antiquite. That is to say
himselfe Church of the Apostles, and Auctent S. Fathers. This case woulde
ouerted, unlesse he had thought, the Whole vniuersall Churche might hap-
pore to be deceipted. Surely S. Christopherone speaking of the state of the
he lawe in his time, saith thus: *Videtur Ecclesia hodie Mulieri, que
veteri excederit, simili: quaque Symbola tantum felicitatis illius Christopherone
at: Arca, & Scrinia rerum pretiosissimum adhuc retinetus, Thesau in 1, ad Cor-
muliencis Ecclesia hodie videtur simili: The Churche this day is like vni- Homil. 36,
thib habet lost all her ale modeſte: and that beareth only certane budges,
or former felicite: and that, being verely bereft of the treasures, keepeth one-
and Boxes of the pretios things, shee had before. To such a woman the
day may be likened.******

*The w^t S. Hieron speaking of that, he saw by experience in his time, saith thus: Eccl. postquam ad Christianos Principes pertinet, potentia quidem, & diutius maior, *vis Malchis* et virtutis minor facta est: *The Churche, after that she is come to Christian Primes,* deinde *is greater in wealth, and richer;* But in virtue, and Holiness *she is less than she was before.* Therefore saff Christofome, Hac dico, ne quis misereat Ecclesiam propter multitudinem: sed vt ipsam probatam reddere fudeamus: *Thus muche, I tell you, not* *Chrysostom,* *as we forond advantage the Churche because of the Multitude, and increase of people: But* *ad Populum* *that we shoulde endeour to adorn her with vertue,* *Antioch.**

Now where ye say, the Church now can never be brought to fewe. S. Bernard it thus bitt. God, by wome of moane: Coniurasse videtur contra te vniuersitas populi Christiani, a minimo vñque ad maximum. A planta pedis vñque ad verticem non fuit sanitas nulla. Egregia est iniquitas a Senioribus Iudicibus, Vicariis tuis qui vident regere populum tuum. O Lord, the Vniversal Companie of Christians people feare to have conspired against thee from the lowest unto the highest. From the sole of the foot, unto the crowne of the Head, there is no wholie place. Inquire, and wickednesse is one fourth from thy Elder Judges, that beth Picars, that are thought to rule the people.

*Againe he saith, Intestinalis, & insanabilis est plaga Ecclesie: The wounde of the
churche is inwardre, and pash recover. Likewise Baptista Mantuane complagneth unto
leo Leo:*

Sapien.
Löffel.

Sancte Pater succurre Leo, Respublica Christi

Labitur; et protataque Fides iam proxima morti.

Rit. iii. *Helps.*

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The
Church in
fewe.
Forrelation
Fidei, Lib., &c.

*Help, Holy Father Leo: Christes common wealth (that is, the Churche) is falling downe,
the Faith is fiske, and like to die.*
So liuele feare he, that wote the Forte of Faith, Et si hoc Demonum bello ca-
dant Religiofi Principles, & Milites, & Praedit Ecclesiastici, & Subdit, tamen tempe-
rament aliqui, in quibus salvatur Veritas Fidei, & iustificatio bona conscientia. Et si
non nisi duo homines fideles remanent in mundo, in is salvaretur Ecclesia, qua est
Veritas Fidelium: In this battell of Dmille, natualliflanding the Godly Princes, the founders,
the Ecclesiastical Prelates, & Subjectes be overthrown, yet evermore some remaine, in
whom the Truth of Faith, and the Righteousnesse of a good conscience is preferred. And, al-
though there remained but two faithful men in the world, yern in the same two, the
Churche of God shoulde be faise: which Churche is the Vnitive of the Faithfull. The
Church of God is often compared to the Moone, which sometimes is full, and rounde
and bright, and glorieus: sometimes is wolly shadowed, and pouened in darkeesse: and
yet notwithstanding is not confuted, but in substance remayneth still. Saint Augustine
48.
*Aug. in Pstl.
128.*
Extra, de E-
lettere,
Sig. significati.
Abb.

*Augustin
Pstl. 88.*

faith, Aliquando in Solo Abel Ecclesia erat: & expugnatius sit a fratre malo, & perditio
Cain. Aliquando in Solo Enoch Ecclesia erat: & translatus est ab iniquis: Some-
time the Churche was in onely Abel: and he was destreyed by his brother wicked Cain.
Sometime the Churche was in Enoch: and he was translated from the wicked.
Pour oultre Panormitane fath: Possibile est quod Vera Fides Christi remaneretur in Vno
Solo: Atque ita verum est dicere, quod fides non deficit in Ecclesia. Hoc patuit post
Pafionem Christi. Nam fides remanet tantum in Beata Virgine. Quia omnes aut
scandalizati sunt. Tamen Christus ante Pafionem oraverat pro Petro, vt non deficeret
fides sua. Ergo Ecclesia non dicitur deficerre, nec etiam errare, si remanet vera fides in V-
no solo. It is pessible, that the Faith of Christ may remayne in one alone: And so it is true to
say, that Faith faileth not in the Churche, This thing appeared after Christus Pafion. For then
faire, that Faith faileth not in the Churche, This thing appeared after Christus Pafion. For then
the faith remayned only in the Blessed Virgin. For all the rest (both the Apostles, and others
were offid). To had Christ prayed for Peter before his Pafion, that his fauth bouldnot fail.
Therefore we may not say, the churche faileth, or erreteth, if the faith remayne but in
one alone. Agayne S. Augustine fath. Non tanent propter hos remanebit Christus
sine Hereditate. Nout dominus qui sicut sui, &c. Yet shall no Christ because of the wic-
ked remayne without his inheritance. The Lorde knoweth, who be his owne.

The Apologie, Cap. 13, Division 1.

But least some man shoulde faie, that the forefaide things happen-
ned only in the time of Lawe, of Shadowes, and of Infancie, when nothing
the Truth late hid vnder Figures, and Ceremonies, when nothing
as yet was brought to perfection, when the lawe was not grauen in
mens heartes, but in stone: (And yet were that but a fooliue distinc-
tion,) for euuen at those daies there was the berie same God, that is
nowe, the same sprite, the same Christ, the same Faith, the same doc-
trine, the same Hope, the same Erheritaunce, the same Covenauant, &
the same Effectacie and vertue of Gods worde: Eusebius also saith, All
the Faithfull, euuen from Adam vntill Christ, were in deceede very Christians
(thoughe they were not so termed:) But, as I saied, least men shoulde
thus say still, Paule the Apostle founde the like faultes, and falles, e-
uen then in the prime, and chiese of the Gospel, in the greatest per-
fection, and in the light: so that he was compelled to write in this sorte
to the Galathians, whom he had well before instructed: I feare me (quod
he) least I haue laboured amonkest you to small purpose, and least yehau-
the Gospel in wayne. O my little Children, of whome I trauaille a-
new, till Christ be fationed againe in you. And, as for the Church of
the Corinthian, how sowly it was defiled, it is nothing needfull to
re-

M. Harding.

We answere, that in partes of the Churche, fautes may be, and fidelis membra fieri, ut
Churche, and in the Churche in dede, may fall, and perire: illa est, ut videlicet Catholice, and
Vnuicoll Churche, whose fides we prefferre, fall, and fale: that see deme vetera, which had bene this
Defensarij oportere, et hoc in effectu non perficere. And where Paule rebuket alii Galat. as superfluous,
though all had forfaken the true, he docteth after the wootes of the Prophete, both in that ant' other Epistles,
for the greater partem, reprehendit alii, though some deince praise. As for the Comunitatis, though many among
them were faulre, yet who considereth how he beginnes his Epistles to them, shall finde that he acknowledgeth
e Churche among them. For that he witteth Paule by vocation an Apostle, &c. to the Churche of God which is at
Emble.

The Bishop of Sarisburie.

In haec any particular Churche fautes may be found, that *yea cap*o** will confute: But that the whole Catho-
licke Vnuicoll Churche may erre, and fale, that *pon cap*o** ye deince vidi.

Notwithstanding it is certaine, that the Churches of Corinth and Galathia, and sim-
pliciter aliis, are noue, not in any Particular portion, but thorowly departed from the
Faith, and are noue wholly subject to the Turke.

This therefore nulle needes bee your meaninge, that alibi all other Particular
Churches throughout the world happen to erre, pet the Churche of Rome, that is to say,
the Pope and his Cardinalles can never erre. This Leson, I trouse, ye learned of Petrus
de Palude: For neyther Chilte, nor any of his Apolleus euer taught it you. This woþþy
Doctour saith thus: Tota Ecclesia Petri non potest a Fide deficer. Omnes autem Eccl. *Iude Depo-*
Petri confirmari: The whole Churche of Peter, cannot wholly faile from the Faith, but all the *curas*
orum Ar. 6.
other Churches of all the Apolleus male faile wholly from the Faith, havinge neede to be con-
firmed by the Churche of Peter. And to this end, por your selfe call the Romaine Faith, the
Catholique Faith: making no manner difference betweene either other, as if Romaine
and Catholique, were at one. And therfore Pope Nicolas thus auanced, and thundred M. Harþo
out his own Antiochite: Non qualibet Terrena Sententia, sed illud Verbum, quo con- *16. b.*
structum est Caelum, & Terra, per quod denique omnia condita sunt Elementa, Ro. Dis. 22.
manam fundavit Ecclesiam: Not any worldly Sentence, but the false lame Woerde, whereby Omnes.
Heaven, and Earth was made, and wherby all the Elementes were created, was it, that foun-
ded the Churche of Rome. By whiche woordes he meaneþ, that the Romaine Faith
shall stande as faile, as the Foundations of Heaven, and Earth. Even so Peter allured his
Promise unto Christ: Although (saide he) al others denie thee, yet I alone wil never deny *Math. 26.*
thee, No, though I should presently be murthered, yet ouerly will never denie thee. Nevertheless,
when it came to trial, the same Peter denied him first.

Snowe, that the Churche of Rome, with he call the Catholique Churche, make
erre, and be forsaken of God, it is subente by the plaine woordes of Paule. For thus he
writeth evn into the Churche of Rome: Quod si aliquix ramis fracti sunt &c. If any Roman, XI.
of the boughes be broken, and thou be a wylde Olive tree art grasseft into the natural
Olive, and made Partaker of the root, and of the fatnesse thereof, boughs not thy selfe against
the boughs, If thou boughs (remembret) thou beurst not the Root: but the Root beareth
the. Thou will faile. The boughes are broken of that I might be grasseft in. Vel, they are broken
of for their Infidelitie: but thou standest faile by Faith. Be not by he minded: but stand in arie.
Seeing God hath not spared the Natural boughes, leſt happily be bare not the. See therfore
the goddesse, and the sharpnesse of God. His sharpnesse towardes them, that are fallen away:
bus his goddesse towardes the, if thou continuere, and remaine in goddesse. Otherwise (thou
being the Churche of Rome) shall likewise be smitten of. Preterit it plane, that the *Aloq*o**
Churche of Rome male faile, and faile from God, no lesse, then other like Churches. For excedere,
otherwise this aduertisement of S. Paule had benne in vaine.

Brutus *There*

The
Churche
of Rome
may erre,
*Hormilda pp
ad Episcopos
Heliania.*
Therefore Hormilda, being himselfe the Bishop of Rome, wryteth thus, Dilectissimi Fratres, continuas preces ad Dominum fundamus, & ingi depreciatione poscamus, vt & institutio, & opere illi, cuius esse membra cupimus, adhaeramus, nec unquam ab illa via, qua Christus est, deuini tramite declinemus: ne ab eo iuste, quem impie relickerimus, deferamus: *My dearly beloved Brethren, let us pray unto God, that both by profession, and by order of life, we may cleane to him, whose Members we desire to be: and that by ame crooked with me, never turne from that way, which is Christ: least wee (leaving the Church of Rome) be iully forsaken of him, whom wickedly we have forsaken. Thus thought the same Church could never have erred.*

To be shott, Chrysostome saþeth, Ecclesia, quocunque modo egerit contra voluntatem Christi, abici digna est. Non autem abiciatur propter longanimitatem Christi, nisi ut causa Transgressionis: *The Church, by what way forswore the doe against the will of Christ, is worthy to be gien over. Yet through the pacience of Christ, she is never gien over, but only for breaking his commandments.*

The Apologie, Cap. 13, Division. 2.

*2.Theſſal. 2.
Daniel. 8.*

*1.Petri. 2.
Daniel. 8.*

Mab. 14.

Surely Christ prophesied longbefore of his Church, that the time shoule come, when Delocation shoule stande in the Holie Place. And Saint Paule saþeth, that Antichrist shoule once lete vp his owne Tabernacle, and stately Seate in the Temple of God: and that the time shoule bee, when men shoule not away with Wholecome Doctrine, but bee turned backe vnto fables and lies, and that within the verie Churche. Peter likewise tellet, howe there shoule be teachers of lies in the Churche of Christ: Daniel the Prophet speaking of the latter times of Antichrist, Trueþ, saþeth he, in that sealon shalbe thrown vnder foote, and trodden vppon in the worlde. And Christ saþeth, *The calamities, and confusion of thinges shalbe so exceeding great, that even the chosen, if it were possible, shalbee brought into errore: and that these thinges shall come to passe, not amongst the Gentiles, and Turkes, but even in the Holy Place in the Temple of G O D, in the Churche, and in the Companie and Fellowship of those, which professe the Name of Christ.*

M. Harding.

*vñtuth. For the belf learned Diuines haue thought otherwile, As it shal appear. As vñtuth. Et S. Paule saþeth plainly, he shall sit in the Temple of God. 2. Theſſal. 2. 2. Theſſal. 2. Nicol. Ira Hieronim ad Alcasiam Hippolytus Mar. The Prophetic of Daniel concerning the Abomination of Desolation, whereof Christ spake in the Gofel, we thinke, with the belf learned Diuines, that it is to be referred, not to the end of the world, but to the beginning & way of the fayth by Antichrist, as we imagine, but to the conuincing, and final end of the synguler.

Touching that yche yfe of Antichrist, is mikel noſling againſt the Cat olquer, againſt whiche Christe haþ preualit not. Mair, many good men think, that he hath alredy begonne to fet vp his Tabernacle and stately ſeate in the not. Mair, many good men think, that he hath alredy begonne to fet vp his Tabernacle and stately ſeate in the heaſes of many, which ought to bee the temple of G O D, by his forefathers Martin Luthur, Zwinglius, Calvyn, and youthe ſchollars, with the rest of that wickedable. Vvhere he addes, and that liþ in the Churche, it is * more then yfe founde in S. Paule. But we vnderlaſt your good will, though we finde you without our good will for. And vs we graue, ye came out of me, as S. John fauth, but ye were not of vs. For the haldeine of vs, ye woulde not haue tene down with vs. So may the fayre of S. Peter be referred to you, and likewise that of Daniel, which yealde, though the wordes be not in Daniel. For your ſchoolemaſters and you are a lame of Antichrist, andye alow what ye can, to ouerthrow and vndeſtand vpon the true Faith of the Churche, and the Catholike Religion.

The Bishop of Sarisburi.

What needed you, M. Harding, to talke ſo muche in the fauour of Antichrist? On, why ſhoule you bee greued, to heare him called the Abomination of Desolation, on S. Paule calleth Antichrist, the Man of faine: Some ſay, He ſhoule be bely poſſed of

the Diuell. Your owne Hippolytus ſayeth, He ſhall be the Diuell himſelfe. Yet haue ſew Abominamen-

men found themſelves grieved with ſuch ſayings. *I knowe, the woordes of Christ, and of Daniel, by diuerſe expositiōnes, haue bene diuerſely applied. Perhaſe nee thus condigne all their Judgements, that haue applyed the ſame to Antichrist. Origen, one of the moſt auuentor Fathers of the Churche, Aſtr. Delocatiōnis: Antichriffi, contrarie to your Exposition, ſay eth thus: Ipſe illi Abominatio*

Origen in Aſtr. in Ezeclias, 26. Tract. 26.

Saint Chrysophorne ſaþeth, Hic Antichriffi dicitur Abominatio Delocatiōnis: quia Tract. 26.

multorum Christianorum animas facturas et delocatas a Deo: Ibi Antichriffi n. c. 1. Tract. 26.

led the Abomination of Delocatiōnis: for that he ſhall caſte the ſonies of manie Chyrſians to be de. Chr. in Oper-

late & forſaken of God. Gregorius Nazianzen. ſaþeth, Antichriffi veniet in Delocatiōnis, re impericio-

solate & forſaken of God. Gregorius Nazianzen. ſaþeth, Antichriffi veniet in Delocatiōnis, II. mil. 49.

Mundi. Eſtenim Abominatio Delocatiōnis: Antichriffi ſhall come in the Delocatiōnis of the Worlde: For he is the Abomination of Delocatiōnis. Saint Hieronim ſaþeth, Abominatio

Delocatiōnis intelligi potell omne dogma peruerſum: By the Abomination of Delocatiōnis, G. Nit. Signifi-

we may underſtād manie peruerſe Doctri. Et hereſ, no doubt, in Antichriffi ſhall in Eze-

want no ſtre. And againe, ſpeaking namely of the Man of wickedneſſe the Ad-

chieſem. Et againe, ſpeaking namely of the Man of wickedneſſe the Ad-

Amb. in Luc. The abomination of Delocatiōnis is the cufed compaing of Antichriffi.

S. Hilare expounding the ſelue ſame woordes of Christ. When ſee ſhall ſee the Abo-

mination of Delocatiōnis ſtanding in the Holie Place, ſaþeth Ihesus. De Antichriffi tempo. Hil. in Mat.

ribus haſc locutus est. Chrif ſtaketh theſe woordes of the time of Antichriffi. Likewise lay. Canon. 2.5.

eth Theodoreus, wryting upon the Prophet Daniel, Abominationem Delocatiōnis ip-

ſum vocat Antichriffi. And belides others, the moſt auuentor, and moſt Catholique

Fathers, likewife ſaþeth Eusebius Emilius in a ſpecial Homilie to this purpoſe. How

Eusebius. 29. Harding, where as yee ſo certainly affiue your ſelue, that heſe woordes of Christ may

in no wife bee taken of the conuincion, and horrifit, that heſt be at the ende of the worlde,

befores all the Learned, and Godly Fathers, that heſt be at the ende of the worlde,

and circumſtaunce of the place, and the woordes that Christ ſpake immediately before: The

Apolitites demanded him this queſtion: What is the token of thy coming (to Judgement) Matthe. 24.

and of the ende of the worlde? To this queſtion Christ, anſwerteth in this wise: Take heede

that no man deceiue you: Manie ſhall come in my name, and ſhall ſay, I am Christ: and ſhall

deceive manie. Ye ſhall heare of warres, and tales of warres: But be not yet troubled: All

theſe things muſt happen: Yet this is not the ende, &c. Manie ſaint Prophete ſhall rife,

and haſc deceiue manie. Inquire ſhall increafe: Chrifte ſhall ſtand vndeſtand. Whos continu-

eth vndeſtand the ende, he ſhall be ſued. And this Gofel of the Kingdome ſhall be preached in all

the worlde, for a wiſcſe unto all Nations: And then ſhall coiue the ende: The vnte-

ſone that follow: are theſe: Therefore when ye ſhall ſee the Abomination of Delocatiōnis,

that was ſpoken by Daniel, &c.

Thus ſay pſee, 29. Harding, by the herte certe, and tenour of Christes anſwerte,

that, if the Judgement be the Judgement: if, the End, be the End: if the Worlde: Antichriffi

what to ever anie of your belf Learned Diuines, of whome ye haue hitherto named none,

haue caught, or ſolue to the contrarie. Whereas ye ſay, Antichriffi ſhall ſtande even ſtanding

within the Churche; That (ye ſay) we finde not. Mab. 14. Notwithstanding our good will (ye ſay) in the

ye vnderſtād: aloughyſt ſind in ye never a good reaſon. As for the godneſſe of our Redſong, we Churche

will ſtrive. But whether Saint Paule ſaþe, that Antichriffi ſhall ſtande in the Churche, of God,

or no, let us by ſayng Saint Paule. His woordes he plaine: Adeo vt in Templo Dei

fedear, tanquam Deus: So that he will ſuppreſe the Churche of God, as if he were God. If the 2. Theſſal. 2.

Church of God, be the Churche, then forth Saint Paule ſay, Antichriffi ſhall ſtite with-

in the Churche. In like ſenſe Christ ſaþeth, Antichriffi ſhall ſtite in the Holie Place: 20 Matthe. 24.

which

tion of Desolatio[n]t, which w[or]des manie of the best learned Fathers haue expounded, the Church of God. S. Augustine saeth, Non enim Templum aliquius Idol, aut Demonis Templum Dei. Augustini postulus dicit: For the Temple of an Idol, or of a Dinel, the Apostle would never call the Temple of God. And he addeth further, Quidam putant rectius Latine dici, sicut in Graeco est, non in Templo Dei, sed, in Templum Dei debeat: Tanquam ipsi est Templum Dei, quod est Ecclesia. Sicut dignus Sedet in amicis, id est velut amicus: Some men think we shold better reitrate in Latin, as it is in the Greek, not, He setteth in the Temple of God, but, he setreth. For, or, At the Temple of God: As if he himselfe were the Temple of God, which is the Church. As we say, He setteth for a friend, that is, He setteth at a Friend. Here S. Augustine saeth, Antichrist shall not onely sute in the Church, but also shall he wechinfelste in outward appearance, as if he himselfe were the Church it selfe. Nowe, M. Hardinge who this shoulde bee, I reporte it to your oure Doctors, of whos h[er]baria de aliis h[ab]ent written this, Papa quodammodo virtualiter est tota Ecclesia: The Pope in a P[ri]est, Papa, manner, by waye of vertue, or, power, is the whole Vniuersall Church. Saint Hierome His pramissi, saeth, Antichristus stabit in loco sancto, id est, in Ecclesia; & se offendit, vt Deum: Hieronymi, In Antichrist shall stande in the Holie place, that is to say, in the Church: and shall prove him- selfe, as he was God, S. Chrysostome saeth, Incident in Abominationem Desolatoria, C. bryzo, in O. nis, qui stant in sanctis Ecclesiis loqui. They shall fall into the Abomination of Desolatoria, non iherem, that standest in the Holie places of the Church.

pere imper- fecto, H̄. 49. S. Hilariæ sapientia, Vnum moneo : Caute Antichirifum: Male enim vos paritium
Hilarius cō- amor cœpit : male Ecclesiam Dei in teis, adificiçia veneranii. Anne ambiguum
Auxentium. est, in his Antichiritham esse fessuram? One thing I read you: Beware of Antichir. for it
is not well, that ye shoulde be thus in long wab waller. Is it not well, that ye shoulde honour that
Church in houses and buildinges? Is theræ any doubt, but Antichir shall sit in the same
2. Theſſ. 2. S. Paule sapientia, Mysterium iniquitatis operatur : (Satan) worketh the Mysterie of In- quie-
Anselmus. tue: That is to ſay, he openely not him ſelfe, but what ſo ever he doeth, he doeth it in con- uert. Upon which woordes Anselmus sapientia, Iniquitas eorum est illa Mycchia, id est Pic- tatis nomine palliata: The iniquitate of them is Mycchia, that is to ſay, it is cloaked, and cou- red with the name of Godlineſſe!

Chrysostom. Wherefore S. Chrysostome sapebat Christianum, qui iuncte in Christianitate, voluntate
per imperio, ciperite firmitatem Fidei verae, ad nullam rem fugiant, nisi ad Scripturas, &c. The Christians,
that be in Christendome, willing to have the stedfastnesse of the true Faith, let them
ito. Hom. 49, flee to none other thing, but only to the Scriptures. Otherwise, if they look to come to any
else, they shall be offended, and perishe, not knowing which is the true church: And so shall
they fall into the Abomination of Detolation, that standeth in the Holie places of the
Church.

The Apology, Cap. 14. Division: 1st 2.

Albeit these same warnings alone may suffice a wise man, to take heede, he doe not suffer himselfe rashly to be deceived with the name of the Church, and not to stay, to make further inquisition thereof by Gods Woord, yet besyde all this, many Fathers also, many Learned and Godly men, haue often, and carefully complained, howe all these things haue chaunced in their life time. For even in the middle of that thicke mist of darknesse, God would yet there shoulde be some, who, though they gaue not a cleare and bright Light, yet shoulde kindle, were it but some spake, which men, being in the darknesse, might else.

Contra Auxentium. Hilarius, when things as yet were almost uncorrupt, and in good case too, Y eare ill deceaved (layeth her) with the loue of walles, yee doe ill woorthippe the Church, in that yet woorshippeth it in houles, and buildinges, yee doe ill bring in the name of Peace vnder rooses. I.

Is there anie doubt, but Antichrist will haue his Seate vnder the same? I rather recken Hilles, Woddles, Pooles, Marishes, Pritons, and Quaenemires, to be places of more safetie: for in these the Prophetes either abiding of their accorde, or forced thither by violence, did propheticie by the Spirite of God.

Gregorie, as one, which perceyned, and foyesate in his minde the
wrache of all things, wrote thus of Iohn Bishop of Constantinople the
first of al others, that commaunderd him selfe to be called by this new
name; The Vnuerall Bishop of Christes whole Church: If the Churche
sayeth hee, shall depende vpon one man, it will soone fall downe to the
ground. Who is he, that seeth not, howe this is come to passe long
sithence? For long agone hath the Bishop of Rome willed to haue the
whole Churche depend vpon himselfe alone. Wherefore it is no mar-
uele, though it be cleane fallen downe long agoe.

¹ Gregor, lib. 4
ad. 11. m. 11.

M. Harding

Terminate I say it, Sir Defender of St. George, The woode you recies, be your ownne, nor his. If it is
an ought to you, to abyde viceroy, as you viceroy often, but that your father lies also viceroy. Then thankes
God, that hee gave you the weakeleste of your cause. **N**either in any pelle to John Bishop of Constan treyns,² as
you say in your Apologe, nor in any Mauritius the Emperor,³ as you haue noted in the margin, witteth Grecyone
that if a churche shal deppon one man, the whole shall fal to grounde. If wee well, you would faine
Grecyone had to wittene. And if he had, yet your argument had bene fought. For you take not the right faine
which should haue bee done thus. The Churche doth deppon ony man, if you would make your reason full
and safte the rules of Iustice. For whiche your Minor speakeyn only of the Popes will, therfore your conclusion fol-
loweth. Dispose your propositions in the forme of a Syllogisme, and shall espie your owne feeble reason. And if
you takke that your Minor, then graunt you that, which you dene,

(Church) of that Sea in anie witt can not be.
But if the woorde Vauclifull, signifie a Soveraintie of charge, and Supremacie of Government over the whole
Church, (d) which Chrift committed to Peter, and in Peter to his Successours the Bishops of Rome, when he lyfe, & death
my shepe in this fete it is not impious nor erroneous, nor contrarie to the meane of St. Gregorio, to call the Succel-
lent of Peter, Christe in Barbi, the Vinalfinesse Bishop, (e) that is to say, the hight of all, and having power over
all other Bishops, and Vicar of the Vauclifull Church. And as Chrift gave to Peter, and his Successours
the benefit of his Church, a Supreme authoritie and power to ffor the farr e Churches sake, for whose hole life he delivere-
d him selfe to death, by pretence made to his Iaher, he obtemperd, and for his Successour the Privilidge of the
same did most exhorting faze, that their Fayth should never fute. In confideration of which singular principte, (f)
up by Christ, and ffaunched to the See Apocleasticke, and to no other, Gregorio rebuketh John the Bishop of Con-
flantinople so muche, as thate he preumpftly ouerflouped that newe name of Vauclifull Bishop agayn all the flaveres of the
Dishonore and contumacie of the Country.

The Vniuersal Church falleth.

(¶) Here M. Hardeyn recanteth his error. For before he said, This words belong only to the Pope.

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The Defence of the Apologie of the

To conclude, if either Gregorie, or anie other man shoulde say, that the Churche dependeth upon oneman: he might forme to fyre truth, meaning rigly, and that not alone, without good Authorite. For such a layng Cōtra we finde vitered by S. Hierome. The fateris of the Churche (þerþe he) dependeth upon the dignite of the Higheſt Priest, whoſe we haue no authorite per se; and above all other, there will be no man ſchimes in the churche, as there be Priefes. VVhich perreleſt authorite aboue all other, is ſ. Hierome in that place doth attribute to (þe) the Bishop of euerie Dioces direly, ſo confequently to Peter Succellour, to whom it was fyld, Feed me ſhephe. For by what reaſon in eche Dioces it behoueth one Priefte to be higheſt ouer oþer Prieftes, by the fame and in like proportion, to ſeſt it behoueth, that is the whole Churche on a Bishop be higheſt ouer oþer Bishops. I wane, for anyding of ſchimes,

The Bishop of Sarisburie.

If yee had better lookeſt on your Bookeſ, M. Harding, yee woulde not haue beeſe ſo partie in deaſing Lyes. We falſifie not that good Fathers woodeſ: but reþpoþt them truely, as we finde them. For thus he wriþteth in ſimile places, of John the Bishop of Constantinople, that first auanced himſelfe aboue all his Brethren, and required to be callefte the Vniuerſall Bishop of all the world: Vniuerſala Ecclesia a ſtatuo ſuo corruit, quod do, qui appellarunt Vniuerſalis, cadit: The whole vniuerſall Churche falleth from her ſtate, when be falleth, that is called the Vniuerſall Bishop. This is no Lie, M. Harding: Conferre the places: and peſt all thide the woodeſ, as we reþpoþt them. It standeth not, neithir the wyrth your profeffion, nor wyrth your modeſtyle, ſo bincerteſt to vte your tongue. Wie neither Lie our ſelues, nor father Lies upon the Doctours. God be thanked, his cauſe is ſuch, as may well be maſteneſt without Lies.

But, to put you further out of doubt, the leſeſt of theſe woodeſ ye may finde often vþto

Gregor. lib. 4. Epift. 24. reb by S. Gregorie, in other places. Tunc Anafatius, the Bishop of Antioche, he wylle thus quod: Ut de honoris velli in iuria faciam, si vniuersus Epifcopus curiat Vniuerſalis, Vniuerſa Ecclesia corruit, si vniuersus cadit: To assemble the iuriue done to your Honour, if one Bishop be called Vniuerſall, ben if that one Vniuerſall Bishop fall, the whole Vniuerſall Churche goeth to ground. Againſt he ſaþet in the fame Epiftle, Vos candem causam Nullam dicere non debetis. Quia ſi hanc equanimitatem portamus, Vniuerſa Ecclesiæ Fidem corrumplimus: Yea may not ſay, This is a matter of no importance. For if we paciently bear theſe thingeſ, we defroy the Faſh of the Vniuerſall Churche. Againſt he ſaþet, In iſto Scieſto vocabulo conſenſire, nihil aliud eſt, quam Fidem perdere: To

Epift. 39. conſent unto this wicked Name is nothing elſe, but to loſe the Fyſh. Againſt, Flens dico: Gremis denuntio: Quia cum Sacerdotali Ordo inuitus cedit, coris diſtare non poſſit: & ſi ſit: I ſpeak it with teare: I ſit with ſigh of heart: For ſeing the Order of Priefhooðs fallen within, it cannot now ſtand without. Againſt, Diabolus ita valde in quibidam Epift. 36. Ecclesiæ neceſſariis Membris denteſ fitig, ut nulli ſit dubium, quin nisi vniuamerit, fauente Domino, cunctorum prouida paſſorum turba concurrat, omne, quodabit, ciuitatis ouile dilaniat: If the Diuell ſo ſtrongly ſeteth his teeth in the neceſſary Members of the Churche, that, onleſe by Gods Grace, the prouident compaie of all Bishops ioyne together, there is no doubt, but he will ſoon defroy the whole flocke: which God for bid. And againſt he compareth the Pridie of this Name with the Pridie of Antichrif: and ſaþt, that the one Churche wroke the Conuictiōn of the Churche, no Ileſ, then the other. Thus he laþt, Nunquid non, cum le Antichrifitum veniens Deum dixerit, fruolum valde erit? Sed tamen nimis pernicioſum. Si quantitatē vocis attendimus, Dua ſunt Syllabe: ſi pondus iniuiat, Vniuerſa pernicioſes: When Antichrif shall come, and call himſelfe God, ſhall it not be a very triſe? Tet balli be maruelous burſfull (to the Churche.) If ye weigh the quantitate of the wordes, it ſtanderi in two Syllabeſ: If ye conſider the weight of the wickedneſſe, it is an Vniuerſall deſtruſion. There are no Lies, as likeliſt you to call them, M. Harding: they are verie plaine woodeſ: It is the endouement of S. Gregorie. And therefore they be called this claime of Vniuerſall power, a Superiſtious, a Profane, an Vngodly, and a Wicked Title: a name of Hypocracie: and a name of Blaſphemie.

To aþpo theſe Authorityes, being ſo pregnant, and ſo cleare, ye are faſte to ſamle ſimile pretie woodeſ, ſuch as, neither John, noch Gregorie was ever haþle to interſtende.

First preſay, This Iohn the Bishoppe of Constantinople, meant by this Title, interſt

Churche of Englande. 4. p.pte.

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One One
þe Bishop.

utterly to diſgrace at Bithopps, and patricians, what to ene: and to make þem ſelue the Onely Bishop of al the worlde. It is a obliſche labur, to ſeke a manne in a rauſhe, and to imagine doubts, where the caſe is cleare. ſi to certayne, that the Bishop of Constantinople merite no other Vniuerſal Authorite, then that he doth claime by the Pope. Therefore it is thus noted in the Booke, called Chronicon Eſcobi, Institutum fuit, ut Romana Ecclesia Caput ecclæ Ecclesiæ omnium mundi prius Constantinopolitana id vñp̄pare tentaret: Order has taken, that the Churche of Rome ſhoulde be the Iude of al Churcheſ: where aſt before, the Churche of Constantinople had attempted to vñp̄pare the ſame.

Whiche thiſſe is also noted by Mattheas Paterinus of Florence, and that without any manner diſference, or change of wordes: Sabellius fathm, Donatius, ſe cogit ab initio administrationis far eum Phocas Romanæ Ecclesia eti omniū altiorum Caput. Etiquod agere, nec fine multa contentione Apofolique ſed datum. Greecis ad eum trahebentes, in Chrifitano Petruſ. Arcen ell' oþportere accepit, whi & Amper: Pope Bonifacius the ſixtus at the priuenie into his office, was an earneſt ſtriter unto the Empereor Phocas, that the Churche of Rome might be the Head of al other Churcheſ. Whiche thinge hardly, and with greate labour was graunted to the Apofolique ſe of Rome. The Greecians deuize the ſame honore unto them ſelues, ſide. It was neceſſarie, the Head of Christian Religion ſhoulde be there, where aſt was the Head of the Empire: whi he was at Constantinople.

Thus it plainly appeareth, that the Bishop of Constantinople, and the Bishop of Rome craued both for one thinge. Whiche thinge, beinge wicked in the one, cannot wel be godly in the other.

Lithwulf writeth Vſpergenſis: At the requeſte, and ſuite of Pope Bonifacius, Phocas, as the Empereor appointed the ſe of the Apofolique Churche of Rome, to be the Head of al Churcheſ. For before that time, the Churche of Constantinople wrote her ſelue the Pope, or Chief of al others.

By theſt it mate appearre, M. Harding, it was greate folie for you, thus to aſſeſt at the name. For the Pope, and Jurifdiction, then claimed by the Bishop of Constantinople, and afterwarde vþſred by the Bithoppes of Rome, was al one. Therefore S. Gregorie ſateth to John the Bishop of Constantinople, Tu quid Carta. Gregor. lib. 4. Epift. 36. Vniuerſalis Ecclesiæ Capit, in Extremi iudicij detinutus exameſ, qui cuncta eu- membra tributum conariſ Vniuerſali appellatione ſupponere: What ſolue are with them make, at the trial of the Laſe Indeſtment, unto Christi the Head of the Vniuerſal Churche, which thus by the name of Vniuerſal Bithop, ſecketh to maȝ al his Member ſpaciale con- to thee? Saȝt the ſame Vniuerſal power claimes noſte the Bishop of Rome: and farther to mate al other Bithoppes through the worlde, and the whole Vniuerſal Churche of Christ, þat ſal ſubiecte unto him ſelue.

The Bithoppes of Constantinople ſelue ſommetymeſ into Hereticiſ, ſi were de- creid. But Christi theſt praed for Peter, that his Faſh ſhould not ſide. Ergo ſaþe you. The Bishop of Rome can never poſſibly be deceiued. O, M. Harding, let shame once force you to reſete theſe Clauſites, I doubt not, but hereafter in place conuentat 3. Hail be able to ſhewe, that there haue bene moe Hereticiſ placed in 3. Peters Chaire, even in the ſe of Rome, then you are able to ſaþe in any one ſe within Europe.

Verily, S. Gregories reaſon, touchinge the daunger, and Cratation of the Churche, we gether nomore againſt the Bishop of Constantinople, then againſt the Bishop of Rome. For thus he ſaþt, If he, that is called the Vniuerſal Bishop, ſecketh to cure, ſhen neede muſte the whole Vniuerſal Churche ſet together with him into Errone. And therefore if ye haue perufed the Council of Baſile, ye ſhoulde haue founde this ſame reaſon alledged theri, not againſt the Bishop of Constantinople, but al againſt the Pope, and Aergerancie of the Bishop of Rome. The woodeſ be theſt: Aloqui, errante Pontifice, ſicut ſepte contigit, & contingere potest, tota erat Eccleſia: Otherwile, when ſeuer the Pope erit, as he be often erid, and muſt eren againſt the epift. 36. whole Churche ſtand, to cure with him. Thus twote the Bithoppes, and, by your obſe- Judgements, Catholike Bithoppes, in the Council of Baſile: yet had they not for- gotten the Water, that Christi made foſt S. Peter.

ſe

And

Clementines
Ep. Anno 5.

Mattheas Pat-
riamus,
S. Gregor. lib.
36.

The Pope
him selfe
disclai-
meth, &c.
*Francis. Rabas
rella: et statutum ab
Illyrico, De See
etc.*

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The Defense of the Apologie of the

And therefore Francis Zabarella, a notable Canoniste, and Cardinal of the Churche of Rome, siringe the greate enomynes, that grewe heres, shal thus say: Papas faciunt quicquid libet etiam illicita: & sunt plausum Deus. Ex hoc infiniti leguntur sunt erroris. Quia Papa occupavit omnium iura inferiorum Ecclesiarum: statim inferiores Prelati sunt pro nihilo. Et, nisi Deus succurrat statui Ecclesie, Vniuersitas Ecclesia periretatur. *The Popedom now what so ever they lise to do, yea although it be un lawfull, and becomme more helpefull. Hereof have followed infinite Errours. For the Pope haue invaded, and entred upon the right of the Inferiorre Churche: so that the inferiour Bishoppes maie goe for nought.* And whereas God heale the state of the Churche, the Vniuersalre Churche is in danger. *Thus hitherto, S. Marthine, ye haue founde no Lie.* *For the same cause, Gregorie haue remoued the Bishop of Con-*

Nowe, where ye wold come to fale, Gregorie repudiat the Bishop of Constantinople, that nevertheless he claimed the same Title, and Vniuersal Authoritie in him selfe: make it therefor please you herein to stonde to the Judgements of S. Gregorie him selfe, of whom, I recchen, ye do not doubt, he vnderstode his owne meaneinge. Doubtlesse, if ye haue so diligently considered S. Gregorie, as ye haue vs in hande, ye shoulde haue founde, that, touchyng any his owne right herin, he Disclameth this Title, and refuseth it utterly. For so he witteth to the Emperour Mauritius: Nunguid ego in hac re, p[ro]prieitate Domine propriam causam defendeo: O my moste Graceous Lord, doo I herein quarrel for mine ownright? Againe he saith, Non mea Causa, sed Dei est: Non ego solus, sed tota turbatur Ecclesia: Quia p[ro]xime Leges, quae veneranda Synodi, quia ipsa Domini nostri Iesu mandata, Superbi, atque pompa[re] ciuis[an]ti Sermonis inuentione turbantur: It is Goddes cause: It is not mine, Not I only am troubled therewith, but al[so] the whole Churche. For the Godly Lawes, the Reuerend[er] y[n]nodes, and the very Commandementes of our Lord[er] of j[es]u are broken by the inuention of a certayne pride, and pompa[re] Name. Againe, Nullus Romanorum Pontificum hoc Singularitatis Nomini alsumpfit: Nullus Decesorum meorum h[ab]et profano vocabulo[re] uti confessit: Nos h[ab]emus honorem nolumus oblatum recipere: None of al[so] the Bishopshoppes of Rome euer tooke upon him this name of Singularitie, to be called the Vniuersal Bishop: None of my Predecessours ever consented to use this Vngodly style: we our selves wil not receive this honour, though were offered. Thus it appeareth by the Judgement of S. Gregorie, that this Vniuersal Authoritie is utterly unlawfull, not onely in other
It was in the Bishop of Rome.

Gregor. Lib.
Epist. 32.
In eadem Epis.

In eadem.

Gregor. Lib. q.
Epis. 36.

M, Hard, fol. 80

Touchinge the place of S. Hierome, I sit, we are contente to geue ouer, and to recante your former excreuse. For in your Firste Booke, ye saie, These wordes are Noteable above others, and therefore might not be dissembled. And where S. Hierome faith, The safetie of the Churche hangeth of the Dignitee of the Highe Prelie (meanninge therbye e very fewelar Bishop within his owne Lmites) ye thought it god, thus to laide the same by a proper parenthesis with certaine other speciall stuffe, of your owne prouision: He meanech the Pope, Peters Successour: as this Highe Prelie, of whom S. Hierome wyltely, could be none other, but the Bishop of Rome. Now upon some better advise, and by way of Retractacion, ye saie thus, This pretenciale Authoritie aboue all others, S. Hierome dothe attribute to the Bishop of every Diocle: Which in dede was the brenninge of S. Hierome. Certainlye, S. Hierome, by thysse wordes, meante Only the Bishop of Rome, as ye tolde vs before, then he meante not the Particular Bishop of every Diocle, as ye tel us nowe. Thereforo ye muste nevere confesse, that either nowe, or before, ye haue taught meanes to beguile your Reader. As for the Pope, Peters Successour, S. Hierome meante nomore of him, then of any other Bishop, then that litellwise hereafter please you, to calle in other pour like overgautes, ye shall publishe more truthe, and encumber your Reader with lesse Error.

The Apologie, Cap. 14. Division. 3.

Bernarde the Abbate, aboue four hundred yeeres past, wrot thus: Nothinge is novve sincere, and pure emongest the Clergie: vvhersore it resteth, that the Man of Sinne shoulde be reuelced. The same Bernarde in his Treatie of the Conuerſion of S. Paule,

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It seemeth novve, saith he, that Persecution hath ceased: no, no, per-
secution seemeth but novve to beginne, and that euen from them,
vvhiche haue chiefe preminence in the Churche. Thy friendes and
neighbours, O God, haue dravven neere, and stode vp againste
thee: from the sole of the fooe to the crowne of the heade, there is
no parte vvhole. Iniquite is proceeded from the Elders, the luges
and Deputies, vvhiche pretends to rule thy people. VVee cannot
saie novve, Looke howv the people is, so is the Priest. For the peo-
ple is not so il, as is the Priest. Alas, alas, O Lorde God, the selte
same persons be the chiefe in persecuting thee, vvhiche seeme to
loue the Higest place, and beare moste rule in thy Churche. The
same Bernard againe vpon the Canticles writheth thus: Al they are
thy friendes: yet are thei al thy foos: Al thy kinnesfolke: yet are they
al thy aduersaries. Beinge Christes seruauntes, thei serue Antichrist.
Beholde in my reste, my bitternes is moste bitter.

The Apologie, Cap. 15. Division. 1.

The Apologie, Cap. 13, Dijon, 1611.

Roger Bacon also, a man of great fame, after he had in a vehement
Oration touched to the quicke the woeſful ſtate of his owne time,
These ſo many errours, ſaith he, require, and looke for Antichrife.
Geron complaineth, that in his daies at the Substance, and efficacie
of Sacred Diuinite was broughte into a glorioius contention, and
contentation of wittes, and very Sophistrie. The poore menne, called
pauperes a Lugduno, menne, as touchinge the manner of theire life, not
to be miſlied, were woonte boldly to affirme, that the Romiſche
Churche (from whence alone at Counsel, and Ordre was then fought)
was the very ſaint Harlor of Babylon, and rovvte of Diuels, whereof
is Propheteſt fo plainly in the Apocalyps.

M. Hardinge

Nowe commeth me he in with a newe bande, which confiscaleth of tagge and ragge, and a weake
companie, God knoweth, they be to shewe there faces against the Catholike Churche, which (as
the Holy Ghost speketh by Salomon) is terrible like an armie of men set in batteie rale,
suchen knaken foun of hym, he is set in the

Firste frier Bacon the Coniurer, and Negromantler, as commonly they saie of him, he is set in the forewarde a man of grete fame sorsoothe.

Then cometh in the good plaine father Gervase, a writer in our Grandfathers time, he complaineth, that Fries and students gave them selues too muche to the unprofitable subtelite of Scholastical questions, VVhat maketh this agaistne the faith of the Churche?

After this this Defender placeth in an outwing the false bretherne of Lions, commonly call'd Valence, or Paupers of Luggduno, notorious Heretike condemned of the Churche. These being desirous heretike condemned of the Churche, we recken not what they faire, no more then what they saye, what Zwingius, what Caluing, what these Defenders then felues faire, what Anghelus, what Sathan faire. For the enimies of Goddes truthe maye not be admittid to gene witness against the churche.

The Bishop of Sarisburie.

Of these late Authoresses, whiche ye calle fagg, and ragge, we never made
any greate accompte. Howbeit standinge bothe Iohannes Gerson, and Rogerus
Bacon, were notable, and famous in their times, and in al respects comparable
then with the best. Plaine Father Gerson (soz by futhir twosdys ye thought it
beste to quale his credite, being otherwize computed a fullie disputes, and a pro-
founde Schole Doctorre) was Chauncellar of the Vniuersitie of Parise: and for his
wifedome, S. II.

wisedome, and Learninge, was thought worthy to be the Director of al the Bishoppes in the Council of Constance, that is to say, al the Bishoppes of the world. Butche a Poore, Simple, plaine Father was Father Gerson.

Rogerius Bacon, as it appeareth by his Booke, De Idiomate Linguarum, was able to iudge of the Latine, Greeke, and Hebrewe tongues, and blydes divers other Bookes, wherch also fundie Epistles unto Pope Clement, wherein he wryteth complaint of the ruine, and Confusion of the Churche. Certainly the weakest of these bathe, hath more weight, and substance, then either your Amphilius, or your Abdias, or your Hippolytus, or your Leontius, or your Anacletus, or your Clemens, whom ye often call the Apostles followe.

Howe be it, there is no man so simple, but wylde bate witness to the Truthe. Clemens Alexandrinus, Laetantius, Arnobius, Eusebius, S. Augaline, and other Holy Fathers, thought it no pnytice to therre cause, to allege the witness of the Frantique Sibylls: S. Paule allegeth the Authoritez of the Heathen Poetes, Aratus, Menander, Epimenides, that never knewe God: Christe thought it no seorne, to refute witness at Infantes mouthes: So, he refuted not the Dvells, when they bare witness with him, and saide, *Wee knowe, that thou art Christe the Sonne of the Lissinge God.* Pauperes à Luggduno fonde faulte with the pride of the Pope, with the lewde life of the Clergyc: with Purgatorie: with Holy VVater: with Pardons: and with other pur like deceytinges of the people.

They translated the Bible: and praid in therre natural knownen mother tongue. These were therre Creoures: Therefore were they called detestable Heretiques: therefore were they condemned by your Churche of Rome. But Goddes name be blighted for ever. Sithence that time the Popes painted Power hath stil abated: and these poore detestable Heretiques have stil increased.

The Apologie, Cap. 15. Division. 2.

I knowe wel wenough the Authoritye of these soresaid persons wylde but lightly regarded amongst these menne. Howe then if I calle forthe thos for witness, whome they them selues have vsed to honour: what if I saye, that Adrian the Bishop of Rome did frankly confess, that al these mischiesnes breste out firste from the highe Throne of the Pope of Rome?

M. Hardinge.

Here haue wee a man of strawe set vp, whome this defendor nameth Adrian Bishop of Rome. He geth him a waze of strawe in his hande, that a faire of seemeth to be a lare weapon, taken one of the armorie of Platyna, as is pretended. But when ye come neare and beholde what belonf this, and conferte with Platyna, touching his weapon, ye see it to be a fained thinge. For there is no suche facynge by Platyna attributed to any of the blysse Adrians Bishoppes of Rome. (b) whose liues he wryteth, and none therre were not. Therefore where the Auter, vneworthely. Many be faulys in abutting that profe Holie Sacrifice. For many come to the Auter, vneworthely. Many be professe art, that ought not to come within the Churche dores. Some Priicles be of so lewde liues, and of so vncerteyn behaviour at it, as were better they abstained. Albeit, I thinke, he meane rather suche abutes, as the Learned Fathers of the prouinciall Council of Coulon woulde to be amended: to witte, certaine peculiar office of Masses deuided by menys of late yeres besides the ordynance of the Ancient foreshafers.

Touchinge this prieſt fanſie of a man of Cloutes, and a waze of strawe, I ſee wel, M. Hardinge, ye thought it god police, to cloote by the mater, and to fassilis your Reader with a strawen answere. The strawe was in your tyes, M. Hardinge, and not in the man. We ſee to warſhipp your tyes daſtels and therefore ye knew not, what ye ſaw. If ye had zawn neare, ye ſhould ſome haue ſourde your owne error. It was no man of strawe, but Pope Adrian the firſte, that we speake of: Onleſe ye thinkle the Popes Holiness to be a man of strawe. For thus he pronounced in Nuremberg in Germanie in the grete aſſembly of the Empiere, by the mouth of Cheregatus his Legate a Latere. A Sacerdotibus iniquitate populū di- manere: multis nunc annis, graniter, multisque modis peccatum esse Romam: & inde à Pontifici Culmine malum hoc atq[ue] acutum ad inferiores omnes Ecclesiarii Praefectos diffluisse: *Cum Pope Adrian habeat his Legate, tāt, That the iniquitate of the people greeves from the Priester: And that nowe, for the space of many yeeres, there have beene great, and grecuous offensas committed in Rome: And that at this plague, and mischiefe hath flowed into al the*

*Annes Historia Bo-
rica.*

Churche of Englande. 4. parte.

487 Ryme the
roote of il-

*1. et 2. Etat
Scandarum.*

at the Inferiore Rulers of the Churche, even from the Highe Throne of the Popes Holiness. This same Rorte is also extante, piloted at Colaine in a Booke called Lateculas rerum Scandarum.

Thus therefore once agayne we ſaie, M. Hardinge, that Pope Adrian ſcarckly confessed, that al these mischiesnes proceded farrre even from the Throne, or Seate of the Popes Holiness: and, ſaienting the ſame, notwithstanding þis pore bouthole ſpeache, we ſaie in Lie.

And, leſte þis shoulde thinke, this Legate Cheregatus, either of foregetful-
nes, or of malice, did his errante oþerwoþe; then he had in Commission, the like
worches haue bene vertered in your alone late Chapter at Tindale, by
Cornelius the Bishop of Birtono. Whiche they be: Effectuare tandem, vt Pictas in Hu-
erofie, & Hypocrisie, &c. They haue broughte to pffe, that Godlinne is turned into Hypo-
erofie, and that the ſainte of Life is turned into the ſainte of Deathe. Woulde God this were
not come wholy with general confeſſion, from Religion to Superſtitio: from Faſthe to In-
ſidelite: from Chrifte to Antichrifte: from Godto Epiſcie: ſaienting with wicked hart, and filthy mouth. There is no God. Neither hath there benne this great while any Pa-
ſtoure, or Pope, that regarded theſe things. For they al (both the Pope, and otheres)
fought theirre owne: and not ſo muche as one of them (neither Pope, nor Cardinal)
fought for the thinges, that pertene to Iesu Christe.

Therefore, M. Hardinge, ye may henceforth ſpare your Unſauery, and bitter
ſpeaches: For in thyſe reportes there is no Lie.

The Apologie, Cap. 15. Division. 3.

Pighius acknowledgeþ herein to be a faulte, that many Abuses are
brought in, even into the very Maffe, whiche Maffe otherwise he
would haue ſeme to be a moche reuerende matter. Gerson ſaith, that
through the number of moche ſonde Ceremonies, at the vertue of the
Holy Ghoste, whiche ought to haue ful operation in vs, and al truce
godlinne is vterly quenched, and deade. whole Gracia, and Asia
complainte, howe the Bishoppes of Rome with the marces of therre
Purgatories & Pardonnes, haue boþe tormentid mennes Conſciences,
and piked therre purſes.

M. Hardinge.

In dede Pighius in his ſixte conterouſie, ſpeakinge of priuate Masses, denieth not but cer-
taine abutes be crepte into that moche Holie and molt healthful chingis, for he ſpeaketh. And ad-
dinge further, he knewe fullie he to what man, and to what men it percielteth the ſame to correct.
And let eche man acknowledge his one meafe, and vnderſtande his dutie. As who ſhoulde fare, it
is not meafe for empere to rympon him to amende any thinge that is amisse aboue the Maſſe.
For he meaneþ not that the Maſſe it ſelfe is erroneous, ful wel there he declarereth: but that menne
be faulys in abutting that profe Holie Sacrifice. For many come to the Auter, vneworthely. Many
be professe art, that ought not to come within the Churche dores. Some Priicles be of ſo lewde
liues, and of ſo vncerteyn behaviour at it, as were better they abſtained. Albeit, I thinke, he
meane rather ſuche abutes, as the Learned Fathers of the prouinciall Council of Coulon woulde to
be amended: to witte, certaine peculiar office of Masses deuided by menys of late yeres besides the
ordinance of the Ancient foreshafers.

As for the other grete troupe ye bringe with you out of Grece and Asia, firſte, wee require
you to make them agree with your ſelues, and with the Catholique Churche aboute the procelion
of the Holy Ghoſte, and then we ſhall anſweare boþe you, and them concerning your grecious ma-
ter of Purgatories and Pardonnes. It is not our manner to take the ſacringes of Heretiques for good and
ſufficient Autoritie.

The Bishop of Sarbrarie.

In dede, M. Hardinge, here ye helve our highe. We ſaie upon you to make
þis understande Pighius meaungis: and yet by your owne confeſſion it appereþ,
þis neare knewe þou ſelue, what he meante. We ſaie, he ſounde faulte with the v-
woorhiness, either of the Priicles, or of the people, þis knowe not, whether: or with ſome-
what elſe, noted in the late Chapter of Colaine, þe knowe not, what. Yet what ſo ever it
ſhali

*Corn. 1. Bitan-
tina concil.
Trident.*

The Defense of the Apologie of the

that please you to imagine, ye thinke, you haue wronge, if we belieue you not immediatly upon your wordes. But Piggius him selfe, whos tale pe woulde so falso tel, saith not, as you woulde make him say, Aboues haue crepte into the Bischoll, or people. But plainly, and simply he saith, Errours haue crept into the Malle.

*Extra de Transfusione pseopis
Quo in Goff.*
*Extra. De Concessione prebendae
propositi: in
Goff.*

Howebeit, The Errours (ye fact) what so euer they be, no man maie redresse, but onely the Pope. And god cause, why, for your Doctours sake, Papa ex nihil potest facere aliiquid: *The Pope of nothing can make somethinge.* And, what so euer he do, no man maie save bnto him. Domini cura facias: Syl, why doo you so? And the very partie, and rate of your Divinitate of Louaine, is this, Christe hath prayed for Peter: *Ego, the Pope can never erre.* But if pe meane plainly, and, if there be no disimulation, nor hypocritise in your bowdes, tel me, I belieue you, even as you desire to be beleued, That the Errours that Piggius meant, for the space of thre fourtie parcs, what one Errour hath the Pope redressed?

There is no plaineesse in this dealing, sa. Hardinge. Your minde is not to seke reuele, be the faulte never so euidente; but stil to continue your selues in errore, and the world in errore.

Dif. 22. Omnes,

*Ludovicus Vives
In Li. 13. De Cis
utris Dicitur. 24*

*Aug. 15. Cof. 5.
Li. 13. Ca. 3.*

*paulus Amylius
panalem.*

*Marius à Mis
chonia, in Novo
Orbe.*

Al the Christians of Greca, and Asia (ye saie) be Heretiques; and therefore ye recke not, what they saie. No doubt, for the Pope is not the Heade of the Churche, which things were so eny deneth, saith the Pope Nicolas, muste needs be holden as an Hereticke. Thomas Aquinas for that god effection, and reverence, he bare towards the Pope, saith thus, *Dicere, Papam non habens Uniuersitas Ecclesie Primatum, illi erroris simili errori dicuntum, Spiritum Sanctum a Filio non procedere: To sive, that the Pope bath not the Primacie of the Uniuersal Church, is an Errour like unto the Errour of them, that (malintende Heretike touching the Holy Trinity, and) sive, The Holy Ghoste proceedeth not from the Sonne of God.* Si your readinesse herein Ludovicus Vives witnesseth thus, *Augustinus Vetusas fuit tunc. Qui si reuincesse, Ludovicus Vives iustificetur.* Augustinus Vetusas fuit tunc. Qui si reuincesse, ret cum Paulo, certe ille contemptu est Rhetoricius, aut Grammaticulus: Paulus vero vel infaustus, vel Hereticus videretur: S. Augustine is not nowe bicars of his age. But if he, and Paul were alive againe, he shoulde be shakene of a bad Rhetorician, or a pore Grammarian. But S. Paulus shoulde be taken, either for a madde man, or for an Heretique. Telle male fate of this generation, as S. Augustine saies of certayne fit his time, *Quicquid amavit voluntate Veritatem: What so euer thinge theri faiste, be it what it maie be, the same theri wil haue to be the Truthe.* Howe tudge you, sa. Hardinge, what Churche of yours is this, where as S. Paulus, the Apostle of Christe, if he were nowe alive, shoulde goe for an Heretique. Vesputius, as I remember, after he had travayled far, and had seene the Manners, and Religions of many Countries, saith thus, *Greca impliati sunt multis Erroribus: The Greeks are entangled with many Errors: But he addeth whil, Faux Deus, ne & Latinus multe irreperit Statutis: God grant, there be not many folies entred also into the Churche of Rome.*

Surely, the Christian menne, that be this date in Greca, and Asia, bitterly abhorre the Pope, withal the deformities of his Churche. The Greeke Emperoure Michael Paleologus, for that he had submitted him selfe to the Pope, in the Late Council of Florence, was therfore afterward abhorred, and hated of his people, while he liued; and being dead, was forbiddon Christian Burial. Isidorus the Archebishop of Kiouia in Russia, for that, beinge returned from the said Council, he begane for urtices sake, to moue the people to the like submision, was therfore deposid from his Bisshoprike, and put to death. In suche reverencie the Churches of Asia, and Greca haue this date the Churche of Rome.

The Apologie, Cap. 16. Division. 1.

As touchinge the Tyrannie of the Bisshops of Rome, and their Barbarous Persianlike Pride, to leue out others, whom perchance theri recket for enimies, because theri feele, a liberally finde faulte with their vices, the same men, whiche haue leadde their life at Rome in the Holy Citie, in the face of the moste Holy Father, who also were

halfe

Churche of Englande. 4 parte.

habde to see al theire secretes, and at no time departed from the Catholique Faithe, as for example, Laurentius Valla, Marius Marius Vatianus, Frauncis Petrarke, Hierome Sauanorola, Abbate Tomm, Baptiste of Mantua, and before al these, Bernardus the Abbate, haue many a tyme and mytche complained of it, gettunge the wold to also sommetyme to understande, that the Bishop of Rome bin felte (by your leave) to be very Antichriste. Whether they speake it truly, or falsly, let that goe: sure I am, they speake it plainly. Neither came any man allege, that those Aushoures were Luthers, or Zwinglians Scholars: for they lued not only certaine yeres, but also certaine ages ere enter Luther, or Zwinglius names were hearde of.

Si Hardinge.

If this Defender were compared to a mad dogge, some perhaps woulde thinke it rude, and an unmanely companion. Let the man be as he is, who to euer he be: verily the manner and liftoom of bothe is like, howe to euer he contene, his persone be honourid with the due regarde of a man, For as the madde Dogge runneth vp, and downe, here and there, and nowe bythyn on thonge, and then an other, snappeth at man and beast, and refeth not in one place, So this Defender, to deface the Churche, fleweth him selfe to haue a very unquiet heade. Nowe he runneth as the Bullion of Rome, then at the whole Clergie. Nowe he barketh at errors in Doctrine, and sheweth none, then he snappeth at manners, and backbryghth membris lines. Nowe he bringeth forth Scripture, and them he strecheth and racteth, but they reache not home. Then commeth he to the Doctours, and maketh them of his side whether they wil, or no. From Doctours he runneth to Conjurors, to riming Poetes, and to Heretikes them selues. I thinke they had rather run to the Turkys, then the Catholike Faithe shoulde be receted. And here leuengh that he stooke in hande to proove, that the Churche creth in heretike Doctrine, he flinged at the Tyrannie and pride of the Bisshops of Rome, and bringeth in for witnesse againte them, white and blacke, good and bad. So he hunte them, he carrieth not he, by what meanes, ne by what perfis.

Firle to gret credit, he vittereth a manfull feie, saying of them al, they leadde their life at Rome in the Holy Citie under the nolle of the moste Holy Father, and might feie his secretes, and never forsooke the Catholike Faithe. His witnesse be these, Laurentius Valla, Marius of Padua, Francis Petrarke, Hierome Sauanorola, Joachim Abbott, Baptiste of Mantua, and S. Bernardus, whome of spise he calleth Bernardus the Abbott. Nowe let us see howe many his heire be made at once. VViterante, as of al these (a) never a one ledde his life at Rome, but Laurence Valla, who was a Canon of Lutetiane, and this Defender farr that al did there is one he. That al these might feie the Popes secretes, (b) there be three lies. As for Laurence Valla, he was not in every pointe very sounde, as it appeareth in his Booke of Free Will, and in his Annotations upon the Newe Testamente. In al things he handled, he shewed him selfe newe fangled, rather then groundely learned, as wel in Grammer and Logike, as in Dynamite.

But Maclius of Padua, to packe the Empoure Ludovicus Banatus, who lued about two hundred yeres past, through malice concurred againstis Pope Iohn the xvii, of whom the ful Iudicacion was for iuste causes excommunicate, went to faire in Schilie, /C/ as at length he fel into Iherusalem. And Abbott Joachim, whiles he reproved Peter Lombard, (d) vittered Heretic contrarie to the Catholike Faithe, touching the Trinity: and therfore his Booke was condemned by the Churche, though his persone was not condemned, because he submittid him selfe, and his writings to the indigneitate of the Holy Romaine Churche, as we finde in the Decretals. That al these haue greatly and often complained of the Bisshops of Rome their tyrannie and pride, (e) there be foules. That they declared the Pope him selfe to be a very Antichriste, (f) there be foule lie. And whereas, to make this thameable lie, you soleau, to wee as cleare of you to tell if you, and to challenge you of a lie, and faire plainly into you, that speakeing of them al you beleue them, and that you shal never haue habell proue that you lie of them.

Francis Petrarke the Italian Poete, and Baptiste of Mantua the Latine Poete, speake like poete, eche of them once in these woordes againstis the cul maners of the Courte of Rome. But what proue maketh al this, that the Romaine Churche, that is to say, the VVestre Churche, which onely remaineth, and ever hath remeid a hole, and founde of faise, creth in Doctrine? Or, what Argumente can you gather out of all these, I wil not sue againste the lie, but agynne the office, Autem, an Iudicacion of the Bisshop of Rome? The argumente you can make hereupon is this, Porro, the Vviceroy of the Courte of Rome: *Ego, the Pope is Antichriste. Or, by his representatione, the Vices of the Courte of Rome:* Ego, the Pope is Antichriste. Or, by his representatione, the Churche creth, and is to be faretaken. What force is in this reson, every resonable man, as he were, so meane of witt, maye come nide.

The Bisshop of Sarisburie.

Pour Comparison of Madde Dogges, sa. Hardinge, becommeth wel the rasse
of thy of your

(a) Vntruth. Eu
Mantuan
dwelt in Rome.
Petrarchi was
made Poete in
Rome. Sauan
orola was ofte
in Rome, &c.
(b) Virtually. O
wherewile shewe
whenon they
forsooke the
Faithe.
(c) Vntruth. O
wherewile shewe
in what Article
he was an He
criste.
(d) This is in
certayne Reade
Luther too.
(e) Virtually. For
bytyme ex
prest wondes
theriall hon
Anthonie.

of your Courteous eloquence. Who so shal marke, howe vainely you snape at, what so ever ye can imagine, is in your wate : nowe at our Logique : nowe at our Rhetorique : nowe at our Greekke : nowe at our Latine : nowe at our Lancashire : nowe at our lame Checkes : nowe at our thonne Bearde : nowe at our Superintendhippes : nowe at our Ministerhippes : nowe at our Maisterhippes : nowe at our Malhippes, (for this is the softesette, and grauite of poynt speche) and further howe greedily, and eregly ye satte yore teeth, and fede yore selfe with Counte, and are stil snapping, and satte holdinge : althoughe in regarde of manchede he spake to calle you a Madde Dogge, as it liketh you to calle others, yet hemacie we thinke you scarcely to be a sober man.

Christe soude faute, sommette with the Bishoppes : Sommette with the Priests : Sommette with the Scribes : Sommette with the Pharisees : Sometime with the People : Sometime with their Religion : Sometime with their Traditions : Sometime with their Ignorance : Sometime with their Praiers : Sommette with their Fastings : Sometime with their Life : Sometime with their Hypocrisie : Sometime with their Cruelie : And thus in your fantale, he ranne hither, and thither, up, and downe. *Per* i*treve*, he wil not touche him with your Comparsongs, nor say therrefore, as my ffe to vs, he had a very vngent Heade.

Who ha bethis to see, and considereth the miserable Abuses of the Church of Rome, touchinge either Life, or Religion, cannot lightly waite tylle mater to repose. Yea remember, what Churche it is, whereof S.Bernard saith, A planta regis, viseque ad verticem Capitis, non est Sanitas vila: Non est iam dicere, ut Populus, sic Sacerdos. Quia nec si Populus, ut Sacerdos: There is here not one whole place from the sole of the shooe, to the toppe of the Heele. Wee maie not noone fere, As is the People, so is the Priest: For the People is nothinge so il, as is the Priest.

Petrarche & Petrarche's Life. — But what one Heresie he de-
ſcribte, these wimfeller dwelt not in Rome: and here in a ſmal mater, ye haue naio
a great Lie, Howbeit he, Bernarde the Abbate, that dwelt ouerþ of, was twise in
Rome, and was Chife of Councel with Pope Innocentius in his greatest affecies.
Francifcus Petrarcha was made Peete in the Capitول, and heope Laura his Concu-
bin in the eſt of the Pope, i had his moſte in the Capitول in Rome. Laurentius Valla was
Canon of the Cathederal Church in Laterane, and leade his Lifc, and died in Rome.
Bifely, S.Bernarde onely excepted, at the reſte were Italiens, and dwelt neuer far
from Rome: and, as it maie appere by the playnepnes of their ſpeache, under a no
ſomme parte of the deuell Secreta of the Churche of Rome.

Marsilius Patavinus, yr same, was an Heretic. But what the Heretic he offendeth, or before what Judge he was convicted, or where he was either abjured, or punished for the same, neither you, nor any of your Fellowes have hitherto told me. Therefore I will not trouble you with this. He was an Heretic without Heresie: As you men be Doctors will you Doutinie.

Certainly Laonicus Chalcocondylia, a Greek Bishop, was
achimus a very worthy Commencement. For thus he saith of him: De Pontifici-
bus, Ioachimus Abbas, &c. Ioachimus the Abbot, regarded emonge the Learned in Italy,
as a man of a singular gift in Prophete, for colde many things of the Popes, how they
shoulde come to the Popehood, and how they shoulde die. And as he spake, even so it came to
pass. To conserue his knowledge he seemed to be a Heavenly man.

But, to come neare the mater, and to speake of the thinges, that made my
beth you, S.Iohn saith, Antichriste ~~shal~~ ^{is} in Cittie blythe upon seuen feulnes (and
so is the Cittie of Rome). Irenaeus saith, The number of Antichristes Name shal be
expressed by this woordes Latinus, whereby, it is likely, is meant the Bishop of Rome.
Sibylla saith, The greateste terrorre, and farror of his Empiere, and the greatest woe, that he
shall

Gallien, Abb. in
Vita Bernard.
Raph. l., Vida-
terian.

Marietta Park
Hines.

Joachimiss Abb
Extra. De Sum-
ma Trinitate,
et Eide Catho-
lica; damnatus

*Laonicea Cha-
cerula*, L. G.
Plane diui-
sus.

Apocalyp. p. 17.
vergl. sepiem
versib; mino
circundabat
Antes,
Iren. lib. secunda
sitq; l. 3. orati

*that workes, shal be by the banks of Tyber. And there is Rome. Whiche circumstances
sheme plainly to painte out the Citie of Rome. S.I.le one fathme, Antichriste fe-
debit in Tempio Dei: vel Hierosalemis, ut quidam putant; vel in Ecclesia, ut venis
arbitrarius: Antichriste shal sitre in the Temple of God, ebor at Hierusalem, as somme
shake: or elcs in the Churchs (of God) felte: which wee take to be the true meaning.
S.Gregorie fathme. Ego fidele alio, quod quigylfis te Venerabilen Sacredoton vo-
cat, vel vocari desiderat, in elatiunc sua Antichristum preuent: if speake it boldely who
fo farre calleth thee the Venerabil Prieche, or desirfis so to be calledas, as dwel the Pope
fo the pride of his harte he is the Forerunner of Antichrist.*

And when John, then Bishop of Constantinople, had firs^t entered his claime
vnto this title, S. Gregorie made answere vnto the same, Ex hac eius Superbia, quid
aliquid nisi propinqua iam esse Antichristi tempora designatur? By this Pride of his,
whereto he is signified by that the time of Antichrist is croune at hande?

Againe he safthe vpon occasion of the same, Rex Superbie proprie est: & quod dicitur nescia est, Sacerdotium est preparatus exercitus: *The Kinge of Pride* (that is Antichristus) is comminge to vs: and an *Armie of Priests* is prepared: Whiche thinge is wuked to be shoken. S.Hucome illius omnem Religionem sua subiecti Potestati: Antichristus shall cause al Religion to be subiecte to his Power.

I will not here talke vpon me to deferre, either the Persones, or the dwellinge
Place of Antichrist. Who so helpe to saie, let him saie. Whiche Circumstances agree
not unto many. S Paule saith, Antichrist worketh the Mysterie, or secrete pralise of I-
niquitie. Whereupon the Glose saith, Mytchia est Impietas Antichristi, id est, Picta-
tis nomine palliata; *The Wocke, drisse of Antichristis Mystical: that is to say, it is not*
platine, and open, or easie to be espied of every body, but cloed under the name of God-
desse. And poor Glose upon S. Paule unto Timothe, saith thus, Habentes Speciem
Pictatis id est, Christiana Religionis: Huiusque a sheve of Goddesse, that is to say, a shewe
of the Religion of Christe. So Mytical shall Antichrist be in all his dealtings. And, for
as muche as M. Habentes thinketh, we misallage these Blatates, & violently force
them to our use, whether they will, or no. S. Bernarde saith thus, Beatis illis de Apos-
tolo: *Antichristus pessimum regnum habet. Et hoc est, quod habet, et quod habebit.* & bellum gerere cum Sanctis. Petri Ca-
rthus, 2. Thess. 2.
2. Timoth. 3.
Bernardus Epistola

calypsi, cui datum est os loquens blasphemias, et hunc genere cura sanctis, et Cathedram occupat, tanquam I. co paratus ad predicam : *The Beast, that is spoken of in the Book of Revelations, who which beast is gotten a mouth to speake blasphemies, and to keepe warre agaunt the Sanctes of god, is nowe gotten into Peters Chaire, as a Lion prepared to his prae. Beholde, M. Hardinge.* Bernardus telleth you, that Antichrist is possessed in Peters Chaire. Howe be it, we mate fons finde a fator for this foare, For ye wil saie, Bernardus wrote these wordes against Petrus Luna, an Intruder, and Vsuper of the See of Rome, and not against Innocentius 7. that was Pope in deede. This is true, M. Hardinge, and not denied, ney any wale pachefold to our purpoise: for hereby we mate see, by Bernardus iudgement, it is not impossible, but either by Election, or by Intreture, by one wate, or by other, Antichriste mate sute in Peters Chaire. Marke wel his wordes: *He byt he latthe bestia os loquens blasphemias, occupat Cathedram Petri. But, if you, M. Hardinge, or any other your frenedes, that hope to starte out at this pore hole, what wil you then late unto Arnulphus, that fatthe, The very Pope him selfe, nowis standinge any his Canonical Elecion, if he wante Charicie, is Antichriste, sittinge in the Temple of God.* What wil you saie to Bernardus hym selfe, that callen the Popes of his time, Traitors, V Values, Pilates, Duels, and the Darkenesse of the worlde? Telle your frenedes, M. Hardinges, that Bernardus spaketh not these wordes of Intruders: *This shifte wil not serue. He speketh them of every Popes in deede, of Christes Vicares, of Peters Successefours, and of the Heades of the Churche.* Joachimus Abbas sato above thar hundred yeres Joachim, abbas, Antichristus am pridem natus est Rome: & alius se extolleth in Sede Apostolica: Antichriste is already borne in Rome: and shal auanunce him selfe higher in the Annotolonge Sec.

*Arundel pins, In the Council of Reims, sathe thus, Quid hunc, Reverendi Pa-
tri, in sublimi Soho residentem, veste purpurea, & aurea radiantem, quid hunc, in-
tra, mensu, inter Os-
pera sermantis,
quam,*

quam, esse censeti? Nimirum, si Charitate constitutio, foliis Scientia iniatura, & extollitor, Antichristus est in Templo Dei sedens, & se felicem, tamquam sit Deus. What think you, Rennerende Fathers, of this man (he meaneth the Pope) sitting on highe his Throne, glittering in Purple, and cloath of Golde? What think you him to be? Verily, if he be vnde of Charite, and be blowne up, and advanced only with knowledge, then is he Antichrist sitting in the Temple of God, and shewinge unto himselfe, as if he were God. The Bisshoppes in the Councell at Reinsburg satte ryng, Hildebrandus Papa sub specie Religionis, iecit Fundamenta Antichristi: Pope Hildebrand, under a coloure of honestnes (by forbiddynge Prelates mariage) haue laid the Fundation for Antichristle. Dantes an Italian Poete, by his espresse wordes calleth Rome the VVhoore of Babylon. Franciscus Petrarca like wylle safthe, Rome is the VVhoore of Babylon: *The Mother of Idolatrie, and Fornication: The Sanctorarie of Heresie: and the Schoole of Errone.* I knowe, these wordes wil seeme odious unto many. Wherefore I will state, and shewe the reaso. The Pope hym selfe, for that he saue to whos Persons, and credite these thinges belongeth, therfore in his Late Councell of Laterane gave straite Commauementide to al Preachers, that nonan shoulde dare once to speake of the commingle of Antichristle. *Exhortatione ad Clericos, Sacra Scripturae spoken of Antichristle seemed in*

In diverse many places of the Holy Scriptures, spech of Antichrist in them
Scole times to be darke, and doubtful; for that, as then it appeared not, unto what
state, and governement they might be applied. But nowe, by the Doctrine, and
pradise of the Church of Rome, to them, that haue eyes to see, they are as cleare,
and as open, as the Sunne.

The Apologie, Cap. 17. Division. 1.

And what marueil is the Churche were ther carried away with
errores in that tyme, specially when neither the Bishop of Rome,
who then only ruled the roste, nor almoyst any other, either did his
duetie, or once viderhoode, whtat was his duetie? For it is horde to
be beleued, whiles they were idle, and faste asleepe, that the Diuel
also al that while either fel asleepe, or els continually lase idle, for how
they were occupied in the meane tyme, and with what faithfulnessse thei
tooke care of Goddes House, thought we holde our peace, yet I haue
you, let them heare Bernarde theire owne frinde. The Bishoppes,
(saith he) vwho nowe haue the charge of Goddes Churche, are not
Teachers, but Deceiuers: Thei are not Feeders, but Beguilers: Thei
are not Prelates, but Pilates. These woodes spake Bernarde of that
Bishop, who named him selfe the highest Bishop of al, and of the other
Bishoppes likewise, whiche then had the place of Gouvernemente.
Bernarde was no Lutherane: Bernarde was no Hereticke: he had
not forfaken the Catholique Churche: yet neuertheles he did not let
to calle the Bishoppes that then were, Deceiuers, Beguilers, & Pilates.
Nowe, when the people was openly deceiued: and Christian Mennes-
ties were craftily dealed: and Pilate satte in Judgemente place, and
condemned Christe, & Christes Members to Swerde, and ficer. O
good Lozde, in what case was Chistes Churche then: But yet tel me,
of so many, and so grosse errores, what one errore haue these menne
at any tyme refourmed? O, what faulfe haue thei once acknowledg'd,
and confessid?

M. Hardinge.

Why Sirs, are ye so wel learned, and so holy of life your selues, that ye take vpon you to judge
the Bi

the Bishop of Rome. Clarifies due offer in earthe, and all other menfe, before the time of your Appearances, and Remegiate them, to have heretofore no right nor dōmage their due, and ignorāce to have, knowing what is their due? Vxas The Feare to far himmited, as neccesarie knowlēdges, and Christian learning to cleare put out, that were mōre nowe beginnes to learme howe to belieue, and howe to live, Christian life of iuticeliche. Preachers, wikked wortkreakers, lewd, lewd, lewd, lurdous, and detestable Blafphemers, as your dydule the table is?

S. Bern. udes woordes to Eugenius be these: *Age indagemus adhuc diligentius, quis sis, &c.*

¶ **S**ermones
¶ **V**er go too, I ev'ry somewhat more diligently examine, what manner a man there are, what per-
sones that bear for the present time in the Churche of God, YHWH art thou? The great Preache,
highly dignified, They are the chiefes of all Bishoppes, than are the chiefes of the Apostles, for Primate,
those art Abel, for Government Note, for Patriarch Abraham, for hylde order Melchizedek, for
dignity Anton, for Authoritie Moses, for judgement Samuel, for power Peter, * for the anointing
Christe, Those art he, to whomne the Keis were deliuere, to whomne the Sheepe were conducted.
There be also other porties of Leaven, and mautures of Bockes. But thou to me no leaven, no mauture,
all other as than halfe enrichted both names and pastures of Bockes. They laine there blacke,
all enrichted unto them, eche man one. Al are committed to thee, the onely wittake to one Nestorius,
amongst other the Palouse of al the Sheepe, but also the onely Palouse art al the Bafours.

Wherefore according to thine owne Canons, other are called into parte of care, thou into partie of power. The Auctorite of others is restrained to certaine precept boundes : thine is extended even vpon those, who haue receiu'd power ouer others. Canst not thou, if there be cause why, close bounches agaist a Bishop, deprive him of his Bishoprike, and geue him up to the Dunc

The Bishop of Sarisburie.

Apostates, Renegades, Lecherous Lascivians, Detestable, Diuenieble traitors; &c. &c. hardinges, the Cestel, that helde this liquore, was not cleane. Take condemeine no pour Clergie, either for life, or for Learning: but orely reporte therein the judge-
mente of others, your special friends. And therefore, if any thyng mislike you
herin, the faulthe is in them, and not in vs. S.Bernarde saith, Your Bishoppes in
his time, were not Doktors, but Decemers; Not Feeders, but Defrauders; Not Pre-
lates, but Pilates. Judge you now, in what easse the Churche of God stood them
when the Bishops, that were the Cuiours and Leaders of the people, might be com-
pared to Pilate, that gaue Sentence in Judgements against Christ.

Johannes Vitalis, a Cardinal of Rome, and therefore in no wise of your party to be refused, saith thus, De Sacerdotibus modernis dicit Hieremias, Stupor, & mirabilia facta sunt in terra. Prophetæ predicabant mendacium : & Sacerdotes applaudebant manus, & Populus meus dilexit taha : Concerning the Priests, that now believe Hieremic faith, Horrore, and woonders are wrought upon the Earth. The Prophets have preached Lies : the Priests have clapt their hands at it for joy, and liked it well : and many people have loved such things.

Albertus Magnus fateth, Illi, qui modo prefunt in Ecclesiis, plurimum iurum Tutes, & Latrones: plus Excoftores, quam Pastores: plus Spoliatores, quam Tutores, plus Maftatores, quam Cuftodes: plus Peruefiores, quam Doftores: plus Seductores, quam Ductores. Illi fnt Nuntii Antichrifi, Subuerfores Oium Christi: Theives, that nowe govern the Churche, for the moft parte, be Theuees, and Murtherers: more Cauehers, then Feeders: more Spoilers, then Defenders: more Killers, then Keepers: more Deceivers, then Doctours: more Begifters, than Guifiders: . Theifs be the Vaunterers of Anti-chrifte, the Subuerters of the Sheepes of Chrifte.

Verum Holcote satthe, Sacerdotis moderni, sunt filii Sacerdotibus Dagoni: sunt Sacerdotes Priapi: sunt Angeli Apofatici: sunt similes Sacerdotibus Dagoni: sunt Priapi: sunt Sacerdotes Angeli Abyssi: *The Priests of this time are like the Priests of Baal: They are the Renegate Angels: They are like the Priests of Dagon: They are the Priests of Priapus: They are the Angels of Helle.* S.Bernardus satthe, Dicimus Pastores, cum suis Raptore, Fratres Iesu hodie electi sibi multos Diabulos Episcopos. Non sunt Pastores, sed Traductores: *You are called Bishops, but ye are Rascunes. O my Brethren, Jesu at this time hath chosen unto him many Devils to be Bishops: they are not Feeders: they are Traitors.* Iohannes S. 100

The state
of the
Churche
of Rome.
The Sprit
of Modestie.

3. The Pope
is Christ.
This is well to
be marked.

S. Peter less-
peth for the
Popedom.

Iohan. Vitalis d.
Prælatis & Sacer-
cere. s.

- 10 -

*Gulliel. Holcoët
in Li. Sapienti.
Leffio 1820.*

*S. Bernard in Com
s. cito Reversi.*

卷之三

The Desense of the Apologie of the

The state
of the
Churche
of Rome.
John. x. 21.
John. xii. 32.
John. xiii. 18.
John. xvi. 12.
John. xvii. 18.
Matthew. 23.
Matthew. 24.
Hilary, in Mass.
the Canon. 8.

Bernard. De Con-
sideratione ad
Eugen. 1.16. 2.
10. 21.

Concil. 10. 1.
Pagan. 10.

Matthew. 17.

John. 21.

Luc. 5.

Mark. 14.

Iude. 22.

John. 1.

Matthew. 26.

Gregor. Homil.
17. in illa verba.
Nostis quidem
milia.

The Pope
& Churche.

Sariburiensis latte boldly unto Pope Adrian the fourth, Ideo mea opinione Papa frequentius moriuntur, ne totum corrumpanit Ecclesiam: Therefore in my judgement the Popes due the oftener latte, if they should continue long, they should infect the whole churche. Agnus S. Bernarde latthe, Pudent Successores Apostolorum, Lucem non esse Mundi, sed Modij: Mundi autem tenebras. Dicamus eis, Vos etsi tenebris Mundii: *Ita* ^{Augustine de vita} *shame the Successors of the Apostles, not to be the Light of the Worlde, but the Light of the Buschel: and rather the Darkenesse of the Worlde.* Let us therefore sue unto them, yee are the Darkenelle of the V Worlde.

Throughte these speeches we may beholde the state of the Churche of Rome. For Christ saith, If the Light is falle, that is ther, be made Darckenelle, howe greate then wil the Darckenelle be falle? Howe can the Cittie be keapt so safete, if the Watcheman be blinde, and do nothing? If the Blinde leade the Blinde, he will fall into the pitte. Christ saith, Dominiuitibus illis, recuerunt Zizaniam: While the Blinde blinde menne were asleep, then the Coble, and Darnel grewe. S. Hilari latthe, Ecclesie, intra quas Verbum non vigilat, nauigacie sunt: The Churche, wherein Goddes Woord: Watcheth not, falleth shipwracke, and are drowned.

But Bernard, ne peace, stolutely maintained the Supremacie. I graunte you. Whether bid not ever allege him, to poinc the contrarie. He defendeth also other greate, and grote errors, as hingine in a time of deepest Darckenelle. But the reasons he vseth, seem very weake, specially to iuine to greate a mater. For thus he saith, Peter leapt into the water, and came to Christ: The rell of the Disciples came by boat:

Ego. The Pope hathe the iurisdiction of al the worlde. Hiche other party Reasons, made in the Popes behalfe, ye mate finde many. Peter Crab, that late, compiled the Bookes of Counsellors, reasoneth thus: Peter pade the tribute monie for Christe, and him selfe: Christe saide unto Peter, blowe thow mone: Christe saide, Lancere fourthe into the depe: Again, Peter, arte thou allepe? Couldest thou not Watche with me one houre? And again, from henceforth thy name shalbe Peter: And, Peter drev his Swerde, and cut of Malchus Ear: Ergo, latthe he, The Pope haue Vniuersal Authoritie over the wholle Churche of God. Here be Reasons encl for a Pope. He muste needs be hard gaured, that wil not yelde to them.

Notwithstandinge, howe so ever these Reasons holde, Bernarde latthe, The Popes are the Heades of the Churche. True it is. But againe the same Bernarde latthe, The four Heades are the Ministrers of Antichrist, Deciuers, Detraulers, Rauiners, Traitors, the Darckenelle of the Worlde. VVoulaues, Pilates, and Diuels. And this was sufficiente for our purpose. S. Gregorie latthe, Considerate, quid de Gre-
gibus agatur, quando Lupi sunt Pastores: When the VVoulaues is become the Sheep-
herde, consider then, what mane become of the flocke.

As for that S. Bernarde latthe, The Pope is Abel: The Pope is Noe: The Pope is Abraham: The Pope is Melchizedeck: The Pope is Aaron: The Pope is Moses: The Pope is Samuel: The Pope is Peter: The Pope is Christe: I doubt not, but your owne Confidence wil answere, it is to much. Yet of the two, that is a great adde more likely, that others have said, as I have alleged before, The Pope is Antichrist. For bothe heauen, and Earthe knoweth, he is not Christe.

The Apologie, Cap. 18. Division. 1.

But, for somuch as these menne aroughly the Uniuersal possestion of the Cacholique Churche, to be their owne, and cal vs Heretiques, because we agree not in judgement with them, let vs knowe, I beseeche you, what proper marke, and badge hathe that Churche of theirs, wherby it maie be knownen, to be the Churche of God. *Per ipsius*

petitis it is not so harde a mater to finde out Goddes Churche, if a manne wil leuke it earnestly, and diligently, and as he shoulde. For the Churche of God is sette upon a highe, and glisteringe place, in the toppe of an hille, and builde upon the Foundation of the Apostles, and Prophetes: There (saith Augustine) lette vs leuke the Churche: *Augustine de vita* *the Ecclesiastice.* there lette vs tric our maters. And, as he saith againe in an other place, The Churche muste be shevved out of the Holy, and Canonical Scriptures: and that, vvhiche can not be shevved out of them, is nor the Churche. Yet for at this, I wote not howe, whether it be for feare, or for Conscience, or despaires of victorie, these menne alwaite abhorre, and flee the VVoorde of God, even as the Theeſſe fleeth the Gallows. And no wonder truly. For, like as Henne saie, the Cantharus by a perisshē, a dieth, as soone as it is laide in baule, notwithstandinge, Baulme bee otherwise a moſte sweete smellinge Dintement: even to these menne wel see, their own mater is damned, and destroied in the VVoorde of God, as if it were in poison.

Therefore the Holy Scriptures, whiche our Saucour Iesu Christe didnot onely pse for Authoritie in al his speache, but did also at laste seale vp the same with his owne Bloude, these menne to the entente they mighte with lesse busynesse drue the people from the same, as from a thinge dangerous, and deadly, have yed to calle them a bare Letter, vncertaine, vnproufitable, Dounbme, Killinge, & Deader: whiche seemeth to be al one, as if they shoulde fale. The Scriptures are to no purpose, or as good as none at al. Hererunto they addē a Similitude not very agreeable, howe the Scriptures be like to a Nole of VVaxe, or a Slipmans Hole: howe they mate be fasshioned, and pleted al maner of waies, and ferre al mennes turnes.

M. Hardinge.

Wher yee saie, the Churche is builded upon the Foundation of the Apostles and Prophetes, and shewed by the Holy Canonical Scriptures: wee confesse the same with S. Augustine. Wher yee adde, the Churche, whiche can not be shewed out of the Scriptures, to be no Churche, wee tare, that though (as S. Augustine haue no farrer wordes in the Chapters, whiche ye allege in the M. 11. gen. yet were it never so muche graunted, that he had those wordes in that place, they shoulde make nothing for your poupre: S. Augustinian that bookis disputeth against the Donatiles, who wold retaine the Catholique Churche to the onely Countre of Aſtūkīe, deneging other Churche menne to be members therof. S. Augustine refuting therre Herezie, declarer the Sonne of God to be Heade, and at the true Faithful to be the Body of the Churche: and that it is not sufficiente to holde with the Heade alone, or with the Body alone: but we muste holde with bothie together, if wee wil be fained.

The Donatiles graunte the Heade Iesu Christe, and denied his Body the Churche. For this caufe saith S. Augustine, *Ipsum Capit. de quo conseruimus, ostendat nobis Corpus suum,* *de quo disentimus:* Lette the Heade, vpon whomhe wee agree, shewe vnto vs his Body, whereupon wee ditigare. The Heade is Christe, whio spake firste by his Prophetes, afterwarde by hym selfe, and late of al by his Apollies. *In his iugm. omnibus querenda est Ecclesia.* In al theſſe (saith he) the Churche muſte be fought.

If thou marke good Reader, that, whiche I haue here rehearsed out of S. Augustine, it is to be feare, that he bindeth not the profle of the Churche simply to the Holy Scriptures, b) but onely in a cafe, when he hathe to doo with an Heretic, who wil not aduite the autoritie of the *fauoris facti* *contra Ecclesiastice* *mihi tantummodo per Scripturas,* *per* *scripturas.* *Tt*

Albertus Right.
us in contrarie.
de Ecclesiastice.

(a) Vntruth. For S. Augustine in the same places and also here, oftentimes falleth the same.

(b) Vntruth. For S. Augustines wordes are general.

(c) Hier. M. Har. ferrelye con-
fesseth, that his Churche of Rome cannot be shewed by the Scriptures.

(d) Vntruth. For S. Clarytome falleth.

Nunc nullo
male exige-

contra Ecclesiastice
mihi tantummodo per
Scripturas, *per*
scripturas. *Tt*

In your Late Council holden at Laterane in Rome, one Simon Begnius, the Bishop of Modrusa, fafte thus unto Pope Leo. Ecce venit Leo de Tribu Iuda, Radix David, &c. Te Leo Beatisime Salvatorem exp[er]auimus, &c. Behold the Lion is come of the Tribe of Iuda, the Root of David, &c. O moste Blessed Leo, we haue looked for thee, to be our Saucour. In your Late Chapter at Trident, Cornelius the Bishop of Bitonto fafte thus : Papa Lux venit in Mundum: & dilexerunt homines tenebras. Ita magis quam Lucem, Omnis, qui male agit, odit Lucem, & non venit ad Lucem : Ita magis quam Peccatum, Omnis, qui male agit, odit Peccatum, & non venit ad Peccatum. Pope beinge the Light, is come into the Worlde : and menne haue loued the Darke[n]esse more then the Lighte. Every man, that dooth the evill, hateth (the Pope, that is) the Light, and committeth not to his Lighte.

Pope Adrian faſt, Papa non iudicabitur a quoquam : Quia scriptum est, Non erit Discipulus supra Magistrum : No man shal judge the Pope ; for it is written, he Scho[lar]e is not above his Maſt[er].

The Pope ſtrideth the Embaſſadours of Sicilia to the proſtrore on the ground, and thus to cete unto him, as if it dad benne unto Christe, Qui tollis Peccata Mundū, misereſſe nollis : Qui tollis Peccata Mundi, dona nobis Pacem : O thou P[ro]p[ter] Faſt, that takſt awaie the Sinneres of the Worlde, haue mercy upon vs : thou, that takſt awaie the Sinneres of the Worlde, geue us Peace.

Pope Sixtus faſt, Quoſo acuerteb[us] the Pope, can never be forgiuen. And his reaſon is this, Quia qui peccat in Spiritum Sanctum, non remittetur ei, neque in hac vita, neque in futura : He, that finneth againſte the Holy Ghoſte, ſhall never be forgiuen, neither in this Worlde, nor in the Worlde to come. And by thys wordes of the Scriptures, ſo wel applied, he concludeth, that no man male accufe the Pope. And is the Pope a boare, The Lion of the Tribe of Iuda ? Is the Pope the Roote of Dauid ? Is the Pope the Lighte ? Is the Pope the Saucour of Mankinde ? Is the Pope that Lambe of God, that takſt awaie the Sinneres of the VVorlde ? Was this the mea[n]tinge of the Scriptures ? And to leaue a heape of other examples (for they are infinite), you your ſelfe, & harding, haue often ſiden the Scriptures in like ſorte.

Et Har. fo 99.4. Thus p[ro]p[ter] late, The Sonne of Man came not to deſtrōie (the Soules of menne) but to ſave :

What cleaneſt thou to the Members, and leauest the Heade ?

This is the Vnitiue of the Churche, that the whole Churche mate beare the voſte of that One Sheephearde, and ſolowe him. And that One Sheephearde is Chriffe the Sonne of God, and not the Pope. Wherefore S[aint] Auguſtine faſt, Per hanc Po[er]testatem, quam ſolum ſibi Chriſtus retinuit, haec Unitas Eccleſie, de qua dictum eſt, Vna eſt Columba mea : By thiſ Power, which Christe (he ſaith not, bathe greuer or ne to the Pope, but) bath refreſched only to him ſelfe, flandeth the Vnitiue of the Churche, of whiche Vnitiue, it is ſide, My Dōcume[n]t.

p[ro]p[ter] late, there appearith in your Bookes ſufficiente abundance of Scriptures, touchinge any controverſie of thiſ age, and that according to the very ſenſe, and meanings of the ſame, together with the conſente, and judgemente of the Holy Fathers. But, for vs p[ro]p[ter] late, wee builde only vpon the bare wordes, and make a meaninge of our owne.

In heade it is no greate paſteſte for you, to arme your ſelfe with ſome ſheue of Scriptures. The Blaſt was not altogether vndeſtende of ſuche furniture, when he came to tempe Christe. S[aint] Cyril faſt, Omnes Hæretici de Scriptura diuinis in ſpiritu ſui colligunt erroris occaſiones : All Heretiques out of the Heavenly inspired Scriptures gearth occaſion of their errore. Athanasius faſt, Hæretici Scripturarum verbi p[ro]p[ter] ea vntuntur : Heretiques vſe the Wordes of the Scriptures for a baſte.

Terullian faſt, Fidei ex iugunctor, ex quibus conſtat : An Heretique aſſaulteth the Faſh by the very wordes of God, that breedeth the Faſh.

But for as mutuall as p[ro]p[ter] late, ye bear ſuche aye, and reverence vnto the VVoorde of God, and in the interpretation thereof, ſolowe only the ſente of the Holy Churche, and the Judgements of the Doctours, and Fathers of the Churche, for ſome triall of your truthe herein, let vs ſee, howe discretely, and reverently ye haue vſd the ſame.

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Et Har. fo 99.4. Thus p[ro]p[ter] late, The Sonne of Man came not to deſtrōie (the Soules of menne) but to ſave :

Sac. Ergo, The Substance of Brede in the Sacramente is not annhilate, or confuſed to nothinge. And this, ye ſale, was the ſente and meanings of the Holy Ghoste. This is the Judge[m]ent of al the Doctours, and holy Fathers. But the religiōne aye, and reverencē pebare towardes the VVoorde of God. Yet ſaith the Doctore Holins, The Scripture, as it is alleged by vs, is the Wordes of the Devil : but as it is alleged, and handled by you, ſo only it is the Wordes of God. Yet ye had not utterly wyp̄te al shame from your ſaces, ye woulde neither make ſaſte the motherles of Goddes Holy Clowde, no ſo lewely abuſe the people of God.

The Apologie, Cap. 19. C. 20. Diuinaſion. 1.

Moreth not the Bishop of Rome, that theſe thinges are ſpoken by his owne Minions, or. Underſtandeth he not, he hath the ſuſh Champions to fighte for him ? Let him herken then howe Holily, and howe Godly one Holins writheth of thiſ matter, a Bishop in Polonia, as he reſtith of him ſelfe : a man doubtleſſe wel ſpoken, and not unlearned, and a very Sharpe, and a ſtoute maintainer of that ſide. Thou wilt marke, I ſuppoſe, howe any good man coulde either conceiue ſo wickedly, or write ſo deſtitute of thole woordes, whiche he h[an]ge we, proceſſed it from Goddes mouth, and ſpecially in ſuche sorte, as he woulde not haue it ſeine his owne private opinion alone, but the common opinion of al that bande. Pee diſembleth, I grant you in Deede, and hiſteth, what he is, and ſetteth foorth the mater ſo, as though he it were not he, and his ſide, but the Zuenkfeldian Heretiques, that ſo did ſpeakē. VVc (faith he) wil bidde avyue wiſh the ſame Scriptures, vñwhereof v̄e ſee brought, not onely diuerſe, but alſo contrarie interpretations : and vñve wil heare God ſpeakē, rather then v̄e wil reforte to the naked Elementes, or bare vñordes of the Scriptures, and appointe our Saluation to reaſte in them. It behoueth not a man to be experte in the Layve, and Scripture, but to be taught of God. It is but loſt labour, that a man beſtoverch in the Scriptures. For the Scripture is a Creature, and a certaine bare Letter : This is Hosius ſaſte, uttered altogether with the ſame Spryte, & the ſame minde, wherewith in times paſte the Heretiques Montanus, and Marcion were moued, who, as it is written of them, vſed to ſaie, when with contumy they reiecte the Holy Scriptures, that them ſelues knew many moe, and better thinges, then either Christe, or the Apostles euer knewe.

What then haſt I ſaiſt here, O ye principal poſtes of Religion, O ye Archegouernours of Chrifties Churche : is thiſ that your reverencē whiche ye geue to Goddes Woordz : The Holy Scriptures whiche S[aint] Paul faſt, came by the i[n]ſpiration of God, whiche God did comande by ſo many Miracles, wherein are the moſt perſuite printes of Chrifties owne ſteppes, whiche al the Holy Fathers, Apolites, and Gels, whiche Chaffe him ſelfe the Sonne of God, as often as was necedful, did allege for testimonie and poufe: wil yee, as though they were unwoorþy for you to heare, bidde them Auaunte ? That is, wil yee entone God to keepe ſilence, who ſpeaketh to you moſte clearely by his owne mouth, in the Scriptures, O, that VVoorde, whereby alone

Hab[er] Co[n]tra
Dicitur ut
1 Cor. 14. 33.

Et illi ag.

as Paule saith, we are reconciled to God, and whiche the Prophete David saith, is Holy, and Pure, and shal laste for euer, wil yeal that but a bare, and deade Letter? Or wil ye saie, that al our laboure is losse, whiche is bestowed in that thinge, whiche Christe hath commaunded vs diligently to search, and to haue euermore before our eyes? And wil ye saie, that Christe, and the Apostles meant with subtletie to deceiue the people, when they exhorted them to reade the Holy Scriptures, that thereby they might fلوe in al wisedome, & knowledge? So maruelst al al, though these men despise vs, and al our dooings, seinge they set so litle by God him selfe, and his infallible sayntes. Yet was it but want of witte in them, to the intente they might hurte vs to doo so extreme inimicite to the V Vorde of God.

But Hofus wil here make exclamation, and saie, that wee doo him wronge, and that these be not his owne woordes, but the woordes of the Heretique Zwenkfeldius. But howe then, if Zwenkfeldius make exclamation on the other side, and saie, that the same very woordes be not his, but Hofus owne woordes? For tell me, where hath Zwenkfeldius euer written them? Or, if he haue written them, and Hofus haue iudged the same to be wicked, why hath not Hofus spoken so muche as one woord, to confute them? Howe so euer the mater goe, althouge Hofus peraduenture wil not allowe of those woordes, yet doothe not disallowe the meaninge of the woordes. For welmeare in al Controversies, and namely touchinge the vse of the Holy Communion vnder Both Kindes, althouge the woordes of Christe be platne, and evident, yet doothe Hofus disdeinfully re-teete them, as no better, then Colde, and Deade Elementes: and comandauneth vs to geue faithe to certaine Newe Lessongs, appoyneted by his Churche, and to, I wote not what, Revelations of the Holy Ghoste. And Piggiani saithe, Men oughte not to beleeme, no not the most cleare, and manifeste woordes of the Scriptures, onlesse the same be allowed for good by the Interpretation, and Authoritic of the Church: whereby he meaneth the Church of Rome.

M. Hardinge.

Howe ignorantly, wickedly, and stubbornly, the Authour of this Apologie burdeneth the reverente Father in God, and Honourable Prelate Cardinal Hofus with that he never saide, it is not vnyknowen al meyne, who haue readen that Booke, which he wrote, *De expresso Verbo Dei*, vnknouen al meyne, who haue readen that Booke, which he wrote, *De expresso Verbo Dei*.

First I note, with what fidelite these newe Holy brether do their things. It maye be thought that the Secretarie of this new Clergie in his penninge of the Apologie, fawre not Hofus booke, of the expresse woordes of God. But as they haue ben conuersant in S. Augustine, Hierome, Chytofome, and the Ancient Fathers, so vte they Hofus at this tyme, that is to saie, they reade neither the Olde Fathers with any diligence, neither the writers, of our tyme. But by snappes and pieces either then felues write out here and there alme or twoo, or seve that, which some of their owne feluehathe taken ou of them. So that for molske part they never knowe the true meaninge of the place, whiche they alllege. But vngne pached note booke's, and bringinge in scaterred Authoritie, they bee deuced. And he that tooke the note, knew wel they were not the woordes of Hofus, and did but only put the name of Hofus into them, because they were taken out of his booke. The writer of this Apologie, not knowinge, nor remembraunce so muche, when he found in the note booke the name of Hofus with suchie woordes, he did rashly put them in printe, to his

to his owne great shame, and discruciate. If this excuse be not true, wee muste needleslai marvelous malice to the said writer, who writinge and of let purpose did impute the wonder to Hofus, which he reported by waye of misliking of them, and shewinge whose Heretike they contened.

Nowe let the Defenders chiole, whether they wil haue their Secretarie condemned of ignorance, or malice. Howe so ever it be, marke yet the thirde pointe, whiche heretofore wee wil gather. The Apologie was fawre Printed and Published, but that goddes errore was out of hande syzed, and woldes therfore brought to the Authours, I meane hym, that penned it. But what did he? Did he confess, that he was deceived? Did he cri Hofus mercie? No, no. That is not the wootone of Heretikes. They wil gone forwarde with the mater once begonne, what so euer come of it. VVhat did he then? When it shoulde be feforth in Englishe, and woordie came to him thereof, he made an excuse, I warrant you necete for an Heretike, whose proprietie is *Proscire in peis*, as Paule saithe, to proceede a worse and woorste, to take his degree backwade, and of a grete faute to make a fare greater. For whereas before (as Charline myghte to thinke) he had made an errore, supposinge Hofus to haue faide that which he had not, afterwarde by flubborow maintaininge of it, he sheweth what Sperte he is of. And when he might reasonably haue excused his ignorance, chose rather spete fully to discouer his malice: As it shal manifestly appear by the circumstaunce of the thinge. He laicth to Hofus charge, and in his perfon to al our charges, that wee do not esteemme the Holy Scriptures. He proutch by certayne woordes alleged out of a treatise made by Hofus *De Expresso Verbo Dei*. The woordes are here put in the Apologie, as the Reader maye see. The true argumente of Hofus booke is no other then to shew, that al Heretikes haue alleged the woordes of God, as they be written. But none of them haue al taken the right understandinge of Goddes woordes, as they doo in dede signifie. For that onely the Catholike Churche atteneid unto, because onely it hath the Holy Churche. All Heretikes haue broughte for their opinions the written VVorde of God so longe, vntill at the late (saith Hofus) there were founde, who by the woordes of the Scriptures tooke vpon them to take awaie al Authoritie from Scriptures. *Natum est (in hinc) nouum quoddam Prophetarum genus, qui non sunt veris Scripturarum autoritate Scripturarum autoritatem omnium derubere. En quo peradixit rem tandem Statutum?* A certayne newe kinde of Prophetes is risen, who flicke not by the Authoritie of Scriptures to take awaie al authoritie from Scriptures. See whether at the length the Devil hath broughte the mater.

Nowe afterwarde expounding this mater more at large, he declareth the Capitaine of that Heretike to haue benne Zwenkfeldius. He sheweth that by a Texe of Scripture, where David fiske, I wil haile what our Lord speake in me: Zwenkfeldius wente aboue to wil meene to haire what God tolleth every man by inspiration rather then to geue attendance to the written woorde of God. And whiles Hofus reporteth, what Zwenkfeldius faile for the mainteinance of his fonde Heretike, as amonge other his woordes these are, whiche he broughte in this Apologie against Hofus, and agaist the Catholikes: wherast it is neither Hofus, nor any Catholike that speakest them, but onely Zwenkfeldius him selfe.

Hethero we haue shewed that the woordes alleged in the Apologie vnder the name of Hofus, make neither aginst him, nor aginst vs, as not beinge his woordes, nor ours, but onely the woordes of Zwenkfeldius. VVell, what credite maie we geue to this man in expoundinge the VVorde of God, whose true meaninge he maie falle in at his pleasure, because we can not bringe fourth God him selfe to declare his woordes desinge he daeth to burthen Hofus with these woordes, which Hofus him selfe beinge yet aliue can declare to haue an other meaninge, as the Booke it selfe dooth witness to at al like to reade the same. This was a grete faute, to impute so horrible an Heretike to Hofus vniessly. This was a greate ignorance, to charge him with that Heretike, whiche he detestis and impugnes. They are grett erres, and yet fiche, as mighte vse of misreporte and ignorance. But when he was tolde of them, he shoulde of reason haue corrected them. He shoulde haue repented with Peter, and not deffared with Cain and Iudas.

But what did he, when vndeuhode he had erred? He addeth a Glosse farre more malicious then the former errot was. For prauing that Hofus felleth out the mater so, as though neither he, neyther any of his fide, but the Heretikes Zwenkfeldius spake so, this nowshandinges he burtheneth both him and the Catholikes with it, farringe that he diffumbleth, and hideth what he is. Sir, was this the wile to amende your faulre, to prauine that Hofus spake aginst the Zwenkfeldians, and yet haue beine inorne on hande, he fatured shone! If he had fatured their Heretike, what needed he to refel it? But how fature you, that Hofus diffumbleth and hideth what he is, fiche that euen here in twop places in moltie plaine woordes, you liue the Zwenkfeldian Heretike to his charge. Reade your own booke. Before the allegation of Zwenkfeldius Heretike, fayre you not thus? VVell, fayre he wil bid away, &c. And after the allegation, haue you not thise wordes? This is Hofus fayinge? Howe blancketh al that together? You haue forgotten the Troubere, that laideh a lier to be myndful. I cannot tel how to name this kinde of thy dealinge, hengge, or detraction, flaunderinge, or malicious speakeinge. But Sir, if Hofus haue spoken euill, why geue you not wittesse aginst hym of euill? The haire faken wel, even by your owne confeßion in repynge the Zwenkfeldian for Heretikes, why finde you faulre with him for his good woordes, fach 1 fale, as yor selfe confesseth to be good? You reproch him, who speakest not aginst Zwenkfeldius, and againe you graunt he speakest aginst him, and yet because he had once repented him, wil you contynue in it without reason, learninge, or witt? But it maile neede to be: for without pertinacie no man is either a perfite Heretike, or a perfite flauder.

If yet you stande in Defence of it, at the worlde wil accepte you for a defterate person. For
Tr. iiiij. Ebor. 1559

no man that ever fawfe Holus workes, can think that he was gilty of that you burthen him with. But some man might thinke you were deceaved, and mistooke Holus. But lette you graunce, you doe not nowse mistake him, and yet charge him with aououchinge that, which he holdeth for Heretie; he that nevder fidelihesh that muche of you, maie assure him selfe, that you are disposed to belie and flauder Holus, though it coste you the damnation of your soule. For shame man, repeate, and re-
soke that for whiche your owne confidence stanteth not to barke at you.

But Holius (by they) peradventure wil not allowe the wordes of Zwenkfeldius ; yet he dothe not disallowe the meanings of the woordes, VVcl and clekly reaflond. As though woordes were allowed or disallowed for any other to principal a cause, as for their meanings. And therefore that disalloweth woordes, hath much more disalloweth the meaninge of them. Yet, (sic they) of the Holy communion vnder Brode Kynnes he reelected the plaine woordes of Chritte , as Deade and newle Elementes. Verely a man mighte thinke this Booke was set fforth by some enimie of our newle Englishe Clergye, it is so muche to thair defacinge, had them felues at diuerser tymeas acknowleged it for a whelpe of thair owne littiture. A man for his life can not finde one leafe in it without many Lies.

The Bishop of Sarisburie.

I cannot greatly blame you, Dr. Hardinge, though part of the whole your late hot, and vehement in defense of Hofius. For of him you, and some of your followers made late, as Carnades late sometime of Chrysippus, Nisi Chrysippus fusset, ego non esset: If Chrysippus had not been, then had I never been. Froz had not Hofius been good unto you, and spared you part of his furniture, though as it was, young Diannite had been full base.

¶ Yet late, Yee reade neither the Olde Writters, nor the Newe, but are utterly ignorant, and sole of al learninge; and in respecte of the Seames of your knowledge, knowe nothinge. It were a very ambitious, and a vnbisheable vanitie, to make vauntes of Learninge. For as muche as we feme deffrons of the fame of greate Readinge, perhaue haue the whole prafte, and gloste of it, M. Hardinge, without contenten, easie wil rather face with S. Paulie, *Wee knowe nothinge, but only this Christe Crucified upon his Crofte.* Yet notwithstandinge we are neither so ignorant, nor so folde, but that we are habble, and haue leasure to reade, as wet the Olde Doctours, and the Fathers of the Churche, as also your light vnuclie Pamflettes, and blotted Papers: whiche, God wotne, in al respects are very Newe. And for either of them, we are muche abashed in your behalfe: for the Olde Doctours, and Fathers, to see them ef your parte, either of wilfullnesse, or of forgetfulnesse, or of ignorance, so sowly minuted: of your owne Papers, and Nouelties, to see them with detracione, and other haercouertous speache so fully freighted.

But, touching Hesius, we condemn he bitterly, either of ignorance, or of malice. **For the wordes**, wherein we finde suchte faulce, were bittre by him, as vaine, not as any parte of his owne Judgement, but onely as in the person of the heretique Kettfelder. **Therefore**, we ffe, Vve charge him wrongfully with the allowinge of that thinge, which he expellys, and plainly reprocheth.

Firste of al, the Aauthoure, of the Apologie protestant, that it were well enough
overighen herein it proceeded onely of errore, and not of malice: as it made wel
appear, in that he was not deceived alone. For if he were deceived in mistaking
these wordes, ducere others, the best Learned of this age, haue benne deceived
therin as wel, as he. Nicolas Galus hercelf waite thus, Hoftis Cardinalis
Legatus Sanctissimi, & presidens Concilii Tridentini, in suo Libro de Expressione
Verbo Dei, art. Nos vero Dei de Celo sententiam potius expectabimus &c. Non
oparet se, aut Scriptura esse peritum, sed a Deo doctum. Vanusセル labor, que
Scripturis impenditur. Scriptura enim Creatura est, & egenum quoddam Elemen-
tum: Cardinalis Hoftis, Legato vnto the moste Holy Father, and Presidente of the Coun-
cil of Trident, in his Booke, De Expressio Verbo Dei, saith thus: We wil rather Waite for
Goddes wil from Hemen, &c. It behoveth not a man to be skeptical in the Lawe of God,
the Scriptures, but to be taught of God. It is but losse laboure, that is spent in the Scripturis.
For the Scripture is a Creature, and a poore kind of outwards Elemente. Thus Nicolas
Galus hertethen pour oume Catholique fréndie Hoftis with these wordes, and
not the Heretique Zuenckfeldus.

Likewise saith Flacius Illyricus, speakinge of the same wrothes of **Vnati**

Churche of Englande.

4. parte

503 The mi-
ntentiam de-
stating of
mus &c. va.
Hofius.
, where Ho.
Elactus bayris-
powell wel of in Norma, con-
ne, and per-
ctly.

Vnum locum ex plurimis proferam, in quo Hosius alterius cuiusdam sententiam de his recutans, comprobat: Nos De Celo Sententiam potius expeditabimus &c. vanus est labor, qui Scripturam impendit: *One place I will allege out of many, where Hosius, bringing in the saying of one certain man (in antiquitate Zuenckfeldius) alloweth wel of the same.* Theretw^os, saith the lilyncus, Hosius uteretur in the name, and pers^{on} of Zuenckfeldus: *per neuteretur he alloweth well, as his owne,*

To like purpoore wretche Jacobus Andree: who, after he had reported at the
fauldest wordes, in the ende concluded thus: Hasteinus Hofius: Quia verba sua
Hofius sive, sive aliorum nomine recit, certe hancesse Afori, & Hofii de Sacra Scri-
ptura sententiam, non est obsecrum: Thus fare Hofius schlichte wordes, how so ever Ho-
fius reporte them, either in his own name, or in the name of somme other, without al doubt, This
is the Indemnētē, that bothē Aforus, and Hofius bire of the Holy Scripture.

So like unto latte that moche Crate , and Learned Father Iohannes Brentius:
Intera vociferata , Sacram Scripturam elle Dubiam , Ambiguum , Praeceptionem
Matum , Literam Occidentem , Literam Mortuam : adeoque si Renendre illis Patri-
bus libuent , Adsciri Fabulas : In the meanes while they erre out , that the Holy Scriptures are
Blinde , and doubtfull : a Doumbe Scholemaister : a killinge V Vite : a deade Letter :
yea , and if shal like these Renende Fathers , no better , then Escope Fables . Perhappes
ye will saye of thisse Learned Menne , as we saye of somme others , They vied onely their
patched Notebooks , and scattered Authoritie , by shappes , and pieces , here , and there a line , or
two : and underflood not , what they wrote . Notwithstandinge , what so ever it shal
please you to saye , as thereto your grace is very greate , yet you see by these fewe ,
and muckle needes confess , If the Authoress of the Apologie , touching this place of
Hosius were happily overcomen by errore , yet he hatc f many of the best Learned
of this age , to keepe him compaigne in his errore . Verily , they saye not , as you saye ,
Thus saith Zvenfeldius : They saye , as we saye , Thus saith Hosius : If Hosius
were hable to blinde so many , we muckle thinke , he was a knifful Writer .

The fairest colour, ye can lase heron, is this: How so ever these woordes be uttered by Holius, yet was this no parte of his meaninge. Yet Iacobus Andreæ satthe, Iancæ Alosti, & Holis sententiam, non est obscürum: Without doubt this is the very meaninge of Alostus, and Holius. And Illyricus satthe, Hosius alleaginge the saynges of one certayne man (whereby he meaneþ the Heretique Zuenckfeldhus) alloweth wel of the same.

But, for as muche as v[e]re salte, This Glosse is more maliceous, then the Former Errone: de h[ab]it rectitudine
and that therein were sp[ec]ificallly discouer our Malice, without Reason, without Learninge, without *comprobata*
Witt, and require us to report for shame, as it were a *staine*, not agaynt Hesius, but
against the Holy Gholle, **Z** beforethe you therefore Indifferently to consider, with
what reverence, z more este, not only Hesius, but also sondrie others your friendes
of that fide, shande to speake, and write of the VVoorde of God.

Ludouicu's Canon of the Churche of Laterane in Rome, in 23: Doctour openly pronounced in your late Chapter at Tridente, saith thus: Ecclesia est Viam per nos Christi: Scriptura autem est quasi Mortuum Atramentum: The Churche is the lively Breath of Christe: But the Scripture is, as it were, Deade Inke. Likewise saide the Bishop of Portes in the same your Chapter: Scriptura est res inanimis, & mortuis, sicut etiam sunt reliqua Leges Politice: The Scripture is a Deade, and Dounbeinge, as are another Politique Lawes. Albertus Piggibus saith, Si dixeris, hanc referto operari ad Iudicium Scripturarum, Communiste sensu iurium esse comprobatis. Sunt enim Scripturae Muti Iudices: if thou saie, These masters muste be put ouer to the Judgment of the Scriptures, shewst they selfe to be vnde of common reasoun. For the Scriptures are deadly but leges, and cannot speake.

Ecclesiæ callith the Scripture, Euangelium Nigrum, & Theodogiam Atramennianam: The Black Gospel, and Ioken Diuinitatem. Againe Piggis fatte, Ecclesiæ habet illam potestatem, ut perfici Scripturam quibusdam imperiri Canonicas. Autem ratione, quare non ex eis, nec ex his Authoribus habent: *The Church hath power to gene Canonical Authority unto certaine Writinges, which otherwise they have not, neither*

Ludovic. C. Harr
ab Ulrico in
Norma concili
Iohan. Stidiana
Lib. 23.
Aib. st. Pigg
us L. Oktroyer;

De Ecclesijs.
Martinus Kenm.
nitatis Exe.
utine Corc. Tri.
dentist. Pag. 31.
f Martin. Kenm.
n

The mi-
staking of
Hosius.
tuo in ead. exas-
mine pag. 242.
Digibius lib. 2.
var. Li. Cap. 3.
fol. 25.

Hosius lib. 2.
contra Berenici.

Ind. 17.

zone. Li. 3. ca. 2.

Nicol. Cufanus
ad nolentes
episcopula. 2.

Albert. Piggibus
in sacer. Lib.
1. cap. 2.
Iohann. Marta
Veratulus. edis-
cus. Anno. 1561.
Hosius. De 22.
prefo verbis
Dcl. Pa. 27.

Epiphani. Lib. 1.
Hier. 27.
Tertullian. De
Pasciptione.

504 The Defense of the Apologie of the

them selues, nor of their Authors. There maste be certaine Bookes allowed for Heresies, saith he, that haue no credite, nor Authoritie of them selues. Therefore the meaing of heresies maste neede be this: The Churche of Rome, hath Authoritie to make Scripturas. Againe he saith, Sunt Scripturae, vt, non minus verè quam felice dixit quidam, velut Natus Cereus, qui se horsum, ilorum, & in quancum volucris partem, trahi, retrahi, singulis facile permittit: As one man bothe truly, and merily faide, the Scripture is like a Nod of VVaxe, that easly suffreth it selfe to be drawnne backwards, and frowards, and to be moulded, and fashioned, this waie, and that waie, and how so ever yeelike.

Thus, M. Hardinge, we teache the people to reverence, & weighe the VVoorde of God. **P**ro tale it Deade Inke: a Ludiellus mater: a dounble Judge, that cannot speake a Blacke Pocke: Inken Diuinities: a Nod of waxe: and a thinge utterly vnde of Authoritie of it selfe. Craining these plates: weigh these woordes. They are no Lies: They are no Scandalis. Judge bygynghly remouer affection: þat since, that Hosius, and Zuenckfeldius, at the reſe of your bretheren, tauchinge the Authoritie, and Crede of Goddes VVoorde, accordē in one, for proue wherof, when oblation was made, that Kinge David, beinge, not a Bishop, but onely a Temporal Prince, had written the Psalms, that is to ſale, the very kele of the Scripturas, Hosius made aduercare, Quid in scriberis? Scrubimus indotti, doctis poēmata psalmis: Wrost David Pſalmes? And why shold he not write them? Horace ſaith, We write Ballades every day, learned, and unlearned: rage, and rage. So unreverently, and like an heathen, he ſcorneth, and scoffeth at the Scripturas of God, and likewiſe the Heavenly Ditties of the Holy Ghoste, to a Tyle, Heathenlike, Wanton ballade. This in Zuenckfeldius had beene great Blaphemie: He allowe it in Hosius, as a vertue.

S. Luke ſaith, Pharise, & Iurisperiti spreuerunt Confitum Dei in ſemperit: The Phariseis, and Learned in the Lawe defified the Council of God in themſelues. Item, Heretici acculſant Scripturas, quasi non recte habeant, nec ſint ex Authoritate, &c. Heretici finde ſuite with the Scripturas, as if they were not well written, and as if they were not of ſufficient Authoritie, &c. And thus they do, to the ende, to caufe the people to lathe, and diuerte the Worke of life, and ſo to become captiu to their owne Tradicions. Therefore Cardinal Cufanus ſaith thus, Haec omnium ſane intelligentia ſententia qui Scripturarum Authoritatem, & intellectum in Ecclesiis approbatione fundant: & non a conuerſo, Ecclesi Fundamentum in Scripturarum Authoritate locant, &c. Dico, nulla eſt Christi precepta, niſi qua per Ecclesiā pro talibus accepta ſunt: This is the Judgetment of all them, that meane wel: Which ſaunde the Authoritie, and understanding of the Scripturas in the allowance of the Churche: But contrariwise this is not the Foundation of the Churche in the Authoritie of the Scripturas. Thus I ſaie, There are no Commandementes of Christi, but onely ſuche, as by the Churche are allowed for Christi Commandementes. So ſaith your higheft Doctorre Albertus Piggibus, Apolloli quendam confiſcerunt, non ut Scriptilla preſent Fidei, & Religioni in oſſe, ſed patiū vi ſubiecta: The Apolles wrote certaine things, not that there Writings ſhoulde be al one our Fidei, and Religion, but rather, that they ſhoulde be under. Iohannes ſhoulde be al one our Fidei, and Religion, but rather, that they ſhoulde be under. Iohannes Maria Veratulus ſaith, Determinatio Ecclesiſis appellatur Euangelium: The Determination of the Churche is called the Goffel.

Wherefore Hosius by his Episcopall Authoritie pronounched Sentence Deſtitute in this wyrte: Quod Ecclesia docet, Expreſſum De Verbum cl. quod contra Sententia in this wyrte: Quod Ecclesia docetur, Expreſſum Diaboli Verbum cl. What ſeuer the ſun, & Conſentient Eccleſia docetur, Expreſſum Diaboli Verbum cl. What ſeuer the Churche cauebat, by the Churche he meanteth the Pope, and his Cardinales, and the Churche of Rome, &c.) that is the Expreſſe Woerde of God: what ſo ever is taught againſt the Meaning, and Conſentient of the Churche, that is the Expreſſe Woerde of the Diabolus.

This was sometime an optimatte practife of ſundrie Olde Heretiques, to ſcorne, and to diſfuge the Scripturas of God, and to grounde them ſelues upon other Conſeſſions, and Imaginations of their owne. So the Heretique Carpocrates ſaide, He knewe more, then either Christ him ſelfe, or his Apolleſ.

Tertullian ſaith, Discipuli Montani dicunt Paracletum plura in Montano di-
xisse, quam Chriflum in Euangeliō priuilegiis: nec tantum plura, ſed etiam meliora

Church of Englande. 4. parte.

505 The mi-
tinge of
Hosius.

atoque maiora: The Discipuli of Montanus the Hereticus faide, that the Holy Ghoste cre-
ated moe thinges in Mont, and these Maſter, then ear Churche extor in the Goffel: an dñe
only moe thinges, but all greater, and better thinges. And againe they faide, Paulus ex-
parte ſciebat, & ex parte prophetabat. Non enim venebat, quod perfectum. <sup>non enim ad
parte ſciebat, & ex parte prophetabat. For the perfection (that was afterwarde in
Montanus) was not yet come.</sup> Therefore it is not unuelſalp true, M. Hardinge,
that you ſaie, All Heretiques haue alleged the Scripturas, in whiche
ſteppes ye ſeare to treade, haue moe lighe of, and diſtinguiſhed the Scripturas, as
wel, as you. But, as ſomme Heretiques haue alleged the Scripturas, as you do,
without ſene: even ſo al Heretiques are euermo reþouſed by the Scripturas, as
you ſaie. And that is the caufe, that you, and your felowes, for the moe parte, ſo
ſcarcey thame the Scripturas. For he that doth evil, feaſh the Light.

Therefore, whereas, he calleth you wrothe, and blinde us humbly to cele you merele,
ſteſſe blide Hosius your Scholamitter to recante his Errours: wil him to ſpeakre
more reverently of Goddes VVoorde: for it is Holie: Let him confeſſe, and repente
his Blaphemie in comparinge the Scripturas of God with Heathenlike Wallades.
Recante you the Errours that Piggibus, Cufanus, Eickens, & others your Doctours,
and Felowes haue ſet abroad: And the Authoure of the Apologie hal dw, what ſo
ever that before him.

Remember also, howe vntuit, and vntire reportes you poure ſelue, and your
Felowes haue wittingly, and willingly published, and blaſed in wittinge, not ſpa-
rking any man, whom it pleased you to touche with ſcalander. You poure ſelue in
this ſelue ſame Booke haue written thus: The Learned Gofſellers of the ſea Townes M. Hard. lib. 1. p. 6
in Saxonie teache, that there is no Hele al. 3 beseche you, M. Hardinge, where
ſaie you theſe Ieretiques? What were the names? In what Sermon, in what
Booke, in what Tale, opened they this Heretice? In what language ſpake they?
What were theſtre woordes: who euer either knewe them, or ſaw them, or heard
them, or dreamed of them, but your ſelue alone, or ſomme other as idly occupied as
your ſelue? And dare you, ſo valuely to ſcalander a whole Countre, without proue,
without witness, without grounde? Leane this fondneſſe, Romane beneſte you
not, not your owne felowes: no, not your ſelue. It is to chyldeſſe. Clitellit ſelue
woulde not be ſo valine.

An other of your Companie there, thus moſte vntuitly ſcalandereth that god-
ly Father Doctore Peter Martyr: Petrus Martyr negat, Chriflum eſt nostrum De-
coperatore: Petrus Martyr deniſh, that Christe iſt our Intercessore. Likewise againe,
with one general ſcalander, he misreporeth al the Profeffours of the Goffel what
ſo ever: Omnes Evangelici Pſeudomartyri negant Chriflum venire in carne: Al copus Dialo. 6.
the Gofſellers (whom he thought it better, to calle the Faſt witnesses of the Goffel) rag. 88.
denie that Christe ever came in the Fleſche. I wil preſſe you no furher with Examples
of your immoderate ſcalanderis. As your un courteous tongue haſte no hidde, ſo
your unkeſte woordes haue no ende.

Al thirle, and other like reportes, your conſcience knoweth, are moſte vntuit.
Pet haue ye not doubted, thus to blaſme your whole credite, and vainely with the
ſame to ſeade the worlde. Suffice me therefore, M. Hardinge, to auuare you with
your owne woordes: For ſome man, repente, and reuoke that, for whiche your owne Con-
ſcience ſinteth not to barke againſt your ſelue.

The Apologie, Cap. 21. Diuifion. 1.

And yet, as though this were too little, they also burne the Holy
Scripturas, as in times past wicked Kinge Aza, or as Antiochus
or Maximinus did, & are woorithe to name them Heretiques Booke.
And out of doubt, as it ſeemeth, they woulde doo, as Herode in olde
time did in Ievvric, that he myght with moe ſurety keepe ſit his ve-
ſeſh, lib. 1. p. 7.
ſurped Domition, who bringe an Idumean borne, and a straunger to
the

the stocke, and binred of the levves, and yet couetinge mutche to be taken for a lcvve, to thende he might establishe to him, and his posterite the Kingdome of that Countre, whiche he had gotten of Augustus Cesar, he comauanded al the Genealogies, and Petigrees to be buren, & made out of the waie, so that there shold remayne no recorde, wherby it might be knownen to them that came after, that he was an Alien in blonde: whereas cuen from Abrahams time these monuments had benne safel kepten amongst the levves, & laid vp in their treasurie: because in them it might easly, and mooste assuredly be founde of what linage every one did descente. So in good fafe, doo these menne, when they wold haue al their owne doonings in estimation, as though they had hem delivered to vs even from the Apostles, or from Christe hym selfe: to thende there might be foundeno where any thinge hable to conuince fute theire dreames, and lies, either they burne the Holy Scriptures, or els they craftily conueigh them from the people.

M. Hardinge.

Pardon me, I prale thee, Reader, if I se woordes somewhat vehemently, the cause so requiringe. This Defender crieth out. O ye pillars of Religion. But how muche more iuste we were gaigne to him. O thou captaine iust, O mooste woolly, nor the rewarde of a wherlstone, but the iudgemente of a backebiter, of a flatterer, of a cufed speake, of a mocker, of the accuser of the brethren, of a Blafphemer: Is this the regardouthe haft, I saie not to God, or to Chilidren men, but to thine owne estimation, and common honestie of a man? Canste thou perhaue thy selfe to passe by leinge? To feeme foor by ralme? Honer by vilianie? Charitable by thundersing? Vpredit by decye? Juste by impetrie? VVhy laijt thou of vs in general, that is to saye, of the Catholike Churche, that weare despise, hate, caste awaie, and burne the Holy Scriptures? Had wee not loued and kepte the Scriptures, how couldst thou and thy fellowes haue comyn by them? Had wee not of them of vs? From the Apolles time to this daie we haue kepte them (a) unpolstred and vndisclled; and ye within these fiftie yeres haue by your vulgare translatioun, (b) corrupted them, that lamentacion is to consider. And when wee burned the false corrupt translatioun or any parte therof, or any of your Heretical treatises, we burned not the Scriptures, (c) nomore then one dote the Apple tree, that burneth the Caterpillars.

The Scriptures we honoure, and keape mooste reverendely and diligently. Therefore your compariinge of vs with the wicked Kinges Azza, Annoch u., Maximinus, and Henric, is false and haundred. For how fayre you, Sir Captaine of lers, did we not the Scripture in every Monasterie, Catholike Churche, College, in every private library of any that we learned?

The like thinge was obliete to S. Augustine and the Catholikes in his time by the Donatites, beynge then Heretike, as yee see nowe. To whom he answerte: As we wil answere you: *Certe ignis tradidit creditor, quicquid letis non confundit et communiat.* I saye he thoughte to haue caste the Holy Scriptures into the fire, who, when they are reade, is confid not to thoughte with them. VVee reade in the Holy Scriptures, that Christe faile. This is my body. Who belieueith it, yee, (c) that denier, or wee, who are contente to die for the defence of that his real body in the bleffed Sacramente? S. James faile, a man iudisched by wookes, and not by Faiste onely. VVho belieueth this, they, which faie that onely faise iudisfie, or they which faie, that woorkes be required also to iudisfie? Christe faile, * *Quia mandauit hunc Panem, qui in Ioh. & Aeternum:* he that eateth this Bread, shall live for ever. VVho belieueth this, they that haue bothie kindes be necessarie to late mee by commandemente of Christe, or they, who faie, that one kinde is sufficient to saluation concerninge the eatinge of the Sacramente.

The Bisshop of Sarisburie.

We male some be pardoned, M. Hardinge, for speakeinge it: for as mutche as, for ought, that male appeare by your speache, ye haue not yet learned to speake wel, whether ye haue burnte the Scriptures of God, or no, bothe Heauen, and Earthe, and Sea, and Lande maide beare twitnesse. For a pore excuse, ye fale, ye haue burnte our Errours, and Heretical Translatioun, and not the Scriptures: as the Housbandmen felle to burnte the Caterpillars. Howe be it, he male be thought an unwise Housbandman, that burneth by his Caterpillars, and Eres to, bothe together: and, to wacheth him selfe

of the one, is contente to deforte the other. If al Booke containinge Errours shoulde be burnte, then shoulde your Louanian Nouelties goe to wacheth. For petys, scriptures, sp. Hardinge, contention, and vaine glorie for a parte, ye knowe right wel, they are ful of Errours. Morouer ye hitow, there be Errours in S. Augistine: There be Errours in Origen, in Tertullian, in S. Ambrose, in S. Hieronim: There be Errours in every of the Auctento Fathers: in the Greeks: in the Latines: in one, and other. There be Errours in your Schole Doctoures: There be Errours in your Canonistes: Besyee, your Holy Fathers Decrees and Decretalles are not vnde of Errours. Yet is there no Booke worthy to be burnte, in respecte of Errours, but onely the Woke of the Scriptures?

If there were fute Errours in the Vulgare Translatioun, pte shoulde haue diftered them, although not al, yet for your credites sake, one at the least. We shoulde haue remoued the Errour, and haue restorad the Scriptures, to the use, and comforte of the people. But this is it, that troublouthe soule so sore: that the Scriptures are published in the Common known tonges, and that the simple people of al sortes (whom otherwize ye cal Dogges, and Swyne, and filthie brute Beastes vnde of reaon) mate understande them. This, M. Hardinge, is that greatest, and horible Errour: This is the Errour of al Errours. Therefore Irenaeus faile, as it is alleged before, Heretic, cum ex Scripturis arguantur, in accusationem vertuntur Scripturam: *Heresiques, when they be reproved by the Scripturis, then beginne they to finde faulte with the Scripturis.*

And therefore S. Ambroſe faile, *Herodes confusus ignobilitas sua, Scripturas incendit; ne qua Pollio suis, vel de praescrito Veteri quæfio moretur: existimat, quod si Judice de publico sustulset, nullis alijs Tertulianis clare posset, quin de Patriarcham, & Profeſitorum Veterum genere emanaret: Kinge Herode, for that he wel underfoade the boſſesse of his Hoſpe, therefore he burnte the Scriptures: taughte that, by meane of fute Ancient Recordest, homine donbre mighe afterwarde be moued againſt his poſteſtie.* For he thoughte, if he had once remoued fute Monuments, it could never be proued by any manner other wittesse, but that he came by deſente from the stocke of the Patriakes, and Olde Prophetytes: Whereas in dede he was a mere aliene, and a stranger to the Houſe of Israel, and a very traitorous Ulterper of the Crowne, as beinge linellly detendered, not from Iacob, but from Eſau.

But ye fale, You haue kepte, and preferred the Scriptures, in your Libraires, in celene, AND, I truw, in letters of golde. Cuen in the foste, and with like truthe ye myghte fale, that you haue kepte the Sunne, and the Moone: and, it not be honer for your haſpinge, they haue benne loste. It was God, M. Hardinge, that of his Verte preferred his Hoſpe VVorde: even as he preferred Daniel in the Cave of lions: Ionas in the whaleys belly: The three Children in the middes of the flaminge fire. We haſpe the Scriptures as the Dogge haſpeth the hale: whiche neither eateth it him ſelfe: nor ſuffereth the poore hungry catle, that ſaine would eateth: We haſpe them in warde, in dote, and moulef: as the Iewes, beſore the time of Kinge Iohas, haſpe the Woke of Deuteronomie cloſely in the corneres, or emongest the treasures of the Temple: 2. Regum. 12. So, that noman knewe, where to finde it. Had it not benne for Goddes ſpecial prouidence, notwithstandinge your haſpinge, they myght haue perifed.

S. Chryſtoſon faile, Nanc neque an ſint Scripture quidam ſciunt: *Spiritus chryſtoſon in Ramonſon diſpofuit, vt euſculantur: Non adiuat there are ſomme, that cannot tel, pif. ad Hebrews whether there be any Scriptures, or no.* Yet haſte the Spryte of God ſo prouided, that they are nomis. 8. fil preferred.

Thus the Iewes made theire vauntes, that they were the keepers of the Lawe, and that the Christians had al of them. S. Augustine faile, Iudizi decunt, non Noſtri. August. ix. Ve- non. Iuge vi. ſed Sua: *The Iewes ſite, That we haue no Lawe of our owne, but only theires. Iudeiſe cuen at this daie the Iewes kepe, and haſe the Lawe of God with al reſe teri Testamente. Theiſe even at this daie the Iewes kepe, and haſe the Lawe of God with al reſe teri Testamente. They never laie any other Woke upon the Bible: They washe their handes, queſt. 44. before they touche it: They will not ſet upon the benche, where the Bible ſteth: As paulus phagius, often, as they either open it, or ſhutte it, they ſet to hitſe it: when the Pope goeth in Deut. Capit. 17. through Rome to his Palace of Laterane, the Iewes mette him upon the waie, and offe*

offer him the Bible, and desire him reverently to embrayce it, as thorgh the Pope coulde haue no Bible, but onely of them. At these thinges notwithstanding, the Pope and wareth them of course, even as we make answere you : Sanctam Legem, vni Hebrei, & laudamus, & veneramus: obseruantiam vero vestram, & vanam interpretationem damnamus, & improbanus : *Tec memme of the lewes P. of sion, wee praye, and honour the Holy Lawe: But your Tradition, and vaine Interpretation wee vtilly condemne, and reprove.*

S. Chrysostome satthe, Nihil nunc apud Iudeos remansit, nisi Sola Scriptura Librorum, omni Legi obseruantia pereunt: *There remaynt nowe nothinge emonge the lewes, but onely the writinge contained in Booke, for at the obseruation of the Lawe is pale from them.* Agatine he satthe, Litera quidem Legis apud illos sunt: *Sensus autem est apud nos: The Letters of the Lawe are with the Jewes: but the Sense, and Meaninge is with us.* Likewise he satthe unto the lewes, *Vos complicatis membranas animula humitorum: Nos posidimus Spiritum vivificantem: You twine the leanes of the Scriptures, made of the skinnes of deade Cattle: but wee haue the Spryte, that giveth Life.* *So satthe S. Augustine: Iudei in Libris suffragatores nostri sunt: in Cordibus hostes nostri: The Jewes haue us, and aide us with their Bookes: But they are our enimies in their barts.* Agatine he satthe, *Magnum aliquid actum est in vno nostrum de Infideitate Iudeorum: vt idem ipsi, qui haue propter se non haberent in Cordibus, ea propter nos haberent in Coedibus: Somme greare goodis thinge is wrought to ourse by the infidelite of the Jewes: that they, so doo them selfs, god, had not these thinges in their harts, yet for our sake, so doo us god, shoulde haue the same thinges in their Bookes.*

S. Paule not therfore to mouthe, *S. Hardinge*, of your safe keepinge of the Scriptures. *Fox the Jewes haue kepte, and until this tyme do kepe them as safly, as you.* *Wae haunte the Scriptures, as the Augures of Rome sommetyme haunte the Sibylles Bookes: that is to saye, we haunte them to your scules, in close pisor, and in secretes: that the people shoulde haue nothinge, but in a certayn shoule be forced to speake to you.* Thus we haunte the Light in Darhenesse: and, as S. Paule satthe, *we haunte the Trueth of God in VVickednesse.*

S. Chrysostome satthe, Quando videt Scripturas Prophetarum, & Evangelii, & Apostolorum traditas esse in manus Fallonorum Sacerdotum, num intelligis, quod Verbum unitatis traditum est Principiis inquis, & Scribis? *Then thou seest the Scriptures of the Prophete, of the Gospel, and of the Apostole to be delivered into the hands of Fallonorum, doofer: thou shouldest understande, that the Woord of Trueth is deluere into the wicked Princes, doofer thou understande, that the Woord of Trueth is deluere into the wicked Princes, and vno the Scribes?* *To thote: I make answere you with the woordes of Chrysostome, Arcas, & Scrinia rerum pretiosissimorum adhuc seruitus, Thesauro definit: *Te keepe full the Chysses, and boxe of moste pretious thinges: but the Ioyntes, and Treasures be cleane gone.* Therefore your safe keepinge of the Scriptures notwithstanding, wae mate fate to you, as S. Augustine sommetyme saide to the Hereticque Petilianus: *Iudas Christum Carnalem tradidit: Tu Spiritualem: Iudas Euangelium Sanctum flaminis sacrilegis tradidisti: Iudas berauer Christe Carnal: thou beraue berauer Christe Spiritu: for thou in thy rage haſte delivered the Holy Gospels unto wicked men.**

S. Paule replie, *You rather haue beraurne the Gospel: for that you denie the woordes of the Gospel.* *Fox example, we allege these woordes of Christe, This is my Body: which woordes (pe se) of our parte are denied. God be thanked, as we haue not beraurnt, so haue we not denie any woord, or parcel of the Gospel.* Touchinge these woordes by you alleged, we embrayce them, and reverence them, and believe them, even as the VVoorde of Christe. *But we embrayce them, not as you haue sonderly rachte, and wareth them, and fowly abuse them, by poure vaine Constructions: but as Christe meante them, and as the Antient Catholicke Fathers in the Olde tyme haue expounded them.* *S. Chrysostome satthe*, Sacra Scriptura Verba non vult Deus, vt Simpliciter, sed multa cum prudentia intelligantur: *God wil not that we shoulde understante the woordes of the Holy Scripture simply and plainly, as they ha, but with greate wisedome, and discretion.* Agatine he satthe, Diligenter inquidam illi, vel potius Diuina Gratia opus est, ne nudis verbis insulstamus. Ita Haretiki in

proposito

fore incident: *Wee muste take greate heed: or rather wee haue neede of the Grace of God, that we regale not upon the bare VVoorde of the Scriptures.* For by that meanes Haretiki fal into Errour. *S. Augustine satthe*, Omne Figurare, aut factum, aut dictum, hoc enuntiat quod Significat: *Everythinge that is either done, or folyed in a Figure, sheweth forthe the same thinge, that it Significeth.* *S. Hierome satthe*: Ne putemus in Verbis Scripturarum esse Evangelium, sed in Scrifto: *Let us not think that the Gospel standeth in the VVoorde of the Scripture, but in the Aemunge.*

Agatine he satthe, Cum Seniores putentur in Ecclesiis, & Principes Sacerdotum, Simplicem sequentes Literam, Occident Filium Dei: *Whereto they be taken for the Elders of the Churche, and the Chief of the Priestes, silouinge the Plane Letter, (as it is written, and not regardinge the meaninge) they kille the Sonne of God.*

Let us se therefore, in what sens the Holy Catholique Fathers haue in Olo time expounded these Woordes of Christe, This is my Body.

Fieke, Tertullian satthe thus, Christus acceptum Panem, & distributum Discipulis, Corpus suum ilium fecit, dicendo: *Hoc est Corpus meum, hoc est, Figura Corporis mei: Christe, takinge the Bread, and dividinge it to his Disciple, made it his Body, sayinge: This is my Body, that is to saye, This is a figure of my Body.* S. Augustine satthe, *Non dubitamus Dominus dicere, Hoc est Corpus meum, cum daret Signum Corporis sui: Our Lord doubted not to saye, This is my Body, when he gave a Token of his body.* *Leane infinite other Authorites to like purpose.* By these fowle we mane easly perceve, in what sens the Holy Fathers in Olo time understande these Woordes of Christe, This is my Body. *Yet were they never therfore condicis of Haretice, nor thought to denie any parcel of the Scriptures.*

S. Augustine satthe, Solet res, quae Significat, eius rei nomine, quam Significat, nomenpari: *Hinc est, quad dictum est, Petra erat Christus. Non enim dicit, Petra significat Christum: Sed, tanquam hoc est, quod utique per Substantiam non erat, que sit?* *Sed per Significationem: The thinge that Significeth, is Commonly called by the name of that thinge, that it Significeth.* Therefore is it, that S. Paule satthe, *The Rocke was Christe.* For he falleth not, the Rocke Significat Christe (but, The Rocke was Christe). As if the Rocke had bene Christe in dede: whereas touchinge the Substance, it was not so: but si it were by Signification.

In this foyte is the Breade, Christes Body: not verily, and in dede: but, as S. Augustine satthe, after a certaine phrase, or manner of speache. And so is it noted even in your owne Closets, Vocatur Corpus Christi, id est, Significat Corpus Christi: *The Breade is called the Body of Christe: that is to saye, The Breade Significeth the Body of Christe.* Thus wee denie not Christes VVoorde, S. Hardinge: *But we denie not the fonde, and fantasical sensis, that you haue imagined of Christes VVoorde.* Therefore where you allege these woordes, as spolt by S. Augustine, *He is a burner of the Scriptures, that consenteth not unto the Scriptures.* *Wae mighte haue remembred, that the same S. Augustine likewise satthe, Ille credat Testamentum tradidisse flaminis, qui contra Voluntatem litigat Testatoris: He is to be thought, to haue deluerte the Testamente to the fire, that quarrelleth (as you do) against the will, and meaninge of him, that mad the Testamente.* S. Gregorius satthe, Facile in verbis agnoscamus aliud esse, quod intuimus, aliud, quod sonamus: *Tanto autem quanto noticie illius Extraneus redditur, quanto in Sola eius Superficie ligatur: In woordas, wee doo wel perceve, that there is one thinge, that they Signifie, and an other thinge, that they founde. And the more a man bindeth him selfe to the outwarde sight, and theewe of the Letter, the further of is he from the understandinge of the same.*

The obiectio of difference, that ye make betwene S. James, and S. Paule, (S. Augustine satthe) is made by them that understande, neither S. James, nor S. Paule. *The whole force thereof is antinomie before.* It is easly to see, that S. Paule speketh of one kinde of VVoorde, and S. James of an other: and againe, S. Paule of one kinde of lassification, and S. James of an other. Therefore this difference is fone avoided. Certainlye we dente neither S. Paule, nor S. James: nor thynke, the one of them to be contrarie to the other.

Augustine ad corin-
tians. 1. 4. 10

Hieron. in Matte,
Cap. 16.

Tertullian. Com-
tra Marcionem.
Lib. 4.

August., Contra
Adrian., Cap. 12.

August., In gac-
tonib. in Lutte.

De Cosi. Dist. 2.
Hoc est in Closets

Aug. Epist. 162.

Gregorius in
Iob. 14. 4. C. 4.

Augs. in Matte.
question q. 76.

Parte. 4. Cap. 10.

Lib. 1.

The
cheaste of
the Popes
bosome.

2. que.3. Neque
ab Argilla,
Diff. 19. si Ro-
manorum. in
Gloss.
Diff. 40. si Iapa
In Glossis.

Ex. De stratis.
Episcopi, Quo-
In Glossis.

Yel. De Re
scriptis Ad Aus-
dicationem, 2. v.7.

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The Defense of the Apologie of the

Authoritie, but not by knowledge. Here we finde, how so ever the Pope be Doctor of Learning, yet at the leaste he is a Doctor by Authoritie, and that a Doctor of Bothe Lawes. So easly a mater it is to file his breaste.

Further your Glose saith, Eccl. totus mundus sententia in aliquo negotio contra Papam, tamen videtur, quid standum sit sententia Papae. Iura enim omnia in Scrinio pectoris sui habere videtur. Quod ergo Papa approbat, vel reprobat, & nos approbare, vel reprobare debemus. Quisquis ergo non obedit Statutis Romanae Ecclesie, Hereticus est confundens. Et Sacrificalis in star effect, disputare de facto Papae: Although at the worlde woulde judge in any mater againte the Pope, yet if seemeth, wee ought to stande to the iudgements of the Pope. For he seemeth to han al Lawes in the Cheaste of his bosome. Therefore, what so ever the Pope either alloweth, or disalloweth, wee are bounde likewise to allowe, or disallowe the same. And who so ever is not obedient to the Lawes of the Church of Rome, muste be deemed an Heretique. And it were a grete sinne at Churche-robbinge, to reaon of any of the Popes dooings.

Further, youre Lawiers saith thus, Papa dicitur habere Coeleste arbitrium: Vnde in his, quæ vult, est ei pro Ratione Voluntas. Nec sit, qui dicat illi, Domine, Secuta facies? Quia sicut ex Sola Voluntate potest per Papam Lex exercari, ita per Solam Voluntatem potest cuius ea dispensari: The Pope is fidele to have a heavenly iudgemente: Therefore in such things, as he willeth, his Will standeth in steede of Reason. Neither make any man sue unto him, Of sir, VVhy doo you thus? Like as a Lawe may be made by the Only VVil of the Pope: so make the same Lawe bee dispensed withal only by the wil of the Pope.

This, M. Hardinge, is the expositio[n] of your Lawiers phrase. These are the treasures, that we are taught to keepe in the Closet of the Popes breaste. When we set aparte Scripturies, Douctours, Counelles, and what so ever is bittre: The Popes breaste make ferme for al.

The Apologie, Cap. 21. Division. 8.

Worthily ought that mater seeme suspicione, whiche fleeth trial, and is afraide of the light. For he that dooth the evill, as Christ saith, feleth darkenesse, and hateth the light. A conscience, that knoweth feleth darkenesse, and hateth the light. A conscience, that knoweth feleth darkenesse, and hateth the light. For they see this wel enough, that therre Kingdome straightway is at a pointe, if the Scripturies once haue the upp[er] hande: and that like as menne saie, the Idolles of Diuels in tyme past, of whomme manne in doubtful maters were then woontes to recue answeraes, were suddaunely striken downe at the sighte of Christ, when he was borne, and came into the worlde: even so they see, that nowe all theirre subtle practises wil soone fal downe headlonge, even upon the sighte of the Gospel. For Antichriste is not ouertherowen, but by the brightnesse of the comminge of Christe.

The Apologie, Cap. 22. Division. 1.

As sover us, wee renne not for succour to the fire, as these mennes gulse is, but wee renne to the Scripturies: neither doo wee reason with the Swerde, but with the VVorde of God: and therewith, as saith Tertullian, doo vve feede our Faith: by it doo vve stirre vp our hope, and strengthen our Confidence.

M. Hardinge.

Ye sic not to the Fire, as wee doo, sic ye, but into the Scripturies. Neither doo ye reason with the worde, but with the VVorde of God. A good woorde of God, thou schaft to many purpose.

Churche of Englande.

4. parte.

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Heresie-
gnes to
deache.

At this mornynge
comme to Churche
the Notary, to receyue
the churche to be
mettaken, for
recoueryng.

At VVynch, for
the churche to be
mettaken, for
recoueryng.

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purposes. And is it in dede the woorde of God sayth, that keepeth to many reverend Prelates, in puris thei many yeare? Is it the woorde of God, that hath depreded to many meyne lounes, and their houing, somme of their countees, whose life ye can blame? Is it the woorde of God, that exhorteth of impunitemente of late yeare, give molte certane occasyon of death to thos. Hier. I caried, and woorshipful men, who for their singulaire vertue benghe wel knownen, needed not less to be named? Is it the woorde of God, that made to muche aylour in your late Parlamente for etta blushing of your bloudy lawe, whiche yee woulde haue power to put incure to deathe? (2) for the faulfe of Christendome? The Turkes and Saracens haue alwaies suffered them to live in their dominions, but our Goddlesses by thens woorde of God are taught to kil them. Bleid be God, woulde geue to our noble and moile element Queen Elizabeth a better spotte to understande the woorde in this pointe, bythen the Goddlesses haue yet attained unto.

If any one doo you fate, that the newe Superintendentes doo not haue the oldell shoppes, and learned Clergyman prifon, but the Lawe of the Realme, Lawe of the Prince, Lawe of the Commonwealth, Lawe of your owne fleske: nexte that neither the Bulloppes haue time buate Heretiques, but the Lawe of the Realme, the Lawe of the Prince, the Lawe of Al Chirstendome. Neither was the same made for Papiles of late yeare, as yee woulde your selfe denide difficultes to beleve, but of olde time thoughtes, by the woorde of Princes to be enacted, for the better maintenancie of quiet in their Dominions.

The Bishop of Sarisbury,

It is no newe praticke (yea fate) to kil Heretiques. I graunt you, Neither is it a newe praticke, to condemne godly menne by the name of Heretiques. Your Fathers sometime crited out against Christe the Sonne of God, VVee loue a Lawe: and by the Lawe he oughte to die. And Christe him selfe fadde somettyme to Hierusalem, the Cittie of Bloude, Hierusalem, Hierusalem, that killest the Prophetes, and stonnest them to death, that be sente unto thee. But S. Augustine saith, Nullis bonis in Catholica haec placet, si visque ad Mortem in quenquam, licet Hereticum, senatur: If seemeth god unto no good man in the Catholique Churche, that crudelty unto deathe be shewed vnto any man, no thoghe he be an Heretique.

Dot with standinge, I agree wel with your Religion, M. Hardinge, Laughe your mouthes nowe be moued, yet to ramp, and gape vnto bloude. Fadde the measure of your Fathers. Let it not greeve you, to here, what Colomyn saith, Viscera impiorum crudelias: The very bowelles of the wicked are full of crudelie. When your fables, and folies be clyped, then ye flie to Swerde, and fire. Whiche bialinge once wreathed from you, your whole Religion woulde needes to come to grounce. S. Hierome saith of other your peeres, Pugnare Epicharis, matus ex cauificum officiis: They fight with Argumentes taken from the Bouchers shoppes.

Pot haue wreathen your ange longe penough upon innocent bloude. Begynne once to knowe the hande of God. It is harde for you, to kite off against the pike, Wie mate trulye saie unto you with S. Cypryan, Sacerdos De Euangelium tenet, & Christi Precepta custodiens, Occidi potest, Vinci non potest: The Precepte of God, holdinge the Gospell, and keepinge the Commandementes of Christe, muste wel be killed: But conquerred he cannot be. We mate late with Tertullian, Cauditus vetrus, Gloria nostra est: Plures elicimus, quoties metimur vobis: Yourne Crudelie is our Glorie. When comre to recken vpon yee, yee finde us more, and moe. Truthe aboue al thinges wil preueine. There is no Council againte the Lorde.

As for ourre parte, we were never quicke to one dropp of youre VVorde. Et sic non nra aida at Fire, or Swerde. Who wil rather saie with S. Hierome, Vtiam filios Hiereticorum, & omnium, qui decepti sunt, inter seculum Sagittis Spiritualibus, id est, Testimonij Scripturarum: Woulde God we maiest rather killle the Ch. 14. or of Hieretiques, and of al them, that be deceaved, with Spiritual Arrows, that is to say, with the Testimonies of the Scripturies. And with S. Augustine, O si occides eos de gladio, bisecto, & non fiat Hollies tu: Sic enim amo eos occidere, vt vivant tibi: Woulde God, thou wouldest killle them, O Lorde, with the two edged Swerde (that is, with the Eccl. 23. wordes) That they mose no longer be thys Enmities, For so wilsh them to bee killled unto them selues, that they mose live vnto thee. And againe, Vindicta nos Deus de vobis, ut ipsius errorum velutrum in vobis occidat, & nobiscum de Veritate gaudeatis: God for revenge woulde cause againste you, that he mose killle your errore in you, that ye mose revouche together with us of ille Truth. This, M. Hardinge, this is the revenge, that we sake upon you, as this date it mose appere.

On iii

The Apo-

Oprian, ad
Coriol.

Terent. ad Sea-
pulu[m].

Tertul. in Apo-
logia.

2.1.1v.3.

Proverb. 11.

1.1.10. in 1.14.

1.1.3. 1.1.4.

Accipit. Con-

Jff. 1.1.2. 1.1.3.

Augustin. p. 15.

for wee knowe, that the Gospel of Iesus Christ is the pover of God vnto Saluation, and that therin consisteth Eternal Life. And as Paule warneth vs, vwe do not heare, no not an Angel of God, though he come from Heaven, if he goe aboue to pulle vs from any parte of this Doctrine.

M. Hardinge.

Boaste no more of the Gospel. VVee (Untane the Catholique Churche) had it, wee kept it, and vnderstoode it, before yet were borne, and before your Heretie was hearde of.

But a Duet comming from hel (or who is auour of diuision but Satan?) hath caried any awaie into an other Gospel: wherasse in dede there is but one true Golpe. And here let any man consider, howe prightly you allege S. Paule. You write, that Paule warneth you not different man consider, howe prightly you allege S. Paule. You write, that Paule warneth you not of this Doctrine. Of which this Doctrine meane you? Of this, which you have declared in this A- this Doctrine? Did S. Paule euer reade your Apologie? Howe then pronounced he of it that sentence? Did S. Paule euer reade your Apologie? Howe then pronounced he of it that sentence? VVee meane (laike you) by this Doctrine, the Doctrine of the Golpe. If you meane no, wee fale the VVee meane (laike you) by this Doctrine, the Doctrine of the Golpe. If you meane no, wee fale the same. But wee tell you, that Paule speake not of every Gospel generally, but of a certaine Gospel qualifid. For he saith, *Sic quis evangelizans praecepit quod accipitur et anathema sit*: If any man preach a Golpe vnto you, besidest that yee haue received, he be accursed. Hearke you the Gospel S. Paule speake of? It is not every Gospel. It is a Golpe preached and received. If yee preach that Golpe, which yee received, wee loike handes with you. But if yee preach a Golpe which yee haue received of no Apostle, nor Apostolique preacher, and which was not heade of in the earth, when Luther came out of his Cloister, and forsooke his Religion, then be yee assured, that yee are the menne, who are holden for accursed of S. Paule.

The Bishop of Sariburie.

Heres, M. Hardinge, we wold faine speake awaie with a Cholastic Causall-Paule, ye saie, speaketh of a Gospel qualifid: wherby ye meane a Gospel deliuered, and received: As if you woulde saye, The Gospel of Cholse, onelie it be deliuered by post, is no Gospel. But S. Paule meante not the Doctrine deliuered from hande to hande, or from Pope to Pope: But the Doctrine deliuered, and received in the Scriptures. And in this sens he saith of hym selfe: Quid accepi a domino, hoc tradidit vobis: The thinges, that I haue received of the Lord, the same haue I deliuered unto you. In the feste he calleth him selfe an Apostle, not of men, nor by men, but by Iesu Christe. Howe be it, what nedeth many wordes: The cause is el. are. S. Augustin saith platiuely, Paulus ait, Si angelus de celo vobis annuntiauerit, præterquam quid in scripturis legalibus, & euangelicis accepisti: Anathema sit: If an Angel from Heaven preache vnto you any other thinge, then ye haue received (not by Tradition) from your Elders, but in the Scripturis of the Law, and of the gospel, on, 22 by deliuerer from your Elders, but) in the Scripturis of the Law, and of the gospel, accepisti be he. These wordes be plaine, M. Hardinge, a quite disfraz at your Cholos, hereto Cholostome addeth further, Non dixi Paulus, si contraria annuntiauerint, aut totum euangelium subuertierint, verum, si vel paulum euangelizauerint, preterea euangelium, quod accepisti, etiam si quidvis labefactauerint, Anathema sit: S. Paule saith not, If they teache the contrarie, or, if they overthrew the whole Gospel: But he saith, If they preach any little final thinges, besides the Gospel, that yee haue received, or, if they loise, or sink downe any thinge, what so ever it be, accursed be they. These wordes, M. Hardinge, touche you very neare. We haue altered the whole forme of the Churche of God. Thereforse repente your selues, leste ye remaine still within the danger of the Curse.

Galat. 1.6

August. contra
Iheras. Petras,
Lab. 3. Cap. 6.

christof. in epist.
ad Galatas. cap. 10

August. de bono
videtur. ad. 6.1.1.
Rome. 12.

christ.

For where these men bid the Holy Scripturis awaie, as dounble, and froufesse, and progrese vs to come to God him selfe rather, who be speakeyn in the Churche, and in thaire Counelleys, that is to say, to belue their fansties, and opiniouns: this wase of lynchynge out the Truthis very

very uncertaine, and exceeding dangerous, and in manner a fantasilical
and madde wate, and by no meanes allowed of the Holy Fathers.

M. Hardinge.

VVhere they fale, we passe but lide on the Scripturis, as dumbe and vnpynable, theren they *flaunders vs, as in other things. VVee do not so. But we fale, that as every acte of Parlementis must be execvuted by a lawfull ludge, to the holi scripturis haue therre execvution by lawfull officers, who are the Bishoppes and Fathers, as wel in other places, as specially when tacytly: lawfull officers in general Counelleys. Nowe fale thefe meane, that wate is very uncertaine, dangerous, and madde, and not allowed of the Fathers. VVho euer heard meane thong, to haue therre wittnes, talke after to looke a forte? Did the Fathers * dispute the order of commandynge together in general Counelleys? Or thought they the fame to be a wate for meane to be the forte desirous? In so manye may be decused with miche diligentie studie, and mature iudgemente conserninge together, yet howe muche sooner may one or two lone alende by private phantie and felde wile, be comyd array into errore? At the Nicene Council came together, i. g. bishoppes. At the feste of Constantiople, 320, at the Epheste Council, 400. At that of Calchedon 630. At thefe fourte Counelleys indeue
Ancient Fathers, namely S. Gregorie, esteemed as the fourte Gopels. Yea, but tantie he, I haue the woorde of God. But what if soo, fare holier, and better learned men fale, he haue it not? Let the reader be ludge fale he, a miche ludge in fuches a case. The Scholars mane reade, but indeued reader be ludge fale he, mone of them haue not of Clifties doctrine, who fale, *Non est discipulus super magistrum*, their masters, they mane not by Clifties doctrine, who fale, *The Scholar is not above his master*. Why not, for althat, fale you, if the Holy Gospell intellec alibi? The Scholar is not above his master. Why not, for althat, fale you, if the Holy Gospell intellec alibi? Sir, is it not to be thought, God dole aside his Churche represented in fuches folome alibiens of three hundred or moe Fathers gourneours of Churche people, rather then one man?

The Bishop of Sariburie.

Whether p[ro]p[ter] the Scripturis of God a Dumbe thinge, or no, I reprise me to that, as fale before. One of you calleth it Mortuum Atramentum: Dead Intel. An other falleth, Scriptura est res inanimis, & muta: The Scripturis is dead and a dumbe thinge. An other calleth the Scripturis, Nigrum Euangelium: The blacke Gopel. But if the Scripturis be Deade, and Dounble, and can not speake, then must it haue a dumbe loue, they are viprofitable. Neither do we despise the Authoritie of Counelleys. God Counelleys he grante, and reverende. But thus we fale, Counelleys are often against Counelleys: And, as we make reckynge of number, the Arian heretiques haue had moe Counelleys, then the Christians. S. Hierome saith, Spiritus sancti Doctoris ducor: That is the Doctrine of the Holy Ghost, that is set abroad in the Canonical Scripturis: Against whiche Doctrine of Counelleys determine any thinges, I thankne it wicked.

S. Chrysostome falleth further in more earnest forte: Plus aliqd dicam: Ne Paulo quidem obredre oportet, si quid dixerit proprium, si quid humanum: / wifis or more: Wee ought not to believe, no not Paule him selfe, if he speake any thinge of his owne, or he be fearely as a man.

And to encreas the uncertaine hereof, the whole weight, and iudgemente of Counelleys hangeth nowe euermore upon the Pope: as it wate appere by the wordes of the Conclusion of the late Chapter at Trident. Salua semper in omnibus Sedi apostolicae Authoritate: The Authoritie of the Apostolique See in al thinges euermore reserved. Wherelyt it appeareth, that the Determination of Patres hangeth not of the Council, but of the Pope. But Platyna falleth, as it is alleged before, Acta priorum Pontificum sequentes Pontificis semper aut infringunt, aut omnino tollunt: The Popes, that followe, doo euermore either breake, or wholly abrogate the Decrees of the Popes, that were before. And this, being turnede from al other Bishoppes into Counelleys, from Counelleys to the Pope, and from one Pope to an other, we shall euermore bulle upon bulle, and uncerayne, and never be assured, where to stande.

VVhether the Scripture be wel alleged, or otherwise, therfore fale the people mane not judge. For Christ saith, The Scholastike is not above his Maister. Certainly, M. Hardinge, the simpest of al the people, not withstanding, by poure restrainte, he mane not ludge of the Scripturis, yet he mane easly ludge of you, either that ye vnderstande not, or that ye braufely abuse the Scripturis. Wherelyt it be the woorde of God, or no, the people (we fale) mane not ludge. And that ye plaine even by the Scripturis, God knoweth full discretly, and ful discretly applied: for the Scholastike (we fale) is not above his Maister. Thus we mite learne by the Logique of Lorraine, that Populus is Latine for a Scholastike: and that Scripture is Latine for a Master. And thus by your valme permisses withinne

Cap. 10. Ind. 3.
Laud. sicut in
can. Ordines
spiritualiter
numeris
dicitur.
Albert. die
construens
Euseb.
Hieron. et Epif.
adv. iustitiae
Chrysost. in 2. ad
Timach. item 2.

Council. Trident.
self. 6.
playnes in ste-
piano

The people cannot judge.

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The Defense of the Apologie of the

without sense vs preache vaineley, and conclude nothinge.

¶ M. Hardinge haue some regarde to that ye wryte. The simplest mane shone espye your dwynges. We can no longer thus make the worlde with shewes of wordes. Christe spake not these wordes of the understandinge of the Scriptures: but of persequition for the Scriptures. Marke wel the place. Thus the wordes lie together: When they shal persecute you in one Cittie, flee into an other, &c. The Scholare is not above his Maister: Nor the Seruante above his Lorde. If they have called me Maister of the house Beelzebub, how muche more wil they so calle his hauishold seruantes?

Matthe.10.

Alas, where learned pou to frame suth the Argumentes, The Apostles, becinge the Scholars, can nomore escape persequition, then could Christe, that was the Maister: Ergo, The people cannot understande, what they reade in the Scriptures: There is neither Antecedente, nor Consequente, nor Sequela in them. For the honours of the Universite, haue better regarde unto your Logique. ¶ Beware the weakenesse of your cause, when ye so slenderly abuse the Scriptures.

The Apologie, Cap. 22. Division. 4.

Chrysostome saith, There be many oftentimes, vwhich boastinghe them selues of the Holy Ghoste: but truly, vwho so speake of their oowne heade, doo falsely boaste that thei haue the spryte of God. For like as, saith he, Christe denied, he speake of him selfe, when he spake out of the Lavve, and Prophetes, euen so nowe, if any thinge be prested vpon vs in the name of the Holy Ghoste, save the Gospel, vwe ought not to beleue it. For as Christe is the fulfillinge of the Lavve and Prophetes, so is the Holy Ghoste the fulfillinge of the Gospel. *Thus farre goeth Chrysostome.*

M. Hardinge.

They alleage out of Chrysostome, that who to euer speake of their oowne, doo vntreulye affirme to them selues the Spryte of God. But they remember not, howe they, who are gathered together in the name of Christe, doo not speake of their oowne, because Christe, who is the truthe, haue promised to be in the middest of them. Nowe if they telys, that the Fathers at Trent were not gathered together in the name of Christe, howe muche more trulye may we reply to them, that the temporal menne assembled together at Aupsurg, at Maynburg, at VVormes, at Smalcald, at Baden, at VVeldmynster, or any wheres else, came not together in the name of Christe? I require but a man of common sente to sitte Judge in this cause. They can not possibly bringe any thinge out of the Scriptures, or Auncient Fathers, for maintenance of this there grete caufe.

The Bishop of Saris burie.

¶ By bulle ouer boldely, M. Hardinge, on Christes promissione, God is true, what so ever he promise: But oftentimes menne are false. Christe haue promised to be presente, where so euer two, or thre be gathered together in his name: But it appereþ by the wordes of the Prophete David, that Councilles oftentimes meete together againste God, and againste his Christe. The Prophete Michias saith, Sic dicit Dominus de Prophetis, qui errare faciunt populum meum: Abominant iudicium, & omnino rectum peruerterunt: Super Dominum requirebant, dicentes: Nunquid non est Dominus in meo nostris? Thus saith our Lorde of the Prophetes, that deceiue my people: They abhorre Judgements: they surthrone al that is right. And yet they reafe them selues upon our Lorde, sayinge, Is not our Lorde in the middest amonge us?

This is your defense, M. Hardinge. Whether the VVoorde of God be with you, or agaynst you, pet vs sake. Yee haue stil the Spryte of God: and our Lorde him selfe is in the middest amonge you. But this boldenesse, by Chrysostomes Iugementes, to preſſe sumptuous, and daungerous. And therefore his counſel is, that if any thinge be preſſed vpon vs by the name of the Holy Ghost, sautinge onely the Gospel of Christ, we ſhould not beleue it. In like ſent S. Augustine ſaith, Sua illi si docere velint, nolite audire, nolite facere: If they bringe any Decree, or Fanatiſe of their oowne, heare it not: Doo it not.

Pſalm. 42.
Actor. 4.
Micah. 5.3

Chrysostome, de
santo & Ade
rando spiritu
Augustinio in Iohann.
Tractat. 46.

Thus the Olde frenetique, and Fanatical Heretiques, when they ſound them

Churche of Englande. 5.parte. 517 Councils.

ſelues conuincid by the euident testimonies of Goddes VVoorde, they appealed to the Spryte of God: which, they ſaith, euen as you ſaie, euermore afflid them, and could not ſaile them. Heretofore S. Auguftine wryteth thus: Videtur ergo ad vos agere, et omnis de medio Scripturarum authoritas auctoratur: & sicut enim animatus author fit, quid in quaquer Scriptura probet, quid improbet: id est, ut non Authoritate Scripturarum ſubiectari ad Fidem, sed libi Scripturas ipſe ſubiectat: Non ut ideo illi placata, ac liquid, quia hoc in sublimi Authoritate scriptum legit: sed ideo recte scriptum videntur, quia hoc illi placent: Ie ſee therefore, this is your drift, that al Authoritatem of the Scriptures be remoued: that the man may be leide by his owne ſentencie, what he listz, either to al lowe in the Holy Scriptures, or to diſallowe: that is to ſaie, that he ſubmit not himſelfe to any his Faſhion, to the Authoritacie of the Scriptures: but that he make the Scriptures ſubiecte unto him: ¶ Nō that he wil allow any thinge, becauſe it is written in that highe Authoritacie of the Scriptures: but that he wil diſallowe a wel written, becauſe he alloweth it. By meane heretofre it commeth to pasſe, that S. Hilarius wryteth, Quia quæ scripta sunt, negas, quid superest, nifi ut, quæ non scripta sunt, probes? For as muche as thou deniſt the thinges, that be written, what remaneth there, but that thou miſſe allowe the thinges, that be not written?

Concerning the Authoritacie, and Creditre of Councilles, we ſhall haue caufe to ſaie more hereafter. But, where ye require, but a man of common ſentē, to ſitte as Judge in thi caufe, it appereþ, that either ye remember not, or els ye iugēþ not, that we immediately ſaide before. For in thi ſelue ſame Chapter ye ſaie, The people maie not judge of their Bifchoppes. And that, as ye tel vs, by Chrysostomes Doctrina: For the Scholar is not above his Maister. Yet nowe ſuddainely, as haſtinge forgoote your oowne wordes, we calle forthe the Scholare, yea, and as it ſeeme be thought, one of the meanest of al your Schooles, as a man onely endued with common ſentē, to ſitte in Judgement over his Maister.

Notwithſtandinge, God is no accepter of perfonnes. Goddes Holy Spryte is not bounde to Councells, or Companies: but breatheth freely, where it listeth. And therefore, as youre olde Doctour Panormitanus ſaith, in caſes of Religion the flat signiſtātē. Indgements of one ſimple plaine man oughte comuntines to be receaved before Abb.

Here endeth the Fourth
Parte.

The Fifthe Parte.

The Apologie, Cap. 1. Division. 1.



At here, I looke, they wil ſaie, thoughghe they haue not the Scriptures, yet it maie chaunce, they haue the Aunciente Doctouris, and the Holy Fathers with them. For this is a highe bragge they haue ever made, howe that al Antiquarie, and a Continual Conſent of al ages doothe make on theire ſide: and that al our caſes be but Nevye, & yester daies woocke, and until theſe ſewe late yerees, were never hearde of. Questionelle, there can nothinge be more ſpitfully ſpoken againſte the Religion of God, then to accufe it of Noueltie, as a mater lately ſounde out. For as there can be no change in God him ſelfe, ſo ought there to be no change in his Religion.

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ret neverthelesse, we wote not by what meanes, but we haue euer
seen it come so to passe, from the firste beginning, that as often as God
did geue but some lighte, and did open his Crutche unto men, thoughe
the Truche were not only of greatest Antiquite, but also from Euse-
bius, yet of wicked memme, and of the Aduerlaries it was called
Nevvfangled, and of late diuided, That ungraceous, and bloudthirsty
Haman, when he sought to procure the Kinge A隋ius displeasure a-
gainste the Ievves, vded this accusation against them: Thou hast here
(saith he) a kinde of people, that vseth certaine nevv Lavves of their
ovne, but stynched, and rebellious againte al the Iavves. When
Paulie also began firste to preach, and expounde the Gospel at Athenes,
he was called a Tidings bringer of Nevve Goddes: as mutche to
sate, as of a Nevve Religion. For (saide the Athenians) mate wee not
knowe of thee, what Nevve Doctrine this is? Celsus likewise, when
he of let pourely wrote against Christ, to the end he might more com-
fulely scosse out the Gospel by the name of Noueltie. Vhat saith he,
hath God after so many ages nevv at laste, and so late bethoughte
him selfe, Eusebius also writheth, that the Christian Religion from the
beginninge, for very spete, was called nevv, that is to sate, Nevve,
& Strange. After like sorte, theise memme condemne al our maters, as
Stranghe, & Nevve: but they wil haue thaire owne, what so ever they
are, to be praiised as thinges of longe Continuance.

M. Hardinge.

(a) A vaine di-
finition, for
neither do we
call our Do-
ctrine Nevve.
(b) By Vtre tell you
ye haue lost the
right names of
things: and cal
that Newe, that
in dede is Old.
(c) Muntur. For
the true Faith
of Christ had
been planted
and his conti-
newed in this
Realme iour
hundred yeeres,
before the com-
minge of this
Augustine.
Marke, 9.
Iohes, 9.
Luke, 22.
Apoliote con-
tra Gentiles, 1, 2.

August. in quæ.
Recd. & Veteris
Testamentis

They had faile somwhat, if they had proued, that the Doctrine (a) of Christ had ben called
newe by them, who were the professeours and felowers of it. But nowe reportinges that the Genus,
who knewe not God, as Aman, at the Athenians, as Celsus the Enike, and mutche the like, called the
right and true Religion of God newe: they fai nothing to any purpose. But let them fliue, that
before the comminge of Christ, any furthe Religion was allowed, that was newe: Or that in this
Christes incarnation, amonge Christian men what so ever Religion was not bunned and reteched,
which was newe. Here are they done. And yet for thee of learninge in a mater
not necessarie, they bringe foorther there be, and declare, that the Doctrine and Religio[n] of Christ
was newe to them, which knewe not God nor Christe the Sonne of God, whiche no man deneth.
Thus al manner of thynges entred mate ffor, howe foudy they relap. Vve b[ea]t them that al
newe Doctrine nowe in the Churche of Christe is naught, and theri proue, that infidelle haue in
the time of Moyses lawe, and at the firste preachinge of the Goffel, impugned Goddes euangelis
truthe with the odious termme and reproche of nevvnes. Newe dedite was good to us at our firsle
converstion from infidellitie. But since that we recenne the p[ro]p[ri]et[er]ie of S. Gregorie the Bishop
of Rome, (c) who conuerted the Realme of Englande to t[he]e faith by S. Augustine his Legate, and
otherfent for godly pourely, woorthy wee flutine and abhorte al newe Gospelles, newe
Faithes, newe Doctries, newe Religions.

The Bishop of Sarisbury.

The Truth of God neither is furthered by the face of Antiquite: nor hindered
by the opinion of Noueltie. For ostentious the thinge, that in dede is Newe, is con-
demned as Olde: and the thinge, that in dede is Olde, is condemned as Newe. If
Newenesse in Religion in al respects, and every wate w[er]t it, Christe woulde not
have resembled his Doctrie to Newe Vyue, nor woulde he haue saide to his Disci-
ples, I geue you a Newe Commandement: neither woulde he haue called the Cuppe
of Thanksgivunge, T[he] Newe Testamente, in hi Blode. Antiquis satthe, Religious
Authoris non ell temporis & humana, sed numine: nec quo die, sed quid colore co-
peris, intueri conuenit Quod Verum est. Serum non est: T[he] Authoris of Religion
muste be weighed by God, and not by time: It behoueth us to consider, not upon what date, but
what thinge we beganne to worship. The thinge, that is true, is never too late.

S. Augustine saith, Quod Anterior est, iniquit Iustici, falsum esse non pos-
t[er]. Quasi Antiquitas, & Vetus Confutatio praedictit Veritati: T[he] Heathers saith,
The Religion, that was firste, can not be false: As though Antiquite, and Olde Customs
coude

coude preuale againste the Truche. Agathe fafthe, Nec dicit debet quare modo? Arguit, De Ci-
& square Serio: Quoniam intentus Confilium non est humano ingenio penetrabilis:
Nether man vnde sate, Wh[en]y committit it folie? For the Confil of
God, that sentis, is insu[m]p[t]able to the wisdom of man. Pe sate, They were Infidels only,
that charged the Religion of Christe with Noueltie. And further ye sate, VVee telie
them, that al Newe Doctrie nowe in the Churche of Christe is naught. Hereto, M.
Harding, iuste some agere. And therefore we tel you, that your Newe Fantasies, which
ye haue painted with the colour of Antiquitie, therewith haue deceaved the world, be-
cause, i naught. As for us, we haue planted no Newe Religion, but onely haue
renewed the Olde, that was undoubtedly founded, & v[er]ified by the Apostles of Christ,
and other Holy Fathers in the Primitive Churche: and of this longe late time, by
meane of the multitude of your Tradicions, and Canones, hath beene obsoned.

Thereforo we mate fale with S. Bernard, Nonitatem dico, propter linguam ho-
minum impiorum: qui cum manifelum Lumen obscurare non queunt, de Solo Nu-
vitatis nomine cauillantur, &c. Sed haec Nouitas non est nouela vanitas. Res enim est
Antique Religionis: Perfecte fundate in Christo Pietatis: Antiqua Hareditas Ec-
clesie Dei: T[he] eccl[esi]a Noueltie, because of the tongues of wicked memme: who beinge not habile
to shadwe the manifel lighte of the Truche, finde cauillations upon the Only name of No-
ueltie. But this Noueltie is no new Vanitie (as to this late upstart Religion of Rome).
For it is a mater of Olde Religion: of perfite Godlinelle founded in Christe: T[he]
Aunciente Erheriance of the Churche of God. The Olde Learned Father Ter-
tullian saith, Viderint ergo, quibus Nomum est, quod sibiell Vetus: Heretesi non tam
Nouitas, quam Veritas resuicit. Quodcumque contra Veritatem capit, hoc est Her-
etis, etiam vetu Confutatio: Leti thereforo rade heede, which compe[re]s that things
Newe, that in it selfes Olde. Heretis is reproved, not so by Noueltie, as by Veritie, wh[en]
so everthinge faulches against the Truth, the same is an Heretis: Yet, although it be a Culmone
newe to Olde. Ignatius saith, Antiquitas mea Iesus Christus est: My Antiquite is
Christus Iesus. For otherwise the Religion of Christ at that time was counted New,
and in respect of the Aunciente Religion of the Heathenos, even so Nouelties saith,
Antiquallly, and of al memme was commended.

That Augustine, the Monke of Rome, brought firste the Faith into this Lande,
it is viterly vnture. For, as I haue said before, it appereþ platinly by funde the
Ancient Fathers, Origene, Tertullian, Chrysostome, Hilarie, Theodoretes, Eusebius,
and others, that the Faith of Christe haue benne vntierfully recevied, and perfectly
rooted in this Realme many hundred percs, before this Augustine the Monke was
borne. In dede he brought in great heapes of strange Nouelties, and Superstitionis,
as Candies, Candlestickes, Banners, and Holy VVater, & other like shewes: Whereas
the Churche of God had no great newe. And yet haue the same shewes benne en-
created by other Heires Dukes, and Canones, above measure.

But, for as mutche as certaine of S. Hardinges Beauperes of Louaine haue
lately founde them selues talkis, and kepte greate Spotes in the behoufe of theri
Augustine, the Italian Monke, whom theri tal the Apolle of England, and wil newes
haue to be recevied, and honoured, as a Sancte, I haue thought it therfore god bief-
ly, and by the wate, to note a fewe wordes touchinge the same.

It semeth, they be mutche offended, that so Vertuous a Manne, and so Holy a
Saincte shoulde be charged with pride, and Crueltie. With pride, in so disdigne-
full despisynge his Brethren, the Bisches of his Ielande of Britaine: With Cru-
eltie, in prouincing the Deathe bothe of many thousandes of Christian people, and
also spetally of the Innocentes, and unarmed Monkes of Bangor: and al this, for
that they refusid to recevied him, as theri Metropolitane, and to agree with him in
certayne small pointes of the Romaine Religion. Howe be, that his pride was wel bla-
shed by Beda, writinge pourely of the same. In that he saith still in his Throno, and
disdigne to rise vp, and to geue any token of Reverence vnto the seuen Bisches,
and other Learned, and grame memme of the Britaines, makinge theri appearance at
his Council. And therefore they saide, they woulde not harken to his demands,
nor take hym for theri Archebisshop, as hauinge other wife of olde an Archebisshop of

XII

ycirc

Beda: Septem.
Britannor. Epis.
Op[er]es Vite
Dollijimi,

Terull. de vir-
ginitate verbi
reliquitur

Ignatius ad
philadelphian.

Bernardus De
vita solitaria

The Defense of the Apologie of the

of En= their owne, to whom they ought their obedience. Ther wordes, as they are repro= glande, were these: Si modo nobis assurgere noluit, quanto magis, si ei subili= tria, li, 2, ca, 2, cooperimus; iam nos pro nullo contemnit: If even nowe he disigne to rise vp unto vs, howe muche more wil he despise vs, and regard vs, as nothinge, when we shal once be under his jurisdiction?

Beda eodem loco

But, to excise this Augustine of Shameful Cruelie, leste he shoulde semme to be accessorie to the Murtheringe of so many, and so by their owne Lawes to be Irregular, as a man of Bloude, thef late, He neither entended the Warre againste the Britanes, nor was present at the fighte, but was deade longe before. Whiche thinge also they thinke, mite be proved by the express wordes of Beda. For thus he saith, Quamvis ipsa Augustino iam multo ante tempore ad Coecilia Regina Sublatu: Norwhil an dinge Augustine him selfe, longe before the time of this Warre, were taken up into the Kingedome of Heaven. For the True, and Certaintie hereof, it mite please the godly William Keeler, to understande, that these laste wordes of Beda, concerning the Deathe of Augustine, are manifestly forged, and haue benne violently thrusse into the Werte, by a guilefull Parenthesis; by them that stichene haue benne ashamed of his Cruelie, and were neuer written by the Authour, as by evidentie pouessest it hat plaine appear.

But first of al, in an Olde Chronicle, written in Frenche aboue two hundred yeres past, by Thomas Graie, we haue that finde it recorded thus: Augustine, being thus refised of the Bishopps, and others the Learned of the Britaines, made such complainte therof to Ethelberthe the Kinge of Kent, that forthwith he leuid his Power, and Marched againte this lande, and steele them in molte Crayf wifes, haueing (as he latthe) no more regarde of Mercie, then a Woule hath vpon a Sheep. Herbyt it appereith, that this Augustine was the inflamer of the Warre, and so the cauer of the Slaughter.

And whereas, by the wordes of Beda, as they haue commonly errante in the Latine, we are tolde, this Augustine was dead, longe before the warre begannen, it appereath plainely by the true Beda in deede, translated aboue seuen hundred yeres agoe into the oþer Engylshe, or Saxon tongue, by Alfredus, or Alredus then Kinge of this lande, that the same Augustine was yet aliue, after the fame Warre was ended, and that he afterward Consecrated two Bisshoppes, Mellitus, and Justus; Mellitus, to be Bisshop of London: and Justus, to be Bisshop of Rochester. Whiche thinges thus declared, it foloweth orderly in the Storio. Then (these Warres beinge ended, and these Bisshoppes Consecrated) afterward died the beloued Father Augustine. After the V Warre he died, latthe he, and not before, as they stichene altered it in the Latine. I trow, M. Hardinge, ye are not so muche amazed with the admiration of your Augustine, that ye will late, he had power to Consecrate Bisshoppes, and to bise his Archepiscopal Authoritacie, beinge dead.

As for these wordes, that we finde reported by the Parenthesis, in the Latine, as written by Beda, (Quamvis Augustino iam multo ante tempore ad Coecilia Regina sublatu). So as muche as they are quite contrary to the very course, and order of the Stoarie, and specially for that they are not once touched in the Aunciente Saxon Translation, fundis Copie wherof at this presente are errante, and to be sone, of suche Recuerende Antiquite, as mite not lufkely be called in question, therfore we haue god cause to judge, that the saide wordes haue benne stichene forset, and thus reuin, by some god shul, and polcite, leste Augustine, so holy a man, shoud be found guiltye of so greatae a Crueltie.

The

Churche of Englande. 5. parte.

521 Augustine
of En=
glonde,
The Aucto-
rie of Chro-
nicles writ-
ten.

The yere The yeres of Augu-
of our stine abode in En-
Lord. glande.

596	1	This yere Augustine arriueth in Englaunde, and afterward continueth Archibishop of Canturburie thence yeres. Poldyore, Lib 4.
597	2	
598	3	
599	4	
600	5	
601	6	Thin yere Angeline receyeth his Pallie.
602	7	
603	8	
604	9	This yere Augistine Confercathe Mellitus Bisshop of London, and Justus Bisshop of Rochester, Beda, Lib 2, cap 3.
605	10	Thin yere the V Warre was keape againste the Britaines, and the Monkes were slaine at Bangor. The Sixon Chronicle of Peterborough. This yere same yere Augustine Confirmed the Kings Chartare graunted to the Monasterie of S. Peter in Canturburie.
606	11	Thin yere Augistine Baptizeth tenne thousande people in the water of Swale. Ranulphus Cellen.
607	12	
608	13	This yere Augistine dieth 7. Calend. Junii. Marthas Veallimontalmentis.
609	14	
610	15	This yere dieth Augustine, as it is written by Poldyore L 4. And therefore he was aliue five yeres after the slaughter of the Monkes at Bangor.

Werly, in the Old Engylshe Chronicle it is recorded, not onely, that this Augustine, the Italian Monk, by his complainte caused the Kinge of Kente to arme his people, againte the true, and Faithful Chystians of the Countrey, then beynge in Tales; or, that he was aliue at the time of the battaille, but also, that he was hym selfe pietye in persone goinge towarde the same. The wordes be thise: Augustine came agane, and tolde Kinge Ethelberthe, that the Britaines wold not obie him. Wherefore the Kinge was wrothe, and sente to Elfred the Kinge of Northumberlaland to come to helpe hym, to disprise the Britaines of V. Vales. And (Augustine) the Archibishop of Canturburie mette with them at Leicester. The Kinge of Leicester artheit was called Brocole. He beynge afraide of the two Kinges, fledde out of the Londe, and came ouer againe. And the two Kinges seyed al his Landes, and deportid them betwix them selues. And afterward they wente towardes V. Vales. The Britaines hearde of them, and sente meyne to them in there shires, and baronies, to ake mercie. But they were so cruel, that they had of them no pite, &c. Herbyt it appereith, that this Augustine, not onely enteyned this cruel Warre, but also was aliue, and present in the battaille.

Addition. 17. But, to put boþe you, and your frendes quide out of doute, touchinge, as wel the truthe hereof, as also the manselle, and scutible Corruption of your Beda, I will here shewe you the Copie of a Chartare, graunted by Ethelberthe the Kinge of Kent, to the Abbe of S Peter in Canturburie, and Confirmed by Augustine the blacke Monk, and Archebishop there, the selfe same pere, when the daughter of the Maunes, wherof you speake, was committed. Thus it beginneth,

*In nomine Domini nostri Jesu Christi. Omnen hominem, qui secundum Deum vivit, & remunerari a Deo sperat, & optat, oportet ut puris preciosis consensu hilariter ex animo prebeat quoniam certum est, tanto facilius ea, que ipse a Domino poposcerit, consequi posse, quanto & ipsi libenter Deo aliquod conceperint. Quocirca ego Aethelbertus Rex Cantie cum Consensu Venerabilis

Xx ij

Archiep-

Augistine
alio, and in
companie
with the
Kinges mar-
chance to
wards the
fielde.

522 **THE DECREE**
Archiepiscopi *Augustini*, ac principum meorum, do, & concedo Deo in honore Sancti Petri, aliquam partem terre Iuris mei, quæ iacet in Oriente *Civitatis Dorevernae*. Ita duntaxat, ut Monasterii ab illa construatur, & res quæ suprà memorau in potestate Abbat. sit, qui ibi fuerit ordinatus. Igitur adiuro, & precipuo nomine Domini Dei omnipotenti, qui est omnium rerum Iudex nullus, ut prefata terra subscripta Donatione, semper inter alios confirmata, ita ut nec mibi, nec alicui Successorum meorum, Regum, aut Principum, sine cuiuslibet conditione dignitatibus, & Ecclesiasticis gradibus de ea aliquid fraudare liceat. Si quis vero de has Donatione mea aliquid minuerit, aut iniuriam facere temptaverit, sit in praesenti separatus à Sancta Communione Corporis & Sanguinis Christi, & in die iudicii ob meritum malitia suæ, à confusione Sanctorum omnium segregatus. Circumcidetur et hæc terra his terminis. In Oriente *Ecclesia S. Martini*; In Meridie *viii Olibrbergia*. In Occidente, & in Aquiloni *Druinge in Civitate Doreverna* in anno ab incarnatione Christi D.C.V. Indictione VIII.

*Dorornius in anno ab incarnatione Christi D^o C^o M^l Indictione
+ Ego Ethelbertus Rex Cantia, fana mente, integroque consilio
Donationem meam signo sancte Crucis propria manu roboro, confirmavique. Ego
Augustinus Gratia Dei Archiepiscopus tuis conscientibus libenter subscripti. Ego Ead-
regi Regis Fau. Ego Hengistus Dux Laudia. Ego Hecca Comes Conserui. Ego
Augmentorum referendariorum approbavi. Ego Graphia Comes Benedictus. Ego Tansius
Anglorum. Ego Corb. Ego Vices Conserui. Ego Ferdi Corroboro. Ego*

This Chartare is extante, and make be same under Authentical Seales: And an other likewise bearing the same Date, and like the Inscription. Marke wel the pare of our Lorde, M^o Hardinge, and compare wel the times. This Chartare, as it is plaine, and evident to the tie, was sealed, and Dated in the pare of our Lorde 605. And the selfe same pare, as it appereith by the Chronicle of Peterburrough, the Monkes were slaine, even the selfe same pare, 3 late, in whiche this Chartare was graunted by the King, & confirmed by Augustine. Howe I beseeche you, where is the credite of your vaine Hostie? Howe can it possiblie be true, that your corrupted Beda saith, Quamvis Augustinus tam multo ante tempore ad Cælestia Regna sublatu: 31 Aug-
ustine were alius i' self same pare, how can it be true, 3 late, that he was dead so long before? Do you not see manifest forgerie with your eyes? So not this corruption so grosse, that ye may take it with your fingers? 31 Augustine had ben dead so long
time, & so many pieces before, how could he confirme Chartares the same pare pre-
sent? Will you make him to Holy a man, that he was hable to twiste, a Seale, & con-
fame Chartares beinge dead? Your Beda, as he is by somme of your side guiltie-
corrupted, saith, Augustine was dead a great long while before the slaughter. But Aug-
ustine himself saith, he was alius the selfe same pare, when the slaughter was made.
And that he pouched not by conjectures, and Theorbes, as you do often, but by suffi-
ciente Reponde under the Kinges great Scale. Ile beseeche you, what better evi-
dence may be shewed? It was an easse matter, by enterlarding a few wordes, to
satish the truble of a Hostie: And ther was god cause, in regarde of your Aug-
ustine credite, why þe shoulde do it. But what cause can you imagine, why any man
in this pointe shoulde corrupt, and satish the Kinges great Scale? What gaine
could he have had therin? Do what hope of gaine? 2. If there had benne cause
newe to create, yet what man coulde so easly have wroughte it? Day Mathew:
V^e Calmonstrerius, that wrote Flores Historiarum, saith, that Augustine lived
until the yere of our Lorde 605. And was alius thys pare after the Monkes were
slaine. If he were alive thys pare after the slaughter, how is it true, that you saie,
he was dead so longe a while before the slaughter?

He was deade so longe a white brune he daunger,
Whiche maie it be your choise, M. Bardinge, whether yee wyl belue Kinge Edward
the berte, and your Augustine fynnes bente under thetewre styme Instrumentes, and Aut
the thenticall Scales, or els for yor state of felde manifestly corrupted, & wastered quite
from the Digitalis, as it is moche easie to be seene.

Therefore, & Hardinge, I shal henceforthe be gay, bothe for you, and for
felowes, not to aduerter so rathelp in iudgement, before you knowe. Thus mutche
brisly, as awarcke unto them, that so faire would haue their Augusline acquited of
Pride and Cruelte.

Wherin they doo mutche like to the Coniurers, and Sorcerers nowe a daies, who wooz kinge with Diuels, use to saie, they haue their Booke, and al their Holy, and hid Mysteris from Athanasius, Cyprian, Moles, Abel, Adam, and from the Archangel Raphael: to the ende, that therre conninge deceiuing thoughte to come from futele patrone, and founders, myghte be iudgede the more highe and holie. After the same manner these menne, because they woulde haue their owne Religion, whiche, them selues, and that not longe sithence haue broughte foorth into the wo:ld, so to be the more easly, and rather receped of foolishhe persones, or of suche as caste litte, whereabout they, or others doo goe, they are woon to saie, they had it from Augustine, Hierome, Chrysostome, from the Apostles, and from Christe him selfe ful wel knowe they, that nothinge is more in the peoples fauoure, or better li-kech the common sorte, then these names.

M. Harding.

Nay Sirs, your felues may with more reason be likened to Enchanters, Necromancers, and Witches. For as they say, that they have their Bookes, and their Mysteries from thofe Doctors, andift Fathers, and from Raphael the Archangel, but cannot fhave the deluyce shreft by any Succession from hande to hande, as for example, who received the fame from Raſiel, from Adam, from Abel,

Sec, and who keape them from time to time : So ye fafe alle, that ye hant your Gospell, and eury
parte of your Doctrin from the Apostol, from Chirle, from the prophetes, from
Healeyn, from Goddes owe bofome, who is Father of Lightes. But ye cano fnewle vs your lawfull
Succession, by whom prechynge, aby handes, it came downe alone from Chirle
and his Apostoles unto you. (3) VVhere late your Sacramentone Doctirne hidde betwene the tyme
of yore prophete Zanngulus, and your Patriarch Berengarius ? How, and by what deliuerie from hand
to hande continued the same thofe fute Lande leutes ? Shewe vs your Succession. VVhere be your
Bishoppes, where be your Churchies ?

The Doctrine, whiche the Catholike of our Country holde, and profess, (b) aswel touching the Blessed Sacramente, as al other pointes of our fadre, they haue receaved it of their Bishoppes, and they of their Preliefeclours, by vertu whiche they reache to S. Augustine: S. Augustine received it of S. Gregorie: (b) he of others before him: (b) and they al one of an other by continual ascensione into S. Peter: who received it of Christ: Christ of God his Father. (b) And this Doctrine we finde nighly and plainly set forth in the bookees that (c) S. Augustine, Jerome, Chrysostome, Ambrose, Basilie, Cyprian, Dionysie, and the other Holy Fathers haue left to the postulante. And to they be witnessnes of the truthe of the Doctrine which our Bishoppes haue taught vs.

Pridye, ye, and cre ye ou never so mucche, make to my Lawes in your Parlamenteys, ayse lift, imbrayn the stile in the bloude of the Catholike Christians, as ytre for it in your Pulpites, yet shal that rocke, wherouer we stae, be too haude for ymu. Neither shal ye ever be able to overthowre the Catholike Chiche bhelden therupon. For certayne we are, that neither al your power, nor all gates shall preuale agaynt her.

The Bishop of Sarisburie.
Marcus Varro was wroote to late, Vtelle est Cuiatibus, vt se vni fortes, etiam si
falsum sit ex Dñis genito esse credant; it is very behouefor Citties, and Common Weales,
that men of valour wryte before them selfes to be the Children of the Goddess, se althoug
in dede it be untrue. Whio wrythe Iohn S. Augustine addeth thef: Hac Sententia,
cernis, quam latum locum aperiat falsitati: Tresse hore large a scope this fature doth open
to the Maintenance of Fysshable. Gang banke tyme, to anance the fable of there
blonde swanne herte their petite gress, come from Achilles, some from Anas, somme
from Hercules, and some from the Arke of Noe. The heretique Discorus, to geate
some credite to his Doctrine, woulde feme to bating the delecte therof from at the
Ancient fathers of the Churche. For thus he fabe in the open Council, I ego testi
monia habeo Samsonum Parvum, Athanasi, Gregorii, Cyrii, in multis locis. Ego
cum Patribus ejutor: Ego defendo Patrum Doctrinam. Non transfigredor in aliquo: Et
bonum Tellimonia, non implorante, neque transtulio, sed in Libris habeo: I have the
witnesses of the Holy Fathers, Athanasius, Gregorius, Cyrius in maner places, I am throwen

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scrutie with the Fathers: I defende the Fathers Doctrine: I swarne not from them in any pointe: I haue their witness, not barely now by the waie, but in their Books.
So lade the Heretique Eutyches, Ego legi Scripta Beati Cyrilli, & Sanctorum Patrum, & Sancti Athanali: I haue redde the booke of Cyrilus, of the Holy Fathers, and Athanafius. So lade the Heretique Caroſus, Ego secundum expofitionem trecentorum decem & octo Patrum, sic Credo: sic Baptizatus sum: This do I believe, and thus was I Baptized, according to the Expofition of the three hundred and eighties Fathers in the Council of Nice. Thus the Arian Heretiques alleged the Authoritie of the Ancient Father Origen: thus the Pelagian Heretiques alleged the Authoritie of S. Augustine. As, upon occasion, it haue benne falle before.

Gien with fute the truthe. O Hardinge, are you wout to blaſe the Armes of pone Religion. There is no tale to valie, or to fabulous, but ye are habbe by your conning to bringe it linellie, either from Christe him ſelfe, or from his Apostles, or from one, or other of the Ancient Fathers. The Bishop of Sidon in the Late Decree of the Empereor holden at Augusta, auouched openly, that ye bad your whole Canon from the Apostles of Chaffe, wrotte by wrode, even as it is poushly written in your Malle Booke. Andreas Barbatus prooueth the Antiquite of the Cardinales of Rome, by theſe wordes, wrotten in the first Booke of the Kinges, Domini ſunt Cardines Terre: Et pofuit super eos Osbum: The corners of the Earth be the Lordes, and upon them he hath ſette the Worlde. Abbat Panormitanus faſthe, Cardinalatus eft de Lure Diuino: Quia Paper per Sacerdotes Leuiticos inteligit Cardinales: The Cardinaliſhip standeth by the Lawe of God: For the Pope by the Leuitical Priſtles understandeth his Cardinals. Hosius ſometh to ſaie, that Monkes haue their beginning even from the Apostles, meaning therin, as one of your Compamions ther dothe, in fauour, I trove, of Religion, that Christe him ſelfe was the Abbate. For thus he ſaith, Christus Dux, & exemplar alledged vita Monachal: Christe was the Capitaine, and ſamplore of Monkis Life. And per the before, man afterwarde, as haunge foregotten his former dreame, utterly diſpachet Christe, and geneth the whol honour hereunto Elias, and Elizurus. Elizurus be his wrotes, Elias, & Elizurus Duces iſtuti Benedictini: Elias, and Elizurus were the Capitaines of S. Benetis order, that is to ſaie, they were Blacke Monkes. By like twedome þe would ſeeme to fetche thy holy VVater from Elizurus: your Cardinales Hatte from S. Hierome: your Monkes Cowle from S. Augustine. This was ſometime a ſoyle god wacie to winne credite, ſpecially whiles, what so euer ye ſaie, the people was ready to geue you care. So the ocole Arcades ſaide in commendation of theſe Antiquitie, that they were a deale, or two elder then the Moone. Saturnus, bringe in Italie, for that he was a ſtranger, and no man knewe from whence he came, therfore was called Filius Cecili, and was thought to come from Heauen. Romulus, and Alexander, for that they were borne in bastarde, and never knewe their owne Fathers, therfore to magnifie the nobilitie of their blonde, woulde be called the Children of the Goddess: the one of Mars, the other of Juppiter.

With fute the Truthe, and Fidelite, O Hardinge, your wroite ſa to painte out al the partes, and members of your Doctrine. For, he neuer to valie, or chidlike, or larely blunted, yette ye late us in hande, That your Predecessours received the ſame (as you ſaie) of their Bifhops: and they of others their Predecessours by order, until they reache to your Auguſtine the Monke of Rome, whom ye haue ful worthily made a Satyr: Your Augustine (as you ſaie) received the ſame of Gregorie: Gregorie of others before him: and they al, one of an other (as you ſaie) received ſame of S. Peter: and Peter of Christe: and Christe of God his Father. No Heale could lightly haue ſaidie more in the mater. I trove, we would proue by this Aſcente, and Defente, that God the Father made Holy VVater, and ſab Mafe.

In dede, as wel heret, as also in your empic names of Augustine, Hierome, Chrysostome, Ambroſe, Baſile, Cyprian, Dionyſe, &c. As I ſaie you once before, ye bringe us onely a baine ſhew of painted bores, and nothinge in them. For in al theſe Holy Fathers, where finde you either your Private Maſe: or your Haſte Communion: or your Accidents without Subiecte: or the reſte of your like Clauſitutes: wherewith ye haue ſo longe time dectuced the worlde: Leue your diſputatione ſette

ſette aparte your Contraſtours, and blinde gheſſes: and for your credites ſake, once ſhewe vs the thinges in the Ancient Holy Fathers: and ſhewe them plainlie, and in dede: that we maye thinke, there is ſomme weight in your wordes.

But your owne Glate, ſpeakinge of the Adminiſtration of the Holy Communion, whiche noble in your Churche in a manner is wholly abolisched, ſaith thus: Hoc Antiquum eſt. Nam hodie videtur esse relatum: This was the Olde Order, that the people ſhoulde receive together. For, as it ſemeth, nowe it is leſſe. Doctour Tonſſal faſthe, It was no Heretice to denie your Tranſubſtantiation, before your late Counſel of Laterane. Erasmus, whos judgement, I thynke, ye wil not refuse, ſaith thus, In Synax Transubſtantiationem ſeru definiuit Ecclesia: In the Holy Adminiſtration, it was longe, and very late, are the Churche determined the Article of Tranſubſtantiation. Al this notwithstanding, ye blude not to late, that bothe theſe, and al other your fanaties haue beene conueyed unto you by molte certaine Succession, from hande to hande: from your Engliſh Augustine: from Gregorie: from the Fathers: from the Apostles: from Christe: and from the bofome of God him ſelfe.

The Apologie, Cap. 1. Diuision. 3.

But howe if the thinges, whiche theſe men are ſo deſirous to haue ſene Nevve, he ſounde of greatest Antiquitie? Contrariwise, howe if al the thinges wel nigh, which they ſo greatly ſet out with the name of Antiquitie, haunge benne wel and thogowoly examined, be al thinge ſounde to be but Nevve, and diuined of very late? Soothely to ſaie, no man that hath a true, and righte conſideration, woulde thinke the leveſ Layves, & Ceremonies to be Nevve in dede, for al Hammarins Accuſation. For they were grauen in very Antiente Tables of greatest Antiquitie. And although many did take Christ to haue sworne from Abraham, and the Olde Fathers, and to haue broughte in a certayne Nevve Religion in his owne name, yet answere he them direcler: If yee beleue Moses, yee vvoludc beleue mee alſo. For my Doctrine is not ſo Nevve, as you make it. For Moses, an Authour of greatest Antiquitie, and one, to whom yee geue al honoure, haſte ſpoken of me. S. Paule like wife, Thonghe the Gofpel of Iefus Christe be of manye counteed to be but Nevve, yet haſte it (ſaith he) a testiſmonie moſte olde, bothe of the Layye, and of the Prophetes. So for our Doctrine, whiche wee maye moſte rightely calle Christis Catholiqie Doctrine, it is ſo farre of from Nevve, that God, who is aboue al moſte Antiente, and the Father of our Lorde Iefus Christe, haſte leaſte the ſame unto vs in the Gofpel, in the Prophetes, and Apoftoles woorkes, beeinge monumenetes of greatest age. So that noman can nowe thinke our Doctrine to be Nevve, onelle the fame thiſke, either the Prophetes faſthe, or the Gofpel, or elſe Christe him ſelfe to be Nevve.

The Apologie, Cap. 2. Diuision. 1. &c. 2.

And as for their Religion, iſt be of ſo longe continuallne, as they woulde haue men werte iſis, why doo they not prove it ſo by the examples of the Primitiue Churche, & by the Fathers, and Counſels of Old times? Why lieth ſo Antiente a caufe thus longe in the dufe, deftute of an Advocate? Fiere, and Swerde they haue had alwaies ready to

Ex illi hanbre;

ANNO 1548.

1. Regum 2.
Polydor, De In-
uentoriis Lib. 4.
Cap. 3.

Extr. Qui filii
fin Legitimi,
per venerabilis
item Abb.
Hofius in Con-
ſiftione petro-
nian. Cap. 53.
Corpus Dialog. 2
Page. 194.
Corpus Dialog. 2
Page. 284.
w̄ḡd̄w̄v̄d̄.

De Conf. Diff. 2
per alia in foli.
Cather. Tontalis
De Sacharialis
Lib. 1. pag. 43.
Anno 1548.
Englyſh Corin. 7

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hande: but as for the Olide Councelle, and Fathers, al Mum, not a woerde. They did surely agayne al reason, to begynne firste with these so bloudy, and extreme meaneis, if they could haue founde other moze easy, and gentle waies.

And if they truste so fully to Antiquitie, & vse no dissimulation, why did Iohn Clemente a Countre man of ours, but leue yees past, in the presence of certaine hoghest men, and of good credite, teare and caste into the fire certaine leaues of Theodorete the most Ancient Father, and a Greeke Bisshop, wherins he plainly, and evidently taughthe that the Nature of Brede in the Communion is not changed, or abolished, or broughte to nothinge. And this did he of pourpose, because he thoughte there was none other Copie thereof to be founde.

M. Hardinge.

Touchinge the mater you haue deuided vpon M. Clemente, he dooth only denie it in woerde, that euer he burne or otherwise defroyed any leafe of Theodorete, but also declarre by the whole order of his life, and by special regarde and loue he beareth to the tongue, which that learned Bisshop wrot in, that he hath euer benne, and yet is farre from the wil to burne or defroye any frappe, syllable, or letter of Greeke, muche more certaine leaues of the Learned Father Theodorete, where any suche thinge was written, as you imagine. Nay, wel haue the roote? In very deede he saith, and by suche wase, as a Godly and graue man māc awoiche a trothe, pretelth, that he never had hether-to any parte of that Booke, neither in Greeke, or in Latine in written hande.

The Bishop of Sariburie.

This reporte was made in the presence, and hearings of M. Peter Martyr, and sundry other Learned menne, of whom certaine are yet alive. The Reporter was bothe a Learned man, and a graue Father, and not longe silnce a Bisshop in Englaunde: who saide, he was prefente, and sawe the thinge donne with his eies. Soe to late hereof, I am not habbe.

The Apologie, Cap. 2. Division. 3.

Why saith Albertus Piggius, that the Ancient Father S. Augustine had a wronge Opinion of Original Sinne? And that he erred, and used False Logique, as touchinge the case of Matrimonie, concluded after a Vowe made: whiche Matrimonie S. Augustine affirmeth to be perfite in dedee, & that it maie not be vndonne againe, the Widowe, and Promisse notwithstandinge,

M. Hardinge.

(a) VVee never tooke our felues bounde to any private opinion of what so euer Doctor. For our Father is Catholike, that is to say, Vniverſal, juste as one doctour alone. (b) but the Vniverſal number of Doctours haue taught, and Chirullen people haue received. If in a secrete pointe of Learnings S. Augustin & Cyprian teach singulerly, wee follow them not. Muche leſſe do we binde our felues to matrone, who ſo our Albertus Piggius hath written. Our Doctour of Original finne is to be readen in the fiftie feſtione of the late Theodorete Councell. M. Piggius diſtanſe from that, he diſſenteth from vs. But I le flande onely upon ſome pointe not yet determined by the Churche, his opinion more toleranted vntill the Churche define that question. VVhen you note the pointe, (for there are many pointis in that Doctrine) then wee wil ſhowe you further our minde. Sub tunc theret.

The Marriage, which is made after a Simple Vowe of Chalutie, standeth in his force, by reaſon that there is more in mariage, then was in the bare Vowe. (c) For in the simple Vowe there is nothinge but a promife made to God, without any deliueraunce of that thinge, which was promifed. But in mariage the man and woman by prefente acceſſation of eche other bothe, doo make the mater to entend beyonde the nature of a promife. Therefore if likewile the Vowe made to God were not a complete promife, but alſo a deliueraunce of the thinge promifed: then cannot the mariage followinge make vnde the Vowe, which was not onely promifed, but also performed. (d) The perſonnes is, when he that Voweth, doth professe him ſelfe in the handes of his ſuperior by takinge the habite of ſome Religion, or by receivinge the holy orders of the Bisshop. For in that ſolennitie he deliuereth ip al his owne righte and power, fo that nowe he is not master of him ſelfe to geue his Body to any persone in mariage, or otherwife. You ſhall knowe by the Lawe of Nature, if you would

Churche of Englaunde. 5. parte.

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Simple &
Solemne.

wouleſt iſt, that if I promife a Horſe to one man, and afterwardle promise the ſame, and deliver him to another: that the ſeconde man is true Lordē of that Horſe, although I haue done minice to him, to whom I made the firſte promife. For the promife with the deliueraunce, is more valuable to tranſerne my right in the horſe, then my promife alone. Euen ſo it is a great ſine to breake a ſimplē Vowe of Chalutie made to God.

The Bishop of Sariburie.

Howe lightly your Captaine General, Albertus Piggius, wriggleth the Authoriſte of S. Augustine, if mate appeare by his wordes. For thus he wriggleth, Quod non ſolum incerta, ſed etiam falſa sit Auguſtinii Sententia, & mihi demonſtrant poſſe videtur: *Thou muſt thinketh, I am able to prove, that S. Auguſtinis Judgment brenu is not only uncertaine, but alſo Falſe.* And againe afterwarde in the Epiloguon, Quod Auguſtinii Sententia non ſolum incerta, ſed etiam certò Falſa sit, facit mihi demonſtratum videtur: *That S. Auguſtinis Judgment is not only uncertaine, but alſo certeagely Falſe, me thinketh, I haue ſufficiently proved.* And againe, Non nullum me mouet Auguſtinii Sententia, mihi non placet Auguſtinii ea de re Definitio, & Sententia S. Auguſtinis Judgment dooth not greatly move me: *I like not S. Auguſtinis Determination and Judgment, touchinge this matter.* And againe, Ego omnium, non ſolum Adutariorum, ſed etiam Catholicon receptas in Scholis redigamus Sententias: *I doo reprove the Judgements, not only of trionfia.*

De Peccato O-
rigini.
Albertus Virgilius
in radem con-
traſtructio.

The Bishop of Sariburie. *Fox theſe cauſe Ruaud. Tappe-
Liber. Virgilius ſpi-
copis Leſtane ſu-
petruſ ſolide
Natura &
Gratia.*

Touchinge the mater you haue deuided vpon M. Clemente, he dooth only denie it in woerde, that euer he burne or otherwise defroyed any leafe of Theodorete, but also declarre by the whole order of his life, and by ſpeciall regarde and loue he beareth to the tongue, which that learned Bisshop wrot in, that he hath euer benne, and yet is farre from the wil to burne or defroye any frappe, ſyllable, or letter of Greeke, muche more certaine leaues of the Learned Father Theodorete, where any ſuch thinge was written, as you imagine. Nay, wel haue the roote? In very deede he ſaith, and by ſuiche wase, as a Godly and graue man māc awoiche a trothe, pretelth, that he never had hether-to any parte of that Booke, neither in Greeke, or in Latine in written hande.

The Bishop of Sariburie. *Fox theſe cauſe Ruaud. Tappe-
Liber. Virgilius ſpi-
copis Leſtane ſu-
petruſ ſolide
Natura &
Gratia.*

The mater of Marriage after a Vowe, is blowen awaie with a ſeſp Diffinctor, of a Vowe Simple, and a Vowe Double, whiche we commonly call a Solemne Vowe:

and al the ſame is ſubſtantiall, and clearely poyced by the promife, and deliueraunce of a Horſe. For this Example of al others, likid you best. Surely M. Hardinge, a very ſimple creature, and ſomewhat inferior to a Horſe, woulde hardly be led to ſuch Diffinctoris. For the better clearteyng hereof, that ye calle a Simple Vowe, that is made before God alone: that Double, or Solemne, that is made in the preſence of the Bishop, or Abbat. Nowe, it is plainely confeſſed by your owne Doctors, that your Simple Vowe, he it never ſo Simple, yet bindeth you as ſtreitely before God, as the Double. Fox Pope Celeſtines ſatthe, Votum Simplex apud Deum non minus ligat, quam Solemne: *The Simple Vowe before God, bindeth notſi, then the Solemne.* And, touchinge the Promife, and Deliueraunce of your Horſe, Iohannes Scotus ſatthe, Alia ratio est, quod Vouens Solemnerit mitit in poſſeſſionem illum, cui Vouet Solemnerit: Vouens autem Privatae, non: fed quāli promittit, Sed hinc ratio valet minis, quam fe-
cunda. Quia omnia que intrinſeca ſunt Voto, vt Votum reſpecti alicun voluntatis, per quem obligat ſe vovendo, et transfirmit Dominum ſuum in alicun, omnia, inquam, iſta ſunt equalia hinc inde. Igitur non magis datio hic, quam ibi: nec promiſio ibi, quam hic: *At other reaſon, that they ſe, is this: That he, that maketh a Solemne Vowe, putteth him, to whom he ſi Voveth, in poſſeſſion. But ſo doth he not, he, that maketh a Simple Vowe: but only geueth his promife. This Reaſon is worse, and weaker, then the Seconde.*

For all things, that bee of the Substance of the Vowe, (as a Vowe concerneſt the Acte of the Minde, whereby the Minde bindeth it ſelfe by Vowing, and tranſfirbit the ownerſhip of it ſelfe unto an other) al theſe things, I ſaie, are of like weighte, and equal of either ſide.

Therefore there is no more poerfornance of promife in the Solemne Vowe, then in the Simple: nor more promife in the Simple Vowe, then in the Solemne. Thus you ſe, M. Hardinge, with greate traualle, and muche adu, we haue ſounde a diſference

*Extr. Quæ cle-
rit. & vno-
vixit.*

*in radem con-
traſtructio.*

*in ſecunda. ſu-
petruſ ſolide
Natura &
Gratia.*

Without diſſent.

*Cardinal Caſtanis ſatthe, Eiusdem ſpeciei et transfirmit Votum
Solemnis, & Simplicis: Et diſſentit ſolim ſecundum magis graue, & minus graue.*

*Catech. in
Secunda. quæ
ſu-
petruſ ſolide
Natura &
Gratia.*

The breakinge of a Vowe Simple, and a Vowe Solemne, is of one kind, or Natura: And Thom. ſecond.

*The diſſent is only in more graue, and leſſe graue, that is, that the one is more graue, ſeconde quæ
ſu-
petruſ ſolide
Natura &
Gratia.*

*Secunda. quæ
ſu-
petruſ ſolide
Natura &
Gratia.*

There.

The Defense of the Apologie of the

Simple &
Solemne. August. de bono videtur auctoritate.

Therefore Thomas of Aquine him selfe, the firste Father, as it appeareth of his Distinction, saith thus: Videtur, quod Ecclesia posset dispelare in Voto Continen-
tia Solemnitatis per susceptionem Sacri Ordinis: *It semetibz that the Churche may dis-
pense with a Vow of Chastite Solemnized by the receytene of Holy Orders.*

And this is it, that S. Augustin saith, Qui dicunt, taliuni Nuptias, non esse Nup-
tias, sed potius Adulteria, mihi non videntur fatis acute, ac diligenter considerare, quid
dicant: *They that say, the Marriage of suche Men, or Wemen, as have shewed Chast-
ite (is no Marriage at al, but rather Adulterie, (as M. Hardinge, and his felowes haue
said,) seeme unto me, not to consider differetly, or aduisedly, what they saye.* Thus therefore,
M. Hardinge, not withstandinge your Simple, or Double Vowe. S. Augustine saith
unto you, *Tee speake vnaudibly, and vndiscretely, and understande not, what you saye.*
But of this whole matter, we haue entreated before more at large.

The Apologie, Cap. 2, Division 4.

Also, when they did of late put in pynante the Aunciente Father
Origenes woorkes upon the Gospel of S. John, why least they quite
out the whole sixth Chapter, wherein it is likely, yea rather of very su-
ertrie, that the said Origen had written many thinges concerning the
Sacramente of the Holy Communion, contrarie to these menies
minded, and woulde rather put losse he that Woode mangled, then full
and perfite: for feare it shoulde reprove them, and there parteners of
their errore. Calle yee this truslunge to Antiquite, when yee rente in
pieces, keepe backe, malme, and burne the Aunciente Fathers.

M. Hardinge,

A wise man affirmeth nomore then he knoweth: a good man nomore then standeth with Cha-
riste: a learned man, in matters of weight, nomore then he can auouche by euidente * reasones, * iure
prospon, or sufficent autorities. The Defender charginge the Catholikes with manglinge of Ori-
gen upon S. Johns Gospel, as though of purpose they had lett out the sixthe Chapter, which he imagi-
neth to conteine their Sacramentarie Doctrine contrary to the Catholike Faathe: for al much as he is
incertaine hereof, and thereby noteit a great vniuth in the feters for that woork, neither by
any meanes is able to proue the same: he flieweth him selfe a foole, a flauderer, and an unlearned
man. Yee will like to perceiue, to heare of the faulnes they nowe by vs, fit that they burther vs with
that, that they knowe not, and for the fame can pretende, but a flender conjecture. But Sir Defender, In pyn-
why complainie you not of the leauing out of other Chapters, and parts of that woork, as wel as iorion
of the fixthe Chapter? For whereas Origen wrote upon Iohn nine and thirtie tomes, as S. Hierome Oigen
writewelth: The Latene translation Printed in Venis hauie but 32. lackinge the feuen latte tomes. Lucas. Neither
are they al wholie and perfite, but many of them maimed and mangled.

VVhat manner a Doctrine of the Bleffed Sacramente he haue vitered upon the fixthe Chapter of
John, and howe Catholike he was in that pointe, it appeareth by diuers his other workes, that you
haue no cause to bele heink in that he neuer fawfe. For the truch of Christes Body in the Sacramente,
his testimonie is euidente. For credites take, here will I recite a couple. In one place he saith of Christ:
Yee knowe which halfe hennie woont to be preuent at the Diuine Mysteries, howe that when ye take Hom. 1.
the Body of our Lord, ye keepe it with al warrenesse and reverence, that now hit thereof fal down, that lode
nothinge of the conseruated gyfte mytery. For yee beleue your selues to be gilty, and right wel dooy
to beleue, if by negligence ought fal downe. In an other place, writing upon the Centurioun writers
spoken to Christe, Matth. 6. VVhen (faire he) shoulde take that Holy meat, and that incorrupte deit, Hom. 1.
when then enioy that Beade and Cuppe of Life, wher Eatell and Drinkeft the Body, and Bloud du-
diuers. Eusebius, loca

The Bishop of Saragourie.

We late not in the mantling of this Aunciente Father, as mater of sufficente
evidence, but onely as a greate conuerte of your Corruption, referringe the indige-
mente thereof unto the Reader. Certaintel, M. Hardinge, we haue god cause ma-
ny waies, to doubt your draltinge: but in nothinge more, then in the handlinge of
the Fathers. We remember, howe wtchek Pope Zosimus, the better to colour his
Am. It son, longe sthene corrupc ed the Nicene Council. Neither can yee forgerete,
wher trifles, and fabulosus Vanitatis, we haue late lente to abhize vnder the obs-
cure names of Abdias, Leontius, Amphiliocius, Hippolytus, and Clemens, whom
yee so solemnely cal the Apostles Felowe. In these vnicuely conuertances, to any
wise

*Gencil. Aphris
can. cap. 10.*

Churche of Englande. 5. parte.

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wise man there can appere no simple meanings. Notwithstandinge ye thought it
god politie, to decrue the wo: be by any shife, or shadowe of Aunciente Fathers.

What Origen thought of the woordes of Christ in the sixthe Chapter of S. John,
it is easie to conjecture, by that he bathe witten otherwheres, upon the Lectorius
he writte thus, Et & in Euangelio Litera, quae occidit: Si enim secundum Literam
sequitur illud, quod dictum est, Nisi comedetis Carnem huius Hominis &c. ea Litera
occidit: *Even in the Gosel there is a Letter, that killeth: For where as Christe saith, Onle he
ye eate the Fleash of the Sonne of Man, &c. if ye take the same accordinge to the Letter, he
that Letter killeth.* This was Origenes iudgements of the Sacramente: and the
same in those daies was counteped Catholique.

Ye people, Origen saith, *When yee take the Body of our Lorde, yee keepe it with al
warrenesse, and reverence, that no parte thereof falle downe.* And againe, *When thou dealest
that Holy meat, then our Lorde entreth under thy roose.* Botho these places in my For-
mer Reple are fully unanswered. But what Catholique Doctrine, M. Hardinge, can
ye plie out of these woordes? *What Transplantation?* *What Real Presence?*
What Accidents without Substance? No wil saie, Origen calleth the Sacramente
Christes Body. So dothe Christe him selfe: so dothe Paule: so do al the Aunciente
Fathers: so do we our selves, because it is the Sacramente of Christes Body. *oure
owne Close saithe, as it dothe benne often allegro, Vocatur Corpus Christi, id est,
Significat Corpus Christi: it is called the Body of Christe, that is to say, it Significeth the Bo-
dy of Christe.* But the people (ye fate) received it warily, and with reverence. So do
they noote, even in those Churches, that pon moste mislike withal.

He saith further, VVhen thou receiuell that Holy meat, then our Lorde entreth
under thy roose. And what greater mate thynke pon to wryte hereby? Even in the
same place Origen saith, *Intra etiam nunc Dominus sub tectum credentium dupli-
cata Figura, vel more: Even nowe the Lorde entreth under the roose of the Faithful after
two manners, or fortes. For, when the Holy, and Godly Bisshoppes enter into your houze,
even then through them our Lorde entreth.* Will ye conclude hercelfe, that the Bisshop is
Transplantante into Christe? No: that Christe is Reall, and Substantially dwelt
lauge in him? This is an Allegorie, M. Hardinge, of a Mytical hinde of Speache,
wherein, as you knowe, that Learned Father was muche delited. The Roose,
that he meaneh, is not Material, but Spirituall: that is to say, not the Body of
Man, but the Soule: Like as also the Committing, or Entinge of Christe into the
same, is not Bodily, but onely Spirituall.

So S. Augustin saith, *Prudent Christiun, & euini annuntiando venire faci-
unt in exhausta fame visera Elii eflurientes: They Preache Christe, and by Preachinge
cause him to come into the Bowelles of the hungry childe, wasted with Famine.* *Et he wife
against he faith of the Centurioun, Eccl. non recipiebat Christiun: Corde recipiebat;* Agustin. Qua-
quantio humilior, tantio capacior, tantio plenior: *He received not Christe into his house, he Aug. 10. Sec. 74
received him into his Harte: The more humble, the more roome had he to receive him, and the
p. 76. Sec. 70. 74
fuller he was.* So saith Chrysostome, Qui vocant David cum Cythara, intus Christum
per ipsum vocant: *They that cal in David with his Harpe, by meane of him cal in Christe.* Agatine he saithe, Christus aut sapientia, aut occidit apud nos. Si enim credimus
verbis eius suspicimus eum, & generamus in nobis: Christe either is received, or slaine
within us. For wee believe his Wordes, wee receive him, and begette him within us. An fuisse
forte S. Hierome wtchek unto Paula, Ad talium elemos ingreditur Iesus, & dicit,
Quid ploras? Non est mortua Puella, sed dormit: *Intu fube a one Iesus entrib milde, and
gracious, and saithe, Why weepst thou? Thy Damself is not Deide: but lieth asleepe.* Hieronym. in
Matth. 10. 41

This manner of speache, as 3 fable before, is Spiritual, or Mytical: and muste
not be taken accordinge to the outwarde sounde of the Letter. So saith S. Hiero-
nyme, Secundum Mysticos intellectus, quotidie Iesus ingreditur in Templum Patris:
According to the Mystical understandinge, Christe entreth daily into the Temple of his
Father. In this sense Origen saith, Christe entreth into our Housse. Whch phaſe,
writinge upon S. Mattheus, he exprefset in plainer manner: Tradunt, & ejcunt ab
anima sua Saluatorem, & Verbum Veritatis, quod erat in eis: *They betraye, and thrave
forthe*

*Origen in La-
mitia, Hom. 7.*

*Origen in Ex-
odus, dimittit. 13.*

*Origen in Di-
versitatibus, 15.*

*De Confess.
Diel. 2. 110 et c.*

Agustin. Qua-

Sec. 1.2. C. 3.

Agat. 10. 74

Matth. 10. 41

Matth. 10. 46

*Hieronym. in
Matth. 10. 41*

The Defense of the Apologie of the

painted in forthe our Sauour from out of their Soulges as do al Apostoles, and Renegates, that de-Churches nre the known Eruth of God) and they deride the Woordes of Christe, that was within their origin in Matthe, Tracte 35.

The Apologie Cap. 3. Division 3.

It is a woorde to see, howe we lauouredly, and howe towardely, touchinge Religion, these men agree with the Father's, of whom they vse to vaunte, they be thare ouwe good.

The Olde Council Elberice made a Decree, that nothinge, that is honoured of the people, shoulde be painted in the Churches.

M. Hardinge.

* It forseth
not greatly.
* Denoute
vse of Images.

The woordes of that prouinciall Council be these: It is thought good, that paintinges be not in the Churche: that what is wooshipped or Adored, it be not painted on walles. This expelle prohibition of paintinge, and that noughe be painted in Church walles, that is wooshipped or Adored, Elberice male seeme botche to presuppose a former vse of suche paintinges, and also to allowe the other sorte of Images. VVhether it doo or no, * it forseth not greatly. The fewenth General Council assembled at Nire againste the Imagebreakers, hath not only allowed the * Denoute vse of Images commonly vsed in the Churches of Christen people, but also condemned al those that throw them down, and maistaine the contrarie opinion. Nowe we are taught that a Prouinciall Council ought to ge place to a general.

The Bishop of Sarisburie.

The Paintinge of Images in Churche Walles was forbidden in the Council holden at Elberice, of Granado in Spaine: Ergo, saye you, sutch Images were vied before that Council. Al this mate wel be graunted without pisticke. But pitte specially, they were forbidden in that Council. One saith, Ex malis moribus horum Leges arte sunt: Of ill manners came good Lawes. Menne vied (per se) before that time to painte Images in Churche walles. But this vse was naught. And therfore the Council Decreed againte it: and that, as it mate be geathered by the wordes, for feare of Idolatrye.

But you saye, The Second General Nicene Council allowed wel the denoute vse of Images. And a General Council ought to take place before a Prouinciall. For that in a General Council there are many Bisshoppes: in a Prouinciall, there are but fewe. Thus, I saye, vse ingue your Religion, not by Truthe, but by Companie. Howe be it, this Rule is very lase, and male faine decrule you.

Good Christian Reader, let no man beguile the by the coloures of Councelles. Reade this Seconde Nicene Council thoughtfull, if thou be hable. Thou wille saie, there was never any Assembley of Christian Bisshoppes so vaine, so pisticke, so wretched, so blasphemous, so unwhorthy in al respectes to be called a Council. The blessed Bisshoppes there agreed togather with one contente, that Images in Churches are not onely to be allowed, but also denouately, and reverently to be honoure, and that with the same Honour, that is dewe to God him selfe. One of them saith, Venrandas Imagines recipio, & Adoro, & id perpetuo docebo: *I receive, and I worship the Holy Images: and this will I teach, while I live.* An other saith, Sacras Imagines perfecte Adoro: qui vero scimus confitentur, eos anathematizo: *I doo perfisitly Adore the Holy Images: and I curse at them, that holde the contrarie.*

An other saith, Non sunt due Adorationes, sed una, *Ipsiis Imaginis, & primi Exemplaris, cuius est Imago: There be no two kindes of Adoration, but one only, dewe to the Image, as to the Patrone of the Image.* This Holy Council (per se) decreed againste Imagebreakers. But the Council of God decreeth against Imagewoorshippers, and Imagemakers.

Council Nicene
2 Actions.

The Defense of the Apologie of the

For trial hereof, 3 reserve us scile to the Original. The wordes thereof be these: Inueni ibi velum pendens in foribus eiusdem Ecclesie tinctum, atque depictum, & habens Imaginem, quasi Christi, aut Sancti cuiusdam. Non enim satis memini, cum Imago fuerit. Cum ergo hoc viduisse in Ecclesia Christi, contra Authoritatem Scripturarum, Hominis pendere Imaginem, scidi illud: & magis dedi confilium Custodiibus eiusdem loci, ut pauperem mortuum eo obvulerent, & cferent, &c. Quod, ut iubas Presbyteros eiusdem loci præcipere, in Ecclesia Christi istiusmodi Vela, que contra religionem nostram venient, non appendere hominestate tuam hinc magis habere sollicitudinem, ut seruipolitatem tollat, quia indigna est Ecclesia Christi, & populus qui tibi credit fuit: *I found there a Veil hanging at the eare of the Church, stained, and painted, and having the Image, as it were, of Christ, or of some Sainte for, whose Picture it was in dede, I do not remember.* Therefore, when I saw the Image of a man to hang in the Churche of Christe, contrary to the commandementes of the Scriptures, *I saw it in stouter: and gave counseil to the Wardens of that Churche, that they shoulde wende, and bire some pore body in it, &c.* *I beseeche you, charge the Presteres of that place, that they gesse commandementhe that fuch Velas, as be contrarie to our Religion, be no more hanged up in the Churche of Christe.* It behoueth your reverence to have care hereof, that this Superstition, vnuete for the Churche of Christe, and vnuete for the people so ther committed, be remoued. Nowe, judge you, M. Hardinge, wherein we haue falsified this Learned Fathers wordes. You late, he speketh not one woode against the Image of Christe, or his Sainctes. I beseeche you then, againte what other Image speketh he? Epiphanius saith plainely, It had the Image, as it were, of Christe, or of somme Saincte. You sale, He founde faulte with that Vele only, and not with any other. Once again, *I beseeche you, tell us, what had the Image of Christe, or of his Sainctes offendit Epiphanius, more then other Images?* If the Image of Christ mets not be suffered in the Churche of Christe, what Image then mets be suffered? What cause of difference can you imagine, that any other Velen shoulde be allowed rather, then this? Your answere is this, *Vve cannot sale any thinge determinately thereof.* Wheriby it appeareth, pe woulde faine sale somwhat, if pe wile what. Yet muite we be oueruled by al and every furthe pour determination, pe althoughs you your selfe confess, pe can determinately determine nothinge.

Notwithstandinge, the Ancient fathers of the Churche haue longe stithene Determinately, and plainlye judged againste you. Lactantius saith in plaine wordes: Non est dubium, quin Religio nulla sit, vbiunque Simulacrum est: Determinately and out of all doubt, there is no Religion, Where so ever there is an Image. Tertullianus saith, Idolum tam fieri, quam coli Deus prohibet. Quanto præcedit, ut fiat, quod coli possit, tantu prius est, ut fiat, si coli non licet. Facio autem, sed non fiat, quod coli possit, tanta non audeat, nisi ob quam & facere non debet: quod ob aliquam causam colere non audeat, nisi ob quam & facere non debet: Scilicet, ob Deo offensam vrbitione. Imo tu quis, qui facis, vt coli possit: God hatte forbidden an Image, or an Idol, as we to be made, as to be worshipped. As farre as makinge goeth before Worshipping, so farre is it before, that the thinge be not made, that man nee be worshipped. Some man will say, *I make it: but I worshipp it not.* As though he durst not to worshipp it for any other cause, but only for the same cause, for whiche he ought not to make it. *I meant bothe waies for Goddes disfasure.* Nay rather, thou worshippeth the Image, that against the cause, for others to worshipp it.

Therefore S. Augustine, speakeinge of the Image of God the Father, saith thus, Tale simulachrum Deo singere, nefarium est: *To diuine such an Image for God, it is abominable.*

Theodorus the Bishop of Ancyra saith, Sanctorum Imagines, & Species ex Materialibus coloribus formari, minime decorum putamus. Manifelum enim est, quod vanaria sunt huiusmodi cogitatio, & Diabolice deceptionis inuentum: *We thinke it not convenient, to Painte the Images of Sainctos with Material, or Earthly colours.* For it is evident, that this is a vaine imagination, and the procurement of the deceitfullesse of the Devil.

To like porpore witteth Epiphanius, Estote memoris, dilecti Fili, ne in Ecclesiæ Imagines inferatis, neque in Sanctorum Coemeterijs eas statuatis. Sed perpetuo circum-

Churche of Englande.

circumferre Deum in cordibus vestris. Quin etiam neque in domo communis tolerantur. Non enim fas est, Christianum per oculos suspensum teneri, sed per occupacionem mentis: *My deere Children, be ye mindful, that ye bring no Images into the Churches, and that ye errecte vpon none at the burialles of the Sanctos.* But euermore carrie God in your Harts. Nay, safer not Images to be, no not in your private Housers. For it is not lawfull, to leade a Christian man by his eies, but rather by the flarde, or cherefe of his minde.

For this cause Epiphanius saith, *The Superstitution of Images is vnfitte for the Churche of Christe.*

The Apologie, Cap. 3. Division. 4.

The olde fathers Origen, & Chrysostome, exhortate the People to reade the Scriptures, to buye them Bookes, to reasone at home betwixt them selues of Divine maters: VV viues with their Husbanedes, and Parentes with their Children: These menne condemne the Scriptures, as deade Elementes, and, asimutche as euer they mate, barre the People from them.

M. Hardinge.

(a) Partly it is true, partly false, that you iuste. Origen exhorteth al, to refore to the Churches in the Holy daies, and there to hear the wordes of God: and thereof afterwarde to thynke exercely, and to meditate on the Lawe of God, and to exercise their mindes in it, day and night, in the waies in their house, in their bedde, and when they rype. This holde we wthal, and be deuous, the (b) people bare aware that the true and Godly Preachers, teache them in the Churche, and that they thinke of it, and put it in daily practise of life. For es to what ferenth at our Preachinge?

Chrysostome Hom. 2. in Math. speaketh against them, which contumelie the scripture, and saide, they were no Monkes, but had VVives and Children, and care of householde. As though he it pertained not to married men to reale any parte thereof, but to Monkes only.

If in our time the people mighte be induced to reale the Holie Scripture, wth it's fuches minnes, for fuches causes, to fuches intentes and purposes onely, as Chrysostome reporte, God forbiue shoulde by any meanes flamen them therof. (c) But confidering the maners of our time, and calling to due examination the curiosite, the temerite, the vnaurence, the contumelie of al holy things, that now al men maie espie in the people, if we think it not good they be admitted to thys readinge of the Scriptures freely and without any limitation, howe to euer you and your fellowe judge of it. wee doubt not of the accompte, we haue to make of that our meanings before our Lordes dead, farr feare of judgemente. Nowe to conclude, wth me tyl you, that you haue misreported bothie Chrysostome, and specially Origen. For how so euer speake of the readinge, and meditation of the Scriptures, for amendementes of life, verely in the places by you quoted, (d) they exhort not the people to reacon, and dispuse of Divine maters amonge them felues, specially the Husbanedes with their VVives, the Parentes with their Children, as you saye they doo.

The Bishop of Sarisburie.

For as much as pe late, Parte herof is true, and parte false, I truske, pe wil gaine vs leuar truely to vse the Truth, until you haue founde your selfe better able to pionce the Falchelde. *It cometh not greatly to mislike you, that the people haue sorne little libertie, to reade some fuches parte of the Scriptures, as you mafe best spare them, for the odering of their liues.* Wheriby it appeareth, that for quietinge of their conciences in maters of Religion, and causes of Errone, pe thinkes it helpe, they rende nothinge. And this (pe false) we haue to answere before the gladdis of Goddes iudgemente. Touchinge the Truth he hereof, to safe so mutche, as myght be salde, it woulde require grete waste of time. S. Augustine saith, Si desit, aut ignoretur, qua cunctum sit, quid prodest nosci, quo cunctum sit? *If yee haue not, or knowe not, what waies to goe, what shal profit you to knowe, whither to goe?* S. Hierome saith, Ut manus est, voluntatem Domini facere, quam nolle, ita prius est nosci, quam facere. Illud Meno præcedit: *It is more to do the wil of our Lordie, then to knowe it:* *for the Knowledge of the same goeth before the Doinge.* In goodisffe, Doinge goeth before, in order, Knowinge. Againe S. Augustine saith, Si Scripturas Diuinias aut non legimus ipsi, aut legentes alias non libenter audiimus, ipsa nobis medicamenta conseruantur in vulnera: & inde habebimus Iudicium, vnde potius habere remedium: *If we either reade not the Scriptures ourselues, or be not desirous to heare others reade them,* then are our Medicines turned into woundes: and then, where wee might haue had remedie, we

Yi

Origen in Lewis.
Cap. 16.
*Chrysostome in Mat-
the, Homil. 2.*
Item in Job. 1. 3.

(a)Vntruth. For
the whole Chur-
che is true: and
no parte false.
(b)O vaine ex-
cuse.
(c)Your proprie-
tie heretofore in al theire
busynesse.

(d)M. Hardinge
favourable o-
pinion of the
people.
(e)Manefeste. Reas-
on the Anti. 20. 1.

*August. De Ci-
uita Li. 1. in Ca-
talog. ad
Demenstrat. De
Vergentia, tur-
enda.*

*August. De Tem-
pore Sermon. 55.*

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thal haue Judgements. Butche soletges are common, and ordinarie in S. Chrysostome. Thus he saith, Librum Dignum accipiat aliquis in manu: convocatis proximus, per Divinam eloqua riget & suam mentem, & convenientiam: ut sic Diabolus in fidibus effugere valamus: *Let one of you take in hande the Holy Booke: and let him calle his Neighbours about him: and by the Heavenly woordes les him water, and refreshie bothe their minde, and also his soule.* Agathe he saith, Poterimus & domi versantes, ante, & post Coniunctionem, acceptis in manus Divinis Libris, vtilitatem inde capere, & Spiritualia Cibum animarum praberet: *Beinge at home, wee maye keele before, and after meate, take the Holy Books in hande, and therof receive great profit, and Minister Spiritual food unto our Soule.* And agathe, Etiam domi vacemus Diuinorum Scripturarum Lectio-
ni: *Even when we bee at home, let us before our time in readinge the Scriptures.*

Origen saith, Utinam omnes faceremus illud, quod Scriptum est, Scrutami-
ni Scripturas: *Woulde God wee Woulde al doo, accordingly as it is Written, Searche the
Scriptures.*

But y^e saie, Y^eve haue misreported bothe Chrysostome, and Origen. For they exhorte not the people, *(as you thinke)* to reason of Divine matters amonge them selues, but the Hus-
bandes with their Wives, &c. Whether of vs bothe maketh truer reporte, let vs be
tryed by Chrysostome. Thus he saith, Neque in hoc tantum confusa, sed domi
quaque, Vir cum Virce, Pater cum Fili, inuicem de frequenter loquuntur: &
vitro, citrum suam & ferant, & inquirant sententiam: Velut hanc probatissimam
inducere confusitudinem: *Heaken not heros only here in the Churche, but also at home,* let the Husbande with the V^e wife, lette the Father with the Childe, take together of these
Materi: and, bothe to, and fro, let them bothe enquire, and geue their judgments: And,
woulde God they woulde beginne this good Costume.

Here haue you, vs. Hardinges, the Husbande communinge of Divine maters
with his V^e wife: and the Father with his Childe. Wherefore so vndubbiuely to
saye, wee haue misreported this Holy Father, it was of your parte a misreporte.

The wife S. Hierome saith, Hic ostenditur, verbum Christi non sufficiens,
sed abundanter, etiam Iacos habere debet: & docere se inuicem, vel monere: Here
wee are taught, that even the Laie menne ought to haue the V^e Vorde of God, not only suffi-
ciently, but also abundantly, and one to iufructe, and to warne an other. Agathe he saith,
Solent & Viri, solent & Monachi, solent & Muliercula haue inter se habere certamen,
vt plures edificant Scripturas: *Bothe Maried menne, and Monkes, and Wives, commonly*
haue this contention amoge them selues, who maie learne more Scripturas.

To conclude, Theodoretus saith thus, Pasim videois nostra dogmata non ab
iis solim teneri, &c. *Yee mairt comonly see, that our Doctirine is knowne, not only of them,*
*that are the Doctoires of the Churche, and the Maisters of the people, but also of the Ta-
chers, and Smithies, and V^ecauers, and of al Artificers: Yea, and further also of V^ece-
men: and that, not only of them, that be Learned, but also of Labouring, V^eceemen, and
Sewsters, and Seruantes, and Handemaides. N^e either only the Citizens, but also the
Countreisoles doo very wel understande the same. Yee mairt finde, yes, even the very Di-
chers, and Deluers, and Cowelchardes, and Gardiners Disputinges of the Holy Trinitie,
and of the Creation of al things. Powe fudge you, vs. Harding, whether of vs two
halfe erred in his reporte.*

The Apologie, Cap. 3. Division. 4. & 5.

The Aunciente Fathers, Cyprian, Epiphanius, and Hierome,
saie, For one, who perchaunce hathe made a Vovve, tolde a sole life,
and afterwaide lusted vnglastely, and cannot quenchre the flames
of luste, it is better to marrie a V^eife, and to live honestely in
wedlocke. And the Olde Father Augustine iudgeth, the selfe same
Marriage to be good and perte, and that it ought not to be broken
against. This iustine, if a man haue once bounde him selfe by a v^eow, though

Church of England. 4. parte.

though afterward he burne, hepe queanes, and desyle himselfe with never
so sinfull and desperate a life, yet they suffer not that person too sheryf a
wyfe: or, if he chaunce to marry, they allow it not for mariage. *If his chy-
dronnely leach, It is much better, and more godly to keepe a concubine
of an Harlot, then to liue in that kind of mariage.*

The old Father S. Augustine complaineth of the multitude of vaine Co-
remonies, wherewith he even then saw mens minds and consciences over-
charged: *Whene men are though god regarded nothing els but their Co-
remonies haue so out of measure to creat them: that there is nowe al-
most none other thing left in theyr Churches, and places of payre.*

The Bishop of Sarisburie.

All the vs. Harding haue heere to say, haue beene both alleadged, and also fully answered
before in place where conuenient.

The Apologie, Cap. 3. Division. 5.

Agathe, That olde Father S. Augustine deppheitly if too bee lawfull for a
Monke to helde his sygne stouffully in idlenesse and, vnder a pretensed,
and countreente Holines, to lyue al vp others. And who so thys lieth,
the old Father Appolonius likenneth hym to a Cheere. These men haue *(I
wote not whether to name them dounes, or heedes of Monks) who for al
that they doe nothing, nor yet once intend to haire any shew of holyness,
yet spryghter not onely upon others, but also riort lauthly of other folkes
labours.*

M. Harding.

(a) We do maintaine, that a Monke shold haue idly. But we reproove you for accounting the
service of God to idlenesse. Wher is this the thing only which ye can alledge in Defence of that? our
brether haue donne to Monkes in the Countries, wher your Gospel procedeth. For ye haue
removed notwithstanding such Monkes as were proid of idle. Monkes generally, that woulde greve
God according to that vow, which they made vnder theid approid rule of S. Benedict, S. Augu-
stine, & Thomas. Domincike of al other. Y^ee haue droues, and heedes of Monks, who for
by signifying, they are besutes rather then men: Whereas S. Augustine callith them *Servos Dei*, the
servants of God, in that very worke, which you all eadge.

Sith that, Old monkies (like the fr. religione) excepted the Auter, & were appointed to preach,
minister the Sacraments, and bethow their time in prayer for their owne infirmities, and for the sins
of the people, by the doctrine of S. Augustine, they are not bounde to labour, as they, who for
lowing fr. hardinges, haue obliigable of others, may reape theyr temporal things to their owne
decarye infirmities.

The Bishop of Sarisburie.

(b) Monkes shold be Gods servantes: and Monkes life is the seruice of God. And herein wee
such earnest talke, as though, if the whole generation of Monkes were remoued, God sholde
newly creare. Iudicet S. Augustine, that in the world, what good rule the Monkes of this time
do. But this remouing, (which is vndeferable) is vndeferable. 7. 1. Monkes leare not God:
they serue not God belike, because he is fained, and contynued, and sheweth no shew of ministracion.

Monkes be fained, and contynued, and sheweth no shew of ministracion. *Aug. de O
Sermon. De
labor. 12.*

Monkes be fained, and contynued, and sheweth no shew of ministracion. *Aug. de O
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Goddess

Service.

August de
Operae Mo-
nachico, cap. 31

Hilarian

Psalmm. 52.

Matth. 23.

John. 9.

Lk. 19.

Mt. 18.

Seruice saide by a Priest well known to keepe a Concubine. These men let Concubines to serue to theyz Priestes, and yet constraine men by force, against theyz will, to heare theyz cursed paltry Seruice.

M. Harding.

(a) We finde no such Canon in the old Romane Councils. Your allegations noted in the margin be false for the more part as your Doctor is. Yet finde we that Nicolaus and Alexander Popes have willed no man to heare the Mass of that Priest, whom he knoweth vndoubtedly to keepe a Concubine. (b) But wife men in the lawe thinke only that to be an vndoubted knowledge, whenether the Judge hath by open sentence published such a man to keepe a Concubine, or the fact is felie to the world. The pop. Inserit. Item hanc est. reue the seere of my selfe, sheweth that Concubine and if shee have a childe her hab. farr. v. farr. read the same. If it be true, it is false and lauderous. (d) Neither was ever any man, or at this daye driven too heare his Mass, who keepeth a Concubine. For if he will take upon him to praye any Priest to keepe a Concubine, himselfe not being so infamous, as he may not stande in judgement, it is certaine hee shall be heard. If he cannot proue it, then is not he out of doubt by order of Lawe, that this Priest can keepe a Concubine, and therefore he is bounde as other Christian people be, too heare his Mass, thinke * Whichis a facelike as your facelike heartthunk, and blasphemous tongue exerceth, but makes the blessed and holy sacrifice, which Christ made at his last Supper.

The Bishop of Sarisbury.

If it had pleased you, better to haue perused your booke, you might soone haue founde these selfe same vngodnes in the Councell of Rome, holden there under Pope Nicolas the first: (which although it be not to oare, as may be compared with the auncient Fathers Councils, yet it is closer then some partes, and banchees of your new Belgior. To like purpose writech Pope Zacharie, Quis sapiens indicabit, eos sic Sacerdotess, quinedam Fornicationibus abilicent? (If a wife man will reckon them to be Priestes, but defame not so much as from Fornication? If no wife man can luge them to be Priestes, what man then is he, that will auoyde them to Minister Sacraments?)

Now of the other side M. Harding, consider you the common, and ordinary practise of your Churche of Rome. Fullteaching the Pope I mselfe, your Glese faith, Faixa Papa excusantur, ut Adulterium. Jacob: The Popes doneg (or Adulterers) are accused at the Aduertise of Jacob, And againe, Communiter dicitur, quod pro simili Fornicatione quis deponit non debet: cum pauci sine illo vita inventariunt: it is a commony faide, that a man may not be deduced, or depremed for Simple Fornication. For as muche as few (Priestes) yrefused without cause, their soules.

Againe, where as the wayes of thy Decree are cleare, Nullus audiat Missam Presbiteri qui nec Concubinam indubitate habere: Let no man heare the Mass of that Priest, whom he vndoubtedly knoweth to keepe a Concubine. The Glese upon the same, faith thus, Hoc Canon quandoque sicut latet sententia: Sed hodie non est: This Decree in old times stood as a prescript: but now is it not so. Ideo licet notoria sit Fornicatione, tamen non est propter eam absindendum ab officio Presbiterorum: And therefore, altho the Fornication be notorious betweene them, yet may we not therefore refraine from the Seruice of the Priest.

Overto the tryall againte the Glese upon Othoes Legaciones: Quid ergo si Presbiter inueniatur coenit cum muliere? Respondeo: Adhuc dictum occulitum: nec propter hoc debet enim vitare in publico, nisi alter Coniunctivator: Who if man finde sibi Presbiter iniqui, et a woman? I am ware: All by reason standing she saith is untrue: Neither may a man therefore avoyde that Priestes Seruice, unless he be otherwise comulcted.

And againe, in the same Glese upon these wordes, Qui publiciter detinet Concubinam: has it not noted thus, To die Publice, quando in ultimis le patere non exparet.

Sees ergo: si fecerit intra domum propriam, vel plenaria detinet hanc Concubinam. Nam tunc proem latus Constitutionis non incurat. Demus enim rem secretam, non autem publicam denunciam: To saye soe? Only, & well sheweth D. Ambro. It is not alraide,

afraide, leste the worldle of him. Therefore it is otherwise, if he keepe a Concubine secretly, whether it be in his owne house, or in somme other manner. For then he is not within the danger of this Lawe. For a house betakeneth a thinge to be Secret, and not open.

By this fauourable, and gentle Contruction, oulesse the Priest, nege. 2. 1. 1626 man openly in the Marketplace, he is without all daunger of Lawes, and Canonis: and we make not refraine to heare his Seruice.

It is no Sacilege (pon fale) but the blessed, and Holie Sacrifice. Wherefore 3. male antifare you with the worres of S. Augustin: Que fuit Sacrilegia, si illa erant Sacra? Aut que Iniquitatio, si illa Latatio? What is Sacrilegio, if this be Sacrifice? Or, What is Iniquitatis, if this be Washinge? Verify your owne Pope Hildebrande her of Interdict: Imperatus vobis, ne corrum Osticia, Orationes, & Cultus audiatis. Quia Benedictio eorum veritur in Maleficitionem, & Oratio in Peccatum: Testante Dominus per Prophetam, Maleficium Benedictioibus velut. Qui vero hunc Sabaterring praecerto obediit molinari, Idolatria ponam incursum: Woe commande you, that you hear neither there Offices, nor there Prayers, nor their Seruice. For their Blessing is turned into Curseing, and their Prayer into Sone. As the Lorde him selfe witnesseth by the Prophete: I wil curse your Blessings, saith the Lorde. And who seer wil not obey this wholewome Commandemente, he shall fal into the paine of Idolatry. Judge me now, M. Hardinge, whether this be Sacrilegio, as we fale: or no pon fale, a blessed, and an Holie Sacrifice. Itt be a Sacrifice, if it be Blessed, if it be Holy, why shold he be accursed, as an Idolatour, that wil commen unto it?

The Apologie, Cap. 3. Division. 7.

The Olde Canons of the Apostles commaunde, that Bishop to be remoued from his Officie, whiche will suplye the place bothe of a Civil Magistrate, and also of an Ecclesiasticall persone. This meane for al that, bothe doo, and will needes serue bothe places. Nay rather, the one office, whiche they ought cheefely to execute, they once touche not: and yet no body commaundeth them to be displaced.

M. Harding.

If wee oughte to stike at any one certayne worldly busynesse, * which mane feyne vs feine for a Bishop or a Priest, as too bare for his dignite, and too muche hindrance to his vocation: undoubtedly mariage is of that sorte. Whome mane weet better credite for this sake, then S. Paulus: * He that is without a wife (faire he) is careful for the things that be of our Lorde, howe he may please God. But he that is coupled with a wife, is careful aboute the things, whiche are of the worlde, and is diuided.

But with our felely Ministers, this busynesse is not fealely, and worldly at al, but altogether spiritual, because their Spouse is wholly occupied therin.

The Bishop of Sarisbury.

Christe thought so little hinderance to be in Marriage to seruede the Preaching of the Gospel, that of his threue Apostles he chose cleuen, that were married. So S. Ambrose saith, as it is alleged before: Apololi omnes, exceptio Iohanne, & Pauli, Vxores habuerunt: At the Apololi had Wives, sauinge onyl S. Iohn, and S. Paul.

Bishop per fale, vñ with our felely Ministers, this busynesse is not fealely, but altogether spiritual: because therre Spouse is wholly occupied therin. Itt pitteth me, M. Hardinge, to saye you so vntily to before your Spiritual Cogitations. Matrimonio is Goddes ordinance. God never ordeneid Man to live in vilitate, and hitincle. S. Paulus saith, Matrimonio is honourable in al meene (as wel in Priestes, as in others) and hebeit vndeſuled. But Aduonteres, and Fornicators the Lorde him selfe wil judge. And againe, waitinge unto the Maried people of Rome, he saith, Vos non elliis in Carne, sed in Spiritu: You are not in the Flealie, but in the Sprite. They were married, and liued in the Lawes of Marriage: Yet S. Paulus saith, They were not in the Flealie, but in the Sprite.

S. Augustine saith, Sancta sunt etiam Corpora Coniugatorum, Fidem sibi, & Domino seruantum: The bodies of married people, keepinge faith bothe to them selues, and to the Lorde, are Cleane, and Holie. Originis saith, Non solum virgines, aut Coniugantes,

*Vntruth valde
absome inates,
vñ truth is
not vniuersally for
Carls Apos-
tles to be mar-
ried.

S. Paulus spe-
aks thus, not
only of Priestes,
but also of re-
cure private Chi-
ruch man.

Ambro. Act. II.

Aug. De Bono
Coniugali. II.
Originis ap. I.
ad Rom. 7. 4. 2.

matrimo- 540 The Defence of the Apologie of the
nic chaste, tinentes, offerunt Corpora sua Holliam Sanctam: Not only Virgins, or others, that live in
and pure, Singe Life, (but also Married folkes) offer up there Bodies a Holy Sacrifice. Chryso-
Chrysost. Ad florie saith, Sanctificationem Paulus vocat Pudicitiam, & Temperantiam Coniu-
Hab. Hom. 57. galem: The honest Chastitie, and Temperance, that is betwene Man, and Wife, S. Paule call-
eth Holiness. And again, Carent Culpa Nuptiarum, nec a Virtute quicquam pro-
hibent. Marriage is voide of faulter: and no hindrance unto vertue.

Hereof we have spoken before wrore at large. But touchinge the Chaste life of your Spiritual Clergie, M. Hardinge, as sondrie your owne friendes haue receyved, and as the whole wrore is wel habic to judge, it is nothinge els, but a Spiritual filchene.

The Apologie, Cap. 3. Division. 8.

The Olde Council of Gangra commandeth, that none shoulde make fute difference betwene an Unmaried Priest, and a Married Priest, as to think the one more holy, then the other for Single Lives sake. Therise menne put fute a holynesse betwene them, that they straight wate think al there Holie Seruice to be deside, if it be done by a good and honeste man, that hath a Wife.

Mr. W. H. Hardinge.

(2) Virtuthe, fonde, and pe-
nitche. For this
woorde, Ex-
ternal, is not
once named in
that at Couel.
(b) The Couel
of Gangra ne-
ver once na-
med the Maſſe.
(c) Virtuthe
Vaine, that I
They straight wate thinke at thire Holie Seruice to be ornted, if it be
done by a good, and honeste man, that hath a wife.
M. Hardinge.

The Bazaar of Sariswari.

To answere al your tressis, & sharting, it were to longe. We refuse not the names of Oblation, or Sacrifice. We knowe, that the Holy Ministracion is Com-
munity so called by the Auncient Fathers: For that, as Chrysostome saith, it is the
Memorie, the Remembrance, the Samplyre, the Token of that one Sacrifice, that
Christe once offered in his Body vpon the Crosse. Howebeit, the reason hereof,
that we would seeme to weake out of the Greke word, *hieraxigia*, *hieraxigia* *avv*,
is very simple, and behaueth in you, either wante of skill, or great corruption. For,
beinge learned in the Greke tongue, yett maynes nodes knowe, that *hieraxigia*
equineth not a Sacrifice, but a Ministerie, or publike Service. Plutarchus writte
thus, *LaBores, quali latores diebantur, quod essent huius sacra*. As *ταῦτα τὸν τρόπον*,
ταῦτα τὸν τρόπον, *ταῦτα τὸν τρόπον*. Hereby it appeareth, that the Common
Flangement of the Cattie was called *hieraxigia*, and his office *hieraxigiae*: Whiche, I
troue, *h*ardinge, we would not haue to be called a Sacrifice, and a Sacrifice.
Pachymerus, in his Annotations vpon Dionysius, saith thus: *hieraxigia*, appellat
Diaconos, aut eos, qui nunc Hypodaconi appellantur: *Hic callebat hem, hieraxigia*, *qui*, appellat
thes are called Diacones, or Subdeacons. S.Paule, speakeinge of Kings, and Ciuile
Princes, saith, *hieraxigiai ois iati*: *hieraxigiai*, aut Ministri Dei sunt: I rechen ye will
not saye, that either Diacones, or Subdeacons, or Kings, or Princes had Authortie to
administre the Holy Communion, or, as you fite, To offer up the Daily Sacrifice. Where
as S.Luke saith, *hieraxigiai kai Ministrantibus illis*: Chrysostome remanne-
deth this question, *Quid est Ministrantibus*, *hieraxigiai*? We answere, *Pri-*
dicabimus: Whereby it appeareth, that the Apostles Sacrifice, was theret Pre-
achinge. It had bene ouer matche vanite, to note these thinges, had not your
evill quarrel givēn the occasion. Certainly there is no exercit in the false Coun-
sel of Gangra, either of your Massie, or of your External Sacrifice.

After Priesthoede (ye late) it was never hearde sithence the time of Christe, that any Priele
mislike

might Marrie by the Lawe, either of the Greeke, or of the Latine Churche. This w^rante were
unadvisedly god, if every your w^rope were a Golpe. But what if your owne
Close, that is to saye, the very Grounde, had another of your Dauncies, stande a-
gainste you, and sate, No warrante unwise, or, if that infilte you, unadvisedly,
ye knowe not what? Sterl^y, vpon the Popes o^mine Decrees ye shal certeinty note
thus: Mult ex Ha^m Litera dixerunt, quod Orientales pollut contulisse in Sacris Or-
dinibus: Of these wordes many haue geathered, that the Priests of the Latine Churche maie
marrie, being Within Holy Orders. Nicetopius saith, that Euphylchus, a
Priest, and the Bishop of Cesaria in Cappadocia, married a wife a little before, that
he was Martred. That he seemeth to write of Apollinans the Elder, that be-
came a Priest, Married a wife at Laodicea.

Here St. Hardinge wyl answere vs boldly, as he hath donne before, that this Eupychius was neither Bishop, no Prieche, but only a gentleman of Noble Parentage: and for yonre thereof he wil allege Sosomenus, and Niciphorus. But let him rede the Seconde Council of Nice. There shal he finde, that the same Eupychius is called Eupychius Presbiter. Eupychius the Prieche: let him rede the Auncient Learned Father Athanasius. There shal he finde, that the same Eupychius is called Episcopus Cappadociar, the Bishop of Cæsaria in Cappadocia. Thus that St. Hardinge fide, that Eupychius was bothe a Prieche, and a Bishop to. And I speake of the same Eupychius the Martyre, and of none other. Therefore, god Reader, it me plese tho, to tellle St. Hardinges, He deserveth smal credite in his answere, that wyl adventure to answere, before he knowe.

At the Council holden at Aneby there is a Canon written thus, Diaconi, qui
conquer ordinantur, si in ipsa Ordinatione protestant sunt, & dissentant, velle se con-
cipiant copulari, quia si manente non possint, hi, si postmodum uxores duxerint, in
Ministerio manent, propter quod eius liceat ipsorum licentiam dederit: Deacons, that re-
ceive orders, if, at the time of their admission, they make protestation, and dissent, let them be mar-
ried, for they can not otherwise continue, if they afterward Marie, let them remaine in
the Ministerie for that the Bishop hath already dispensed with them.

Addition. ²⁹ VVhereas M. Jewel learest thee in hande, that Chrysostome saith, *M. I. 1. 50. 3* *Marriage must be take up, or chosen, and that of Priests, and Bishoppes, for of their Marriage he speakeith, saide this man, at this is faire. You maye alsoe rede this, this sentence is not in Chrysostome at all: not in the Greekke, I finde, but in the Latin onlye he wrote. For I have seene the Greeke, as al diancelye conserueth the same. But it is addeid vnto his testo, either by the translation, or by *Balliollege* added at the printinge, as in these corrupte times false printers haue corrupted many bookees of the old Fathers. Againe these wordes are not spoken specially of *M. II. 50. 3* *the marriage of the clerke and inferioresse of al Mariane.**

diff. q. Alters
in Glofia,
et. ephor. Li 1.
ap. 13.
cicerbor. Li 9
ap. 17.

Throne 6.

Concil Ancestral

hrysanthem. his
pist. ad Tum.
April 10

(of Chastitie) that is so highe, and so heauenly, but an other vertue that is meane, and reasoneable, leste the Churche shoulde be lefte without Bishoppes.

To be shorte, in that very same place, Chrysostome aboue fourteene and twentys times, hath the expresse names of Priest, and Bishop. And yet muste we belike to, Hardinge onely vpon his woyde, that Chrysostome speakeith these thinges, onely of the Marriage of al menne in general: and not one woyde specially of the Marriage of Priestes. Howe so for as mythe as M. Hardinge tellich vs, Al this is false. Judge thou, good Reader, vnto bothe, in whiche of vs is the Falshew. And, as thou findelst him herein, so thinke of the rest of his deallings.

M. Har. fol. 307. b.

These wordes are not in the Greeke: I have conferred it: It is Falshew vied at the printinges: Falshew printes haue corrupted many booke.

The Answerwe. What printers, M. Hardinge? What were there names? Where dwelle they? What did they? Will you pronounce your sentence of Condemnation against them, al not knowing, neither against whom, nor against how many, nor wherefore? You say, Ye find not these wordes in the Greeke. But what? Our Greeke Bookes be corrupted as in dede they are in sundrie places. Certainly al the Latine translations, that I haue seene, either printers, or Writters, or Else, do swewe, haue this whole place even wrochte by woyde, as I haue allegid. But, because you think the Greeke is bette able to drecce you, I will finde you also the like sentence in Chrysostome in the Greeke. But, because he is wrochte: Matrimonium non solum nihil obstat Philosophandum Deo, si volueritis esse sibi, sed etiam magnum aduersitatem consolacionem: Marriage not only hindreth vs nothing from the seruice of God, if we wil be sober, but also bringeth vs greate conseruacione. These wordes borthe haue the same fonsse, and also are founde in the Greeke. You may conferre them at your pleasure.

You say, Although it be thus wriuen, Marriage maiest be taken that it shal be no lette vnto perfite Life, yet it soloweth in the same sentence, But certaynly is a chyng very selidome, and of grete difficultie. At this, M. Hardinge, you your selfe haue already answered. For you say, It is not in the Greeke, and therefore no parte of Chrysostome, but shewed in by the Falshewde of the Printers. This is your answerwe. It make wel be taken agynste your selfe. I graunte, there haue many impedimentes in wife, Children, Seruantes, Families, and mochelby care. But marke vpon bneuen, and partial dealings. The fame Chrysostome, tien in the same sentence, saith thus, Abundance of richesse doeth hardly bringe a man into the Kingdome of Heauen: yet oftentimes many riche menne haue entred into it: so doth Marriage. As Marriages bludther, so dooth the richesse: and no more the one, then the other. Christe calleth richesse Thornes and Brambles. I do not remember, that euer of Marriage he saide the like. Yet the Pope reletaineth his pieties onely from Marriage: and alloteth them Benefices, Prelenes, Abbes, Bisshoppes vpon Bisshopkes, with Monte, and Creature, as mythe as they like, and thinketh it no hinderance to perfite Life. ¶

Luke. 8.
Matthew. 13.

Brahms contra
Edam. Pag. 197.
Cornel. Agrippa
contra Louan-
es. Artic. 18.
Diss. S. C. in
presentiu. in
Glossa.
Ciceron. in
Quodlibet.

Erasmus saith, The Priestes of the Grecke Churche this daide, notwithstandinge their Orders, Marie VVines. The like wriuen Cornelius Agrippa against the Louanians. Your owne Gloe vpon the Decrees, an I haue alledged before, note this, Dicunt quod olim Sacerdotes poterant contrahere, ante Sicium: They saie, that in old times, before Pope Sicius, it was lawefull for Priestes, to contrahere Matrimonium. Likewise Cardinal Cajetanus saith, Nec ratione, nec Authoritate potest, quod, absolute loquendo, Sacerdos peccet, contrahendo Matrimonium: It cannot be proved, neither by Reason, nor by Authoritie, speakinge absolutely, that a Priest offendeth God in Marriagio a Wife.

Howe could he haue solew thus, if he hat thought, the Cloue of Chastitie had bene anned of necessitie, to the order of Falshew?

Addition. 25. Cardinal Cajetanus haule his errores. VVee are not bounde to maintaine, what so ever he saide vs. Like as the order of habite of Monkes hath Chastitie annexed vnto it, and therefore that receiveth it, is faide therewith to make a Vowe consequently, even to holy order in the VVaste Churche hath Chastitie annexed inseparably &c.

The Answerwe. Here to haue M. Hardinge, M. Hardinge. Quicke these matters be provede

be provede by Freers Wades, and Monkes Cowles? In the VVaste Churche (you say) Chastitie is inseparably annexed vnto Falshewde. I trove, you meant not true Chastitie to be dede, but such the promise, and Cloue of Chastitie. For otherwise both Gales, and Weade make say by your Comendes, and other practices, that partie Falshewde, and Chastitie mete wel goe a funder. But, if the Cloue of Chastitie be necessarily annexed vnto Falshewde, as you haue tolde vs, who lyghte you then more of the VVaste Churche, then of the Easte? Is there Falshewde, and yours of sundrie natures? Why shoulde not thus pester the woldis with so muche vanitie? Once againe I say, If the Cloue of Chastitie be necessarily annexed to the Order of Falshewde, howe can Cardinal Cajetanus say, It cannot be provede, neither by Reason, nor by Authoritie, speakinge absolutely, that a Priest offendeth God in Marriagio a Wife? ¶

¶ So likewise saith Anselmus in a Dialogue betwene the Maister, and the Scholare, touchinge these maters: Desideramus certificari tua Solutione super Vulgari Anselm Dialog. in toto. Quid est questione, qua ob omnibus pene quotidie ventilatur, & adhuc lis inde- quisitio- cula est, Scilicet, An hecat Presbiterus, post acceptum Ordinem Vxores duces: tria, tria, tria. We are desirous by your Answerwe to be certified, about this common question, that is nowe soffred through the woldis, and as yett hecht undisfufled, I meane, whether a Priest, beinge within Orders, maye Marie a VVife. Heretyp it appereth, that in the time of Anselmus, which was about a thousande yeres after Christ, This mater late in question, and was not yett disfufled.

Addition. 25. Anselme wrote three Dialogues, in whiche he maketh the Maister, M. Hardinge, and the Scholare to talke together. In the first dialogue he never wrote, that maist appeare by the woodis, and that he painted in his name: And in the thre is no futher Dialogue touchinge these maters. There is no such thinge as al amonge al his Dialogues. Whether Frere Ale, or Illius, or some other fader gatherer of literacie haue dictiouned you, or yeur fader haue vied your owne inquietudone (I wil not al plaine lieing, I knowe not.)

The Answerwe. And wil you not call it plaine Lieinge, M. Hardinge? There is the more certeintie in your dealinge. Suthe talke becommeth you so wel, as nothings better. It is your manner to presume boldely, before you knowe. Certainly there is futher a Dialogue of Anselmus: There is futher a Dialogue. And al though he saith it never, yet haue I seene it. And, if am your frinde, for his better satisfacion, Hal deferre the sight thereof, I am habbe to heape him. If yett rete only upon the credite of Printed Booke, you maist be deceyved. For ther are fonsse Booke written by Anselmus, that never were printen, Abbas Tritheimus, after he had made a longe rehearsal of his Booke, in the ende saith thus, Alia pri- recepitio dicitur, quod ad notitiam meam non venerunt: Anselmus hath also written scriboribus Triboimus pe Ecclipsiaca.

But, touchinge the number, and certeintie of Anselmes Booke, I telle you not, but Anselme him selfe maist as wel be beleaved, as M. Hardinge. Anselme him selfe saith, he bathe wriuen mochel Dialogues, then those fonsse, that you haue alledged: as you might easilly haue seen by his Prologue before his Dialogue, De Veritate. One other Dialogue he wrote, De Pascione Domini: the healewre wherof are Anselmus, and Maria. He wrote an other Dialogue betwene the Maister, and the Scholare, beginning thus, Plura sunt de quibus tuantur diu desiderio responcionem. There is an other Work of Anselmus, De Corpore Christi, and an other, De conceptione Beate Virginis Marie, beginnig thus, Principium quo filius mandi: whiche, and other like Booke, 3 troves, in our painted Colonian Tomes will not be founde. There came latel by a fader of Anselmus betwene the Maister, and Scholare, named Promptuarium, seu Litudarium, printed at Paris, by Fridericus Morellus, anno Domini 156. Vnde Coloniensis in theire Tomes of Anselmes workes, haue sete forth an special Booke of his Epistles, containinge in the whyle thirtie enchyrrionis, and no more. Yet notwithstandinge, I can sende you to two fader Authoritie Booke of Anselme, wherein you maist finde this bladde, this seare, and eth of the p[ri]p[ar]t[us]. Therefore M. Hardinge, if you satisfie your selfe ouly by Recorde of Colaine, you maist happily be deceyved. You maist remember,

Z. 3 Anselmus

Marriage 544 The Defense of the Apologie of the
**in Priest-
hood.** Anselmus was the Archibishop of Canturburie, and Metropolitane of this Realme of Englande: whether ever he fasse the Cittie of Colaine, or no, I have not heard. Wherefore there were more infidellitie for you to leche his Booke in Englande, then in Colaine. Note paue Coloniens them selfes confesse, that they haue not printid a Anselmes Booke, but onely so many, as come to their handes. See then ther written in the Inscription, or Title of the same: Optimum Anselmi, quia quicum habet poterunt, omnium: **An**agrag in the third Tome. Catalogus episcopularum omnium D. Anselmianae ad hanc vixione Diem habent poterunt.

Spare thereto your benevolent **spesces**, of plaine Lieing, &c, Hardinge, and
Learne rather rounfesse, to speake the truthe. **As** for the matte it selfe, that
the Priests of Englande were commonly, and lawfully married in the time of Anfuslin
which was in the yere of our Lord a thousande and fourteene score, it is evident by
all that have written the **casse** of that age.

*Difl. 34, cùm i
preterito.
In eglem difi*

*Extra De Ele-
ctione & licet de
Vitanda Abb.*

Nicol. Cusan. ad
Bab. synes Epist. 2

You made adde further hereto the Example of Moses, not the greatest Captain of Israel, but a Christian Preche: who, as it appeareth by the Popes exame Recorded being within Holy Ordens, take a wife, and liet her without any iniurie or offence of Latus. Your Doctourres tellle you, that vntill the time of Pope Sixtus, it was lawfull to ffeare, for the space tyme of four hundred yeres after Christ, it was lawfull for al Prelates to marry without exception, neither Prelie, nor parsonne, nor Layme, nor Ordinance, nor other restraine beinge then to the contrarie. Panormitan, your patriciall Canoniste, saith thus, Si clare conflet de Matrimonio Papum, tunc aut Vxor incedetur ad contumiam, aut si noluerit, reddit debitor, & inhibemone sit in Papatu. Quia non repugnat subtilitate Papatu, seu Clericatu Nam & Petrus habebat Vxorem, cum prouonteret in Papam Continentia antea processit ex Constitutione Ecclesiæ: If a man appearre clearly, that the Pope hath a Vix, his hauing married her before he was Pope, then either his wif shall be ffeide to his Single state, or wil not let the Pope yeilde her Marriage duetie, and yet nevertheless remaine in the Papacy, as he did. For Marriage duetie is not contrarye to the Subsidence and office, neither of Papedom, nor of Priestesbode. For Peter had a Vix, when he was promoted to be a Pope. for the purpose of Single life, it was brought in by the ordinaunce of the Churche. And therfore he ffeid her no other, Vnde videntur, quod Presbiteri Clerici linea peccata contrahent Matrimoniis. We see that the Preche of Grecian, being bish in Ordens doo Maries Virgin and we see that he doo it line peccato, without fme, or breach of Lawe, either of God, or of Man. He goeth over by blinde peradventure, a big greate, as pon me, H. Hartinge: but ffeid ther to be a tauctice. VV. ke videntur it satthe he, and we see ffeid. As other of our Canonicall. N. colans Cusanus saith, In Nono Testame sto, post aliquot tempora, visum futuram animabile fore, quid in Sacris Ordinibz existentes contabherent, sunder & solente. Vouentes: In the New Testamente, after a certaine time, it was thought, it shold be unfaulable for Prelates, being bish in Holy Ordens, to contrarie Matrimonio: Imitate iuia thought of them, that had made Solemne Vowes. After a certaine time, saith he, this Decree was made. By meneth the time of Pope Sixtus, as we haue saer. Decree which time it was lawfull, as wel for Prelates, as also for them, that had made a solemne Ioue of Chastite, to Marrie lawfully without restrainte.

Thus, as Hactinge, you se by your Canonicis, That the Priestes of the East Church man Marrie, being within Holy Orders; By the Auctorite of Council of Antyrca, that Deacons, after pietation made, mighte law full Marrie 120 Chyldren, that Priestes and Bisopos made to take the flet of Marriage, that it balle no hirerance to any person: 120 Cardinal Catane, that, healding absolutely, a Priest offendeth not in Marrieng a wife, bis Cthers, et priuehouse not his bisonge: 120 Anfloske, that, vi hundred persons after Chaffre, that se to fatte, battt without one hundred persons before the Conuell, this manner, not without standynge if han been matched betwix the mesame act, and that misfress: 120 Panormitan, Fraunce, a Arippe, that the Priestes of Grece Marrie this day, and that, Sine peccato, without Sime: So ther is nowe Decretus, that until the time of Pope Sixtus, it was lawfull for al Priestes to sparre: you see, that Moses, besyge a Chylfian Parete, and
Exodus 21:10

Churche of Englande. 5.parte. 545

Euphysius, being a Christian Bishop, and a Martyr, take either of them a lawful wife, so live in marriage without offence. Yet al this notwithstanding, can you late again without blushing, & barding, as you have latter, veeze done stelye, that M. Ward, falle any man, after that he had received Holy Orders, marrie Marry. Do wil you late, it cannot be

Showed, that the Marriage of such was ever accommpted lawfull in the Catholique Churche. ¶ T2
¶ If we knewe these thinges before, haire we were to blame, to reasonne them; if we knewen them not, ye were to blame to controll them. I don't see, but it maste appeare by these fewe, that sithen the time of Challes IIII Sire de Creton, foun-
drie Prelates, bringe within Holy Ordres, haue married Wives, and that, not one
in the Greekke Churche, but also in the Churche of Rome.

The Epistles, Chap. 3, Division 9.

The Aunciente Emperoure Iustinian commannded, that in the Holy Administration, all things shoulde be pronounced with a cleare loude, and treatable voice, that the people might receive full information thereby. These meane, lesse the people shoulde understande such a munday by there Service, not only with a drowned, and hollow voice, but also in a strange, and Barbarous tongue.

M. Hardinge

In this Chapter,
Tostian the Emperour willeth prayers at the holy oblation (whiche these Defenders here translatte administration, as hee alighted of their owne Author, because they holde,) agaynt the sacrifice of the Malefie to be made not in silence, but with an audible voice. Not meaning as though prayers made in silence were vnprofitable to the people, as the meane woulde make belieue. And therefore they contynute his wordes, as what thing do they not contynute, that congett and iudg-

therefore they corrupt his woorde; as what thing do they not corrupte, that cometh vnto them by handes? They say Iustinius made that lawe, *Vt scilicet ex ea re aliqua ad populum redire posset*, that some summe might come thereto the people, as who shoulde faine, (bi no summe were it to come, if praier were made in silence. But what saith Iustinius? His woorde be, *Quo in ore*

exinde deuotio in deponendis Dominis Dei laudibus antedictum animi exercitatio. To thowt the mindes of the hearers maie thereby with the more deuotion be fityed v. semper in the praires of our Lorde God. He saith, that the lowde voice helpeth to more deuotion, but fnot, that faine fountaine, but with more deuotion. (c) Some founte is alwaie had en ten by fectors pase, and more fountaine, then, with blyde pater.

"Two faults then are committed, or rather two lies made in Lufianus' words; one that for Lufianus, they tourned administration, which falleched M. Jewel writh in his printed sermon, and in his replies to M.D. Cole. Whether he be also guilty of this? An other fault is, that for more than once, they put you fone unto me. The thid lie is, that in they fave, we do whyppe at our Service, to lute, albeit this good Will lay them better the tenme of minniblighs. (d) I weare lewe who haue had a fidele of hearing, wil fawc with them, that the lingeing of Palius, Hymnes, Epistles, Gospell, G-

Oleteries, Preface, and suchlike Seruices fide in the Catholike Churche, is whitinge, or in a change, The fonde he is, where they laie we, doo it to, leffe the people shoud videnthe v. & c. withal, that at the people videnthe al our prayres. But we thinke it ne conuenient, to comynge al prophaning tonge, to viter higher mysteries. Therefore we liffe, they would leare the ff. myfhal, and gladdly doo wee teache their children the fave. S. Dionyse the Areopagite rethorique Paule, teache[n]t Timothe, and in him syl, Communicate ea, qui cum perficie habent curia, qui perficiunt, to communicate those thinges, which haue power to make men perfite, with them, who make men perfite: (g) that is to saye, to publishe Preliey o. lice of Confessione, (for nothing makeris vs more perfite) amonthe them only, who are Prelies, and not amonge others. Laſt of all the ff. he is to faſe, that we promoue our ferme, and our myſteries in a barbaſous

tongue. (b) Although the Latine tongue were barbarous, and not rather every vulgate tongue. That tongue is mōle barbares, which is mōleved of the vulgare fute, mōle private, mōle known in respecte of al. (c) When Englaude cometh to have a tounge of their owne, a tounge of their owne in Churches, and hath a Churche of their owne beside the whole, then haue they joyned ther parte with the Cauchy and thethe whereto Gud reforne it as he.

Do. Hardinge, we corrupt not futele things, as come under our handes. The woldes teeth, that is your Ordinare, a peculiare practise; It fa under not one, We dubbe vs bothe here, and elsewhere, with peare lies vpon lies. Such is the Cunilue, and Courtesie of your speache. Pet hitthero we haue not redubbed you with any one lie. Shablistes, and morales rather becommeth them, that speake of God.

Firste, y^e sat, wee haue corrupted Iustiniens wordes. And yet, ye knowle, we
alleged onely Iustiniens meaninge, & otherwise not one of al his wordes. Preſale, &

In Note, con

(b) *Vincentius*,
to defend you
in the 1st Bul-
larian cause
not of any Sa-
cristice of the
Mafia.

(b) *Vincent Pe-
terson*,
S. Augustine
taidie. *Quid
prodisti hunc
tempore inter-
locutus, quam ha-
sequimus inter-
locutus audire
te.*

(d) **Yatrach.** The blind cow-humates the bull. Yatra-wala, India's first and greatest poet, wrote a poem on this topic. He says that the cow and the bull are inseparable, & concur to their own principal position.
Ignorance is the Mother of devotion
(e) **Mythical tongue.** A mythical fable of U.

at folies.

of Vntruth, &c
glose contain
both to the se
and also to the

continual prolife of the
Churche of
Greece.
*Latin Emp.
Athens Conf.*
123, VSee 697

Iustini meane not, as though praiers made in silence were insuertful to the people. For somme
franc (ye frant) there is always had been by secrete, and unknowen Praier. But what frant, or
have multe, or how we know it, or can affire it, is sparc to tel us. Yet S. Aug
gistine saith, Quid prodest loquitionis integratio, quam non figurant intellectus.
Authentis? Cum loquendi omnino nulla sit cauta, si quod loquuntur, non intelligunt. Quod
propter quos, ut intelligent, loquuntur: What profit is there in speech, be it never so great, char
acter etc. not finde at all if the herte cannot attaine it? For there is no cause, why we shoulde. Quod
dixerit silence but
understande us. Again saith he, Mens mea sine fructu est: Hoc aut, quandoque,
with a twise
quad dicitur, non intelligitur: My munde is without fruite. This is the Apostle S. Paul
voice, etc. that
saith, when the thing that is spoken, is not perceived. Non agnoscit, Si intellectum mentis
the hertes mate be
removes, nemo adiudicatur audiendo, quod non intelligit: Set aparte the understanding, herte
leavers mate be
of the Munde: And noman habet fruite, or profit of that thing, that he perceiveth not.
Likewise again saith he, Quid opus est ubilare, & non intelligere inibilationem: vt
Vox nostra sola iubilat, & Cor non iubilat: Sonus enim Cordis intellectus est: It profit
needeth us to singe, if we understande not, What we singe: to singe with one Voice, and not
with our Iustice? For Vnde understande is the sounde, or voice of the Iustice.

¶ Hardie se felicitas sedis. The deuine people is edified by the Latine Praier,
though they understande not one woorde that is spoken. But S. Augustine saith, as that
thing, that bee understande, is not, noman is edified. ¶ Hardinge saith, There is always
some sounde even by secrete, and unknowen Praier. 1301 S. Augustine saith, There is no
fruite in speech, be it never so perfite, if the understandinge of the herte cannot attaine it.
¶ Properly S. Augustine, and S. Ambroze agree together.

¶ These wordes, VVhispering, and Mumblinge, mislike you myche. Yet your
owne frenches, intercating hereof, have often bese the same woorke. In your late
Councell of Colaine, it is written thus, Ut Presbyteri Preces non tantum ore Man
ifestent, sed etiam Corde Persolvant, nunquam a manu et corum Liber Legis, hoc est,
Biblia deponant: That the Praies made not only Mumble vppis sine Praiers, but also pro
nounce them from thair Hantes, Let the Booke of the Lawe, that is to say, the Bible, never
be leide out of thair handes.

Luther Regno reporteth the wordes of the Council of Nantes, Ridiculum
est, Muris, aut Darrietibus insinuare ea, que ad populum pertinet: It is a peynible
thing, to VVhisper those things to the Wallis, that pertaine unto the people.

¶ Notwithstanding, whiche it be VVhispering, or Mumblinge, or by what so
ever name els it shall pleane you to call it, that god by his commandement,
and mandement was, that ye shalbe so bitter al thinges in the Congregation, Di
stinctly, and Plainely, with lowde, and Open Voice, that the people mighte under
stante you, and antweare, Amen. Wherfore S. Augustine saith, Nos, qui in Ecclie
Divina cloqua cantare dicimus, simul etiam instare debemus, illi quod scri
ptum est, Beatus populus, qui intelligit iubilationem. Prinde, Charismati, quod Con
fitor a voce cantuum, sereno etiam Cordis nosse, & tenerem debemus. We, that haue learned
to singe in the Churche the Heavenly worder of God, muste also endeuour to be that
thing, that is written, Blessed is the people, that understandeth, what they singe. There
fore dearely beloued, that haue haue songe together with tunable voice, wee oughte also to know,
and see with our herte. S. Ambrose, declinating the Ecclesiastical order of his time,
saith thus, Responforis Psalmorum, Cantu Virorum, Mulierum, Virginum, Par
vorum, consono vndamnam frager, resultat: With the answeringe of P. plumes, and with
the Singinge together of Menne, VVcemen, Maides, and litle Children, the Churche
soundeth, as if were the dashinge, and beatinge of the sea.

To like purprese Leo saith, Totus Ecclesie vna est Oration, & vna Confessio
The whole Churche hath one Praier and one Confession.

¶ Ther ye allege out of Dionysius, to baine, and Chidisse, as is the rest of your
taithe, and quite contrarie to the Authours minde, and therefore not worthy to be
affuered. For Dionysius saith not, as you haue imagined, S. Hardinge, that
the Praies shoulde talkie alone in his Mystical unknowen Tongue, as a langlingo

Cymbal

The Defense of the Apologie of the
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is, ye haue noted a wondrouer grete Lie in our Apologie. Yet unto S.Paule, that tongue someth Barbarous, þ is vnlouked unto the hearer, be it Latine, be it Greek. Thus he saith, Nisi fieri vim vocis, ero illi, qui loquitur, Barbarus; & ille, qui loquitur, mihi Barbarus: Onelife? vnder the power, or meanings of the wordes, I shallle Barbarous to him, that speaketh; and he, that speaketh (in what tongue so euer he speake) shallle Barbarous vnto me. Hereof I had occasion to late somme what in my Former Replie. S.Augustine saith, Malle quique cum Cane suo versari, quam cum homine ignota lingue: Any man woulde rather darel with his Dogge, then with a man of an unknownen tongue.

To conclude, ye late, VVhen Englande commeth to have a seruice of theirre owne, and a Tongue of theirre own in theirre Churche, then haue they loste theirre part with the Catholike Churche. Here, þ Hardinge, a little more reason woulde haue geden frenche creuite to your wonderes. Now, as touching the Publicke Seruice of the Churche, I beseeche you, euen in your owne time of Barbarous blidnessesse, what Seruice haue had the Churche of Englande, but Peculare, & Special to her selfe: Touchinge the varietie of Tongues, S.Augustine saith, Astatia Regina a dextris tuis in vestitu deaurato, circumdata varietate. Vbi significatur Linguarum varietas in omnibus Gentibus: quarum tamen in vna est intus, & Similes Fides: *The Queenes stede at thy right hande, appareled in Clothe of Goule, adorned with varietie.* Hereby is signified the Diuersitate of Tongues in all Nationes: *The Faute whereof, that lieth within, is one, and simple.* & therewithe againe her selfe, *Vestitus Regime hauius quis est?* Et pretiosus, & varius est: Sacramenta Doctrina in Linguis omnibus varijs. Alla Lingua Aphricana: alla Syria: alla Graeca: alla Hebreia: alia illa, & illa. Faciunt illa Lingua varietatem vestis Regine hauius. Quomodo autem omnis varietas vestis in unitate concordat, si & omnes Linguae ad unam Fidem. In veste varietas sit: scissura non sit. Ecce varietatem intelleximus de Diuersitate Linguarum: & Vester intelleximus propter Unitatem: *What is this Queenes apparel? It is pretiosus, and ful of varietie: The Mysterie of Doctrine in al sundrie Tongua.* There is one Tongue of Aphrica: an other of Syria: an other Greeke: an other Hebreie: an other this, an other that. These Tongues make up the varietas of the Queenes apparel. But as al the varietas of colours in the apparel agree in Vnitas: even al Tongues agree in one Faith. Let there be Varietie in the Apparel: But rente, or cutte there mae not be. Beholde, by the Varietie, we understande the Diuersitate of Tongues: and by the Apparel, we understande the Vnitas (of the Churche). Againe he saith, Distant inter se Lingua: Sed Linguarum distantiae non sunt schismata: Tongues are diuided, one from an other: But the Diuision of Tongues is no Schisme, or Diuision in Religion. Therefore, þ Hardinge, whyn sende þe þe over this wanton talke whyn tel pou þe, that, when Englande hath a tongue of her owne in the Churche, then hath shee loste her partie with the Catholike Churche. Beholde, S.Augustine saith, *The division of Tongues is no diuision in Religion.*

The Apologie, Cap.3. Division. 10.

The old Council at Carthage commaunded, that nothing shoulde be reade in Churched Congregation, but the Canonical Scriptures: these menne reade sutch things in their Churches, as them selues knowe for a Truthe to be starkie Lies, and sonde fables.

M. Hardinge.

A man were better, I assure thee, good Reader, to make two newe Bookes, then to correc one so full of lies and falfid places, as this Apologie is. * This olde Council of Carthage is newly falfid by our newe Cleere. The worderes of the Council are these. *Placuit, ut prater Scripturas Canonicas nihil in Ecclesia legatur sub nomine Diuinorum Scripturarum:* It bath seemed Cann. 47. good vñtr. þ, that besides the Canonical Scriptures, nothing he reade in the Churche vnder the name of the holy Scriptures. They leauing out these fourre wordes, *sub nomine Diuinorum Scripturarum,* Under the name of the diuine Scripturas, woulde beare men in hande, the Council willed nothing to be reade in the Churche, besides the holy Scripture. Are not these men to whom ye mae commit the charge of your soules for your Faith and saluation.

It foloweth in the same decree, *Licet etiam Legi passio Martyrum, cum anniversariis dies celebrantur:* Let it be lawfull also for the Martyrdomes of Martyrs to be read, when they re-
ly feates

ly feates are keape. And yet dare they not to saye, nothing muste be read besides the Scriptures, but also to allege that very place for that specialie, which saith the contrarie. Looke in the Booke thy selfe good Reader, and see howe fally they handle to holy martyrs. * An other he is, when they saye, wee reade those thinges in the Churches, whiche our felues knowe to be starkie lies, and sondre fables. When they cannot them selues shewe that wae haue any futch, it is a vaine lieing rhetorike to fayle, wee double not of, or knowe it our felues for a truthe. I wounder not if they blithly not in beeing vs, who haue belied so many Scriptures, Councelles, and Fathers.

The Bishop of Sariburie.

It standeth wel with your Truthe, þ Hardinge, so often to charge us with Lies, and Falshedde. I truste, it wil appere, þe had no great cause, to haue so greate renel vpon so pore a Conquelle. In dese these worderes be not espesially founde in the thirde Council of Carthage. Perhaue they founde in the Council of Hippo, whiche is the Abridgemente of the thirde Council of Carthage, as it appereþ by the Title of the same: Concilii Hipponeis Abbreviations facta in Concilio Carthaginis Tercio.

The worderes of the Council of Hippo, and, soȝ so mutche, also of the thirde Council of Carthage, be these: Scriptura Canonica in Ecclesia legenda quæ sunt: & preter quas alia non legantur: *The Scriptura Canonical, which are to be reade in the Churche, and bysides whiche nothinge mae be reade.* Here haue you, þ Hardinge, the plaine worderes of the Council of Hippo, abridged out of the thirde Council of Carthage. That nothinge mae be reade in the Churche, but onely the Canonical Scriptures. Judge you therefore, howe fulte cause þe haue, so blithedly, for I dare not saye, so unlearned, to charge the Apologie with Lies, and Falshedde.

Here mate we add the like Decree of the Council holden at Laodicea: Sabatin Euangelia cum alijs Scripturis legenda esse confemus: *We agree that the Gospel, with other Scriptures, be reade upon the Sabatin daye.* If these worderes seeme not sufficient, it foloweth further in the same Council. Non oportet Libros, qui sunt extra Canonem, legere, nisi solos Canonicos Veteris, et Novi Testamenti: *We mae not reade any Books, that be without the Canon, but only the Canonical Bookes of the Old, and New Testament.*

To like effecte Chrysostome saith, Ideo Christus mensis nummulariorum everte: Significans quod in Templo Dei non debent esse nummi, nisi Spirituales, id est, qui Dei imaginem habent: *Therefore Chrys. auerthe the Exchangers banke:* Meaninges hereby, that there mae be no Coine in the Churche, but onely Spiritual, that is to saye, that beareth the Image of God. Againe he saith, Lectorum officium erat, in Ecclesia, Sacra Legere ex Scriptis, vel Prophatarum, vel Apollolorum: *It was the Readers office, to Pronounce Holy thinges unto the people, out of either the Apostles, or Prophetes.*

Eratius saith, Apparet, non nisi Apostolica Literas olim Legi solitas in Tempis, aut certe Virorum Apololicarum Authoritatis: *It appeareth that in old time, nothinge was vold to be reade in the Churche, but only the Apostle Writings: or at leaste, the Writings of suche others, as were of Apololical Authoritie.* Utrumque saith Abbas Anfigius, reprouinge the Ecclesiastical Decrees of the French Ringers, Lewes, and Charles: In Tempis tantum Canonici Libri, id est, Sacra Litera legantur: *Leite there be reade in the Churches onely the Canonical Booke, that is to saye, the holy Scripturis.* Herby mate you see þ Hardinge, if there were any want before, thus many waies it mae be supplied.

An other he (ye late) is this, when they lie, we reade those thinges in the Churche, whiche our felues knowe, to be starkie Lies, and sondre fables. Fox telal hereof, wch that not mae to transalte faire. Your owne Bookes, and Legentes, are proule suffitente.

Erasmus thereof saith thus: Hodie quorumlibet somnia, immo multicularum Declaracionis leguntur inter Diuinas Scripturas: *Nove a datus every soones Dreames, yea very wearmens doinge fantas are reade with the Holy Scripturis.*

Ellewise saith Polydore Vergil, Multorum Diuorum vitas recitant, tametsi parum ad Fidem Scriptas: *They reade many Saintes Lives, althoþe not written accordinge to the Trythe.* Ludovicus Vives twylfing of poure Legenda Aurea, whiche has the Mother of al yourne devoute Ecclesiastical Stories, or Fables, saith thus, Nescio, cur Aurea dici debeat, cum scripta sit ab homine ferrei oris, & plumbi.

Scriptures
only to
be reade in
Churches,
* Vntruth. For
it is confest
by the selfe of
M.Hardinges
owne lide.

Concil. Hipponeis
Cap.38

Concil. Lodice.
Cap.16.
Concil. Lodice,
Cap.59

Chrys. In Mat.
th. Homil.38

Chrys. In Acta.
Homil.19.

Erasmus in Hiero.
De Eccl. scriptis
Cap.12.

Anfigius. Lib.1.
Cap.19. Interpret.
fus Persia Ans.
no.1550.

Erasmus in Anno.
tatione in Hiero.
Cap.1. De Eccl.
scriptis.

Polydor Vergil.
In Oration. Do-
minican.

Leonard, Laura

bei Cordis, & plenissima sit impudentissimis Mendacis: *si no confit. why it shoulde be called the Gouelde Legends, because it was written by a man of an iron face, and a leddeur harte, and is freight ful of molte shamefull lies.* If ye knowe not these twinges, S. Wardinge, your frendes wyl think, ye knowe nothing. Such Truthes ye rede, and publishe denouly, and solemnly in your Churches. Yet make we neither sale, nor think, ne mocke the people.

The Apologie, Cap. 4. Division. I.

I. Apology, Chap. 1. Divers.

But, if there be any, that thinke, these above rehersed Authoritie
be but weake and slender, because they were decreed by Emperoures,
and certaine petite Bishops, and not by so ful, and perfite Counsellies,
takeinge pleasure rather in the Authoritie, and name of the Pope:
let suche a one knowe, that Pope Iulius dooth evidently forbide,
that a Priest in Ministering the Communion, Woulde dippe the
Breade in the Cuppe. These men contrarie to Pope Iulius Decree,
dippe the Breade, and dippe it in the V Vine.

M. Hardinge.

¶ *Exaudiens.*
Tee maie be fure, many men think this thyson hys flaffe not only weake and blinder, but also corrupt, venemous, and loathsome. But now by like wyl am I come to thyne faute. But howe? Surely going from very euil, to as bad or worse, or to dyne or worse, then hitherto we have done. Iulius the Pope (faie) doone certeinly forbad, that a Prelie in ministringe the Communion, shold dippe the Breade in the Cuppe. Nowe verely your fother faute of lyng is wel amended. Where before ye left our, or changed some of thos wordes, whiche ye preteende to allege, nowe ye make euryt whate of your owne. VVhere hath Iulius heide wordes? I speake not of your false alleginge of places in thy Bookes imagent. I forgoote you the putting of *cum omni nemo*, in stede of *cum omne*. These be final and flapper faultes, which if they were alone might be winked at in such fliper merchants, as yee are. But let us here, what Pope Iulius saith. *Alius quoque audiuimus insinuat. Eucharistam populi pro complemento communianis porrigit: e* we have heide also of others, who gene to the people the Euchariste dipped, or bised, for making vp of the Communion. It is to be vnderstandeth, that wherent Chrifte gaue the blisst Sacramente of the Auhor to his Apolites, he gaue it vnder bothe kindes. And when the Prelie in some countreies, either for lacke of wine at al times ready, either for some partie faute, vied to dippe or slape the Sacred Body of our Iude under vnde fonde of Breade in the consecrated blonde, and to fo to geue it to the people. Pope Iulius fideul saute therewith, that for neither Chrifte ordered so, nor Apolites lesse fulfille the order to the Churche. So that Iulius meanth nothynge else, but to reprove and refute that se of dippinge, or slipinge the one kinde in the other in the Administration of the Communion vnto the people. Beade the place, who lieth, he shal finde the fande fense more largely entered a little after.

Beale the place, who letteth me not. But what feme make these Defenders a Gods name? They faine, Iulus forbiddeth the Priester, ne dum pergit Mysteria, panem immergit in Calicem : that in ministring the Communion (by the Lord's Tunc) he shalld dippe the Bread in the Cuppe. There is no fute wounde in the whole deuice. Iulus nameth Eucharistie, they call Bread. Iulus hath infinitas porrige populi, that no Prieste gente the Sacramente dippte to the people : they leaninge oute, gencinge it to the people, fay he badde no Prieste to dippe. The leade and also the chisele caute of the whole, which is pro complemento communionis, for making vp to the Communion. For he forehiddeth to geue unto the people only the consecratis hould dippen in the Calicem as though he were the whole communion, notes then if the bloude were geuen aparte. These men (sive legi) contrary to the deuice of Pope Iulus, diuide the Bread, and dippen in the Cuppe. Vene in the Masses breake the hoste in three partes, not without signification of a Mysterie : two we receive aparte, the third we putte into the chalice, and by this chalice, Vnde haue we sete aside answere this?

The Bishop of Sarisburie.

Every parte hereof, is largely answered in my former Reple to Mr. Hartinge. True it is, the faulke, that Luhus here findeth in Dipping, and Ministring the Sacramente, agreeably not fully with the present disorders of the Church of Rome. Yet notwithstanding in condonning the one, he maketh neither condonning the other. We saie, we leave out these wordes, Intinctam porrigant Eucharistiam populus: They dippe the Sacramente, and deliver the same unto the people. And against these wordes, Pro complemento Communonis: For the accomplishment of the

Communication. The more mater we haue leaste out, the more haue we concealed your
faultes: and so moche the more are you beho[u]t to us. For what meane you, as
Haudinge, to intention any of at these wordes: Do you deliver the sacrament vnto
the people? Do you make it a Perfect Communion? What neede you to burthen
your selfe with moe Abuses, and so moche to hewte your felte?

Iulus saith, They dipped the Sacramente into the Cappes, and bluered it unto the people. You dippe the Sacramente, as they did : but unto the people we geare no thinge. Iulus saith, They meant by dipping, to make it a false and a perfide communion: Contrarie wifre, you desraide the people of the Holy Cappo, and delite them only the halfe Communion. And therefore we geare the meane blame vpon them, then ever were they, whom Iulus reproacheth. For they are not double of complicitie: and you of Willfullnes: they only in one thinge: you in thre thinges together in one place.

But, touching the mater it selfe, the faulfe, that was firste w^t the rou, and
the faulfe, that Iulius founde with others your Predecessors, at our. when dipp^e
the Bredie into the Cuppe: and so did they. They brake Chistles Institution: and
so do you. And therefore Iulius said unto them, Hoc eccliam sic Apollostol: &
Euangeliche Doctrina contrarium, & confunditiam adseruerat, non
difficile ab ipsa Fonte Veritatis probatur, quia ordinata ipsa Sacramentorum
Mysteria procelerant: Howefare contrarie this is certe Apollistic, and Evangelic
Doctrine, and to the Custome of the Church, it is easie to prove by the Fountaine of the
Trueth, by whence the Mysteris of the Sacramentes were ordered, and from whence they shal proceed.

We thinke the mater wel discharged, for that ye deliuer nat the Sacrament so dipped unto the people, but minister it onely unto your selfe. Here by we say, it were a mater of shul, to understande, by what Authoritie, either of Scripture, or of Council, or of Doctorre, it make appeare, that it is lawfull for the Prieche to use, and receive the Sacramente, and unlawfull for the people. If the people make not as safetly, and as lawfullly to receive the Sacrament, as make the Prieche, wherefore then are there so many written in youre Massie Books, such as the Canon, and Secretes of your Massie Hie Sacrosancta Communitate Corporis, and Sanguinis Domini nostri Iesu Christi sibi, & omnibus sumuntibus filios, and *Veritas corporis: This is the minglinge of the Body, and Bloudne of our Lord Iesu Christ, to make me, and unto al, that receive it, the healeste of Soule and Body.* Verily then a verite, Omnis sumuntibus, cannot by any wiste possiblly be expounded of One Only Prieche, but wiste needes be extended unto the people.

¶ We woulde faine tel vs of certayne Speciall Mysteries, that we haue faunde out
in the breakinge of the Sacramente, if ye wiste, what they were. But yeare in tyme,
as sommertyme was Nabuchodonozor: we are not habell wel to tellis vs your owne
decree. Sommertyme vs late, The Bread is broken: sommertyme vs late, The Acci-
dentes remaine alone by Myracle, and they are broken: sommertyme vs late, Christ-
ies Immortal, and Impassible Body it selfe is broken: sommertyme vs late, Our eies
be deceipted, and nothinge is broken.

Againe we saye the **First perte signifieth** the Churche travauylng in the world: **The Seconde signifieth** the blessed Sanctes in Heauen: **The Thirde signifieth** the Soules in Purgatorie. **But Pope Sergius,** the Father of these fantasies, renewith his **Wifester** an other wate. **For the firste poynt,** satte he, signifieth Christes Body after his Resurrection: **The Seconde,** Christes Body walking on Earth: **The Thirde,** Christes Body in the Graue. **These**, O Hardinges, be pour Holy Significations, and Speciall Mysteries. **With liche folies,** and **Mystical vanities** ye moute the twelbe. **In Olde tyme,** the **Breade** was not broken, **to biforn mennes heades** with Significations, but only to be delivered to the people: **as in my former Reapele,** I have declared more at large. **S. Augustine saith,** Panis benedicatur, & sanctificetur, ad distribuendum Communionem: **The Bread is blessed, and Sanctified,** and broken in pieces, **so the ende is more delivered.**

Daniel 2.
Senten. Lib. 4.
Diff. 12.

Durandus L. 3
Cap. 33.
De Conſe Diſ. 2
Triforme.

Archie B. Dickey

Bothe
Sverdes
In one
hande.

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The Apologie, Cap. 4. Division. 2.

Pope Clement saith, it is not lawful for a Bishop to deal with Bothe Sverdes: For if thou wylt haue bothe, saith he, thou shal deceiue bothe thine selfe, and those that obieit thee. Nowe a daies the Pope chalengeth to hym selfe Bothe Sverdes, and beth bothe, wherethy it oughte to seeme lesse materiale, if that haue followed, whiche Clemente saith, that is, that he haue deceived bothe him selfe, and those, wyliche haue gauen care vnto him.

M. Hardinge.

(a) These words are partly Clementes, partly S. Bernards. (b) founded and chidlike As though a man shal may haue the Temporal Sverde, and execute a Temporal office without worldly cares. (c) Wher caries heue they that kepe Concubines?

(d) Eleven of the twelve Apostles, and maisters of the Holy Churches, and Bishoppes were Marries, and yet decessed not the people.

Bernard, de cons.
fid. castor, l. 2.

itterem in
Sophontiam, c. 1

Canon 4 post,
Cap. 20
March. 10.

De Majorit. &
clericis, Vnum
scalam,
paraphonam
Tibergensis.

If these felowes had not sworne to al the world for maintenance of their Newe Gospel, they woulde at this tyme at leaste haue made a true reporte of S. Clementes wordes. S. Clemente speketh not of two worldes. The place trulye alleged hateth thus: *Si mundus curiatur occupans, & trespas dicitur, & eos quis audiret.* If thou be occupied in worldly eschewall, that bothe deceiue thy selfe, and those that hilen to thee. The Authorise of this Apologie, haunge at spye at the Churche, which is Churhes folde, and at the Pope, the leide Shephearde, senting at his auostice, forges a lie upon S. Clemente, making him to fale. *Si utrumque libere vitat, si thou will haue bothe worldes, thou shal bothe deceiue thy selfe, and those that hilen to thee.* Whereas Clemente speketh no wordes of the two worldes, but of worldly cares, wherewith what Bishopfouer is entangled, that (as falleth) deceiue bothe hym selfe, and others that harken to him. For which cause these Defenders beinge coupled with ympe feloweys preuented wedlocke, which dñe, wryppeth a man in worldly cares, because falleth a one (for)cares for the things of the world, howe to please his wife, and is diuided, as S. Paulie falleth, in his wife feloweys, that haunge ta'en to the office of superintendence, and charge of Soules upon them, (d) they haue deceiued them selues, and dandy dooe deeso to many as haue them, and falene there halfe Doctrine.

The Bishop of Sariburie.

¶ What a pleasaunte grace shal hardinge bathe, to talke of Lies? A man woulde thinke, it were somme god parte of his strow. In this place two sondrie Authorities, the one of Clemens, the other of S. Bernard, I knowe not, by what excre, were tyned to one, and bothe alleged, and set forthe vnder the name onely of Clemens. I graunt, There was heretyn an oversight: But Lie, or Falshedde there was none, as it shal appearre.

The wordes of Clemens, are as you repose them. The wordes of S. Bernard, written vnto Pope Eugenius, are these: Planum est, Apostolis interdicto Dominiatum, ergo tu, & tibi visparae amio, aut Dominicus Apostolatum: aut Apostolus Dominatum. Planè ab alterius prohibetur. Si utrumque simili habere vels, perdes utrumque: *It is plaine, that unto the Apostles of Christe, Lordship, or Temporal Princehood is forbidden.* Goesth thy wile therefore (thus he falleth to the Pope) and dare thou to wrypp, either the Apostoliship, beinge a Lorde: or a Lordship, beinge an Apostle. From one of them vndoubtedly shal be forbidden. If thou wyl indifferently haue both, thou wyl loose bothe.

¶ Of falleth S. Hierome wylleth thus, Militantes Christo, Obligant se negotijs Secularibus, & candem imaginem ostentant Deo, & Cæsari: *Beinge the Soulards of Christe, they bende them selous to worldly affaires, and offer up vpon me to God, and Cæsar.* In the Canons of the Apostles it is written thus, Non oportet Episcopum, aut Presbyterum, se Publicis Administrationibus immittere: sed vacare, & commodum se Prebere vbius Ecclesiasticis. Nemo enim potest duobus Dominis servire: *A Bishop, or a Priest may not entangle him selfe with worldly Offices: but he ar restafe, and shew him selfe meets for the use of the Churche. For nowan can serue two Masters.* Yet the Pope saith, this date claimeth the right of Both Sverdes, not onely of the Spiritual, but also of the Temporal. And Pope Bonifacius s. in the Great Jubilee, and in the open sight of the Cardines, when he had one daie swed hym selfe in his Pontificallis, appalled in Procession as a Bishop of Bishoppes, the nexte daie he put vpon him the Empores Roabes of Maestrie, and had the Imperiall Crowne vpon his heade, and the Sverde naked, and glittering borne before him.

As for Pope Clemens, his Canon is easly shold by a pietie Proniso. For thus (althy-

Churche of Englande.

5. p. v. t. c.

saith the same Cloes touchinge the same, Cessante causa, ecclesie curia non debet prohibetur, ne Presbiteri gerant tuochi, hac causam inclusu, vnde etiam in ecclesiis, quod Hic causa finalis est. Vnde, Cessante hac causa, ecclesie curia. Vnde, per se, non debet prohibetur, ne Presbiteri gerant tuochi. *The cause of the Curia, if it be final, then let it be prohibited.* Example: *The I. iure commandeth, that a Prelate that not be clauched, and be A. Clerke, shall not be a Bishop of a Childe in his manage. The cause hereof is this, that he may haue better service of the Divine Service. This is the Final Cause. I bis confesse removeth the Prelate, or Bishop, before the Prince followeth his Dame Service, then he must haue the Bishop. If he be a Prelate, then Causa, so if the Pope be not the Offsite of a Bishop, then maturer to be a Prelate, or Bishop. Prince. But the妃e removeth it commeth to pass, even as Clemens falleth, because he cometh before the Prince, and alllo them that haue him.*

Touchinge this same ofacion of the charge, and caies of Maninge, it is fully answered before, in a place more conueniente.

The Apologie, Cap. 4. Division. 2.

Pope Leo saith, Vpon one daie it is lawfull to sayle but one malte in one Churche: These menne rate daile in one Churche communytye Masse, twentie, thirtie, fyre, or fiftene, or moe. So that the poore galore can haue leste, whiche wylle wrypp to theire hauncies. Vnde Gelasius saith, It is a wicked deede, and sinne to Sacrifice in any man, to diuide the Communion, and when he hath recurred one hundre, to abyssine from the other. These men, contrarie to Gods V. vordre, and contrarie to Pope Gelasius, comande, that one hundre onely of the Holy Communion bee gauen to the people; and by so dooinge, they maketh therre Prelates guiltye of Sacrilege.

M. Hardinge.

(a) There is no fayre number of men, whiche is meete to sayle, that this Apologie was deuided by Ione Cambodiana man, intendyng to make this newe Cleope of Englande, and to par them, giue out of the fayre, and fayre. (b) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (c) For man hauncies his fayre wylle thinke, that he haue fayre, and fayre, for his felowes, and for himselfe, and for his felowes, and for himselfe. (d) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (e) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (f) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (g) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (h) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (i) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (j) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (k) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (l) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (m) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (n) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (o) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (p) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (q) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (r) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (s) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (t) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (u) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (v) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (w) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (x) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (y) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (z) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes.

(a) A solente factur. (b) These menne rate daile in one Churche, whiche is meete to sayle, that he haue fayre, and fayre. (c) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (d) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (e) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (f) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (g) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (h) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (i) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (j) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (k) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (l) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (m) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (n) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (o) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (p) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (q) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (r) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (s) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (t) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (u) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (v) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (w) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (x) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (y) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes. (z) And to that very end this immunitarie companye of fayre to them selfes, and to theire felowes.

The Apologie, Cap. 4. Division. 1.
But if they wil sayle, that all these thinges are worne wylle out of he, and mythe deede, and yet can nothinge to these presentes times.

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Yet to the ende al solke mate understande, what Faithe is to be gauen to thise menne, and upon whiche hope they calle togetheir their General Councillers, lete vs se in fewe woordes, what good heede they take to the felte same thinge, whiche they them selues, thise very laste yeeres, (and the remembrance thereof, is yet newe, and fresh) in thire owne General Council, that they had by order called, haue Decreed, and commannded to be devoutly keapte. In the Laste Council at Tridente, scant fourtie peers past, it was ordeneid by the common consente of all degrees, That one man shoulde not haue twoo Benefices at one time, whet haue become nowe of that Ordinance? Is the same too soone worne out of minde, and cleane consumed? For thise menne, yee see, geue to one man, not twoo Benefices only, but sundrie Abbates many times, sometimes also twoo Bisshoprikes, sommetyme three, sommetyme four, and that not onely to an unlearnt man, but oftentimes also even to a man of Warre.

In the said Council a Decree was made, that al Bisshops shoulde Preache the Gospel. These menne, neither Preache, nor once goe vp into the Pulpite, neither thinke they it any parte of thire Office, what great pompe, and craze then is this, they make of Antiquitie? Why bragge they so of the names of the Ancient Fathres, and of the Newe, and Olde Councillers? Why wil they seeme to trustee to their Authority, whom, when they liste, they despise at their pleasure?

The Bishop of Sarisburie.

Hereso, *M. Harding* answereith thus, VVith what face finde they faulte? Ye helpe none of the Councillors: Sir John Hooper, a Martyr of thire owne Canonization: your Ionge brother: your vise sluse: your Newe vspalte Churche: your Hertes: your incredible Lies: your vnde-Booke: your vse sluse: your Newe vspalte Churche: your Hertes: your incredible Lies: your slanderous Lies, &c. He is very hardy harted, that wil not be incited with so valiant prouesse.

The Apologie, Cap. 5. Division. 2.

But I haue a speciall fancie to commun a woord or two, rather with the Popes good Holinesse, and to saie thise thinges vnto his owne face.

M. Harding.

Here pricketh forth this hafte Defendor, as heare as a Peermonger, and faine would he take with the Pope him selfe forsooth face to face. But Sir, I pray you, be not too hasty in taking you to Rome. Tel vs before we goe, maie not a meane man serue in fledge of the Pope, for your iourney to Rome. This felowe hathe a speciall fancie, and wil needeso the Pope him selfe, massthip to talk withal. This felowe hathe a speciall fancie, and wil talk with him of his highe matters pfectly to his owne face. I pray you first, may not a poore man heare you rate before hande? By often tellinge of it, you shal haue it in better readynesse, when you come there.

The Apologie, Cap. 6. Division. 1.

Tel vs, I pray you, good Holy Father, feyng yee doo craze so mutche of al Antiquitie, and boaste your selfe, that al menne are bounde to you alone, whiche of al the Fathres hathe at any time called you by the name of the Highest Prelate: the Vniuersal Bisshop, or the Heade of the Vniuersal Churche.

M. Harding.

VVhat the Pope him selfe wil saie vnto you, when you come before him, I knowe not. Because

Modestie, and
graveine meere
for a Doctor,
Mallum.

Churche of Englande. 5. parte.

Summus Sacerdos.

you make no halfe (I suppose) ar yet to goe vnto his persone, maie it please you, in the meane tyme to be answereid by an other man, this nowe til then? Touching the fift parte of your fift question (a) reade S. Hierome ad Damasum, and aduersus Luciferianos, where he calleth the Pope (b) *Summus Sacerdos*. And if yee require a woord of greater found, reade S. Augustine, where he saith, *In Romana Ecclesia semper viguit Apofelice Cathedra Principatu*: In the Romaine Churche, the Primedome of the Apostolike chaire haue swaves flourished. For the seconde parte, looke in the (c) *Council of Chaledon*. For the thirde, rede Victor in his seconde Booke *De Perfectione Vandolorum*. And for a ful resolution of this mater, rede mine answere to M. Lewells challenge in the fourth Article. There shal you finde your demande fully answereid: *Beside two and thirtie greate Thirtheres in the same one Article*.

The Bishop of Sarisburie.

Here it liketh you, *M. Harding*, for the tyme, although unworthy to supple the Popes persone, howe be it, as doubtinge, either the sufficience of your Com-
mission, or the discretion of your answere, ye late, This nowe, til then.

Where we demande of you which of al the Ancient Fathres, and Doctours ever called the Pope *Summus Sacerdos*, *The Highest Prelate*? Ye answere vs, S. Hierome so called him in the *Breve Contra Luciferianos*. For his woordes be plaine, *Summus Sacerdos, The Highest Prelate*. But what if it be found, that these woordes belongeth no man to the Pope, then to any other particulaire Bisshop? Will ye then confess, that either ye were faire ouercleane, or els, that ye sought undewey meanes, under the name of S. Hierome, to mocke your Reader? You saie, S. Hierome by these woordes, *Summus Sacerdos*, meante onely the Pope. But, *M. Harding* saith, S. Hierome by the same woordes, meante any one Bisshop, what so euer he were, and not onely the Pope. If you be, *M. Harding*, and if these thinges be true, then are you of late fally falles out with your sole.

For tetal hereof, cal to your remembraunce, *M. Harding*, your owne wonder, M. Mar. 224. b.
uttered, not els where, but even in this selfe same Booke. The woordes of S. Hierome be these, *The safetye of the Churche, hangeth vpon the Dignite of the Highest Prelate*. Iw. 1. ser. 1. Iw. 1. ser. 1. Tis this pesselle Authorite S. Hierome in that place dooth attribute to the Bisshop of every Diocesse.

And thus, by *M. Hardinges* owne Exposition, not onely the Pope, but also the Bisshop of any other Diocesse, is calleth S. Hierome by these woordes meante onely the Pope: An other *M. Harding* saith, S. Hierome by the same woordes meante any one Bisshop, and not onely the Pope. If were a dafe of Chartre, to resolute your Reader, whether of these two contrarie *M. Hardinges* he mate belane. Merilys, here ye allege S. Hierome for the Pope, where as, by *M. Hardinges* Confession, S. Hierome spake nothinge, ne on no woord of the Pope. Dutche is the weighte, and credite of your Authority.

But for thy better satisfacion, god Christian Reader, it is wel knowne to any meane studente in Divinitie, that, not onely the Bisshop of Rome, but also euery other Bisshop within his owne Diocesse was commonly called the Highest Prelate, Tertullian, De Baptismo, that within his owne Diocesse, of al other Prelates he was the Higheste. Tertullian saith, *Dandi Baptismum in habet Summus Sacerdos, qui est Episcopus: The Augu. in quæ Highste Prelate, that is, the Bisshop, bathe Authoritate o Minister Baptisate*. S. Augustine ex viro Te-satiste, *Quid est Episcopus, nisi Primus Presbyter, hoc est, Summus Sacerdos? What is flamenque iste Bisshop, but the Firste Prelate, that is to saye, the Higheste Prelate?*

S Ambrose, writing, not unto the Pope, but unto Felix, the Bisshop of Co-
mum in France, saith thus, *Succipisti gubernacula Summi Sacerdotij: Thou haile episcopij,* taken the governement of the Higheste Prelateshooe.

Againe he saith, spryngg ge lichewise of any one Bisshop, *Vidisti Summus Sacerdos*, Ambros. De ipsi-
cerdotem Interrogantem, & Conferantem: *Thou sawest the Higheste Prelate exami-* qui inuidatur.
natinge the people, that was to be Baptized, and Conferantinge the Water.

I leave out fundie other like Authorites of Origen, of Lactantius, of Atha-
nasius, of Leo, of Victor, of Melchiades, and of others. Euagrius calleth Euphemius,

(a) And there
that ye finde
nothinge.

(b) This name
was common to
every Bisshop;
and therefore
is fondly ap-
propriate to
the Pope.

(c) And there
is nothinge.

Al receive
of the
Popes ful-
nesse.

de de rebus
pape.

Mitius de Palu-
cilla Apostoli
parandus. L. 1.

De Misericordia
ordinis.

August. De Tri-
tita. II. 15. ca. 26.

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The Defense of the Apologie of the

quam Jurisdictionis, nisi à Petro : *The Churche bath no Power of jurisdiction, but onely from Peter.* And again, A Petro, post Christum, Spiritualis Gratia, & Potestas deriuatur: *Nexis aet Christe, Spiritual Grace, and Power is derived from Peter.* And therea for an other of your Doctoures satthe, Omnes Episcopi descendunt à Papis, quasi Membra à Capite: & de eius Plenitudine omnes accipiunt: *All Bishoppes are derived from the Pope, as Members from the Head: and al they receive of his fulnesse: that is to say, power of his Power, and Grace of his Grace.* Al these vanities, *¶ Hardinge* thinketh, mafe he wel boorne out by two bare wordes of S.Bernarde.

But, S.Augustine, many handes before Bernarde was boorne, wrote thus: *Nos quidam accipere possumus hoc donum pro modulo nostro: Fundere autem super aliis non possumus. Sed, vt hoc sit, Deum super eos, à quo hoc estificatur, inuocamus: In deo Vee mae receive the gifte of God according to our portion: but upon the same upon others, we are not habite. Notwithstanding, in their behalfe wee call upon God, that is the weaker hereof, that he wil do it.*

The Apologie, Cap. 6. Division. 6.

Whiche of al the Aunciente Doctoures ever said, that al Poverer is
geuen to you, as vvel in Heauen, as in Earth?

M. Hardinge.

*Al they which speake of the ministeriall Power, whereby under Christe the militante Church by him is gouerned. But if you meane absolutely, as your wordes seeme to fonde, so no discrete Catholike man ever saide or thought.

The Bishop of Sarisburie.

Here by a pety distillation of Power Absolute, ¶ Power not Absolute, Christe, and his Vicarie are set together, to yarte Tenures. Hovwe be it, what manner of Power it is the Pope clappeth, his owne Procurours, & Councillors can tel vs bette. Cardinal Hostiensis saith, Excepto peccato, Papa potest, quicquid Desipse potest: *Sinone only excepted, the Pope hath Power to do, what so ever God him selfe can do.* Additio.

Additio. ¶ *¶ Hardinge.* This is false, and scandalous. This is a most manifeste, and out of al question, fowle corruption. Certainly Hostiensis saith no so. But having reckoned certaine things, wherein the Pope haue Authorite under God, as Christes high officer, he concludeth with these wordes, *Breuter, excepto peccato, quasi omnia de iure potest, vt Deus:* Briefly, excepted sine. He haue power, as man woulde faie, in all things, of right, as God. Thus saith Hostiensis, and not as M.Iewel belleshaw, &c. It is faide by the Learned Canonistes, that the Confistorie of God, and of the Pope, one Confistorie: As a Bishoppes and his Chauncellours Confistorie is one, and the same Confistorie. Nowe let us consider the impudencie of this false Ministrerie. Firste he awoucheth his shamefelle lie boldely, as though, where truth faileth, for fewes of niller. Firste he awoucheth his shamefelle lie boldely, as though, where truth faileth, for fewes of niller. The wordes, saith he, be moste manifeste, and out of al truthe, the mater mighte be flouted out. The wordes, saith he, be moste manifeste, and out of al question. Excepto peccato, Papa potest, quicquid Deus ipse potest: That is to say, the Pope can question: Excepto peccato, Papa potest, quicquid Deus ipse potest: But wher if these wordes be not moste manifeste? Is it not then a moste manifeste impudencie, to affirme of them? Is not this Minister a Minister of Lies? &c. Firste he hath nipte awaye this wordes, Breuter. Then this wordes, *Quicquid*, whiche mitigateth, and qualifieth the faische: Then againe those other wordes of necessarie importance, *Omnia de iure, and, vt.* Nexte he corrupted the sentence by puttynge to these wordes, *Quicquid, and Ipsi, &c.* Vhio euer sawe one little poore sentence so nipte, so hakte, so hakte, so hakte, and mangled, so turned, and cast in a newe mould?

The Answere. It fareth with you, *¶ Hardinge*, as it did sommetyme with a god honest platne man, that tolde his frinede upon a reckenging, that he wold not be answereid with ffe pounds, but wold have fiftene god Nobles, every pensone, and that he wold not be so mockte. Foz although ther be somme alteration in these wordes, yet in sense, and meanings ther is as great oddes, as is betwixt fiftene Nobles, & ffe pounds. You saie, I haue nipte, and hakte, and hewen these wordes, and haue leasse out this wordes Breuter: Haue verily, *¶ Hardinge*, any wise man mate thinke, this is a very simple quarrel for a man of your Learning. Foz, if I had nipte of this wordes, Breuter, as in deo I haue not, yet what woulde that make to the barking, and bewinge of the sens? But you saie, I haue leasse out other wordes vñfites, as *Omnia, Deire, and vt, wordes*, as you tel ve, of necessarie importance. I beseeche you, *¶ Hardinge*, if you haue any such fante to these wordes, put them al

*Vntruhe, &
discrete, and
vaine. For no
Ancient. Doc-
tors, or Father
ever vittered to
soude wordes.
Extra. De trans-
latiōne Episcopi
Quarto. Hostien-
sis. Hard. fo. 67. 4

fol. 67. b.

Churche of Englande. 5.parte.

561 Al Pover
geuen to
the Pope.

In agaist, & mafche god mafe they do you. So that your sentence be this, Papa po-
tel omnia de iure, vt Deus potest: *The Pope in deo doo al thinges of right, as being God.* as God can doo. *¶ Hardinge*, hereby the mater is but couertly mafched. ¶ Item
worse then it was before. For thus mafche you saie, The Pope of Right mafe doo al
thinges, as God can doo. So mafche haue you gained by addyng of these necessarie
s special wordes, Deire, and, Vt. *¶ Hardinge* doo al thinges, in Abbas Panormitanus, one
of whom 3 alleged those wordes of Hollensis, ye that finde, neither, Breuter, nos,
De, nos, Iure, nos, Vt, neither. So necessarie is their importance. Thus haue you thre
of your greatest Canons easly discharged with litle ado: Delete you will therewte
saie, y Abbas Panormitanus is also a False Minister, and impudently believeth Hollen-
sis. Therewthen certaynly, *¶ Hardinge*, you haue a special grace to speake at pleasure.

¶ At the other side, you saie, I haue addeyd velenente wordes of mine owne, to enforce
the mater. For whereas Hollensis falle the onely, Deus, God: I haue imagined him to
faile, Deus pfe, God him selfe. And I pate you, *¶ Hardinge*, What difference
 finde you betwixt God, and God him selfe? Is God him selfe one, and God an o-
ther? I thanke God, I knowe none other God, but God him selfe. This then, I
troue, muste be your meanning, The Pope can doo al thinges (not that God him
selfe can doo, for that you saie, were blasphemie), but that God can doo.

Againe you late) I haue leasse out this wordes, *Omnia*. But was mighte easly haue
faile, that in stede thereof 3 placed, *Quicquid*. And 3 woulde thinke, that, *Quic-
quid*, were as mutch, as, *Omnia* que: unless you can shewe vs somme pety newe
Lounian Grammari to the contrarye.

Once againe you saie, I haue leasse out this wordes, *Quicquid*, whiche wordes (you saie)
mitigate, and qualifieth the faische. Then, 3 troue, this laicinge is fute, as hath
mode of some mitigation. You be it in deo this is but a Quicquid quartet, *¶ Hard-
inge*. If your Pope mafe not be God him selfe, yet at the leaste, ya would haue him
to be a Quicquid God. Thanne this, thus to remember the wordes with fute the bau-
ties. But your importunitie, *¶ Hardinge*, enforcess me further, then 3 woulde

The bver wordes in Abbas Panormitanus, reported out of Hollensis, are these:
Papa, & Christus faciunt unum Confistorium: ita quid, exceptio peccato, potest Papa
qua potest Deus: *The Pope, and Christe make one Confistorie, This* M. Hard. 67. b.
qua omnia facere, qua potest Deus: *The Pope, and Christe make one Confistorie, or one*
qua potest Deus: *so that since excepted, the Pope in a manner mee doo al thinges, that God*
judgements seculi: *so that since excepted, the Pope in a manner mee doo al thinges, that God*
mitigate, and qualifieth the faische: *Then againe those other wordes of necessarie im-
portance, Omnia de iure, and, vt.* *¶ Hardinge* enforcess me further, then 3 woulde

Extra. De trans-
latiōne prelate
C. Quicquid Abbas

¶ Hard. 67. b.

564 The Bishopto the 23rd of October.

The Empereur receiueth his povver of the Pope. Nicopoli. 16.17. cap. 16. Socomesia. 1.3. cap. 11. Resinus in Re- portorio. Digni- tate. and aftercommers (as Paule was) ought to be obedient unto him. Mena, the Bishop of Constantinople, Judged, and Excommunicated Pope Vigilius. The Bishoppes of the Gkate Church, Judged, and Excommunicated, and deposited Pope Iulius. One of your Daughters fath, Si Papa committat crimen Depositione dignum, debet puniri, nisi esset unus rusticus. If the Pope committeth an offence, wherefore he shoulde not be deposeted, he ought to be pouished, if he were a Cloune of the Countrey. Done
neighbours of Leodium, in their Epistle against Pope Patchas, write thus: Remoto Romanæ Ambitionis typho, cur de graubus, & manefestis, non reprehendunt, & corrigantur Romani Episcopi? Qui reprehendi & corrigit non vult, pfeudo est, siue Episcopus, siue Clericus: Settinge aparte the Pride of Romische Ambition, the Crimes beinge great, and manefest, why made not the Bishoppes of Rome, bothe be reproched, and also corrected? He that falleth rebuke, and correction, is a fasse man, whether he be Priest or Bishop.

The Apologie, Cap. 6. Division. 8.

Whiche of the Ancient Fathers ever saide, that Kings, and Emperours, by Christes vivil, and Commandementes, receiue their Authoritie at your handes?

M. Hardinge.

*There made
you finde no-
thinge to proue
nothinge.
What is to be awarde hereto, *you maie gather of that is alleged before out of S. Bernardi,
speakinges of bothe sworde.

The Bishop of Sarisburie.

If it evident by the record, an general contente of all ancient writers,
the Pophe had neither pofſion, nor Landes, nor hoſt to d'efet, nor the
name of Vincelot Bishop, nor Charter, nor Liberties, nor Jurifcription, but that he
had receaved, either of the French kings, or of the Emperors. Yet would he now
bearre the wylde in hande, that the Emperour hath nothinge, neither Landes, nor
Honour, nor Powre, nor Right, nor Swerde, nor Jurifcription, but only from him.
If any man doubt thereof, hiftes other testimonies of Antiquitie, let him rende
them medeaſure by our chyldren the Donatian, that the Pope him ſathe foiged no
thinge.

Charles the Frenche Kinge, greueu to Charles the Great, wrote thus vnto Di-
Adrian : Imperatores Alii distingendorum negotiorum Episcopis Sanctis iuxta Di-
uina Constituta permiserunt : non autem Episcoporum Villici existerunt : Emper-
atoriis Proceris

Veritatis, &c. 102
and Concessions made by the Pope, or his Legates, or other Clerical Persons, or others, by their Commissions under their great Seal, have granted unto Bishoppes Authoris-
tions to hear cause; but they shew siluer were never Stewards, or Baishifs unto Bishoppes. One of
Iohan. de Paris.
fisi. De Testitate
Regis. Ca. 19.
pour ou late Doctours fauthe, Papa habet gladium (Cuiuslibet ex Commissione, &
permisso Principis; The Pope hath the Temporal Swerde, or Chmle Iurisdiction, by
the Commission, and Suffrance of the Prince. Therefore it semeth greate folie to say,
The Pope hath no Swerde or Jurisdiction, except by the Commission of the Pope.

*Extra Et Major
ritatis & Obedi-
tiam Sanctorum
In class.
1497 96. Cum ad
Verbum In class.
23. pp. 4. Ques-
tio 36. Cum ad
cum In class.*

*Pour owing Barbarous Gloe falle, Imperator in temporibus habet Potest
statum a solo Deo. Ecceimperium fuit, antequam Apostolatus est: The Emperour
in Temporal things habet his Authoritie (not from the Pope, but) from God only. And
the Empire was, before the Apostles were. Againe, Imperator non habet gladium
a Papa: Sed Imperium est a solo Deo: The Emperour habet not his Swerde of the Pope,
but the Emperore is only from God. Againe, Ex sola electio Principium, dico, ver
rum esse Imperatorum, antequam conformatur a Papa: I fave, that the Emperour is
very right, and perfite Emperoure, by the only Election of the Princes, yea, before he be con
firmed by the Pope.*

२३६

What that weé nadé moe witnessess: Dore veri Ceremonarie of Rome satthe
thus, Hoc affirmamus, ante Carolum Magnum, neminem Imperii Romani Coro-
nam ex Manu Romani Pontificis Romae subcepisse: Thia weé sate, that before the fam-
petuous Charles the grete (that is, for the space of eight hundred years after Christe) no
man ever received the Crowne of the Romaine Empire at Rome, by the Islands of the Bi-
shop of Rome. S. Bernardus hereof thus wittched unto the Pope: Esto, ut alia quacun-
que ratione hoc tibi videntur: non tamen Apostolico iure: Nec illud tibi date, quod
non habuit, Petrus potuit: Be it, that yee claime this right by fomer other meane, Yet by
the Apostles right yee cannot claime it: Neither conidle Peter geue you that right, that he him-
self never had.

The Emperoure Ludouicis the fourth faische thus: *Me Potellias non pendet Parcolumenam a Papa, sed a Deo immideato. Et vanum est, quod dici soleat, Papam non habere Superiorum, periorum: My Power hangeth not of the Pope, but immediately of God alone. And it is but a peccative vain tale, that they say, the Pope bathe no Superiorum.* Iohannes Major faische, Bonifacius Octauus multum appareretur delinuit, quod Romanus Pontifices sunt supra Reges in Temporalibus: quod tamen occultissimum: Theologi dicunt esse falsum; Pope Bonifacius 8. bathe concluded with great shew of reason, that, even in Temporal Causes, the Pope is above Kings. But if mane sit 100, the VV[er]isit Domine f[ac]it, it is but a futile tale. Iohannes de Parisij faische, In Temporalibus, Potellias Secularis maior est Potellias Spiritualis, nec, quoad ista, est ei subiecta in aliquo: *In Temporal Causes the Temporal Power is greater than the Spiritual Power, and touching the same, is not subiecta to it in any pointe.* Againie ha faische, Si Imperator habet Potestatum suam immediate a Papa, Ergo, Imperator est Minister Papae: *If the Emperoure receive his Power immediately from the Pope, then is the Emperoure the Popes Servante.*

At these Authoritatis notwithstanding, the Pope his selfe faileth of his selfe, The Emperour hath norriȝt, nor Authoritie, but only of mee. And, touchinge the late Obligation of Parisiensis, that the Emperoure shoulde be the Popes Scrutant, he thincketh, it mote be wel admitted without any greate inconuenience. For thus saith one of his P̄stle Counsel, Ite Romanus Imperator, et Procurator, & Defensor Romane Ecclesie: This Romaine Emperour is (nothinge els, but) the Prolocutor, and Stewarde of the Churche of Rome. Cardinal Hostiensis saith, Imperator est Feudatarius Romanae Ecclesie. The Emperour is a *Patr̄or*, or a *Ferde man* of the Churche of Rome. And Pope Innocentius saith, Imperator tenet Imperium a Papa. Vnde teneat praefare Papa Juramentum Homagii, felicit, quod Vafalus prefacie folio Denomo suo: The Emperour holdeth his Empire of the Pope: And therefore he is bounde to fware Homage and fealise to the Pope, at the Vafal is bounde to his Lorde. 3 think, the Pope will desir to haue no moare. The Emperour is brought, to be his man.

Ithe wife saith Johannes de Parisii, Canticum quod sicut Papae fit Vetus Dominus Temporalium; ita ut posuit auferre ab aliis, quod alii sumunt et tenet factum eius, sicut peccet. Sed Prelati ceteri, & Principes, non sunt Domini, sed Tutores, Procuratores, & Dispensatores: *They say, that only the Pope is the right Lord of Temporal possessions: so that he may put any man from his owne.* And although he offend in doinge, yet his dooinge taketh place. *As for other Bishoppes and Princes, they be not Lords, but Officers, Bishops, and Stewards.*

¶ **H**eretike Pope Adrian namelijc thus auaunet him selfe above the empouer
Fredericus. Imperator per nos imperat: Vnde habet Imperium, nisi ab nobis? Ecce in
Potestate nostra est, vt demus illud, cu[m] volum: Proprietate constituti sumus a Deo
super Gentes, & Regna: vt defraudamus, & euallamus, & adfecimus, & plantemus: By
meanes of us, the Empouer is Empoueroue: For, whence bathe he his Empire, but of us?
Beholde, it is in our hande, to bestowe the Empire, upon whome we list. And to that ende are
wee placed by God, over Nations, and Kingdomes: that wee shoulde defroste, and plucke up, and
knidle, and plant. **H**utche prouide banntes the Pope unkech of him selfe, without
either shame of the world, or sense of God.

The Apologie, Cap. 6. Division. 9.
whiche of the Antient Learned Fathers, with so precise, and
Mathematical

Constan-
tines Do-
nation.

ria 2. in Dis-
cusses.

relatus de Ma-
ritate, & Os-
tendit, solidus
Columna;

In vita sylvestris
Iohann. De Paris
fig. Cap. 22.

Council. Tomo. I.
Par. 227.
Phrygium.

Nilus De pris
marie Romani

568 The Defense of the Apologie of the Churche of Englande.

that Constantinus the Emperour graunted to the Churche of Rome: that is to saye that
the Churche shoulde have the Souverainetie ouer al Churches.

And, to put the mater out of doubt, even Pope Pius him selfe therof saith thus,
dicta palea Constantinus, salia est: *The saide patche, that so beginneth, Constantinus is
starke false.* Here, M. Hardinge, the Pope him selfe tellleth you, that your Donation,
whereby the Pope holdeth his Kingedome, and Triple Crown, is nothinge els but a
false forgerie, craftly clouted up by som of your Parasites for the pourpose. Wher-
unto Felinus pout Canoniste addeth these wordes: Ec inuidit contra miseros Legi-
slas, qui laborant in disputatione, un valorum id, quod nunquam fuit: *And the pious
Pope Pius vngath earnestly againste the poor Lawies, for that they take saiche panes to rea-
son, whether that thinge maiest be good, and available in Lawe, that never was made.*

And againe, the same Dogtrines, that woulde seeme more friendly, and fauoura-
bly to speake of this Donation, by their owne judgemente, do quite condemne it.
For thus they saye, In Donatione illi auditu est Vox Angelorum in aere dicentium,
Hoc Venerum effusum est in Ecclesiasticam: *At the time of the Confirmitage, and passinge
of this Donation, there was a Voice of Angels heire in the airnesaunce, This daye Poyson
is payord into the Churche.* Thus you se, notwithstanding your Donation were god,
and true, yet, by the testimonye of the Angels of Heaven, it were nothinge els, but
the poison, and defraction of the Churche of God. *Especially, to touche some part
of the Contentes, & Substantie of the same, the woulde I saye, that forke it, was so
simple, and bothe of witt, that he knewe not whether Conflantinopole stode in the
East from Rome, or in the North: Whether Byzance were a Cittie, or a Country:
whether the Imperial Diademe were made of Silke, or of Coude. He telletch a tale
of the Patriarke of Conflantinopole, that he shoulde bower, and burian to the Bishop
of Rome: and yet at that time, when, as he imagineth, the Graunte was made, the
Cittie of Conflantinopole was not buildid, nor any suche name as yet knownen in
the woldre. Nowe consider also what a special grace this Clerke hathe in the I. &
the tongue. These be his bowters, Signs, & Banne: Decemere dispovenda: Con-
dere permanenda: Licentian dare: Equos equitare, &c. *And Clericar in his la-
unge is god Latine to make pynctes.* This is luteke Latine, as, *Am not I ev-
gange, is god Latine to make pynctes?* This is luteke Latine, as, *Will not I ev-
gange him selfe, but Conflantines Cooke woulde never haue syght.**

And yet is the Marginal Glese hereupon, as god, and as substaient, as the Text,
for, where as the Texte saith, Contradicimus Ecclae Syphelio phrygium nostri m. p.
mitram: *We deliver unto Sylvestre our phrygium, that is to saye, our Ni-
est, mitram;* *Wee deliver unto Blessed Sylvester our phrygium,* that is to saye, our Ni-
est, *there where you finde this party note in the Maigne, Note, quod Phrygium fuit
est ex pene paucorum: Mark wel, that this Phrygium, or Miter, was made of a Peacock
feale.* No doubt, a worthy gift for an Emperour: no a mite Miter for a Pope.
Aable, *No doubt, a worthy gift for an Emperour: no a mite Miter for a Pope.*
At these things, M. Hardinge, you knowe to be true: and perhaue you a penne,
and mouthe to defende them. But, as I saide before, it shameþ me, in to Chidell
a fable, to stand so longe.

As for your Greeke Doctoure, Hieromonachus, he shalbe stalled together with
pope Clemens, Leontius, Amphiliocius, & other like your brewhy, and weighty Do-
ctors. For shame, what shoulde you bringe vs this one selpe pore Greeke witnessse,
whoses name per haer hearce before, to testifie of Grauntes, and Concilias made
in Rome? Can your Pope finde out neither Council, nor Doctour, nor Father, nor
any other Writer of litle recorde, to helpe him in so greate a case, but only one
pore rascall Grecian, hathe neuer no messe of the mater, then you yourselues? It be-
wrayeth the needlesse of your cause. He that durfeth so lewdly to falsifie such a
Graunte, thereby to intrude him selfe into the possession of the Empire, woulde not
blush to falsifie somme Beggarie, to amone the same.

Nowe, where so woulde saue to fate, The other fourre Patriarkes floodge ener-
more at the Commandementes of the Bishop of Rome: not onely the saide that Pa-
triarkes, whiche neuer neither yaled, nor knewe any luteke Obedience, but also the
General parrale of the woldre wil come reuoyne you.

Nilus a Greecke VVriter saith, *Vt liquidius appearat, Papam non impetrare alijs
omnibus*

Churche of Englande. 5.parte.

569 Constan-
tines Do-
nation.

omnibus Episcopis, legatur Sextus Canon Synodi Nicene, que deserte participant, ut
autis Ecclesias Alexanderius, alijs Romanus, alijs Antiochenus preficit: *Vt non hecat al-
ter, alterius Pronuntiatio intendere: That is to saye, and plainly appere, that the Pope
hath no Power, or Government, over al other Bishoppes, neide the Sixth Canon of the Ni-
cene Council. There is expiffly commanuod that the Bishop of Alexandria shall have
the rule ouer certaine Churches, and the Bishop of Rome ouer certaine, and the Bishop of An-
tioch likewise ouer certaine: And that it shalnot be lawfull for any one of them, to iudice the
jurisdiction of another.*

The Emperour Iustinian saith, *Ecclesia Vtibz Conflantinopolitana Roma Ve-
teris priuagata latet: The Churche of the Cittie of Conflantinople emerit, ne the
prerogative of Rome the Elder, Nicephon saith, Romano, & Conflantinopoli annuo
Episcopico ex quo parva pars & dignitas prema, & honorum mina: The title of depo-
tie, and right of honour given to the Bishop of Rome, and the Bishop of Conflantinopole, are
one, and equal.* So little use it was determined by Decree in the Council of Con-
flantinopolis: *Definitus Sedis Conflantinopolitana parva lura, & Proulega cum Sele
Veteris Roma: Wee decree, that the See of Conflantinopole shal have Rightes, and Prudenges
equal with the See of Old Rome.* Nowe consider we, if to water, M. Hardinge, If the
Patriarke of Conflantinopole were the Popes Equal, howe was he his Subjecte? If he
were his Subjecte, howe was he his Equal? We haue hardel, forre thise thinges, to
frame together. Therefore, as it is saide before, Gennadius, together with the
Council of Conflantinopole, wrote thus unto the Bishop of Rome: *Cure Sanctissima
tua Vniuersitas Culfos, tribique Subiectos Episcopos: Let your Holmestrie see unto
al your owne Cures, and to the Bishoppes that be subiecte unto you.*

S. Cyprian, Cyrrulus, Athanasius, and others, iustitiae, ethier of, or unto the Bi-
shop of Rome, cal him, not their Lorde, and Master, vnto whom of duche they ought
Obedience, but their Brother, and theirre Feliowes Servante. Mea the Poppe
selfe, in Iunine casen haue the rather offered his Obedience unto other Bishoppes. For
thus writte Pope Liberius unto Athanasius the Bishop of Alexandria: *Quodlo vt
hunc Confessio subscrivas, vt ego securior efficiar, & tua mandata inhestaurer obedi-
am: I require thee, to subscribe to this Confession, that I may be out of doubt, and inie devo-
thy Commendeementes without grudginge.* Pet nowe the Bishop of Rome, to
maintaine his Title by a Wate of Righte, for as muche as the fourre principal Pa-
triarkes of the woldre haue forsaken him, apponnteþ out fourre of his ordinarie Chap-
laines, and geuenþ them the names of fourre Patriarkes: *The firste for Conflantinopole:* the seconde for Alexandria: *The thidre for Antioch: the fourth for Hierusalem.*
And thus, haunting these fourre at Commandementes, in his pleynste fauise, he ru-
leth, and governeth the woldre woldre. In luteke a solemnie bauete, the grete
Cham of Tartarie at this date, after he haue bloud hym selfe, founched out a Drum-
pet, and geuenþ at the Binges, and Empersours of the woldre leane to gor to dinner;
and in this imagination, and sollicite, he continueth his clame to the possencion of al
the woldre, enen by as god right, and title, as dothe the Pope. And when to ruce
the Pope him selfe, in his owne persone openly, and solemnely saith his Mass, he
commaundeth the Gospel, and Epistle to be readre in Greece. Wherupon his owne
Master of Ceremonies saith thus: *Hanc Confuetudinem hinc ornari puto, ut appa-
reat Romanum Ecclefiam in se contineare utramque Gentem: Hereof, I think, this Ch-
riste firste proceeded, that brefly it maye appere, that the Churche of Rome contenein
in it Bothie Nations, as wel Greekes, as Latines.*

At this notwithstanding, Antoninus saith, *Hoc Greeci non credunt: For al
this, the Greeks believ it not.*

The obiections of Iustinian, and of the Council of Sardica, are answereid in my
Former Replie to M. Hardinge.

The Apologie, Cap. 6. Division. 11.

whiche of the Aunciente Holy Faþfers euer called you Lorde and
God?

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M. Hard-

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the Popes
Pover o-
uer the
Angelles
of God.
*August. in que-
sumbo uers
testam. que. 43.
Angelus Parise
syste.*

*Antriuhe, ma-
nifeste. As shall
appear.

herodus.

In Concil. Lates
rnum, sub Lome
10, 58, 100.

Exco. De Con-
flictione, bta.
statu Canonum,
Felin.

Felinus codem
laco.

Annoni, in sum-
par. 3. cum. 22.
Cap. 5. 3. 4.

Agrrippa de Va-
nitate scienti-
arum.
Gregor. Haim-
burghen, in Ap-
plicationis & si-
muli Daco
Austrie.

The Defense of the Apologie of the

man belieue of Christ, but that, that Christ hath commanded him to belieue of Christ. Againe he falle, Confut Fident Itulam non prodest, sed potius obescit. It is certaine, that Foolishe Faith dothe no good, but rather hurteth. Notwithstandinge thought at your Lifes, and gatneful Testimoyes of Purgatori were fully graunted, yet shoulde it be very harde for you to prove, either by Scripture, or by Doctor, that the Pope beareth any greater Authority, or Swere there, to commannde in, or out at his pleasure, then any other simple Preliefe. Albeit, one of your allowed Doctoris faith, Purgatorum est peculum Papae: Purgatorie is the peculiare possession of the Pope. I wotow, as beinge a College onely of his owne fundation.

The Apologie, Cap. 6. Division, 1.

Whiche of the Aunciente Fathers euer faide, that you are hable to
Commande the Angelles of God, as yee liste your selfe?

M. Hardinge.

Nor olde Father, * nor newe Doctor. And what so euer he be, that shal so tel you, belieue him
not. He speakest not Catholike: and you muste make no scruple in suche maters.

The Bishop of Sarisborie.

Here, at late, M. Hardinge, for shame, yee are faile to yelde. No Doctor (yee
faile) euer thus faide, neither Olde, nor Newe. Howe be it, hereto yee haue lade a very
god exception, with a special sauting: If any man haue so faide (yee yee) what so euer
he were, he speake not Catholike. And yet agayne yee tel be further, Howe so euer
it be, wee shoule never be scrupulous in suche maters.

But, what if the Pope him selfe, the Father of al Fathers, and Doctor of al Doc-
tors, both the Newe and Olde, haue not blushed to tel the same? Haie wee fale, as
you fale, The Pope him selfe was not Catholique? If, it we to fale, wil you belieue it?

In deince Kinge Xerxes, the grete Kinge of Perſia, when he had broughte over
his highe Armie into Gracia, sent out his letters of defiance unto the great Mounte
Athos, that is in Macdonia, and commaunded him to stande still, and not to threue a
foste, nor to warue any difflerence, either to him selfe, or to his Armie, vpon paine
of his highe indignation. Euen by the Authoritie, and with vs god direction, the
Pope haue bid to kende out his Preceptors, and Princely Summons, to command
Angels, Archangels, and al the Powers of Heaven, to come, to goe, to fetche, to car-
rie, and to be ready to do his wil. Wherefore is he the better contente, to haue his
friends tel him thus, Tibi data est omnis potestas, supra omnes potestates, tam Celi,
quiam Terra. Qui totum dicit, nihil excludit: To thee is given al manner of Power, above
Power, as wel of Heaven, as of Earth. He that faithe, Al, excepteth nothinge.

Felinus your Doctor (atthe thus, Nerdum circa Cœlestia, Terrestria, & Inferna-
lia Papa gerit Vicariatus Christi, sed etiam super Angelos, Bonos, & Malos: The Pope
haue Christes Lieutenantship, not only ouer thinges in Heaven, ouer thinges in Earth, and
ouer thinges in Hel, but also ouer the Angels, both Good, and Badle.

Innocentius the Popis him selfe faithe, Vtatio Creatoris omnis Creatura Subie-
cta est: Vnto the Creatours Lieutenante every Creature is Subiecte. Ponte stane Do-
ctor Antoninus, the Archebishop of Florence, saith, Potestas Papæ maior est omni-
alia potestate creat, aliquo modo extensis se ad Corleſia, Terreſtria, & Infernalisa-
tia: vt de ea veritatem posuit, quod dictum est, Omnia Subiecti sub pedibus eius: The
Popes Power is greater, then any other Power, that God euer made: and after a forte flet-
cheth it selfe ouer thinges in Heaven, thinges in Earth, and thinges in Hell: so that, that
Power the wordes may be veridit, that are written by the Prophete David, Thou haue-
made al thinges subiecte to thyselfe. Camotensis faithe, Papa Angelis præcepit, &
potestatem habet in Mortuis: The Pope commandeth the Angelles (of God) and hath
Power over the Deade. Gregorius Haimburgensis faithe, Ut terminis vitæ suorum
Adulutorum, Papa Angelis habet imperare: To vse the wordes of his Flatterers, the
Popes Power to commannde the Angelles. Wherefore, if any man happen to die
upon the wafe, as he passeth in Pilgrimage towards Rome, Pope Clemente 6. com-
mandeth the Angelles of God, to be at hande, and to carrie his soule immedately in-
to Heaven.

Heres

Churche of Englande. 5. parte.

hereto, and to al other the like, M. Hardinge saith, These Popes, these Dr. &c. &c. &c. &c. &c.
these Fathers, these Pages, these Paravites, in these pointes were not Catholike.

Notwithstandinge, he fauth further, If the Pope for his sancte sake londeth at
yonþ plen, and somtimes be a little overholde with Gods Angel, to Commande
them, and Countermaunde them, at his pleasure, in siche tales we oughte not to
be over scrupulous.

The Apologie, Cap. 6. Division, 16.

Whiche of the Aunciente Fathers euer faide, that you are the
Lorde of Lordes, and Kinge of Kings?

M. Hardinge.

He weth the cleane contrarie Title, callinge him selfe Seruum Servorum Dei, the Seruite of
the Seruites of God. Yet if he, for the largesse of his jurisdiction, haue a number of Lordes, and
Kinges within his folde, although he him selfe dothe not boaste of it, yet in a right good feale, that
Title maie begeun to him.

The Bishop of Sarisborie.

Notwithstandinge the Pope cal him selfe the Kinge of Kings, and the Lorde of
Lordes: Notwithstandinge he saie, The Imperour is so far inferiorre unto him, as
the Moon is in inferiore unto the Sunne: Notwithstandinge he saie, The Imperour
is but his Baillie, his Steward, and his Man: Notwithstandinge he saie, He hath po-
wer to set vp, and to put downe Kings, and Imperours at his pleasure. Yet, falle
M. Hardinge, At this maie be spoken in righte good feale: for the Pope weth a cleane contrarie
Title, and callinge him selfe, Seruum Servorum Dei, the Seruite of Goddes Seruites. Thus he
thinketh it sufficente, to weighte maters only by Title, and not by Truth.

Howe be it, al this is but plaiingte under a Willarde. The Dule feloume sheweth
eth his honeste: but rather changeth him selfe into an Angel of Lighte. Touchinge
this Title, as the Pope calleth him selfe a Seruit, even to both the Imperour liues
wife abafe him selfe to the name of a Seruite. If ye double hereof, reade your olde
Glose upon Decreteris. The wordes there be these: Etiam Imperator leipsum
appellat Seruum: Likevise againe the same faithe, Papa se Seruum ap-
pellat, & Imperator vocat se Seruum Ultimum Ecclesiæ: The Pope calleth him selfe
Seruite, and the Imperour calleth him selfe the Vilest Seruite of the Churche.

At this is nothinge els, but a politike herte of dissimulation, and Hypocrisie.

For if these be Seruites in deince, I saye you then, who be the Lordes?
Hercules, one of your owne Doctors, hereof saith thus, Dicere, quid talia dicunt
Summi Pontifices ex Humilitate, est omnino perniciuosum. Et hoc est ponere os in
Colum. Philolophus dicit, hos esse peccatum Ironiz, quod opponitur virtutis. Et ad-
dit, tales humiles non esse virtuos, sed timidos, & blanditores. Et Augustinus ait,
Cum Humilitas causa mentis, si non eras peccator antequam mentiris, menti-
do peccator efficeris: To saie that the Popes shewe these wordes of Humilitate, it were very
lurefull. And thus, To set the face againste the Heauens, Aristotle saith, This is the sinne
of Disimulation, or Hypocrisie, whiche is contrarye unto vertue. And juste forþer, that
futche humble meninges are not vertuous, be fearfull, and flatteryng. And S. Augustine
saith, When so euer thou speakest vnto me under the colour of Humilitate, if those were not a
sinner before, yet by tellinge vnto me shewe art made a Sinner.

God Reader, pul of this pauned Willarde and under this vaine Title of, Seruite
of Seruites, thou shalte finde a Lorde of Lordes, and siche a Lorde, to Lordelike, and
so princely, as seldom shalde finde emonge the Heavens. For pionce heres
of, thus the Pope him selfe saithe, Neither Imperour, nor Kinge maie iudge the Pope.
And his reason is this, Non est Seruum supra Dominum: For (the Imperour beinge
a Seruite, is not aboue the Pope, that is his Lorde).

Thus por se, he that so humbly calleth him selfe the Seruite of Seruites, if you
tonche him, or anger him, wil sodainly change him selfe into the Kinge of Kings,
and Lorde of Lordes. For in these wordes he plainly, and exprestly calleth the
Emperour the Seruite, and him selfe the Lorde. And, what so euer be saide to the
contrarie, verily the Popes Exposition multe needes be more authentical, then M.
Hardinge.

5. parte. The Pope

in a plante
good feale.

in a plante
good feale.

In Decretal.
Greg. m. 1.
in Gl. 4.

I vero de Gre-
gorio, m. 1.
in Gl. 4.

Expositio
ratib. Joh. 2.
Expositio, in
Col. 1.

whiche Paris
in cap. 13.

Angeli de ver-
bi expositio,

in Decretal.
lat. Pap.

Inter Decretal.
Adriani 1. cap. 4.

Concil. canis.
In Turgazione
satis.

Vbb. 111. Vma-

Dou. Bonner in
Pris. in Libet.
Stephani Cardis
nere, De Vera
Obedientia.

He maketh the Emperour to holde his Strope: He maketh the Emperour to leare his Btrole: he maketh the Emperour to hille his Fader: He maketh the Emperour to lie downe grovelinge, and setteth his fote on his Checke: And yet stil calleth him selfe, The Scravent of Scraventes. Fewe god Scraventes wile so homely with their Maisters. Doctor Bonner saith thus, *N everitayntydge the Pope be a very Rascinge Wombe, dressed in Sheepes clotheing, yet he calleth him selfe, The Scravent of Scraventes.*

The Apologie, Cap.7. Division. 1.

Hee can also goe further with you in like sorte. What one, emongest the whole number of the Olde Bisshoppes, and Fathers, euer taughthe you either to say Private Mass, whiles the people starded on, or, to lifte vp the Sacramente ouer your heade, in whiche pointes consisteth nowe al your Religion: Or els, to mangle Christes Sacramentes, and to bereue the people of the one parte thereof, contrarie to Christes Institution, and plaine expresse wordes? But that we late once come to an ende: What one is there of al the Fathers, whiche hathe taughte you to distribute Christes Bloude, and the Holy Martyres Merites, and to selle openly your Pardonnes, and at the rounnes, and lodgings of Purgatorie, as a gainful kinde of marchandise.

M. Hardinge.

Your obficions of Private Mass, of liftinge up the bleffed Sacramente, of miniftringe the Communion under one Kind, hee is conuent with you, as life be with Beggars, and lies with Heretike. For in deede your queftions be but beggerly and heretical. Touchinge the fame, I haue laide (2) fo muche in my infewce to M. Jewell, to nearely finde his Challenge, a here to reheathe it againe, it is Article 15, needefle. You may feeke it there. The Doctine of Pardonnes Iudge verily you understande not. There is no opportunity to threfule it. The ful treatise of the fame requiringe a large preocesse, nacre we in an other time be deliuered. Of Purgatorie I haue faid some deale before. Here be the materes, wherein you and your ignorant felowe minifters plainly fnewe your vyle railinge, and railinge. Item. 17. eloquence. Yet concerninge the Doctine of Pardonnes (by leafe I leane to the nothinge, this much I haue thought good to haue here.)

(a) Note that M. Hardinge, in his laide three Articles of Answere to M. Jewell, hath publifhed three score & niene greatte Va-
nities.
(b) And al the fame is leele
then nothinge.
(c) A Doctine full of fundie Blafphemies.
(d) King Dauid alledged for proofe of Par-
donnes.

Te. Vndeine a-
unched upon
Christe. See the
Answere.

In the Sacramente as wel of Baptisme, as of penance, al the bandes of fime are loofed, and the whiche euylinge paine due to fime is remoued. At Baptisme no temporal paine is enioyed to vs, because Christe moffe freely before the boordes of his deathly paine vs at our Birth entrie into the Churche. (c) But if afterwaies we abyde his moffe, returninge againe to filthy fime, Christe would not his feconde, thirde, and al other recoueracion from thenceforth, to be with due fatisfacion, nor his dreadfull anger, (whiche only his blinde and the Sacramente of penance, by due conuiction and confencion in deede do we receyued,) able to remoue but with fatisfacion of fuche temporal paine, as his merciful fuffice required both to al others from the beginninge, and (d) namely of 2. Reg. 1. Kinge Dauid: To whom confeiginge his fathir Nathan fadue, Our Lord haue put away thy fime, Here. But yet so is it forgiuen, that whilke it is transferred into a temporal fatisfacion. VVhat the fame. But yet so is it forgiuen, that whilke David through his aduerture and murther had cauerned that? It foloweth in the Booke, that becauene the doulousnes of the wife of Vtias, shoule fed the enimes of God to blasphemie his holy name. As she didde bounes of the wife of Vtias, shoule fed furely die. And so it cannote to palle, if the deede of a fonne be so greevous a punishment to a good Father, that Kinge David was contente to palle, and falle, to lie on the grounde, affilching hym felfe fene fates, onely to tie whether he mighte as he were by exchange lyue out this deede of his Sonne, and yet so could not obtemper his dede, to make him self certame, that the very hell frindes of God, by funninge after Baptisme (or circumcisio), whiche in the oldt have fhoode in place thereof, mifte by ordinary coulfe fatisfie with four temporal affliction that iuste indegnemente of our mischief Makers, and Releasere, If in this place he not founde by fome other waie. This fatisfacion hath bene therefore intily called the thirde and latte partie of penance. Whiche if it be not fulfilled in this life, vndeine doubtably it shalbe straightly exalted in the waie to come in the fire of Purgatorie. For that fimesse made in an other woorke to geuen to those who die not in the deadly bounes of them, (e) our Sa-
muth haue geuen vs to understande, foreigne. That the fime against the Holy Churche that not be for. Math. 12. fime, neither in this woorke, nor in the woorke to come, whereof it appeareth that fome other fimesse made be forgiuen in the woorke to come.

VVell, this fatisfacion made notwithstandinge be fulfilled more then one wae, For a man beinge

beinge once by the Sacramente of penance fully reconciled to the myfchall Body of Christe, which is his Churche, wherein (as the Prophete fafhe) a falfiul man is made partake of al that fcar God

Elm.18. and keepe his commandementes: we haue in that bande of peace fuche an vniue of Spiritis communicated to vs al, that the deele of One man be in spiritual euales (1) fuppled out of the plenty of al others his felowe members, accordinge as the Apofle fafhe, (2) Beate ye one an oþers borden. And because the Headle (which is Christe) is the chefe member of al, and fare more then al ther, fuches influence is from him derived throughout his myfchall Body, that euen his deale mane as wel inwardly by charite, as outwardly by an other wae also be applied to vs for the pindones of that temporal fatisfacion, which after the Sacramente of penance is leffe vngenerie. And that is by fuche authorite, as Christe gaue to Peter, sayinge: To thre I wil geue the Keies of the Kingedome of Heaven, and what to euer thou euer thine in Earth, it thalle loofed alle in Heaven. I.e., what to euer Peter loofeth in Earth, it thalle loofed in the fighes of God. If therefore the Pope, who succeedeth Peter, do by iulecute loofe not onely the mortal fime by the Sacramente of penance, but also the bandes of Temporal paine, which remaineth yet due to the fime: it is vndoubted, that fiche paine is loofed in the fighes of God. The caufe of loofinge muste be, not onely the wil of the Pope (who is put in auoritie to builde, and not to defroste: to difpene, and not to haule) but a reasonable change of recompence substituted in that behalfe, fuch as apperteneth to the Honour of God, or to the profitte of foutes: As maintaininge warre and fighinges againſt infidels for the defencē of Christendome, recovery of the Sepulchre of Christ, succouringe widows, Orphanes, and other poore perſons, the buildinge and maintaininge of Holi places, the vittinge of Paſtons and Martys tounes, or any like Devoutie and Charitable deedes. VVhich whiles the Faſhful Christian doth obediencie perforne, although otherwise the thinges enioyed be not great, he maie obtine remouement allo of that temporal fatisfacion, which was left in penance vñemited. This kind of Paulus S. Paule gaue to that notorious finner, who at Corinth had his Fathers wife, and was for that faulte separated from the Churche of God, to be afflacted temporally in his fteele. But when the Corinthians had informed S. Paule of his carefull and true repenteance, and had fheaden theri ewne fauour and good willes towarde him: the Apofle answere, VVhom ye forgive ought, I also (forgoe) for I alſo in that I have forgiuen, if I haue forgiuen ought, for your fakes in the perfon of Christe, I haue forgiuen it. VVell, we are affured the Apofle fæketh of forgiuenes fiche afflictions, as the partie was in, by reaſon he was deliuered out of the defence of holy Churche, to that flate, where the Duele, as S. Chryſtianne vpon that place noteſt, *Traſolutione Peccatorum*, for payment of his fimes, mighte penaſe him: and wherein fiche perſone be putte to their penaſe, vpon a certaine fpace of moneths or yeeres, until their penaſe were done and expide. Nowe the reconcilinge of the man nor yet haueinge done due fatisfacion before his ordinarie time is a pardon. VVhile the Apofle fath, he doth geue in the perfon of Christe, as hauning auoritie of hym to do it: and for the Corinthians fakes, as who were alſo by their Praieres and common forwoerd (whereof the Apofle speakeſt) to make recompence for that whiche lacked on the behalfe of his owne fatisfacion. If this muſte do not fatisfie any man, defringe to be fully refolued herein, let him reforte to the Latine workes of that holy and learned Bishop of Rochelle.

The Bishop of Sariburie.

These obficions, ye ſaiſt in your pleaſante homely compaſſion, are as common with vs, as Life with Beggars. And pet to my remembrance, neither your Private Mass, nor your Halle Communion was ever touched in this whole Apologie, more then once, before this place: the Liftinge vp, or Shewinge of the Sacramente, not once at al. So ſhoulde haue brigged your aquantances better, M. Hardinge, before you this beſtowed your lofethouſe quarrelles.

But thought you in deede, M. Hardinge, I wot not ſafe, as you ſafe (that wotis to lowly, and Beggerly, but) that with ſo poore, and ſimplle ſtuffe you ſhoulde be bable to moche the world: VVamp ſome tales boty vou, and your felowes haue ſent vs ouer: but a ſonder tale, then this tale is, of your Pardonnes, and Purgatories, you haue ſent vs none. 3 muſt ſaiſt to you, as S. Augustine ſommetyme ſaiſt to Julianus the Pelagian Heretique: Necſtitat compellitur Talibus pannis induit tam magna etiam Vcitra ſuperbia: Your Pride, be it never ſo great, even for very poore neede, and beggerie, is ſuſtaine to cover it ſife with fuche ſory clotheſ.

3 beſteſt you, confider, how aduifely, & reuerently we ſe Gods Holy VVorde. Thus you ſaiſt, Nathan ſaiſe unto Dauid, Our Lord haue put awaye thy fime: thou ſhalt not die: Christe fath. The ſime agaifnt the Holy Churche ſhall not be forgiuen, neither in this Worlde, nor in the Worlde to come: 2. Reg. 12. S. Marke ſaiſe, He that ſineth againſt the Holy Ghoſte, haſte no remifſion for Euer: but ſaiſe guilty of Everlaſtinge ſime: Matthe. 3. S. Paule ſaiſe, Beate ye one an oþers borden: Christe ſaiſe to Peter, To thee wil I geue the Keies of the Kingedome of Heaven, &c. S. Paule ſaiſe of him, that had liued in shameſe ful in-

(f) A fiche pa-
tage al other
toles.
(g) A teſte ful
varely applyed
to pone Pardon-
nes.

(h) O fond man
Chrifte fath,
VWhat to euer
thou hoſtis in
Earth, and
not in Pur-
gatorie.

And thus M.
Hardinge a-
waked out of
his dreame.

Augusti, conſa
tulatum, Lib. 4.

Cap. 1.

2. Reg. 12.

Matthe. 3.

Galat. 6.

Matthe. 16.

ful in-

Pardones. ful infecte with his Fathers wife, Let futch a one be gessen over to Satan. These be your Scriptures, & Hardinge ful properly applied, and to godly purpose; herefore we ful directly, and Lenevendly Conclude thus: Egae, The Pope hath a warrante sufficiente to graunte his Pardonnes, and that, as wel to the deade, as to the quicke.

D. **G.** Harding, God is not to be matched; I fear his Judgements: Abuse not his Name, or V Vooide vaine, Ful wel you know, that neither David, nor Na-
than, nor Christe, nor Paule were pardonnoungers. What shoud I further say
to him, that with so greata a countenance, and so mutche abo, can say nothinge? Let
S. Augustine bryght awsewe al these vanities. Thus he latthe, shod ek al shand,
nisi diligenter pro humana suspicione contendere, & Scripturas Sanctas negligenter
attendere: What thing elis this, but stonely to strive for mannes fysie: and negligenty to
confide Goddes Holy V Vooide?

Psalms. 118. consider Goddes Troy V. vñdore? The Prophete David, upon whom þe woulde force to grounde these folies, an-
swareth you thus; Narrerunt nulli iniqui fabulationes: Sed non vt Lex tua Do-
mine: The wicked haue told me many foolish tales: But, O Lord, their tales are nothing to
Angell. In Ls. 10. S. Augustin, if he were now alive, woulde safe of you, as he safe of o-
ther pour Predecessours. O Vanitatis, videnti Vanitatem, Vanitatem audituris,
Homil. 36. mis: & Credituris O Vanitie, sellinge Vanitie, to them that wil hear Vanitie: and Vanitie in
them that wil helene it.

*August In L. 50 ther pour Predecessours, O y amas, vendens y amateis, y amateis adoratis, y am-
Homil. Item. 36. nis, & Credituris: O Vanitie, sellinge Vanitie, to them that wil heare Vanitie: and Vaine are
also done with helene;*

**Leo ad Flavia-
num. epist. i, 10.** Leo saith, In hanc insipientiam cadunt, qui cum ad cognoscendam Veritatem
aliquo impedimentu obfculo, non ad Propheticas voces, non ad Apostolicas Literas,
non ad Evangelicas Authoritates, sed ad semetipos recurrent: *In this folie they fail,*
that, when they be hindered by somme darke fesse from the kynde of the Truthe, goe not to
the Voices of the Prophets, nor to the Writings of the Apostles, nor to the Authorities of the
Gospelles; but only haue recours unto them selues.

Gospetes: vñ only make recoufe unto me fames.
Now, fomme what to faire particulerly of the mater, touchinge your Pardons,
your owne Doctor Syluerter Prieris, Maitre of the Popes Palace, wathch thys:
S. Scheller vertere
Asconci Luth.
Indulgence Authoritate Scriptura non innocuere nobis: Sed Authoritate Ecclesi-
Romane, Romanorumque Pontificum, qua maior est: *Pardomes are not knownen unto
us by the Authorite of the Scriptures. But by the Authoritie of the Churche of Rome, and of
the Pope, whiche is greater, then the Authoritie of the Scriptures.*

the Popes, which is greater than the Authority of the Scriptures.

Therefore, Sir Hardinge, by this Donours judgement, it was grete sole to
allege so many Scripturis for poult of your Pardonnes. For here we are taught in
godnesse, that your Pardonnes can never be poult by any Scripturis. It had
benne muche better for you, to have alledged onely the Popes Authorite. For that,
as your Sylvester teacheth you, fare paffeth at the Authority of the Scriptures.

Roffensis cons.
R. Lutherum,
volvodor. De In-
terioribus Libis,
Cap. i.

ab ipso Synteticus ratiocinio poniatur, quod est:

Roffensis latithe, Ego respondeo, non fatis certo constare, à quo primum Indulgen-
tia tradi ceperint. Apud Priscos vel patre, vel certe quam rarissima fibet mentio de
Purgatorio. Quam dum autem nulla esset cura de Purgatorio, nemo quefuit Indulgen-
tias. Nam ex illo pendet omnis Indulgientiarum climatio. Si tollas Purgatorium, quer-
sua Indulgencia ipsius opus erit? Coepit Indulgenciam, postquam ad Purgatorij Crucis
atus aliquandiu trepidatum est: *Thou art answerer; It cannot well appear, from whom Par-
donnes first beganne. Amonge the Oide Doctours, and Fathers of the Churche, there was na
ther no talk at al, or very little take of Purgatorie. But as longe, as Purgatorie was not cared
for, there was no man that soughte for Pardonnes. For the whole price of Pardonnes hangeth
of Purgatorie. Take away Purgatorie, and what shal we neede of Pardonnes? Pardonnes
beganne, when folke were a little fraude with the paines of Purgatorie.*

Iohann. Majoris fathe, De Indulgencie paucis dicti ponunt per certitudinem, quae
Scriptura de illis expresse non loquitur. Nam quod dicitur Petro, Tibi dabo Claves
et. certum est, quod oportet intelligere illam Authoritatem cum fale. Tamen ergo &
Superfluitate sunt quedam Indulgencias viginti milium annorum: *Of Pardonables little
meat be faide of certitude; for the Scripture expressly saith nothinge of them.* Touching that
Christ saith unto Peter, *Unto thee will I give the Keys &c.* *We must understand this Ante-
rioris with a come of Sutor, other wife it mite be banefary.* *The other certaine of this Ante-
rioris, that promise twentie thousande yeres, are foolish, and Superfluous.* *Neue*

Pardon. Your Schole Doctours them selues were wroote sommetyme to saye, Larentius
Indulgientiarum est piis fatis, & dolus non malus, quo populus dicendo erat et dicit
tut ad Pictatum: The drafing of Pardons is a gelye quyl, and a Lanthifre deale, as the
inente that by a deuoute kunde of crony the peopple may be dawten to godlynesse.

Here, M. Harding, you see the Antiquity, Antiquite, me bete countenance of your Pardonnes: That they shewed little or not the furies of our Pardonnerie, as one Canarie sheweth out of an other: For se, that your Pardonnes semper mate Superstitious, and ful of folie: You see, that the Hale of your Pardonne, is a Codly galle, and a deuoute kynde of exorde, to lede the people. This is the fairest colour, per can difuse, to late hym on it. But miserable is that people, that this miche be ledde by galle, and exorde.

*Alfonius de Castro saith, Nulla res est, quam minus aperte Sacra Litera pro-
diderit: & de qua minus vetusti Scriptores dixerint. Non clementis bave de Indul-
gentijs: There is nothing that the Scriptures have left open, or where of the Old Learned
Fathers haue left written, then of Pardonies. Of Pardonies (in the Scriptures, & Do-
ctrina) there is no mention.*

At the chancerye Marchandise, and Sales herof, many Codly men haue complained, The haue turned Godlinesse into game: and, as S.Peter saith, Through co-misfaynes by fained speche, they haue made Martes, and Markestes of the people. ¶ Ne of your owne felendes sat this thug. In multis Brixius continentio[n]t Iudicantia, ut boni Viri mirentur, vngu[m] de Conscientia Papre, vel alientacione boni viri potissimum procedere: In many of their Booke[s] there are contained sm[all]y dairies, and certes of Pardonie, that good menis marnarie, that they coulde euer come out, by the confesse authoris of the Pope, or of any other god man.

To conclude, we will falle with S. Augustine, Fratres, Iesum Christum Iustum habemus Adiutorium apud Patrem. Ipse est propitiatio pro peccatis nostris: Hoc qui temnit, Heres non fecit: Hoc qui temnit, Schismatis non fecit. Vnde enim facta sunt Schismata? Cum ducunt homines, Nos nulli sumus: Nos Sanctificamus immundos: Nos insufficiamus impios: Nos petimus: My Brethren, We have fuisse Christe the Righteous our Advocate with the Father. He is the Propitiator, or Pardonie for our sumtes. He that held this never made Heretic. He that held this never made Schismatist. For whereof do Schismates committ? Heretofore they committ. When menne fale, (as now the Pope falleth) We are righteous; wee do make Holy the unholie: Wee doo iustifie the Wicked: wee doo Peccate, doo obtine Pardonie for others by our Praier,

The Apologie, Cap. 8, Division. 1.

The Apologie, Cap. 1. Diminut.

These menne are woon to swete miche of a certaine secrete Doctrine of theirs, and of theirre manysode and fundyng readings. Lette them therefore bringe foorth somwhat nowe, if they can, that it maye appeare, they haue at leste reade, or doo knowe somwhat. They haue often stoutly noiseid in al corners, where they went, that all the partes of theirre Religion be very Olde, and haue binne approued, not onyl of the multitude, but also by the content, and continual obseruation of al Nations, and tyme. Let them therefore once in their life, shewe this their Antiquitie; Let them make appeare to the eie, that the thinges, whereof they make surfe a doo, haue taken so longe, and large increas: Let them declare, that al Christian Nations haue agreed by consent to this their Religion.

Now, now, they turne their backes, as we haue saide already, and
flee from their owne Decrees, and haue cutte of, and abolished againe
within a shozte space, the same thinges, whiche but a fewe yeres be-
fore, them selfes had establishid, for euermore, soofothe, to contynewe.
Howe shoulde one then trusste them in the Fathers, in the Olde Coun-
celles,

Within Shee laieth up the Cornes chosen from the floore.

Howe male you betheynge your selfe, &9; Hardinge. Howe can you so basly
sate, that the Readinge of the Holy Scriptures, & Chapteris is a newe dute in the
Churche of God? You se al the Ancient Learned Fathers with one consente beare
witnesse agayne you. What haue ye thinke, is the VVoorke of God, if he hear
ringe of Goddes Calouke, be the VVoorke of Sathan? What wil you saye
Speakeing in the Churche, & the publishinge of Goddes Holy Twest, be Spiritual
Doubtbenefite? Acknowleudge your error. True glorie to God. What wil you
saye before me further?

Durandus, L. G.
Sahara sandal.

But, here make your calle to minde, the Spirituall Speeches, and Heauenly soundes of your Churche. There made you hearre, Ave Mater Anna, plena mello Canna: Dei nobis Maria, quid vidisti in via. And at the Halawinge of your Agnes Dei, In commeth a Rose in blaste, and sweetinges, and tellich the Pope, Domine, Domine, Domine: Iustum Agni nouelli, qui annuntiauerunt Alleluia. Modo venient ad fontes &c. Here is pietie gearte to conforte the Conscience, as god, as a songe of Robin Hood. Better were it soz you, to sitte dounme in the Churche of Cane, then thus to forake.

Aug^o. de Gen.
ad Literam, li.
12. C^o, 8.
Chrys. in Matth.
Hom. 33.

Your Churches, your Churches, O Hardinge, are ful, not onely of Spiritual, but also of Corporal, and Horrible doomeblesses. Of al, that is fulde, or done there, be it never so fonde, the poor Godly People knoweth not nothing. S. Augustine saith, Si intellectum mentis renoucas, nemo xdicatur, audiendio, quod non intelligit; If ye remoue the understandings of the minde, nemo is edified, or taketh profit by hearing, that he cannot understande. Chrysostome saith, Perdidere audientia laborem, & temporis. Nam qui non intelligit, quod audit, perdit quod audit: They have loste both their laboure in hearing, and also the time. For he, that understandeth not, that he heareth, loseth the thinge, that he heareth. Wherefore the Pope him selfe in his Pontificall, giveth this spiritall Charge unto the Reader, Stude Lectiones Sacras distinctione, & aperte proferre ad Intelligentiam, & xdificationem fiduciem: Endeueare thee selfe to pronounce the Holy Lessons (or Chapters) definitely, and plainly (not to a Spiritual doomeblesses, but to the understandings, and profit of the Faithful).

In Pontificatu

Touchinge the Pealeys, that the simple people maketh in a tongue unknowen,
Christe saith, This people honoureth me with their lippes: But their harte are farse from me.

The Apologie, Cap. 9. Division. 2.

In these thinges haue they set al thaire Religion, teachinge the people, that by the same, God maie be duely pacified, Spirites be driven awaite, and mennes consciencies wel quieted.

M. Hardinge.

What fial I fale to this, but that ye lie ? I wold fale, as the manner is, Sainge your wroghippes; but that you often and vnlanchaste lieing hath quaken awaie from me al opinoun of honestie. Al Christes Religion whiche wee professe, consisteth not in these thinges, *"neither is menit consciences quieted.* By certeine of these, cul and impure spites be driven awaie a deede. Whiche herie by fudrie Auncient records and Testimoniies, I wold declare to be melle true, were it not wel enough known by daily experiance. But as for you, whereas neither Bredie, nor Vyater, nor Crodle driveth you awaie, it seemeth ye are wooffe to be conured, then the deuid him selfe. Many of your fette Catholike Princes haue founde to huborne, as they coulde yet haue ridde thirre Countries of them, by coniuratioun of fire.

The Bishop of Sarisburie.

The Bishop of Sariswiche.
¶ pale, yee never fought to quiet mens Conscience by Oyle, VVater, Palmes, &c. And therefore pa stände by a tyme too, and in your familiare manner, erloute, yee lie. For shote trial hereof, one example male suffis, he stade of many. Augustine Stechus, one of your special, and twentie Doctorates, sathe this, Aquas, & Orationibus Sanctificamus, ut ad eum Apspersum nostra delectantur delicia: Wee halowe Water with Salt, & Prayers, that by the Sprinkelinge thereof our sinnes may be ferrengene. Reade pour avone Pontificalis, that finde in the halowinge of your VVater, your Asyles, your Palmes, your Candels, &c, this clause eurymore the endes: Ut sint nobis ad Salutem Animæ, & Corporis: That they maie be so unto

The Saluation of Body, and Sonie.

¶ Thereras in the ende yee vaunte your selfe of your Cruelitie, and to pleasantly
make Spottes with the Bloude of your Brethren, take it not for I, if I answeare
you with the wonderes of Salomon, Viscera impiorum crudelia : The bounelles of the Proverb,
wicked be alwayes cruel. Thereras, Hardinges, Sandthebe your greateste pessance,
If no man were better arm'd with Fire, and Swerde, then yee be with Scripturis, and
If no man were more greatly foyre porc force.

Doctors, no wile mad woulde get
The male fate of pou, as Cardinal Cusanus saith of the Turke, Omnia que
in Alchorano continentur, ultima resolutio est Gladius: *The laste resolution and trial
of al things that are contained in the Alchoran, is the Swerde.*

As to us, we make antweare you nowe, as S. Cyprian somme tyme antweared the Ileathens: Nobis ignoramus non est, iudicata a Fratribus, quod patiis et Christi: neque vobis gloria est, facere, quod iudicata. It is no shame for us, to suffer of our Brethren the same violence, that Christ suffered: neither it is any praise for you, to do the same tyme, that Iudas did.

Tertullian faith unto poore Fathers, Crudeles vestra, gloria nostra est: Scen men illi Sanguis Christianorum: Tua crucis, is our glorie. The Bloud of Christians, is the seede of the Gospel. I piate God, at that innocent Bloude, that bathe benigne Mercie in this cause, be not required at your handes in the daie of Wrathe, and as the declaration of the iuste judgemente of God.

The Apologie, Cap. 12. Division 1.
For these, loe, be the oriente colours, & precious sauoures of Christian Religion: these thinges doothe God looke vpon, and accepteth them thankfuller then he multe commen in place to be honoured, and must put quite awaie the Institutions of Christe, and of his Apostles. And, like as in times past, when wicked Kinge Jeroboam had tauen from the people the eighte seruunge of God, and had brought them to worshipe the Goulden Calues, lest perchance they migthe afterwarde change theirre minde, and slipppe awaie, geatinge them againe to Ierusalem to the Temple of God there, he exhorted them with a longe tale, to be stedfast, faictinge thus vnto them: O Israel, these Calues be thy Goddes. In this sorte commanded your God, you shoud woorship him. For it shoulde be wearisome, and troublous for you to take vpon you a journey so fare of, and pearely to goe vp to Ierusalem, there to serue, and honour your God: Euen after the very same sorte, when these menne had once made the Lawe of God of none effecte, though therre owne Tradicions, feareing that the people shoulde afterwarde open therre eyes, and fal an other waie, and shoulde somewherre els seeke a surer meane of their Salvation, Iesu, how often haue they cried out, This is the same woorshipping, that pleaseth God, & whiche he straitly requireth of vs, and wherewith he wil be turned from his wrath: that by these thinges is conserued the unitie of the Churche: that by thise al times be cleansed, and consciencies quieted: and that, who so de-parteth from these, hath leste vnto him selfe no hope of Everlastinge Salvation. For it were wearisome, and troublous (sate they) for the people to resorte to Christe, to the Apostles, and to the Anciente fathers, and to obserue continually what ther wil, and commandement shoulde be. This, ye mate see, is to wchidravle the people of God from the vveake Elementes of the wyrdle, from the Leuen of
C. III. Scribes.

Scribes, and Phariseis, and from the Traditions of menne. It were reason, no doubt, that Christies Commaundementes, and the Apostles were remoued, that these therre hestes, and diuines might come in place. O Iuste casse, I promise you, why that Auctorite, and so longe allowed Doctrine shoulde be nowe abolisched, and a newe forme of Religion be brought into the Churche of God.

M. Hardinge.

It shoulde have becomeyn Scoggin, Patche, Iolle, Harry Pattefon, or VVyl Sommer, to haue tolde this tale muche better, than our Superintendents. And if ye woulde needs haue plaid the parte yourselues, it had bene more conuenient to haue done it on the flagge, vnder a vicescore, then in a booke let abroade to the worldis in defens of al your new Englishe Churche, ye shall neuer make any reasonable man beleue your Scottishe tale. Vve cleeme litle your ralings comparison, with your spicile words, and so muche deuiliſſe vallany.

The Apologie, Cap. 10. Division. 2.

And yet, whatsoeuer it be, these menne cite stile, that nothinge ought to be changed; that menninges are wel satisfied herewithal; that the Churche of Rome, the Churche, which cannot erre, hath decreed these thinges. For Sylvestre Prieris saith, that the Romaine Churche is the Squire, and Rule of Truthe, and that the Holy Scripture hath received from thence Authoritie, and Credite. The Doctrine, saith he, of the Romaine Churche, is the infallible Rule of Faithe, from the vvhiche the Holy Scripture taketh her force. And indulgences, and Pardonnes (saith he) are not made knowven to vs by the Authoritie of the Scriptures, but they are made knownven to vs by the Authoritie of the Romaine Churche, and of the Bishoppes of Rome, whiche is greater, then the Scriptures. Piggibus also lettereth not to saye, that without the licence of the Romaine Churche, wee ought not to beleue the very Plaine Scriptures. Muche like as if any of those, that cannot speake pure, & cleane Latine, and yet can babble out quickly, & readily a little somme fule Latine, as serueth the Courte, would needes holde, that al others ought also to speake after the same wate, that Mammeterius, & Cachokicon spake many yeres agoe, and whiche themselves doo yet use in pleadinge in Courte: for so māte it be understood sufficiently, what is faile, and menninges desires maie be satisfied: and that it is a sondeneſſe, nowe in the later ende, to trouble the woldis with a newe kinde of speakinge, and to cal againe the olde fonsesse, and eloquence that Cicero, & Cesar had in their daies in the Latine tongue. So muche are these men beholdeyn to the solle; and darke knelle of the former times. Many thinges, as one witteth, are had in estimation of tuncimes, bicause they haue benne once dedicate to the Temples of the Heathen Goddes: Even so we see at this daie, many thinges al lowed, and highly set by of these menne, not bicause they iudge them to minthe woorthe, but onely bicause they haue benne recued into a curſome, and after a forte dede to the Temple of God.

M. Hardinge.

Xce haue never done with the Churche of Rome. I cannot blame you. For so longe as that han-

(a) waſe
Churche taken
of the Phantom
(b) the funda-
tion of the
Churche of
God is not Pe-
ter, but Chriſt,
to Vnſt. For
generally it is
concern to the
Eadie of Peter.
(c) It is verily
found in his
Booke,

Contre Lu-
therum.

(d) A commen-
tare beside the
Text.

(e) A proper
Gloſe.

(f) Vanitie of
Vanities. For
the Scriptures
were knowne,
and belieued,
before there
was any
Churche
Rome.

(g) It is no hard
water to finde
it. Beside the
Anteware.

depth, without re ſente and puny, (a) ye ſhould never be taken but for fache ſyke, ſchindenes, and Heretikes. But alas poore founte, what think ye to otherweare that Churche buildedponys is Eadie (b) Peter, aganste who haſheth to neuer Tyrants, nor Heretikes faire passinge yeare in ſtrange, and huncle of common life, could euer preuyle? Thowey to eximinate that Fache of the Romaine Churche, (c) whiche is vñe fande that is the Eadie of Peter, for whiche Churche pre-
ad that it shoulde never ſtale? Ye labouren in vaine. Vve lame Sabbath winne you, the Churche which our Loide pread for, by you il his neuer wonne. Greene ouer therefore your vaine and waled at-
tempts. Truly not in the pacher, that falleye all age out of Canonis Glosis, Scholasticis, trin-
ing Poetes, Heretikes, and who to euer, be they neuer to bad. Summe ignorant profanis make ye
decoue, whiche fantes defene the fame.

What Sylvestre Prieris fath, I mynde not here to diſcuſſe. (d) Neither whiche he faiſt, that you alleage, haue you thought good to telvs, lete, by perusinge the place, we ſhould take you in ake, as we haue almoſt in al your other allegacions. The like ſinceritie you ſee in allegacyng Piggibus. VVee binde our felles neither to the wordys of Sylvestre, nor of Piggibus. If they crei, what is that to vs? Let them bear their owne burthen. If they teltral, we beleue them for trudys take. Hetherfore we leue that parte for you to carpe. If Sylvestre Prieris ſaide, that for pouys of belefe, the hauynge of the Romaine Churche is a ſquare to trūe their truth by the fame (e) beinge wel understande it is the appro-
right trūe. Likewile if Piggibus ſaide, that the Romaine Churche ſheweth vnto vs, which be the appro-
ved and vndoubted Scriptures, and which be not: this is trūe, as you ſelfe (f) ſuppose, wil ycole
thereau. As for that the Kyrpyn receyved from the Churche of Rome Authoritie, credite, and force: (f) in thy meaninge you exalte God, that is your he, not Sylvestre ſentencie. If relation be made to vs, that we ought not geue credyte vnto it, (g) onys it haſheth ſhewed to be holy tempte-
yon, by the Romaine Churche, which is the true Churche of Christe: in this ſente, be it Sylvestre, or who
els ſo euer ſaide it, it is a true living, and agreeable to Auguſtine, who ſaide, Ex Euangeliō non
redemus, nimirū Catholice Ecclesia conuenerit Authoritas: I would not beleue the Gofpel,
except the Authoritie of the Catholike Churche moued me. And for that you allege out of him, touch-
inge indulgences, (m) the vnl, and ful, and whole knowledge of hem is not plainly opened vnto vs,
by exprefed euident wordys of Scripture, no more then the myſtery of the Melfed Trinitie, bat-
tizing of infants, and many other truthe: but rather by the doctrine of the Romaine Churche.

VVhere you tolvs of Piggibus, that he leſteſt not to ſaye, that without the licence of the Ro-
mische Churche (for in that woode you pleat your ſelue) wee ought not to beleue the very
plaine Scriptures: (h) we wil proclame you a lyer, vntil you ſhewe vs, where he ſpake ſo fat he-
reacion, and learninge. The Holy Churche dath not wil vſ to ſtate from beleefe of the Scriptures, vna-
til we haue licence: but by al wates and meanes inuentis and ſtrithys vſ to beleue the truth in the
Scriptures ſited.

The Bishop of Sarisbrie.

The greatest weighte bereth hangeth upon two of your Doctours, Sylvestre Prieris, and Albertus Piggibus. Whos creditre notwithstandinge you would faine otherwife haue byght, yet her, as it ſameth, we are contente, for ſame to geue otherwhise ſame byght, pet her, as it ſameth, we are contente, for ſame to geue them ouer. Vve binde our felles (pet ſaie) neither to the wordys of Sylvestre, nor of Piggibus. If they crei, what is that to vs? This ſhorte, and blunte anſwercare, notwithstandinge ſame to ſame to the wel pouys pet perhaps Prieris, and Piggibus it woulde not like. 3 ſe no greate caufe to the contrarie, but either of them mighte as wel renounce paſc
Authoritatem, and ſaie of you. VVee are not bounde, neither to M. Hardinges wordes, nor to his ſellowes. For that ye doubt the truthe of our allegacions, rende Syl-
vestre Prieris, Maſtir of the Popes Palacie, in his Booke intituled, Contre pre-
ſumptioſas Martinii Lutheri Conclusions, de potestate Papæ. His wordes there
emongſt others be theſe, Quincunq; non iuridic Doctrina Romana Ecclesiæ, ac
Romani Pontificis, tanquam Regis Dei in fallibili, qua etiam Sacra Scriptura ro-
bur trahit, & Authoritatem. Hereticus elatiſt ſo euer leant not to the Doctrina of the
Romaine Churche, and of the Bishop of Rome, as onto the infallible Rule of God, of which
Doctrina the Holy Scripture taketh force, and Authoritie, he is an Heretique.

Here, M. Hardinge, this Doctour teacheſt you, that the Authoritie, and crea-
tione of the Scriptures hangeth on the allowance of the Pope, as without whiche, the
Scriptures of God, shoulde be no Scriptures.

Againſt he ſaith, Authoritas Romana Ecclesiæ, Romanis Pontificis maior est,
&c. The Authoritie of the Romaine Churche, and of the Bishop of Rome is greater, (then
the Authoritie of Goddes wolle). If this ſuffile you not, M. Hardinge, I knowe
not, what thinge maie ſuffile you.

As for that ſe here alledged of Piggibus, it is the very ſounde, and ſense of the
greatest parte of his countrey place, De Ecclesia. Of whosſe iudgemente herein-
Ccc iiiij. M. Cat.

Sylvestre Prie-
ris, contra Lu-
therum.

The
Churche
aboue
Goddes
vvoerde.
Alber. Piggius,
in loco communis
nib. De Eccle.

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The Defense of the Apologie of the

M. Calvin w^tzitheth thus, Piggius ait, Nullius Scripturae Authoritate, quantumlibet Clarz, nostro quidem iudicio, & evidenter, aduersus Claram, consonantem Orthodoxorum Patrum Sententiam, & auctoritatem communem Ecclesie Definitionem, aliiquid credere cuiquam licere: Piggius saith, that no man lawfully believeth any thing, by the Authority of any Scripture, be it the same, in our Judgmente, never so plaine, and evident, agayne the cleare, and agreeable iudgements of the Catholique Fathers, and against the Common determination of the Churche. Wh^t w^tcheth he meaneth only the Churche of Rome. Therefore, M^r. Hardinge, it m^tale please you nowe a little to spare your voice, and to stite your Proclamation.

But soz as mutche as y^e steme, so little to estame these two Doctores, Prieris, and Piggius, bringe otherwise, not longe silence, the chiese Leaders, and Captaines of al your bandes, y^e make therefore folme others to them, to better their credite, and to encrease the Compaines. And soz as mutche as we speake of yo Church of Rome, let us heare the Judgemente of a Cardinal of the Church of Rome, notwithstanding otherwile alleged before.

Cardinal Cusanus therefore hereof of faith thus, H^ere est omnium, &c. This is the judgement of al them, that thinke rightly, that funde the Authoritie, and understandinge of the Scriptures in the allowance of the Churche, and not contrariwise, I^e the Foundation of the Churche in the Authoritie of the Scriptures. There be no commandementes of Christ, but sache only, as to be taken, and holden by the Churche. Therefore the Scriptures foloweth the Churche; but contrariwise the Churche foloweth not the Scriptures. Likewise faiy Iohannes Maria Verractus, Humiliter confitemur, Ecclesiæ Authoritatem esse supra Euangelium: Wee do humbly confess, that the Authoritie of the Churche, is above the Authoritie of the Gospel. Likewill Albertus Piggius saith, Apostoli quedam scripserunt: non v*e* Scripta illa praescient Fidei, & Religioni nostræ, sed potius, ut subfident. Scriptura sunt Miti Judicis: Scriptura sunt veluti Cereus Nasus: If the Apostles haue written certane thinges: not that theire saide Writingshe shold rule our Faith, or Religion: but rather, that they shold be under, and bee ruled by our Faith. The Scriptures are double Judges: The Scriptures are like a Noyse of waxe.

By this, and other like vnguentente, and godlesse speaches, they seke to leade the poore simple decep^ted people from the Holy Scriptures, and Voice of God, into the Authoritie of thire Churche: by whiche Churche, they understand only the Pope, and his Cardinals of the Churche of Rome.

But ye saie, The be the Priests of the House of Leui: The Pope is the Judge for the time, in the place, that our Lorde hath chosen. Somme others of your parte, Papa et tota Ecclesia Virtualiter: The Pope is by Power, and Virtue, the whole Churche. What so euer shall happen to fate, wee m^tie not swarne from thire judgement, neither to the Righte hande, nor to the Leafe hande. Whereupon the Hebrews Glose noteth thus, R^t Dixerint ibi, quod Dexter sit Similia, aut quod Similia sit Dexter, tali Sententia tenenda est: Although they set these, that the Right hande is thy Left hande, or that thy Left hande is thy Right hande, yet sache a Sentence m^tuse be holden as good.

S. Augustine, cap. 17. S. Agustine, de ratione habere barbe of your side. By faith, Non crederem Euan-
gelio, nisi me Ecclesiæ Catholicæ Authoritas commoveret: if would not believe the Go-
spel, except the Authoritie of the Catholiche Churche moued mee. Wh^t helle fewe pe-
oples, except the Authoritie of the Catholiche Churche, moued mee. Wh^t helle fewe pe-
oples, have bene touched of your parte, and wronge, and prested to the uttermoste,
to p^ledoe out that, was never in them. For hereby y^e woulde faine prove, that the
Authoritie of the Churche, whereby y^e euermore understande your Churche of
Rome, and none other, is above the Authoritie of Goddes VVoorde: that is to say,
that the Creature is above the Creatour, that made Heauen, and Earth.

But what if S. Augustine, as he saith, I believe the Gospel, bicause of the Churche, haue likewise saide, I believe the Churche bicause of the Gospel? Then, I tr^tow^t, y^e m^tuse turne your tale, and fale, The Gospel is about the Churche. His
words be plaine, Ex ore Veritatis, Ecclesiæ agnoscit partem Veritatis: By the
Mouth of God, that is, the Truthe, I knowe the Churche, that is partem of the Truthe.
Againes he saith, Nolo, Humanis Documentis, sed Diuinis Oraculis Ecclesiæ San-
date

Nicola. Cusan.
ad Bohemias.
Epist. 2.

Iohann. Maria
Verractus. Siles
im 1591, Ann. 1561.
Alber. Piggius,
Hierar. l. 1. c. 12.
Alber. Piggius,
in controversijs,
De Eccle.

Deuter. Cap. 17.
Herculem, de ro-
tel. Pope. cap. 23

Nicol. Tyra in
Deuter. Cap. 17.

Augustin. contra
Epist. fundam.
Cap. 5.

Aug^t. in psal. 17
Aug^t. de Veritate.
Ecclesiæ ca. 2.
Augustin. contra
, Cretos. Gram.
mat. Lib. lca. 33.

Churche of Englande.

5.parte.

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The
Churche
aboue
Goddess
vvoerde.
Aug^t. in psal. 17
Aug^t. de Veritate.
Ecclesiæ ca. 2.
Aug^t. contra
, Cretos. Gram.
mat. Lib. lca. 33.

Eam demonstrati: Ecclesiæ querere debemus in Verbis Christi, qui est Veritas, & optime nout Corpus sumum: Ecclesiæ sine villa ambiguitate Sancta Scripta demon-
strat: In Scripturis Sanctis Ecclesia manifeste cognoscitur: Ecclesiæ, scit ipsum Caput, in Scripturis Sanctis Canonis debemus agnoscere: if world, the Churche shoulde be
shewed, not by the Decrees of Menne, but by the Eccl^sasticall Oracle, or VVoorde of God:
We muste seke the Churche in the VVoorde of Christ, which is the Truthe, and best Knowne
the hys own Body: The Holy Scripture sheweth us the Churche without doute: for the
Holy Scriptures the Churche is plainly known: Wee muste knowe the Churche by the Holy
Canonical Scriptures, as wee knowe Christ, that is the Head.

L^thether sathe Chrysolome, Nullo modo cognoscitur, qu^r sit Vera Ecclesia,
nisi Tantummodo per Scripturas: It is not any waies known, whiche is the True
Churche of Christe, but Only by the Scripturis.

And thus, soz as mutche as we knowe, both the Churche by the Churche, and the
Church by Christ, the one geuinge evidence to the other, by this rethening, M^r. Hardinge,
and by your shiftinge of turnes, we m^tuse sommetimes place Churche aboue
the Churche, and sommetimes the Churche aboue Christe.

H^towe be it, S. Augustines minde was not, to commence an Action betwene
Christ and his Churche, in Comparison of their Dignities, or for trial, and knyghtyng
of thire boundes: o^r, to seke vs, that the Truthe of God taketh Authoritie of the
Churche but onely, to seke vs, that the Churche is a Witness to Goddes Truthe.
And certainly it hath greate iugtige of perswasion, to moue the Conscience of any
man, to so manye persones, i^t Countries to loine together in the profession, &
obedience of one Truthe. And I doubt not, but since this date, many thousands are
the sonce leade, to bumble them selues unto the Gospel of Christ, soz that they see,
the whole world, that is to saye, the whole Churche of God, is contented so willing-
ly, and so humbly to embrase the same. Dauid to tellas the Truthe, and certainte
Wordas of them in the endes of al the World. This is the turninge of the right hande of God.

Therefore S. Augustine saith unto Faustus the Hereticus, Cur non potius
Euangelio Authoritatem, tan Fundat, tam Stabilitate, tanta gloria distinrete, atque
ab Apostolorum temporibus, v*e* que ad nostra tempora, per Successiones certissimas
commendate, te non dubius? Why doest thou not rather submisst thee selfe unto the An-
uthoritie of the Gospel, beeinge so grounded, so stablished, Preached, and published with so great
glorie, commended, and delivred unto vs by mo^r certaine Successions from the time of the
Apostles, untill our time ?

L^tibetio In this same place by you allredg^t, S. Augustine saith, Ego non cre-
derem Euangelio, nisi mihi Ecclesiæ Catholicæ commoveret: Authoritas. Quibus ergo
obtemperauerit dicentibus, Credite hysangello, Cur si non obtemperem dicentibus, No-
li credere Manichaeo? I^t woulde not belene the Gospel, onesse the Authoritie of the Catholique
Churche moued me. Seeing therefore I haue set them faieng^t toise, Believe the Gospel,
Why shoulde I not also obtem them faieng^t unto me, Believe not Manicheo?

Et sub the conuento of the Churche heare witness to the Gospel: I^t doubt
whiche witness not withstandinge, the Gospel neuerthelesse were the Gospel still.
Therefore Chrysostome saith, Si disserint, in ipsi Veris Ecclesijs Christum appa-
Chrysolome, in
rezzisse, nolite excedere dicatibus illa de me: Quia non est digna Diuinitatis mea
notitia haec: If they shall tell you, that Christe haue appeared y^e even in the very True Chur-
che, yet belieue them not faieng^t thus of me: For this is no mette knowledge for my Gospel.
Math. Hom. 4^o,
In Oper^e Imp^e.

To conclude, M^r. Hardinge, we will saie to you, as S. Augustine sommetyme
saide to the Donatian hereticos, anouncinge theire only Churche in Aphrica,
even as you haue auance only your Churche of Rome: Nos post vocem Palloris
nonnulli, per ora Prophetatum, per orationem, per ora Euangelistarum nobis apre-
tissime declaratum, voce vestras non admittimus, non creditimus, non accipimus: Af-
ter the voice of our Shephearde, uttered moile plainly unto vs by the mouthes of the Pro-
phetes, by his owne mouth, and by the mouthes of the Euangelistes, if y^e bringe vs youre own
voices, wee allowe them not, wee belieue them not, wee receive them not.

The Apo-

Aug^t. de Uni-
tate Ecclesie.
Cap. 5.

Ca. 11.

The Apologie, Cap. 11. Divisione.

Our Churche, safe they, cannot erre. Ther speake that (I thinke) as the Lacedemonians longe sitthence vled to safte, that it was not possible to finde any Adulterer in al their Common Wealth: whereas in dede they were rather al Adulterers, and had no certainite in their Marriages, but had therre wifes in common amongst them al: **Or,** as the Canonistes at this daie, for therre belles sake, vse to safte of the Pope, that, for so muche as he is Lorde of al Benefices, though he sellе for monie, Bishoppikes, Abonasteries, Priesthoodes, Spirituall Promotions, & parte with nothing freely, yet because he comrath al his owne, he cannot committē Simonie, though he vwoulde never to faire. **But,** hote strongly, and agreeably to reason these thinges be spoken, bee are not as yet able to perceve, except perchance these menne haue plucked of the winges from the Truthe, as the Romaines in olde time did prole, a piont their Goddess Victoria, after ther had once gotten her home, to the ende, that with the same winges we shold never be able to flee awaie from them againe.

M. Hardinge.

Towarde the ende of your Apologie, Syr Defender, who so euer you be, that peiced it together, you doo but triffe. Of like your flule is spent. For herlede sayyn, that you haue not faide already. VVherefore I craye Pardon of the Reader, if accordynge to the fluleresse of matters obiect, my (a) confutation seemle al flender. Syr, you doo now but patche pieces together, which you haue gathered out of your note Booke, into the lame infred fomme out of the Canonistes, fomme out of the Scouleners, and them not of the greatest estimation, most of al out of Imanuic Books, wherein you be pretely scene. And that seemeth to be your chife profisyon. As for Diuinitate, there appearre no greate knowledge in you. VVhat ye reharse of the Lacedemonians, it perteyneth to your owne compaines, no lede, then to them, I haue onely your Apolates, Monkes, Freres, Prelies, and Nonnes.

You finde greate Gule in the Canonistes that be at this daie, and name in your Margente *Summa Angelica*, the Autour whereof diel many yeres past. If he, Theodorus, what so euer he was, or any other Canonicle offendile you, as for his belles sake, speakeing of the Pope, that shoulde let your teache amele: what pertaineth to that to vs, who defende the Carbolike Faith, not the faunge of every Canonic. You were bette, scyng you make no muche adoun to them, to Article their enimours, and either write a sialing Booke againte them, which ye (b) can easly doo, or fonde one of your belles learned (super)intendentes to Bononia, there in open schoole with disputacions to confute them. And in doulbletē ye (c) either concurre them, which were a woorlē arte: or prout your felues foulcs, which were greate pittē.

But to answere your obiectiō, wee fait, full, that you allege *Summa Angelica* falsly. No-

thinge is founde fouding to that ye burthen the Pope withal, in the place by you quired, In d. 3. S. dicit, *Papa.* Nexte, whereto it is written in *Summa Angelica*, *In Curi Romana ruitus de St. Simonia non habet locum:* you Syr Defender, either not knowing what folowed, or of malice abu- monia.

monia. **Or,** therre is founfdinge the place, haue reported the same, as it were prectely fad without any distinctiō. VVhere. Ver meyn-

inge, as in dede the selfe same Summe fyleth this Distinction, falinge, *Venit est in ys qui sunt Auctoribus.*

Simoniacae de iure positio foliorum: Sed non in ys qui sunt Simoniacae de iure Diuino.

Simoniacae de iure positio foliorum: Sed non in ys qui sunt Simoniacae de iure Diuino.

VVhereby he meaneh that the Pope is not vnder the rules of Simonie concerning fofch laws and

paines, as him selfe, or his predececcours haue made in that behalfe. For they haue made many things

belonginge thereto, as you my wel knowe your felles, who are pretely scene in the Canon Lawe,

as it māe appere by the often and cunninge allegacions which you bringe out of the Globes. But

as it māe appere by that Simonie, whiche propely is so called, the Pope is nō lede subiecte thereto by the

true iudgement of *Summa Angelica*, (d) whiche you haue shamefully helld, then any other man.

You refelle Goddes blest Iustice alwaies remaingne in his Holy Churche, and prophane

refoulle to it a blythe pained and pynched, that is sic neuer awaie. As though the Churche kepte

therre with fofch politie, as the olde Romaines laied, to haue kepte therre Goddess Vdome.

VVhere, we tellen you in fofchesse, we are afflited of the Truthe, that it is in the Churche, and that

it shal never departe frome shone. And if ye cal this, cuttinge awaie of her winges, that is never the

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592 The Defense of the Apologie of the
to nought, and destroide the Lordes Vineyarde; Howe is, Christe
saie, that the same persons, who chiesely ought to haue a care ouer the
Temple, haue made the Lordes Temple a denne of Theeues!

#Learnedly
proued.

Here come you in with your whistles, whiche commonly you rse, when other Rhetorike fai-
lith you. VVee tel you plainerly without any ifses, that * Jereme meante of you, and futehe as you
be, and calleth your whole newe fangled Doctrine, *Verbum mendacijs*, the worderes of lieinge, car-
nally geunge warninge, that menne geue no credite to them. His other rebuke pertrebat also to
you. VVien were ever furtile Theeues in the Churche of God, as ye are?

M. Hardinge.

The Apologie, Cap. 12. Division. 1.

If it be so, that the Churche of Rome cannot erre, if muite indeg-
solowe, that the good lucke thereof is farre greater, then al theire
mennes politie. For futehe is their Life, their Doctrie, and their
Diligence, that for al them, the Churche mafe not only erre, but
also utterly be spoile, and perishe. No doubt, if that Churche mafe
erre, whiche hath departed from Goddes VVoorde, from Christes
Commaundementes, from the Apostles Ordinances, from the Pri-
mitive Churches Examples, from the Old Fathers, and Councelles
Ordres, and from their owne Decrees, and whiche wil be bounde
within the compasse of none, neither Olde, or Newe, nor therie owne,
nor of others, nor Mannes Lawe, nor Goddes Lawe, then it is out of
al question, that the Romishe Churche hathe not only had power to
erre, but also that it hathe shamefully, and moste wikkidly erred in he-
ry Deere.

M. Hardinge.

A man would haue thought, youd haue brought some substantial Argument, where-
by to proue, that the Churche erret. Neither make you excuse in that, you speake of the Romaiae
Churche. In this accoumpte we make no difference betwene the Romaiane Churche, and the
Churche. But al your proues depende vpon your ifses, whiche beinge denied, you haue nomore to
fafe. No doubt(faie you) if that Churche mafe erre, which haue departed from Goddes VVoorde,
from Christes Commaundementes, &c. then it hath erred in very deede. But Syr, what if a man de-
nie your supposal, and faie you in your iffe? VVhat haue you to proueit? Al that you haue faide
hitherto, we knowe, and of litle force it is. But no doubt, faie you, if that Churche mafe erre, which
hitherto, we knowe, and of litle force it is. But no doubt, faie you, if that Churche mafe erre, then if Heauen fel, wee
haue departed from Goddes VVoorde, &c. Yea forsooth, if al ifses were true, then if Heauen fel, wee
shoulde catche Latkes. And if a Bridge were maden betweene Douer and Calys, wee mighte goe to Bo-
leynia toote, as VVilliam Somer once tolde Kinge Henry, if it be true, that I haue hearde faie.

The Bishop of Sarisburie.

Here is nothinge els, but onely the Canonization of p[ro]p[ter]e VVilliam Somer.
Whyle thy Booke, M. Hardinge, sal liue, al his sage fauors shal never die.

The Apologie, Cap. 12. Division. 2.

But saie they, ye haue bene of our Felovyship, but nowv ye are
becomme forefakers of your profession, and haue departed from vs.
It is trewe: we haue departed from them, and, for so dootinge, we
dothe geue thanks to Almighty God, and greatlye reioice in our
owne behalfe. But yet for al this, from the Primitiue Churche, from
the Apostles, and from Christe we haue not departed. True it is:
we were brought vp with theire menne in darkenesse, and in the lache
of the knowledge of God, as Moses was brought vp in the Lear-
ninge, and in the bosome of the Egyptians. VVee haue bene of
your

Churche of Englande. 5.p.arte. 593

your Companie, saithe Tertullian, I confesse it, and no mancile at
al. For, saithe he, menne be made, and not borne Christians.

M. Hardinge.

Tertullian, in
Apologico.

By this whole
domicie,
Chutte, and in
Apostolus in me
be condone!

VVee saie, (asye reporte) that ye haue bene once of our Fellowship, but nowye are become
Apostoles and forefakers of your Profession, and haue wickedly departed from vs. By the name of
vs, wee meane not some one particuler company, but Churche Catholike Churche. VVee late of you,
as S. John faule of the lice, whom he calleth Antichristes: *Ex nobis exierunt, sed non erant ex
nobis. Nam si fuerint ex nobis, permanescunt ut zizy, nobiscum :* They are departed from out of
vs, but they were not of vs. For they had bene of vs, ther haft doubletelle remained th with vs.

But what is your anteware heretoun? It is deperate, foolihe, and heide. If ye confesse the
thinge, and not only that, but also thank God for it, and greatlye reioice in it. And then ye fol-
lowe the wronke sorte of Sinner, of whome Salomon saith, *Lamentur cum male fecerint, & con-
trahant in rebus peccatis :* They be glad when they haue done euil, and reioyce in the wronke
things that are. Yee haue diuided the Churche of God, ye haue rente our Lordes nette, yee haue cut
his whole wosten eote, which the wikkid Souldiers, that Crucified him, coulde not finde in their
hates to doo. Dionyphus Alexanthinus, wringhe to Novatus the greate Heretique, who did ayte
haue done, faike thinke him, as Faustus sechelth, whereby ye mafe oftene the greatesthe of
your erie: Thou shouldest haue suffered what to erit were, that the Churche of God myghte not be
diuided. And in dede Gafford for that the Churche shoulde not be diuided, is no leicte glori-
ous, then that which is suffered for not doonge Idolatrie. Yea in mine opinion, it is greater. For
therone is maffred for his owne onely Soule, and here for the whole Churche. Thus it isolveth,
(a) that you haue committed Idolatrie,

But for al this ffe they, from the Primitiue Church, from the Apollies, and from Christi we
haue not departed. VVhat can be ffe more foolihe? VVhy Syrs, byt the Primitiue Churche
and this of certeyne time one Churche? Doote it haue not beene togather by continual Successioun til
the worldes ende there beginne a newe? Is not Christ, his Apollies, and al true beleuernes, in what tyme or
place to euer they lie, his on myselfe Body, whereof is he the Heade, al other the members? As
Christ is one, the Holy Ghost one, Fairie, one Baptisme, one Vocation, one God: so is the Churche
one, which beganne at the firsteman, and shal endure to the late: whereof the huncinge parte on
earth before the commynge of Christ into Easleth, was sometime brought to final number after his
commynge, after that the Apollies had Preached and spreide the Golay abroad, the number net-
her was cast, nor shal be either then great (though sometyme accomped final in respecte of the
believeris), till the comynge againe of the Sonne of Man, what tyme he shal fikly finde Faith, spe-
cially thys which worketh by Charite, in the Earth. Against which tyme busilye we make preparation.

For foute parte of excuse of your forleakinge the Churche, ye faie, ye were brought vp with vs
in darkenesse, and in the luce of knowledge of God, as Moses was among the Egyptians: For that
ye bringe out of Tertullian, helpeth you nothinge at al. I praise you Sirs, what darkenesse meaneth yee:
Scke ye of Simeon! VVee excuse not our felues. But when tooke ye out the beame of your owne eyes,
thatys to saye the mone of our eye? We were wel ye proued your felues honest men, before ye required vs
to be Angels. If ye meane the darkenesse of ignorance, as peradventure ye do, and the lacke of know-
ledge of God: Now char ye are departed from vs, and haue set chate againste chaire, (I fee no cause
why to faire, Auster aginst Auster,) what more and better knowledge of God haue ye, then we haue,
and our haue had: Do we not knowe the Articles of our beleif? Tel vs, which doo we lacke? The
life is fforfaldinges(fit the Saviour in the Gospell) to knowe the God alone, and whome thys haft
the feste fforfalding. So farr as God lightneth ouer understandyng with the Supernatural ligthe of this
grace, thus much we knowe. For whiche Peter the Sonne of Iona was accomped blesed of Christ,
the fane we ffinall P[ro]p[ter]es through Godes gracie, alio knoue and confesse. The Commaund-
mentes of God we knowe: what is good, what is euil, which be sinnes, which be vertues, what is to
be folowed, what is to be flummited, so farre as is behouefull, we be not ignorant.

VVhat is the darkenesse then, for which ye would needs be gonine from vs? And what is that
woothy knowledge ye haue wonne by your departure? Tel vs, that we mafe hit to Bookes, and
woothy knowledge ye haue wonne by your departure? Tel vs, that we mafe hit to Bookes, and
woothy knowledge ye haue wonne by your departure? Truly without ye haue some hidden and secrete knowledges, whiche ye haue
not stred to the wondre hitherto, as we heleve ye haue not, benghe futehe bofes, as we are, we
hafe little caufe, ye shoulde twise vs of ignorance, and brage of your owne knowledge. This we fee
ful fel, they that runne awaye from vs to your side, be they Moukes or Freres, Tinkers or Taplers,
Coblers, Broders, white or blacke, and by in your Synagoges they be great Rablins. And yet
the superintendentes admite them to be your Ministers and Preachers in the woorde, and tel them
they can doo wel, and they belieue no leile then felnes. But the people tak them for futehe, as they
foreknew them before they tooke futehe degree, and many times for their god behavour, they fore-
knewe ther Holy Ministrerie, and Chuslen them by their common name, whiche was not geuen
them at the Fonte. Yet al this proueth not either our ignorance, or yours maruelous and rare
knowledge. Neither shal ye ever be able to proue to any man of learninge and iudgement, that in
any liberal sciencies, or right knowledge of the Scripturies, ye are comparable to the learned menne of
the

(a) A greate
cufe of Idola-
trie.
(b) Yes verily :
Even as the
house of God
and the
Cause of
Theeues
were al One
Temple: Mar-
tinus.

Here M.
Hardinge
sift out his
leapes of
Learninge.

Departing 596 The Defense of the Apologie of th

Departing
from the
Churche
of Rome.
coryfesson. in
Math. 11. v. 49.
Anschluss in 2.
Thessalon. 2.

Ambros. in Epis.
ad Theodos. &c
Valent. .
Aug. contra Faust.

L.B. ca. 3.
Ambrosius
in Apocalyp. Lj.
2, Ca. 2.

Cyprian. De
Lapsis Seminis.

*Chrysost. ad pa-
pulum Antio-
chen. Hom. 17.*

Chrysostom. in
Mysticani.

S. Chrysostome sait he, Ex ipsis Veris Ecclesijs frequenter exount seductores Propterac nec ipsi omnino credendum est, nisi ea dicant, vel faciant, quae convenientia sunt Scripturis. *Even out of the very True Churches oftentimes there come deceivers.* Therefore we might not in any wise believe, *so not them;* *notwithstanding that they be the True* *Churches,* *as they do teach things as be agreeable to the Scriptures.*

Churches of God confesseth her, **sor** do **fewer** things, as to agreeable to the scriptures
Anfelmus, a late V^riter, croupounding these wordes of S. Paul, Tunc Reuelationis
ille iniquus, faith thus, Romanus Pontifex, qui tenet nomen Ecclesie, tenet illas
donec de medio statit eis, donec al ipsa Romani Ecclesie, quia est Medium, &
Ecclesiastum, qui iniquitas, ob quam ab ea multe discordent Ecclesie: Let the Bishop of
Rome, *now holdeth the Church, but letteth them fit, until he be taken away from the middle*,
that is to say, until Wickedness, be brought of the Church of Rome, that is the Antidote, and
the Antidote, which will leavle many Churches that deviate from her,

S. Ambrose saith, *Nullus pudor est, ad meliora transire: It is no shame, to goe to the better.* S. Augustine saith unto Faustus the Hereticus, *Ille me quondam de gemitu tuo Error excusaverat. Expertus fugi, quod experitus non debui: That Errour shooke me once out of thy beforeme. Being taught by profeſſeſt haue fledde that thinge, that I shoule not haue profeſſed.*

Ambrosius Ambertus, one of your owne Doctors faith, Per Hieremias
Prophetam dicitur, Existe de medio eius populus meus, & saluet vniuersitate animam
suam ab ira futura domini. Nequaquam enim in hac vita de medio Cuiusvis etatis
probatur, id est, de medio malorum, quos Babylon illa significat, electorum aliquis valeat
exire, anti deceplendos, quod ab ipsis agitur, & agendo, quod ab ipsis detestatur: The
Prophet Hieremias saith, O my people, goe forth from the middle of them, and save every
man his owne soul from the rage of our Lordes furie. For none of the Electe of God can in this
life goe forth from the middle of that Wicked Citie, that is to saye from the middle of the e-
vil, whiche that Babylon signifieth, but by defensyng; that they doo; and by dooing, that they
desire. And whereas per pouerle to faine easie one ethes, and ouer yowre deformitie
with the name of the Churche, S Cyprian faith, Non est Pax, sed Bellum: Nec ha-
cies iungitur, qui ab Evangelio reparatur: it is no Peace, but Warre: neither is he ioy-
ful to the Churche, that is divided from the Gospell.

S. Chrysostomus saith: *Muli Ciuitas, non habens pios Ciues, Omni Villa vi-
lior est, & quacunque Spelunca ignobilior: A Cittie, that hath not Godly Ciuitans,
unto mee viles, then any Village: and more latifome, then any Care.* And this he saith
of the Cittie of Antioche, whiche, by exprese wordes, he more esteemed, then the Cittie
of Rome.

The graunte, we haue departed from you, upon fletche occasion, and in iug-
forze, as Moles sumtyme departed from out of Egypte: or, as S. Augustine depar-
ted from the Manichees. Howe be it, in very dede, we haue rather Departed from
out of vs, Chrysostome saith, Cite de sia Noua Hierusalem, id est, de Ecclesia, qui Spe
ritualis Christiani fuerunt, rehista Corporali Ecclesia, quam priuilegi occupauerant vio-
lentia, exercent ab illis. Magis autem illi exercent a nobis, sicut Iohannes exponit Nou-
emnum illi de Ecclesia exire videtur, qui corporaliter exiit, sed qui Spiritualiter Veritatis
Ecclesiastice Fundamenta reliquit. Nos enim ab illis exiunimus Corpore: illi a nobis ab
spiritu. Nos enim ab illis exiunimus Loco: Illi a nobis Fide. Nos apud illos reliquerimus
Fundamenta paritetum: Illi apud nos reliquerimus Fundamenta Scripturarum. Nos al-
lius iesu Christi sumus secundum aspectum Honoraui: Illi autem a nobis secundum Iuliu-
cium Dei. Rehista est autem defensa, ex quo illi Corporali Ecclesia Spiritualiter exi-
uit: Id est, de populo suo, qui videbatur Christianus, & non erat. Populus iste exau-
tum qui non videbatur, & erat. Magis autem, secundum quod diximus, illi a nobis exi-
runt, quam nos ab illis: Euen fa, touching this New Hierusalem, which is the Church
they, that were Spiritual Christian menne, leauing the Bodily Churche, which he wikkid
violence had inuaded, departed out from them. Or, as S. Iohn expoundeth it, they rather de-
parted out from us. For he scratcht not in dede to departe from the Churche, that Bodily di-
parte, but he, that Spiritually leaueth the Foundations of the Ecclesiastical Truthe, was
hene departed from them in Body: they haue departed from vs, in Mithde. Wee shal then-
dare to say, that they haue departed from us, in Mithde. b

Churche of Englande.

by Place : they from us , by Faith . Wee have loste with them the Foundations of the World :
by my hauing left with us the Annotations in the Scriptures . Wee are departed from the
Truth of all this : They are discrete upon us in the Judgmentes of God . But now ,
that the Spiritual Church is come unto us , the Body Christe is lesse forsaken : That is
saide , from those people , that seemed to be a Christian people , and was not , this people is go-
ing forth , that seemed not onely deely , but was in dede . Nowtyn glorieng , as wee haue
before this time had , dealed lessones with them . Wee from them .

We say, your Churche of Rome, that nowe is, and the Primitive Churche, is at One Churche. Even so the Moone bothe in the ful, and in the wane, is at One Moone: Even so Hierusalem, as wel under Davids bacyc Manesse, was at One Cittie. The Holy place, wherethe the Mausole of God, or the Abomination of Desolation stande in it, is at one place. The Primitive Churche, saie you, and the Churche of Rome, that nowe is, is one Churche. Therefore we say, the Churche of Rome, that nowe is, in Weather, and Kelington, ought to agree with the Primitive Churche.

Whether the Churche maike be brought to a fewe in number, or no, we had occaſion ſomewhat to ſee before. The Antient Father Irenæus writeth, Quidam admodum diu in plurimis eorum, qui peccauerunt, non bene fecit Deus, Sic & hic in aliis fuit vocati patet vero electi. As in the Olde Testamente, in many of them, that offended, God was not pleased. Upon þis newe in the Newe Testamente, many are called, and fewe are chosen. In consideration whereof, S. Hierome erſteth out in an Agonie with himſelfe, Tanta erit Sanctorum paucitas: So ſmal ſhalde the number of holy men. One of our owne Doctors faſheth, as it is alleged once before, Licut in helo Dianomiā eadē Religiosi Principes, & Milites, & Praecati Ecclesiasticū, & Subditū, per tamen, inanum aliquo, in quibus ſenatus Veritas Fidei, & Iustitiae bona Conſentientia. Et, si non inſtrudor in Fideles remanentem in mundo, tamē in illis ſubiectar Eccleſia, quae eilt Vnitas Fidelium: Nonvñl' anding in this ware of Diuell, who the Godly Princes, and Solldiers, and Ecclesiatical Prelates, and Sabellites be overv̄orne, yet emore there remaine ſomme, in whom the Truthe of Faith, and the Eſt, his ſuſtice of good Conſcience is preferred. And, notwithstanding there were, and two Faithful men remaininge in the World, yet can in them, the Churche of God, Which is the Unite of the Faithful, beſte be found.

War; so that we farr, wee were brought vp, amone you in Darkenesse, and Ignorance. We enter out of lection into a neare-like discours of comparison of Lear-
ing. In the Liberal Sciences (pe fale) we are not comparable to the Learned men of your fide; It was not our meantinge, Mr. Hardinges, to tal the bright beames of your Liberal
Learning into question. It apparetth ye woulde faine haue it blased, and magnifi-
ed to the uttermoste, and no vaine to be disperst. This meanteth only the two
lidge of God, and the open profecion of his Holy Word; To comparison of whiche
the knowledge of artis haue nothinge what so ever to more parsonesse.

... have better touchings any kinde of the Liberal, and Learned Sciences, there being no greater cause, why you should, either to highly rouse your selfe in your owne opinion, or to greatly dismisse others. Do make remember, that your Provincial Conventions have the like two humors. Ignorantia Sacrorum.

31 There to preache Mattheire, to charge the Celeste Doctors of your side with
some part of Learning. Ludusonis Vines fatih, Ve quidq[ue] hi superioris secu-
larii mentis tamen sunt. In testimoniis manus, ita purius ad nos peruenit; *For the space of*
one hundred yeres past, thefse my booke came into your Learned studenta handles,
for the pover, and better a comers to us. *Repeating the reb*, that every thing was the worse,
for the Learned handling. Of Thomas, Scotus, Hugo, & otheres, of whom ye feme-
to make the greater accorde aspe, were oure frenche Catharins fatih, Scholastici multa
includere Commentarij: *Thefe Schole Doctors imagine many matters unlearned.* Fe-
runtur fatih, Portentaria, que nonne pascim legitimus in *Commentarijs Recentium In-
terpretationum impudicitia, & insula fuit, vt videntur Subiecta serpiente, non Ho-
numibus; *The nexte vñ a filio, & that we commonly reade in the Communarijs of the late Inter-**

The
Churches
in sev're.

Irenaeus, Lib.

Hieroglyphes in Isa.
Lib. 8, cap. 24
Tert. edition 1.
dat. I. lib. 5

De Summa Tri
nica-Tribus

Ludouic. Vlues
de Canis Co-
rupe. Areium.
Lib. 5.
Catharinae ac-
uersus Domin-
cum à soto.
y rafm. in sch-
lus in Hieron.

5. parte.

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597 The
Churches
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The Faith
brought
to Rome
out of
Grecia.

602 The Defense of the Apologie of the

charge vs with forsaking the Greeks, specially where ye saie, we firste received the fafthe from them.

VVhiche is no true, then that we received our English language from them.

The Bishop of Sarisburie.

It were no shame for you, *Mr Hardinge*, to confess, that the Churche of Rome firske received her Fafthe from the Churches of Grecia. Neither are they to utterly vnde of Learninge, that have fabe the fame. Rather I maruelle, what Learninge can leue you to unlearnedly to fale the contrarie. S. Augustine fathie, Terra Grecorum, vnde vbiq; destinata est Fides? *The Lande of Grecia, from whence the Fafthe into al place was sente abroad.* Againe by fafthe, Radix Orientalium Ecclesiarum, vnde Evangelium in Aphilicam vent: *The Roote of the Easte Churches, from whence the Gofel came into Aphirica.* S. Chrysostome fafthe vnto the people of Antioche, Christianorum nomen velut ex quodam Fonte, hinc incipiens, omnino mundus inundauit: *The name of Christians beginninge firske from this Cittie of Antioche, as from a Springe, hath flowed over the whole world.* The Bifhopes of the Easte wote thus unto Iulius the Bishop of Rome: *Ad Ecclesiam Romanam ab Oriente Procedentes Dogmatis aduenientur.* *The Preachers of Christians Doctrine came from the Easte to the Churche of Rome.* *Ulkilistic S. Basile fafthe, The Gofel of the Kingedome, springing up firske in the Churche of Grecia, was from thence published abroad into al the worlde.* *Eusebius fafthe, Lucis virtus, & Sacre Religionis Lex, beneficium Dei, quasi e fini Oriente profecta, cunctum Orbem Sacro lumen illustravit: The power of the Light, and the Lawe of Holy Religion, by Goddes benesse, springing out, as it were from the bosome of the Easte, bath shinede over the whole worlde together with a blessed beam.* *The Emperoure Iustinianus fafthe, Constantiopolis, Religiosus, & Fidei Mater perpetua: Constantinople is the Everlasting Mother of Fafthe, and Religion.* *And likewile againe, Sactissima Constantiopolitana Ciuitatis Ecclesia, Mater Pietatis nostrae, & Christianorum Orthodoxe Religionis omnium: The moft Holy Churche of the Cittie of Constantinople, the Mother of our Holynesse, and the Mother of all Christians of the Catholique Fafthe.*

In like fozte, the Churche of Constantinople, even until this date, intituleth itfelle: *i KAIKSYTIOU TO ACAC EK DIAVLOU, TAU EK OLOS EK TOY, xai MIAKOMA: the Churche of Constantinople, the Mother, and Maistresse of al that be Catholique.* So be herte, if ye wil not believe any of these, yet at leaste prie me beleue your owne folowtes. The Bishop of Binton in your late Chapter at Tridente, uttered these wordes, as it mafe wel appear, with lufy courage: *Eia iugitor Gracia Mater Nostra, cuius totum debet, quod habet Latina Ecclesia: O therefore our Mother Gracia: vno whos the Latina Churche, or the Churche of Rome, is beholden for al, that ever fles haue.* These thinges, *Mr Hardinge*, beinge true, we maruelle, what shoule moue you to deny, that we firske received the Fafthe from the Churche of Grecia. Touchinge the mafe itfelfe, it is written thus in your owne Citties, Si Graci per quandam Schismatam, diuiduntur a Latinis, et Latinis a Grecis. Et id videtur, quid Si Graci debent deo Schismatice propter huiusmodi Diuisionem, eadem ratione, & Latini: praeter Greco magis seruant Antiquas Confuetudines Apostolorum, & Disciplolorum Christi, in Barbis, &c. If the Greeks by a certaine Diuision, be funderd from the Latines, even so be the Latines funderd from the Greeks. And therefore it seemeth, if the Greeks in respecte of this Diuision ought to be calld Schismatiques, then the Latines also ought so to be calld in like case. Furthermore, the Greeks do more delycately keepe the Old Customs of the Apostles, and of Christis Disciples, touchinge Beardes, &c. then doo the Latines.

The Apologie, Cap. 15. Division. 1.

for though those Greeks, who this daie professe Religion, and the name of Christe, haue many thinges corrupted amonst them, yet holde they still a grate number of those thinges, whiche they received from the Apostles. They haue neither Private Masses, nor manuled Sacramentes, nor Purgatories, nor Pardones. And as for the

Titles

Churche of Englande. 5. parte. 603 The Greke Churche.

titles of Highe Bifhoppes, and those glorious names, they esteine them so, as whosoeuer he were, that woulde take vpon hym the same, and woulde be calld, either Vniuersal Bifhop, or the Heade of the Vniuersal Churche, they make no doubt, to cal lufche a one, bothe a passing proud man, and a man, that woorketh the despite agaistre al the other Bifhops his Brethren, and a plaine Heretique.

Mr Hardinge.

As ye haue oftenmyt beliue vs, (y) to nove yet helpe the poore Greeks. So little are yee able to faire for them, and there is no faire trouth. For they haue Masse commonlyt wither compane to communicate with the Prelate, which ye cal Private Mass, to (b) in al Greece ouer, is it in Africke, Syria, in Italy, vnde Armenia, and where to euer the Religion of Christe is profest. As amonge the Greeks, in Veneti, my selfe, and divers of our countrey mennes haue done it commonly practised. Likewise priue they al to the daies, (c) in Amurca, 2. thondre hundre to be reuelued by the prayres, oblations, almonies, and deedes of charite done for them by the late, which madre and opinion impheth that tunc, (c) which the Churche holde of Purgatory.

(c) yevreyn for certeyn that dedre Greeks haue many things corrupted, yet holde they al a grete number of those thinges whiche they receaved of the Apostles. And wylt thou know, Reader, what they be? Infolde they haue neither Private Masses, nor manuled Sacramentes, nor Purgatories, nor Pardonys. Is not the vertu of this Defensore to be commended, that maketh a man to holde that whiche he holde not? Thatte Greeks holde fifties haue. What holde they? May they haue not this and that. This is a newe kinde of holding, for a man to holde that he haue not. If they holde fifties, then haue they fift. But they haue not fiftie he then haue holde they? A man myte by the tales of this newe Logique, this reason. The Turkes, Saracenes, Javes, Iudeis, Idololatries, ye schule of Cottefables also if ye wil haue neither private Masses, nor Communion in the dete one kyndes of Purgatory, nor Pardonys. Ergo they hold a number of things whiche they receaved from the Apostles. The antecedente is true. Who to euer denieth the consequente, muste compre this Defensore. To speake very shaply. What if one shal make this argumente, This Defensore hathe invyled godly Logique not vnyf the Rheefer nor profond Philologie, but the right knowledge of Distinctioug, held this, by Heretique Though both the Antecedente, and Consequente be true, yet is the argumente naught. For by the reason one mighte conclude, an honest vnalement Catholike can to an be a Heretique, whiche were false and iniustes. What is the Logique, sache us the topikes of this new negare, and distare domino, for to may vre worthily cal it. Negare, refelct of their blasphemous tongues, dñe me fudice swig, tie pointe of our Faith, Ablaue, in respecte of their wicked handes, callinges away drownes, & wine, and takinges away many good thinges, perteyninge to the maineuent of Christian Religion, and Goddes honoure. Partake from their Negatives, and from their Ablautes, then in what case that they stande?

The Bishop of Sarisburie.

I am ashamed, the twox biis shuld be combred with so childlike folies. This Defensore write (ye fale) to be commended. He maketh a man to holde, that he never hadde. And what holde they? fale yow. Mary, they haue not this, and that. This is a newe kinde of holding, for a man to holde, that he haue not. If they holde fifties, then haue they fift. But they haue not, then howe holde they? Nowe surely, *Mr Hardinge*, strowe, I haue Haue, and Holde a mery man. So pretie specke ye eame male yourse selfe with Hauning and Holdinge. It were great pittie, we shoulde ever be otherwise occupied. A nimble of Cartage, when he hadde haue therin the Ciceron. *De Oratore* talke pleasantly a longe whyle together, beinge afterwares demanded, *Cicerone.* What he thought of his Clevernes, made awaue in this honely soyle, Multos te videlicet deinceps tenuisti, qui magis quam Phormio, delirare, vidile neminem.

22. But, somwhat to yelos onto your pleasure, why mafe not a man Holde, that he never hadde as wel as late, that he never had? In the Learned Glotes (open your Decrees, ye mafe finde this note amongst others, Nota, quid aliquis dicunt perire, *Diff. 17.* quod nunquam habuit. *Mari* vel *this* manante be fide to *Lote*, that he never hadde. *Cicerone.* And yet, ye fale commonly in the Schools, *Priuato tempore praeiippont habitum? The Gleff.* Loinge of a thinge auctor precepte, ofte the Iauininge of the same. 23. to answere you in plainer wife, why mafe not a man as wel Holde nothinge, as you mafe talke so much and yet talke nothinge? Galen, fale somwhat to one, that spake then in sutch sub. *Galenus.* fancial manner, as you speake nowe, Accipe nihil & tenet inditer: Take nothinge, and keep it fysical, and ratiocinate.

But to leave your solies, and solty toies, *Mr Hardinge*, with youre Turkes, and
Lee, Saracenes,

Saracens, and Sheepe of Cote hold, iugisare not, The Grekes Holde sil, that they never had: But we say, They Holde sil, that they never had. Your Private Mass, and your Dian Comunioun, they Holde not: for they had them never. The Holy & V.iale Communion in Both kindes, they Holde sil; and thence the Apcel time they have had them ever.

They say also for the deade: and therin (ye say) is implied your fayth of Purgatorie. I wil not here touch the simplicitie of your Ructorie, or Logique. M. Hardinge: But encl with you, to haue better regarde to your Dianitie. For oughte that I can say, I laye for the Deade, and your fantasie of Purgatorie, were never so faylye coupled toghether, but that they myght well and easly go aduerder. The Grecians as they pray for the Deade, to do they pray for the Apostles, for the Patriarkes, for the Prophetes, and for the Bield Virgin our Lady: as you maye more perceive by a bate and by S. Chrysostome Liturgie. Yet, I thinke, ye would not haue your Reader believe, as an Article of your fayth, that the Apostels of Christ, the Patriarkes, the Prophetes, and the Bield Virgin Christies Mother are sil in Purgatorie. Whil so other opinion the Grecian haue of the Dead, certaine it is, they could never yet be brought to belieue your Purgatorie.

Liturgia
Baptiz.
Liturgia
Chrysostome

Rofants, one of your greatest doctours, as I haue syd before, saith thus: *Pur-
Polydor. De gatiorum Gracis vique ad hunc diem boni et creatum: The Grecians and this day be-
fuentoribus iuste non Purgatorie. Thus M. Hardinge, I knowe not, whether by your Logique, or
lib. 8. cap. 1. by your Dianitie, (or both are mervelous) ye would faine force your p[re]ache Grekes,
to Holde that thing, that they never had.*

Another proper pastime we make your self with your Negatives, and Ablatiues, And wherefore, it were hard to tel, sauing that, If so, we were wel dispised, & we le became you, to be merrie. The Ancient Learned Fathers, hauing to dole with impudent Heretiques, that defente of their Errours, auouchte the Judgement of al the Olde Bishopps, and Doctorz that had bene before them, and the generall consente of the Primitive and whole universall Church, and that with as god regars of Truth, and as faythfully, as you do nowe, the better to dyscren the shameles boldenesse, and nakednesse of their Doctrine, were oftentimes likewise forced to let the Negatives, and so to dyne the same Heretiques as we do you, to proue their Affirmations: *Genes. 1. 1. which thing to do it was never possibill. The Ancient Father Irenaeus thus staid Lib. 1. Cap. 1. himselfe, as we do, by the Negative: Hoc neque Prophete predictauerunt, neque Pro-
Coryph. 1. Ce nomen domini, neque Apostoli tradidereunt: This thing sayeth did the Prophets publice.
Iac. cap. 3. Non our Liturgie, nor the Apostles deliver. Up a like Negative Chrysostome Baptiz.
h[ab]. Deut[an]. Nam ab ore domini Paulus plantauit, non Apollo rigauit, nem Deus autem 1. Thess[al]. 2. 13. of
tunc. 1. 1. Cor[inthi]. 4. Errunt neher Paulus plantauit, nec Apollo warred, nec God increased. In like sort Leo
I. Epist[ola]. 93. 29. quid opus est in coradmitare, quid Lex non docuit, quid Propheta non te-
cua, quid Euangeli Veritas non predicauit, quid Apostoli doctrina non tradidisse?
Cap. 2. What needeth it to belue that thing, that neither the Lawe hath taught, nor the Prophets
have spoken, nor the Gethel bath preache[n], nor the Apostols haue delined? And agayn,
L. 1. cap. 97. Quo modo nota inducitur, que nunquam nostris leniere Maiores? How are they now in-
vites brought in, that our Fathers never knew?*

Cap. 3. S. Augustine hauing reckened by a great number of the Bisshoppes of Rome, by a
generall Negative saith thus: In his ordine Successio[n] nullus Donatista Episcopus
inuenire: In al the order of Successio[n] of Bisshopps, there is not one Bisshop founde that was
a Donatist. S. Gregorie, being himselfe a Bisshop of Rome, and writing against the
Grecians, L. 1. cap. 32. Title of Vniveriall Bisshop, saith thus, Nemo Decollator meorum hoc tam aploato
vocabulo vni confundit: Nullus Romanorum Pontificis singularitatem monem suam habet:
None of al my Predecessors euer confundit e[st]e thus vngodly Title: No Bisshop of Rome
ever tolke upon him selfe name of Simulacrum. By such Negatives M. Hardinge, we reprise
the Grecians, and sonetie of your Religion. We tell you, none of the Ancient Catolique Learned Fathers, either Grecie, or Latine, ever blest, either your Private
Mass, or your Hable Communion, or your barbarous unknownen Prayers. Paul never planted them: Apollo never warred them: God never increased them. Thei are
of your selues: Thei are not of God.

These, and other like Negatives, the Holy Fathers in Olde times migote safely the Greke vse without controllment: for that ther was no Doctoris of Louaine as yet vp start, Churchie, to carpe, and quarrel at theire Dianitie. Leue this chisellie, and busynery hostling, and trisling with youre Negatives M. Hardinge. It wære a great stale more fome, ly, for a man of Learning, and Cravutie, and moze to your purpuse, to proue your affirmatiues.

They haue Private Masses (ye say) in al Graecia, Asia, Syria, Assyria, Armenia, and, where euer the Religion of Christe is profched. Al this we must needs beleue upon your wordes: for other pouche ye offer to make none. Notwithstandinge, if they haue suthche Private Masses in al those Countries, tel us, I beseeche you, who were the Authors, and Palers of these Masses. We will saye, S. Ianes, S. Chrysostome, or S. Basilie, for of these Names, and Masses, we haue tolde vs many a tale. Yet, if ye consider the mater wch, we shall finde, that these false faine Masses were our Communions, and nothing like to your Masses. And, that the Holy Sacramentes, at the same, contrarie to your newe dianites, were do- loured generally in Both the kindes to al the people.

S. Ianes in his Mathe saith thus, Diaconi collunt Discos, & Calices, ad impertin- Liturgia
dum populo: The Deacons take up the Dishes, and the Clipper, to minister the Sacramente. Iacob.

S. Chrysostome in his Mathe saith thus, Post Mysteria seruntur ad locum, ubi popu- Liturgia
lus debet communicare. Afterward the Holy Mysterie, or Sacrament, be brought un- Chrysostome.
to the place, where the people muste receive together.

S. Basilie in his Mathe saith thus, Nos vnde de vno Pane, & de uno Calice partici- Liturgia
pantes &c. Cantores cantant Communione[m]; & sic Communicant Omnes: All receiv- Bap[ti]z.
inge of One Bread, and one Cuppe, &c. The Quire singeth the Communion: and so they
Communicante Altogether. Wherefore, M. Hardinge, ye muste needs confess, either
that the Grecians this daie use none of these Masses, or, that their Masses are not your
Masses, but our Communions: whiche bothe are contrarie to your selfe.

In the Armenians Liturgie, it is written thus, Qui non sunt digni Communicare Georgius
hanc Oblationem Dei, exanimatas ante fontes Ecclesia, & ibi Orient: They, that are not Caphadocia
wch[er]by to recutes his Oblation of God, let them get forth before the Churche doore: and Liturgia.
ther let them prate.

Of the Grecians oder in this behalfe, youre greate, and special Doctorre, Cardi- Tressian.
nal Bellonian, being hym selfe a Greek boyme, saith thus, Hoc ipso ordo rerum pofec-
tio. Sacra-batprimos, Consecracione, etinde, Iungere ipsa potest, distribuere: Quod nos in praefacti fac-
tum: This is the very oder of the churhes required: first, the wee shoulde Consecrate, or clarifie.
Biske the Breade. Next, that wee shoulde Breake it: Half of al, that wee shoulde Divide it, Circa annu[m]
(or deliuere it to the people). Whiche thinge wee (Grecians) do at this praefecte daie. Dom. 1450.
Thus we, M. Hardinge, that the Grecians this daie Consecrate, Breake and Divide
the Sacramente onto the people, as we do. They receive it not Privately to them
selues alone, the people standyng by, and gasing on them, as you do. Wherefore it is
vntrue, that you saye, They haue this daie yourne Private Mass.

Touchinge the Grecians, that liue nowe in Venice, what oder they b[e]re there, I
cannot telle, notwithstandinge, as I haue heare saye, Private Mass they haue not.
But if they haue, living under the Popes Iurisdiction, it is no marvel. Certaine it
is, that Venice is no parte of Grece.

Matthias Ilyricus, being hym selfe borne in Dalmatia, not far from the Cenfines, Matthi. 11.
or Borders of Grece, and therfore, as it maie be thought, the better acquainted with
theire Oders, saith thus, Ecclesia Graeca, eisque communie, Alatrica, Macedonia, My-
tica, Valachia, Rutenica, Moldauitica, & Aphrica, id est, totus Mundus, vel certe eius
maxima pars, punctum Primatum Papae communis consensu concilium in unum quicunq[ue] Par-
gatorium probanteum in unum Primatus Missas in unum Communione, sub una specie:
The Churche of Grece, and the Churches of Afia, Macedonia, Mytica, Valachia, Rullen,
Moldauitica, and Aphrica, named thereto, that is to saye in a manner the Whole Worlde, or at
last, the greatest parte thereof, never granned the Pope his Supremacie, never allowed either
Purgatorie, or Private Masses, or the Communion vnder one kinde.

Let them compare our Churches and thieres togeather, and they shall see, that we haue mose shamefully come from the Apostles; and wee mose tusely haue gone from them. For wee, following the example of Christe, or the Apostles, and the Holy Fathers, geue the people the Holy Communion, **A**Whole, and perfite: But thaire mone, contrarie to al the Fathers, to al the Apostles, and contrarie to Christe him selfe, doo seuer the **Sacraments**, and plucke abaine the one parte from the people, and that with mose notorious **Sacrilege**, as Gelasius termeth it.

Wee haue brought againe the Lordes Supper vnto Christes Institution, and haue made it a Communion in very deede, common, and in difference to a greate number, accordinge to the name. For of that it is called a Communion. But thes menne haue changed al thinges, contrarie to Christes Institution, and haue made a Private Male, of the Holy Communion. And so it commethe to passe, that wee greeue the Lordes Supper vnto the people: and they greeue them a vaine Pagente, to gaze vpon.

*See affirme togeather with the Ancient Fathers, that the Body
of Christ is not eaten, but of the good, and Faithful, and of those, that
are endued with the Sprite of Christ. Their Doctrine is, that Christ
are every Body Effectually, and, as they speake, Really, and Substantially
made not by eaten of the wicked, , and unfaithful meme, , but also
which is monstrous, and horrible to be stoken) of Mice and Dogges,*

S. FOR. 14.

(ij) Vertroue v̄r
there ismo bet
the compasone
then betwix
Contraries.
Contraire
to Paul's Letton, the people mate knowe, what we plese, and mate am-
fware, Amen, with a general confente. These meyne, like foudinge
of fatale, yalle oure in the Churches unknoven, and straunge woordes
withoutte understandinges, withoutt knowledge, and withoutt devotion:
yea, and doo it of purpose, bicause the people shoude vnderstante no-
thing at al.

• M. Hardinge.

(5) As comparison can not surely be made betwixt Lightene and Darkene, betweene Truth and
certainitie. Litinge, betweene Christe and Belial, neither betweene the Catholke Churche, and startinge holes of iuste.
(6) Yenough, no doubt, and sufficente. For in the selfe same Article, you will ymagine of your new founde hylfe hale the Englyssh Com-
munion, your S. tunc in the vulgate tongue, and your obiectioun of Mife and Dogges. This is the fore-
part of M. Fetherlyng Duninrie, which he maketh in, therfor of þe þat shaketh it abroad every where,
þat he may haue fidele and murchle, as it (þ) yemore to haile the lareys that feare God, in nine-
þerwike to M. Huelles chalenge. To the mater of þode kindes, and of þose that make out of þis, the
fencende Article, to that of Primate Mille, in the firste Article. To al þat is faile for the Churche Seruantes
in the vulgar tongue in the thirde Article. To the Obiectioun of Mife, Dogges, and Wormes, in the xij. Arti-
cle. The lare herte to reagaine alþat I think shal be done.

(c) Unfeulful, and wine. But where yee almytyme the Bodye of Christe not to be eaten, but of the good and faythful only i yee make the sacramental eateinge, as it is eaten under the sacrament in the viuelle form of bread and wine, Read and not of the (d) spirituall eateinge, only, that is falle. In that yee fale the Father be on your fide, meaneinge the (e) sacramental eateinge ye be them. And so likewise reportinge our doctrine to be that wickid and vniethal menne made eate the bodye of (f) Christe effectually, ye be vs. We teache that the culme eate is ful of fableys, the Bodye of Christe Reallly that is dedde, but not effectually. They onely care effectually, who eate it vniethally, obtaine the effecte of Christes Bodye. Which is the viuelle of the mystical bodye of Christe, and therefore in excess of grace. (g) There is verely (laisthe S.Gregorie) in funters and in item whiche receive vnuorthely S.Gregorie, not thought to the true Meche of Christe, and his true Blouds, *sacra effusione, non salubri efficientia*, but in substance, nor Dialog.

'Edu

Churche of Englande.

Churche of Englande. s.parte.

609 Comptes

That our meane receive the true Body of Christe Sacramentally, no lefft then good, where I might allegge in maner of the Old Faties, (v.) Augustine onlie make falfy, who almytely the lame, speaking e
of hys lutes. *I teat ut Dominus Diabolus, Diabolus, Furem, & venatorum tuorum qui acci-
perit inter innocentes Divisus, quod non videret, primum nostrum.* Our Lord he telleth deþ
Iulian al Iustitia, a Deþ, a Thefe, and him that tolde him to recieve amongst his inuentos, Diabolus,
our Prie, which the Faithful do knowes. But what neede any man to require the remembryng of
any of our Ladye swiche vs to beþ? Who to our (with he) earnest this Brede, and drinkeþ of the
ewers of our Ladye swiche vs to beþ? He shall shew the Body, and Bloude of our Lord.

The Bishop of Sarisbrie.

Ethere is no better comparison to be made, **M**Yardinge, then bytwene **L**ighte,
and **D**arkenesse; **F**inde, and **T**allefde; **C**hriste and **B**elial. **F**or one of their contrarie
dothe **e**uermore bewyse the other. **A**nd therefore **C**hriste saithes, *I*fe that doth **i**nde **u**nde **l**et
*t*e **L**ighte, and commeth **n**ot to **i**te, **l**e **s**te his **c**rudenesse shoule **b**e **e**ffyd. **A**nd this is
i, **M**Yardinge, that you **s**o **e**verly keep the people from the **L**ighte of **G**oddes
Vvoide leste by comparison thereof, they shoulde beginne to loke the **D**arkenesse.
Plaine saithe, **F**inico reperio, continuo damnatum est **H**ordene, & quadrumedium refecti-
bus traditum: **A**s fore, & **V**heate was once founde (by comparison thereof) **b**rewhay
Barly wrafel, and **g**reenous **C**attelle fedde upon.

S. Cyprian fuisse. Hec est, vera dementia non corporis, quidam incedens non
dilittat. Noctem tanquam esse, donec illuc sit dies. *That is very mere madnesse, my
brother, not to consider, that lies cannot long decease the worlde: (Remember) it is Nighe no
longer, but vntill the Date springe. And therefore Chrysostome fuisse, as it is alleged bee-
fore, I heretofore claudunt Janus Veritatis: *Heretiques sunt up the Gates of the True, for
they knowe right wel, if the Truth mise appere, their falshood wil boone be epised, and
the Churches shalbe none of theirs. Tertullian fuisse.* Ipsa Doctrina Hereticorum cum
Apostolica comparata, ex diuercite, & contrarieitate sua prouinabilitate, neque Apostoli a prescriptione
licet Authoris esse, neque Apostolico Viri: *The very Doctrine of Heretiques compared
together with the Apostol's Doctrine, even by the diuercite, and contrarieitate, that is in it,
breath wittnes of it selfe, that is never came, neither from any Apostle of Christle, nor from a
ny Apostle like Man.**

When the Imperour Adrians had yelde to graunt the Christians one Church
within the Cittie of Rome, certaine of his Spynne Counsel aduised him in any wise
not to do so: For that they saide, if the Christians myght haue but one Churche within the Cittie,
the whole people wold al somme Christians, and by comparison therof their Idolles Lampridius
Churches, shuld be forsaken. Recorste you the Holy Communion, Mr Hardinge, and
ye shall see your Matres, and Daughters fone falle to grounde, as did the Idle Doges
at the presence of the Ark of God. S. Hierome saith, Mendacium Antichristi, Christi
veritas denariorum: The Truthe of Christ shall denoue, and confuse the Lyinge of Anti-
christ.

Touchinge the Shaking out of Stoareboxes, ge had no great cause to complain. For this is not one of all their matters, not onely of Private Male excepted, that he therethroughout this Apologie hath, to my remembrance, hennes touched, or mentioned more, then once. But it is a small mater, & Warings, that male suffice you, to make a quarrel.

What Mist, and Dogges maie eate the very Naturall Body of Christe, and that Reallly, Substantially, and in daie : it is your Doctrine : It is not oures, For we utterly abhorre it, and dete it, as most detestable, and loathsome villainie.

Imarie not to heare you saye, that wikked Creatures, and faylethe Inuides
male crate Chrities Body, sayng yea doubt not, to auoiche the same of Brute Beastes, and
Domme Catel. **P**et. S. Augustine saith, Hoe et Manducare illam Liccam, & illum Po-
tum Bibere, in Chritis manere, & illum manentem in se habere: *This is the Eatinge of hys Tra-
thate Meate, and the drinkinge of that Drinke, for a man to dñe in Christe, and to bue
Christe dwelleing within hym.* **E**uen so saithe Chritie hys selfe, He that Eate my
Fleshe, and Drinke the my Bloude (is neither wikked Creature, no) Faithlefe Inuidle,
Aug. In
Ioban. Tra-
sebanee.

Infidèles, 610
Doges,
M. 10 D.

The Defense of the Apologie of the

say Proses na; Movie but) dyvellethe in mee, and I in him.

*Aug. 5. E.
p. 162.*

But S. Augustine saith, Iudas accepit Praetium nostrum: Judas received our Price
when he delivered us; can be none other, but the Body of Christe. & P. Hardinge, par-
fola non timeba inchoare the World with this Authoritie of S. Augustine. You know
full well, we deale not plainly: you see your selfe knowe, that S. Augustine by these
words, (in three) meane only the Sacramente of our Price. So Chyfferton
telleth Booke on Christe, Sanctis Canticis: The Baptisme of Christe, is he lorde of
Christe. 161, for that it is to dede, but for that it is a Sacramente of the Bloude of
Christe. Cura si tu is noted in your owne Decrees; ipsa immolata Carissi Christi
sacerdotis manus in Vocabu Christi Patro, Mors, Crucifixio: Non Rei Veritate, sed
Significante Mysterio, The Olation of the Flethe of Christe, that is wroughte with the
Fleshes blynde, is called the Paffion, the Deathe, and the Crucifictione of Christe: now
of thys of mister, in a Mysterie Signifying. This Croffition ye maie not wel re-
fute: it is S. Augustines: It is your owne. Whereof we haue spoken otherwheres more
at large. But to put the matter out of doubt, that it mate appearre, in what sente Iudas
received the Price of Christes Deathe, S. Augustine him selfe thereof saith thus, In
Iudas a littell Iudanum Communiam, in quo Corporis, & Sanguinis sui figuram Dilipit
se commandavit, & utidit; Christe receperat Iudas vnto his Banquet, whereto he gaue to him
Dishes like the Figure of his Body, and Bloude.

The **Wolfe**, that ye allege in the name of S. Gregoric, is vaine, and Childeſſe, as you knowe, and ful of fables, and not S. Gregoritie.

Petye pette the mater further: S.Paule saith, vwho so esteche vwoordhly of dñe
Prestre is guly of the body and bloude of Christe: Ergo, (sake you) Christes body and bloude shal
be Keely Preste. Here, M. Hardinge, was it a woorthy mater, to se, by what en-
gadge ye dwalke pence these hylly Conclusions, or how ye wold forke this Cunctie,
and this 13 yeres of Cristie, Just by hef hath Christes body and bloude Predestinat.

*August. 1. In the name of Christ, but by that name did Christ's Body, and Blood Preach to us. In the handes of Christ, St. Augustine saith, *Reuerterunt panis precij, sed Sanguinis Christi frumentum, et communicaerunt Animam, Christi Sanguinem, et Patrone inundatum; Hoc est enim deus nos pater, but even of the Bloud of Christe, that (by foignification, or Abomination) delusteris his sone soules, that was made cleane by the Passion, and Bloud of Christe.* Petri Calixtus, *not therefore Christes Body, Real Precente.**

Exodus. 15 And I will make Dominie to require of Egypt, that they let my people go; and if they say no, then will I smite Egypt, and will bring forth my people out of Egypt by great judgments. **Exodus. 16** And I sent unto you Dominie Morotis: **Worshipping Our Lorde, and not living so as to grace him.** **Exodus. 17** And when ye were yet in Egypt, they sene not, that thereby they are made Guilty of our Lordes Deathe. **Ezeciel. 33** **Se stiffe God by the Prophete Ezeciel, / wyl require the Bloude of the people at kyng Edward.**

Christ saith, God shall require of you the Bloud of the Prophets, that have been slain since the beginning of the world.

Christ. saith, God shall require of you the Bloude of the Prophetes, that hathe
seen de frome the countre of the Worlde.

This to he M Hardinge, māie wel stande withoute any Real Presēce of the
gōde either of Christ, or of the Prophētes. We māie wel be Guilty of Christes and
the Prophētes Blōnde, notwithstanding ye haue neither the one, nor the other Realy
Lydene in your hande.

This therelasse is S. Paules meaneinge, that the wicked, resortinge unworshyply

Churche of Englande. 5. parte.

to the Holy Mysterie, and hauninge no regarde, what is meant hereby, despise the
Deathe, and Croſſe of Chylde, and therfore are Guilty of the Lordes Body and Bloud,
that are repreſented in the Sacramente.

Claytontone saithe, as he is alleged in the second Council of Nice, Is, qui Imaginem Imperatoris violat, in prototypum Dignitatis iniurias est: *He, that defileth the Imperial Image, is injurious to the Aesthetics of the Emperors Person, that is pourtrayed in em. 2.* All. 6

S.Cyprian: faith, Impijs, in Morte Christi nullus superst^t questusstis iustissimè eos
beneficia negl^cta condemnant: *The wicked have no cause by the Death of Christ; but the
Avinione benefites, that they have despyd, doo moile usly condemn them.*

*Agains he fathir, Qui non manet in Christo, & in quo non manet Christus, procul
dubio non Manducat Spirituiter Carnem eius, nec Bibit eius Sanguinem: hic etiam Cana-
ter, & Vibiliter prenax denilus Sacramentum Corporis, & Sanguinis Christi: Sed ma-
gis tanca rei Sacramentum ad Iudicium sibi Manducat & Bibit: Who shal abdethe not in
Christe, nor Cysle in hymens of donkeles eache not Spiritually his Fleche, nor Drincketh
his Bloudwurkvhondlades Carnally (that is to say, with his bodily mouthes) and viss-
ibly he doo prefe Weth his teche the Sacramente of the Body, and Bloude of Christe: And
rather, eache and iynke the (not Chylers very Body, and Bloude, but) the Sacrement of
fcreate a thong unto his Iudicement. These worder, M. Hardinge, be to plaine that
I can not imagine, what pe shoulde moze desire. They are Gunty of the Bloude of
Christe for that they desife the price, wherwith they were fured, not for that they re-
ceynte it Reallly into their mouthes.*

**So S. Augustine saith againe, Reus erit Aeternz Mortis, quia vilem in se habuit
Sanguinem Redemptoris: The Admonitionerous Gulty of Everlasting Death, because he
dethised in his selfe the Blouds of our Saviour.**

S. Augustine faith. Qui non sumit hanc Eicam, non habet Vitam; & qui eam sumit, ait Cap. 3. habet vitam, & hanc vitam Eternam; ite, siue receperitis nos thus meat, habet no Life, and August. In he that receveth the肉, both Life and that Everlastingness. Job. Tra. 1.

Le wife againe by falle, Huius rei Sacramentum in Mensa Dominica preparatur, & de Menta Dominica furnitur: quibusdam ad vitam, quibusdam ad extum: Res verò ipsa, cuius est Sacramentum, omni homini ad vitam, nulli ad extum, quicunque eius particeps fuerit: *The Sacrament hereof is prepared upon the Lordes Table, and from the Lordes Table is receavede fower vnto Life, so fome vnto destrucion. But he that it selfe, (that is, the Body of Christ,) wileth it to be a Sacramente, is receavede of al menne o' life, and of no man to destrucion, whosoever shalbe partake of it.* You male not negligently passe over these wordes, M^r Harringe. S^r Augustine saith plainly, *I'v nothing u' selfe, that is presented by the Sacrement, (that is to say, the very Body of Christ) u'received of al men to Life, and of noman to destrucion, who is ever shalbe partake of it.* Here of you must needs conclude against your selfe, **S**hat the wikked receive not the Body of Christ. T he

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But, not to tarike about rehentinge al pointes, wherein wee and they differ, for they haue wel nigh no erre, wee tuerne the Scriptures into al tonges: they scante suffer them to be hadde abroade in any tongue.

M. Hardinge.

Wee daily suffer them to be hadde in every place of Christendome in the learned Tonges, Hebrew, Greekke, Latine (to be reade of the Bulgars *Unlearned people*). Neither were they aliother forbadde to be hadde in somme vulgar tonges, before the sucy malcontente of Heretiques forced the gouvemours of the Church, for safegarde of the people, (b) to take other orders.

The Bishop of Sarisburie.

Ye can vouchsaue to allowe the Scriptures in the þiȝ Learned Tongues, Greke, Hebrewe, and Latine: that is to say, in such sort, as the simple people mate in no wise oderaken by touche them. Wher where did God ever fandite their þiȝ tonges, & call them Learned? ȝ, where were they ever so specially Canonized and allowed, above all other tonges, to the custodie of the Scriptures?

August. 48 Augustine saith, Scriptura Canonica tot Linguanum Literis, & ordine, & successione Celebratio[n] Ecclesiastice custoditur: *The Canonical Scripture is kept in the Letters of so many tonges, and by the order, and succession of Ecclesiastical publishing.* Against he safthe, Scriptura Diuina ab una Lingua profecta, per variis interpretationes Linguis, longe, lateque diffusa: immotus Genitus ad Salutem: *The Holy Scriptures, passing from one Tongue, and being published abroad, far, and wide, (not only by three Learned Tongues, but also) by fundrie Tongues of Interpretours, have come to the knowledge of N nations, and people, to their Salvation.* Again he safthe, Habemus Dei beneficium, qui Scripturas in multis Linguis esse volunt: *We have the benefit of God, that shall have his Scriptures to be (not only in Three, but) in many Tongues.* S. Chrysostome safthe, Syrie, Egy-
pti, Iude, Peria, Ethiopia, et numerose alia Gentes, Dogmata ab hoc introducta, in-
trob. bonitatis. et transfecte Linguan homines Barbari, Philolopatri dicuntur: *The Syrians, the Egyptians, the Indians, the Persians, the Ethiopians, and other nations innumerabile, translating into their oþne tonges the Doctrine, that they had received of S. Iohn, bring*

Hieron. In Barbaros people, endeavored how selues to learn wisedome. S. Hierome safthe, Scriptura Psalm. 36. Sancta populi omnibus legitur, ut omnes intelligant: *The Holy Scripture is reade to al Nations, that al maner understande it.* It were herte to saye, that al the Nations of the twoþe reade, or heare the Scriptures in Greke, Hebrewe, or Latine, to the intent they mighte the better understande it. If thei Authoritez seeme not plaine, and fulfleete, Theodore[us] safthe further, Hebraici Libri, non modo in Graecum idioma con-
Decorvisti, utrum sunt, sed in Romanas quoque Linguan. Egyptian, Persicam, Indian, Armenian, Grecorum can, & Scythican, aquae adeo Sauromaticam semeliqui vt dicam, Linguis omnes, qui affectib[us] s[unt] bus ad hanc diu[er] Nationes vniuersit: *The Hebrew Bookes of the Scriptures are translated, not only into the Greke, or Latine tongue, but also into the tonges of Egypt, Persia, India, Armenia, Scythia, and Sarmatia, and so be storte, into al the tonges, that vntil this day are used in the worlde.* This, I truwe, is somewhat moþe, then Greke, Hebrewe, & Latine.

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WEE allure the people to reade, and to heare Goddes Woord, they digne the people from it.

M. Hardinge.

Yee allure the people blyfely to heare and reade the Scriptures for euyl purpose. And thereby yee haue filled thirre hates, whome yee haue deceivd, with pride, so as they thinke them selfes able to judge of the hightest questions, that be in diuinitate. *Wee kepe the people, to fare as wee can for you, from hereticks and a mckerier, require them rather to be hereticks, then judges, and to leare necessary knowledge of Goddes Woord.* At holdelement, and Godly sermons.

The Bishop of Sarisburie.

WE teache not the people, to professe of knowledg, as yon feache them, to professe of knowledg: But onyl we exhort them, for the better satisfacion of their confidences, to read the Scriptures, and therin to leare the god will of God. And, notwithstanding ye mate not allow them to be judges, that is to saye, to discerne betweenne the

the Light of God, and your Darkeenesse, yet yee might suffer them to pike out somme small crummes, that fall from the Lodes Table. *How be it, Soccorcayth, I ex-
hort you to do, as I have done, and by often times more spryngeth than a deffet
Potholeþere. Likewise Claudio, father, I founde thee O Faſter, for that thou hadde brake
thereof from me wey, and pulpit þere, and hast opened the ſone to little babes.*

Cap. 16. 2. 2.

But yet will say, The Scriptures are hard, and aboue the reach of the people. Even so fed the Marcian, Pelagian Heretique Iulianus. And therefore S. Augustine thus reprehēt him for the faute: *Exag[er]at quantum fit delictus, paucip[er]e conueniens crudelis. Ne tam unco[n]scientia Literariorum, T[ame]n enrageat et lay out war in my woorches, howe haue a matter thereto? Indulges, cast, et le Seruantes, et multe oþne for a few learned men.* S. Chrysostome safthe, Scripturae, et Seu[n]do, & Ruffico, & Vasing, & Pater, & illi, qui valde impudens, c[on]tra videtur, *The Scriptures are safe to the Selue, to the Husbandman, to the Widower, to the Childe, and to him that may seeme to be very simple of enderstanding.* S. Augustine safthe, Modus ipse dicitendi quo Sacra Scriptura contextur, Explan. 2. *Act. Cap. 16. 3.* in his laudis, line h[ab]eo ad locum inde dictum, atque doctrinam: *The phrete, or master of the church, wherein the Scriptures are written, &c. speaketh with me celare a familiar friend unto the cherte, as well of the Unlearned, as of the Learned.* S. Cyril safthe, Scri-
pure, ut omnibus estenit nota, patris, & magistri, vellet familiariter tenere one communem eam. C[on]tra. Autem
aut, ita multus captiuus trahendunt: *The Scriptures, that they may be safe to all men, especially to
as well learned as profitably set abroad in familiar speche: so that the unlearned
no names capte.* S. Augustine safthe, Sunta quidam homines, qui, cum understandant, et Augustini
debet illi humiles, nihil volent dire: pitances, quod si aliquis dicderint, a patre P[ro]p[ter]a, et
erunt, &c. Illos reprehēt Scriptura: *Somnani, when they hearc[on]fess they must be woken,
will leare nothinge, shewing, that if they leare any thinge, they shalbe punche.* But to saye, August. In
reprobed by the Scriptures. Likewise agayn S. Augustine safthe, Iota ignoramus, et
qui intelligere voluimus, sine dubitatione peccatum est: In eis autem, quibus potest esse
ei peccata. Ergo, in veritate non est excusatio, fed ista damnatio: *knowinge in
them, that would not understande, without doubt is sinne: But in them that understande
understante, is the punishment of sinne. Therefore neither of them bothe haþe god excuse:
but either of them haþe ista damnation.*

The Apologie, Cap. 16. Division. 4.

WEE desire to haue our cause knowne to all the woorlde: they see to
come to any triall.

M. Hardinge.

Then why came ye not to the chiefe, and most lawfull consistorie of the woorlde, the late general Council at Trent? What triall shold wee come into? Our doctrine hath haþ too high a reaþer to be
tryed by men nowe. It hath bene approued too long, to be put in doute in these daies, at the latter end
of the world.

The Bishop of Sarisburie.

What was made not our appearance at your late Chapter at Trident, we haue alre-
dy made our excuse. The Journey was to long, to be taken in waine. We saye Your
Daſtine, be it right, be it wrong, may not nowe be tried, nor put in doute. So sayd sometime
the Olde Donatian Heretiques. Unt S. Augustine, Dilputate nolumus: *Baptizare vo-
luntis: Disfate vs wil not: But continue in our error and Baptize we will.*

The Apologie, Cap. 16. Division. 5.

WEE leane unto Knowledge: they unto Ignorance. WEE trust unto
Light: they unto Darkenesse.

M. Hardinge.

Ye leane to the fauour of secular Princes, whome by flattery, and Heretick ye may deceyue. Crake not
of your great knowledge, nor of your light. O be to them, crech our Lordes in say, that say, good is euyl,
and euyl is good: that put light for darknesse, and darknesse for light. Your denenour is to culte your do-
ctrine to talke, your tong to rayling, that we take your woorde for no lawnder.

The latter oure Princes, M. Hardinge, as Nathan flattered King David: as John
Baptist flattered Iherode: as S. Amorote flattered Theodosius, and as salt flattered the
grane

Dorman. greene soare. In dese we despise not the Minister of God as sumfie of your scoldes
Page. 15. haue vied to do: of whom one doubteth not to saye. The Pope is the Iland and wavy
Stamping. and Empyrcours are the Fete. An other saith. The Priest is to fare above the King,
Orichomus as a Man is about a Beale. Butche wodes of contempte, and baulme we haue not
in Chlora. They agre wel with you, and with your Religion. Welc pecte to the King,
Ambo. L. Prince, as S. Ambro. sommetyme faide to the Imperiour Valentian: Nolite grauare
S. Epist. 35. your ffe, my Lorde, to thinke, that you haue any Princely Power over thyg things, that
pertene to God.

But if they be flatterers, that humbly aduertise, and direcute their liege Princes
by the Wode of God, what are they then, that saye, as you saye, Tots Mundus non
potest acculare Papam: Nemo potest dicere Papa, Domini cur ista facit? Sancti egij infla-
matio. p. d. fice, disperdicte de facto Papa: Dominus noscet Papa. Papa potest, iusti omnia face-
re, quod potest Deus: The whole worlde none acuse the Pope: No man maye saye to the
Pope, Sir, why doo you thus? It were a sinne as bad as Sacrefacie, to dispute of any the Popes
In Glosa.
doings: Our Lord God he Pope: The Pope made doo in a murther, what p[er]ce God made
Extrang. doo. Sheff, sheff, as Harkinge, and a thousande other your like speaches make faire
Iohas. 22. somewhat to smel of flattery.

Cum Inter. The Apologie. Cap. 16. Division 6. C. 7.

In Glosa. Holie. De
Hostie. De
Prælati. Finally, we in Goddes caule, desir to stande to Goddes onely
Quanta. judgemente: they wil stande only to their owne.

M. Hardinge.

What so euer ye pretende, the caule ye haue taken in hande to defende, is not Goddes cause, neither is
this thire, which ye make in the worlde, for Christes sake. Luther him selfe, when at a disputation with do-
ctor Eckius, inflamed with anger, and passing the boundes of modestie, was admonished of certeyn, for as
much as it was Gods cause, that was treated to handle the matter more soberly and with the sp[irit]e of brother-
nesse, he brake out into these wods. Non propter Deum haec est captio[n], nec propter Deum finitur.
This mater is not begonne for Goddes sake, neither for Goddes sake wil it be ended. Therefore speake no
more to vs of Goddes cause. There be other causes, that moue you to do at ye do.

The Bishop of Sarisburi.

Luther (yez sale) in disputation, was inflamed with anger, and passed the boundes of modestie.
No doubt, M. Hardinge, if he had somme parte of your scholasticke, and modicke, he
wight haue done a greate deale better. Touchinge the mater, beinge rebulky moued
with the iniquitez, & wicked wilfullnesse of his Adversarie, he uttered these wods,
not of him selfe, but of Eckius, that dispuete against him; Eckius, and his felowes, neuer
begonne this mater for Goddes sake, nor for Goddes sake wil they ende it. For, he saye,
they haue begonne, and were hente to ende it againste God, as beinge enclained with
ambition, and malicie, and procured, and hired by the Pope. Christes wods Luther
spake of Eckius, his Adversarie, and not of him selfe. Even so, M. Hardinge, mate we
also truly saie, You, and your felowes haue not begonne these yours Contentions
Galanies for Goddes sake, nor for Goddes sake wil you ende them.

The Apologie. Cap. 16. Division 5.

Wherfor, if they wil weigh al these thinges with a quiet minde,
and fully bent to heare, and to leare, they wil not only allowe this
Determination of ours, who haue forsayken Erroures, and folowed
Christe, and his Apostles, but themselues also wil forsayke their owne
selues, and loyne of their owne accorde to our side, to goe with vs.

Here endeth the fiftthe
Parte.

The Sixth parte.

The Apologie. Cap. 1. Division 1.



Wit peraduerte they wil say, it was treason, to attempt these maters without a sacred General Councell: So that therin confischt the whole force of the Churche: there Chiche hath promised he will ever be a present assitant. Yet they themselves, without carrying for any General Councell, haue broken the Commandementes of God, and the Decrees of the Apostles: and, as we sayde a little above, they haue spoyled, and dismaliued almost al, not only the Ordinances, but eu[n]c the Doctrine of the Primitive Church.

And where they say, It is not lawfull to make a change without a Councell, what was he that gaue vs these lawes, or from whence had they this Inunction?

M. Hardinge.

If general Councells contynue in this estimation, and Authoritie they haue ever had, their priuate
contraries, and latte conuenientes in couers be like to be daſſed. Now priketh forth their Secretary,
who thinke[n] himſelfe a ſtrid ſouldiour in Rhetorike, and giveth the enter vpon vs, with a blinde per-
aduerte. But Sir, what to euer you imagin vs to lay touching a General Councell, we are not to ſim-
ple as to graunt (which you Peraduerte ſeme to furnysh vs) that your Hereticall and moft vngodly
maters, whiche you ſpeak of, might without blame be attempted by licence of any Councell. Such wicked
changes in Religion, as ye haue niale, neyther is it lawfull to make with a Councell, nor without a
Councell.

The Apologie. Cap. 1. Division 2.

Indeede King Aegislus did but fondely in this behalfe: who, when
he had a determinate audience made him of the opinion and will of
mighty Jupiter, woulde afterwarde bringe the whole matter before
Apollo, to know whether he woulde allowe therof, as his father Jupiter
had done or no. But yet shoulde we do much more fondely, when
we heare God him ſelfe plainly ſpeak to vs in his moſte holy Scriptures,
and may understande by them his will and meaning, if we woulde af-
terward (as though this were of none effect) bring our whole caule to
be tried by a Councell: Whiche were nothing elſe, but to affe, whether
men woulde allow as God did, and, whether men ſe woulde conſieme
Goddes Commandemente by their Authortie.

M. Hardinge.

For as muche as the scriptures, wherein God ſpeaketh unto vs, be in fundy places not moſte open and
plane to (j) ſtraine leſtes, and many by miſtaking them be deceſſed: were it not wel done of you, founers of the
moſte trueſte, and better vnderſtandinge of that ye ſay about, I meane, in matters concerning reli-
gion, to followe the iudgement of the Catholike Churche repreſented in general Councells? Yea we ſay ſeldome agree
boldly, that furſer it is in poyns of Faſh to leue to the (b) expofition of the Fathers agreeing together, together: yet
an to folowe the tradition of the Churche to trufe to your felowes, or to the letter of the ſcriptures, are they for the
ſeſſed onely by your owne wiſes. For the Churche is promiſed to be leade into al Truþe by the Holy moſte part,
Chiche. Ye can not ſaie, any tuche promife haue bene mad to your particular compaie. Therefore it contrary to the
wrote our iondly done, as ye ſay, but vnicly, ſaie we, if ye pied, and examined your Doctryne, whiche ye Churche of
pretend Rome.

(The Tradition of the Fathers) pretends to be according unto the Scriptures, by the Rule of Ecclesiasticus. That is, which is the Rule to true every Doctrine by.

The Bishop of Suriensis.

We never despised the judgement of the Learned, and Help Fathers; but we
cherish them, and embrace them as the Fathers of God's church. And therefore
we find you the more blameworthy. M. Marvage, for that, having written
cause renounced the judgement, and orders of the Primitive Church, and Another
Ladies, as to the wife, and learned it made some appear, yet neverthelss hee ye ever
make vauntye of your Antiquitie, and frane the woorke with vairace of
the Church, and a shew of Dble Fathers: and if a poyse synomone, that had lost his
Commission, would seve Citations by the vertue of his empie bore. And thus
have ye setfal your waine fantasie in place of Goddes, Churche, and yore Claridg
in place of God: as, by the wordes, and wifnesse of your owne feloxies, I have
forfe the most at large. For example, Cardinal Catinas fath, Nicholaus
Pictet, mil que per Ecclesiast. auerant funt? Et Commandementum
Chiffre, ne veni Comandamento, sed si they be all wryd by the Chiffre.

*Hieron. 2. Terrill. in Apologetico. As you have supposed; and think so. I will say; as well as you can, and
sche to Man; and as it is written in the Prophete Hieronome. To take the Fountaine
the Water of Life; and rippe up broken, and filfy Ceserme, & cast halfe to Water. Ter-
tullian thus vpholdeth the Heathens; And you de huncro arbitratu Dicitur pen-
itentia; Exemptio pro iure right of Godis Weighed by the judgement of men.*

The Apologie. Cap. i. Division. 3.

Whyl, I beseeche you, extepte a Councel wil, and commaunde, shal
not Truthe be Truthe, or God be God? If Christe had meante to do so from
the beginninge, as that he woulde preache, or teache no thinge, without
the Bishoppes consent, but referte al his Doctrine ouer to Anna,
and Caiphas, where shouide nowe haue brune the Christian Fathre? O,
what at any tyme shoulde haue hearde the Gospel taught? Peter vs-
tily, whom the Pope hathe oftenere in his mouthe, and moze rever-
ently besele to speake of, then he doothe of Iesu Christe, did boldely
stande againste the Holy Councel, fatesinge, It is better to obey God, then Men.
And after that Paule hat one entirely embrayed the Gospel, and had
recyued it, not from menne, nor by man, but by the onely VVil of God, he did not
take aduise therem of Fleashe, and Bloude, nor broughte his case before hys
kinnermen, and Bretheren, but wente forthwith into Arabia, to preach
Godes Diuine Mysterieis, by Godes onely Authoritie.

If you occupie a flute no better, by my rule, you shal geue out your piping and flouting, Truthe is Truthe, and God is God, whether my Council wil or not. Mar, as for the Truthe, and for God, my Council lawfully assembled hathc wil, to againte the Truthe and againte God, it had no
will. When ye preue unto vs, that ye are specially asid, as Paule was, and haue a special Commission to preache againte the Doctrine of the Churche, as he had againte the wickled levers, then a Goddes will take no aduise of any man, but soothly preache, and crie out to loude as ye list, to that ye get into
Arable.

Arabia, as St. Paul did, or where else to cure ye wile. For every good man would be lothe, England shoule be troublid with you.

The Apologie, Cap. 2. Division. 1.

Yet truly, wee doo not despise Councelles, Assemblies, and conseruen-
ces of Bishoppes, and Learned men; neither haue wee demme, that wee
haue donne, al togather without Bishoppes, or without a Council. The
water hath be demne treated in open Parlamente, with longe consultation,
and before a notable Synode, and Convocation.

C. H. Herdman.

Father your tongue agree not with y^e hatre, or else I will proue the contrary by your owne eau-
gements, whiche in the next Paragraph before this y^e haue hadled vp. For whiche your v^e res-
on (as ye exeradually haue) enduite by plaine scripture, and the Woorde of God is readen of every manne
(without distinction or iustacie) whiche ye doo set forth of al places haue fonde a parte & share Agapido.
dol, who recyng an iuryture of thynges hyspter, wold afterward bringe the mate & share Agapido.
Ye furthermore doo muche more then he had, when ye haue haue God him selfe by the peake lan-
ly to you in the molt holly Scripture, ye wold bringe the whole causer he had by a Council.

I have late yee ther nowe, as tht notke your owne proper statons, &c. Your selffale we offl
fratnys, &c. He yee me (by reason you myte) the Parlamente of those later daies, the fide of
di dake me of you, yett latke vpon was it for you? Had any place at all in t. Wey yee ad-
mitted unto such leves? Or had ye any thing to do in that affayre? Consider then with what
consideration your purples were censured. Did they rate many monethes about it? Had they Bi-
spes? Had they Dantes and the miche learens, to reas tooo and too wth al hertise? x x x
Authentick the Vnuclia (al Churche of Christ), and the Decline of the Auncient Fathers? x x x
Ye fare in Iarie, *Verme continet*, that is in the ful and whole affayre as though you had al these
refuted, evert man had tyt to you natus. What was yett of the pynctis I told you? 2. yesterayne a lecture in
the Parlamente, and wthout al its by the pote, whiche miche be chyntly and only tyred before
the quytion of al iugeys? Fewes many of them gaue there voice to your Colly? Yea, whiche appoynted
of them al did not refute it? One alonc almyt confesse was alterwaise made to break Vnuclia whiche
a right god, and Carbroke Bifp[er] lafe to me b'me, we had but one feade amoung us, and hym he
had a pattein unto you. But as of the spes Lordes, he had none at al (excepte that one) hewthow-
sly of the name of the B'frop and Bifp, whose knyghe was frst, and soe couerte therby he had
foe of the temporal ye had not al; and to his yelio in the Tower he wth very many, and well learned, that
speake span yew.

But let vs consider the notable conuocation, in whiche your maie haue bene treated. If ye were the clergie comming togather at that fiftie Parliamente time, of whiche we speake, it was of Cabo-lites, not of Sancitarians, and it put vs byl against your procedings: to fare it was of confounding them. It ye meane any foyre that time, in whiche thy superintendents mette togather, for what cause was it a saide xviij. yere and a notable conuocation?

Ye be desirous in your h[er]cise, and erake of a ful Parliament, and a notable Synode, concerning what meane weyse you can take to the midwest, and fayre your felues from repre[n]tacione of folle... For therfore weyse, which can so ameliorate the fayle and obfute meetings of a lewe Calueries of one Ile lande whiche wylde not fare of the late general Council, to whiche more Nations were alredy tegged, then are Shires in Englande: More yeres were betheld in confutacion, then wexen in your full Parliamente: a more blisshes defined and subferted, then were Minister of all foyles in your notable Synode by many partes.

Lastly if they wil nedes haue their traitors seime to depende of theire Parla
ment as wwe cal it Parlemente Religion,Parlamente Gospel,Parlamente Faith.

The Bishop of Sarurie.

We wil not discute the Right, and Interest of the Paulementes of Englaund,
So muche, as concrecte Goddes verlaine Thunde. We holde not by Paule-
ment, but by God. Paulementes are uncertaine, and often contrarye, as we haue
seen. But Goddes Thunde is one, and certaine, and never changeth. In the thinges
that were so suddenlye, and so violently shakene downe in the late time of Queene
Marie, are nothe of Goddes grete mercie, by one ne ronge Noble, and Caceous La-
dyne Queene Elizabeth, aduertly, and soberly reareyd vp againe, that maye the more
firmely continuall, and stante the better. To talke soe wante, re imagine,
that in that tyme Pte. sey as muche, as we were no parte thereof, I triste, we
maye the more easly be executed. Nowe ke it, so frounelye perbugeunge the

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The Defense of the Apologie of the

whole State of so Noble a Realme, ye shall hardly winne the opinion, eyther of Subjectie, or of great Wisdome. The Parlemente was summoned by Royal Authoritie, and was conuenient, and concluded in Oyer, as heretofore it hath beene vido.

But your Bishoppes (ye say) withholde vs; and your Brethren in the Convocation promoted a Lolle agaynt our Doctrine. I knowe, M. Hardinge, they subseribed then against vs with the very same handes, with which, not long before, they had openly protestted, and fennyly sworne against the Pope: and with which they have sithence receaved, and embrayced our whole Religion, to the utter condemnation of al your folies. Theire were they, that promoted billes agaynt vs, and with vs our Doctrine.

Only one booke (ye say) ye had euengeliall your Bishoppes: And it was loone potten to come to vs. Happy were they, M. Hardinge, that had but one booke in so great a compencie. Of somme of your Romaniian Clergy, had then beene Bisshoppes, I thynke, they might haue benne founne what better frordes. Notwithstandinge, it was not wel done, of your parte, so vncircuite to calle your Brother booke. At the rell of your Eze, then, very fewe excepted, haue done the like. Yet bookes, I trowe, ye will not call them: lete happily your owne wittes be called in question.

Whare ye wouldest seeme to late, that the Parlemente holden in the firste yere of the Queenes Maecties Reigne, was no Parlemente, for that your Bisshoppes refused wilfully, to agre with the Comon Lawes there concluded, ye seame therein to bewraye in your selfe somme wante of stille. The wife, and learned coulde fons haue tolde you, that in the Parlementes of Englande, maters haue encreased vnde to pafe, not of necessite, by the speciall conseint of the Archebisshopes, and Bisshoppes, as it without them no Statute might lawfully be enacted: but only by the more parte of the voices, yea althoough al the Archebisshopes, and Bisshoppes were neuer so earnestly bente against it. And Statutes so passinge in Parlemente, only by the voices of the Lordes temporal, without the contente, and agreement of the Lordes Spiritual haue neuerthe lesse alwayes benne confirmed, and ratified by the Real auctor of the Prince, and haue benne enacted, and published under the names of the Lordes Spiritual and Temporal.

Reade the Statutes of King Edward the Firste. There shal ye finde, that in a Parlemente solemnely holden by hym at S. Edmundes Bury, the Archebisshopes, and Bisshoppes were quite shute forth. And yet the Parlemente heide on, and god, and Wholesome Lawes were there enacted, the departing, or absence, or malice of the Lordes Spiritual notwithstanding. In the Recorders thereof it is written thus, Habet Rex cum his Baronibus Parlamento, & Clerico excluso, statuum est, &c. T. e. King keeping the Parlemente with his Barons, the Clergy, (that is to say, the Archebisshopes, and Bisshoppes) being shute forth, it was enacted, &c.

The wife, in Pronionie de Martona, in the time of Kinge Henry the thidre, whereas mater was innowed of Baillardie, touchinge the Legitimation of Baillardes borne before Marriage, the Statute past wholy with the Lordes Temporal, whether Martona, Cap. 9. Extra. Quia Richardi. 2. An. 11. Ca. 3. Woule be it, in these tales, I make confess, I walke somwhat without my compasse. Touchinge the judgements hereof, I referre me selfe wholly vnto the Learned.

Further, whereas ye call the Doctrine of Christie, that nowe by Coddes great Mercie, and to your great grefe, is thinnewly, and frely prechched, a Parlemente Religion, and a Parlemente Gospell. (so suche subiectie becommeth you well, and may stande you in steede, when learning faileth) ye might haue remembred, that Christe him selfe at the beginning, was Uniuersally received, and honoured throughout this Realme, by assent of Parlemente: and further, that without Parlemente, your Pope him selfe was never receaved, no not in the late time of Queene Marie Pea, and then, his Voluntes was clogged with Parlemente Conditions, that, yhat haue

An. 12. 56
An. 12. 57
Cap. 9.
Extra. Quia
Richardi. 2. An. 11. Ca. 3.
general

Church of Englande. 6. parte. 621 Tridentine Council.

had benne determined in Parlemente, and was not repealed, were it never so con-Superintendrie to his vil, and Canons, shoulde remaine still inviolable, and stand in force Other dente. M. Hardinge, is the Authoritive of a Parlemente. Sterly, if Parlementes be no Parlementes, then wil your Pope be no Pope. Therefore as you nowe calle the Truth of God, that we profess, a Parlemente Religion, and a Parlemente Gospell, even so with hit subtietie, and grauitie of speche, ye might haue said, Our Fathers in olde times had a Parlemente Chichester: And your late Fathers, i. Westmynster had of late in the time of Queene Marie a Parlemente Lathe, and a Parlemente Malle, and a Parlemente Pope.

Neither is it so strange a mater, to see Ecclesiastical Causes debated in Parlemente. Reade the Lawes of Kinge Henrie, Kinge Edwarde, Kinge Edward, Kinge Edward, Kinge Edwende, Kinge Edgar, Kinge Canute: and ex tal fine, that our godly forefathers, the Prince, and Peeres of this Realme, neverTouched to en- treat of maters of Peace, or Warre, or other wise touching the Common State, before al controuersies of Religion, and Causes Ecclesiastical had benne concluded. Kinge Canute in his Parlamente, holden at Winchelstow Chichester rate, after summe Lawes, and Ordens made. Touchinge the Faide, the keeping of Holy Daies, Publicke Praiers, learning of the Lordes Praier, Receiving of the Communion chise in the yere, the manner and forme of Baptisme, Fallinge, and other like maters of Religion, in the ende therof saith thus, Jam sequitur in finito legum Sacralium: Novae followere orde for Temporal Lawes.

This wile see, that the godly Catholique Princes in Olde times, thought it their dutie, before al other affaires of the Common Weale, first to determine maters of Religion, and that even by the Parlementes of this Realme.

In a Parlemente holden by King VVilliam the Conquerour, it is written thus: Rex quia Vicarius Summa Regis est, ad hoc continuatur, ut Regnum, & populum Domini, & super omnia, Sanctam Ecclesiam, Regat, & defendat, &c. The Kinge, for as muche as he is the Vicare of the Highest Kinge, is therefore appointed to this purpos, that he shoulde Rule, and defende the Kingedome, and People of the Lorde, and abusall things the Holy Churche, &c. Verely it appereth, that Kinge, and Princes are specially, and of purpos appointed by God, not only to defende, but also to Governe, and Rule the Holy Churche.

How be it, if any imperfection shal appeare in the former Parlementes, we geue God thankes for the same, that is: and trusts, that, for his owne names sake, he wil confirme, that he hath begonne, The bates of Princes, and Determinations of Parlementes are in his hande. If any thinge wante, the Arme of the Lorde is not shortned: He is able to suplye the same.

Ye magnifie mutche your late Chapter of Tridente, whiche you woulde so saime haue to calle a General Council: with so many Nations: to many Bishoppes, and to many yeeres of Confutacion. Yet notwithstanding of all these to many, and to fewe, Sub Carolo so many Natiuns, and Countries, if it mate pleas to you to sitte downe, and to take the Quarto, accoumpte, ye shal finde there were only pore fourtie Bisshoppes, and certaine of Rob. Cucus, the same, (as Richard Pates, the Bishop of Worcester, and Blinde sir Robert, the Archebishop of Armach) that only had the bare Titles of Bisshoppes, and in dede Tridentis sub were no Bisshoppes at al. Two others of your faide to many, and so Notable Learned, and Holy Bisshoppes, beinge at your saide worthy Council, were euuen there hilt. Panio. 3. At an. Flac. led in Aduenterie: the one striken downe with a Clubbe: the other taken in the maner by the Husbance, and hanged by the necke, out of a great Lancane windowe, Myriam, Profect, contra into the Strete. For these, and other causes, Henry the Frenche kinge openly by Conc. Trida. his Embassadours, protested agaist the same Council in the presence of al your Tag. 79. to many, and to many Bisshoppes there, and saide, It was not a Council General, but Tag. 79. 2. Prince Comente, or Asemblee of a fevve certaine people conuined together for 23. An. 1511. Conuentus selfe quorundam ff. ii.

Sowe, whereas it hath pleased you, as wel here, as els where, to spoyle yours selfe

Priuarii wiſe with Superintendentes, and Superintendentes, and to reſete the wittes wiſh to baine a fantasie of your owne, if ye had bene ſo deeply traunaled in the *Doutrinarius* clauſe, Newe, or Olde, as yo deare be in haſte, ye might earely haue knowne, that inuentus. A Superintende, is an Anciente name, and ſignificeth none other, but a Bishop. *S. Aug. De Ci-* Augustine ſaith, *Vocabulium Epifcopatus inde dictum est, quod ille, qui preficiunt, mit. 19 c.19 eis, quibus preficiunt, Superintendit.* Ergo, *translatis*, Latinē dicere polloimus Super-*Augustinian* intendere. *Alaigne he ſaith,* *Quod Graec dicitur, Epifcopus, hoc Latinē, Super-*Pſalm. 126* tenter, interpretetur. Chryſollome ſaith, Epifcopus, hoc Latinē, Super-*Chrysost. ad* inicitar. S. Hierome ſaith, *translatis*, id est, S. ſuperintendentes. Anelanus *Tinkhamo.* ſaith, Epifcopus Latinē Superintendens dicitur. Beda likewife ſaith, Epifcopus Hieron. *Ad Lacine* Superintendens dicitur. Petrus de Palude ſaith, Epifcopus dicitur Super-*Eusegius.* intendens: Et Petrus fuit Superintendens toti Mundo: Peter was the Superintendente *Anselm Phil.* of the whole world. Your owne Thomas of Aquine ſaith, Epifcopus dicuntur ex lippen. *Cas. 1.* eo, quid Superintendente. Therefore, *M. Hardinge*, if Podestie inueni you not, yet Bod. 1. *P. 2.* at leaſte for your grauitas, laue platieng with theſe vaine, and chyldeſſe fo-*Patrius de* licies. The Bifhopes of Englande haue this daie, not onely the ſame Name, but al-*Palude.* De the ſame Roome, and Authority, and Jurisdiction, that other Bifhopes haue euer *Patrius Colla* had before. *Apostolis.**

The Apologie, Cap. 3. Diuina. 1.

Th. 5. 2. que. But touchinge this Council, Whiche is nowe ſummoned by *Th. 5. 4. 6.* Pope Pius, wherein menne ſo lightly are condenmed, beinge neither caſed, nor hearde, nor ſene, it is eaſy to gheafe, what we maie looke for, or hope of it.

M. Hardinge.

*Vntruct o- pen, and with- outthame. For example your Steves, your Courtiſt, and For- mations and Concubines were never touched.

The General Council of Trente is nowe at lengthe by Gods ſpecial fauour concluded and ended. What haue ye to ſaie to it? Forbare your acchouſed lyinge, what haue ye to ſaie to it? For what matters of Faſte, what is not founde and true? For what manner, what forre lacketh due lawe? For diſciplin, what diſer- ereth haue not holofeme reſtaunteſſe and puniſhmentes? What defectes be not proudlye conſidered, how to be ſupplied? What abuſe be not required to be taken awaie, as faire, as mannes wit could deuife, and the weakeneſſe of the prentē age can bare?

The Bifhop of Sariforūrie.

At this mater is fully auſtert by VVhat, and by VVhat. VVhat mater of Faſte? VVhat manners? VVhat disorder? VVhat deficit? VVhat Abuſe? But all theſe whathes notwithstanding, vwhat if your Pope, your Cardinales, and your Clergie, with the whole disorder of your Romaine Churche, with ſo many Prelies keepinge Concubines, with ſo many Non Residents, with ſo many Domine Bifhopes, and with ſo many thouſandes of common Harloties, be in caſe nowe, even as they were before? Will ye tellle theſe neuertheleſſe, that al your loaſes bee ſufficiently taueled? *D.* mukte we beleve that your keepinge of Concubines, open ſteves, and Fornications &c, be no loaſes? Sterly S.Bernarde ſaith, ant is allegred before, Inſetitia, and inſanabilis eft plaga Eccleſia: *The wounde of the Churche bleedeth inwardly, and is pafe eure.* And againe, A planta pedis, vique ad verticem Capitis non eft in ea ſuntas: *There is no whole part in the Churche from the ſite of the Lib. Sapient. ſto the toppe of the Heade.* Baptifa Manuanus ſaith, Agroſtatque fides iam pro- *Leidio. 2.3.* xim morti: *The Faſte of the Romaine Churche is ſick, and almoſte deade.* *Born. in C. 5.*

In your Ode Latine Translation of the Bible, there be ſenble errores, to ſopen, uſeſ. Pauli. and ſo groſſe, that a very Babe male ſome elpie them: as it minne moſe plainly ap- *Bapt. Mat.* pear by Budens, Eratimus, Valia, Faber, Lindanus, and others. Yet, that notwith- *Faſte lib. 4.* ſtandinge, your Council ſaith preſcely thus, Ne quis Vectem vulgatauſ Editione ad Leonid. 10 rejeice quibus preteritu audeat, vel preſumat: *Lette no manudare, or preſume by any ma- Concil Tri- den.* ter of colour, to reſet the Olde Common Translation of the Bible: *Asſi your Cam- cedes were purpoſely amonuſed, to maintaine errores. If ye wil ſo wilfully deceue us in ſenble materes, howe mane wiſe then truce you in materes of Faſte?*

T. 5.

The Apologie, Cap. 3. Diuina. 2.

In times past, when Nazianzen ſaw in his daies, how menne in ſuch Assemblies were ſoblinde, and willfull, that they were carried *Nazianzen ad Receptum.* with affeſtions, and laboured moſe to geate the victorie, then the Truthe, he pronounced openly, that he never had ſene any good ende of any Council. What woulde he ſaie nowe, if he were alive at this date, and underſtoode the heminges, and shouinges of theſe menne: for at that time, though the matter were laboured on all ſides, yet the conroueries were wel hearde, and open errores were put cleane away by the general voice of al partes: But theſe menne wil neither haue the caſe to be freely diſputed, nor yet, how many errores ſoever ther be, ſuffer they any to be changed. For it is a common cuſome of theires, often, and chanellely to boate, that their Churche cannot erre, that in it there is no faulke, and that they muſt geue place to vs in nothinge. ¶ 2. If there be any faulke, yet muſt it be tried by their Bifhopes, and Abbates onely, because they be the Directors, and Rulers of matteres: for that they be the Churche of God. Aristotle ſaith, that a Cittie cannot conſile of Baſtardes. Nowe whether the Churche of God may conſile of theſe menne, lette them ſelves conſider. For doubtelſe, neither be theire Abbates, Abbates in deede, nor theire Bifhopes ſuche natural right Bifhopes as they ought to be.

M. Hardinge.

Gretene Nazianzen in his Epifcopie to Procopius faſth thus: I refuse to come to whatſoever Council of Bifhopes. Because I could ſee yet to this daie the ende of any Council endued with any profit, and after whiche thinges amilie were not rather made more greuous, then healed. Nazianzen in that Epifcopie ſpeake of (y) prouincial Councilles, ſpecially thofe that were holden in his troublous times, where more commonly Heretikes through fauour of their deceaved Princes bare the leva. Which in māches of Euſebe could hardly then obtein any credite amonge the Catholikes, unleſſe they hadde beene conſieme by him, and the Bishop of Rome, who forte at that age were leſſe. Thoſe other Nazianzen had exprefſion of, of theſe he had not. Albeit in deede the vultis of the Nicene Council in his time haſt to ſaie, within ſixteene years after the fame was holden, was not yet thoroughlye ciſed, and fully knownen abroad. Neither woulde he if he were alive at this daie, reſoue the Holy general Council of Trente, ayer you do. For why ſhoulde he? ¶ And howe chanellely he, to require vs, to yide and geue place unto you. Who made you judges over vs? Who gaue you confirmation? Where is your warrante?

What neede ye to ſhoue your malice so muche at Bifhopes, and Abbates? Whiche of them hurteth you? I haue ye not in prouincial or in custody (b) at your appointmente al the Bifhopes of Englande, one Apoftol haue excepched, whiche after family ſtyles and changeing of coates, is ſtepled from the reſenes of the Churche to your ſtauered trouſes? The Abbotes haue ye not driven them awaie? Be yee yet atraide of them? ſaives? As by Aristotle a Cittie can not conſile of Baſtardes, no more can the Churche of Englande conſile of ſuch Baſtard Bifhopes, ayer ye be: what number of Abbotes ye haue committed leafe in Clifforde, ſuche number of true Bifhopes ſaie ye late in Churche? One muſt I haue excepte, onely by the who is a true Bifhop, by conſeration (as I understande) though a ſafe man by Apoſtale, and going from his Faſte, and from his Religion.

The Bifhop of Sariforūrie.

Touchinge the unluckly ſuccesse of Councilles, the Ancient Father Nazianzen ſaith thus, Evidem, ut vere, quod res eft, scribam, proutis decreui. Ingerere Omnen. Gregor. *Nazianzenus* Commentarii Epifcoporum. Nullius enim Concilii homini extitum vñquam vidi. Concilia enim non minime male, fed agent potius: To ſe the truthe, I am ſterily determined ſecur to come to any Council of Bifhopes. For I never yet ſawe good end of any Council. For Councilles abate not ill thines, but rather increaſe them. These wordes thus uttered, whether they be uniuersally true, or otherwise I will not ſay. *T. 5. viii.* reaſon.

Thefucelße reason. It maie seme hereby, this Learned Father, for his time, by experiance found
of Councells. them true. And so ought, that maie appearre to the contrarie, notwithstandinge any
Ma. kes, & thinge contained in your Glose, he saemeth to bter the same, as wel of General Coun-
cilles as of Provinciall.

Lugati Regis Concerninge Abbates, and Monasteries, hee haue safe before, *xxiiij* & haue as ma-
Francia ny Abbates in Englande this daie, as either Churche euer had, or his Apollies. *Note*
An. 1502. notwithstanding one of our Learned estewthes of Louaine, for the godly wil he bare him selfe
Copius, f. 284 to that Religion, tellette vs, that the Apollies were Monkes, and Churche him selfe
was the Abbate. The Abbates, and Monkes, that were in olde times, were mem-
Ang. Ep. 5. gauen to Studie, and Learninge. And out of Monasteries learned menne were there
Aug. Ep. 76. talien, as out of schools, and Vniuersities, to the rule, & governement of the Churche.
Wher your Abbates nowe are as much like those Abbates, as your Church is like the
Primitiue Churche of Churche.

*Erasmus fatig. Hanc te, non magis expedit Ecclesie Christianae, si pad-
ciora effent Monasteria, effletque omnium idem Cultus, eademque preces, eademque
vita ratio: I know not, whether it were better for the Church of Christe, that there were
fewer Monasteria: and that almenne had one Service of God, one kinde of Praier, and
one order of Life.*

The Apologie. Cap. 3. Division. 3.

But graunt, they be the Churche; let them be heard speake in Coun-
ciles; let them alone haue authoritie, to greeue contente; yet in old time,
when the Churche of God (if ye wil compare it with their Churche) was
very wel governed, bothe Elders, and Deacons, as saith Cyprian, and cer-
taine also of the Common people were called thereunto, and made ac-
quainted with Ecclesiastical matters.

M. Hardinge.

Ah Sir, would yee have all men come to the General Count? Whome mane fit
praise you? Thinks, I Taplers, Fiddlers and Pipeys, such as your ministris be? Als poroule wulst,
choute chey doo therfor? For there is noinkins neir stipling, no fillinge nor piping. These may the
choute up bothe boudges and mouthes. For neither can th' speake in fuseh an audience to be underfand,
dod ned can they undeferstand what is spoken. Looke in thy Bookes better, and you shall finde Cyprian
make fule for your selfe.

Had your mater benne good, it myghte haue benne descended without lies. Being as it is, algeather
beside Truth and reason, for some colour of the mainetanace of the same, yee pase al measure in living
with

Wherefore saith S. Cyprian that certaine of the ecclesiastic people were called to Ecclesiastical Councilles; Yea, S. Cyprian specially where saith he, *that* the common people were made judges of Ecclesiastical matters, for to would be pained to bairn your laine, which without your paine, & by your interpretation commonly roundly, were made accused with Ecclesiastical matters; if you had meant true dealing, Defendye, you would have quoted the place; but who knoweth by your falfe dealing howe haue beene played. (The place which ye may doubtless see in the seconde volume of S. Cyprian's works, where we finde the sentence of the Bishopps of Africa, *De Insensitate Papizantis*; which prouid thy straunge faying, by thy falfe report upon holy Martyr nothynge at all. The world be thele, *Cum in ymme Carthaginis concilium fuerit*. When many Bishopps in the firste of September were assembled together at Carthage, it is not there out of the province of Africa, Nomida, Mauritania, with their Priestes, and Deacons, the most parte of the people albeing present &c. learned.

Now what can you gather ou of them for your purposse more, but that a great number of the people were present either in the Churche or other place, where the Bishoppes were alle blest? That certaine of the common people were called to this Councell, there is no suche woorde mentioned, as by Cyprian, nor by any cl. Neither were the Bishoppes then felde, (which this yonge Gentlewoman interpreteth blythe) and Deaconis called thither, but they attended vppon the Bishoppes, as in tache it hathe beene accustomed before sentence none might geue in any Councell, but to the Bishoppes. Then howe meane lytle were the common people called to that Councell, specially to sitte as judges in Ecclesiastical matters? Marry, if thou wouldest haue it, I thinke well, for such confection might helpe teare you to pieces the countreyfode of thy boder, in which the Churche is gouerned, whiche it is to be maintained due-ly thy dylordised and felches shal be confounded.

The Return of Sculthorpe

The Bishop of Shrewsbury.

Pour Tinkers, and Tapsters, **M**urdwings, are abhainst in your behalfe, to see
your sole. I pole help yselfe, to winne your dounbe, woulde be lethe to see col-
le. Certaine of our Clergrie wante the knowlidge of Rhetorique, Logique, Philo-
sophie the iudeue, the Greekke and the Latine tonges: Therefore we call them
Tinkers and Tapsters. Butche is the Sobrietie, and Properie of your talke. **S**t what
Scholae, or tongue then are your **P**istles, **M**urdwings, that for the moxe part, can
neither speake Latine. **N**o Read Englishe nor understand the Articles of their Faith,
nor any portion of the scriptures: Cloudes without Raine: Lanternes without Light:
Sale without fauoure: Blinde guides: Dumb Dogges: that, as one saith, seeme to
have their soules gotten them in stede of talfe, to keep them from thinking. **E**t what
Art, or **O**ccupation was he, that Baptized a childe in Latine, in this sorte, In nomi-
ne Patriæ, & Filia, & Spiritu Sancti? What a kniffall Clerke was your Pope Iulius 2.
that assigning a warrant, in stede of Piat, wroti, I ame: **P**our swone Doctorre, Al-
phonous de Castro, faithes, Contar plures Papas ales illiteratos eis, ut Grammaticam 4. Reiueneret
penitus ignoruerit: It is most certaine, that many Popes beene vunlearnd, that they be either *Iulius pp. 2.*
ignorante of their Grammer. And, being utterly ignorant of their Grammire Alpha. Lab.
Rules. **D**efeeche you, for what other profounde science of Logique, or Philoſophie, *I. Cq. 4.*
can you paze them? An other of your Doctorres safthe, **P**apa proper defecit litera-
tior in his potell deponit: *I*he Pope may ne be depord for lacke of Learning. That is *Felina de*
to fave, the Pope, though he be never so ignorant, or vnde of knowledge, yet is as god *Reijenys. S.*
a. **P**on, as the heate.

An other of your Doctoress saith, Venalitate Curie Romanae, inaniter prelacione Lenses, Coqui, Stabulari exponar & Pueri Through the bribery of the Court of Rome, Baudes, Cookes, Hollisters, and Children be placed in Officio to govern the Churche. Whal was therefore sait, as you saie, that at your Priests be Fidlers, AND Pi-
pers, Tinkers, and Tapsters? quando.

Somme certaine of oure Clergie be ignorant in the tonges; as yours be: but not ignorant in knowledge, as we be. **T**he worse of hem feyth, and lamenteth your wilful ignorance. S. Augustyn faith, Mulo nimis malum est, indocillem est, quia si indocilem Leue habet, ut sit to be entreated, then he willful, and vnapte to leare. Item quia feleth, Melancholt, & vtrius, uitiorum, & parum scientie existere, & per Characten proximis Deo fieri, quam putare se multum certe, & multa expertos in fium Deum baphomios inservire. **H**eres is a grete deale, for menne to be ignorant, and to knowe the herte, and by herte to drawe neare to God, then to shime ther floures to knowe muttle, and

to haue greater experiance, and yet to be founde blasphemers againte God.

Ambrose faith, Non in Dialetica complacunt Deo, salutem facere populum suum, Regnum enim Dei simpliciter Fidei est, non in contentione Sermonis : *Ita placidum fuit usus Logique et fuit his people. For the Kingdome of God standeth not in contentione of talke, but in simplicitate of Faith.* **Likewise he saith,** Verba Philosopherum excludit simplex Veritas Piscatorum : *The simple plane Earth of Fishers confonduerat the words of the learned Philosophers.* **The Ancient Father Origen saith,** sapientes humani, videntes abique Arte Grammatica, & perita Philosophica contingere mutos Euangelij, velut cum tristione quadam dicunt, periculis hinc colligantur sermonum per cultus fallacias, & Argumenta Dialetica : *The wise men of this world, forgo the wiles of the Gospel to rise without Grammatica, and profounde knowledge of Philosopherie, for formidably emong them selves, that al this by fables, & crafty fables, and Logical Arguments, may easly be shaken downe.*

It appeareth by the Councils of Carthage, and Hippo Regius, that in olde times Children under fourteene yeres of age were admitted to be Reader in the Churche, and notwithstanding either their age, or wante of learnings, the people was wel contented, with silence, and reverence to geue ear unto them. **Chrysostom saith,** In humanis negotijs, quando Rex Diademat coronatus, &c. Even in worldly affaires, when the King is iudged forthis his Proclamations, the Currie, or Prouerbiarie oftentimes a man of small accoupte, and sommetyme so base, that he never knew his owne Father, or Grandfather. But they that receive the Proclamation, haue no regarde unto him, that kowtchit it : notwithstanding, in respecte of the Kings letters, that he yedde him honoure, and with silence, and reverence gaue attendance to the Proclamation.

The simple unlearned ones, whom you to disbaufelye despite, shall rise up in the daye of our Lord, & condemne you with al your knowlidge. God is habite to make the pope Alle to speake, to contrrole blinde Balams wilfull porpois. **S. Iustine saith,** Paulus, qui Soliloquim facit in loquendo, Christi Cucum portat, & quasi triumphantem omnes capti. **Torun Orbem iubet,** ali Oceanu vique ad Mare Rubrum : **Paulus,** that is not habite to offer his minde in congrege preache, breaketh the Crofle of Christe, & maketh al menne Presbyters, if i were in triumphe : from the Ocean unto the Redde Sea, he subduerid the whole worlde. **Likewise S. Ambrose faith,** Non quod, quid loquatur Philosophi regiro quid faciant. Soli in suis Gymnophis renuant. Vide, quam Fides Argumentis praeponderat, illi quotidie a suis confortibus deferruntur, qui copiose disputant. Illi quotidie crederunt, qui simpliciter credunt. Non creditur Philosophis : Creditur Piscatoribus, & domine not, what these great learned Philosophers say, but what they do. They are fysheyn, and leesse alwey in their Schooles. **Beside,** how muche more weighty therer in Iustine, then in Arguments. **They with thire profunde Reasons are daily for taken of these fysheyn.** **I** t heare with their simple Faith goe forwarde, and increase daily. **Al come before the learned Philosophers :** They believe unlearned fysheyn.

Priestes, (yea fayre) this youthful Gentlewooman interprete Elder. **O Hardinge,** little medeth that godly Learned, and vertuous Lady, to scarce your so humblenes, & chaste totes. If ye had benne either so fayre fayre, as ye pretende, and your frendes haue thought, ye mighte haue learned that Presbyter a Priest, is nothinge els, but semper that is an Elder, and that a Priest and an Elder are both one thing. And therefore wherex S. Paul saith, Adiuersus Presbyterum accusationem ne admittatis: **S. Cyprian translating the same, saith thus,** Adiuersus Maioritatem accusacionem ne receperitis. **Poorown Doctor Thomas Aquina saith,** presbyteri in Greco dicuntur, quia Seniores. **Poorown Gratian saith,** Presbyter Grace, Larine Senior interpretatur. **S. Hierome saith,** Idem est Presbyter, qui Episcopus. **These two moxades,** neq; presbiteros, neq; presbiteri, are expounded in Latine, Nam maior; Nam maximus. **So Plutarachus saith,** neq; clero, neq; diaclero, O de Irees. **So Nazianzen saith,** neq; Clericos, neq; Clericorum. **Croce by a ff. as old meyne wife to do.** Therefore, **O Hardinge,** it had benne more for your grauitie, to haue spared these youre youthful foyles.

Ye fayre, The Priestes, and Deacons waited only upon the Bishoppes : but Sentence in Council they mighte geue none. **This late were true,** **O Hardinge,** if every youre wode were fulwikeit.

a Golpe. **But S. Iustine woulde haue tolde you far otherwise.** **Fox, speakinge of the late** **sixtie** **Carthian Council,** holseen in the Apolitie time, he saith thus: **C**ontra dictum meum Apolitie, & Scholasticis, ut dicitur in hoc negotio: *The Apolitie, and Piscatorie concilios, reuocatos, to take order, regarding this mater.* **And again in the Concluston,** *Placit, ut anima Aretinus, & Sceleribus, remissa facta est. Ita magistris isti Apolitie, et Piscatorie regalaribus in whole Churche.* **Here you see,** the Apolitie and Piscatorie gave their *Concluſionem* *in* *whole Churche.* **Here you see,** the Apolitie and Piscatorie gave their *Concluſionem* *in* *whole Churche.* **Nicopoliſt faſth,** Adiuanus inter Diaconis & Aliis, in the Council of Nice, *Adiuanus, in his minima pars Nicopoliſt Synodus, Adiuanus, longe (not a Bishop, but) a Deacon, & a Deacon of Alexandria, was not the least part of the Council of Nice.* **Terentianus faſth,** Presbiter probat quip; Scholasticis, hominem illum non propterea, sed quia nescio, *Terentianus adiunctus: The judge in such Ecclesiastical Assemblies be the bish, alreade Elders, or in assemblies abroad that honeste, not for mensura, by the number of their Brethren.* **And in the next** **conde Council of Nice, Petrus, Interpres, and Petrus Presbyter, not beinge Bishoppes, but only Priestes, sent thither by Adiuanus the Bishop of Roma, gave their *Concluſionem* *in* *whole Churche.***

Eduardus S. Cyprian, ye fayre, as your grauitie, and indeſtie best be delivred vs, 24 & 6. **W**ee lie vnto colonie, & pale meane in Liege, And here, as menne be, that gee ey gheafte, and anfus care lange before they knowen, ye haue cut a place in S. Cyprian, that we thought not of and upon affaire thereof, ne gheafte by your trumpe, and call us Lays. How be it, wile menne think haue a halfe Judge, that poneinteth, where he knoweth the caule. **S. Cyprian faſth,** A primordio I p'ceptum neq; p'ceptum, neq; p'ceptum. **Cyprian,** he confundit vello, & fine confundit Plebis, mea p'minum testifying, *From my ff. II. Epif. 10. entring into the Bishoprike, I have determined to do nothinge by wise woorke, or v'nesse, without your adife (beinge the Priestes, and Deacons), and without the conseil of the people.* **G**oinge the contrarie herof, the **Ancient Father Origen** rebukid Bishoppes of Pizor, and Staterne, *Th' bus be lathe, Quid fidei contum, qui populis Origen in praecept, Confutans dignatur interior latem Sacerdotis acciperi? Ne dixerim Laci Exclusio, vel Gentilis: What one more adise, of al the Bishoppes, that haue the oversight of the peop. Homiliis, pl'cyprianis, to take the Council of my infirme Priest? I wil not sige, of a Laie, man, or of an Heathen. **Hutch, O Hardinge,** are yowre Cardinalles, and Bishoppes of Rome: **C**hep didegno the compaine, and Equall of their infernours. **S. Ambrose,** touchinge a case of faith against the Atkins, saith thus: *Venians, si qui sunt ad Ecclesiast. Anticam cum populo: Non vt quisquam Iudex refudat, ut vniuersitate de no[n] sit. Et haec habeat examen: if there be any of them, let them come to the Churche: Let them geue their care, and beken wiþ the people: Not that any man ther shal sitte as Judge: but that every man may haue the examination of his owne minde.* **S. Ambrose** alloweth no man to sitte as Pope, and to ouerrule at the lathe, wha so ever he fayre.*

To conclude, your olde lorde Nicholas, writing unto Michae the Greke Empereur, saith thus, Vbi nam legiis, Imperatoris, Antecclesis vetoris, Synodalibus, Epif. Nisi concordantes interfuerint? **Nisi** forte in quib[us]dam, vbi de fide tractatum est, que clausa pp. ad Venerabilis est, qua omnium communis est: que non folium ad Clericos, verum etiam jnmp. M. ad Laicos, & ad omnes omnino pertinet Christianos! **Where did your Maiestie our read, coultem.** **t**hat year Predecclous, beinge Emperour, Were, euer preſente at the Assemblies of Councells? **O**nlyſt u were, when question was moued concerning the Lathe. **F**or Faith is V'mus, and common to al menne, and belngeth not only to the Priestes, but alle to the Lathe minne, and generally to al Christians. **B**ut herof we haue occasion to speake more hereafter.

Th' Apologie, Cap. 3. Divisione.
But, I put fayre, these Ablates, and Bishoppes, haue no knowlidge: what if they understande nothinge, what Religion is, nor howe we ought to thinke of God? I put fayre, the pronouncinge, a ministringe of the Lathe be decated in Priestes, and good counseil falle in the Elders, and as the Prophete Micheas saith, *The Nighte be vnto them in steede of a vision,* *Micheas 1.* and

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Eccles. 56.

and darkenesse in stede of Prophesying: *O, as Esias saith,* *What if all the vvachemen of the Cittie be become blinde?* *What if the Salchau loffe hys propre strength and auerinesse, and as Christe saith,* *be good for no vfe, scant vvoorth the callinge on the dounghill?*

M. Hardinge.

The wrothe knoweth so well, (yce Heaven alse) the great woorthisse of thole Fathers in every respect, that I shold doo them wronge here to praise them, for by your fonde sumfis you feke their drapte.

The Bishop of Sarisbury.

Marijus Flavius Ilyricus, & Hardinge, that sume of your Reverende vvorthy Fathers, notwithstanding their vertues, and al their great woorthisse, were taken, and slaine in Abouensis, evn there presente at your Council. Therefore ye doo your selfe somme wronges, in respecte of your credite, so wallettely to bestowe your paises.

Tride. pa. 79

The Apologie. Cap. 4. Division. 2.

Well yet then they wil bring al matters before the Pope, who can not erre. To this I late write it is a madnesse to think, that the Holy Ghoste taketh his flight from a General Council, to reme to Rome, to the ende if he doute, or sticke in any matter, and cannot expounde it of hym selfe, he may take counsel of some other spryte, I wote not what, that is better learned, then him selfe. If oþer it be true, what needed so many Bishoppes, with so great charges, and so farre forayns, to haue assembled their Convocation at this present at Tridente? It had ben more wiſedome, and better, at least it had bene a mytche nearer, and handſommer wate, to haue brought all things rather before the Pope, and to haue come freight forth, and haue alked counsel at his Divine Breast. Secondly, it is also an vnlawfull dealing, to tolle our water from so many Bishoppes and Abbates, and to bring it at laste to the triall of one onely man, specially of him, who hymselfe is appreached by vs of hainous, and soule enormities, and hath not yet put in his answere: who hath also aforþe condemned vs without iudgement by order pronounced, and ere ever we were called, to be Judged.

M. Hardinge.

We Honour, and Adore him, Sir, if you so lighte, and sefe in churche touching God hym selfe. Sir, if you so lighte by the Holy Ghoste, vs thus vnoertenly to talk of his flight and runnings to Rome, of his doubtinges, and stickinges, of his vnablencesse to declare doubtful ex- cuse of askinge council of an other spryte? Who ever vitered such vile talke of the Holy Ghoste, but some vile casifie, quic vnde of his grace? Can not you conueine that reasonably, the determinations of Councils be referred to the Pope Christes Vicare in Earth, on lefelte vte liche auerentur and prophane scoff? It had become a wicked Cellus, a Porphyrius, a Julian, thus to talke, rather then any Christian Hickcorner. You shold at least haue looked on your square Cappe, and your white rocher, if you haue any; nothing els, they would haue told you, that such prophane righte was not your peron.

Concerning the pointe it selfe you touch, as although the Pope haue that Privalige, which Christe Luke, vs praedy to his Father for to be geuen into Peter, as being Peters Succellion, that his Earth fale not, and that he confirme his Brethren, and therefore be an afflited judge in matters of Faith, yet this notwithstanding, Councils are not afflited together in vaine. For the Fathers of the Councell doo (as) help the Earth and Doctrine of the highest paſſour, Wherefor in the first Councell at Ierusalem, when as a grete Adiſe question rose, and Peter had fayde his iudgement, not propred with any testimonie of the Holy Scripturē, James approued it, addyng thereto the testimonie of the Prophetes. For Gods prouidence to reuele the Churche, that the chiche members, though they depeude of the Head, yet detende and holde the Head.

Wherefore Beda admisshon differetly, that Paule conferred the Gospell, which he had preached a. 46. Reg. 17. among the Gentiles, with the other Apostles, seeking warly to be refuted, whether he preached right in v. ly of the easings of the obseruances of the Lawe. Not that he doubted ought therof him selfe, (as ih) he

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but that the minde of them, that were in doubt, might be confirmed by the Authoritie of that Apoþe. *¶ By this Diu-*

like Councell, *To that you alleage secondly, as a great incovenience, we tel you, that forasmuch as the Pope is at euer-* *time general Council lawfullly attenbed in person, as fundy Popes haue benne, or by their Legates a member of*

(b) neither is it an vnlawfull dealing, nor much tolling as you term it, maters lawfully debated in the Peter. *Council, to be referred to the Pope head of the Council, not so much for a newe triall, as for final confir-*

mation. The Fathers of the Nicene Councell brought S. Syluester, that wher they had encined, he wold *(b) Wifely.*

conforme and ratifie, And Leo what things the Councell of Caledon had decyd, teaching maters of Ghoulte that is

*Faith, saiche, that he approued them. And the Councell in selfe speaking to Leo, sayth thus: *Diversitatis* *Councilis, or**

sun nostrum honoris iudicium. With thy decrees honour our judgement. Likewise the Fathers of other Councils, required their constitutions to be firſt hadde by confirmation of the Popes auctorite, taketh Coun-

sel, and lindle you faulte with the Pope, because he not yet put in his answere? I pray you, (c) tel of the Pope,

who acculed hym? Where when and whildest? In what lawfull Court? Before what lawfull Judge? O *you saie, he hath not yet put in his answere? Be it at Iliche, Hob, and Hans of your felles haue impun-*

dely acculed hym. I haue woldle haue hym bring in his answere! To what fete of iudgement to (c) The whole

what Confirme can ye sayc him, that is Christes appoynted (d) to be the Supreme iudge of all vs woldle ac-

Churche, the sheperde of all his Flocke? It is not for him you knowe, to bringe in his answere in feth Iom,

Welfmynster Haull nor in Sterre Chamber. Will ye haue him appear before your high Commissioners (d) A foute vn-

in the longe Chappel at Powles, or in M. Grindalles clamber thereby, where ye haue fide and cloune truthe. For

your pleasure, and depriued many honest men of their benefis? Or will ye rather haue him come to Christe newe *Genes, to Zurich, to Frankorde, to Strasburg, to Wittenberg, or to some other corner, where ye haue the Pope*

your congregations, there to be iudged, by Iacke and Gille? I pray you, poore foulies, that ye talke thus *Commission,*

to farre out of quare, and woldle the Pope to bringe in his answere, ye kno we not where, hauing nei-

ther nuste Court, or Conffirme to call him vno, nor lawfull judge, nor lawe to passe vpon hym. For

through your Schismes and Heresies, as ye haue made your felues Churchedelle, Christelle, and Godelle;

to alio Courtelle, Judgeelle, and Lawelle, I can not compute you better then to the Rebellels of North-

folke under Capaine Kete, amonget whom Mount Sury was their London, and an Oke or Elm

commonly called the tree of Reformation, was their Welfmynster Haull. Suche Prince, such Domini-

nus, suche Conffirme, suche Confirme. *¶ Open Bla-*

Spynne; The Churche is the Pope Vnde.

¶ We lete not at Goddes Holy Spryte, ¶ Hardinge. ¶ We know, it is the same

Spirte of VVitlede no, that hath renewed the face of the woorlde, and discouerted the multitude of your folies. ¶ But wel may we lete at your unhandsome, and open legier,

duanne, that so vainely sole to blinde vs with a painted shadowe of the spryte of

God. ¶ Ye pretende longe Pateris, multe falshinges, great conference of Deatours,

and Scriptures, and the undoubtfull presence, and alliance of Goddes Holy Spryte in

all your doings, and yet openly striue agaist the manifest VVoorde, and Spryte of

God, and solow only your swyne Spryte, whiche we may truly cal the Spryte of Van-

uite. The spryte that you meane, is nothing els, but the Spryte of Rome: which you saie,

is the Spryte of Itrue, and can not erre. ¶ In one of your late Councelles, holden in

Rome, as ye were singing, and roaſing our Veni Creator Spiritus, a poye old Duke, Nicolas de

Clauengye, annoyed with the noſe, leapt out of the hole, where the fete, and pitched downe in

the middes, and fate amonget you. ¶ It has it pleased Gon to discouer your Hypocrisie,

and your folie, that the woorlde might knowe, in what Spryte ye were attened.

Elias the Prophet of Godde telld thus at the Priftes of Baal: Crie out loud: Je

is your God. Either he is occupied in forme talke: or he is in his fone: or he is translynge

in the wate: or els perhaps he is a sleepe. ¶ Yet neither was Elias, an Viche Scoper:

nor ieffed he at Goddes holy Spryte: nor did he any thinge, that was vnsafely for

his persone.

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Spirite of Addition. ¶ If this testis so muche offendes your tender eares, M. Hardinge, Additio
Council, beware yow offendes not your bretheren, that haue more liberall yelded the lyke
testis, for Nicolas Culanus, being himselfe a Cardinal of the Churche of Rome,
N. Culan. testis, tis to say at Pope Eugenius, his Lorde, and maister : O gemodo potest Papa Eugenius
De Concord. Lib. 2. tis to say at Pope Eugenius, his Lorde, and maister : O gemodo potest Papa Eugenius
C. p. 20. tis to say at Pope Eugenius, his Lorde, and maister : O gemodo potest Papa Eugenius
Cap. 749. tis to say at Pope Eugenius, his Lorde, and maister : O gemodo potest Papa Eugenius

1. quæst. Eos
qm.

Laur. Wallis
De Donatio-
ne Constan-
tia. testis
of God. ¶
¶ As for your Councelles, whether they be al, and euermore summoned by the
Sprite of God, or no, it may wel be doubted. The Vniueritie of Parise thus protestis
Appellatio-
nem. Parisiens. A. 1517.
¶ And touching your Late Chapter, or Councelle, which ye call the Councell of Trente, the French Kinges Embassayour, being there in presence, said thus : Minus legitimam nimis libera fuisse dicunt illa Concilia. Qui aderant, ad voluntatem
Oratio Sy-
nodica. Ann. 1562.
¶ But euermore summis other : By whiche Other, he meinte the Pope.

Luc. 22.
Galat. 2.

Au. Deo. 1.

Noui Testi-

quest. 75.

Au. Deo. 2.

Dom. in E-

ius. Secundum
Lukan. 56.

Galat. 2.

Hier. in Ep. 1.

ed. Gal. 1. 1. 1.

¶ Christis sathe into Peter, I haue prai'd for thesaid Paul went up to Hierusalem, to visite Peter : Ergo (ye late) The Pope hath Authoritie to confine Councelles. O M. Hardinge, to dinge, your Logique of Louaine is maruellous hasty. By force your Conclusions, to renne in posse. For what makyeth, either Christis prai're for Peter, or Paules journy from Arabia to Hierusalem for the Confirmation of your Councelle : Verily, here is no manner mention, neither of Confirmation, nor of Councell, nor of Pope. You might as handsonly have concluded thus, Peter took his boate, and went a ffishynge : I say, The Pope hath ful authoritie to confine Councelle. And whether ye will make this same to serue you for an Argumente, or no, it were harde to tellle.

¶ Whereas Christis prai're namely for Peter, S. Augustine sathe, as he hath benne alleged before, Nunquid pro Petro rogabat Iacobus, & Iohannes non rogabat ? Did Christis prai're only for Peter, and did he not prai'e for James, and John ?

¶ Again he sathe, Haec nocte postulauit Satanas exare vos, scutum triticum : Sed ego rognui Patrem pro vobis, ne deficit Fides vestra : This moche hathe Sathan desired to threash you, as if you were wheate. But I have prai'd to my Faather (not onely for Peter, but) for you that your Faither makte not stalle.

¶ Touching that Paul went up to Hierusalem, of Courtesie, to see Peter, he sought not therby the certaintie of his owne Doctrine, as a man, that otherwise had in doubt, whether he had so longe, for the space of fourteene yeres, preached the truthe, or falsohedde : but rather sounde faulke with Peters dissimulation in Doctrine, and re- falsohedde : but rather sounde faulke with Peters dissimulation in Doctrine, and re-

proued him openly even unto the face, S. Hierome sathe, Perexit Hierusalem, non tan- paxuonem hunc opere etiatis apollonis, quam cum eis eius Euangelium, quod docuerat, collaxuonem
¶ vt differat aliquid ab Apollinis, quam cum eis eius Euangelium, quod docuerat, collaxuonem

Churche of Englande. 6. parte.

Paul went up to Hierusalem, not so muche to have his yngry of the Apolle ... as to conferre Coun-
with them touching the Gospel, that he had preache.

¶ Chrysolome sathe further, Paulus in deo us habebat Petrum, ne illius regalatio ceiles. re, sed honore parvatu : Nam enim his dictis amplius : acie huius modoj Petrus Chrysolome
had any cause to exalte his yngry, his honour, and worthi yngry. Was bis equalis : As for Gal. cap. 1.
more ? Will not this.

Concerning the Confirmation of Councelles, we haue spokon otherwherre moze In the former
at large, Councelles were Confirmed, not onely by the bihop or kyng, but also by Reparacion,
ther Bishoppes, and Patriarches, and not onely by other Bishoppes, but also by kynges, & dukes, & emperours, &
Emperour Martini sathe, sacro nostra Secretariis electioe Con. Cracov. merandum Synodus Contumianus : By the holy Faute of our Maistrie wee Confermation do. Adiutor.
Reuerendis Councell. ¶ Likewise the Bishoppes in the Councell of Constantiopolis, by Com. Cons.
sought the Emperour T' Fedoros, Rogamus Clericatum tuum, ut per litteras tuas p[ro]p[ri]e facias p[ro]p[ri]e
us tuum indeas, Confermatione Concilij Decretum : We besyche your fauour, that by
your Maistries Letters, yet wil sathe, and Confirme the Decree of the Councell.

Touching the Councell of the Apostles at Hierusalem, your owne Doctoris sathe, off-
quam Petrus distiller, Iacobus, Authoritate pontificale, protulit Iacobum suum etiam : Item & Pet-
When Petrus had aside his munde, Iames, by his Episcopal authoritie, pronounced the Decree, regalio cap. 1.
nue Sentence, that is to say, gaue his Confirmation to the whole. ¶ By which saifing it
make appears, that Iames was in authoritacie above Petrus. For he that pronounced Dec-
reting Sentence, matal assemblies is euer the greatest.

To conclude, Councelles haue bene allowed, and holden for god, whether the Bi-
shop of Roma woulde or no. Liberatus sathe, when Anatolius by consent of the Councell of Chalcedon, had obtained the Primate, and the Bishop of Romes Legate stood
against it, thaire gaue saifinge of the judges, and Bishoppes ther, was not receyved.
¶ And notwithstanding the apostolike See of Rome woulde bethis flat de against it, yet the Decree of the Council, by the Authoritie, and maintenance of the Emperour, after a lote,
standeth still in force.

¶ Putche pleasant sprake ye make vs M. Hardinge, with puttinge in the Popes am-
modo. Ben (saye you) that Hick, Hob, and Hans haue accus'd the Pope. Woulde ye haue him ap-
peale in this Court, or in that to be judged by task and gall ? The whole world, M. Hardinge,
hath of long time charged the pop with Ambition, Bristerie, Simonie, Speculation, Idolatrie,
and open Corruption of the ordinances and wil of God. If he disberge the iudgement of so many, and cal the whole world Hick and Hob let him not murkete, if the
whole world disberge him. If he make be both Judge, and partie, and may make an-
swere once before him selfe, I doubt not but he shal haue a godfavourable hearing.

I beseeche the god Christian Reader, for thessethe sake, consider that I haue wri-
ten before, touching the Accusing, and Judginge of the Pope. ¶ Here shalte then see as Domini 7.
Emmodius sathe, I say the Pope together with the Power of Teachinge, hath received free Emmodius
liberte o[ste]r o[ste]r, without contredict. Therefore he sathe, Neque ab Augusto, neque ab
omni Cleoro, nequa[m] Regibus, nequa[m] a populo, Iudex indicabitur : The Pope, that is the Em[per]o[r,
ludge, habet in se[m]b]e[n]tis by the Emperour, nor by the whole Clergie, nor by Kynges, nor
by the people. ¶ Putche a Prelature sathe Athanasius, was sometyme clamped by the Athanas.
Arian Heretiques : Cum ip[s]i finit rei, ac iudicio obnoxii, veluti Capitis, indicandi man-
us inaudiret : Where as by them shal beginny, and in danger of Iudgement, they flate the anoy. Orati.
partie of Capitis, and take upon them to bee Judges them selues. ¶ In like manner Chrys.
Iohanne sathe, figura ibi dimitata Iudicij erat : ne aem ipsa erat Latronum impetus : Chrysost.
¶ There was onely a face of Iudgement : but in dede it was a bruite or violence of Thieves. Matthei 11.
¶ The late further The Pope haue face to our condicacion, that God sathe into the lewes. What
it, that I ought to haue done to my Vineyard but I haue done it. And thus ye gue the pope power
to challenge the Churche of God, to be his slave. ¶ Even so Nero, that wicked Iyan, Nero
when he had trasht, and confimed the Councell of Rome, and burnte it with fire, he Nero
called the case neverthelesse by his ou[n]e name, Neroopolis, Nereos townie. ¶ The Nero was de-
called of your Doctors sathe, Iungs Communianus non est Dominus, suth Chrysost, vel Papa, petet. ¶
¶ Here is no Lawe of this commonslace, (that is to say of the Churche,) but ethier Christis, In prolego
¶ G. 4. ¶ or the

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the Pope

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the Pope or the pope : As if Christe and the pope were ioynt Purchasers.

*But in dede Christ only is the Prince of paltours. And the Churche is his only Spouse,
and not the popes. S. Augustine faith unto Christie, In Paterum acili, Pace Ques-
tus: sed, palec Ores meas: *Ton fidele not in to Peter, Iudele, Thome, Et si eis iudicemus,*
*ton belongeth unto the Churche, but the Churche belongeth not infallibiliter.**

Peter belonged unto the Churche: but the Churche belongeth not unto Peter.
The Churche is not the popes Vinc: it is the Vinc of the Lord & of Salomon. Therefore,
P. Hardouze, advise your selfe better. Your louydes are guilty of great blasphemie,
if they shall suffice for the Pope, if he make be enely a branche in this Vinc: if he
be not iusther: if he be not cut of, and thrown into the fire.

S. Augustinus fathm. Qui hoc am patrem. Oies Christi, ut Sias vestit esse, non
Chrifum, se communice aware, non Chriftum : ut gloriantur, vñ dominantur, vel acquisi-
tendi cupiditate: *Tkey, that feede the Sheep of Christ, to that end, that ther woulde lye*
them to be their Sheep, and not Christ, are founde to lose themfelves, and not Christ, for
aske either of Glorie, or et Gouernement, or et Gaine.

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Dowe saie ye, do we deuse these tales? Is not this the very course
of the Councelles in these daies? Are not all thinges renoued from the
whole holly Councel and brought before the Pope alone: that as though
nothingnes had bene done to pouerlye, by the iudgements and con-
sentes of suchte a number, he alone mae adde, alter, dimunishe, di-
famule, allowe, remitre and qualifie, what so euer he list? Whose
woordes be these then? And why haue the Bishoppes and Abbates, in the
late Councell at Tridente, concluded thus in the ende, Saingne alwaies the Au-
thorite of the See Apostolique in all thinges? O why doct' Pope Pachal write
so proudlye of hym selfe? As though, satthe he, there were any General Coun-
cell hablie to preferre; Lawe to the Church of Rome; where as all Councells both
have bene made, and haue receyued their force, and strengthly by the Authorite of the
Churche of Rome: and in ordinaunce made by Councells, is euer plainely excepted
the Authorite of the Romaine Bishop. If they will haue these thinges al-
lowed for good, why be Councells callid? But if they comauinide them
to be bothe, why are they least in their Booke, as things allowable?

M. Hardinge.

(a) Who made Sir, what neede you bestowe so muche talk in vaine? Is it not reason the (b) members acknowledge
the heade? Wouldest thou the members to worke their actions without the heade? My Pope Hatchells to be
called prouide for printinge the Churche of Rome before a Counsell? Have not Counsell & other been
thought to lacke their full Authoritie, (b) whiche were not called and conuinct by the Bishop of Kent

The Bishop of Sylleste.

The **Podeſtic**, and **Sobrieſe** of pope Pachal's claime, ſhall better appearre in the
nixte Diuina. Verily the Church of Rome ſtelle many yeres, may come to haue
beſte nothing els, but a Spother of Falſehood, and a Scholte of pride. Pope Nicolas
faſthe, De Sedis apostolice iudicio nemini licet indicare: It is lawful for no man to iudge
of the puges judgement. And of late yeres, pope Leo faſide, Papahat Authori-
tatem imperiū concilia: Be Pope bath Authoritare over all Councilles. That at law
full Councilles haue emerzoz her funmones, and conffirmed by the popz, it is a mar-
mefch, and groſe Unthruthe: as hereafter it haſbe opened more at large.

*Michaelson
Concil. Late
ren. Sub Leo
ne. 10.
Seffione 10.*

Where ye rate, it is reason, the Menbers shoulde acknowledge their leade, that is the pope. Fox thame, & Hardinge, and for your creatures sake, once leave their vanities. If the pope have any parte of Goddes Church, he is a member ; and not the Heade : and the faithfull of the Churche of God, are Christes members, and not the popes. In dede Pope Athanasius faith thus of him self, Mibi cura erit, iungit hinc fieri circa meos populos custodire, parquesque Corporis mei per spatiu diuina terrarum, quantum

Si uero Pope Adalardus uicarius beatus et uenerabilis
meos populos custodire, partesque Corporis mei per spem diuina terrarum, quantum
possem

Churche of Englande. 6. parte.

possum literis connenire: *wil be careful to keape the Fairie of the Goffiel emongest my people, and by letters to deal with the partes of my Body, lying ouer the sundrie Coastes of this Worlde.* Thus he imaginethe in his dzeame, that al the Princes, and states of the **Worlde**, be the nothinges els, but the Barkes, & Nombers of his Body.

The Apologie, cap. 5. Division. 1.

But he it so: Let the Bishop of Rome alone be aboue al Councells, that is
to saie, let somme one parte be greater then the whole: let hym be of gre-
ter Power, let hym be of moxe Witelbowme, then al his: and, in spite of
Hicromes heade, let the Authoritie of one Cittie be greater, then the Authoritie of the
whole Vndererde.

• M. Hardinge

The Bishop of Sarisburie.

Sir Defencet (ye late) speake like a liberal Gentleman. Againe ye late, No sir, Maugre your scoffing heade. These, and other like wordes, Mr. Hardings, are sittinge, and scenerly for your person, and make wel becoming your mery wittie.

Where we sat, Let the Bishop of Rome be of greater power, then any General Council. **Pie antware us ready,** And so he is: **Where was sat,** Let him be of more VVitudone, then al other Bishopes. **Pie antware againe,** we bis nof to sit as **us quicke star.** **Woude allowe the Pope authoritacie, and power without Vtildom.** **Pie wifc meinc** had satte, that Power without Vtildom, is the Kingdome of folc.

The Pope (you saie) Mauger your fesing heade shallre greater then the Churche. And yet fist nothe
The whole, whiche is the whole. Whiche a little, **P**ardinge, and repound vs youre dreme.
The whole, trise speake of, is the whole Churche of Chylde. And, I trowe, by your
learninge, the Pope is in Parte, or Member of the same. Otherwize ye miche tell us,
that the Pope is no parte of the Churche of Chylde. Whiche thunge, acircumstances

considered, were not hote to be graunted.
But the Pope (*late p[re]t*) being but a partie, greater then the whole Churche Erige, saie 3, it must
medes folow, that the partie is greater, then the whole. Neither was it my ffeeling
heads, as it please you to say, that framid this reson, Your owne Doutoure Gerton
the Director of the Council of Conffiance, saide it, and bittred it aboute a hundred
and sixt yeres agoe; Yet was he not therefore thought to be a Scoffer. ¶ These be
his wordes: *Vixit, virum Papalis authoritas in major, quam Ecclesia, reuin in deum,*
ac si quartarue, virum totum fitamus sua parte: To demande, whether the Authoris of
the Pope be greater, then the Authoris of the Churche, is to matche us of a man wende de-
mande, whether the Whole be greater, then the partie. You se, O. Hardinge, these be
Gertons wordes, and not mine. Therefore ye might with more soberlie haue spared
your scoffing at scoffing heads.

Aug. 11.

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Somme of your frendes haue faiſte. Si totus mundus lenientiaſaret in alicui negotio contra Papam, videat quod itandem clet Sentence Papae: If the whole world ſhould geene ſentencie in any mater againſt the Pope, it ſcemeſt, we oulſt rather to flande to the Po- general
geſt iudgement, than to the iudgement of all the world. Albertus Pigglinis faſte, General
Coun-
ciles. The judgement of the Pope is more certaine, then is the judgement of a General Council, It oult de or elſe of all the whiſt world. An other faſte, Papa virinaliter eti tota Ecclesia: The general
Coun-
ciles. The poſt. Papa, poſt. poſt. papie excedit His premiuſ. potestatam refutare Ecclesia. T he poſt. poſt. papie excedit the power of al the Churche Peter, de Pa- vnde. An other faſte, Papa non potest ſubſcribere le Concilio Generali: T he pope can indepoſe, not aboue himſelfe to a General Council. Upon theſe two thyſ fundacionis, ye haue
faſte, pap. buylt up the poſt. infinite, and Vniuerſal power. And therfore px fac, Si defendant would
tenuo to graunt you of free poſte, that he maie ſedam perſonar. whether he will or no.

Ex aſ. de la All this notwithstanding, Dr. Hardinge, others of you more indiſcretour, digneſſe, Cate- ducy, Iouan. ſoulle haue tolde you an other tale. S. Bernarde faſte, Quæ major ſuperbia eſt inſerſe, Iouan. potest, quam vt Vnus homo tot Congregationi iudicium hunc praeferat, tamquam Iohannes Andre, habeat Spiritum fanſum? What greater pride can there be, then that One man ſhould Berna, Cate- tur eiſis his own iudgement more, then the iudgement of al the Churche, as if he only had the Sprit of God? Whereunto Picus Mirandula addeth the woorſies, In diſcipuli poſtus Mirand. In Ruffico, & Infant, & Anicula magis, quam Pontifici Maximo, & nulli Episcopis crea- qna. An po- dum elb. fiti contra Euangelium, ili pro Euangelio faciat: N. sre. Wee ought to be- pſiſ ſupra- leare a Simple plaine Husbandman, or a Childe, or an Olde Woman, rather then the Pope Concl. & a thouſande Bifhops, of the Pope, and the Bifhops ofne againſt the Gofpel, and Picus Mi- ran. ad loco. The Bifhops in the Council of Ferraria ſate thus, Inquit, quæcumque facultate Romana Conſ. errar. Ecclesia predicit, Vniuerſali tamen Ecclesiſ, quam Generaliſ ſynodus, prefat, in Seſſo. 10. inferior elb: With what euer power the Churche of Rome beſtred, yet is it inſtruſ to Conſ. Baſil. the Vniuerſal Churche, that is repreſented by the General Council. But perhaps yet wil Inter Epif. faſte. This was a Council of Rebellies, and Schismatiſques: for that the Bifhops al- ſynodales. ſembled there, were not to applicable unto the Pope.

In appendice. The Bifhops in the Council of Baſil ſate thus, Eius papa fit Caput Ministeriale Eccle- ſiae, non tanen est maior tota Ecclesia. Aliquo erant pontificis, quod ipſe contingit, & contingeret potest, tota erant Ecclesiſ. Although the poſt be the Ministerial head of the Churche, yet uero ne greater, then al the Churche. Otherwise, when ſo ever the pope excreth,

which thing happeneth oftentimes, and may wel happen, the whole Churche ſhould be uinfere. Againſte they ſate, Nonnulli os ſuſ ponentes in Cadum, Poſtulatam Romani Ponti- ficiſ ſupra poſtulatam Sacrorum Generaliſ Conſiliorum, contra hunc Diuini, & Hu- mani Veritatem, a Sanctis Patribus alijs declarataam, exaltare intinuerunt: Many menne fit- ting their face againſt the Heauen, go aboute to exalte the power of the Bishop of Rome above the Power of Holy General Councelleſ, conarie to the Truth of the Lawe, borthe of God, and Man, declared unto us by the holy Fathers.

Againſte they ſate, Ecclesia Romana non eft Vniuerſa, ſed eft de Vniuerſitate Corporis Myſtici, id est Ecclesiſ: Et eft Membrum dicti Corporis Myſtici, ut patet per Beatum Gregorium. Iguit ex quo eft membrum dicti Corporis, non eft, nec eſt potest Caput il- lius: Cum diſſerteret fit inter caput, & Membra: The Churche of Rome is not Vniuerſal, but a part of the Vniuerſal Myſtical Body of Christ, which is the Churche: and ſo is it a Member of Christis ſide Body Myſtical, as it appeareth by S. Gregorio. Therefore, for as muche as it is a Member of the ſide Body, it is not, neither can it be the Head of the ſame Body. For there is a diſſerence betweene the Head, and the Body.

Upkeſt againſte they ſate, Allegan, papam impune poſle tollere Conſtitutionem The Pope is Concili Generalis contra prohibitionem ipsius Concili Generalis: ſuponentes, papam non poſtione illi poſtem Vniuerſalis Ecclesiſ. Sed ſiporum ſuppoſitum eft fallum: & conſequenter of the Vni- ſiporum aſteriſ ſuper eo fundata eft falſa: They ſaie, The pope may ſafely abolifh the De- verall crece of a General Council, notwithstanding the ſame General Councell haue decreed the Churche. conarie ſuſpoſing that the Pope is the Bishop of the Vniuerſal Churche. But there ſu- fall

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But, leſte you ſhoulde ſaie, that at theſe Bifhopes, & Fathers in the Concilio de bone Ge- feraria, & balle, were inflamed with Schismatiſche ſpirites, & poſſed with Duiſes, nrael Nicolas Catanius, beinge him ſelbe a Cardinal, and a Childe of the Churche of Rome, Coun- bathe by expreſſe woordes anſwering the ſame. Thus he ſaith: Quaſe fedentes in pta decc. 9. 2. 2. & 3. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 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(a) What then?
Should he ther-
fore be above
Generall Cou-
ncells.

Sadly and
fugely and
much to the
purple.

(b) Untruth, foolish & childish
For Christ praised no more for
Peter, than for
others: nor ever
made mention
of Peters suc-

cellours.
O worthy and
graue reasones.
(c) Vntruth.
For Christ ne-
uer entered into
such covenant

such conduct
with Peters
Successors.
(d) Untruth
allegations

plainly repro-
ued by S. Hiero-
mē.
(e) S. Hieromes
Authoritie refu-
sed as a man
writing rash-

not what

(f) The Pope
denieth Christ,

for lack of charity, but not for lack of Faith.

(g) Vorurthe,
manyste See
the Answere,

(h) *Vontruh contrary to that M. Haddinge*

said immediat-
ly before. For
he held this Er-
ror in the time
of his Popedom.

To your howe Ifs, and what Ifs, I could fonde make an answere by the contrarie, (6) And Si, how if the Pope haue feene al the fthings, The Scriptures, Fathers, and Counsellors? What haue ye then to faire? Is not your tale then at an end? Were your mater good, and your felfe wife, you woulde not to con monlye wife that wreake kinde of reaftinges. But to a number of your howe Ifs, and what Ifs, for the readers sake, to put away all scruple, I geue you this answere.

Coddes wiſdomē (as the Scripturē ſetthi) diſpofeth all thinges, wile in one i[n]flame ſentencie
ende, and meaneſt that be neceſſarie to the ende, if he promife any man lyke euclafing, wile he geue
him grace alio to doo good deedeſ, wherby to obteyn the lame. Whome he hath ſlonfed (taue 14)
Paulē them he hath iuſtified and caſled. So where as he hath by force of his power made to the laſter
promife to Peter, and for the faſtie of the Churche, (b) to eury Peters ſuccellour, that his laſtū ſhall
not faile, and therfore haſt willed him to conſirue his bretheren, that is, to reuer all doubtes and errou-
res from them: we are afflued, he wil geue him ſuche wile, diligent, leaſing, and vnderſtānding, as
this firſtemore, and iniſtabilitie of Faſth, and conſirmation of Leſtēre right ſhall. Shal we ſtande in
doubt whether he haſt in thine ſpiritu ſentencie which we ſee to be in thine natural that who even
Fem. 14.11

doublet whether that heipeth in things supernumerary, which were to be done; whereupon hee, the ende he guech also thinges, pertine to the arraigning of the entid God who would pre myse vs about abundance of corne for the nexte yere to come, wher vpon more foolish shew to doubt, and faine like to this P[re]dictor, howe if and what if even not till the groundes, nor foreyng come? Doubtless if he iowes, they shall reape; if they foyne not, neither than they reape. But what? We mae gracie of the Promis of God alwey shal have not only faire and reasonable weare, wherby the frutes of the eartche mae picke plenilfull, but also that the husbandaunce shal emploie their endeuarours, paines, and laboure. For the abundance of corne to promised shal not be gourn but to fache, as will, tovte, and trauaille. I sure to wheres as Christe hath promyted to the (c)Successours of Peter, summetyme of Faith, to the A[post]les, and their Successours the Sp[irit]e of Truthe, and likewise to Councellees gathered in his name, we must perfude our felues, that nothing shal wante necessary for the conuenies, touchinge Faith to be desired.

That you fate of Liberius the Pope, is flake false. (d) He never favoured the Arians. The most ye can find against him, is, that he was compelled by the greater persecution of Constatius, the Emperor, to subscribe to the Arians. Neither is that by the ancient writers of the Ecclesiastical stories constantly affirmed, but of the clause of them not spoken of, where mol occasion was, to signify it, it had so done; of course denied, of course mentioned not as true, but as a false rumour spread abroad of him. By which sun cut it seemeth (s). Hieronome was decessed, remaining in the East, save from the places where the Truth might more certainly be known. But were it true, that he subscribed, as Peter denied Chirst, yet bore doing (t) for lacke of Charitie, and not by error in Faith, well might that flake be blasphemous to the Church. But it is never so, made famous of the Arians neither to cōfesse that he did.

That you reporte of Pope John the 2. is likewise moste false. The worst that Marsilius of Padua, and William Cok in Heretikes wrote of him to flatter the Emperour Ludovicus of Bauaria, is that he had taught

there was no such his opinion, but it is your tale blander, by which your wicked and detestable sinnes gimed to deface the church, and specially the autoritie of the holy See Apostolick. No thens of any chyn and mentioneth, that he was of that fist opinion, after he came to be Pope, much luste that he gaue any Definitione. *Clement* (as he was before) *transcendentia* shal be prepared himselfe to give the definitione.

the sentence of any such master. But contraywise, (h) as he prepared him self to go to the judgment of that question concerning the feing of God, which just soules haue before the date of judgement, a Benedictus theleventh in *sicut erat in agno* saith, he was presented by death, so as he might not do it.

You belie Zognum: (*i.*) he corrupted but the Council of Nic: But I certify to the Bishoppes of Africke alleued in Councell at Cartage, The Truthe concerning the Canons of the Nicene Councell. The same may bee proved by Iulius the fiftie, by the Epistle of Iohn Athanafius, and other Bishoppes of Egypte, Thebais, and Libya, written to Marcus the Pope of Alexandria, of the 2d, Canons of the Nicene Councell, that remained in preface censurie in the Church of Rome, subtiliter with the hands of the Fathers; that at the same Councel were preface censurie. And what credit may be given to the contrary information

• M. Hardinge.

Churche of Englaude. 6.parte.

of only twenty Canons, that was returned from the bishops of Constantinople and Alexandria (1) when Hieronimus before all the other Bishops where the whole number was counted had set forth those twenty, that all the Bishops might commonly have.

It was thid he allege Camerons and Lyte, you wold call them the blacke guidle, and let him be
the knifell dwore vs where they haue that you allege one of them, And fule allege that Camerons
an other place. But where is he keper to his huse, and of him fide it is likely to proceed. For his dea-
lour is fuche as any faire practise in reueleth an huse forme credibill. After what woorlshippell Do-
ctor, ye meane by Camerons? I haue nowt to saye Camerons, whiche calld he
I haue cause to golde her, is it thid he be. And yet toate Bookes of Indry Britys, I wold saye and I a-
fere to haue, as fuche as I hauepde there is no mane by vix obidure, wodthe the ramnes,
my erie
OR NO.
(b) The ver
in the
in the
in the
in the

The Bishop of Sarisbun

Here ye saie, And Sir, howe if the Pope haue al the chynges, he faylles, he
Counsellors, & whiche you then to fayle not your tale then at an ende. No verily, M^r Warwicke,
I woulde further desire God to givme him grace, to leue them wel, and to haue his State
Notwithstanding your owne Doctoz wil come put at thysse your wates and waues
is, out of question. For, concerning the Popes great, and high Laciong, M^r Warwicke do
Cattro saith, as he had benne allegred before, Gyllard, plures papas aduocatis, & inde, M^r Warwicke
and Grindal, penitus ignoravit, et iuravit, quoniam, that fader in popes causa, per illas
vnde in legacionem, at that tyme never used to haue their Grammatica, And thus he faylethe, ignorance.

not of one Pope only, but of **Christ**; but you say Christ had pray for Peter, and made a fore promise that his faith shoulde neuer fail. Wherefore the pope is wise: the pope is learned: the pope is Catholicque: the pope can not erre. At this, and a great deale more, the pope make clause only by vertue of Christes Praier. Nowe therefore, if the pope shoulde erre, or be in Heretie, he might sue Christ in an action of covenant, and require him to perfourme his promise. So saith the prophet Malachias, Sacraenes in micerde doceant, & prophete in pecunia distinguisca: & super Dominum requirete habeant dicere.

...and the prophecies Prophesied for monme, and yet ther refest them firs upon gods Promisefarie, And is not the Lorde in the middes emongst vs? So the Valençian Heretiques said
confuttinge of them felous, Nos saltem de Prinlegio Itaua possidemus. We haue our
faste by the Prinlege of our state. **We cannot misfarrise we cannot erre.** But the pro-
prie feate safthe, Every man is her: Accrefed be he, that trufeth in **Alan**. Your owne Do-
ctor Alfonhus safthe. Omnis homo erat potius in hede, etiam si papa sit. **Loy**, was
made in Faithie yet, although he be the Pope.

References

The Defense of the Apologie of the

the Pope may erre. If S. Hieromes authozitie suffice you not, you may take also the authozitie of S. Augustin. or no. If so, S. Augustine faith, as he is alleged by Cardinal Cufanus that Pope Liberius¹ gave his Hier.de Ec. hande, and consent unto the Arians. Certainly, Alphonus, your owne Doctor, fafthe, Scriptorib. De Liborio Papa, Constat fuisse Ariani: Touching Pope Liberius, it is wel knowne, he In Fortuna- was an Arian. Placina fafthe, Liberius, ut quidam volunt, in rebus omnibus lenitus cum tions. Hæreticis: Pope Liberius, as somme faine, was in al points of one indigence with the Arian) Nic. Cuf. Antoinius, the Archbishop of Florence, fafthe, Liberius Papa conffentit præcepis Aud. li. 2. c. 5. gaudi, (Ariani) ut una cum Hæreticis communicaret: Pope Liberius² confirmed to the Com. Alphori. manaments of the Arian Emperoure, that he communicated with the Hæreticis. So Contra Hæ- refisi. i. c. 4. So fafthe Hermannus Gigas: So fafthe your very Legende, commonly called Historia Longobardica. Amonge others, Eraf- Plat. in mus fafthe, Ariana Hæretis, & Romanum Pontificem inimicu, & ipso Imperatore: The Libro An- Arians Hæreti entangled, and drapte both the Pope, and Emperoure. By the Pope namely son. par. 2. he meaneath the Pope Liberius.

Tu. 10. ca. 4. Cardinal Cufanus fafthe, Liberius, & Honorius, & alij in Cathedra Petri aliquandiu sedentes, in errorem Schismaticum seducti ceciderunt: Pope Liberius, and Honorius, and others sitting in Peters Chaire, have fallen into Schismatical error, and have beene deceived.

Her. Gigas. Yet you doubt not to fale, S. Hierome was shamefully deceived, and wrote of ignorance, he knew not what, and al is false.

Like lyse ye fale, That we reporte of Pope John is moste false and impudent. Our reporte is, That Pope John denied the immortality of the Soule: not thowzoly, & altogether, but only in that he fale. Until the time of the Late Judgement, the Soule lieth still, as in a traunke, as doth the Body, without sens of ioye, or paine. Wherein he, not only with- lode the Express VVord of God, but also vniwares quite ouerthrew all his thre Crownes, ciferian. Tu. 2. What auant his Pardonnes, and Trentalles, if the Soule lie still alwey until the date of Judgement, and reioce no paine? Merly, after the late Judgement, by common con- de Concor- sente, there shalbe, noz Purgatorie, noz Trentale, noz Massie, noz Pope, noz Pardonnes. Pope John. Now, if there be no place of Purgatorie, neither before, nor after the lat Judgement, then maie we wel conclude, that absolutely, and without doubt, there is no Purga- torie. The firme Autours of this errore, as S. Augustine fafthe, were the Hæreticis called Arabici.

Touching Pope Johns error, Gerson fafthe thus, Iohannes Papa. 22. decreuit, &c. Pope John 22. decreed, that the Soules of the wicked shoulde not be pounched, before the date of the late Judgement: which errore the Vniuersite of Parise condemned for Hæretic, and caufed the Pope to recame. One of your owne Companions of Louian fafthe, Pope John kepte this errore secretly to him selfe, and never had the open contente of the Churche of Rome. And for better excuse hereof he fafthe, Petrus, non Fidei Christi, sed Christiun, salua Fide, negauit: Peter denied not the Faith of Christ, but his Faith fafced, he denied nomore but only Christe. And so by this pretie shift of your Louianian Diuinities, ye haue both Christe without Faith, and also Faith without Christe. Thus M. Hardinge, it is plaine by your owne Doctors and Fellowes, that our reporte of Pope John, is neither a fale Sculaund, as you faine, nor procedethe of detestable, and vni- ked malice.

M. Har. f. 6. 4. **Adition.** M. Hardinge. What shall I fale, but all is false? It is a fowle thing, M. Je- vel, and a wicked impudencie, thus to belie the Doctors. Certaine it is, Geron never fadie it, not in Sermons. Pachal, as you reporte, nor any where els, that this Pope John made any suche decree. Neither was his error as you vniurthe burchen him, &c. That yee write, touching this Pope, either procedeth of Malice, or of Ignorance, &c. The errore of Pope John. 22. was not, that the foules of the wicked be not pouched before the day of the late judgement, but that the foules of the good ice not the face of God before the late date. His position was conceiued with these termes, as we finde it in Adrianus that learned Pope, and in the Extravagante of Pope Benedictus Undecimus who succeed him nexte: *Anima purg- ante anima finali inducunt non habent stolam, que est clara, & facilius viso Dei.*

Of this question some Doctors hel the Affirmative, some the Negative. Among them that held the Negative, this pope John. 22. was one before he was Pope, and perhaps also afterwards. But he helde it only

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Friars.

only as his private opinion.

Now this was an errore in Pope Iohn to denie not: Yet for the same is not he to be compred an heretic as neither S. Irenæus, Theophylact, nor S. Bernard are, who feme to haue leue of the ian copiat. Geton Iamb, Propter, quod apparor Falstis Doctrina Papa Johanna. 22. qui damnatio fuit cum fio Buccinarm, vel Tuberum coram Rige Philippo Anuncius tuor Hedges Fol. 6. b. Particul. Remember good Reader, this errore of Pope John. 22. was not condemned by S. Dunstane of Paris, when he was Pope, but before, when he was a private Doctor, and Lived in the Realme of France. &c. And lo by this Particulare is not taken away at al, your leuelling tale, that likeliest you to wyl, pre- Fol. 6. a. deth it to be. Neither were the heretike, that of S. Augustine are called *Arabici*, the firme Autours of this errore you faine but the Armenians, and Grecians, it was made heire Guido. Now touching that you haue alleged out of the Council of Constance, it mauel with whar face you bring it in. And what a great fære is it to put in your Booke the name of Pope John. 22. for Pope Iohn. 23. The name of S. John. 23. was beloe he take upon him to be Pope Battazar de Cali, as there ye haue it declared &c. Neither you haue true Pope, lawfullie electe, but an Vntier, as two othes were with him at the latteme. So by this place ye haue pronounced No Hæretic against Pope John. 22. not against any true Pope at al but only haue shewed your selfe a shamefelle thicer, and one that haue a more malicious minde to hunte the Authoritie of the Pope, then master of iuste accusation agynste him.

The Asyngere. At this is true, no doubtes. **Foz.** M. Hardinges fawes muste goe for Colpel. First, Ood Reader, 3. wil tel thor, what man this Pope John was: and then make answere to every pere hereof in oder. The nerte Pope before him was Le- ad. 7. Exm. men the fift, that cauled Clemens V. Dandalo the Embassablos of Venice to come before him tied in an iron chaine, and to wallow under his Table as a Dogge, while his V- lasses at supper. Wherther the indignation, he had concurred against the Venetians, could never be swaged. The fourth Pope after him was Vitalius the fouth, that took ffe of his Cardinals byn displeasure, and ffe them by in Sackes, and threwe them out into the Sea. So for this, one on hi selfe, he turned Bishopspikes into Ab- Sal. 7. Exm. b. bies, and abbes into Bishopspikes, Bishopspikes into Archbispikes, and Archbispikes ad. 9. L. 9. into Prelates, and Prelates into Clerkes: And thus was emprise alteringe, and never cou- N. and Ge. tented. Pope Clemens His Predecessour beinge deade, the Cardinales, after they had N. and Ge. longe contended among them selues aboute the Elecion of a Pope, and could not agree, nea. 4. 4. then committed the whole mister in triste unto this John, being then also bin ffe a Cardinal, that he shoulde chuse, whome he shold like, and ende the firs, nothinge trub- Cari. pro. fia. volatil. luting, but he woulde haue chosen one of the same Cardinales, that they had named. But he haungh the whole power in his owne hande, like a man of truce, foygatze al others, and chose him selfe, and so was Pope by his owne election. Benigne Pope he excommunicauit Ad. 10. Exm. N. and Ge. Ladonus the Empereour, so that he had attempted to errecte some parte of his Imperial office without his Licence. By meane wherof, he enclamed al Christendome with fache disorde, and hatred, and deadly vñries, as coulde not af eward be exec- Cari. pro. fia. volatil. P. Trid. 4. 4. uched in thirtie yeres, he sayd, he had power to raze by Empereours and to Deposte them at his pleasure: and that, when so ever the Empire is vnde, the Pope is Imperatore. And that ther is no power above the Pope.

Ad. 11. Whereas certaine Preachers, Loathinge the intollerabile Ambition, and Lordelness of the Clergrie, that ther was, haft tolle the people openly in their sermons, that Christ and his spoules, were simple, and poore, and possessours of nothinge, he cauled them to be ta'en, and condemned, and burnte Hæreticis: Well ich thinke, fafthe one, he did, the better to infisthe his owne greediness. Foz at the tyme of his death he leafe in his Creatur, ie fife & twentie thousand Countries in ready Col- Ad. 12. Exm. 4. 4. which thunge was y mox to be wondred at, for y not longe befor the same Pope John had come in warre with Robert the King of Artilia, in defens of the state of Germa- grecianque milia. nia, in which warre, S. Antonius Foreman fafthe, the abundance of Colde, and trees sene was fowle on bothe sides, as might haue bought a god lungenbo. & with a cue, M. Hardinge, was Pope John. 22. whose Doctrine you may not in any wise suffer to be stained. And therefore, touchinge the mater it selfe, you haue minced it pectly. It was no fericke you fale, but only an farrone. And why so? I trouwe, whiche this John was no insercione Bishop nos: No private man, but a Bishop of Bishoppes and a Lgle. Foz in M. Har. f. 6. b. any

John. 22

*Anqu ad
Quodadu-
lendum.*

Pope John

an Her-
etique.*Anoma-**par. 3. n. 21.**ca. 6. § 15.**Affereat ex**episcopis eis**Heresium,**Mafelis. 18**an. 1322.**N. ac. Ge-**nests. 45.**M. H. 4. b.*

Decreed.

*Mafelis.**De Trans-**Episcopis.**Quamo.*

Before he

was Pope.

any other pope man it had benne an Heretic. The Arabians and Armenians many hundred yeres before were Condemned, and Holden as Heretiques for the same. So blis-
sed a thinge to be a Pope.

But if then Erour were a Heretic in Pope John, then a great many, that so char-
ged him, did him grete wronge, and were mythe to blame. Antonius saith, Iohannes,
22. Serinonem faciens in publico Confistorio, dixit quendam Harefin ipsius: Pope
John, speaking openly in the Confistorio, uttered certaine wordes favouring of Heretic. And
therefore, he that of many he was judged an Heretic. Christians Maletus
saith, Iohannes Papa 22. misse Parfios duos, qui haue Hereticis predicatorum. Pope John
fuerit iuxta nos Preachers to Parise, o fete foris tibi Heretic. Naucleus saith, Indi Iohannem
Papam 22. magni, & multi Theologi, Scientia, & vita probati dogmatisabant esse Her-
eticum: *N. many great, and famous Doctors of Diuinitie, notable, as wel for their Lear-
nings, as for their Life, published Pope John to be an Hereticque.* Somany Historio-
phers, and so many, and so notable Doctors of Diuinitie, make be witness sufficiente
to prove one Heretic, if he were not a Pope.

Gerton saith not, Iohannes Papa decreit: Pope John decreit. This (you saie) is a
fowle shynge, and a wicked impudencie. *To the Aysware.* It is no manly part, M. Hardinge,
to criue, and wrangle aboute wordes, when the mater is plaine. If Gerton saide not,
Pope John decried heresies, yet he saith, Pope John Published, and taught these theret.
And a man would thinke, that Teachings, and Publishings were not mythe leste, then
Decreeing. Gertons wordes be plaine, even as your selfe haue alleged them.
Propterea apparet satisca Doctrina Papae Iohannis 22. Heretique, appearit the falsidie of
the Doctrina of Pope John. Christians Maletus saith, Papa Iohannes predicatorum er-
rorum: Pope John preached, or fete foris thet heretique. And it is faide, the Popes VVil-
muse needes stande for Lasse.

Pot fate, remember, good Reader, his erroure of Pope John. 22. was not condemned by the Diuines
of Parise, when he was Pope, but before, when he was a private Doctor, and lived in the Realme of France.
To the Aysware. Thou muste beleue M. Hardinge, god Keader, be his tale never so un-
likely, ye though he speake impossibilitie. This erroure of Pope John (saith he) was condemed
in the preflete of Philip the French Kinge, not when he was Pope, but before, when he was a private
man. Howe, I beliefe haue god Keader, for thy better satisfaction, confider wel the
verres, and ages, as wel of this Kinge Philip the fift, as also of this Pope John the two
and twentieche. It appeareth by al Writers what so euer, that this John was Conte
cratus Pope at Auencion anno 1316, and, that Philippus Valensis was crowned Kinge in
France anno 1328. By which Computation it is plaine, that this John was Pope thir-
tient pere before this Philip was Kinge. His doctrie is evident, and agreeably con-
fesseth al that haue witten. Yet it pleacheth M. Hardinge, to take it by the toppe, and
to turne it backewarde: and to tell us of him selfe only, without further authurie,
that Philip Valensis was Kinge, and sat in place of Judgement, to haire Cases of Re-
ligion, thirtene yeres at the leaste, before this John was Pope. Thus by M. Hardinges
Hardinge, Pope John when he was Pope, yet was no Pope: And Philip was a Kinge
thirtene yeres at the leaste, before he was Kinge. Suchte perte Vertices M. Hardinges
can shewe us for his advantage.

Yet, M. Hardinge, you tolle vs, That this John was condemned by the Diuines
of Paris, not when he was Pope. *(Coo forbiote:* for then must we confess, that the Pope
was an Hereticque) but before, when he was a private Doctor, and lived in the Realme
of France. Here is a maruelous cas, M. Hardinge. An Hereticque by your confession may
be a Pope: But a Pope in my wise may be an Hereticque. This John (you saie) was heret
condemned when he was a private man, and lived in France. I praise you, M. Hardinge, and where li-
vest he afterwarde beinge Pope: Look by your Chronicles. Where was Pope Johns
abode? Where was his Confistorie? Where was his Courte, duringe al that whole
aage? While he was Pope? Perhaps, you thinke, it was at Rome. For there falle S.
Pope: There is the Continuance of his Succession: And thereof the Popes are called
the Bishoppes of Rome. If you so thinke, M. Hardinge, your thought decuethe you
for to dede it is wel knownen, that Pope Clement the fift, that was the nexte prede-
cessours

John. 22.

heretico Predecesoure before Pope John. 22. remoued him selfe, and al his traine from
Rome to Auencion in France in the yere of our Lord, 1303. From whic etime, dur-
inge the space of three score and fourtie yeres folowinge, the Pope continued stil
at Auencion, and never returned backe to Rome. It was vaine therefore for you to
saye, Pope John at the time of his Condemnation, was no Pope, but only a private man & lived in France.
For duringe the whole time of his Popedome, he continued stil in France at Auencion.
And beinge fourte score and tenne yeres of age, he died at Auencion, and at Auencion
was buried, in the Cathedral Churche, where his Body resteth until this daie, and not
in Rome.

Sacre nomine therefore, M. Hardinge, that Pope Johns erroure was condemned
in Parise, and blowen out with Trumpette in the presence of the Kings, not when he
was Pope, but onely when he lied in Private estate. For al the Historiographers,
that haue written hereof, walke Controllor you. Antonius saith, Pope Iohannes, *N. Naucleus*
this erroure in the time of his Popedome, and pronounced wordes favouring of Heretic, o Genera. 45.
penly in the Confistorio (*seeinge Pope.*) Naucleus saith, Imo papam Iohannem Magni, Anno 1324
& multi Theologi Scientia, & vita probati, Dogmatisabant esse Hereticum proprii er-
rores certos: quos tamen Die obitus hi dictio repide reuocasse: & eius Successor, Bene-
dictus, ex erroris seruitu populo damnatio: *N. many great, and famous Doctors of great*
Learning, and good Life, proclaimed (not one, or other, by the name of John, but) pope Tepidile.
John, by the name of pope, to be an Hereticque for certaine erroure. *W. euen i. smalh.*
standinge it is faide, that hez belde renoked at the time of his death. (But not before, m. Benedictus
ther them, but colctyng). Againes it saide, That pope Benedictus, in nexte Successione, Condemnate
openly Condemned the same erroures. Christians Maletus saith, popa Iohannes prudi-
M. Hard. 6. 7. cavit errorum &c. Misericordia Parfios duos, alterum Dominicanum, alterum Franciscanum,
qui credunt Harefin predicatorum &c. Pope John preached, and professed an error &c. An. 1324.
And ferte two Preachers to Parise, the one a Blacke Friere, and the other a Greye Friere, to
mantainethe same Heretic. But one Thomas a Preacher of Englande, with stede the pope.
Him the pope tooke, and thrwe into Prison. Hereupon the Kinge summoned a Council unto his Palace in Vinciana Syria. The whole assembly subscrivd against the pope. Imme-
diately the Kinge sente to pope John, and willed him to reforme his erroure, and to fete the
Preacher at liberis: And hez did he.

Et has you se, M. Hardinge, That pope John beinge pope stode in erroure: That
pope John was Condemned for an Hereticque: That pope John professed, and preached
false Doctrine: That pope John sente out Preachers, to maintaine his Heretic, and they were friers: That pope John was controlled by an Engylsh Preacher: That
pope John was reproched by a Council: That pope John was willed by the Kinge to
reforme his erroure. And yet can you tolle vs, at this notwithstandinge, that pope
John was a private man, and no pope at all.

Further you saie, Touchinge that you haue alleged out of the Council of Constance, whiche M. Hard. 6. 7.
a great falshid is it, to put in your Booke the name of Pope John 22. for Pope John 21. The name of this
John, 21. was before he tooke upon him to be Pope Lazarus de Cala as there yee haue it declared. Nei-
ther was it certayne, he haeld to be detestable, v. mon. How to euer it be, Pope John 21. was not a true
Pope Lawfullly electe, but v. Vlter.

The Aysware. And what if I shoulde here confess an erroure, M. Hardinge?
D2, what if I shoulde faile, I had not advisedly considered the doctrie, but had takene one
number for an other? Yet haue you not one hereticque pope John the leste, but one the
moe. So how to euer ye number them, as that wel appere, both were Johnes: both
were popes, and both were Heretiques. But as you can so fawourely tellle vs, it is
no Heretic in a pope, willfully to maintaine an open erroure, touchinge the state of the
Soule: So I cruse of youre courtesie, we wil not so haffily Condemne it for hainous
Heretic, if a man happen onely to misrechare the name, or number of a pope, for moe,
then that, you cannot make it. Otherwise it mate happen, that you tolle selfe, euer
in this selfe same place, maie finde youre selfe in like erroure, and yeilde youre selfe
to be an Hereticque. For where you saie, It was Benedictus vndeclinus that folowed Io-
hannes. 22. Onuphrius calleth him Benedictum decimum: And Sabellius saith, *S. Sab. Enn. 9*
was

VVhen he
lived in
France.Sabel. Enn.
ed. 9. Lib. 7.

was Benedictus duodecimus. In this reckeninge, if every mistymbryng of a pope, be an Heretise, by your iugemente we muct haue two Heretises at the least, As soþ Baithazar a Cos, whome ye calle Pope John. 22. Platyn callethe him Pope John. 24. Onuphris callethe him, even as I do, Pope John. 22. and as you do, pope John. 23. And the other John, whome you calle pope John. 22. He callethe pope John. 21. Loke on youre Bookes, and you shal finde it. Nowe, M. Hardinge, you ſe the very caufe of all this errore; and yet no great caufe, why you ſhoulde ſo fiercely vpholdis it with ſo great falſhed.

The mater, wherewith this Pope John the Later was charged, was this, as it is ſpecially objected againſt him in the Council of Conſtance, Quin in diuī, & perimiciter credidit, Animan Hominis cum Corpore Humano mori, & extingui, ad inſtituē animatum Brutorum: Pope John fide, and ſubſtruē beleved, that the Soule of Man dieþ together with the Body, and is confiued to nothing, as the Soule of Brute Beſtias. Therfore, M. Hardinge, the greateſt faulthie he can finde in me in this behalfe, is this, that ſeith to finde Heretices enmonge the Popes, I thought there had bene but one pope John Condemned of Heretice, whereras in deede there were two.

You ſaiſe, This Heretise was objected only againſt Pope John. 23, but never proved. But it was objected againſt him, M. Hardinge, in the Council of Conſtance, and of his parts neuer purged. Seke his purgation where you wil: yo ſhal never finde it. And the wante of purgation is called in Lawe, plaine Conuictiōn.

Yet the better to Countenance a badde mater, you ſaiſe, This Later Pope John was no true pope, nor Lawfully choen, as apperteneſt. Who ſaiſt fo, M. Hardinge, but onely your ſelfe: And what is your owne onely Authoytice againſt others i ſit the Council of Conſtance, where al the Comonities, and Willanies of this pope Johns whole life were blaſed aboade, yet this Article of his Election, and title of Popedome was never laide to his charge. Platina, touching his Election, ſaith thus, Bononie omnium Confentio Pontifici creator: Tis John was chosen Pope at Bononia by the conſent of the Cardinales. Hauing the Conſente of al the Cardinales, he wanted none, ne not one. And what Eletion can be moare Canonical, or Lawful, then, when the voies of al the Electours agree together. Certainly, in any reasonable iugement, he was muche moare Lawfully choen, then pope John. 22. that chose him ſelue. And yet was that pope John a Lawful pope. In deede the other two Popes were ſet up in Schisme, and Diuision, only by a party of the Cardinales. But pope John. 23. was Lawfully chosen by the Conſent, and agreement of the whole; and had he not bene charged with other crimes, he had never bene reuenged.

To conclude, you ſaiſe, The Heretiques of S. Augustine are called Arabici, were not the ſixt Authors of this errore. But the Armenians, or Gregians, if wee belue Guido.

The Anſware. And why fo, M. Hardinge? Did not the Arabian Heretiques hold this ſame errore? Merily, S. Augustines wordes are plaine: Arabici dixerunt, animas cum corporibus mori, arque diffundit, & in ſacri virumque refurgere. But you animas cum corporibus mori, arque diffundit, & in ſacri virumque refurgere. But you ſaiſe, The Armenians were the founders of this errore, and they were longe before the Arabians. Foþ I ſaiſe, To ſet fynde your errore, S. Augustine ſaiſe, The Arabians were in the time of Origen, twelue fourtieſt hundred yeres agoe. As for the Armenians, Alphonſus de Chalcone, in the Council of Chaledon about the yere of our Lord, 450, that is to ſay, two hundred, a little pieres after the Arabians. De Adamo Polye, M. Hardinge, tell us, I praye you, whether of thelle two ſortes of Heretiques was the former? Is it not a likely mater, that the Arabians, that were fourtieſt hundred yeres agoe, learned first their Heretice of the Armenians, that folowed two hundre

dyed and fiftie yeres after them. As foþ Guido the Carmelite Freere, no doubt, he was a wife, and worthiþ Dōctor, to be boughte for a Whitemete againſt the Authoytice of S. Augustine. Nowe, that the truthe of your wordes maye appearre the better, Lette vs late ſomme the viij. of this booke hereof, by waie of Comparison, as in a table.

M.

M. Hardinge.

This was an errore in Pope John. 22. I ſe. And many iudged him to be an Heretike. M. Hardinge. Pope John ſente Preachers to Parie to mainteine his Heretice.

M. Hardinge.

Gerson. Pope John profefed and taughte this Heretice. Mafusa. Pope John preacheſt, and published this errore, Predicanit errorem.

M. Hardinge.

Pope John. 22. was Pope thirtene yeres before Kinge Philip was Kinge. Antoninus. Pope John ſpalke wordes ſavouring of Heretice in the Conſtitutio, that is to ſay, beinge pope.

Nardius. The moat famouſe Divines proclaiimed pope John, belinge pope to be an Heretike.

Mafusa. Pope John preacheſt errore, and ſente Preachers abroade to mainteine his Heretice.

M. Hardinge.

Pope John, during the whole time of his Popedome, continued it at Auençion, in France, and never departed thence to Rome. Sabellius.

M. Hardinge.

Gerson. Pope John profefed, and taughte his Doctrine. Mafusa. Pope John preacheſt, and ſente out preachers to mainteine it, and empifoned them, that durst to withſtand it.

M. Hardinge.

Oruphris calleth him as I do, Pope John. 22. Platina calleth him Pope John. 24. and not as you do, Pope John. 23. In ſteade of one Heretick Pope John, we haue ſounde two, and the Later mutch more horribile, then the former.

M. Hardinge.

This Heretice was objected againſt Pope John. 22. in the Council of Conſtance, but never proved.

M. Hardinge.

Platina. Pope John was chosen at Bononia, by the Conſente of al the Cardinales. Who to choose. The Arabians were two hundred, and fiftie yeres before the Armenians.

M. Hardinge.

S. Augustine. The Arabians were the Authors of this errore, but the Armenians. The Arabians were two hundred, and fiftie yeres before the Armenians.

As foþ Guido the Carmelite Freere, no doubt, he was a wife, and worthiþ Dōctor, to be boughte for a Whitemete againſt the Authoytice of S. Augustine. Nowe, that the truthe of your wordes maye appearre the better, Lette vs late ſomme the viij. of this booke hereof, by waie of Comparison, as in a table.

The Anſware.

Antoninus. Pope John uttered wordes of Heretice. And many iudged him to be an Heretike.

Mafusa. Pope John ſente Preachers to Parie to mainteine his Heretice.

The Anſware.

Gerson. Pope John profefed and taughte this Heretice.

Mafusa. Pope John preacheſt, and published this errore, Predicanit errorem.

The Anſware.

Pope John. 22. was Pope thirtene yeres before Kinge Philip was Kinge.

Antoninus. Pope John ſpalke wordes ſavouring of Heretice in the Conſtitutio, that is to ſay, beinge pope.

Nardius. The moat famouſe Divines proclaiimed pope John, belinge pope to be an Heretike.

Mafusa. Pope John preacheſt errore, and ſente Preachers abroade to mainteine his Heretice.

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The Arabians were two hundred, and fiftie yeres before the Armenians.

Viii. ij.

The Defense of the Apologie of the

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So many waies, **P. Hardinge**, haue you corrupted, and altered the Truthe of this Stoicie. And yet you thinke it Lawfull for you, to cri out against vs, A litle, Wicked impudence. Ye belie the Doctours. Ye are malicous. Ye are ignorant. Ye are shamele shiflers.

For the refre ye saie, we belie Pope Zosimus. He corrupted not the Council of Nice. For trial wherof, I refre me self to my former Replie unto your Answere. Certaintly, by what so ever Learned man wil stande to the denial hereof, he muste nathe vante colour in his face. The fraude was notoriousloun, and detected to the whole world by the Ancient Learned Fathers, Cyrilus, and Atticus, the one being Patriarch of Alexandria, the other of Antioch, and was repoushed, and published by two hundred, and seuentene Bishoppes, openly in the Council of Aphrica. He þe þe forged þi pi-
tacy that we allege unver the name of the ill named godly Father Athanasius. He fan-
tasticall burninge of the Canons of Nice without fire, with other thy like chidde da-
nities, scarcely mete for chidren to plate wthal, are likewise answere.

One of our owne Louianian compaie confesseth, that at the Late Council of Fl. nece, the Greckes there made open complainte, that the Bishop of Rome had cor-
rupted the Canons of the Council of Nice. Alypius the Bishop of Tagaste, speakeinge
hereof in the council of Carthage, saith thus: Adhuc tamen me mouet, quoniam cum
in p[ri]ceremus Graeca Exemplaria huius Synodi Nicenae, illa ibi, nescio, qua ratione, mi-
nimis inuenimus: *Tertius* thinge mouerte me, that, when we examined, and confirme the
Origines of the Nicene Council, written in Greek, I know not by what meane, these
things we foudne not here.

Addition. **F**or ye will say, Pope Zosimus alleged the Council of Sardica in steede of the Council of Nice. And herein he was deceiptive: and this is as his whole faulte. If this were at the faulte, **P. Hardinge**, yet were it a greatt faulte to Christes Vicare, and S. Peters Succellour, in maintenance of þe owne inordinate ambition, to allegre one Council for another, and therewith to face downe two hundred, and seuentene Bishoppes in General Council. If it were the Council of Sardica and not of Nice why then did Pope Zosimus so often, and so stately allegre it to the Council of Nice? Why durst he say, He had sent it, he had read it, and had the very true Copie of it in his Librarie in Rome? Why did he caute the Bishops of Aphrica to send so many hundred singles, to Constantinople in Thracia, to Alexandria in Egypte, and to Antioche in Syria, to teache the originals of the Council of Nice, him selfe knowinge, there was no sucht thinge written in the Council of Nice? Was this plaine dealing, **P. Hardinge**? Was this no corruption of a Council? **The Lawe saith**, Magna negligenta culpa est: *Magna culpa Dolor est: Great negligence is a faulte; and a greatt faulte is Guile, and falsofie.*

Asfor the Council of Sardica, Nicolaus Cusanus Epis. Sardicensis Concilium pro Nic. Cusan. statuo Niceni Concilij per Legatos Apostolicas Sedis falso sunt allegatum: *The Council de concordia of Sardica was deceiptively, or fally allegred by the Legatos of the Apostolic See of Rome, lib. 2.c.25. fuisse from Pope Zosimus in steede of a Canon of the Council of Nice.* Here, **P. Hardinge**, I beseeche you, of your courtesy, forgoate not this, Nicolaus Cusanus one of your pri-
cipal Doctours telleth you, that Pope Zosimus and his Legatos, deceiptively, and falsofie
allegred the Council of Sardica under the name of the Council of Nice.

But yet let us see, of what authoritie, and credite was this Council of Sardica? Nicolaus Cusanus saith, Augustinus non putauit, illud Concilium esse Catholicum, sed potius Arianum: *S. Augustine held not the Council of Sardica for a Catholic Council: but rather for a Council of Arian Hereticis.* It goeth hard with the Pope **P. Hardinge**, when he is dazien to leave al Catholique Councelles, and to holde by þisþe cunience. Verily Culanus opening his owne judgemente, touchinge the said Council of

Nic. Cusan. de concordia Li. 2.C4.25. Sardica, saith thus, *Venit et ipsos Parres Aphricani Concilij (in quo & S. Augustinus interfuit) in Epitola ad Cælestinum scribere, le hanc Constitutionem nulla Patrum Sy-
nodo inuenire Confutandum. Quare latius posset dubitari, an Sardicensis Concilij Con-
cilio existat: It is certaine, that the Bishoppes in the Council of Aphrica, among whom also
was S. Augustine, in their Letters unto Pope Celestine write thus, that they never founde*

Church of Englande. 6. parte. 647 VVhe-
ther this be a Constitution of the Council of Sardica, or rather in This, **P. Hardinge**, Pope
you see, pope Zosimus falso alleged a Canon of the Council of Sardica, for a Canon may erre
of the Council of Nice: *You lie the saide Council of Sardica whereby ye would* or no.
holde, was a Council of Hereticis: *You lie, your owne Doctor Culanus doubteth,*
whether ever there were any sucht Canon written, or no, either in the Council of
Nice or in the Council of Sardica, either by Catholique, or by Hereticis. And yet wil
you say, it cannot be proved, that Pope Zosimus was a Corrupter of Councils.

Pet Pope Bonifacius to faine the Credit of the See of Rome, *Conspicere sit, Epist. Boni.*
and publike openly, that the saide Alypius, and Aurelius the Bishop of Cartagene, and
S. Augustine the Bishop of Hippo, and two hundred and fourteene other Bishoppes, *Epist. Boni. 1. 1.*
that had espied, and renewel this falshede, were al exflamed, and ledde by the Dicell.
And one of your owne fudigne Doctors of Louane Saith, *Hec omnia, tanquam formam Copiops. 9.3.*
tanquam fabulu, tanquam superflua, aboluta, antiquata, calcata sunt: *A. Leibniz De-*
*crees (of these Councils of Carthage, and Aphrica,) are abolisched, and repealed, and ro-
laden under fote, as Dreames, and Fables, and things superfluous.* This, **P. Hardinge**,
is the weightyng of your Councelles. If they like you, they are the expresse Voices of
the Holy Ghost: If they like you not, they are Dreams, any fable, and thynges & u-
perfluous.

Canotensis (þe saie) is one worshipful Doctor, such as by our owne judgement, mighte Iohan. Ca-
pste in the Blacke garde. Pet washe a Bishop, **P. Hardinge**, in al respectes farre better, then
either your Leontius, or your Hippolytus, or your newe founde Clemens, whome ye
cal the Apostles Belowe, or your baneable of Amphionitus. **P**et would come to finde
faulke with the name and churke, we shold not have written, Canotensis, but rather,
Iohannes Canotensis. Your gheafe ye shewe butwel reaþer thereof þe shewis us none. Y se
mighth as wel haue fatus, Buttermis Carnotensis, who bringe very multe confundis,
and spente by tlicentis, as it is learned note enonge other your Clerices, for a
restorative, sucht an Ladie breake, and by berþer thereof was made whole. **P**et
mighth likewise haue ghesed, it had ben lo. Saristris, otherwise calld by some, Ru-
perius Canotensis. **F**or he saith, *In Ecclesia Romana fidei Scribz. & Pharisa: In Herv. Rid.
the Churche of Rome fidei Scribz., and the Pharisa.* But in deþe, this Cleric
name is Iohannes Canotensis, leged by Cornelius Agrippa. *His woþes be thise,* lyratio.
Angeli præcipiunt: potestem habent in Moribus: Vim faciunt Scripturis, vt habent
plenitudinem Potestatis. Ipse Papa iam factus ell intolerabilis. Eius pompa, and faliun
nullus Tyrannorum virginus aquaruit. Legati Romanorum Pontificium in bacchanal
in Provincijs, acili ac lajelandam Ecclesiastam Sacram egriflus fit a facie Domini: *They
lise their Commandement upon the Angels of God: They haue power upon the Dead:*
*They wreath, and raze the Scripturis, that they mase haue the Falsificis of Power. The Pope
him selfe is neve become intolerable. No Tyrant was ever able to marche him in Pompe,
and Pride.* The Popes Legates keþe securis ruel in Kingedams, and Countries, as if Sa-
than were fente abroade from the face of the Lordes, to counse the Churche. **This is not**
your tuo Carnotensis: It is Iohannes Canotensis: And this is his iudgements of your
Churche of Rome.

The Apologie, Cap. 6. Division. 1.

What wil ye saie, if the Popes Advoates, Abbates, and Bishoppes diffem-
ble not the mater, but they hem felues open enemies to the Gofpel,
and thoughe they see, yet wil not see, but wrie the Scripturis, and Wit-
tingely, and knowelingly corrupte, and counterfeit the VVwoede of God,
and fowly, and wickedly appyle to the Pope, al the same thinges, which
evidently, and properly be spoken of the Peron of Christe onely, nor by no
maneas can be applied to any other? And what thoughe they saie, *The De Elect.*
Pope is al, and about al? **D**2. That the Pope can doo asimuthe, as Christe can doo: *c. 1. genera-*
and 2. That one iudgemente place, andone Council House serueth for the Pope, and bili-
Hilini. for

for Christe bothe together? Q. That the Pope is the same Light, whiche should
come into the VVorde: whiche woodes Christe shake of him selfe alone?
A. That who so is an evill doore, hateth, and flieth from that Light? Q. That al
the other Rightwisenesse have receaved of the Popes fulnesse?

M. Hardinge.

You have never done with your wharfts. Your interpreter good Gerwil weoran that flauourous you
pleasant Duniitire so muche, Gemini, to be weary of her fete. For here the turneth your *Mulier*, in
what wyl ye faire. And nowse Sir, do you demande of vas Madame intercessor match you to frekele
what weyl ye faire. Forfouche, for this you allege against the Popes aduocates, Albatres and Bifrons, who
that the mote parte is very faire and flaudentus: somewher male be taken for truse in a right fete. Let them answere
for the Aduocates. I mende not to be their Aduocate nether ha they neede of my helpe. Let them answere
one for an other. Hostenfis for Albatre Pandemite, and for Hostenfis. In good herte ha we ther ex-
cellent men at this daie lusinge, I think verely they would not doo you that hanbit, to answere yow
them felues. O if they woulde vouchsafe to doge much, I dombie not, but they woulde make thowt
wourke with you, and take you vp roundly for halting, with one woordes, *Mentiri*, dasfing as you
altestions. Which woorde in your Duniitire is a verbe Commune.

*Vntruthe,
blasphemous
vnadvisedly
deieaded. For
the woordes
be plaine.
Papa Lux
venit in
Mundum.

Wolstons, which were in thy Duniuitie & verbe Commune.
Thus learninge, Professors, and Panomarite for the deale of the Canonites, tellinge you by the waies
that in quechions of Duniuitie we stonde not alwayes to their faisings: we answere on the behalfs
of Cornelius the Bishop obijtione in Italie, (for he ymagine, I suppose, putting in your myght the name
of Cornelius only) that he neuer faide, a Pope is the Light, which shold come into the world, in that
ense, as it is speake of Christe. If you were hardlye charged to shewe, where he layde, or whiche he
wrote, it wold be founde a nalle, as in many other pointes you are founde already. That he neuer
wrote it in any of his eloquent Italian Sermons, less froulous in Printe, I am affirme. And more halfe he
not ferre forth. Nowv if remaneing, that he tel vnto whiche he faid so, or els confute your flaudorous lie.

Where ye saie, **S**H. Hardinge, I thynke, ye haue learned of a childe, that Men-
this, is a Verbe Common, if ye holde on, as ye haue begonne, ye wil shortly alter
the Proprietie thereof to youre selfe, and make it henceforthe a Verbe Proper. Item
change Hollistic, and Panormitic, I wil late nothinge, but onely referre you to
the places.

the places.
As for Cornelius the Bishop of Bitonto, soz as mutche as, contrarie to your
Nature, ye please ignorance, and fate, ye cannot finde the place, reade therefore these
worpes in his Oration, openly piccionte in your Late Chapter at Tridente: Quis
con. Tridet. sit paulo. 3. erit tam iniunctus rerum ultimatur, qui non dicat, Papa Lux venit in Mundum: sed dile-
Oratio Cor- cavit homines Tenebras magis quicun Lucem. Omnis, qui male agit, edict Lucent: & non
nely Episcopi vent ad Lucem: ut non arguitur opera eius, quia mala sunt: Who so wil unmyntly weighe
Bitonni. things, but he wil faw. The Pope is the Lighte, that is commune into the world? But in me-
haunc loued Darkenesse, more then (the Pope, that is) the Lighte. Who so dorthe en-
haette the Lighte: & commethe beto to the Lighte: lafft his worfes shoulde be disconered,
for that they be euil.

The Apologie, Cap. 6. Division. 2.

Shortly, what though they make Decrees expressly against
Goddes VVoorde, and that, not in hucker mucke, or couerty, but open-
ly, and in the face of the worlde : muste it needes yet b: Gospel stright-
ly, what so ever they saye : Shal thysse be Gods Holy Armie ? O, wil Christ
be at hande among them three : Shal the Holy Chiofe sowe in their
tongues, or can they with truthe saye, Alice, and the Holy Ghoste haue
thoughte so ?

W. Hardinge.

After a great many of your foolish and false what if's you conclude shortly with what if's, decrees expressly against Goddes Woerde, and that openly in the face of the world; & hereof we answere requiring your what if, with an other what if, and faire. What if the Learned and Holy Fathers, &c.

The Apologie. Cap. 6. Division. 3.

In deede Peter Asotus, and his Companitch Honis little nob to auoide
that the same Council, wherin our Sauour Iesu Christe was condemned to
die

die, had bothe the Spryte of Prophesieinge, and the Holy Ghoste, and the Spryte of Truthinge; whenthose Bisshoppes saide, VVe haue the Lawye, and by our Lawe he ought to dieand, that they, so faienges, did light upon the bryt. Trushe of Indgemente (for so be Holies woordes) and, that the same platiuely was a phas. Spryte of Truth
Annas
and Cai
tute Decree, whereby they pronounced, that Christ was worthy to die. Christ worty
This, me thinkest, is strange, that these men are not hable to speake for themselves, and to defende their owne cause, but they muste also take parte with Annas, and Caiphas against Chrysse. For, if they wil calle that a Lawful, and a good Counsell, whereinthe Sonne of God was moste shamefully condemned to die the deathe, what Counsell wil they then allowe for false, and naughte? And yet (as at their Councelles, to saie truthe, commonly be) necessitie compelled them, to pronounce these things of the Council holden by Annas, AND Caiphas.

M. Hardinge

Suche vnbonch roles better become Brentius, that shamelesse railinges Heretike. Nowe to you, Sir Defender. You beli Housay, & Brentius of whom you borrowed this, helpe the reuerent Father Peter a Solo, Either he haue raden the place of Housay, or you haue no. If you haue not, en are you to blaue to faire so muche enyl, shal you knowe not, If you haue raden the place, he is your faulne plaine malice in putting that to Iousas, the contrarie wherof you fide in the place by your felte alledged, by whiche you leadevs, as it were by the hande, to beholde and confirme your owne diuinefie How vulte caule you haue to reprehende Housay, for that he wrot againte Brentius in defence of Petrus a Solo, touchyng the Council in whiche Christle was condemned by Caiphas, it shoulde bele appere to him, that woulde reade the whole place, where Housay setteth that mater. The fawme wold I here haue recharched, to the discoueringe of your false dealinges and shamelesse lieing, were not the fawme very longe.

First this is the Truth touching the whole. (a) The Actes of those Prelies of the Jewes Syna. (b) A discrete, goge were wicked, and contrarie to Christe. (c) But their Sentence, though their leases were never and a woorthy to euil, was not only true, but also to mankind most profitable. And S.Iohn in his Gospel wittelye proffect. The it was the oracle of God. For when after long deliberation of the Councel, Capthes the highe Bishop and Actes were President of that Councel had pronounced his sentence, whereupon al the rest almost gaue their consent, caught, and he It is exhortation for us, that one man of the people, and not that the Nation pessile the: Euangelie, sententie god, thereto added his herte, fangle, That he fadde, of his selfe, but wheras he was highe Bishop of that The Sentence were, he Propheted. Therefore let this be the true conclusion of the whole matter. The Actes of that Coun-^{xxviii}, That cel were wicked, the sentence was true and good. Nowe Hosius reacheth this mire to learnedly, and to laboure Christe shoulde him as you can not trulye take any advantage of his woordes to reprehende him. He flanched him tellie die the deathe, yea, the Scripture, a good grounde to stande upon. Whiche Scripture refreched doubtfull and harde sceptis. (b) This Truth, on to the Prelies to the Clerical order. Of whom it is faile, *In dubio ibi iudicium est rationabile.* of judgement. (b) They shal therveto vsto the Truth of judgement. In this judgemente faile Hosius, though it were never so wicked yet was the trule of judgemente. How that might be, there he prouidit to Bentley by his manifeste arguments. *Credimus a*

Where ye impute to Hosius, to haue saide, that the same plainly was a iuste decree, (c) whereby they Blasphemous pronounced that Christ was woorthy to die, that is thy flauderous lie, not Hosius faigning. (e) For he by his selfe did helpe to fasse the cleane contrarie, and that fudgitimes, that it was a wicked Councell, and misme iuste decree, vnd to die. God forbid any chilien man shuld say, that Christ was woorthy to die. (f) If he fath, it might haue bene truly (g) vntreue, pronounced by Caiphas, that he was gilty of death. And there he sheweth how vety teligiently, and wittely For thus fadde a lounfisching the reader, that he was most innocent, and defensed not to die. And thus, Sry you maie see, Caiphas: And take not parte with Annas, and Caiphas, as you ralys, and yet be a bly. God be thanked, to delende ourse true his Judgements. And declare you to the world to befafe teachers. Therefore beye vs no more, Hosius deates

The Bishop of Sarisburie.

County

The ⁶³ Sprite of Truth in Annas and Cai-phas. Council the Sonne of God was condemned, and judged to die the death. Hosius answreth, When Annas, and Caiphas sat as preſidens in the counſel, and Christie the Sonne of God, was by them condemned to die, yet nevertheless the ſame Counſel had the affiſcence of the Holy Ghoste, and the undoubte Sprit of Truthe. **Fo.** ſpeakingſ of the fainte Counſel, he falleth ſtill, Vides, Brenti, que nadmodum non detinat. Sacerdotio Letitiae Spiritus Propheticus, Spiritus Sanctus, Spiritus Veritatis: **Ye ſee,** friend Brentius, how that the Sprit of Christ doth ſtand upon the fainte Counſel.

Hosius lib.2 Leuticul priesthood (that pronounced sentence of death against Christ) wanted to see his Prophesies fulfilled.
contra Bren the Sprice of prophetise, the Holy Ghoste, the Sprice of Truth.
sum. Againe he saith, Ex-
quo tempore primus parvus mofler de verito ligno gustauit, sicut eti mortis Reus Christus.
Tag. 62.b. Iustus fuit illud, quod dixerint, Nos legem habemus & secundum Leg-
itus Dei, &c. Nec fuit si illud, quod dixerint, Nos legem habemus & secundum Le-

b gem hanc debet mori: From the time, that our first Father tapen of the prebunching
Christ the Sonne of God became guilty of death: *Neither was it false, that the Peves
faide, VVee haue a Lawe, and according to that Lawe he ought to die with this Spire,*
the waite whereof, the waite of this Marciall Note, upon your Decrees, Iudai-

Pag. 63. a. I trouble, he was inspired, that wrote this Marginal Note upon your Decree, and
not alterre peccatum, nisi Christus crucifixus sit? The leves had committed mortal sin,
Dilec. 13. 15 if they had not killed Christ unto the Cross. **Agathe. Nostra fatigata**, Nulla eis potest
In margin. tanta ponit scimus in probatis, quia impedit eum, qui minus vera sit illa Dei promissio.
Hesych. con- In legebant tibi iudicij Veritatem: **Be the wickednesse of Bishopps: never shal hee receive it, can-**
Bren. nuer hider, but that his promise of God shal ever be true. **The Bishoppeshall shewe the**
Pag. 63. b. The Trueth of Judgement.

This therefore, as Darbyng, in your Doctorates meanninge: It is intitutes, that Bi, hoppes onely mette in Councel, God will suplye at the reke. What so ever they determine, the Holy Ghoste will alleste them: they cannot erre. All this is as true, as that Holus your Doctorate saith, Amas, and Capias coulde not erre in pronouncinge Sentence of deall againte Christ. — — — — — *et sic est finis mater, nesci fui a Ionne feci*

But, for excuse hereof, somwhat so faire a ffeirre mater, ye t'el be a long retionous tale, without heade, nor forte: and that your Reader matele thinkes, ye faire somwhat, we crye out aloude, Shamede ralinge Heretiques, we belie Hofius we belie Sours. Our faire dealinge, our shamefule licing, weare are impudente and contynente le faierte. *Chelys, M. Warvinge,* be the proufes, and groundes of your Doctrine, and the most fauerte, and fairest floures in your garlande.

The substance of your tale is this: The Actes of the Council, where Christ was condemned, were lewde and wicked. But the Sentence of death pronounced by the Bishoppes against Crist, was juste and true. And thus by your dilliance in barte woddes, and by your blinde Distinction, betwene Acte and sentence, you saye shifftes to moche the wodde, y^e shoulde plainly have tolde vs, what were these sentence: and what were these Actes: and what great difference tolde ye came betwene Acte and Sentence, when ever ye hearden of sentence in judgement without Acte, or of perfit Acte without sentence? howe the Sentence of the Judge maie be true, if the Acte be false, or howe the Acte maie be right, if the Sentence be wronge. For the Acte is a direction to the Sentence: and the Sentence groweth upon the Acte. For your credite sake, leave these totes, & Var- dinge, y^e haue stold them ouer longe. They are to chyldeis for a childe: they becoming not your grauitie: they deceyve the simple.

In dede, I can easly beleue, that neither Sotis noz Honos was eare to withdraw
to safe, that Christe was rightly, and woorthily donne to deare. **H**abu it he, that
faith, The Sentence of deathe pronounced in Councel agynste Christe, was infre, and
true semely in dede to safe no leste. **F**or, if the Sentence of Christes Deathe were iuste,
then had Christe iubidetly deserved to die. **T**he very cas, and course of your Do-
ctrine undoubtely forced them thus to safe. **F**or, if al counciles be god, and Holy
without exception, then muste that also be a god, and a Holc Council, that was assen-
tene against Christe, and agaynt his Chryste.

Hofus im
Confessio-
Pericomi-
en. Chd. 29.

Hofus year Docoure, to make the mater plaine, faith thus, Iudaei itan Petrus
an Paulus, Deus ateni*li* non vult: Sed iolum hoc, quod ledet in Cathedra Petri, quo
Apostolus : quod Christi Legatus : quod Angelus eis Domini exercituum : d
cuius

Church of Englande. 6.parte.

cuus ore Legem requirere iussus es. Hoc solum spectari vult. Si Iudas est, quandoquidem Apostolus eft, nihil te moueat, quidur Fur eft? God will never have thee confider, whether the Pope be a Iudas, or a Peter, or a Paul. It is sufficient, only that he befteth in Peters Chair: that he be an Apothecary, that he is Christes Embaſſadour, that he is the Angel of the Lord of Hostes from whose mouth there are commanded to require the Lawe. This thing only Christe would have thee to confider. Be he Iudas; for as muche as he is an Apostle, let it not moue thee, though he be a Thief.

But Caiphas saith, if it be good, that one man die for the people, lette all the people perish.
Ergo, saue you, Caiphas had the Sprit of God. Alas, & P. Hardinge, although you little passe for your Diuinitie, yet why haue you none regard unto your Logique? Every childe knoweth, that this is a Paralogismus, or a deceiptif kinde of reasoning, called ralaccia Accidentis. And, that ye mate the better epic your ouerfights, let us as you saie, Caiphas prophesied blinly, hee felte not understanding, what hee said. *Ergo*, he had the holy Ghoste. Cuen to mate ye pre late, Balame Ali repreul his maister and spake the Truth, as Caiphas did. *Ergo*, Balame Ali had the Holy Ghoste. S. Paule saith, *No man can fasse*, The Lordle *is in the Sprite of God*. *Veret, by your Logique*, ye may make reason fasse. The Duke said vpon Christ, knoow, that ther are Christe the Sonne of the Littene *is*. *Ere*, the Duke had the Sprit of God.

It pitteth me, M^r. Hardinge to saye for thy politis. Altho^{gh} Capthas bwarenes, and
againstis his wil, by the enforcemente, & power of God, at one only time spake twydes
of Truthe, as did also Balaam alle, and the Dinel, yet it foloweth not, that we shoulde
therefore at al times renne of Capthas to seke the Truthe.

S. Augustini fatte, Quando Deus voluit, etiam unum iumentum rationabiliter loquuntur eis, Nec ideo admittunt sicut homines, in deliberationibus suis, etiam Afinis exspectare Consilii: *When it pleased God, Balamus Alfe, being a dumb beast, was able to speak, as a man. They are not men therefore commanded, in all their Consultations, and doubtful cases to seek Council of an Alfe.*

As for the Lies, Shames, and Schauders, yee woulde so liberally lay upon vs, it mair
please you, to take them freely home againe, 3 if ye be ful freight, and haue scarce suffis-
ence of your owne, yet maike you biude them amonge your pase Louanian Brethren. It
shalbe a wicke of supererogation, soz my selfe, they haue of theire owne enough al-
ready. To conclude, your whole wicke hereinis, to force your Reader, to haue a god
opinion of Annes, and Capthus, that concerned Christe to die the deathe: for that as
Holme saith, they had the Sprit of Prophete, the Holy Ghost, and the Sprit of Truth
and therefore coulde no werte in theire Judgements.

The Apology, Chap. 2, Division 1.

But will theise menne (I sate) reforune vs the Churche, belinge
themselues bothe the Persons guilty, and the Judges too. Will they
abate theirre owne Ambition, and therre pride? Will they ouerthowre
therre owne causes, and geue sentence against hem selues, that ther
muse leue of to be unlearned Bishoppes, Bowbellies, Heapers togea-
ther of Banes, takers upon hem as Princes, and Mry of Warre?
Will the Abates, the Popes deere darlings, judge that Monke for a
Theefe, whiche laboureth not for his livinge: and that it is against
al Law, to suffer litche a one to live, and to be founde either in Cittie,
or in Countries, al of other mennes charges. Deels, that a Monke ought
to lie on the grounde, to live hardely with Heapers, and Peafon, to
studie earnestly, to Argue, to Prate, to Wlooke with hand, and fully
to bende hym selfe, to commen to the Ministrie of the Churche. In faith,
as soone will the Phariseis, and Scribes repaire againe the Temple of
God, and restorate it unto vs a House of prayer, in stede of a Denys
of Theveres.

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M. Hardinge.

Ye leape with a light skippe from one thinge to an other , neither dwel yee longe in any one point ,
but in hysing .

But ye faine, they be bothe the persons gilte, and the judges also. Judges doubletis be. For their vocation is lawfule, ye can not dislyou it. Guilty alle they be, we denie not, but whereof? Of fraile hylinge, not of false teachinge, (for commonly they teache nothinge). And where? In the court of conuincence, (a) not in the courtise of man. Or if any of them be, both before this councel, and in this councel godly,

(8) *Virtue.*
For their life is
notorious to
the world.

As for Mynkes, yet mise noth knowe, that enteryng into
the world, or that they be bounde to the herte discipline, which Mynes had in, for twelve hundred yeres
past. Nowe be ther other daies, other maners. Suchte great affreyn to be wondered at, and to be wryghted for.
But whether the Religious men of our tyme be to be compelled thereto, I leue it wryt confidertacion. If
it maie be lawf ul to swyf in fuch a pynal case, by an older example of extreme prudencie, me thinkel
the direction of Iacob answere to his Brother Iau to wryghte to be thought on. When Iau comfaynted
offred his Brother Iacob returning from Melopotamia with all his wraight of householde and cartel to go
with him and kepe him compaiane, the refe of the rounay that he remaynted from the place of their first mee
tinge. Iacob ful myldly faid, Syr you knowe, if it lyke your Lordship, that I haue here with me tender
Babes, (b) Ewes wyl Lambes, and King with Calfe. If i overbut them wylle fat geocing, my fockers Gen 1
will dral in a daie. Maie it please your Lordship to go before my meyrtauns? I will folowe after die
likenesh his
Ewes and sofles so that I fel my lible ones able to beare it.

(b) Miffard
likeneth hi
Monkes to
droaues of
Cattel.

Likewile it was not a discrete moderation vrg, but al Monkes be rigourously diisited to the subtle
sute of life, they lued in of old time, in this so great loosefode of manners, specially the discipline of al monkes
ligning so faire flaked in comparsion of the auctorite feuerite, it is to be feared, vee shal rather see
Cloisters forsaken (which God grant), when a godly reformation precurred (which will nature be)
the kynges selfe to desfere of our amendment. God geue the kynges selfe to desfere of our amendment.

(c) Here M. ~~that he~~ be reduced; and they holde *Per locum topicum natus Evangelia a multis moribus*
Harling com- him (elte confute al suche your feble reasons, where he saith, The Scribes, and Pharisees
partach the Pope Moises, what so ever they laie to you, doo yet, but after their woorkes doo yet no

To the Bishop of Barnby.
Sir, if your Monks, and Freres should have been forced to keep the
veritie of their Foundations, they woulde rather breake their Cloisters and leave all
there by a fitt comparison, & resemble them to the heavy droa-
gones, whoe in a former time, were the Monks of the same
order.

Hierony. ad Marcellum, in commissione Bethlehem. Quia tu hoc dicas, Monkes in his tunc, saith he, Nihil arrogati filii de conuentu superius. Tunc isti inter omnes contento est. Quicunque non fuisse fuerit, hinc primus putatur. In veite nulla distinctione nulla admiratio. Vtneque placuerit incidere, nec placuerit excepit, nec latitudis. Ieiunia neminem dubileuantur, delectur inuidit, nec moderata laetitias condemnantur. Sicut Dominus stat vires suae, aut cadit. Nemo iudicat alium, ne a Domino iudicetur. They brag not of their sole, or Single life. At their contention is, who was most humble. Who so ever is least, he is corruptest first. There is neither difference, nor wondering in Ap- parel. How so ever it pleases a man to goe, he is neither flattered for it, nor commended. D'sman is auauished for his Falling. Neither is abstinence praised, nor sober refreshing condemned. Eche he him selfe be Iudged.

But (ye late) your Monkes nowe a daies are waxen nice, and crameled, & their
seuerite they make not beare.

Sulpitius Se-
nurus in
Chromico.
Hieronymus ad
Eustachium de Persis.
Virginia.
Scandura.

Butche Holme meyne they were, of whom Sulpitius Señurus was
nemur ex parte, aque omne vita decum mercede corruptum habent dum quasi venalitatem
præferunt tuncmonium: **Theif Freeres** fute fid, and looke for monie: **and buse** of them
levicie of their life corrupted with hire, setting there holinesses out to sale. **Of Butche** Holme
hane will filled therre belles, they dreame of the **Apostles**. **In like sorte,** he wylched of certe-

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faine Spokes: Apud hos affectata sunt omnia: Laxe manice: Callige sollicitantes: **Frecres**
Vetus crucifer: Cerebra suspitia: Vistratio virginum: Detracito Clericorum: Et si quan-
do Dies Fervit venter, faturantur ad youtium: **Emerge their mem'les, all things are conn-**
serfite: Their wifes fenes: their great bootes: their course gownes: their open shires: their pif. ad Eu-
risting of Virgines: their Backinges of Priestes. And if there come a Holy Daye, they flechium
eate, until they be faune to perbrake. **This, no doubt, is that holynesse that Christe brou-**
ght into the world.

Nicolaus Culanius, A Cardinal of the Churche of Rome, thus setteth out the whole Life, and Holinesse of your Monkes: Apud plures non nisi habitus extremitus remansit, & nihil de Spiritu Fundatoris: for the moste part of them there appereþ only an outward shew in their countenall; but they haue loste their glorie in a partie of their Fundators Service.

she weare apparel; but they have left them frome no parte of their e-omnies Sprite.
Agaue he saffit, Fallacie illorum, qui sub habitu Christi apparebit, vix potest fieri, ob suam varietatem. Nam aliis quidem sub hac velte, aliis sub aliis, aliis sub capitio, aliis sub hoc Religionis signo, aliis sub alio se Christo militare afferunt: Licet penè omnies non que Christi, sed que tua sunt, quarant. Omnes enim student aurariæ a maximò viqu ad minimum: *The beseched of them, that walk under the appereill of Christe can hardly be knownen. They are so divers. For they all say, they serve Christe. One under one weedes, an other under an other: One under a Cowl, an other under a Hode. One under one badge of Religion, and an other under an other.* notwithstanding, the whole sorte of them, for the most parte, seek shewe owne, and not, that perteyneth to Iesus Christe. For they are all bent to contouerfete, even from the greatest to the least.

Seele are your Monkes, **P. Harding**: This is their holynesse. They have no part of
their Founders Sprite: They feele their oyvn: They feele not the glorie of Christe.

their founders sprit: They lecke their owne: They lecke not the glorie of Christ.
But your lyfe (ye late) is no preudice to your Faith: How soever you live, yet is your Doctrine right godly and Catholique: And that ye prove by the wordes of Christ: The Scribes and Phariseis sit on Moles Chaire. What soever they say to you, do yee, but after their woorkes doe yee not. If this be the best claime, then haue ye halpe by, then suffer us, & haue thidg, to fale to you, as Chrift sometime faid to them, whom ye confesse to be your fathers: Who be vnytowyn, ye Scribes, and Phariseis, yee Hippocrates. Ye denoure and rauen vp poore VVidowes houese, under the coloure of longe prayer. Onwardly ye seeme Holie: but within ye are full of Hippocras and wickednesse.

S. Augustine saith unto the **Duo Heretiques**, called the Manichees: Dicatis, non o-
portere omnino queri, quales sunt homines, qui velutrum fecerat profectior: sed qualis
sit ipsa professio. Quid robis fallacius, quid malitiosius dicit aut inuenitur **Augusti. D.**
potest? *I.e. size, we maye not examine, what men they be, that profess your Sect: but only what
is their profession. What thing can there be founde more false, more deceiptful, more malitious,* **marib. Mat.** *in the like. b. 2.*

Thus saide S. Augustine to the Maniches: Take heed M. Wardinge, leste the same
make be saide to soming of you.

The Apologie, Cap. 7. Division. 2.

There haue ben, I know, certaine of their owne companions, which haue founde faulfe with manye errours in the Churche, as Pope Adrian, Aeneas Sylvius, Cardinal Poole, Pigglius, and others, as is before saide: they held afterwarde their Council at Tridente, in the same ffe place, where it is now appointed. There assembled many Bishops, and Abbates, and others, whome it behoued for that matter. They were alone by them selues: whatsoeuer they did, no body gainsaid it: for they had quite cut out & barred out ffe from all manner of assemblies; and there they sat six yeres feeding folkes with a marueilous expectation of their doodings. The first syre. Monethes, as though it were greatly nedeful, they made many Determinations of the Holy Trinitie, of the Father, of the Sonne, and of the Holy Ghoste, which were godly things in deede, but not so necessary for that time. Let vs see, in all that while, of so many, so manifest, so often

The
Per-
dome of
the
Council
of Tri-
dent.

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The Defense of the Apologie of the

often confessed by them, and so evident Errors, what one Errour have they amended? From what kinde of Idolatrie have they reclaimed the people, what that Supererdition have they taken away? What peice of their tyranny, and Pompe haue they diminished? As though at the worke were made not now see, that this is a Conspiration, and not a Council: & that these Bishops, whom the Pope hath nowe called together, be wholly sworne and vercomen bounde to bear him their faithful Allegiance, and will do no manner of thinge, but that they peretue please him, and heale perh to auance his power, and as he will haue it: Or that they recken not of the number of mens voices, rather then of the weight, and value of the same: Or, that Right, there doth not oftentimes ouercome Right.

M. Hardinge.

(A) Vntrue
mayfie as
hereafter it
shal appear.
(B) A leuen-
ious Vntruth.
For McCalum
was never an
enemy unto
the Arians.
(C) Vntrue
most impud-
icall. For their
owne
confessed and
Knowne Errors
they never
encountoured.
(D) Vntrue
told by M.
Hardinge own
F. L. R. Reade
the Antifcate.
(E) O profound
Luminous
P. 1. 1. D.
Part 6. ca. 3.
Dissent.
C. 12. V. 1.
Aduane. i.
In Con. T. 1.
An 1562.
Citat. ab
Ilypica in
Protestante
ne contra Co-
cil. Trident.

As you proceede, you talke your pleasure of the godly and learned Fathers assembled in the late Council of Trent. By the waie, as your manner is you drop lies. Of which one is, that they had quite shut out, & banished from al manner of assembly (A) which is a ffeule lie. That the ffeule six moyses, they occupied themselves with making many determinacions of the Holy Trinitie: what it shall haue hereafter by occasion of your chiefe Master (B) Calvins doctrine, it is more feared, then yet perceived. Where ye would layne ffe of so many, to mayfie, so often confuted by them felues, and so euidently errors, what on circuit they haue amended: they are not like to ffeay your louingges. And yet they haue taken order for the amendment (C) of so many as they know. Neither is any of the same about any pointe of our ffeit, but about things of leffe weight. Your exaggeration of the termes, so many, so many, so often confuted by them, and so euidently lies. When you followe your houre humoure, and ask, from what kinde of Idolatrie the Tridentine Council haue reclaimed the people you go farre. What ffeule blasphemie ye utter in Bookes and Sermons against the Adoration of the blessed Sacraments of the Alter, whoe knowe to syde of Idolatrie vied in the Churche. (D) Neither is any Idolatrie committed by ye woorlipping of Sanctis, in prayng to them, nor in the reverence we exhibite to their Images, as ye beare the people to hande. (E) At can not well take a haire froth your lying brarde, & with the i, that I daule plucke malice from your blasphemous tare.

T' Bishop of Sarbury.

Whether the Learned menne of our fyre were shurt out from the right, and liberarie of your Council, or no, it mafe some appear, partly by that in already ffeate partie by that that he ffeale hereafter. Verily, the Pope, for his Prelacie, will not suffer to by that that he ffeale hereafter. Verily, the Pope, for his Prelacie, will not suffer to any Bishop, to gke voice in Council, onely he haue his ffeule solemnely sworne to the See of Romme, and therfore they haue al called them Creatures. So Cicero saith, Verres, in the See of Romme, and therfore they haue al called them Creatures. So Cicero saith, Verres, when he was bithed, and pollerd the whole Island of Sicilia thought it not god, to lufe for his name, or any part of his doings to come in hazard, but onely before a Judge, for his name, or any part of his doings to come in hazard, but onely before a Judge,

or Arbitre of his owne.

Wherefore, the French Kings Embassadour, as it is ffeale before, protested thus openly even in your ffeuale Council, Minus legitima, minu quo libera dicuntur nulli illa concilium aderant, ad voluntatem alterius semper loquerantur. T' bish. Concillies ayein captiorum ne ffeat, ne ffeal, as they ought to be, they that were there, spake evermore to please an other. (By which Other, he mentente the Pope.)

And for that cause, he limercurie Maiestie, by his Embassadour Hurtado Mendoza, therto Iacobus Hurtado Mendoza, nomine Plentiflumi, & Inuictissimi Domini mei, Caroli Cesari Romani Imperatoris, ex illius speciali mandato, ac nomine totius Sacri Romani Imperij, aiorumque Regorum, ac Dominiorum suorum protector, Nullam posse illius Authoritatem afferendum legatum Sanctorum Vefra, & eorum Episcoporum, qui sunt Pononit, Sanctitati vestre maiori ex parte obnoxiorum, atque ab illius nata omnino pendunt, & in Religionis, & mortui Reformationis causa, &c. Legem praescribant: I James Hurtado Mendoza, in the name of the moste geally, and in the mighty Prince my Lorde Charles, the Romaine Emperoure, by his special Commission, and in the name of the whole Romaine Empire, and al others his Realmes, and Dominions de protest, that the Author-

Churche of Englande. 6. parte.

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ting of the pretended Legacie of yours heliuste, and of ffeule other Bishoppes, as he nowe ar-
Bononia, unto whiche towne the Councill of Trident was then abourned,) for the En-
bomiste party bounde unto your Holynesse, and whyle hancinge upon your backe, is of no force, fadours,
namely ffeule Lawes in ffease of Reformation of Religion, and manners.

2. And that it make hyspeare, in what the bishes, and forfele subfcription, al Bishoppes na V rifer-
ffento the Pope, Aeneas Sylius, otherwise called Pope Pius the Second, fathet thus,

Quod si Episcopus Papa contradicat, etiam vera loquendo, philominus peccat contri-
ad Capitulo Iunianum Papa prædictum: If a Bishop speak agaist the Pope, yea, although he speake

the truthe, yet neuertheleſſe be fineth against the One, that he hath made amoe the Pope. 1o. Selandi

Therefore, wher as at the late Conference at Nuremberg, it was required by the Prin-
ces, and States of Germany, that al Bishoppes committig to the Councill, mighte bothe h. 4. Hu-
e be discharged from their ffeale to the Pope, and also sworne to ffeale, and to

promote the truthe, the Popes Legacie there mafe antwarcen in greate obligeanc, that mafe mafe col-
laborate, it might not ffeale: For that to the Popes handes should be bounde. Herby, M. Hardinge.

d. 1. 1523. d. 1. 1523. d. 1. 1523. d. 1. 1523.

Whether your Fathers, in the Chapter at Trident ffeale there ffeale whole Pow-
ernes, seatings, and reaonings about the Trinitie, or no, of certaine knowledge, I

cannot tell. But certainly, what thinge else they did, either in at that time, or ten-
after, you can hardly ffeale it. Therefore, if they did not this, so as muche, as no

thinge els appears of thore doings, you must imagine, they ffeale mafe in a quan-
tity, and ffeale nothinge. Notwithstanding, Castander fathet, they bestowed one

whole Sommer in great, and holy Disputations about meeter matters, then too, bri-
ngue 2. mane, onely about the Communion of the Cuppe. Martinus Kemmis fathet,

They helpe Disputations there and liege greatt ffeare, Deuen whyle Monethe to it
profeatione.

whether about the iuffication of Fathie and Vvoros: and yet in the ende ffeale it
to people, then they ffeale it. This ffeale, Yohannes clues haue elided manye distorsions in

your Church of Rome, as it is plaine by your owne Confession. To recken them al in

particular, it were to long. I haue partly touchet them heretofore. Albertus P. gallo-

ne confesseth, there haue Abuses in your Maile. The French Kings Embassadour, at your

late Trident Chapter, fathet thus, Vel Praetor Romae Ecclesiæ incuria, vel etiam (ue-

latis grauus dicti) propterla Pieta, irreipile in Ecclesiæ res nouellas Antiquatione,

Abrigatione, vel Moderatione digna, faciemur necesse est! See mynd mafe that eti-
ther by the negligence of the Bishopps, or by ffeal Moderatione (for i' ffeal ffeale no

more, be meant) ffealed, & spockerie, and euillfule Auriacie) cerimoniis are brought

into the Churche, woorly either to be pue ause, and abafled, or at leste, to be qualified.

Picus Mirandula beforefute Pope Leo, to abate the vaine Speliture of youre Ce-
dene 1562. Picu Mirandula beforefute Pope Leo, to abate the vaine Speliture of youre Ce-

remontis to refourme youre Praiers, and to cut of youre fables.

One of youre owne Louanian Fefiles fathet, Euen nowe a daye, many good manne haue ffealed

mafe so many Appelaces to Rome: somme others ffeale faulfe with your fardomes. pp. 10.

Homme with your Simonies: somme with your Steves: somme with your licencies: In Con. La-

terius keepinge, and maintaininge of Concubines.

I wil not enlarge the mater further. These, and other like thinges are confefte

by yourselues. Other greater maters I wil not touche. For in cases of ffeale, i' pag. 15.

by yourselues sake, ye maie graunte no maner Errour. &c; otherwise it mafe

be thought, ye haue neither the ffeale, nor the Life of Christian menne.

Now therefore tel us, M. Hardinge, what one Abuse of al the Abuses in your Maile

what one Diſplaye, or Defomities, of so many Difplayes, and Defomities in your

Church: What one vaine Ceremonie: What one Cabilthe Table: What Appeal to

Rome: What Simone: What Pardon: What Steves: What Courteghiane: Whilat

Poncubins: haue ye reformed? If ye reformed not thore groſſe, & ſenſible Abuses, that per-

ceſſe with your eyes: how then wil ye red jette other moze ſecrete maters, that per-

ceſſe onely to ffeale? and be not ſearc, if ye wil not refourme youre open Steves,

whilat wil ye reform the Churche of God: But ye haue bold to ffeare vs, that there is no

kind of Idolatrie, nor ethir was any in your whols Churche of Rome. Notwithstanding

Zu. ii. f. founis

in the some others of your best Lerned frens have thought otherwile, as it shal appearre,
Churche first, Epiphanius saith of certains Persians, nampe Magizans, Idola quidem de-
of Rome stanturcum Idolis cultum exhibent: *I' hay abhorrer the sight of Idololatry they fel downe,*
and worship Idoltes. And what if a man would say the same of your Clergyc of Rome?
In Oratione Epiph. lib. 3. *Verily, notwithstanding ye would seeme to minlike of Idololatry yet yours Churches,*
De Fide cathe- *and Chapells are ful of Idololatry.* Againe he reparesh certaine wordes of S. Paul, as
tholica. *uttered of hym by the Spirit of Prophete, from Mortuis Calum Diuinum prestantes,*
Oi fidei qd. *quemadmodum etiam in Israhel impic coacturunt: They shal geny godly honor vno dead men,*
qd. egenis. *like as also they did in Israel.*

What opinion ye haue of Sainted departed, I haue not here to remember, Cardinal Bembus, in an Epistle unto the Emperoure Charles, calleth the Bledid Virgin, Dominian Deam nostram: *Our Lady and Goddess. Yourne greate Hercules Lipomanus, erish ut in his marginalia agone.* Ecce quam potenter illi est Sancta Dei genitrix: quomodo nullus saluus fieri possit per eam: *Beboldis hunc monachum, the holy Monachum of God, and howe woman may be saved by her.* If this be not manifest Idolatrie, it mait pleace you to haue some otherprise.

At the nextt, this Churche beganne to spangle longe dithen, now in the tyme of the
Other Fathers, and that herof faultis the Hereticke. *Tooke occasion thuse to charge the*
Catholiques for the same Idola veritatis in Martyres. *For he haue charged the Catholique fads*
Pagan. 289. *into yours Martys.* Further, per se, the Hererence, that we gane unto S. Iulies lamen-
Auct. contra *tares, is no Idolatrie. *Pet Poidorius Vergilius, speakinge herof, saith thus:* Quia Sa-*
Faidum. li. *cordes populi non docent, & vulgo ex viu suo racter paruntur, idcirco eo solante de-*
20. Cap. 21. *nunio est, vel hac pars Pictatis parum differat ab Impiaitate: For that the Picties in*
Poly. l. Vir. *strukt not the people, and are thought to holdre there peace for gainesake, the water is broughte*
De inventio- *to sancte a damage, that this parte of Deuotio differat but little from Extreme Wickednesse.*

And Ludovicus Vines saith, he be not so greate difference betwene many Christian
Vices worshipping their Images, & an Heathen man adorour his Idoles. Cathar-
inus, one of your great Doctours of Triueno, saith thus: An heet Adorare Imagines
ipsas, & illis cultum praberet, sunt qui hoc omnino negant, & cleplent, esse Idololatriam. Videntur autem non nullibus Argumentis mouimenti ab aliis Matorum, ino etiam Scrip-
turam Authoritate: Whether is it lawfull to Worshipe the very Images, or not? Some menie
saie, nay, and calle it Idolatrie. And then they feeme to be mended with no light Argumentis, nay,
without the Authorisacie, as wel of the Faither, as of the Scriptura.

Jacobus Nancianus saith, Non solum fiduciam est, Fideles in Ecclesia Adorare co-
rem Insignie, sed & Adorare Imaginem, sine quo vulneris scrupulo: quin & eo illam vene-
rari cultu quo & protocropio cius. Propterea quod si illud habet Adorari Latris, & illa habet
pist. ad Ros-
m. Capt. Adorari Latinam: *Per me grante, that the Faufulish in the Churche, dos not only*
worshippe before the Image, *but also wyorshippe the Image it selfe, and that without*
Iaco. Pagan. any manner scruple of Confidence, whensover. And further, They wyorshippe the Image
lib. 2. Fortis *with the selfe same honoure, wherwith they wyorshippe the thing it selfe, that is re-*
lib. 3. Fidei. *presente by the Image. As if the thing it selfe be wyorshipped with godly honoure,*
E. l. Idolat. *Then the Image it selfe likewise be wyorshipped with godly honour.* *Whereo agrees*
In Nativit. Sa- *eth one other of your late writers, Jacobus Pagan. And an other of your like Doc-*
p. 2. In facio- *tors saith, This is a very shame, and practice of your Churche of Rome. But Robertus Hol-*
tre. 15. *cote saith, This kinde of worshippingpe, is plaine Idolatrie. Therefor, 3. trouwe, there*
Arg. de ver- *bath keepe some Idolatrie in the Churche of Rome. We will say, Yee know the Image is*
Id. scimic. *no God. And this ye thinke, is cruce sufficient. But so lykewiste lade the Heathens*
Mat. Scr. 6. *of their Idolatrie, and yet, as S. Augustine saith, they were Idolaters notwithstanding.*
August. ad *god willfasse, / is the Image of an Apostle of Christ, or of God himselfe, and therefore it*
Quadrat. can be no fauorie. *But S. Augustine saith, Marcellina celebat Imaginem Ihesi, & Pauli,*
scr. 4. *Homere, & Pythagorac, Adorando, incensumq; ponendo: Marcellina Worshipped the*
Image of Ihesus, and of Paul, and of Homere, and of Pythagoras, by kneeling vnto them,
Paul. 1. v. 1. in Bonita. Ince. / before them. Yet nevertheless, this was an Idolater. The Sar-
lib. 3. cap. 27. *abe made there Sacrifices in Mount Mecha, not to Duels, or Heathen*
Gods: But to Abraham, to Isaac, and to S. Thomas: yet are they not therfore excused of
Idola-

Idolatrie. Gregorius the Bishop of Nyffa, S. Basiles Brother, saith thus: *Qui Creaturam Gre. Nyffa.*
Adorat, et in Nomine Christi fiduciat, tamen Simulachrum Cultor est. Christi nomine In Ora, si-
Simulachro impensis: / Ita that worshippeth a Creature, notwithstanding he doe it in the name de-
Name of Christ, yet is he a worshipper of Images, as geunge the name of Christ vnto all Phantasie.
Image. By these fewe, Sir Hardinge, it may come appare, that your Churches are not
voile of all Idolatrie.

The Apologie. Cap. 7. Division. 3.

And therfore we know, that diuers tynges many good men, and Catholique Bisshops did tarrie at home, and would not come, when suche Councils were called, wherin men so apparently laboured to serue factions, and to take parts, because they knewe, they shold but lose their traualle, and do no good, seeing wherunto theyre enimies mindes were so wholly bent. Athanasius denied to come, when he was called by the Emperour to his Council at Caesara, perpetually plainely he shold but come among his enimies, which deadly hated him. The same Athanasius whiche he came afterwarde to the Council at Syrum, and forefawt what wold be the ende, by reason of the outrage, and malice of his enimies, he packed his bagge, and went away immediately. John Chrysostome, alz. Histor. Trib. though the Emperour Conflantius, commannded him by soure sumby let. pati. lib. 10.
to come to the Arias Council, yet kept he himself at home still. *Whiche cap. 13.*
Maximus, the Bisshop of Hierusalem, fale in the Council of Palestine, the Old Fa- Ench. L. 1.
ther Paphnutius tooke him by the hande, and ledde him out at the dores, cap. 17.
fatieng: *It is not lawfull for vs to confesse of these matters with wicked men.* The
Bishops of the East wold not come to the Syrum council, after they knewe,
Athanasius had gotten himselfe thence againe. Cyril callid menie back by
letters from the Council of them, whiche were named Patropasians, Pau-
linus, Bisshop of Trier, and in my otheris moe, refused to come to the Coun-
sel at Milliane, when they understande, what a sturr, and rule Auxentius
keapte there: for they sawe, it was in vaine to goe thither, where not
for reason, but faction shoulde preuale: and where folke contended, not
for the Trueche, and right iugement of the mater, but for Partialitie,
and fauour.

And, al bi et thos, Fathers had luttched in lemons and stiffe necked
enimies, yet if they had come, they shoud haue had free speach at leaste
in the Councelle.

M. Hardinge.

Fust here I note the falshed of the Lady interpreter, who turneth the Latyn speaking of Athanasius,
Cum vocatus esset ab Imperatore ad Concilium Ceasarense: When he was called by the Emper-
tore to his Council at Caesara. Where by addinge the woorde his, of her owne fere or a woorle fere
under her name, goeth aboule to perswade, as Heretics do, that the Councils be to be accompled the
Councils of Temporal princes, not of Bisshops: and that they be the heades of them, not the Bisshop of
Rome. This muche to her. Nowe Sir to thy Defender. Al these examples ferre you to no purpote. It
call the whole
is wel as M.
Hartinge the
Popes Vinc.
Barthol. x. 3. b
Or al the Bis-
shops through
the woorle the
Popes Simeon
Page 308. b

*Pad you not had a shold sharpe wit, Sir Hardinge, and a very godliking of the
same, yet coulds never haue made your selfe so greate spotte of so mal a mater. The
same, yet coulds never haue made your selfe so greate spotte of so mal a mater. The
Lady interpreter pitideth your case, and wilsooth you a little more discretion: and would
Z. iii. be*

be mutche ashamed to answere your folies.

If the Council, we speake of, were not the Emperours Council, then much lese was it the Popes Council. Soz in those daies, as hereret haue declared more at large, Councells were summoned by Emperours, and not by Popes. And what reason haue you to shew vs, that the Council, being summoned by the Emperour, might not be called the Emperours Council, as wel, as the Pope, being admitted, is allowed by the Emperour might be called the Emperours Priest? Odacer, in the third Council of Rome, in the time of Pope Symmachus, saith thus: Miramur, praecepsis nobis, quicquid sicut tentauit: Cum etiam Sacerdotio nostro superficeret, nihil sine nobis debinet alium! We marvel, that any thing was attempted without our knowledge; for as muche as, Our Prieste (he meaneith the Pope) binghe alone, nothinge maye be done without us. As the Pope made he called the Emperours Priest to make the Council be called the Emperors Council, without any impeachment of Christian Falshede. Again, why might not a General Council holpen in France, might be called the Kings Council? Gerfon, speaking of a Council holpen in Parie, saith thus: Infamare Regem cum Generali Concilio non conati sunt: Tunc fugit to disfame the King with his General Council. It was a General Council, and a Council of Bishoppes: And yet was it called the Kings Council. Liberatus saith, Flavianus Episcopus Eutychem ad Concilium Suum venire precepit: Flavianus the Bishop (not of Rome, but of Anjoche) commanded Eutyches to come to his Council. Hereret, O Hardinge, ye mate take time, to stude to somme better quarrel. Surely this was very simple.

Precuse Athanasius, Chrysolomus, Maximus, Paphnutius, Hilaris, Cyrilus, Paulinus, and other Learned Bisshoppes, and holy Fathers, for not appearing at General Councells: for that they were summoned to appear before Heretiques. As soz the Fathers of your late Tridentine Chapter, what so ever they were, gaue in to any wilte calle them Catholiques. Yet notwithstanding, ye mate remember, that by such god Catholiques, as you be, the same holy Fathers, Athanasius, Chrysolomus, Maximus, Paphnutius, Hilaris, Cyrilus, Paulinus and others were calle Heretiques. Hilaris, saith, Congregate nunc Auxentius, quas voleat in me Syndicos, & Hereticum me, ut faciam fecit, publico titulo proscriptor: Nonne isti Auxentius, the Arian Heretique, callebant Comedie to helle against me: and by open Proclamations let him publishe me: for an Auxentius Heretique, as he bath ofentia done already. The Arian Heretique, saith, that the Catholique Christians, whome they calle Homoulians, whiche in their meaning was as mutche, as Heretiques, were the cause of al blisston.

S. Hieronome saith unto Marcus, Hereticus sum quid ad te? Quicce iam dictum est: I am an Heretique! But ha is that to cheif? Hold your peace, you haue told me your tale. By like right, Christ him selfe, by certeyn of your Ancient Fathers, was calle a Samaritan, a Deciever of the people, and an Heretique. And, if mate please your soberly, and aduisedly, to consider the mater, ye that finde throughout the whole body of the scripture that no people made euer so greate crakes of the Churche, as they, that were verely Enimies of the Churche: noz none were so ready to condemne others of Heretique, as they, that in dede were them selues the greatest Heretiques.

The Apologie, Cap. 8. Dimson.

But nowe, si hence none of his mate ha suffered so mutche as to sitte, or once to be seene in these menimes meetinges, mutche lesse suffered to speake freely our minde: and seing the Popes Legates, Patriarches, Archibishops, Bisshoppes, and Abbates, al being conspired together, al linked together in one kunde of fault, and al bound by one othe, sit alone by them selues, and haue power alone to greeue therre contente: and at last, when they haue al done, as though they had done nothinge, binghe al their opinions to be judged at the wyl, and plesure of the Pope, being but one man, to thende he mate pronounce his owne sentence of him selfe, who ought

In Councell.
Roman. 3.
sub Symma-
cio, pp.

Gerfon. Tri-
logia in Ma-
teria Schismatis.
Liberatus.
Cap. ii.

Hilarius
contra Ari-
anos, &
Auxentius.
Theodo. Li-
a. cap. 3.

Hieron. Ad
Marcus
presbyterum.
Caledon.

ought rather to haue answered to his complaint: sithens also the same Ancient, and Christian libertie, which of al right should specially bee in Christian Councells, is nowe viterly taken awaie from the Council: for these causes, I tare, wise and good men ought not to marvelle at this daie, though we do the like now, that, they see, was done in times past in like case, of so many Fathers and Catholique Bisshoppes: which is, though we chafe rather to sit at home, and leue our whol cause to God, thento to journay thither, where as wee neither can haue place, nor be hablie to doo any good: where as we can obteine no audience: where as Princes Embassadours be but vsd as mocking stockes: and where as we be al condemned already before triall: as though the mater were alreade dispatched, and agreed upon.

M. Hardinge.

If I wif, yee would take my counsel in good parte, and listyn unto it, war shal stendeth you vp in i wold. A grea piece adise you to cal in al the booke of your Apologie, and that with no lese diligence then yee wroute aboue on yee to supprese the Booke of my answere to M. Hardinges challenge, at their first commynge shrowde. I hit eare, and leue for a to calle brutes shrowde that the Apologie was made and counterfeited by lone crafty i wif, to bring you i t. I wold wrose quite out of credit with all the world. So might ye perhaps in time recover some partie of your lost clama. Dianarie. For whiles your Booke be in menimes hande, they shalbe an evident wittness to al the wrotes, of your shamefull bringe.

The Booke of the Canons and Decrees of the Council, hath bene printed almoste in al partes of Christendome. Looke who lieth in every Booke he shal finde three feueral legumes Safecoud, Clas, and auerred by the Council, and confirmed by the three Popeynner whome the daie was celebrated. Whiche auerred a dede coniunctio in multis ampli, vnde ful Libras, Pover, Auaricie, and affranice for alano singulis personis of al Germanie, of what degree, state, condition, or qualite to euer they bee, that voulde come to that ecumenical and general Council, to conferre, propounde and treate with al heele we, of al things to be treated there, and to the same Council freely and lably to come there to rase and abide, and to offer and put vp Articles, so many as they thought good, as wel in writinge as by woorde, and with the Paclies, and obiects thereto chosen, to conferre, and without any reproches, or upbraidinges to diffrage, also at thone pleynesse againe from thence to departe.

An extensiōn to other Nations.

The same holie Council in the holy Ghode lawfully assembled, the same Legates de latere of the See Apolostolike, beinge president in it, to al and singuler others, whiche haue not communyng wiſh vs in thole maters, that be of Faſte, of wha to euer Kingdomes, Nations, Province, Cities, and Places, in whiche openly, and without punishment, is preached, or taught, or belived the contrarie of that, whiche the holy Romane Churche holdeth, geutel Faſte publique or Safecoudity, under the same forme, and the same wyrdes, with which it is geuen to the Germanies.

This beinge moche true, as the better parte of the woldeth feeth, and the Bookes and Publique instru- my drey. Then mentes start do wryntre your exofe of your refoul to come to the Council, as Bishops of ther Christi fide in it, an Realmes dñe, i founde false. (c) Ye had al free libertie and securtie grannedy vnto you for that behalfe, befor to come in to ample and large maner, as mannes wiſt could deſire.

The secounde caufe why yee comen to me, is for that the Popes Legates, Patriarches, Archibishops, Bisshoppes, referte the Abbades, al beinge compyned together, al linked together in one kunde of faſte, and al bounde in one whole Judgeſtelle, al ſet by them ſelues, and haue power alone to geare their content. What is here that shoulde let me vte to them you to ſonne with others for procuryng vniſte and peace in Christendome? Compynge ye of the Fathers ſelues, towcorde and agreeing together? (b) That is a figure, the ſpirite of God, authour of Clariſe and vnto god, vnder their haires. In that reſpet, they ſeeme to come together in the holy Ghode. And in dede had ye gone clither, your Heretices haue benne confuted, your felowe required to yelde, and to confeine you to the gaſt God, and Catholique Churche or ye haue benne anathematized accouched and condemned.

Your thirdre caufe is for that the determination, and Decrees of the Council, be referred to the Pope. To (c) But who that we haue answere before, The Pope conſmeth al beynge heade over the Council. (d) Dunke not i made yee Queenes so pardy conſmare your actes of Parlamente, by geynghe her Roial affente vnto them at the end of the Parliament? What thinge can be done p. aſtely ly a body without the heade? And who might better And when wil conſmre Councils, then he, whose Faſte is pronouncing sentence, rigly, and duely, in maters concer- he geue his Real Content.

Your fourthe caufe is, for as muche as the Ancient, and Christian libertie, whiche of righte shoulde ſpecially ſe.

M. iiiij.

Popes
fauecon-
duit. (4) They are
allowed a
place, but rou-
ching judge-
ment, they
make faire so-
thing. (5) Virtu-
re, without any
couleur de lo-
ne flame, specially be in Christian Councils, is nowe vterly taken away. This cause is not differernt from your his-
tory. Your fift cause is a falle, that Princes Ambassadours be sled, but as mockinge stekches. (6) Truthe it
is they haue more honourable feates in all Councils. In this Councel they late by the Legates Every Am-
bassador had his place there accordinge to the degree of honour, the kingdome, Comonweale, States,
and Princes be of, whom whence and from whence he cometh.
The fift and the last cause, allege for your newe commynce to the Councel, is, for that yee be condem-
ned a iudicacie before triall, as though the matter were alreadie dispatched and agreed vpon. In dede (c) yee
haue for the more parte and haue hence condemned aboue a thousande xeres peales. And therfore (c) yee
are not to be called to a newe triall, as though the Chichevill this daie, hadde bene deuyded, and
so many Fathers overseen. This notwithstanding, maye yee wel late, touching that pointe, your master in
everalies dispatched and agreed upon. For they knowe what yee can say, and fearethat yee say nothing, but
only stande willfully and rubbornewly in your false opinions and stekly pleatures.

The Bishop of Sarbury,
We never suppressed any of your Booke & Hartyng, as you knowe; but are very
well contented, to see them so comming that as nowe, children make plaine with their
in the Streets. Your manifeſt & vniuſit your ſimpl Concluſions; your often contra-
rieſies to your ſelfes; your newe found Authouries; your Chyldiſh Fables; your Uncor-
teous ſpeches; your rackinge, Corruptinge, & Miferoytinge of the Doctoures therein
conteinde, haue muſche bewrayed the miſerable conuerſe of your cauſe. Your Fe-
lowes haue no cauſe, greaterely to glorie in ſutche heapeſes; nouȝe then in other your
like Pawlettes, diuine of any wife man to be anſwert. This was your onely
and ſpecial poſtie, in the time of your late Raigne. We ſuppreſſed, and called it, &
burnt al our Cartiſtiges, what ſo euer; yea, the hery Testament and Goſpel of Chrift,
truly aloued into Engliffe, naming them hereticall, and Unlawfull Bookeſ.
And, if any man had condeſced, he kepte unto him ſelf for his conuenſt, any ſutche Booke
written by any of our ſide, by moſe terrible & blouy Proclamatiōnes, ye made it Fe-
long. So muſche you diſpitid, and doubted your owne ſcience.

As for the **Books** of our **Apologetic**, they haue beene spreade to late, and perad-
sion, to haue made greate stirre. As for the **Books** of our **Apologetic**, they haue beene spreade to late, and perad-
sion, to haue made greate stirre. As for the **Books** of our **Apologetic**, they haue beene spreade to late, and perad-
sion, to haue made greate stirre.

He late, I he Pope gave out his Saueconducte to al the Princes, and Free Citties, and to the whole
people of Germany, to come to the Councel, to propound, to dispute at their pleasure, and when they shuld
think it good, freely and facyly, to return with a large Extension to other Nations, as yet faire, to like purpose,
as he had done. **Q**uidam quisque inquit, **Q**uidam quisque inquit, **Q**uidam quisque inquit, **Q**uidam quisque inquit,

*Concil. Bal-
main. Sessio-
n. 3. ¶ 4.
Concil. Con-
stan. Sessio-
n. 23. 4.*

Babile as you knowe, had beene quite deposed from his Popedom, at the same con-
duet as not withstanding, Pope Iohannes gave out as sure a Sureconduet for the Coun-
cil of Constance, as Pope Pius could diuise any for your late Chaper of Tridente. Yet
notwithstanding al his safene, bring him self present in the Council, he was pulled
out of Peters Chair, and deposed of his Dignitie, & stripte out of his Pontificallibus,
and thruste hodie againe in his Minoribus, and allowed onely to be a Cardinal, and no
longer to be a Pope. *Precare remate, Cicerone fatigatus.* Qui multorum Custodiem
Cicero,
Divisio 1.

*And what credit may wee geue to your Saies conductes? Iacobs Facultie
shop of Choce, for that he had buyed out one halfe world of truce to the misliting
of the Legate, was faine to ren to Rome, to crepe to the Popes feete & to craze lardons
to his meatefull betrayers, and cruelly murthered John Huss, and Hieronymus Pragene
in their Council of Constance. Neither the Protection of the Emperor, nor the
Pope, cannen helpe was habte to sau them. Soo, yourre felues haue already rule
the rite in yourr false Councelle. For this ye haue, fides non est femula Heretici. Yceme
to do myn fathir, whos hem, that ye call Hiereticques. Whiche is the Safetie, & libertie
yourr Councelle.*

Op de Saïc

Churche of Englaude. 6.parte.

*¶ Ps. 145. Our Learned Men were allowed to Propound, to Talk, to Dispute. What shoulde this
Fabriciate; Ps. 145. ye reserved the Determination and whole judgement to your selves;
¶ R. and your selves are twome to submitte your whole judgement to the Pope, and
Tnd. without his judgement to judge nothing. And how may this seeme a free Counse-
l. Trid. where the guilty partie shall be the Judge.*

Pax fata. There is an extreame graunted to other Nations. All this is true in dede. But this
same Truthis discherte your open Doctricke. For as you haue done the Intrument
it selfe, in the ens thereof you thoulde haue founde your salte Extencion restrained
to them that would Repent an recant the Truth of God, whiche you calle Cr.
roure, and plesse themselves that unto the Pope.

Voluebeit, not longesithence, the Bishops ~~of your saise~~ Chapter at Trident, were
very lothe to allowe any tolerable Saueconduite ~~at all~~, eyther to the Germanies or to
any others.

But per fale, if wee hadle come to your Chappell, youd haue beene Confounded. No doubtles, by the reverend authoritie of your Amphilius, Paul Abdias, your Leonius, or sonnes other like Doctors, whome you haue so lately radit out of your Chappells, or at least by your Firy Argumetnes of Horrores and Fangottes: For such proffes must helpe you when others fapple.

As for the greate fluffe, that your Tridentine Fathers, after theye mature Deliberation, as theye call it, and more than twentie yeres studie, haue sent vs eare lately into the world, it is to simple to mocke Children. Haue theye not beene men impudente, and boide of all shame, theye woulde rather haue tykes home secretelye in the bark, and haue uttered nothing.

We finde no fault with you, M. Warving, soz that your Bishops, and Abbates agree together: but soz that they agree together, as did Herode, and Pilate, the Sadduccees, and Pharisees against Christe.

Heitier made you wel bauante your selues of your grete agreements. He made
remember, that two of the Principal Pitters of your Chapter Domnus a Soto
and Catharina, distented each ther openly and shamefully, and that in great peyn-
tes of Religion: and wroce, the one mightily against the other: the one charging the
other with Currour, and Heretike, and could never yet be reconciled.

Notwithstanding, against other points of Goddes Traine, both they, and the rest
topped stontly together. S. Augustine saith, Tunc inter se concordant, quando in per-
niciem nulli contrariantur. Non quia et amant, sed quia cum qui amandus erat, final-
dunt: Then they agree together, When they conſure to detroye the Iule: not for that they
then ſlues lone one an other: but for that they bothe hate him, whom they ought to loue. Di-
ſutche kinde of Conſentie, S. Hierome, althoſt to ſerve contrary purpoſe, imagin-
ing ionian thus to ſate: Quod mi clamant Epitoli, non eſt ratio, led conſiderant. Nulo
muli illi, vel ille repondet, quorū me Authoritas opprime potest, docere non po-
tēt: That the Bishops condemne me, there is no Reaſon in their doings, but a Conſuir-
ing. I would note that this man or that man ſhoulde anfweare mee, Whiche man oppreſſeth me by con-
tra Domini-
nancem

Whether it be convenient, that the Pope, being notoriously accused of manifold corruption in Goddes Religion, shoule nevertheless, be the whole and only Judge of his same, & pronounce sentence of himself, let it be indifferently considered by the wise.

The Lawe saith, Qui iurisdictio*ne* praest,¹ non debet sibi ius Dicere: ² A man must be his owne Judge. Sache Authority ³ yet late, Kings haue in Parliament. Hereof I am not able to dispute. The Princes right many times patcht by Composition; ⁴ ther^for hee is not curiuos to haue iust places. Howbeit, the Pope is a Bishop and not a King, ⁵ Indamno. and other Bishops be not his Subjects, but his Brethren.

Your fourth Obiection is but a Caull, for saie, Yee make not Princes Embassiaours, but place them neare unto your Legacie to sitte till I trowe, to tellle the Cloche. for voice in Judgement ye alloue them none. Thus w^e poine their Autosolie, and alloue them Honour, & sett them aloft, to fete notwithstanding. So with hys myngyng, whether the Empereours and Princes Embassiaours make littell neare to the Popes Le-

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gates no, I can not tell. Merly, the Emperour him selfe made not be so bold, to
prease so neare unto the Pope. **¶** And thus it is ordered in your Books of Ceremonies,
Advertendum est, quod locus ubi fedit Imperator, non sit alio loco, vbi stet pedes
Pontificis: **T**his is to be noted, that the place where the Emperour fitteth in General Coun-
cil, is no higher, than the place, where the Pope fitteth his feet. **T**hat is to say, the Em-
perour must sitte at the Popes state-table, and no higher. And this, farrre your Magister
Ceremoniarium, is a thing specially to be noted.
Concerning the Papal Honors, vñ sale, are already con-

All the parts of our Religion, which you call Heretic, ye hereticks are all
denied, like a thauflane verry pates. If all this be not true, then haue you sowly
abutted your penne, to scalamber Goodes Truthe, and to beguile the woelde. But I
pray you P. Hardinge, leaue some parte of your wromes, and tell vs the Truthe.
Was the Publike Ministracion of the Holy Sacrament, was the Holy Communion
in both kyndes, was the publike Order of Common prayer, in the Common knownen
tongue, was the withstanding of the Ambition, and pride of Rome condemned for
Heretic so longe a tyme? Vowre coulde you dare thus to saie, and the same to publishing
to openly, and so boldely unto the woelde, if ye had any regard to your sayings? It
would haue wonne you somme god credit, if ye coulde haue tolde vs, in what
General Council, under what Emperour, by what Doctors by what Catholike Lec-
thers, these great Errours were thus condemned. As nowe ye rone onely at
large, and sondre your simple Reader with your empitic Calendares, of the stanses
of yeres, and speake at raudonne. If it haue benne true, ye woulde better haue the-
wed it; but being most untrue, as you knowe it to be, for very shame, ye shoulde
never haue taide it.

The Apology. Cap. 9. Divisi. 1. & 2.

The Apology of John Duns Scotus

Neverthelesse wee can beare patiently, and quietly our owne private wronges. But wherefore do they that out Christian Kings, and good Princes from their Convocation? Why doe they so vincourteously, or with such spite leave them out, and as though either they were not Christian men, or else could not judge, will not haue them made acquainted with the cautes of Christian Religion, nor understand the state of their own Churches? Domes bannen to intermeddle in suche mat-

¶ If the saide Kings and Princes happen to enterre in their
tours, and take upon them to doo, that they may doo, that they be com-
maunded to doo, and ought of Dueit to doo, and the same things that,
we know, both Daud and Salomon, and other good Princes haue done,
that is, if they, whiles the Pope and his prelates sluge, and sleepe, or else
misheauely withstande them, doo hidle the Peecles sensualtie, & drame
them to do their dueit, and kepe them hil to it: If they do ouerthowbe
Idolles, if they take away Superflusion, and let byg againe the true worship-
ping of God, why doo they by and by make an ouerie upon them, that
Princes trouble al, and presse by violence into an othe bodies of
fice, and doo their wickedly and malapertly? What Scripture hath
at any time forbidden a Christian Prince to be made vnto to fatche
theire felowes alone, mad euer any scutche Lawe?

M. Hardinge.

(5) **Ynchrise,** and vna
aduulte, R eade
the Antwerce.
(6) **Ynchrise,**
It is not done
Distrinct. But
why embold
you the Pope,
to intermede
with Princes
Offices ?
(7) **Your Prela.** Salomon, ye (b) animute them to intermede with Bishoply officer, then beware they (lie we) that God
be as blame, vengeance light not upon them for lutche vngwynnes, whiche ligghted vpon King Ozias, for the like
negligençie at the
Priests.

Ye lutche Princes to vfe violence against Priests, as thogh their faulres coulde not be redrefed by the (c)
Prelate of the Clergie, of, whome yee speake by spirituel lurnis, as though God had nirtly withdrawen
his hōp

(a) Y: confounde the offices of the Spirituall Gouernours, and Temporall Magistrates, wher Kinges, and Princes made doo what they be commanded to doo, and ought of ducie to doo: in Gods name haue their doo, and vvel mane they doo. Who is he, that gaineſelfe by the presented example of Dauid and Salomon y: anniate them to intermeddell with Bishopry offices, then beware they (lieve it) that Gods vengeance light not vpon them for lutche wicked prefuſion, whoſe ligthon vpon King Ozias for theſe officeſ.

Ye teache Princes to vfe violence againſt Prelacie, as though their faulches coulde not be redreſſed by theſe
ſlawes of the Clerke, of whom yee speake by ſpirituall iuritieſ, as though God had neuer wittintheſte
hys hōle

Churche of Englande. 6.parte.

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in holy Spry from them. But forasmuch as Christe alwaies [has] Clue the alwayes, and shal never abytein
things necessary, it is not to be doubted, but the Church shal bee provided of forme good Coymenors,
so as though some fluge and slege, yet compe other shall have, and diligenty attende their charge.
Priestes haue their Ecclesiasticall Countees, wherel their defaultes and offences incide daily, and Canonically
be punished: and the offendours, by Priestly discipline, bredecles. Neither is it conement for a King, to
come into Priest confitulatory, (nor) to cal Priestes before him, to his owne ffeare of judgement.

So many as be necessary to minister, and performe those thinges, that apperteyn to the buylding vp of Christies Bodye Churche, will come to his perfecⁿson. 5. Paul recyklyng by name in his Epistole to the Ephesians, faising, that Christ himselfe that ende pleyned in his Churche, (c)ounse Apolkes, foun^de Prophete, some Euangelistes, some Shepherdes, and teachers. Kings and Princes be not there named, as they who haue their proper rancke. That the people be to be styrred by vs more feruent devotion to worshyppe God, and some perhaps to be warnd of some culcs of superstition, we graunt. But that any other manner or kinde of worshyping of God, either by vs, or by temporal Princes, to be set vp in Christies Churche, which weare not
done.

The Bishop of Sarisburie.

Wee Confounde not these Offices, saide Hardinge, as ye beste know: but rather w^e
teache eche man carefully to attēnde his owne Office. You, and your Fathers haue
brought Contion of Offices into the Churche of God, in that ye haue made your
Popes Heire apperante unto the Empere: and haue arm'd him with al manner Autō-
rity, Spiritual and Temporal: and haue given hym the right of Both the Sverdes.

Fox thus you stote Pope Nicolas tellich you touchely in his owne behalfe, Christus Petri Aeterni vice Claudio, Terreni fuit, & Cœlestis imperij curi communis: Christe hath committed unto Peter, the Keyholder of Everlasting life, the right, as well of the Earthly, as also of the Heavenly Empire. No doubtles, Fox Christe by his Commission made Peter a Kinge of this world, and dubbed him accordingly w^t h Swerte, and Scepter, and bade him sitte under his Cloth of Estate. This by your Doctrine, Priestelode, Kingdome, Popedom, Empire, are alconueighed wholy into one mans handes: and so to your handlings, one man is Prince, Kinge, Pope, and Emperour, at once. This perhaps into the Wolfe, make iteme to be forme confusion of Offices.

Touching that he wroite of the rafhe attempte of King Ossias, yet seyns not to understande, neither our wrothes, nor your owne. For we taught not Prince, to offer by Incent in sacrifice, as Ossias did by intrusion to thralle themselfes into Bishops roumes: as to Preache, to intoller Sacraments, as to White, or to Lese: Lit only to blighche their own Offices, and to doo that ducie, that David, Solomon, Eccclias, Iosias, and other noble and godly Kings did: and everynone was lawfull for the Prince to do. As for righte of Place, and Choice in Council, it perteneith no less to the Prince than to the Pope: as hereafter it shall better appearre.

But late, Christe that alwaies astife his Churche, that gouvorne prode her of good Generous. Thus, be ye negligence, and careleſſe Southafteilane never so greate; be ye flues ner ſo leafe, be you Downe Dogges, not hable to barke, be you Lanterne vithout Lighte. be you ſuite vithoutte fauour, yet þe enemouze haue Swetlye of Christes Promiſe, and affiure your ſelues vnboutablye of his aliaſtance: Even as he, that forſomtime faile, I am cure outhe outhe moȝitrois. Wold God our Bifhops woulde do thare dutie, and do it faithfullye: The wroghte thoubde haue late come to complaine. At iutwifte, Chrifte is enemouze myntefull of hiſ pouitie. For when he ſeeþ hiſ Churche defaſed, and laide waste, he raiſeth by faitheful Magiftrates, and godly Princes, not to do the Prietie, or Bifhoppes dutieſ: but to forſe the Prietie, and Bifhoppes, to do ther dutieſ.

But yss fale, Christe bliche placed in his Churche, some Apostles, some Prophete, some Euangelistes, some Paülours, som Teachers, Kings, **(ye fale)** and Princes be not there named. Hereof we conclude,
Ergo, The Prince mite not cause the Abuses of his Churche to be remoued neither ouerthe
the Priestes, and Bishoppes, if they be negligent: nor force them to do their duties.

I am auoile, M. Yarding, where ye learned somutch Logique, Howle stame ye this Argument? In what Moode? In what Figure? With what cement can ye make these slye loose pieces to cleave together? It pitifulle me to see your case. No; by like forme of

conuen-
ted be-
fore the
Magi-
strate.

Argumente, and with much more likelihode of Reason, his mate turne the same
against your selfe, and make false sayl: Christ hath placed in his Churche some
apostles, somme Evangelistes, somme Paftours, somme Teachers. The
Pope and his Cardinals are not here named: Apostles they are not, for the Apostles
were but twelue: Prophete they are not, for they Prophetic nothing: Evangelistes they
are not, for they Preache not: Paftours, or feeders they are not, for they Feede not: Da-
ctors, or Teachers they are not, for they Teache not. Ergo, by this Authoritie of S.Paul,
and by your owne Argumente, The Pope and his Cardinals be utterly excluded, and
make not meddle with the charge of the Churche of God.

E. pistola
Pauli. 3. ad
Carolum. 5.

In like good substance saith Pope Paulus. 3. not long sithence, reasold as
gaunce the Emperoure Charles the Fiftie, En ego supra Pastores meos: Rebulde, saith
God Almighty, I wil punishe my Priestes, and Bishoppes, for their negligence, and li-
keneſtie: Ergo saith Pope Paulus. The Prince, or Emperour maynot punishe them
at though when the Kinge, or Emperour punishment the wicked by Goddes appoy-
ment. When he falle were not the punisher.

In this your manner of Reasoning, **S**habbinge, there are wylcane as many Courses, as ther be woddes. The first is, Ignorare Elenchi; which is the greatest illus-
tration, at the rest. Secondly, ye conclude without either Mood, or Figure, as very chy-
matis easly. Thirde, ye Reason a Meris l'particularis, **A**, Non Dicitur ad Distribu-
tuum. Fourthly, ye wylcane, Rule, **2**, Charge of the Churche, are woddes of
double, and doubtful meanning. And therfore yo're Sylogisms futch as it is, must
wyne Starre of fourre Termer; which errore in Reasoning is too simple; for a chy-

Touching these Tempes, Rule, and Charge, whiche I saies, are double, and double-
full, notwithstandinge we late, bothe the Prince and the Bishop haue charge of the
Churche, yet the Prince, and the Bishop haue not bothe one hinde of Charge. The Bi-
shoppes Charge is to Preache, to Minister Sacramentes, to Order Priests, to Excommuni-
cate to Absolute &c. The Princes charge is not to do any of these thinges himselfe, in
his owne Personne, but onely to se, that they be done, and orderly and truly done,
by the Bishoppes.

I grante, there be many **Special Privileges** granted upon great, little conu-
rations, of the secreta fauour of the Prince, that a Prelie, being founde negligent, or
therwith offending in his Spesificite, shoule be conuented, & pouinched, not by the Ten-
poral or Ciuile Magistrate, but by the discretion of the Bishop. Yet must you remem-
ber, **W**ardinge, that albes, & other like priuileges passed into the Clergie from
the Prince and not from God, and proceed only of **special fauour**, & not of right. For
from the beginnynge, you know, it was not so.

M. Hard. before defrauded, to speake of Cuile, and Temporal causes, and
Fol. 579. b before the Lieutenant and Cuile Magistrate, except the Prince so comande it. It is a *Maxima*,
and a Principle with the Lawyers, that fuchs Lawe, (peaking indefinitely, muste be understand by an
other lawe, that speake specially, and particularly &c. It had beene your parte to have understood thole
wordes, *In qualibet causa*, spoken there indistinctly by the other Lawes, that speake more specially.
But then ha you a losse a pectifal Sophistical argument, and men had no knowyng of your wordes skill in
the Lawe, which no doubt will appearre great by your profit.

The Answer. We muste take these wordes, you saie, to be spoken of Civile, or Temporal cases only; In which onely Cases, you graunt the Temporal judge māte

call a prieſt before him, by the commandments of the Prince. Verely I wil not greatly contene againſte you. But withſtandinge Iulianus tworſ to be general, and inclue al kinde of Caſes, For thus he ſaith, as I have alledged his wordes : in qua libet Caſa, that is, Whenſer the action be. Be it Eccleſiaſtical, be it Ciuile. But, that you make the better conceiue, bothe Iulianis meaingane, and also the wakenesse, and dau- nytie of your Grole, Photius the Patriarke of Conſtantinopole ſaith thus. Clerici Conſtantinopolitanis, ni nolint actores apud patriarcham agere, a tolli predictis pretorio iudicantur, fuc convenienti, fuc conuenienti, tam pro priuatis, quam pro Eccleſiaſtis : The Priests of Conſtantinople, if they wil not pleade before the Patriarke, are iudged only before the Lord Chancellare, whether ſhey pleade, or be impledaced; and whether iſe their ownne Private mater, or Eccleſiaſtical. Vnde be it, by this expositio, it appeareth, if the caſe be Temporal, that then a prieſt may be conuentio[n]ate before a Temporal judge. What naue ſate you then to Thomas Becket? He alone, as you know, withdrew at the Biſhoppes of this Realme, and woulde never yeire, that a prieſt altho[ugh] he were a Threſor, a Furtherer, ſhoulde submit him ſelfe to Temporal iudgemente. Theate, and Murther doubtfull be Caſes Temporal. And it was the erp[er]tis wil, and commandementhe of the Prince. Yet, as I have ſaith, Thomas Becket woulde never yeire, that the Temporal Magistrate ſhould iudge of it. And therefore the Pope made him a Sancte. Nowe, if he did wel, why do you, by this expositio, controlle his doinge? If in to doinge he did euil, why was he hainted for the fame? Dounie the Pope make folkes Sanctes for euil doinge?

As for the rest, whereas it pleaseth you to make your selfe somme party shose,
and to say, Menn had not knowne the woorthy skil I haue in Lawe &c. Despise not, as I haue
leasfe your selfe be despised. So ought, that I knowe, the Lawe is your profecut
or, no more, then mine.

The Emperoure Martianus commandeth, if the cause be criminal, that the Bishopps be convened before the Lieutenant: Ut coram praeside concutatur.

Addition. *Et* **P. Hardinge.** The Lawe, *Cum Clericis*, hath not these wordes, *Et* *eram praefide conuenientur*, nor any Clause, or sentence soundinge to that purpose. For trial wherof, I referre me to the Booke,

The Answer. The Wolfe will condemne you, *S. Hardinge*. The twomys
there are plaine: Cum Clericis in iudicio vocatis patet Episcopalis Audentia, volunt-
bus tanquam actioribus, si actor deceptationem laetusnisi Archiepiscopi non haurerit experiri
eminentissima uita Sed examen tam de suis quidam de Ecclesiastis negotiis fibro meo
urit experendum: qui in nullo alio foro, vel apud quendam alterum iudicem, condemnatur
Clericos itibus irreire, & Crimibus, vel criminalibus negotiis tenet inuictore: Whereas
Priests, when they bee sued in Law, may haue access to the Bishopps Audience, (if the平原人
plainlye thinke it god, and none other wylle) if the plainlye wil not yeilde him yere to the chunke
stande to the melle Holy Archiebishes sypmene, then let hem knowe, that he wyl come it good.
so to the triall of your melle highe Courte, whether he be in his owne, or in Ecclesiastical Cas: To the triall
whether shal be lawfull to the saide plainelye to emploide the said priests in any other Court, of yours
or before any other Judge, (saunes only before the Archiebishes, or before the beinge the Pre-
sidente, or Lieutenant there: whether the mater Cuile, or Criminal. Where you see, that
the plaintife, if he thought it god, might sue a priete before the Lieutenant, yea and
that in Caules Ecclesiastical land, that the priest was bounde to make his appearance, &
to stande to his Judgement. Yet wil you tel vs, *S. Hardinge*, that in thick air there are
no suchte wodes, nos any Clause, or Sentence to that purpose: Do you without
blushing so baselye blase your *Harging* with M. levels Forgeries? ¶ 72

Pope Innocentius 3. him selfe confesseth, that the Pope made make a Late man his Delegate, to heare, and determine in priuate Causes. The like therof you maie finde in your owne Glosse: Papa Laico delegat causam Spiritualem; The Pope committeth ^{11 qua.} the hearinge of a Spiritual matter unto a Late man. Clerken.

Addition. But, soz as mynche as, M. Hardinge saith, It is not witt, m
ten, Papa delegat, but, Si Papa delegat, whiche neuert helesse is nothinge els, but an
emptie quarrel, he maie also finde this selfe same sentenc in the same place specially

A Bishop 666
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The Defense of the Apologie of the

noted without any, si, or condition at al. The iurades there are thise, Clericus co-
ram Seculari quandoque conuenient: A Priest summissa is called to make answere be-
fore a Temporal Judge.

s. Quæ. 4.
Menna.

M. Har. 382.a.

Pea, further ye shall finde even in the Popes own Decrees, that the Pope hathe
committed a Spiritual mater in a cause of Simonie, to be heard, and ended by a VV-
man: and that Bruncihildis, beinge a VVoman, by vertue of the Popes Commission,
summoned a Bishop, to appear, and solemnly to make his Purgation before her.
Notwithstanding, in your Glosse upon the same it is noted thus: Tunc tamen hic mi-
nimum Papaliter Disputandum: The Pope was too Peoplike in this Disputation.

Addition. ¶ M. Hardinge. But what if we cannot finde in the Popes Decrees, to
whiche you referre vs, that the Pope ever committed a Spiritual mater in a cause of Simonie, to be heard, and ended by a Woman, and that Bruncihildis had neither Commission from the Pope, to summone a
Bishop nor ever summoned a Bishop to appear, and solemnly to make his Purgation before her? What
then shall we say, but that M. lewel is a shameles falsifier, and a deceiver of all that beleue him &c.

M. Har. 383.a.

I beleue you Sir, where it is saide in al this Decree, that the Pope committed a Spiritual mater in a
cause of Simonie to be heard and ended by a Woman &c. In the Text it is not mer in the Glosse, that you
so feloniously allegge. Had your Lawyer forgotten to tel you, or were you so simple, that you had not con-
sidered, that which is commonly fide, *Ad aliudq; Cofij; que corruptum textum &c.* To let passe
your scolding, and your Ministeriale interpretation, let vs come to the mater &c. You say, the Pope
committed a Spiritual mater in a cause of Simonie to be heard, and ended by a Woman. And this is a vaine
tale, and Vntrue fause of yours, not able to be gathered by any wordys of that Decree. For the cause
of Simonie was hearde, and ended by the Pope, and the Bishop was absolved and fente homme. (¶ c. 15. p.
Hardinge ouer boldely reporteth the Writurthe as his manner comonly is to do.)

And a cause once hearde, and determined by the Pope, is not woon to be committed afterward to the hea-
ring, and determination of a Woman. After this as though this had not bene loude yeaough, you

tel vs, that Bruncihildis summoned the Bishop to appear before her &c. Bruncihildis, beinge so holy,

so Vertuous, so Religious a Lady, as S. Gregorie reported shew vs, it is to be presupposed, that she would

not disquise a good and innocent man, nor put him to further trouble.

2. Quæ. 4.
Menna.

The answere. A shameles falsifie (you saye) A deceiver of them, that beleue hym
Scolding, and Ministeriale interpretation: As though this lie had not bene loude yeaough &c.
Whis eloquence, M. Hardinge, becometh noman, but your selfe. It is reason, whis
shoulde have the whole glorie of it without copartener. Holde be it, suthys intollerance
of speache, and suthys vndeine dealinge wil winne full credite to your Cause
in the iudgements of the wife. You saye, it can not be founde that Queen B. emper. had
in the iudgements of the wife. You saye, it can not be founde that Queen B. emper. had
any fule Commission from the Pope. You haunte wantfull, and abus of plausse, M.
Hardinge, and wil finde nothing, but that mate like you. But Pope Gregorie Com-
mission is so plaine, that I maruelle, with what god countenance you could denie it:
Pope Gregories owne wordes, Purgacionem ante re, dubius sibi sacerdotibus iunctis,
eundem ex parte tribus two commissis arbitrio: *I haue geuen Commission to your discre-
tion, that the said Bishop, takinge too him two other Priests, or Bishoppes, shall make his Pur-
gation before you. And thus he saide to Bruncihildis, being the Queene of Fraunce. Is not
this enough, to prove, that the Pope gaue Commission, that the Bishop shoulde make
his Purgation before the Queene? Is not here the plaine, and erþyke wordes, Pur-
gatio? Are not here two other Priests, or Bishoppes appointed, to be Compurgatours?
gatio? Is not here the Latine iurade Commissons, whereby the Pope gaue the Queene to
be under fraunce, that he had sent her his special Commission? Are not here these other
two Latine wordes, Amic te, that is to saye, before thee, o, in thy presence? Are not
these other two Latine wordes, Tu arbitrio, whereby it is signified, that the
mater was committed to her Discretion? Dothe not the same Pope immedately af-
terwarde in the same Decre strigently charge the saide Queene Bruncihildis, that she
shoulde not require the said Bishop, to cleare him selfe by any Vulgar Purgation, as
by Hardinge in scaldinge water, or by bearinge a Gaddes of burning iron in his bare*

Purgation.

Compurga-
tors.

Comissons.

Ante te.

Vulgari

Purgatio.

Church of Englande. 6. parte.

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hand, as many then used to trise their innocencie, & to purge them selues: Hought you
so busily for these things, ¶ Hardinge, and can you not finde them? ¶ Could not
see at these things in a heape together, and yet coulde you see nothinge? ¶ At this
notwithstanding, can you so assuredly tel vs, that the Pope never committed any
Spiritual mater to be hearde by a Woman? ¶ that the Queene had no Commission
to any such purpose from the Pope? ¶ The Pope haue sole saffe, Pea: you onely say,
Mais, and make we safely gene crutie to youselve against the Pope?

¶ It is not likely (you saye) that beinges once purged before the Pope, he shoulde afterwards be pur-
ged againe before a Woman. It is not likely (you saye) that Bruncihildis beinge so holy, to Vertuous, to 383.b.
and so religious a Ladie, would disquise a good, and an innocent man, or put him to any further trou-
ble, after his case haude benne heard, and ended by the Pope. ¶ And also not thrise gree and
substantial, and likeli reasons, ¶ Hardinge: ¶ Were it not wel worth the while,
that your Reader, contrary to the Pope, plaine wordes shoulde beleue you, and rather
preise to suthys preye likelihoods? ¶ Is it not likely, that M. Hardinge, so volenty
maintaininge maner of falshede, will ever geue place to any L.uthrie? ¶ I beseeche you,
how haue this Bishop made his sufficient Purgation before the Pope? By what wayes
of Gregorie can you learnit it? ¶ In deale he offered an offe to his selfe. And so farre
forsake onely, and non otherwise, he was purged. But there was no proclamacion
gauen out unto his accusers, if any man had to allege againstis his Purgation, nev-
ther had he any man thereto to be his Compurgatour. ¶ For was he fully released to
his fame? noz had the Pope thorowly concluded, and ended the mater. And therefore
he committed it ouer, to be ended at home before the Queene. ¶ For the Lawe saith, *In M. 384.a.
Ibi fieri debet purgatio, vbi quicunque est infamatus: ut ibi moriaque ipsius, vbi conjugi: garita.
Tunc ergo every man to make his Purgation, Where he is destitut: that the evil may die,
and have an end, where it begin to spring first. ¶* ¶ Be thoro, where as you tel us, ¶
Hardinge, that Queen Bruncihildis haue no fule Commission from the Pope, the
Crepitor of that Decree, if it might haue pleased you so hauie fone him, would haue ¶ Quæ. 4.
taught you the contrarie. ¶ For thus he saith, *Papa mandat Reginam, vi indicat eidem Menna.
Episcopo purgacionem cum duobus Sacerdotibus. Et defugatur haec Laico negotium spi-
rituale: Et Episcopus expurgatus coram Papa, conjungit adhuc coram muliercula se purga-
re: Et Episcopus generalis Commissione to the Queenie, to appointe his late Bishop to make his
Purgation together with two other Priests: Againe, Here a Spiritual mater is commit-
ted ouer to a Late person: And againe, A Bishop beinge purged (in parte, and after a soþ)
before the Pope, yet nevertheless is compelled afterward, to purge him selfe before a Woman. ¶ I
knowe not, what I shoulde saye further, Committere, in Latine, to geue Commission
Purgatio in English, is a Purgation: Simonie, is a Spiritual Cause: Queen. But mchilis
was a Late person, and Reginam, is before the Queen. ¶ The tyme is plaine: The Glosse
is plaine: The wordes are plaine: The Pope haue sole saffe, / haue geuen me my Commission, that the Bishop shoulde appere before the Queen: The i-
potuisse saffe, A Spiritual cause is committed to the iudgemente of a person Temporal.*

Pet, M. Hardinge, it is lawfull for you to saie, M. lewel is a lowe le tier, and a shame-
lesse falsifie, and a deceiver of al them, that wil beleue him. Thus maye you latifullly, and bold-
ly saye: ¶ For ful wel it committeth you thus to saies, as a man, that rectely not,
what he saie.

¶ The imperour Constantinus iutate thus into the Bishoppes that had benne at
the Council of Tyrus: Cuncti quoque synodus Tyri compleuitis, sine morta ad hanc. *Sacra-
tis nostris caltra properatae te sp̄, quam sincer, ac recte indicaueritis, ostendaris idone. 1. Cap. 34.
Coram me, quem sincerum esse Dei Ministrum, ne vos quidem negabitis: ¶ Al yes, that
have benne at the Council of Tyrus, come without delate onto our Camps, and haue me
plainly, and vñious Colours, how uprightly ye haue dealt in iudgements: and that euē
before me selfe, whom you cannot deme to be the true Servante of God.*

Jullian the Emperoure, in the Lawe, that he maketh, touching the Publike prai-
ers of the Churche, saith thus: *Wee commande to Bishoppes, and Priests, to Minister Aumen.
the Holy Oblasion, and the Praier at the Holy Baptisme, not under silence, but wþ ful seruice
to make be heard of the Faſhul People, to the intent, that the hearers haue tone. 1.23.
Kkk. 4. male*

main be sturrd to more devotion, &c. Afterward he addeth further, And let the Holy prie-
fles understande, that if they neglect any of these charges, they shall make answere therfore at
the dreadfull judgement of the Great God, and our Saviour Iesu Christ. And yet neuer-
leesse we our iuelies understanding the same, wyl not passe it ouer, nor leue it unpuisched.

Hereby we see, that Godly Princes may command Bishoppes to appear before them, even in Ecclesiastical, to receive such punishment, as they have deserved. Likewise the Emperour Constantinus, in his Letters unto the People of Nicomedia,

Theodore
Lib. I. cap. 1
M. Hard. 387

speaking of the wilful Errours, and Heresies of Priests and Bishoppes, saith thus; Illorium temeraria præsumptio, mea, hoc est, Ministris Christi, manu coœrcetur: I have
rahe attempto falsive spreched by him, that is to saye, by the hande of Christes Seruante.
Addition. ¶ P. Hardinge. Where you saye, that the Empresse spoke of the wil-
full Errours, and Heresies of the Priests and Bishoppes, and also of Arias Priester, and Arias Bishoppes,
you declare your malicious hate against Priests, and Bishoppes. But I wil leare that easke spise of yours &c. Why do you not reprove the Emperours wordes, as they are in your Auburth? ¶ Will you ne-
uer leare this your accoulted vil corruption?

The Antwerpe. And wil you never leave this Manie, O Hardinge? You sale,
I speake of Errours and Heresies of Priestes, and Bishopps, but I addde not, Arian Priestes, and Arian Bishopps.
And therin, you saile, I declare my malicious harte. O Dutche god wendes your
gentle harte wante the no boare. It is your full will with suchter terrours, and outrages
to amule the simple. For no wise man, I trowe, woulde thus demaine him selfe with
out somme caufe. I fale not, by the Errours, and Heresies of Arian Priestes, and of Arian
Bishopps. Whatthen? Think you therefor, I incante the Errours, and Heresies
of Catholique Priestes, and Godly Bishopps? O, can any man imagine heresies
without an heretique? By, O Hardinge. Dutche wantonnesse is not fite for your
gratuite. When I shake of Errours, and Heresies, a very Babe might wel knowe, I
shake onely of hereticus and of none others.

But I haue not reported the Emperours woyres, as I finde them. And this
In your accustomed courteous speache, you call me accustomed Vile Corruption.
Woe be it in deete, I corrupte no parte of the Emperours woyres. We speake nothing
otherwise, but as I reportes him. Ade hardly the woyres, that you woulde faine to
wylle. You canne ade nothing to the meanings. Thus saith Theodivus, euen as
you haue tractid him your selfe: If any man be inflamed极大的, and unconsidred极大的
at the remembrance, and commendation of this wicked, and pestilent Heretique, his bold-
nesse shal repreſet freightte waie by my workinges, that is to ſay, by the Mifler of God.
This is al that I ſate, to Barding: Ifte no more.

August.
Centra Ep.
Parmenia
Lib 1. cap
M Hui 181

So like wile saty S.Augustine unto the Donatites. An forte de Religione fas non est ut dicat Imperator, vel quis fieri Imperator? Cur ergo ad Imperatorem Legati vestri venerunt? Is it not lawfull, that the Emperour, or the Emperours' Deputies shoule pronounce in a cause of Religion? Wherefore then your own Embassadors to the Emperour? *A division.* ¶ **P. 19. Parting.** *S. Augustine*, reasoning against Patrasianus the Additionist, rooke advantage of his owne doings, not as allowinge the appeal to the Emperoure but as prouing him vorseable, who for advantage, woulde appewe to the Emperoure, and when the Emperoure had pronounced sentence against him, woulde frue, and repine the sentence, and faine, alxe he beinge a Temporal Prince, ought not to pouesse Bishoppes, &c. S. Augustine in this talkage against the Donatites, cannot be faine, to allowe the Emperours authoritie in condemnaunce of Bishoppes, and other Ecclesiastical causers. For he affirmeinge an other Donatite, that faide, *Nec debet Episcopum pro consulari iudicari Proceri*, faide, if he be worthy to be blamed, whom the Temporal Judge hath absolved, whereas he fel selfe did not require it, hee woulde more are they to be blamed, while he woulde haue a Temporal Prince to be ludge in there cause? By this it is apparent, that he thought that Vicars could not be Judges over Bishopes. Moreover he reporteth, that Constantine, who appointed Iuges to haue their cause did it, *a Sanctis Amisibus veniam petuisse*, as mindinge to make pardon of the Italy Bishoppes for his faute. And the same Emperour, seeing their importunitie in repininge to him as Judge, faide, *O rabida turice audacia. Sic mecum Gentilium tales fieri appetuerunt interponeretur.*

The Antweare. The very notable heretique, is this: The Donatian Heretiques, beinge condemned by an assemblis of Bisshopes in Aplutica, and appealing for aide unto the Emperoure, were by his authoritie appointed ouer by special Commission to be

Addition

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Additio

Church of Englande. 6.parte.

Judged by Mikilas the Bishop of Rome with certaine others. Therin two things
are specially to be noted: First, that the Pope in those daies thought not, him selfe
to be superiour to the Emperour, but could be contented, to be his Delegate, and
to receive authority by his Commission: Againe, that the pope was not appoynted
to Judge alone, but had other Bishoppes ioyned with him. The Donatians being
condemned before the Pope, and the other Commissioners, and once againe appea-
linge to the Emperour, were effigies appointed over by the Commission to be sub-
jected by the Bishop of Arle in France, with certaine others. And here also it is to be
noted, that in those daies, it was lawfull to appealle from the Pope, and that an in-
ferior Bishop might lawfully Judge of his judgementes. But the Donatians, for
their selues condemned by the Bishop of Arle, as they were before by the Bishop
of Rome, late of appealled to the Emperour Cunne persone, complainings of the
partauitie of the Bishop of Rome, and of the Bishop of Arle, as at whome hardes they
coulde finde no Justice. In the ende, beunge likewise condemned by the Emperour
him selfe, they founde their selues also greued with his Maiestie, and condemned his
Judgementes too, as they had done the others. Whereof S. Augustine saith thus, u-
nix eligit Imperator: They chuse the Emperour to
be their Judge; and after Judgement, they deselbe the Emperour. This is it, that the
Emperour so muche misliked in the Donataries. Therfore he abhorred them as ini-
pid, and peruerse Wranglers, that seing judgement so many waies, and so
clearly passe against them, yet woulde not submitte their felues any other. Butche
this daie, 15. Hardinge, is the peruerse, and impudent of al them, that lettyn
their felues lade open to the world by Goddes holy Woorde, and so many binges
done, and Countiess departing from them, yet nevertheles haue hardened their
faces against al shame, and wil never yadel in the confession of any one errore.
Heretofore S. Augustine saith unto the Donatite, as we lifewife mate fait unto you,
Quid vallis amplius homines, quid vulpis amplius? O yee mennes, tene me, wa' wondre if
ha'more? What more yodel ha'more?

As touching the mater, that lieth betwix us, the question is this, Whether
a Prince maye be judge in Ecclesiastical causes, or no. He maye not, saue you. Here we
allege the example of the Godly Christian Emperour Constantine, who being still
a Temporal Prince, nevertheless tolke upon him, to Judge in Causes Ecclesiastical
betwix the Donatian Heretics, and the Catholiques. Tinto this you answere:
Thus he did, & *Sed. 3. Anasius venam pertinet*, as minning to take partie of the Holy Bishoppes
for his sake. For what his sake, & having whyle deale so darkly? Will
you tolke us, that Constantine liet we in his Conscience, he did it, and committed his
cringe, and wickedly intruded upon the Bishoppes Othes, and wilfully deserved
Goddes Vengeance, as old *Orus* or *Ore* and yet wold do it notwithstandinge up-
on the hope of pardone? Verily this haue beene the fyne of Prelumpton, whiche
some men haue reckoned, as the fyne against the Holy Choyt, that shal never be re-
geuen, neither in this life, nor in the life to come. D^r, do you thinke, that these Holy
fathers woulde so earthly haue forgoen so great an offence, to presumptuously com-
mitted agaynt God & his Sonne? Is it likely, that the impoure Constantine, so thus dis-
tingue, shoulde excommunicate ipso facto, and was therefor banished from the Sacra-
ments, and Prayers, and al other Communion, and consolate of the Churche? D^r,
that afterward he wated his daies together bareheaded, and barefoot, as did that
poble emperour Henric^e, upon Pope Gregorie⁷, to receive Absolution for his
trans^e? I knowe, you dare to saye many thinges. But thus muche, I strawe, you
dare not saye. What part then was it, that the impouere minded to take at the
Bishoppes hantes? In dede the place it selfe is very darke, and fytche as whereof
it is harde geather a ready, and perfite scuse. Thus stande the wordes: *Atque*
vnam, latim ipsius indicio, manifestissimum, omnibusq[ue] causis tamen postulatis, atque, ut eis
ipse celisti, ut de illa causa p[ro]p[ter]e p[ro]p[ter]e indicaverit, a sancti. Anselmi pollicia venia-
am pertinet, dum causa illi, quod sacerdos dicunt, non haberet, si eius lenitatem non
obtemperaret, ad quem ipsi preoccuparunt, sic & illi aliquando cederent veritati?

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If ye understandes this sentence thoroowly, **P. Hardinge**, ye are more then Dauns : we are as god as Oedipus. Notwithstandinges, that seyl tenis, that you haue imagined, canoest possiblly be geathered herof by any reasonable oder of conderation. This onely is it, that S.Augustine saith, The Emperour minded to excuse hym selfe unto the Bishoppes, not for that he had deale a maner Ecclesiachal, but for that he had deale therein, after that it had beene twice heare, and determined by the shoppes. **These are his wordes** : Ipte eis cecit, vi de illa causa pott. Et iocopus induceret, a Sanctis Antitribus postea venientem peritum. You knowe, right wel, **P. Hardinge**, Veniam patet, i. not alwayses to aske Absolution, as for somme hauynge offense againte God. Bona via Venia dicandabus nithi larc Venian &c. are Phrases comonly used emonge the Learned. In this place S. Augustine saith, The Emperour minded courteously to excuse his doings unto the Bishoppes, soz that, talynge the mater before hym selfe, that had benne before thoroowly considered, and debated by them, he myghte come to Judge of theri judgementes, and to calle theri doings into question. This onely was the thinges, that he woulde haue excused. And this was his countesse onely, and not his de wite.

Was his countrey obeying, and his over
As for the bearing of Ecclesiastical Causes, whiche is the mater, that lieth bis
twene us, he neither thought he offendeth God therin, for any thinge, that made ap-
peare, nor minded to ake pardon for the faute. For he did no wronge therin, then was
lawful for him to do : nor euer ther was any. Pro se vincit, that durke to con-
Aug. epi. 152 ducimus hinc so doinge. S. Augustine saith plainly in the same Epistle, Dicimus
I celsim Apugnitram ad Constantini militem. Proconulantis gethi nigris Purgati-
tum Ait quidam, Non debuit Epilocus proconulantio iudicio purgari, qualiter oportet
hoc comparari, ac non Imperator ita queri inferit: ad cuius Curam, de qua ratione
Deo redditus est, res illa maximè pertinet: *We tolde you, that Felix the Bishop of*
*Apugnita, was purged before the Lord Lieutenant by the commandmentes of the Empe-
rour.* But one of the Donatian Heretiques saith, *A Bishop shalde not haue made his
Purgation before the Lieutenant: As though it had benne the Lieutenants fending, and
not rather the Emperours Commandemente, to whose charge, whereof his shal seede Ad
compte unto God, that mater specially belongeth. Whelche these wonderfull Wardings,*

Specially belonging to the Emperours charge. Late them aboue : care no clowre over them : S. Augustinnes sentence past, and the Purgation of a Bishop, notwithstanding were it an Ecclesiastical matter, yet belonged specially to the Emperours Charge : And thus he faith even in the fesse same Epistle, and place, that you haue alleaged. And yet myne wifte was before you uppone your wordes, that the Emperour could ne deale herein without offendinge of God, and cravinge of pardon : Ergo Againe S. Augustinnes faithe, An forte de Religione fas non est, ut deat Imperator? Cur ergo ad Imperatorem Legau veltri venerunt? What, Is it not lawfull perhyps, that the Emperour shoulde geue sentence in a case of Religion? Wherfore then did your Legates sue to the Emperour? Here, M. Hardwicke, marke this by the name, They that faide, the Emperoure mought not be Judge in Ecclesiastical cases, were Donatian Heretiques. Hoc S. Augustine faithe, and the Catholiques said the contrarie. Againe S. Augustinnes faithe, Si crimini non est, pronocare ad Imperatorem, non est criminis, audiiri ad Imperatore. Ergo nec ab illo, cui causam delegaverit Imperator: If it be no faulte to appealle to the Emperour. Then is it no faulte, to be hearde, or Indiged by the Emperour. And so consequently is it no faulte, to be Indiged before him, to whom the casse was committed by the Emperour. S. Augustine presupposeth, and latthe it as a grounde, that it is no faulte, neither to appealle to the Emperour, nor to be Judged before his Matelie, be the casse never so muthe Ecclesiastical.

**Poule, & Hardinge, if there were no fault committed by the Empour, why
should you thus force him to crane Parbor?**

ther their causes be private, or Ecclesiastical.

Againste his fathir, *Bishoppes, Priestors, and Monkes* are to be sued before the Lorde
Depute, or Preident of the Countrie: Or, if they be founde in the Cittie of Constantyn-
ple, where the Emperour hath his Courte, then are they to be sued only before the Lorde Magi-
Chancellour.

Likewise Ballamoun expounding a Canon of the Council of Antioche, alleageth this sentence of Iustinian, Patriarch debet rationem ad reddere Imperatori, & ab eo cogri: **T**he Patriarche is bounde to make his answer before the Imperouer, and if he misceale correction. **A**nd thus he speaketh of a cause Ecclesiastical, as by the place it may appearre. Againe he saith, Patriarcha ab Imperatore, qui Ecclesia habet potestum suum, indicatur, fortis ut facilegus, vel male de Fide sentitus, vel alius minus criminatus. **H**oc enim non indicatur factum esse violationis dñeis, temporis, vel huius Patriarche shall be judged of the Emperoure, haunge the knowledge of the Ecclesiastical Power, whether the mater be of Sacrefice, or of Heresie, or of any other crime. For this hanc We see donee sentimus in formis of judgemente.

What woulde you haue more, **P. Hardinge**? Heretic is a Cainic Ecclesiastic! The Patriarche is a Bishop! The Emperour is a Cain & Late Magistrate. Yet Balla-
mon telleth you, that this Bishop, in this cause, is to be tried before the Emperour: and that he him selfe haue oftentimes seene the same judicially put in practise, no re-
straint, no Lawe beinge to the contrary.

Gerton, standinge before the frenche Kinge, and answeringe his Averuraries *Cofin Tryal*
in a Caufe Ecclesiastical fad this unto him : Loquimur hec eos, Res seruanda, Iusti regna
te audiente, te Iudice : *It has beene shewed to me, o malle Gracious Kinge myne haunter, that iij. schipf.*
your Grace shalbe Judge. Here you see, M^r. Hardinge, the Caufe is Ecclesiastical, and matis.

The Judge is the King.
But what saith ~~two~~ of other Priests, and Inferior Bishoppes? The Pope them
selues, notwithstanding al their Vnueriall Powre, have submitted them selues, and
made their Purgations before Kings, and Emperours; Pope Liberius made his and
his appearance before the Emperour Constantius; Pope Sixtus was accused, and made
his Purgation before the Emperour Valentian: Pope Leo 3. being accused by
Pacalitus, and Campulus, pleaded his cause before Carolus Magnus at Rome, not yet
chosen Emperour. Pope John. 22. was accused of Heresie, and forced to recant the
same unto Phidippus the Egypte King.

Pope Leo 4. in this his humbly submitted him selfe unto the Judgements of God & his
Lewes the Emperour: Now, si incompetenter aliquid egimus, & in subdilis nulli Le- fons: p[ro]p[ter]
gis transire non conferimus, retro adiutorium nostrorum cuncta volumes emendare
dare iudiciorum: If we have done any thinge out of order, and if we haue not followed the 7. X. of
right course of the Lawes ouer our Subiects, vee will amende all our fautes by your Ma-
iesties Judgements.

Addition. — 15. **W. Hardinge.** If this submission had not been made voluntarily by them, nor Kinge, nor Caesar could have had Authoritie, or power to be judges over them. The good Emperour Constantine saide to the Bishopshope, *Vos non potestis ab hominibus iudicari. You shall not judge men by men.*

cannot be judged of menne, that is to say menne.
The Answer. This is twisly considered, M^r. Hardinge, and for god advantage, I am menne be menne; At othera be Angels, Otherwise be Bishoppe. Were menne, as otheres be, then could no Priest, or Bishop be judged before them. For Conflantius father, Vos non poteris al hominibus iudicari: *I cannot be judged by menne.* And yet in the selfe same place, he semeth to saie, that a Bishop shal not be judged, neither before any other Bishop, nor before the Pope himselfe, & any other creature, but only before God alone. For thus he saith unto the Bishoppes, Ita acclimationes uictorie opportunitas habent. Magis Indicij diuinis, & indicium tuum: omnibus indicium: *These quarrelles of yours have a mette time of trial, I measure the daye of Greate judgemente, and a mette Judge, that shal Judge over al.* Yappie are you, M^r. Hardinge, that mait da what ye like, and never comme to answere before the date of our Lord.

Litt. fig. 39. Var.

Though the Pope have a Princely Dominion, and some other Bishoppes of Christendome have
Dukedoms and Earldomes, though they doe wel accompanied with moneys and Herte, yet though he
of them otherwise than by chennels that becommitt that vocation, doo wee Chaneys and Coffers of Gold, & as you belie
thei though they haue other ornaments to their faires perteyninge whiche giveth you muche to com-
pation of the (d) beggerie of your married estate: yet al this imbarash them not but that they be Bishops:
which is to say, though their faire not though they doe not, though they live not, as become
The

Though they teach not, though they tell not this much Bishoppes, neither becongmuch even a Chiffren man, (c) say you all this notwithstanding, yet be they Bishoppes, though cul Bishoppes . Neither for all this may he be fault for Laetour to take their office upon them (t) Iudas was an Apolle to the rope cracked him , Neither for his wickednesse might Steun, Mathias or any other of the Discipiles of Ihesus Christe compumpn have stipte into his course, Now as this is true, so your railing tales falle, whiche malice hath stipted you to viter.

The Bishop of Sarisburie.

The Bishop of Sarum.
Once again we tell you, **S^r. Harting,** we confound not these Offices notwithstanding we so often, and so lewdly report to you ourne Discernere. Our Princes never take vpon them the Office of Bishoppes: But your Bishoppes haue taken them the Office of Princes. Of your Bishoppes it is written in your owne Councilles: Eccl^a can^e penit^a nulla est actio facili, quam non Sacerdotes administrant. Be-
cause, &c.

in Sophonis Godjan, to Caesar.
ann. Cap. t. And therefore Cardinal Cufanus saith, Maxima ex hac re deformitas oritur, quod
Trist. Tri- Pratuli tantum scollaribus curis iniugilant: Hereof groweth a greate deformite, that Bi-
dem. shoppes are bente onely to worldly cares. Warke wel thefle woordes, sp. Hardinge:
shoppes are bente onely to worldly cares.

Sub Paulo. 3 Adiutorio Legator. **H**e saith, Your Bishoppes are heire only to worldly carres. **I**f yett wil believe none of these, get you Popes, owne Legates, in your late Chapter at Trident, speakeinge of your Palestellike Apparel, saie thus: Nihil laicus præterquam in Vestis genere, ac ne in hoc quidem differunt: **O**ur Priestes differantur non from Laymen, **s**inge only in Apparel: nac, in diece they differ not so muches, as them-
selfe, in Apparel.

At Appens. **Pix late.** Your Bishoppes are gae, and gallant attended, and garded with Princelesse fome,
Anentius. And therof ye make no small accupte, specially in re-
Lab. 3. De Ruperto. boute behinde, and beloues. And therof ye make no small accupte, specially in re-
Christi omnes Deo- space of our estate, whiche you calle beggerly. In futh of deligne the heathens some
eje par- time fauler. That Christ was the Beggerheit, and of al the Goodes that were in
rum. Heaven. **Hoc be it.** our Bishoppes, sauting that certaine of your Fathers haue
shamefully spottid them, are nowe, even as they were before. Certainly the Poorel
Bishoprike in Englande, as it is repozited, is better in reverence, then somme thise of
your Popes Italian Bishoprikes in the Kingedome of Naples. **Hoc be it.** the Colfet
of Chalde standeth not by Kichesse, but by Truthe. In comparison of the ons, we
make fure reckeinge of the other. **Hoc be it.** *At Appens.* **Source fault with the C.**

*Bernardus de Causica Ser. male una retinaculo de oratione
45. Holcois et Causica Ser. Sacrauerhellefie, the Cattie, and Godly haue euermo founde faulte with the Clergyn
in Sapien. et Ecclesiastical Baucaria of your Romaine Clergyn. S. Bernarde Cathe, inde eti quae
Lectio. 23. quoquid video, Meretricis Nitor-Hittriconus habitus Regius Apparatus. Inde Autem
Bernardus eti in Feniens, in Sellis, in Calcaribus : Therenthe comether the Whorleke Finementacione
Canticis. Platera Weede : thare Primely Appare. Therenthe comether their Golderne haire
Sermo. 72. Britle, in their Saddals, and in thare Spores. Againe he saithes, Incendit mudi, & or-
natur
1524.*

Churche of Englande. 6.parte

orati, circumamicti varietibus, tanquam Sponsa procedens de Thalamo suo, Nonne si
quempiam talium enim precedentia alpexeris? Spousam potius putabis, quam spousa
Custodem? *They are trimly, and finely in their countenances, as is a Spouse should come from her Chamber. If thou shouldest suddenly see one of them sitting a faire of, wouldest thou not*
be desirous to speake with her? Then is shee the keeper of the Spouse?

Laurentius Vallus, although bitterly, yet not unpleasantly, thus exprest the poor
Lv. IV. 7. 11.
Loddy Beauerie. Exultino, si qua inter Diemones, qui aeterni omniunt, ludorum genera
excentur eos exprimendo Clericorum cultu, falso, luxu exerceri, & hoc licet, iungit Con-
seruare maxime delectari: I think, if the Duels in the air have any game among them, to
make sport withal, they are most busily occupied in counterfeiting the apparel, and attire, and
manner, and way of Diverses, and have erstwhile pastime in this kind of Mat. &c.

Pope Bonifacius 8. in a great Jubilee, and in a Solemne procession, went appa-
reled in the Emperours Roabe, and had the Crowne Emperial on his Heade, and the
Sworde of Maistic boone before him, as an Emperoure.

Sverde de Marette ~~borze~~ borze hiltus, ut amperose.
This Spiritual loilicke, **H. Barwinge**, **liketh** you well, **sotwich standing** S. Bernard **Bernard**, **De**
faith, **Demonum magis, quam Ouium, sunt hinc patetum.** Scholastic, **Iacobus Petrusius**, **re**
Paulus Iudeus; **This be Pastures for Diuels, not for Sheep.** **N**o doubt, **Euen thus did Pe-**
terus **saye** **suche pasturale plaide,** **S. Paulie.**

Poxet us further, Though they teache not, though they fare not, though they do not though they live not, as becommeth Bishoppes, nor as becommeth a Christian man, yet bee they Bishoppes notwithstanding. **Verest weyl** wil not greatly strive. **Fec to the VVodalle** if he once geate a **Shipehooke, and a Cloke, make he a Shephearde:** and a **Windle man** if he geat: once into the **Watch Tower, make he a Spyre.** But miserable are the **Pare Shape,** that is adfedde: miserabile is that **Poxet Castle,** that so is watched.

S. Augustine saith, Epicopatus est nomen Operis, non Honoris ut intelligatur, ne
esse Episcopum, qui prædicta dilectus, non prodile: A Bishoppes Office is a name of La-
bour, and not of Honour; that who bouth to rule, and not to profit, may underride his
fife to be no Bishop. Againe he saith of futecha one, Canis impudicus, the dogeclericalis
canis, who was to be called a thassale, Canis, Dicimus therefore him a Bishop.

As, for that ye sake, Your Bishoppes be duly Ordinatid, and Consecratid S. Augustine re-
plieþ, In hunc Charactem multi, & Lupi, & Lupis imprimitur: To change the outward forme
of Bishopps many require it to Woulches, and be Woulches them selues.

Confession of a Bishop, many occur to him, and he will consider them all, and then he will say to S. Bernard speaking of your Priests, and Bishoppes, fatigued in their Milties especially Clericos acutus neutros exhibunt. Nam neque vi Milites, prouidac neque vi Clerici exercitantes, Cuius ergo Ordinis sunt? Cum vniuersitate eius emptis, utrumque determinatur quae confundantur. Vnde quicunque, inquit, in suo Ordine restringitur in quo sit, et in eum Ordine peccauerint, fine Ordine restringitur. Vereor, non alio Ordinarius, quam vobis milites Ordo, fecerint temperatus horror inhabilis; In their apparel, they are Soul-dictors in their garrisons, they are Priests, and Bishoppes, and Bishoppes in their fields, and in their deeds, they are neither of both. For neither do they fight in the fields, as also Souldiers: nor do they preache, as Priests, and Bishoppes. Of whatther Order therfore bersey? Whereas they woulde be of bothe Orders, they forefie bothe, and confounde bothe. S. Paule saith, Every man that will rise in his owne Order. But wher wher Order shal therfore? Whether, for as murther, as they have forred without Order, that they perisse without Order? If pare me they shalbe Ordered unto otherwhere but where as no Order, but disorder, and horrour. Everlastinge

Thus plainly speake your owne Doctorres, touching your Clergie: whiche
plainenesse it pleaseþ you, þ. Hardinge, to calle falle, and malitious railinge.

The Apologie. Cap. io. Dimissio.
Surely, to haue the principal stafe, and effecte of al imaters committed wholly to these mens hands, who neither know, nor wil know these thinges, nor yet set a iote by any pointe of Religion, save that whiche concerneth theirre bellie, and riote, and to haue them alorne fit as judges, & to be settē vp as ouerseers in the Watchetower, bring
better

better then Blinde Spies: of the other side, to haue a Christian Prince of good vnderstandinge, and of a right iudgemente, to stande still like a block, or a stake, not to be suffered, neither to geue his voice, nor to shew his judgement, but onely to waite, what thise menne shall will, and commaunde, as one, which had neither eares, nor eyes, nor witt, nor harte, and what so euer they geue in charge, to allowe it without exception, blindinge their Commende mentes, be they never so blasphemous, and wicked, yea, altho they command hem quite to defraude al Religion, and to trauelst against Christe him selfe, This surely, biddes that it is proude, and spiteful, is also beyonde all right, and reason, and not to be excused of Christian, and wise Princes. For why, I pray you, mate Caiphas, and Annas understande these maters, and mate not David, and Ezechias doo the same. Is it lawfull for a Cardinal, being a man of warre, and delting in Bloude, to haue place in a Council: and is it not lawfull for a Christian Emperoure, or a Kinge:

The Bishop of Sarisburi.

Vereto *P. Hardinge* saith nothinge, but that he hathe oftentimes said before,
The Apologie, Cap. 11. Division.

Verily, wee graunte no futher libertie to our Magistrates, then that we knowe hathe bothe benne geuen them by the Woord of God, and also benne confirmed by the Examples of the very beste governed Common Wealthes.

M. Hardinge.

If a man shoulde ask you, where that woord of God is, that maketh a Temporal Prince Supreme heade of that parte of the Churche, whiche he hathe gouernement of al Ciuil maters, am sure you can bringe foorth no other woord of God, then that, wherein S. Peter, and S. Paul willeth al men to obey the superiour powers, especially Kings. Which lung was written to al Christian men, whiche they places diffideth, under Heauenly Princes, and infidels, as Claudio Celar, and Nero were, whome, supposidely wil con as it maye soule faire to haue benne heads of the whole church, as they were Monarchs and Tyrants of the whole world, appear. (b) Then can not the Pope be heade of the Church? If by tho'scriptures whiche cannot proue Nero(being a(b)pfecutor of Christe's Church) to haue benne heads of the same you wil now proue, that other Princes are supreme heads of the Churche; if ther meth that either you make Nero heade of the Church wch b them, or geue more vnto them, then the woord of God wil saye And as for examples of good Common Weale, there vs but one ffecte Christes atculpe on wherof before Luthers time, any Empyre, christian, or other Prince did attributte that title unto he hathe perse. But we wil farrether whiche when you speake of Common Weale in the plural number, you make but one hebet in your shewe vs no one Common Weale that haue to done, then you lie in the plus number. Yea further, at this date the Common Weale in Christendome is not yet that are Cathol Nero. like but the bell alto of those, that Lutheriste, and newfangled, doo abhorre from that it aunge and vnlawd. (c) Match a doyle of (c) Supreme heade of the Churche, whiche doo you say, that ye haue, either Woord of God for it, or about nougat? example of approued Common weale?

For our Prince haue not this
Title. But
Queene Marie
ha land vied
the same title
of Supreme
Heade, as many
waies it maigne
be proued.

The Bishop of Sarisburi.

Concerninge the title of Supreme Heade of the Churche, we neede not to search for Scripture to excuse it. For, first, we blifiit it not; Secondly, we vse it not; Thirdly, our Princes at this present claime it not. Your Fathers, P. Hardinges, haft extinde led that most nobble, and most worthy Prince, King Henry the Eighte, with that Thynnes, and Straynes style, as it maigne wel be thought, the rather to byng hem into the talk, and schamfer of the world.

Here be it, that the Prince is in the Highest Judge, and Gouvernour over all his
Kobies: what to ener, as wel Prietes, as Lay menne, without exception, it is most
evidente, by that hathe benne already saide: by that halfe said hereafter: by the whole
course

course of the Scripture, and by the vndoubted prouesse of the primitive Churche, &c. Supreme
rule, as it shal alwaies better appere, haft to be the Tables of the five Com-
mandementes committed to his charge: as wel the firste, that perteineth to Re-
ligion as also the Secular, that perteineth to Civile Gouvernement.

But now, O Hardinge, if a man would alwaies you, by what Woord of God you
Prietes, and Bishopps, haue excepted them selues from the Judgement, and Co-
uernement of these Princes: &c., by what Woord of God the Peple haue
benne more free, in his cleare, then from other his Subiectes: &c., by what Woord
of God ye would estable the two Supreme Gouvernours in one Realme, & maner,
in what vertutes pe wold be fiske to finde? Your owne Doctorres and Clerkes
lase, as it is before alleged: Quicunq; excent Clericum de Juris dictione Episcoporum. Extra de-
cim, cum prius etiam in subiectis? Dicit Laurentius, quod Papa de confirmacione Monachorum
Questionem vnovalit, ab aliis exceptio Praelicie fromis Iuris dictione of the Episcoporum, & of Ordinatione
Whereas b. sic he was in dubio Laurentius finit (not the Woordes of God, but the iure maner
Pope excepted hem in the confine of the Prince).

Further, O Hardinge, we briske you, by what Woordes of God can your Pe-
oplue haue left be the Head of the ministeriall Churche of God? Where is it recor-
ded? Where is it written? In what parte of the Testamente? Newe, or olde? In what
Lawe? In what Prophete? In what Epistole? In what Gospel? Where is his Headship?
Where is his Imperiall power? If pe can hite it, then maye we shew it: If it can-
not be founde, then hauble we not sue it. As so: that you, and other your felowes
have alledged before, pe proue hereto, it so exalte, and so weale, that I thinke,
ye cannot nowe to ne gaue with the fau, without blushing.

Leachinge the Right, that we haue, belongeth vnto al Christian Princes, it hath
benne inuited, and planted in them from the beginninge, for to leue other Author-
orities of the scripturis, & ope liuentur hem selfe vnto late, sometime Epist. Elect
Curia inter
Lag. 5. Anno
dictionis
Quatuor Sy-
mptumatis.
Pap. 30.

Paul the Bishop of Apamea, writeth thus vnto the Emperoure Iustinian in a cause
more Celestiall, teacheinge Religion: Trinitate ipsius Domini, & Clemens
directiones vtrum cultu[m] seruant: Our Lord deinceps uero Agapeus erat, that
be might leue the iustis of order (concerning these Persecutores, Diuines, and Lau-
diis) vero per Matthei.

Terentius satth, Colimus imperatorem, ut hominem a Deo Secundum. Solo Deo Testimoniis.
Minores: See worship the Emperoure, as a man nexte unto God, and inuictus enim ad Scientias
vno god.

And notwithstanding the name of Heade of the Churche belongeth peculiari, and
only vnto Christ, as his onely Right, and Inheritance: for as the Churche is the
Body, & Christ is the Head) yet shal the same sometimes also be applied in sober
meaninge, and godly sense, not only vnto Princes, but also vnto others, far inferior
vnto Princes. Cardellome satth, Valentinus inde illi milites Caput nunc Ecclesia, Ch. 5. in
qua illuc erat. Et cuncti vnto me, that these vniuen were the Heade of the Churche, Epist. Phil.
that was in Philipp. Likewise againe, speakinge of the Emperoure, he saith thus: Hom. 3.
Latus est, qui non habet pacem vbi super terram. Summatus, & Caput omnium super
terram hominum: Ita Latus ostendit hem, that in the Earth had no peace, the Oppose, and
leste the Pope were no man.

To conclude, our churche neede no more to claime therire Lawfull Authorisitie, and
Emperior Right, by the example of Nero wherof pe haue muche mytice vnto
them, and wanton talk, then your Pope needeth to claime his Vlneres, and Coloured Po-
wers, by the Examples of Anna, and Caiphas.

The Apologie, Cap. 11. Division 2.
For besides that a Christian Prince hath the charge of Both Tables
committi-

LII.

Churche,
populi, and
Ieron. 2.

M. Hardinge.

You will prove that Ecclesiastical causes pertainne to a Ringers office, because he hath the charge of bothe
Tables. If you meant that a Kinge is bound to keepe both Tables of the Lawe so is also every private man.
And yet no private man is supere ha'le of the Church by keeping them, to neither the king is preued
(4) A graue li- therby the (5) supeme heade; If you meant that the kinge ought to see others to keepe bothe Tables of the
spouse. Yt con- Lawe; that make doo, either in appointing temporall panes for the transgrefours of them, or in execu-
clude agynste the lawe the fauour ppon the tian/grecolours. But as he cannot excommunicate any man for not appearing,
when he is called to, he can not iudge al causes of the lawe. For it is manlyone only in his herte as for ex-
ampte in Murther, or Aduerture, the kinge cannot have to doo with him. And yet the true foyne is the heade
(6) Vntrue, of the Churche still haue to do with him. For that malitious and sinfull thought that ther may be forgiuen-
fonde, and ha- except the party come to be absolved of their inconfessours, to whom Christe fayle, whiche sinnes yet forgive,
mifchief, and ha- they are forgiuen and whiche dennes yett retayne, they are retayned. To committ murther in hastnes a fained
telling, and ha- (6) Neither can it be forgiuen, vntill that he is iudged by the kyng of dñe
16.

dinge directly
to desperation.
(c) *Vatniale*,
as you write
the blitheness
Reade the au-
thorite.

Here, M. Hardinge, ye ronne, and bawther without a markes, and replie to that,
that was not spoken. I marueile, whereof ye can spinne your selfe fische tales.
Soz we neither call our Princes Heades of the C. Justice of Chettle (it was your
fathers inuention, and our nots nof late we. They haue power, either to excommunicate
or to bunde or to looke: nor haue we leasure to make fische halme conclusions.
Passe.

Thus we say, the Prince is put in trewe, as wel they the Kynge, as the Sente Table of the Lawe of God: that to safte, as wel with Religion, as with Temporel Contentment: not only to have, and perfourme the contentes of Both Tablles in his owne person (so to smathe euery priuate man is bounde to do, but also to sa, that al others his Subiectes, as wel Prelites, as Laiemenne etc the man in his calinge, or deuly he them). This is it, that no Prelate man is able to do There, for a vertugall fauour. In hoc teruentu Domini Reges, in quantum fuit Reges, cum ea faciunt ad leuendum illi, quia non pollunt facere, nisi Reges: Heret King's serue the Wode, as thare Kynge, When they do theſe thinges to ſome him, that neman can do better, only Kynge. But ſafe note, the Prince is bounde to do the Bishoppes deuly: And therefore it is the greater ſolicite of your part, to wardenes to obiecte it ſo often, Whilſt menine we not ſo to adventure there Wodes in vaine. But thus we ſale, the Prince is bounde to do the Bishoppes to do their indevitnes.

But what meant ye, so far out of season, to talk so remissly of your prime Confeſſion of Bimangs and Loolings and power of Keies. For as it is faine before, we ſale not, that Princes, mate, either Bind, or Looke at Minister Sacramentes: or, preach the Goytels, eſt downe, and heare Confoncions. Therefore with all this great aduice, you ſaintes at your owne hazard, and hit nothing.

*The said ful discretely, it was manly once in his bate, the Kunge had to de witt him
for the comtemore to knew his fentes. Here, I beseech you, S. Hardyng, what entrance
then hath the Pope to knowe the secrettes of the Barre? Perchance ye wil saye the Pope
and Confesse make knowe at the wytche by Confession. But S. Augustyne faith, Quod nini et cum
Lib. o. 6. 1. hominum, et animalium confessio e. misas, &c. Vnde scimus, cum a tie iplo de me iplo audi-
am, verum dicimus quoniamquid nemio fit hominem quid agatur in homine nisi spi-
ritus hominis, qui cum iplo est. *If he had to do with this meane, that they finde heire
in Confession, &c. He knew they when they heare me reports of me selfe, whether I sien**

*Agat in
Phil. 2.6.* true, or not? For manum loquuntur, what is in man, but the *Spiritus* of man, *qui a spiritu mundi*. Agatne he saith unto the people, Intrantes vos, & excutes postulamus videre Vlquadrum aureum non videmus; quid cogitans in cordibus vestris, ut neque quid agatis in dominis vestris?

veletis videre pollutum: *It is easier for you to commence in, and govern for me,* but we are so far from seeing the thoughts of your heart, that we can not see what you do at home in some besottedness. *Likewise again he saith,* Quid singulorum quoniam, modo conscientie distractio aures meas, quia homo hum. perirentem non potuit. Ille, qui Abiens est praeterea corporis, sed prelens est Vigore Maiestatis, audiuit vos: *At every of your confidences* but I fideles, *it could not enter into my ears for that I am but a mortal man.* *Nevertheless*, Charile, that is Abiens, *as touchinge the presence of his Body, but present by the power* of his Maiestie, *hath heade on w^el.* *It is, not this Pope, but God onely, that trieth the* Predece-
Supreme
Gover-
nour,
August in
Psalms 57.

reines, and reacheid the same.

Pet you faire, the true Supreme Heade of the Churche that haue to be with him, that finneth only Secretly in his harte: For that malicious, and ffolish thought (you faire) that neuer beforegome, excepte the partie come to be absolved of their Succelours, to whom Chafftade, Whate fomes y. forgesse, &c. This, M. Hardinge, is the Supreme folie of al other Fones. For, firste, where ever heade ye that the Pope woulde once vouchsafe to Haue Comoncion? And, if he woulde, yet by your owne Doctorous Judgements, the Pope hath no moxe power to Binde, and to Loosen than any other pape simple Prester. As I haue shewed you before, Aliphontus de Calvo fates, *Quando Abduca Samplo Sacerdos tamum Abdule Culpis* Papa: *When a simple Prester Aliphontus de Alipha* as in meches touching the faulthe, if it were the Popes bing life. Origine faulthe, Que requiriatur, velut ad Petrum dicta, lumen omnium communia, &c. Quod huius modi iustificare quod Petrus loquutus est, efficiens Petrus: *The wordes that plowes, as spoken by Peter, are common unto all. If we speak the same, that Peter spake, they are we made Peter.* Quen in the Popes owne Glosse upon his Decretiles it is noted thus, In necessitate Laius potest, & Audire Confessiones, & Absoluere: *In case of necessity a Layman may both hear Confessions, and also give Absolution.* Pot will ye not faire, that every Latere man is Peters succellour.

To what purpose then fernes at thy good name talles, Hastings, **the** ^{le}
**prime Head of the Churche shall have to do with him, that finnes only in his hart to keepe Sim-
ple Peircle, haung the heire of Goddes wande, entred into the harte, and hath to do
with the same, as wel as with me, and as dolyce, as the Pope: and in respecte of
bruege Judge of the Conscience, is about King, and Princes no lesse then he.**

But where per se. The malicious and fatal thoughts cannot be forgotten, except
they come to be Abolished of their Successors, whom Christ laid, whose names per se, &c. This Do-
ctrine is not only strange, and false, but also full of Desperation. Paul ovine & certain
fathers, Latitudines, &c. can non probante necessario Sacramenti confundunt, it is not a question
(by any sufficient authoistic of Scripturæ, or of Doctors) that postulantes are of necessi-
tate to be vouch'd & confirmed by the Priest. Against he faith, Deuter. iii. 24. quodque etiam,
one taceat, veniam conquisit polumus. It is proper to understand, that we are eternally
pardoned, although we utter nothing with our mouthes. And again, Non Sacerdotalem iudi-
cio, Sed largitane Divina Gratia peccatorum emendatur: The priest is not made, not by the
Injunction of the Priestice, but by the abundance of Goddes grace. Against he fuitis, Con-
fessio Sacerdotum offerunt figuram venient, non in castum Remonstrans accipiunt: Confes-
sio is made unto the Priest, in token of regeneration already extirpata, not as a cause of regen-
eration to be obtained. Your very Glorie fuitis, Apparatus Casanensis, et al. al.
faria: quia non emanant ad illas Tridenti talis: En: ong the Christians in Great Britan
fatum, is not necessary: for that this Tridentum never came among them. Vbi, &c. in Gleec.
Britannia, & Irland, it was not true, but their names make no solemne.

**Certainly Christ doth saye, Sicut deus confitentem videt: Let God alone see Christ; De
thee make the Confession of thy sinner.**

It was very muche therefore, M^r Hardinges los y^t to make his to proce^r to saye, that sinnes can never be forȝetene without your Right Con[n]efessio[n]: and especially therby to prove the Vninterl Lead[er]ship of the Pop[er].

Besides also that God by his Prophets often earnestly commands

With the King to cutte downe the Groves, to breake downe the Images
viii. end

Supreme Head. Supreme Gouvernor
685 The Defense of the A^pologie of the
and Altars of Idoles: and to write out the Booke of the Lawe for him
selfe, and besides that, the Prophete Elias saith, A Kinge ought to be
Parrotre, and a Nurse of the Churche, &c.

M. Harding.

The Kinges (ye) fate, is not able to judge, whether an Idle be an Idle or no, but by the learning
and teachinge of the Prince. So we lo wile at Christian Princes were infernaces, that
they shoulde not be hable, either to he, or to speake without you. But what if your
Priestes fate, as it hath often happenede, isod is an Idle, and an Idle is Godly? Lighte
Darkenesse and Darkenesse is Lighte: what if they saye, Greatre is Diana the Goddess of
Ephesus? Whilat if they condemne the innocent, and fate, as they fountaine fate of
Cleopatra, Onlesse this man Were a mole, alorne, we would never have bin on him to by herte
Pet muste the Prince neuerthelesse dazine his swerde, and strike, when, and whom to
ever the Prince biddeth; and blidly execute his wicked wil? In dede, O. Warwicke, M. Hardie
you fate precisely: if the mater decessre be spiritual and apperteninc to Fauke the Prince oughte to o-
be without question or grulfe. Likewise againe ye fate, that he yonghe for you to do, as the
Successours of Peter I li y to doo. Closse never required of you, nor to obste Peter, and Pa: le, to P. le
obtem her which stetid in their Chate. Whilat so ever he fate, True or false, for this, no doubt,
muste be your meaninge.

The King was bounde to write out the Booke of the Lawe: This (ye late) year, not the kinges Supererofte over the Priores. So verily, M. Bardinge: Neither was it allowed by vs to that purpose. Neuerthelesse, hereby it appeareth, that God woulde haue the Kinge to kearent in his Lawes.

But the Kinge miserteine the Booke of the Prieste, and of vare other Theologie, saide you, the Prieste is above the Kinge. So thinkeþ, þe Hardinge, even for your creutes sake, yea shoulde bettre come to your Logique. For what wouldest the doctrine of a Booke to *Ceremonie*, make the Prieste, either higher, or lower? Welthen the Pope is at his Consecration, the *Lit. Sac.* Cardinal, that is his ordene, deliverte him a Booke of the Epistles & Gospels. Will yea therefore conclude, that the same Cardinal is above the Pope? Mary God feodeye, I will not say so, quodammodo, during this Ceremonie, in such this, that the Kinges booke

xxviii Goddes meanings, touching this Ceremonie, was this, that the Kinges hooke shoulde be true, and faultlesse. And therefore God commandeth him to take a Copie thereof out of the Register, or Records, whiche were thought to be vose of al corruption, and were euerone kepte in the Temple, under the custome of the Prelates. Paulus Phagius saith, Every Private man was commanded to have one Bigne, yearly to Paul. Phagius life. But the Kinge was commanded to haue two. And for as muche as the Kinge was a Publicke person, therefore God willed him to take his Copie out of the publicke Records of the Temple.

Your owne Hugo Cardinalis saith, Accipit exemplar a sacerdotibus: non ex
bullet, sed a bomb. Vbi enim scimus eum nihil corruptum: *Hec est hanc Copie of the*
Hugo in
Priestesse: nor of every Priestle, what j'eour: but of the good: that in the same Copie there be
D. S. Ca. 17
nothinge, neither coloured, nor corrupted.

At this, Mr. Hardinge, will hardly prove your strange Conclusion, that the Priest was Superior to the King: It fitteth much better to prove the contrary, that the Priest was the Kinges Incurate, and his Subjecte, and his Clerke of Records, as beinge appointed to keepe his Bookes. So S. Augustin saith, the lexe the due keepe the very true Bookes of the Scripturis: *Al be it not for their owne blythe, but only for ourours, and therefore he saith, they be not our Superiours, but our Servantes.*

*An. C. 1485
F. 14 v. 1
F. 14 v. 2
F. 14 v. 3*

Certainly, concerning the Kings and Prietes of the Ode I ave one of yowre owne frendes, whon so manay caules ye mate not wel refuse, sayeth thus: In eyn Legi Sacrae dotum indignus erat Potestiae Regia, & ei Subiectum pote. Ode I ave ne Prietes Office was referrency to the Prince, and Subiecte unto him.

Professors of your Religion, &c. &c.
Prelates, ifde Prelate must geue the Holy Scriptures to the King, then verily made hele of
as they geue him; and with fute meaning as they geue unto me. **D**ea, I trwte, thende they
tear their robes against Christe as Capias did, & crike out, **I**de, here cometh
me by your Judgements, euernowe fooke to them for the sente and meaning of the
Scriptures. **F**or this is the grounde, and fundation of your Dominiue: The b*o*oke
of God hath none other sente, but as it shal please the Prelate to geue unto it. **T**ut S. Chrysostome speakeing of the same Prelates, and Bishoppes, from whom we haue
received the selfe same Scripturis, saith thus: *Li*ke euident Logio, and docto, and
Sensus are in apud nos: *The Letteris, or wordis of the Scripturis.* *ac* *With them, but*
the *U*erbo. *the* *U*erbo.

nomie. — *The meaning of them is with us.*

Are you mythe disadvantage your selfe, and, as you saie, omite that we read, *Zabrum Legu*, whereso the Church readeth, *Deuteronomium*: for that at *you late*, it were to lange for you to enter into that disputation. Therefore, *W. Hardinge*, will you patiently attend your lecture, until ye haue founde out the whole mysterie, and considered it better. In the meane meason, if that not be gao for you, to be our rank with your *Commentaries*, until ye better understand the *Text*. Certaintly the wiise and learned thynke, that here in ye are mythe deceaved. For, whereas the *worches* are there, *Deuteronomium* and *Legi huius*, they thinke, that *Deuteronomium*, in this place, is not put for any one certaine severall *Woke* of the five *Books* of *Moses*, as it is otherwise commonly bled; but rather for a *Copie*, or *a Daught* of the whole *Lawe*. And in this sensacion they saie that, *autem quia* or *is none other*, but *Andrea apop*, that is to saie, a *Copie*, or *a Double*. The *Italian* Translation hat thus, *Elo si fuisse questo Boppie la Legge*. The *Frenche* Translation hat, *Le double*. *Ie ludas translatis* it thus, *Deuteronomium*. Exemplum Legis huius: *He shall write out from him selfe a Copie of the Lawe*. And so some paunce hereof, it is thus written in the *Booke of Iosua*: *A fterward Iosua reade out of the wordes of the Lawe, bothe the blinges, and the cursis, accordinge to every thinge that is written in the Bookes of the Lawe*. And ther was no woerde of al the things, that *Moses commanded*, but *Iosua rende the same before the Whyle Congregation of Israell*. *H*ec v^e *pa* *se*, *W. Hardinge*, that this *worke*, *Deuteronomium*, in this place signifieth not the fifth *Book* of *Moses*, as you imagine, but a full *Copie* of al the *Lawe*. And therefore est fones *I tell you, ye are mythe deceaved.*

*Where we allege the wordes of the Prophete Etaii, Kinges *stille by Feffers*, and Queens *thi Nefi*: *ye faire*, Every Nurse, or Fosterer, is not about him, that is nourished. The faul feare sheweth his Maister. Yet is not he about his Maister. *So loth* ye are, the Kinge shoulde be *Superiore* to a Priele. And thus ha ye broughte about by your handisome Concilias, that your Prieles be the Maiesters and Kinges thenselues. And therefore it is discretely noted in your Glosse, Imperator Romanus electus. *Procurator, i.e. Declarer Romanus Ecclesiæ: The Emperoure of Rome is the Steward, or Baillie of the Churche of Rome.**

The Apologie, Cap. 11. Division. 4. Et. 5.

I saie,besides al these things, we see by Histories, & by Examples
of the bette times, that good Princes euer took the Administration of
Ecclesiastical maters to perteine to their dutie.

Exod. 32. Moles bringe a Ciuite Magistrate, and chiefe guide of the people, duly received from God, & deliuered to the people at the order for Religion, and Sacrifices, and gaue Aaron the Bishop a behement, and soare rebuke for making the Golden Calfe, and for sufferinge the Corruption of Religion.

(4) Vntriude. For at that time he was no Prieste, (5) Vntriude. For it prouideth the contrarie. Reade the Answere. (6) Vntriude. couylde by M. Hard. Frende. In for the time of Moles lawe the Priestes was interiour to the Prince. Moses was not only a Civile Magistrate, (who alwaies a Prieste, in that he had bothe offices, (b) it profiteth that a Prieste mate have bothe; but not conuainable, that a Kinge maye haue bothe. For the greater may include the leſſe, but the leſſe can not include the greater, (c) The office of a Prieste is the highest of al (d) And Christe comming naturally of the Kinges line from Dauid, in the tribe of Iuda, yea clefmed that he bothe nothing in respect of that he was a Prieste according to the order of Melchizedech. Therfore Melchizedech alwaies both a Prieste and Kinge, was yet leſſe to be the figure of Christe to Iudas than a Prieste for ever concerning his Kingdome, as his Priestelode. For Dauid said of Christe, Thou art a Priest for ever after the order of Melchizedech. As for his Kingdome, it was included in his Priestelode. And therfore when were speake of Christes Kingdome, though in every respect he be the very Kinge in dede of al Kinges, and Lound of al Lorden, yet we alligne it also to haue bothe vpon the Croſſe, *Te regnum a ligno patet*, where God regneth from the woodde. According to the same meaininge, whereas the people of Israel were called *Regnum Sacerdotale*, a Priestly Kingdome. S. Peter wrytinge to the Christians, purposed the order of the woodde, calling the Church of Christe, *Sacerdotium Regale*. A Kingely Priestelode. Moses was both a Priestes and a Civile Gouernour, beinge a figure of Christe, who joined both together, makinge the tribe of iuda, which before kingly, *now alowe also to be priedly*. Therfore S. Augustin upon those wordes of Da. 4.

of David Moses and Aaron are in the number of his Priests; concludeth, that Moses must needs have been a Priest. For if he be he were not a Priest, what was her *Nunquid maior Sacerdotum est prius?* It could be he greater than a Priest? As who should fare there is no greater dignitie than his Priesthood. And, I say, Moses had the greatest dignitie, to he ruled all, and consecrated Austin bishopp, and Bonner Prelate, therefore his full mettle needs have borne a Priest. (e) Nowise if Moses were bishopp, and his chief office was priesthood, it followeth by that example, that the Pope may rule temporally, but not spiritually. This you have gained nothing by this example.

The Bishop of Sarisbury.

Here, M^r Hardinge hath many great wordes of small weight. The final Conclusion, and Summa Summarum is this: The Pope needt needs be a Kinge; And that he pouerly, as his manner is, by these his pome butted Argumentes: Moses beinge a Chiefe Magistrate, or a Prince, had also the Priesthood and was a Priest. Ergo falleth he, The Pope, beinge a Prince muste have also the Kingdome, and be a Kinge. And thus he perreth these matters handfamely together, as though, what so euer were entred in Moses, ought of necessite to be also in the Pope. But if a man shoulde desire him to prove his Argumente, and to make it good, and to shewe us, howse these partes may be framed together, I thinke he woulde faine to come to a stande. Firste, whether Moses were a Prince, or no, it is not certaine. As soz that M^r Hardinge allegeth these wordes, of Dauid, Moles, & Aaron in Sacerdotibus eius, he himselfe wel knoweth that they Hebrewes wrote there, is doubtful, and signifieth as wel a Prince, as a Priene. And therefore we cannot necessarily conclude by force of these wordes, that Moses was a Prince: It is sufficienct, that he was the Captaine, and Prince, and had the leadinge of the people.

S. Hieronim saith, Vnus Legis, alter Sacerdotij Regulam tenuit: Moles helde the rule *Hiero. vi*
of the Lowe: Aaron the rule of Priethooode. *I. fil. 98*

Again he falleth, Enuit ante faciem nostram Moes Spiritualem Legem, & Aaron
Magnum Sacerdotium: God fons int' before our faces, Moses (not as the Priest, but as) the ch. am. ca. 6.
Spiritual Lawe, and Aaron the greatt Prester. Cuen Hugo, your owne Doctare, tis
thinge the same wordes, saith thus, Moses etc. &c. Neirwithstanding Moses were not Pj. 96.
a Prester, yet he behaved the peoples prayres, &c. he was called a Prester. For in the
Scriptures Cicer, and N' old menne are called by the name of Presters.

Here yow Hugo tellete you, that notwithstandinge Moses were called a Priest,
yet in dede he was no Priest.

Who so listeth to knowe moze hereof, let him reade Sandus Paginus, David Kimchi, Nicolaus Lyra, &c.

But if Moles in hewe were a Priest, þic shoulde he wel. ¶ Hardinge, to refelue
þis, first, whether he were a Priest boþe, or elz afterwards made a Priest. ¶ A Priest
boþe, I trouwe, þe wil not say. If he saye, he was afterwards made a Priest. ¶ A Priest
then tellis us, by what Bishop, or other Creature was he Consecrate? ¶ At whose haunes
recieued he Authoriteþ? ¶ When, wher, and to what purpos? ¶ What Priestlike Ap-
parel ever ware he? ¶ In what Office, or Ministerie ever shewed he hym selfe to be
a Priest? ¶ S. Paulus saþeth, A Priestle is appointed to offer up Oblations, and Sacrifices for
men. ¶ What Oblations, or Sacrifices for hym, can yet tel us, that Moles offerd? ¶ As he
were neither boþe a Priest, nor made a Priest, nor ever knownen by office to be a Priest,
then was he, I trouwe, a very strange Priest.

If Moles were the Highest Priest, and Head of the Churche, and Aaron like wise the Highest Priest, and in so muche the Head of the Churche to, as wel as he, then had the Churche two Highest Bishops, and two Heads bothe together : which thynge were nonsensuous, not onely in speache, but also in Nature.

The Pope is a King, 684 The Defense of the Apology of the
*saint, that the First borne children did the office of the Priests, and had the Priestly Apos-
tles, and wearring the same, offered vp their Sacrifices unto God, until the time that Aaron
was chosen into the Priesthood.*

Exod. 29. **Iohann. de P. r. 18.** **Wherefore** we wil graunt, & Hardinge, seinges he hath taken so muche paines,
about a mater not worthy to lange talk, that Moses for some little shorte time bare
the Office of a Priest. But neuerthelose had he no Ordinary Priesthood: neither
was he a Priest more, then for the space of two, or three hours, only until he had
consecrated Aaron, and his children, and no lenger. Immediately afterwarde, al this
greate Priesthood was at an ende. One of your owne Doctors, Hardinge, saith
thus, Non erant Sacerdotes Legales, Dignitate, & Officio, sed aaroni in incertitudine
& propter Defectum Sacerdotum, aliquatenus & suis Sacerdotibus fecerint ut ipsi Moses
immitz Aaron: propter quid Moses Sacerdos dicitur in Psalmo: *The Priest to whom were
not Priests in Office, and dignitate, as Aaron was, nor withall living in case of incottie, and for
lacke of Priests, they did some part of the Priestles Office: as that Moses amounted, or con-
secrated Aaron: for whiche thing Moses in the Psalme is called a Priest.*

This, **H. Hardinge**, is that fundation, that must needs bearre the burthen of your whole Churche of Rome. The Pope (ye late) shalbe a Kinge, because Moses was bothe Prince, and Priest. And yet your owne felowes late, Moles by office and dignitie, was never a Priest. Ye saie, The Pope, being a Bishop, maye be a Kinge: but of the other side a Kinge mae in no wise be a Bishop. And thus, either unwillingly, or willingly, ye feeue to ouerthrowe your owne position. For the example that ye grounde upon, of Aaron, and Moles, proeweth quite the contrary. For Moles being a Prince, did also the Office of a Bishop. But Aaron, beinge a Bishop, did never the Office of a Prince. Therefore herof ye mighte better conclude, that a Prince mae be a Bishop: But a Bishop mae not be a Kinge. Streighten your bootes therfore, **H. Hardinge** and shewe them better, before wee see you againe. I will not shie, so trulye, shewe them from you.

*Extra. Do
Maurits et
Oud Selts.
In Glotta. H
Loan of
Peuertheulstye, ye sale, The Pricewhole which is the more, maye conteine the Kinge sonne
the late. In this respect, I trowe, your C.love, as it is faire before, compareth the Pe-
the Sunne, and the Emperour to the Moone: and findeſte euſt substantially by god
Geometrical Proportion, that the Pope is inſte ſeven and fiftie times greater, then
the Emperour. Dowe he it, you owne Doctores ſale, as I haue likewife ſewed be-
the houſe of Motes, the Prince was greater then the Prince.*

Ioan de R. & Co. de potella. *Regia & Capitulacionis.* *John. 18.*

forze, that in the Lawe of Moies, the Prince was greater then the
Priest. That ye allege of the Priesthood, and kingdomes of Christe serueth you to shal-
lownesse. For, I beseeche you, what Crowne, what Scepter what Swerde bare Christe
that Ecclesiastical priesthood had he, but onely that he executed open by the Crosse
Martyr touchinge any Christe shewre, or outwarde Office, as he was no Kinge, so was
he no Preste. As he saith, *At my kingdom is not of this world*. So mighte he all haue
saide, My Priesthood is not of this world. Eitherwise, he was bothe Kinge and
Priest, in neither maner vertue: but not apparently in entwido Office.

*One of your fellowes saith thus, Vates per Santos Expositos, quod Cenit
non habuit in Temporalibus, Authoritatem vel Iudicium. Sed date posse, & dicat hanc
De Petris Virtus Documentum: it appears by the Holy Expositus, that Chrysostom had no
Papa, cyp. 8. Authority or Iudgement in things Temporal. But he could be general in
Instructione of Clerice.*

Pet. 2. As for these two wondres of S Peter, *See a Kynge Thynketh*, &c. it is written
have alleged them to this purpose, had ye not beene in your decease, Sir Hunte rea-
soneth, that S Peter called the whole Body of the Churche of Christ, a kynge priesthood,
for that you fasse your Pope to be together both Priest, and Kinge. Certainly, the
Churche of God was a Kyngele priesthood, before either the Churche of Rome, was
a Churche, or the Pope of Rome was a Pope. Ye shoulde have somme care to deale
with these two wondres of S Peter.

Corpus Christi, & sicut illud est, & sic sunt omnes
they are *in* Christ, that pertaine to the body of Christ, which is the big, & true Body of Christ,
Priestes. Again he saith, Omnes hunc Sacerdotes, quia membra sunt eius Sacerdotis: *A. De Ch.*
Alibi Priestes, because they are the Members of one Priest. S. Ambroze saith, Omnes dei. *20. c. 2.*
Alibi Priestes, because they are the Members of one Priest. *Alibi* Children of the Church by Priestes. *Am. in Iust.*

Filiij Ecclesie sacerdotes sunt: *At the Chastren of the Comune of Christ.*
S. Hieronimo saith, *Cennis Sacerdotale, & Regale humana omnes, qui baptizati in Christo sunt cap. c.
flo, Christi centum Nomine: At we are that Priestly, and Kingely kinred, that being Huray, in
Christ, are called Christians by the name of Christ.*

Notice. As Waddington, let us take the view of your Priestly Conventions.
Moles once did one part of the Bishopshope Office, in Consecrating Aaron and his
Children : and that, never at any time else, neither after, nor before. Againe, Cantre
hath a Spiritual Prietchoode, and a Spiritual Kingdome : for otherwise Ordinare
Priesthoode, and Earthly Kingdome he had none. Againe, St. Peter calleth the whole
Churche of Christe, a Kingely prietchoode : *Ergo fac tuam The Pope beatitudine videlicet*
Office of a Priest, and also the Rytme and State of a Kingly Kinge.

To obtemble al other the fonde weake[n]esse of these folies, Christe him selfe calleth *Math.25.*
to the Pope and to al other Prietes, and Bishopes; *The kings of the world rule over*
them; and they that are greatest exercise Authoritie over the people: But it shal not be to
answere you.

S. Cyprian saith, as he is alleged by *Gregorius Christus actibus propriis, & Digestio* bus distinctis officia Potestatis varie differunt: *Christi by funeral dñeies, and diffinct morni* sibi honorum, *hath set a difference between the offices of bothe Powers.*

Whereupon your owne Glorie faith, I lie off Argumentum, quod Papa non habet imperium
venimque Giaculum: Here is a good Argumente, that the Pope hath not bothe the Sacerdoce, that
inge Spie that the Pope is not bothe Priest, and Kinge.

is to saie, that the Pope is no boter Prince, and no b[ea]t.

S. Bernarde faith thus unto Pope Eugenius, Planius est, quod Ap[osto]lis interdicatur Dominatus. Ego tu tibi v[er]itate aude, aut Dominans Ap[osto]latacum, aut Ap[osto]licas Dominatum. Place ab altero vero prohiberi. Si v[er]um, similiiter habent vsi permesse v[er]itatem. Alioquin ne te putes exceptum illorum numero, de quibus conquisitum Dominus, diligens ipsi regnauerunt, & non exiue: *It is plane, that Temporal Dominion is forbidden the apostles. That one therefore, who, being Pope, dare to usurpe, either the Ap[osto]lship, b[ea]t, a Prince, or the princedome, b[ea]t the Successeure of the Apostles. Doubtless from the one of them they are forbidden. If so, how willle indifferently have v[er]e, then for the lawes sake. Otherwise the lawe, then canst not be excepted from the number of them, of wh[m]e I w[ill]e complaine. They have made them selues kings, and not by me.*

Bo. Dic.
I. b. 2.

Concerning the place of S. Peter one of your compaines lathe, he tolde me, was
in the Popes kyngdome. Thus he saith, Sacerdotum dictor Regate, a regno, non
reth the Popes kyngdome. Celi: S. Peter calleth us a Kingly priechode of the kyngdome of Hea-
then, munder God: Pet is this the selfe same kyngdon: & that the
kyngdom of the kyngdom of this world. Pet is this the selfe same kyngdon: & that the
Popes crauthel, and that by the authorite of S. Peter.

Notwithstanding one of your Lounian compaine, bathe lefte vs home taking
other newes from Lounain. His wordes to the firste: Vos estis Regale Sacraetorum. Dernier
You are a kingly priesthood: & who shold saye the priesthood before you was not kingly. I. v. 43.
for that then Kinges ruled our Priestes: But now is the priesthood rule of Kinges and, therefore
priestes own Kinges shal rule. Thus, onlesse your Priestes make rule Kinges and, therefore
ees, and al by woynde at their pleasure, ye think, they haue no priestes. In the

Cone. Mac. In the Council, holden at Mastr in France it is written thus : Solus Dominus noster Iesu Christi vere fieri potuit & Rex & Sacerdos. Post incarnationem vero, & Resurrectionem, & Ascensionem eius in Caelum, nec Rex Pontificis Dignitatem, nec Pontificia Regnatum Potestate fibi usurpare praeemptum. Only our Lord Jesus Christe most surely be both Priest, and King. But since his incarnation, and Resurrection, and Ascension into Heaven, neither hath the Kinge pretended to take upon him the dominie, or office of a Bishop, nor hath the Bishop presumed to usurpe the power and ministrie of a Kinge.

To be sherte, **P. Hardinge**, we late not, as you so often, and so unfrely have reported of us, that the King made in any wise excepte the Bishoppes **Exce**. But thus we late am, because it is true, therefore we late it: The King made lawfully covet, and challice the negligence, and falsehood of the Bishoppes : and that in so doinge, he dothe only his owne office, and not the Bishoppes.

Iosua, cap. 1. Iosua also, though he were none other, than a Civile Magistrate, yet as soone as he was chosen by God, and sette as a Ruler over the people, he received Commandementes, specially touching Religion, and the Service of God.

S. S. Harding.

There is no doubt but Iesu received commission, and commandement to worship God, but none to rule Priests in spiritual matters. Yea rather he was commanded to goe unto the, and communie in at the voice and woordes of Eleazarus the Highe Priest, he and al the children of Israel. Doo not these menne proue their maisters handfondely?

The Bishop of Sarisbury.

Joshua was commanded to goe in, & out, and to be directed by the voice of Eleazarus the Highe Priest. Therefore, (you late) in spiritual causes, the Priests may not be controll'd by the Prince. You deliver out your Argumentes, M^r Hardinge, before they be readie. These pieces woulde haue benne better tied together.

Though the Prince be commanied to heare the Priest, yet if the Priest be negligent, or deceiuish the people, he maie by his Ordinary autheritie controulle the Priest,

Exod. 32. When Aaron the High Priest had contended for the iniquity, and was sharply rebuked by the golden Calf, Moses, being then the Temporal Prince, rebuked him sharply unto his face; and in so doing, did not the Bishoppes office, but only his own. 2. touchinge Iohn, whom ye woulde faine have refracted from al Ecclesiastical Caſte, he caused the people to be circumcised: He caused Altars for them: bleedg Sacrifices to be reicted: He caused the Priests to make their Sacrifices: He caused the Deuteronomic to be written in stone: He caused both the Mōvements, and the Cuſtoms of God to be pronounced: He shalke openly to the people, and staled them from Idolatrie. Al this were caſes, not of Temporel politice, but of Religion, & Augustinian faith, In hoc Reges Deo ferunt, heut ei Diuinum præcipitum, in quantum fuit Reges, in iis Regno bona inebant, malum prohibeant: non solum quod pertinet ad humanaum Societatem, verum etiam quod ad diuinam Religionem: Hoc enim Kings sicut Godes ait, it is commiſſed them from above, in that they are Kings, if within their kyrdome they command good things, and forbide euil: not only in thinges perteinings to humanae Fellowshipe, or Civile Order, but also in thinges perteinings to Goddes Religion. Ye may se therefor, 3d. Waridene, how handomely soever we place our matters, that of your parte, whether they are but vñfamously, and uncurſely answere.

The Apologie, Cap. II. Division. 7.

Kinge David, when the whole Religion of God was altogether
brought out of frame by wicked Kinge Saul, brought home againe the
Ark of God, that is to say, he restored Religion againe, and was not
only amongst them him selfe, as a Counsellor, and furthereof of the
woorke, but he appointed also Hymnes, & Psalms, put in order the com-
panies, and was the only doer in setting forth that whole Solemne
Triumphe.

Church of Englande. 6.parte.

Triumphant, and in effecte ruled the Priests.

Ms. Hardinge.

As Daniel referred al things to good or ill, after the euill Kinge Saul, did ille Queen Marye scelle d' orders before committed. But as Queen Marye did by the confeite of Trichie, so kunge Iohannes in Fretly malediccas for Sadoch and Abiathar. In dede Daniel paffed other Princes herein becaule he had the grecie Propheticke whiche he wrote Palimach, to shew this date wase finge. But al that maketh nothinge to prove his iudge in Spirituall maters, I he did not surpasse the autoritie to Sacrifice, to dicterate the Lyfe, and to doo the like thinges of Pricilly charge.

The Bishop of Sarisburie.

King David (yet faire) restored Religion by meane of the Priesters. Nay, verily, saith Harkinge: for by meanes of the Priesters, the Religion utterly was defaced. Therefore ye spoile that noble Prince of his worthy praises: and give them to others, that never deserved them. The Holy Tabernacle was broken, and loste: the Ark of God was kept, not in the Temple, but in a private chamber house: the people had no Common place to resort unto, to heare Goddes wi: they had eche man his owne Private Chapel in their Holes, and Crevices. And at this was done by the shoulth- nesse and negligencie of the Bishoppes.

Daud therefore called the Bishoppes, and Prietes together: He swelven them, in what sorte the Religio[n] of God was desaced: he willed them to bring the Ark into Sion: He was prefente him selfe: He appoynted, and odered the wholle Triumpe: He assignede whiche of the Levites, and in what order they shoulde serue before the Ark: He alotted Aarons Children, whiche were the Prietes, to walke before him in ^{1. Paral. c. 1.} his seuerall office.

So likewise it is written of kinge Salomon, touching the same : Kinge Salomon according to the Decree, and order of his father David, appointed the offices of the Priestes in their funeral Ministeries, and the Levites, eche man in his Order : that they shoulde praise God, and minister before the Priestes. For so David the man of God had commanded. **LXXX *With the assistance of kinge Ierobaphet, he conceived and ordered the Levites and Priestes.***

Thus then did these Godly Princes: and thus dwinge, they usurped not the Bishoppes Office, but onely did that, they lawfully mghte do, and apperteined wholy unto them selues.

Whereas, David was a Prophet, and not only a Kinge, as though he had done these things by vertue of his prophetic, and not by the rights of his Princely Power, this poynt shifft is very simple. For notwithstanding Kinge David were a Prophet, yet Kinge losaphat, and other Princes, that did the like, were no Prophets: neither do we reade of any other Prophetie, that euer attempted to do the like: nor did David do these things as a Prophet, but as a Kinge.

The Apologie. Cap. II. Division 8.

Kinge Salomon bulste unto the Lorde the Temple, whiche his f-
ther David had but pouroped in his minde to doo: and after the first
Chinge thereof, he made a godly Oration to the people concerning deli-
gion, and the Scrive of God: He afterwarde displaced Abiathar the
Priest, and sette Sadok in his place.

e. M. Hardinge.
Salomon's buildings of the Temple, and praying therin proclame no Supremacie once the Priests in Spiritual dinges. His putting of Abiaseth out of his dignitie and roome, was like to that queen M. sy did to Giasme. Wherfore might haue remoued for treasur, as Salomon faide the like to Abiaseth; yet he chose rather to burne him selfe. But this prooueth only our exceding avarice of justice, wherouer any preuidence to the Substance of our question, Which is, whether a Temporal Prince may determine the causes of Religion, or no.

The Deposing of Abiatar, &c. late, was only the execution of outward Justice; like to that, Queen Marie did to Doctor Cranner the Auditor of Contractors. Wherein as ye your selfe to be munte the overseer. For this comparison are no in wie like, Salomon, by his princely Authoritie, lawfully Deposited.

The Defense of the Apologie of the

boynen
indeschin
the Highe Priestie Asaph: But Queene Mary Deposet not, nor coulde he by syn
Custome lawfully Depose the Archishop of Canterburie: nor do you thinke it is
any case lawful, that a Bishop shoulde be Deposet by a Prince. For if it be in (we lye)
it is a spirituall plemente, and only belongeth unto a Bishop. And your lave fathir, i.e.
of Delftware, cunis etc Intinere: *Hec non deposita Princeps, neque hunc Amato in
place a Prince.* Therefor these two Princes doings were not like. But touching
the Highe Priestie Asaphar, Kinge Salomon Summoned him to appearre before him:
Kinge Salomon late in Judgemente, and heare the Accusations, wherwith he was
charged: Kinge Salomon pronounced Sentence against him: Kinge Salomon De-
posed him: Kinge Salomon appointed sauch to succeed him. If all this be not suffi-
cient, ouer and besides these thinges, Kinge Salomon placed the Ark of God: Amato in
Salomon Sanctorie, and halowed the Temple: Kinge Salomon offered by burnt
Sacrifice: Kinge Salomon directed, and expored the Priests in their funeral serues:
Kinge Salomon blessed the whole people. And as it is written, *Ubi Priestes, et le-
vites, haec nubus videntur, al, that was commanded man by the Kinge.* If these cas-
es be not Spiritual, tell us then, what cases maie be allowed? Spiritual. *Et in the
Cordi Kinge Salomon thought it lawfull for him to deale, not onely in matters of
Temporal Governmente, but also in Ecclesiastical or Spiritual cases of Religion.*
Therefore, S. Hardinge, it is but a tote, that ye tell us of the Execution of out-
ward Justice.

Concerning that moste Craye, and Cooyle, and Learned Father, the Archishop
of Cambrayne, with whom ye did, what to our your pleasure was, God graunt, his
Blonde be never requerid at your handes.

The Apologie, Cap. ii. Division. 9.

After this, when the Temple of God was in shamefull wise pollu-
ted through the nughtiness, and negligence of the Prelies, Kinge E-
zechias commannde the same to be cleansed from the rubble and filthe,
the Prelies to light by Candles, to burne Incense, and to deo therre
Divine Seruice, according to the Olde, and allowed Order: The same
Kinge also commannded the rulen Serpente whiche then the people
wikkely wooshipped, to be taken downe, and beaten to pader.

M. Hardinge.

¶ Vertruh For how ever shal I tell you, that this prouise no more, but that godl Kinges do godl deedes, main-
the Prelies did, bringynge true Religion, and pul downe the tale, as the Confable of France turned the Falpys of the
no shone, but Hugynotes in Partie 1. But these tales prove notthat Kinges, and Confables be judge of Religion,
against their Prelies, not that theyr selfe be judge of Religion, whiche theyr selfe be judge of. For therem theyr selfe be judge of, indigne-
welle. Reade and adufe of Prelies, and Prophete, who be aboue them as *as latas was at hande with godl Kinge Iezus*
the aworne. *claus to directe his doonges:* and to was blazus with Kinge Iehu.

The Bishop of Sarisbury.

from the pur-
The Prelies did
partie 1. Kinge Iehu (pys sake) and other kinges followed the auctor, and iugement of the Prelies and Pro-
phe. For Iauan, Kinge Frakas (pys sake) and other kinges followed the auctor, and iugement of the Prelies and Pro-
phe. ¶ This tale, S. Hardinge, is not only unlikely, but also untrue. For we know,
and blazus that Eliae and elizias notwithstanding they were the Prophete of god, yet were
they neither Prelies, nor Bishopps, nor had any maner of Ordinariie Authoritie
had therer in the Churche. The Bishopps and Prelies, of whome ye speake, had disorderred,
tion of Prelie and waied Goddes wholle Religion. The Holy place of god was full of hylie
Offices. *note: The Gates of the Temple were stutte by, that no man might enter in;* The
people had tourned awaie therre faces fro the Faenacle or the Lorde: There was
no Incense: *here was no Sacrifice.* At these thinges had happenid thonghe the
negligence, and wikkendesse of the Prelie. In the Olde Latine Teste it is written
thus: *sacer dores & Leuiti cander Sanctificati obliterant Iudeauia: The Prelies, and
Leuiti, at the stalle, or with muche adoration Sanctified, and offered vp Sacrifice.* Upon
whiche place the Later Translation saith thus: *Sacer dores, & Leuiti p. adorabili,
Sanctificant e: The Prelies, and Leuiti, even for very shane, Sanctifiant then place,*
So: ready were they, to calle upon, and to further the kinge in his godly purpose.

They

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helde backe, what they coulde, and yaled to nothinge, but with muche a doo, and ver-
y shane They do nothinge, but by the Kinges Commaundemente and made him
a reclininge of therre doonges.

Howe be it, perhaps ye wil discharge this whole mater with one Epistrie
excuse, and tellle vs, that at these were but Temporal Cases.

The Apologie. Cap. ii. Division. 10.

Kinge Ichosaphat overthrew, and utterly made awaie the Hille *i. parah. 17.*
Aultars, and Groaves, wherby he save Goddes Honoure hindered, and
the people holden backe with Private Superstition from the ordina-
tie Temple, which was at Jerusalim: whereeto they shoulde by ordre
haue refroyed verely from every parte of the Realme.

M. Hardinge.

Ye put me in mynde to consider, howe that your felow are those Private Hille Aultars, and daules
Groaves. For ye be they that holde the people from the common Temple of Christendome the Catholike
Church: out of which is no Saluation, hee shal wheresoever Geth in Peters Chaire at Rome. For thinges
or set bothin in mites of Common Weale, and others, Ichosaphat fide thus, concerning Religion: *Ananas the
Amarus Sacerdos & Poulike reuerens, que ad Deum pertinet presidebat:* Ananas the
Priest and High Bishop for such maters as pertene to God, shal be heade over you.

The Bishop of Sarisbury.

At this whole mater, touchinge at wel Kinge Ichosaphat, as also Amarus the
Highe Priestie, is answereid in that parte before.

The Apologie. Cap. ii. 1. sūson. 6.

Kinge Iosias with greate diligencie put the Prelies, and Bishoppes
in mind *Exhortationis: Kinge Iosias bridled the Riot, and Ferrogan-* *4. Reg. 12.*
cie of the Prelies: s. iehu put to death the wicked Prophete. *4. Reg. 10.*

M. Hardinge.

The puttinge of Prelies, and Bishoppes in mine of therre dñe is not a Supremacie in determining
Eccllesiastical causes. And whereas you say, that Kinge Iosias bridled the riot, and arrageance of the Prelies, it
is wrote to it was wyl done. But s. Iehu none, thole woolde in the text Concerning that Iehu did it is
a mere temporal office to put false Preachers and Heretikes can belongeth to Prelies, and *Exhortationis: But he had
lesse knyfe to culmfullion. Muche leffe doth that adye proue that Kings be Supreme heade of the ged them, and
Churche, and ought to be iuges to countrie firs and question of Religion.* *4. Reg. 13.*
condemned
them for false
prophets. This
was no more
than hee
had done
temporal of
the kynges
had wantonly upon themselves, and by his owne Authoritie,
turned the same to the Reparations of the Temple. *Exhortationis: Kinge Iosias appointed the Prelies to minis-
ter in their funeral offices.* And agayne, Mundauit Iudan, & Hierusalem ab Excelis, &
Lucis: Kinge Iosias cleansid, and ridide Iuda, and Hierusalem from thar *Exhortationis: Aultars, and
their Groaves.*

But ye wil saye, *He did al thinges by the discretion of the Prelies, and Bi-
shoppes.* This thinge in dede is necessarye, while the Prelies, and Bishoppes be
Learned, and Godly. But Kinge Iosias did fare otherwise: for he sente the Bishop
him selfe into Oria the Prophete, to ferme the Discretion, and Judgemente of a
VVoman: and so was directed in mites of Higheste Religion by a VVoman, and not
by a Prelie.

These Examples be so manifest, that one of youre felowers of Louaine is faine
thus to excuse the mater, by ouer muche Antiquite. It woulde in these dñe (fifth) be
vile in al partie the Example of the Olde Lawe, therre woulde followe in huge number of in conuincion
cies. It is no good reason to faire, that therefore our Kinges nowe a daye muste haue the like Authoritie.
Thus saith he. As though the Vnites right were nowe abated, and altered, as the
Ceremonies of the Lawe: and were otherwise nowe, then it was before: *Exhortationis: And so if
the Commynge of Christe into the worlde, and the Preachings of the Sōle, had pou-
potely benne to represse and pulle downe the heate of Kinges.*

M. Hardinge.

Dorm. fol. 57

Dorm. fol. 39

The

Cone. Mac. In the Council, holden at Macra in France, it is written thus: Solus Dominus noster Iesus Christus vera fieri potuit & Rex, & Sacerdos. Post incarnationem vero, & Resurrectionem, & Ascensionem eius in Caelum, nec Rex Pontificis Dignitatem nec Pontificiam Regimam Potestatem sibi usurpare praeclumpsum. Only our Lord Jesus Christe meruit truly to be both Priest, and King. But sibiene his incarnation, and Resurrection, and ascension into Heaven, matther bath the Kinges prouised to take upon him the disperte, or effusion of a Bishop, nor hath the Bishop presumed to usurpe the power and matther of a King.

To be shote, as Hardinge, we fale not, as you so often, and so butifuly haue reported of us, that the Kinge mae in any wise execute the bishoppes Office. But thus we fale, and because it is true, therfore we fale it: The Kinge mae lawfully correct, and chaste the negligente, and falched of the Bishoppes: and that in so doinge, he dothe only his owne office, and not the Bishoppes.

The Apology, Cap. ii, Division 6.

Iosua. ca. 1. Iosua also, though he were none other, then a Ciuite Magistrate, yet as soone as he was chosen by God, and sette as a Ruler over the people, he received Commandementes, specially touching Religion, and the Service of God.

Sir Hardinge.

There is no doubt but Iesus received commission, and commandment to worship God, but none to rule Priests in spiritual matters. Yea rather he was commanded to goe to Hierusalem, and come in at the voice and woerde of Eleazarus the Highe Priest, he and al the children of Israel. Does not these menne proue their materis handilome?

The Bishop of Sarisbury.

Iosua was commannded to goe in, & out, and to be directed by the voice of Eleazarus the Highe Priest. Therefore (ye late) in Spiritual causes, the Priests must not be controll'd by the Prince. **Ye deliver out your Argumentes, Mr Hardinge, before they be readie.** Whise success woulde haue beene better tied together.

Though the Prince be commannded to heare the Priest, yet if the Priest be negligent in his duty, he may be remissed.

Exod. 32. gen; or because the people he made of his Sutoriate authority contrarie the Priest,
When Aaron the High Priest had contended at the making, and was slaying
of the golden Calf, Moses, being then the Temporal Prince, rebuked him sharply
unto his face; and in so doing, did not the Bishoppes office, but only his owne. As
touchinge Iohanna, whom you woulde faine have restrayned from al Ecclesiastical Ca-
fes, he caused the Anters say that bloody Sacrifices to be rejected: He caused the Priests to make their Sacrifices: He caused the
Deuteronomie to be written in stones: He caused both the 12 Kings, and the Cur-
ses of God to be pronounced: He shewed openly to the people, and fraid them from
Idolatrie. Al these were tales, not of Chrifts politess, but of Religion. S. Augustine faith,
*Aug. Comtra
Cristianos
Li. 3. C. 51.*
In hoc Reges Deo seruitum, hinc eiis Divinitus praepucius, in quantum sunt Reges, in hoc
Regno boni iubant, mali prohibuerunt: non solum pertinente ad humanae Societatis
temperium etiam, quae ad diuinam Religionem: Heretici Kings seruit God: it is commis-
sed them from above, in that they be Kings: if within their Lordship they commandee god
things, and forbide euill: not only in things pertaininge to humanae Fellowshipe, or

The *Epstein Sar U'Vishuvat*

The Apologie, ch. II. Dymock's.
King David, when the whole Religion of God was altogether
brought out of frame by wicked King Saul, brought home again the
Ark of God, that is to say, he restored Religion again; and was not
only amongst them him selfe, as a Counsellor, and furtherer of the
woorkes, but he appointed also Hymnes, & Psalmes, put in order the com-
panies, and was the only doer in setting forth that whole Solemn
Triumphe,

Church of Englande. 6.parte.

Triumphant in effecte ruled the Priests,

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As David referred all things to good order, after the evil king Saul, did St. Queen Mary redresse all orders before committed. But as Queen Mary did by the contents of her heart, so King David did by his works in spiritual matters called for Sodom, and Abrahah. In Deede Daniel pulled rather Princes herein in hiscile, he had the w^t of Prophesie, whereby he knew Pilatus whoe was to this daye stinge. But al that maketh noisome to the people him selfe in spiritual matters, I did not wifre the authoritie to Sacrifice, to disperse the Lepre, and to do the like things of spiritlic charge.

The Bishop of Sarisburie.

Daud therefore called the Bishoppes, and Priests togather: He stelued them, in
What feste the Relyon of God was dasfaced: he willest them to bring the Arkc into
Sion: He was presente him selfe: He appoynted, and odered the wholle Drumppe: 1. Part 24
He alaigned, whiche of the Levites, and in what oder they shoulde serue before the 1. Part 24
Arke: He alloted Aarons Children, whiche were the Priestes, to walke eche man in
his feueral office.

So like wise it is written of kinge Salomon, touching the same : Kinge Salomon according to the Decree, and order of his father David, appoynted the offices of the Prietees in their ffeuarl Ministeries, and the Leuites, eche man in his Order : that they shold preache God, and minister before the Prietees. For as David the man of God had commandmed Elieze. If so it is written of kinor Jolachah : He appoynted, and ordered the Leuites and Prietees, ¶ Paral. I.

Thus then did these Godly Princes : and thus dwinges, they usurped not the Bishoppes Office, but onely did that, they lawfully mighte do, and apperteined whole unto them selues.

Wherefore, David was a Prophete, and not only a Kinge, as thought he had done these things by vertue of his propheticie, and not by the rights of his Princeley Power, this proesse shifte very sumple. For notwithstanding Kinge David were a Prophete, yet Kinge Iosaphat, and other Princes, that did the like, were no Prophetes: neither doe we reade of any other Prophete, that ever attempted to do the like: nor did David thinke as a Prophete, but as a Kinge.

Tb. A. Cap. 11. D. 1.
Kinge Salomon bulle unto the Lorde the Temple, whiche his F^r.
ther David had but pouroped in his minde to doo: and after the f^t.
inge thereof, he made a godly Oration to the people concerning d^el-
igion, and the Service of God: He afterwarde disiplaced Abiaiam the
Prieste, and sette Sadok in his place.
2. Psal. 83. R. 3.

At Hardinge.
Salomon building of the Temple, and praying therefor prouerice no Supremacie over the Priests in Spiritual thanges. His putting of Abiathar out of his dignitie and roome, was like to that that queen M^r did to Giasmeir. Whom shee might haue remoued for treason, as Salomon lade the like to Abiathar; yet the chafe rather to burne him to Hertie. But this prethenone an outward execution of Justice, without any preuidence to the Substance of our question, Whic^t is, whether a Temporal Prince may determine the causes of Religion, or no.

The Deposing of Abiathar, &c. Sic, was only the execution of outward Justice: like to that, Queene Marie did to Doctorne Cranmer the Archbischofe of Can^terbury. Wherein as we your selfe to be mache ouerflane, for thise comparsone are in no wise like, Salomon by his princely authoritie, lawfully Deposed Abiathar, & made the R. Abisai the Archbischofe.

The Highe Priest Mazarur: But Queene Mary Deposed him; no; cause he by you
Caronnes lawfully Depose the Archishop of Cananbury: noz do you thinke it is
any case lawfull, that a Bishop shoulde be Deposed by a Prince, Esq; or a pri[n]ce (in facte)
is a spirituall punishment, and onely belongeth vnto a Bishop. And your Law falleth, i[n]
et Delinere, cum est Infringere: *Hec mea duxit a Peccato, tunc hodie Amorem tu-*
p[ro]ficeat Priestis. Wherefore these two Princes doinges were not like. But tauchinge
the Highe Priest Mazarur, Kinge Salomon Summoned him to appearre before hym:
Kinge Salomon sate in Indgemente, and heare the accutalions, wherevnto he was
charged: Kinge Salomon pronounced sentence againste him: Kinge Salomon De-
p[ro]pofed him: Kinge Salomon appointed Naocel, to succede hym. If all this be not first
cruete, ouer and beldes these thinges, Kinge Salomon placed the Axe of Oco[n] Kinge
Salomon Sanctified, and bawledow the Temple: Kinge Salomon offered up burnte
Sacrifice: Kinge Salomon directes, and opereth the Pri[n]ce in thire ffeuerl stutes:
Kinge Salomon blessed the whole people. And as it is written, *The Priestes, & Le-*
uiti, & i[n]fide[n]tia nothinge vndone, of al, that was commandmented them by the Kinge. If these cases
be not Spirituall, tell vs then, what cases may be allowed for Spirituall? *Eiusmodi* The C[on]deyn
the C[on]deyn Kinge Salomon thought it lawfull for hym to deale, not onely in maters of
Tempozal Gouernement, but also in Ecclesiasticall or Spirituall cas: of Religion
therefore, sh. hardinge, it is but a tow, that ye tell us of the Execution or out-
wardre Justice.

Concerninge that moste Graue, and Godly, and Learned Father, the Archishop
of Cananouc, with whom yee did, what so euer your pleasure was, Ged graunt, his
Blonde be never required at your handes.

The Apologie, Cap. II. Division 9.

The Apologie, Chapter XXVII.
After this, when the Temple of God was in shamefull wise polluated through the inuchtynesse, and negligence of the chyrches, King Eszechias commaned the same to be cleasened from the rubble and futhere the Priests to light by Candles, to burne Incense, and to doe therre the Divine Service according to the Olde, and allowed Order: The same King also commanaded the vilen Serpente whiche then the people wchich he worshipped, to be taken downe, and bear unto pader.

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How often shall ye fear that the promise no more, but that god Kinge los good deales, mis-
teining true Religion, and put downe his tale, as the Confable of France burnt the vapours of the
Emperour of Patisie But these tales proue not that Kinges, and Confables be vngodly, Religion
whch they professe, which is euill; true which, which falte. For therem they folowe the indegnities
and aduertis of Patisie, and Prophete, who be abutane wth em: talas wa at hande with good Kinge Ize
and his sonnes, and daughters, and so was Uzbec with Kinge Aze

The Russian at Sarikhan.

This is said from the people. For I have and Elizabeth neither were Priests, nor had she ever in her life time any Office.

Kings, Emperors (sic fate) and other kings followed the Antichrist and his agents. This tale, *W Hardinge*, is not only unlikely, but also untrue. For we know that Iana and Elizabeth notwithstanding they were the Prophets of God yet were they neither Priests nor Bishops nor had any manner of Ordinariateomination in the Church. The Bishopps and Priests, of whom ye speak, had disordered and wasted Goddes whole Religion. The Holy place of God was full of filthynesse: The Gates of the Temple were stutte by, that no man might enter in. The

2. Part 29. people had farned awaist their faces he in the Teneacle of the Lord: There was no Incencie: & here was no Sacrifice. At these thinges has happened through the negligence, and wickednesse of the Prelie. In the Oide Lawne Texte it is written thus, *sacerdotes & Leuiti vident Sanctificari ousterlief Holo, audiu. The Prelies, & Leuites, at the latte, or with miche ado, were Sanctified, and offered vp Sacrifis.* Upon whiche place the Latyn Translatioun faithfully sayth, *Sacerdotes, & Leuiti pldore fuit huius Sanctificacionis: & The Prelies, and Leuites, even for very shame, Sanctificari vident.* So ready were they to calle bypon, and to further the kinge in his godly purpose.

Report

helde backe, what they could, and yalded to nothinge, but with muche a doo, and for very shame. They did nothinge, but by the Kinges Commaundemente, and made him a reschuyng of their dwonges.

Howe be it, perhaps ye wil discharge this whole mater with one Dydinarie excuse, and telle vs, that al these were but Tempozal Tales.

The Apologie. Cap. 11. Dimensiones.

Kinge Iehosaphat ouertheewe, and biterly made awaie the Hille
Aultars and Groaues, whereby he save Goddes Honoure hindered, and
the people holden backe with Priuate Superstition from the ordina-
rie Temple, which was at Ierusalem: whereto they shoulde by order
have reforted wey from every parte of the Realme.

W. Hardinge.

You give us in to consider, howe that your furies are those Pitiful Helle Aulaires, and daidly Grouses; For they who fling the people from the common Temple of Christendome the Catholike Church: one of whilis: is no sauation lea le whelers of sinnes in Peters Chate at Rome. For religioun or her beth in matters of Common Weale, and others, Iehoshaphat fadde this, concerning Religion:

Anamita Sacerdotum & Pontificis vestrum missa est deum peremptio preceptibus: Ananias the Prophete and Hugh Bishop for such maters as pertene to God, shall he heads out you.

The Bishop of Sarisburie.

Althis whole mater, touchinge as wel Ichosaphat, as also Amaria the
Highe Priete, is answereid in that paste before.

Kinge Iosias with grete diligence put the Priestes, and Bishoppes
in mind ftheir duties: King Iosha bidded the Riot, and Aerogau-
rie of th^e rieue: Ich haue to death the wretched Prophete. 4. Reg. 12.
4. Reg. 10.

The putting of Prietess, and Bishoppes in minde of their dueite, is not a Supremacie in determining Ecclesiastical cause, And whereas you say, that Kinges has bridled the ror, and arraigance of the Prietess, it is wro to say it was yll done But + I finde not sulle wro toole in the texe. Concerning that teludit is a somere temporalis of to putte Parochies, and Hertofecies to deale Neither can it belone to Prietess on le, they haue a seculur iurisdiction. Muche leffe duth that ale proove, that Kinges be Supreme heales of the Church, and ought to haue in minde controuersies and anfactions of Religion, * we nigh haue lost

Concerninge the strole of Kinge Iohas. I reposito me to that is written of him in
the Booke of Kings. He sequestred the Olacione of the people, which the Preltes Temporal
had be dowed lewdly, and wantonly upon themselves, and by his owne Authoritie,
turned the same to the Reparations of the Temple. By king Iohas, it is written thus, ¶ Reg 1.
Confutare latias Sacerdotice, in officiis suis: Kinge Iohas appoynted the Preltes to min-
ister in their several offices. And againe, Mundant Iudan, & Hierusalem ab Excellys, &
Lucis: Kinge Iohas cleansid, and ridaude Iuda, and Hierusalem from thar Hie Altars, and
thar Crimes.

14. *But* **Godnes.** **But** ye wil saie, **He** did al thinges by the direction of the Prelches, and Bishoppes. **This** thinge in dede is necessarie, while the Prelches, and Bishoppes be Learned, and Coky. **But** King Iohn did fare otherwise: **for** he sente the Bishop him selfe unto Okla the Prophettisse, to leare the Direction, and by a Judgement of a **4. Reg. 2.** VVoman: and so was directed in maters of Higheste Religion, and by a Judgement of a Prester.

These Examples be so manifeſt, that one of poure ſcōlōwes of Louiſe is taſte
thus to excite the mater, by ouer muche Antiquitie. If we would in these daies (faith he)
ve in al pointes the Examples of the Olde Lawe, there would teſtowe an huge number of answere
dier. It is no good reaſon to laſe, that therefore Kynge nowe a daies muſt haue the like Authoritie.
Thus faſheth he, As though the lynes right were now abated, and altered, as the
Ceremonies of the Lawe: and were otherwife nowe, then it was before: wher as if
the Commynge of Chancell into the woorke, and the Preaching of the ſoþe, had poure
pouely benn to repreſe and pullle downe the ſtate of Kynge.

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The Apologie, Cap. 12. Division 1.

In Ecclesiastical Causes. And, to rehearse no moe Examples out of the Olde Lawe, let vs rather consider sithence the Birth of Christe, howe the Churche hath beene governed in the time of the Gospel.

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If we consider the Office of a Kinge in it selfe, it is (2) one euer which not enely amerce Christianes but also amerce Heathens. (3) The definition of a Kinge, which agreed to Iulius Caesar, erat Alexander the Great, as they were Monarques, and Princes, is one with the definition of a Kinge which a Prince greeth to Henrie the Eighth, or to Charles the Fift. (4) So that no manre could chalenge King Henry to be a Kinge, medle with Religion, then Alexander, Julius Caesar. (5) His place is not amonge the laicke, when they are in the Churche at the Statute of God : and (6) without the Churche in al Temporal things and Cautes, he is out the Priestes them selues.

And because al these examples are taken out of the Olde Testamente, I wil greate a true refutatione of the newe lawnes, whiche auerstorne Preches had, and what auerstorne Kynge had. Motes gave his rule, concerning the same matter. If (laide ther) þou perceau a herte and doubtfull iudgement to be vany Religion, then þee betwixne bloud and bloude, caue and canle, Lepre and Lepre, and ſet the wordes of the iudex vñ Annas, or Caſa, in thy gaies to vare arife, and goe vp to þeyle whiche thy Lord God þat choe, and then that comte to þe pharisee, þe Pfeſter of the flocke of Leui, and to the Judge þat be for the tyme, and thou ſhalt deuinaunde of Clynthal. For them, who ſhewe the truthe of indeuement to thee.

the Bishop
Be heilur the Preiftie by this place made melle with that iurifidiction, which belonged to the Temporal, ierche, neither the iurde with that which was spiritual and belonginge only to the Preiftie. If so he was subiect fule cautes Azaria the Preiftie and Bishop faide to King Ozzas, It is not thy office Czaz, to burn incenſe to the Prince, as unto our Lord, it is the office of the Preifties. That is to ſaie of the ſonnes of Azen: Who are confeſſed to vely within the doo ſuehe Ministreries. But this the King might doo euen in mat'rl of Religion. (6) When the Byſtche Churche, as preift had gauen fentre, he might fee the execution thereof to be done. But (7) certeynly wile to euer without. (8) King or Temporal judge might doo it in his own peron. (9) chiche leffe might he judge, whether as the Prince ſet wel therin, or no. And this myche concerninge the Olde Tulentame.

The Office of a Kinge, ye late, was no more in Kinge Henr. the Eighte, as in Charles the Fifth, then it was in the Heathen Princes, Iulius Cesar, or Alexander the Great. And therefore, ye late, a Christian Prince Office standeth only in Mates Temporal, and so that canst ye often call him a Mere Lare, Temporal Prince as if he were in Authoritie no mutche better, then an Heathen Magistrate.

TELESTE EYE **A**nd therefore Socrates in his storie saith, Imperatores enim compliciti sumus, &c. **Ι**magis τεχνης **Ι**ustitiae etiam heros comprised the Emperors Lives, for that, *sinecuse the Imperoers were
τεχνητοι*, Christened, the affair of the Church have hanged of them, and the greater Councils
of the world, *τις τεχνης καινουσαι* and are hanged by those adults.

This is true. But we conclude hereof, that the Highe Priest made faire, and doth what he listeth, without Contrainte: What if the Highe Priest would answere thus, as he answereſſommetime in dede, *This Christe is Samanias, a deſcreeſſe of the people, and hath a Dind?* What if he teare his owne robes, fayſſer, and erueſſe, He blaspheſſeth; and hath a Dind? Certaintly, in the ſame Lawe, if the Bishop either haſſe him, or beſtreat him with exception: 22

Within the Churche (we ffeare) the prince is inferior to the chiefe Prelie, vnde the
Churche is in Temporal caires above the Prelie. **H**ence pelle the youre mater comte, with-
in, withoute, and rounde aboute, with the Circumstances as if Princes were as
changeable as your selfe, and would be other withoute you then are within.

The
Prince is a
Judge in
Ecclesiasti-
cal Cau-
ses.

In dede, in that the Priest doth his Office, in that he either openeth Gods VVyl, or declareth his cheates, or rebuketh sinnes, or Communicateth, and cutteth of a dead member from the Body, to fare with the Prince, be he never so mighty, is inferior unto him. But in this respect the Prince is inferiour, not only to the Pope, or Bishop, but also to any other simple Prester. And the Pope himself, in this respect, is inferior to his Confesseur, be he never so paxie a Prester. So the Empirour Constantius was bounde to sacre to the Godly Bishoppes: *Be you Bishoppes within the Churche: and a wilie Bishop without.* But if the Bishop had bene faulty, either by negligencie, or in Falchelde, whether he had ben within the Churche, or abroade, he was alwaies to be contrayled by the Prince.

In Cration. **So** Pope Bonifacius. **8. tellt you,** Materialis Gladius exercituum est regnum Regum, & Militium, sed ad hunc, & Patientiam Sacerdotis: **The Temporal Sword is gloriab.** **muste be drawne by the hande of Kings, and Souldiers:** **but at the booke, and sufferinge of Christ, Deceas Procte.**

Cof. fol. 4
But, I beseeche you, at whose becke did Kinge Salomon Depose Abiaialf the
High Priest? At whose becke did Iudas, and other Godly Princes, of whom we have
represt before, represt the religion of God, which the Priests to thame had de-^{ca}nt
rated; at whose becke did they rebuke the carelesse negligence of the Clergy, Clerical, Salam,
one of your owne Doctoris saithe. In Veteri Legi Sacerdotes, qui Reges immegaban, Iohann. De
inuentoribus Regionis subdebatum. In ista Olde Lawe, the Bishoppes, that annoyned the Parij, ca. 18
Kings, out of doubt were subiectes unto the Kings.

And S. Augustin falleth, Quando Imperatores Veritatem tenent, & ipsa Veritate contra Errorem habent, quinque dicit contemptum, p[ro]p[ter] ibi iudicium acquirere. Nam & inter homines prænas h[ab]it, & apud Deum frontem non habebit, qui hoc facere vult, quod ei per Cor Regis ipsa Veritas iurit: When the Emperors holdeth the Truth, and by force of the same Truth giveth out Laws, and Proclamations against Erroneous, who s[ecundu]m eius debet, if he be fit, prosecute his judgement against him selfe. For he shall be punished before men, and before God he shall have no face, that refused doth that thing, that the Tuele in teles, through the hate of the Prince, haile commanded him.

The Apology, Cap. 12, Division 2.

The Christian Emperors in the old time appointed the Councillors of the Bishoppos. Constantine called the Council at Nice; Theodosius the first, called the Council at Constantinople; Theodosius the second, called the Council at Ephesus: Martian called the Council at Chalcedon.

S. V. Harding

The calling, or summoninge of Counciles muste be donne (as) either by waise of an Authorite, which the eal or hys selfe haicbor by waise of authorite, whiche he taketh of an other . . . Confecture the same Theodosius, and Marcian called the four fiftie generall Councelles by their authorite only, then were they no greate Councelle. Neither coulde their decesses bunde the whole wrold. For althoughe they were greate Emperours yet was not the whole Christian wrold under them. And therefore that Christian Bishoppes, who lised in Persia in Ethiopia, in Scandale, in Scythia, or in any other lande not bunched to the Emperoure, were neither bounde to come, nor bounde to obey the Lawes made by them, whiche were not their Superiours. Butt it be farr from reaon, that a generall Council shoulde not bunched al Bishoppes and al Christians, it is also farr from reaon, to farr, that an Imperoure called generall Councelles by their owne onely auuthorite, In dede they callid them by the alleyn of the Bishop of Rome . . . (b) Whome beinge the generall sheapchadre of Christes flocke, and therfore also of al Bishoppes, migth commande (c) all his Sheppes to come together, except they were assynd to be executed: and they wroule bounde to heare his voice, and to obey his decesse. So that, althoughe ye pouert the Imperoures to haue summoned and calleid the fowle fiftie Councelles yet were ye not able to pouere, hyd it (d) withoute the alleyn of the Bishoppe of Rome, whiche for the tyme late in Peters Clarte . . . And by the force of that alleyn the dede muste take effecte. And this ravelle generally.

greatest impudent. For they had the Council in their place in the Council, & subduced all the Prelates.

¶ In conclusion, like a dead and tame Summon Council, like the Council of the Com-
muni-
ties, or his
mother wife;
¶ I worth not
whether And
yet the Emp-
orer Mather
was deli-
vered Sov-
etum. Lib.
Cap. 2. and 3.

(3) ¶ But Clely
prayed for
Rufinus, & the
Emperor
herein fol-
lowed the
advice etc.
Alexander the
Bishop of Alex-
andria. But of
the Pope there
is no mention.

¶ A mudi-
fay taged.

For Sylle-
ster was dead
before.

(4) Veritudo,

though in plain
compari-
son of the
year les. See

the Ante-
veto.

¶ So said the
Emperor Bi-
shops.

¶ Old & Bi-
thoppe-
rince, & the
Emperor Bi-
shops.

¶ Contra-
dictio, & Co-
ntra-
dictio.

¶ Yet did they

no Auth-
orite to
Summons

Coun-
ciles.

¶ Veritudo

insisted for

Theodofor

¶ Theodofor

</

moninge
of Coun-
celles.

Lx ad Clerū
*regiam curia respicit, in that we have desired a General Council. It is not likely, that et plebeum Cū-
stam. Epis. 23*

*Nate, it is the more unlikely, that the Emperoure shoulde hercet at any time use the Authoritie of the Pope, so that the Pope him selfe was never habell to summons Bishoppes, as hereafter it shal appear, but only by the Authoritie of the Emperoure. Thead. L. 11. c. 9. Ad. 10. v. 1. Exemplar Regiarum Literarum, quibus subet Romanis Episcoporum Concilium celebrari: *This is a Copie of the Emperours Writ, whereby he commanded a Council to keepe in Rome. As for the Pope, notwithstanding all his Ministeriall Power, he was commandmented by the Emperoure summons, to be present at Conciles, as wel as others.**

In the Council of Chalcedon it is written thus: Eodem tempore apijanis, & Christianissimus Imperatoribus, Sanctissimus noster Papa, Romana Ecclesiæ prefpositus Leo, vocatus est: By order of the same VVrite, Oure moile Holy Pope Leo, ruler of the Churche of Rome, was called to the Council by the moile Godly, and moile Christian Emperours.

*Sozom. Lib. 1. Zozomenus saith, Constantinus script ad omnes Presides Ecclesiasticos, ut ad di-
cim adest: Ad Episcopos Apostolicorum Sedium: Ad Macaram Hierolymitanum:
Cap. 17. c. 17. Ad Iulium Romanum, &c. The Emperoure Confutans finit his Letters onto al the Rulers of the Churche, that they shoulde meete at Nice vpon a date: unto the Bishoppes of the Apostolike Sees: unto Macarius the Bishop of Hierusalem: and unto Iulius the Bishop of Roma &c. But Iulius excused his absence because of iugage. Otherwise of Obedi-
ence, and Devotion towards the Emperoure, he was as muche bound, to haue made his appearance there, as the rest of his Brethren.*

*Pec sate, If the Emperoure shoulde haue summonsed the Council by his owne Authoritie, the Bishoppes of Peru, and Scotlande, which Countries were not then vnder the Obedience of the Roman Empire, would not haue appeared vpon the Summons and so had it benne no General Councell. This caul wanteth bothe the truthe and fauour. For prouise wherof, I will bringe for the your selfe, Mr. Hardinge, to responce for you selfe. You shouldest not so farr haue forgotten your owne Decrees, specially concordit, and published in this self same Booke, Thus you saie: *The se be your owne wordes: A Council is not accompted General, because Bishoppes of al Countries under Heaven be attembled, but because many be attembled, and al be lawfully called. Otherwher your Late Chapell of Trident, with your woxthy number of Fourtie Prelates, whereof certaine were only Maire Bishoppes, otherwher by you called Nullatenes, coulde never haue benne a General Council.**

*Nicol. Cuius. saith, Authoritas Concilij non ita dependet a congregante, vt, f. ex. De Con-
cilio. nisi a Papa congregetur, non ita Concilium: quia tunc omnina Octo Vniuersalia Concilia
non sufficiunt summa: quoniam per Imperatores comovata leguntur. Et Romanus Pontificis
et aliorum Patriarcharum, Diuines Sacras iunctiones, deveniunt, ac mittendo ad
Lib. 2. cap. 23 Concilium, recepit: *The authoritie of a Council dependeth not of him, by whom it was sum-
monsed, but onelie if it be summoned by the Pope, it can be no Council. For so wee shoulde avoyde
al the first eight General Councils. For we read, they were summoned by Emperors, and not
by Popes. And the Pope received the Emperours Majesties Commandement to come, or
ende to Concilij, rather Patriarches did.**

*Certainly if cannot appear, that there was any Bishop, either of Scotlande, or
of Englannde then called Britaine at any of the fiftie fourte Councelles, either at Nice, or
at Ephesus, or at Constauteinople, or at Chalcedon. Yet are these Councelles never-
thelesse called General.*

*Chrys. Ad. Touching the rest, the Emperoure was then the onely Monarke of the world:
Popul. Anti and, as Chrysolome calleth him, Sunnitus, & Caput omnium super terram hominum:
ahe. Hom. 2*

The Tappes, and 1. eade of al men in the worlde. No doubt, who so ever woulde then haue refusid the Emperours Sunnitio, miche more woulde he haue refusid the Sunnitio of the Pope.

*To qualifie the mater, yea late, the Emperoure did these thinges, althothe not by the Popes Variante, yet at the leaste, by the Popes Content, and never otherwise. Here likewise is an other Variante. For the Emperoure commandmente comande, bathe when he woulde, and whether he woulde, whether the Pope woulde, or not many times without any manner of regarde had to his pleasure. Pope Leo wrotte thus vnto the Emperoure Theodosius, Omnes nolite cleste, Omnes Manuteneatis Acta. Leo ad Theodosium, & Lachrymis supplicant Sacerdotes, vi Generalem Synodum inberbis intra Italiam celebrati: *At our Churches, and at our Priests m[ost] bumble becheys your Majestie with fibbes, and teares, that ye wil commandme a General Council to keepe, ten wthin Ite. Epist. 14.**

In like sorte he moued the Clergie of Constauteinople, to be fitters unto his Maiecie for the same: yet nevertheless the Emperoure continued still in his purpose: and, contrarie to the Popes humble petition, keape the Council, not in Italia, but at Chalcedon: where also, as it is said before, Pope Leo him selfe was summonsed to appear by the Emperours Commandement, with other Bishoppes.

*So fulche Authoritie was the Popes content in summonsing of Conciles. He De Concilio, humbly craved it upon his knes, with fitthes, and teares: and could not geate it. And Carib. Lib. therfore Nicolaus Cuius. saith, Hacce ex praeparatis via Constauteinensem in Concilio Romanum Pontificem in condicione generalibus non habere can portatatem, quam quidam adulatores illi contricunt: *Hered week and one Conclifion, that in General Conciles, and in making of Lawes Generall, the Bishop of Roma habet no fache Power, so certaine flatterers would allow her. Take heede therfore, M. Hardinge, tell for your great paines in a desperate cause, ye be taken for one of the Popes flatterers.**

*Wrecf. Annes Syntis, which afterwarde was Pope Pius. 2. saith thus, Ex hisce Authoritatis ministris in clavis lege pueri armatis, qui Concilia regant, eti poile fine conseruare Papas. Quorum tententia, si ipi volunt, multo latu perfidie, numan lecum usit, De Con-
cilio. Lib. 2. cap. 12. *Exclusio. Quid enim remedij erit, si criminosus Papa perturbet Ecclesiastici ini-
micias per suerit malo exemplo populo: si denique contraria iuri predicta. Ite. Lib. 1.
relicisque Dogmatibus imbuti subditos? Simeinique cum ipso concilia ruerit? At ego, dum veteres, et historias, dum Actus peripio Apollonorum, hunc equidem mortem non inten-
tio, ut soli Papa Concilia conuocaretur: Nec post tempore Constantini Magis, & 2.
lorum Augustorum, ad concilia quatuor eti in agnepot Romanum contentum
Papa. *By these Authoritie they think then felix armis, that for no Council may be keepe without the confeite of the Pope. Whose Judgement, if it shoulde flasde, and they would
haue it, would deare with the deate, and ruine of the Churche. For what verudie
were these iuren, if the Pope him selfe were a man destroyed, fates overhew the people with
evil example, taught Doctrine contrarye to the Earth, and filled his Subiectes ful of Heretick.
Should we suffer al to gete to the Dwell? Verily, when I reade the Olde Stories, and consider
the Actes of the Apostles, if finde no stich ordyn in thos daies, that onely the Pope had
summons to Conciles. And afterward, in the time of Constantine the Greate, and of other
Emperours, when Conciles should be called, there was no great accoumt made of the Popes
content. Cardinal Cuius. saith, Negligente, aut Contradicente Papa, Impetrare potest
praeceps synodus indicere, ad prouidendum fluctuant Lecheta: *If the Pope be Cuius. 12.
negligente, or if he fare nare, the Emperoure, to stafe the waeringe state of the Churche, macte Concordia
communide Conciles by his owne Authoritie. Thus the Emperoure Sigismundus Catholica
called a Council of Constautein: notwithstanding it stode Pope John macte the typoun, Lib. 3. cap. 13
never to peler haiceste unto it. For in the same Council he was depriued, and
a Pope was made a Cardinal.****

*Pec sate, The Pope had no Authoritie to Confirme Conciles. Ex 10. Macte men I had Au-
thoritie to calle Conciles. And here yet ha a very solemine tale, what is Communide:
what is Altentinge: what is Authorisyinge: what is Rattheinge: as if it had
benne sometyme to the purpose. But if your reason holde, then macte General
Councells haue many Callers. For, as I had hereafter sufficiently prove, not one
pm. viii. 12*

by the Pope, or the other principal Patriarkes, but also at other Bisshoppes, that were
presente, yea Imperouris, Kinges, Lieutenantis, and Counsellors had Authoritie to
convene Counctees.

Zoromeus fath^e, Nec Romanus, nec Vincentinus, nec alij confirmant: *Tunc
Consuetudine Confirmitur, neque per Bisshopum Romam, ne per Bisshopum Vincentianum,
sed per restum Bisshoporum.* Whereby it appeareth, that in Confirmation of Com-
muncles alij other Bisshopes what so euer, had as god right, and authozite, as the Bis-
hop of Rome. And the imperouer Martanus fath^e, Sacrolatio nostra Serenitate factio
dicitur. Atius, *Constitutio Synodica Confirmitur: Hic Confirmeat the Reuerende Council by the Help
of his Episcopall Edicta de nostre Matelle.* Thus you see, that not onely al Bisshopes, but also Kings
and Lye Princes has authozite to confirme Councilles. Nowe therfore, O
Hardinge, if it be true, that you saye, that who so euer hathc authozite to Confirme
Councilles, miche more hath authozite to Calle Councilles, then make it makes to
lwe, that not enely Kings, and Imperouers, but also al Bisshopes through the world,
have authozite to Calle Councilles.

Yer late, Pope Syvester fadeth famous Learned Father Holius, the Bishop of Corklaba, to the
Council of Nice, to reprehende his perforne. **T**his male wel paffe entonge the rest of your
Etchies. **F**or neither was Holius there in the Popes behalfe, but in his owne: noz
was Pope Systeller then aline, or hable to sende him, duringe the whote tyme of the
Nicene Council notwithstanding any thinge, that of his frabilitate Peter Crabbell
faile to the contrarie. **A**sfor Holius the Bishop of Corklaba of what Authoritie, and
estimation he was in all Ecclesiastical Assemblies, it mite appearre by these wordes of
Athanasius: In quin Synodo Dixit ille, & Aeneagymnon non fuit: Quia Ecclesia ita pres-
identiam non pulcherrima monumenta retinet? In what Council harb'w Holius benne
Chief, and Presidente? What Churche is, without somme notable remembraunce of his govern-
ment? Certainly, so hardinge it femeith, he was a greate deale to god, to be sent
so farre in a deade mannes errante.

Sozomen lib 1. Cap. 17. *Con. Confim. triplom. Adu. 44* *Historia Ecclesiastica libro 1. cap. 17.*

Sozomen, lib
to fare in a beset manneres staine,
Notwithstandinges, tunc, beinge then Bishop of Rome, so that he was inable
to frauale, because of his age, sente thither two Prieles, Vitus, and Vincentius, to sup-
port his rauine. Thus he did, not of paide, the better by his absence to maineteine a
state, but only fo that he was forced of necessite to do. So for it had benne paide
to traualle so fare he had benne forced to goe thither his selfe. Thereforo Pope Agel-
bertus, the afterward thus excused his absence unto the Imperioris Christianitatis Domini-
natus, prelatis, et consilioribus, etiam multos missimus: *My most Christian Lordes, as I Childe, a man de-
voted to your service, have done, that we one of deuote, we have sente thier present our Fleys Sermons,*

Other Bishops in like cases of age, or infirmitate, do in like. For example, Anno 740d Lucifer the Bishop of Sardinia sent Hieronimus, and Agapitus, and Paulinus, sent also Anno 742d muis, and Calenetus to the Council of Nice, to be in their steads.

Sozenius, Lib. cap. 17. **A**drianus, Aplo. 2. **T**ouching these two the Popes Legates, Zozomenus places them only in the Fourth round: Athanasius lathe, Subscriptor, Iohannes et Hispania, Iohannes Romanus per Archidamnum, & Philoxenum Presbyteros: They Subscribed their names to the Council, Iohannes that came out of Spaine, and Iohannes the Bishop of Rome, by Archidamnum, and Philoxenum Presbyter, that were his Legati. By which wonder he alloweth the Bishop of Romes Legate, the Seconde place in Subscription: but not the first. And thus, ye Council of Aphro. Ie, Iohannes the Bishop of Corduba subscripter before Iohannes the Bishop of Rome.

Contra Chalce. In the Council of Aphrica, Philippus and Amphilochius the Popes Legates, had the last Contra Chalce Place in Subscription after al others. In the Council of Chalceon, Philippus, one of don. actio. the Popes Legates, had an hundred, and seuen & fiftie others to Subscrive before him. **D**icitur Sancti.

These Fathers, I trhee, wold net haue beene so uniuersally in their deadmynge, if they had taken the Corpse for the leaden of a mortall Churche, to haue placed his legges betwixt so many further waies, as the nexte time that the Great Council was keper at Noy, Sylster callid an other Council in Rome. This, Item, the P[er]petuall, was another Yrreverend Prelate who haue power to take vp heire deadmynge, to haue Com-
mutes for Yrreverend Prelates who was deade lenge before.

Sozonius sat by Vetus, and Vincentius were sent to Nica, not by Domitius, but by Peter, who then was deacon, but by Pope Hilarius that was the second after him. So the man really appeared by Athanasius, I conceal this, because of others. But alien his Chronicle tells you, that the Council of Nice was held, not in the time of Pope Sylvester, who then was pope, but in the time of Pope John.

¶ Herfor, M. Hardyn, you melle nades deince two Councells of Noyt. COUNCILS
one time : two Syngeler Popes : two Wintres of this one Storie, the onerarie, the
other false. Otherwise, this stale stresse wil never holde. Ye are over easie to cre-
ate fables.

The Council, that ye imagine, was helven in Rome by Ieronimus & other no
thing else but a greate heape of chydious blanities. The Vely dexterre Leantred jas
there sat there, Nemo Presbyterum, Cardina confundit, quoniam latius ac noti
tate vocatur: Prudel Summis non indecubatur ex ergo, quoniam Romam superponit. Non
est illi Discipulus Iesu Magistru. Neque ab Augusto, neque a Cneio Cleopatra, ne
Regulus, neque apon Populo Inde Indebetur. A Prophete menet, et auctoritate
Christi: Et Christi de Chritu libet us a naga. The Highest Preciate, & holiest, & top
make be indeed of no man: For it is written, The Sylvestris not about his Master. Tis
stude, (that is, the Pope) that net be Indeed, xerbar in the empore, nor by dale Cle
verie, nor by dale force, & power by the whole people. Dutche and other like god Lutte
have ye to your Council of Rome.

but you will see others of them.
 But touching of late, of what credite soever this Council were, ref. M. Harting.
 it didt entirely overthrow your whole purpose. So, if ever there were any such
 Council inuented in Rome, it was summoned, nor by Syllanus the dead Pope, but
 by the Authoritie of the Emperour, who was alive. So Ie witness to yee of the
 Council of Rome holden in the time of Pepe Nicholaus as it is relate before; *Ex A.D. 1. 1.*
 Regnante litteraturam, &c. *Ita etiam a Cope de l'Empereur VVt vnde ad eum, i. m. c. 1. 1.*
 multa est, &c. *Hoc vero testis est Romae.*

Leave the deputation assembled in the Council of Conference in yesterday
the Bishop - in the Council of Rome - Comindies, &c. After you had called a
Council to Rome, ye warned us also to come thither, at the Montebello, you were told, going
body by the notice in Lang's Cons. V. Vane.

By these it appeareth, if there were any sutch Council called to Rome, it was
called by the Imperatore and not by the Pope.

¶ At last, the Empire in those affairs was aduised euen by the Bishop of Alexandria, that hee woulde, and therefore easilie might be graunted. Notwithstanding, sayng that hee can faile, hee was most aduised oftentyme by somme other as wel as by the Pope, as it shal appere. Likewise, touching the Empresse Constantia, hee wrote thus: Quia C. Catharina quidam Episcopas a Deo confirmans, Ministrorum Dei vocavit, et conuocauit: As if he had come one Common by his appointment, hee aduised Counsellors of his purpose to attaine together. Ruthens quith, hee in person was aduised hereto by Alexander, the Bishop of Alexandria, and by other Bishopes, and Prelates of Lygypte. Perce no intention of the Pope. In the like case of I. Constantia, Athens, Athens did this as cannot futher ento the Empresse Constantia, and Dorothea into Theodosia, and to other, unto other.

But of the Kings onerous infinite conuincie, without which, we tell vs, no Kinge durst
take mate frome; none a Council there is no man that maketh mention.

Pr. 54. There are two others. To be kept without the determination of the cause, and
Pr. 55. This also is another of cont. value, standing in the manufactory room, over
the works of course, as in my former Pr. 54. I have described more at large.

The wordes of Socrates be these, Non licet scribere Ecclesiastica Decreta prout sententiam Episcopi Romani: **It is provided, that Ecclesiastical Lawes be not made wi thout the consent of the Bishop of Rome:** **For that the Bishop of Rome was one of the four Great Patriarkes, whose affaires in al General Councells were thought necessary, But Socrates meaneþ that the Ecclesiastical Lawes, as perteine to the whole Churche of God, for this is a rule agreeable to reason, That toucheth al must be allowed by al.**

Nowe, whereas ye haue exchanged the Allowynge of Canons into the Summoning, or Callings of Councells, it may please you to remember, that Allowynge of Canons was common to al the Members of the Council, and specially to the four Principal Patriarkes, as it is fafe before: But the Authoritie of Calling Councells belonged only to the Empyrene.

That we allege of Athanasius, is a vaine, and shamelesse Forgerie: as I haue oþ therwhere declared moze at large. But the Religion, suthke the Doctours. But the Fole is worthy no other awarete.

**Sosomen. lib.
6. Cap. 7.**
**Nicephor.
Lib. 11. cap. 3.**
**Conc. Roma.
3. Cap. 2.**

Valentinus the Emperour (þis saie) accompted him selfe as one of the people: and therfore saide, it was not lawfull for hym to examine matters of Religion. Thus he saide, either of humilitie, or els for wante of time. His frere Cœlestinus, his Marres, and his Crudele Caras had filled his heade with other thoughtes. Niciphorus imagineth hym thus to saie, Mihil negotii occupato, & Reipublica curis distento, res huicmodi inquirere non est facile: For my being thus occupied with Busynesse, and Publicke Care, it is not easie to enquire of suchte matters. Otherwise, that Ecclesiastical Caues be within the Princes Charge, I doubt not, but hereafter that it wil appearre, King Odoacer fadre unto Pope Symmachus, and unto the Clergie of Rome, as it is alleged once befoe, & Miranur, quicquid tentatibus tuis finibus? Nam, viueniente nolito Presbytero, sine nobis nihil tentari potuit: Vee marnelte, that any thing was attempted without us: For without us nothing shold haue benne done, so longe as Our Priele (þis meaneþ the Pope) was aliue.

After this ye fille the houle full with Patriarkes of Constantinople, Patriarkes of Alexandria, Patriarkes of Hierusalem, Princes of Bulgaria, and with other like greates, and stately persones. The Conclusion herof is this, That Pope Damasus gaue his consent to the Council of Constantinople. At this, M. Hardinge, ye might none haue obtained with moze fauoure, and less abo. Whyle he it, ye mafe not herof wel reasoñ thus, The Pope consented unto the Council: Ergo, The Pope had Authoritie to calle the Council, let chilren wonder at your Logique.

In the meane while, þa saie, the Emperour Theodoreus ruled the Empyre: whereby ye geue vs to understand, that he haue no charge over the Churche. And thus ye continue stil to enrike your self, and to heape your Rader with vnitches.

Certainly the Bishoppes in the Council of Constantinople wrote thus in hunc wise tolde unto the faime Emperour Theodoreus: Obsecratus Clementian tuum, et, quemadmodum Literis honorabili Ecclesiam, quibus nos Convocati, ita finalme Conchoniam nostrum Decretorum corroborent sententia tua, & Sigillor. We beseche you Maisterie, that, as you haue honoured the Churche by your Letters, wherewhich ye haue called us together, so it maie please you, to Confirme the final Conclusion of our Decrees wth your Sentence, and with your Seal.

Further, as it appeareth by your owne Allegation, the faime Emperour Theodoreus tolde upon hym, to bounde, and to limite the Catholique Faule, and that euert in the bodye of his Crudele Lawes: which thing neither coulde he haue donne wthoute the Judgemente: nor woulde he haue donne without Authoritie. But, if ye meane, that by this Determinacion of the Emperour Theodoreus, that Faule onely shoulde be banisched Catholique, that was then profest by Pope Damasus, and shoulde afterwarde be profest by others succedinge in Peters Chair, then haue ye secrely conceyved be profest by others succedinge in Peters Chair, then haue ye secrely conceyved

**Cod. Theodo.
I. lib. 16.**
**Cunctos populos in tal volumen Religiose veritatis, quam Damasum Pe-
rian. Lib. 16.**
**trum Apostolum tradidisse Romanis, Religio viue nunc ab eo infinita declarat: quan-
tum de fide.**
**Cunctis populis Pontificem Damasum sequi claret, & Petrum Alexan.ritis Episcopum, Virum Apo-
catholico.**
**Cunctes Ph. stolice Sanctacitas: We wil al menne to walk in that Religion, which Holy Peter the A-
postle.**

profile deluerted to the Romanes, as the Faule firste keepeyd by hym, and still remaynd until this daie, dooth declare: Whiche Religion dffit is plaine, that Pope Damasus the Firste, and Peter the Bishop of Alexandria, a man of Apostolique benefice. Verre the Emperour Theodoreus comandaueth his subiectes to folowle, as wel the Faule of Peter, & the Bishop of Alexandria, as of Damasus the Bishop of Rome.

And yet in the nexte title folowinge, he openeth his owne meaning in this wise by other Examples, moze at large: Episcopis traditom Ecclesiasticis monachis, quae contabit ut Communione Nectari Episcopi Conflantinopolitanus: Eccliar. & Timo-
thei. &c. We commandaueth that forth with the Churches be reduced to Bishoppes of whom it shall appere, that they Communicate with Nectarius the Bishop of Conflantinople, & Cad. T. Ford.
With Theodosius suach as shall haue fforworp or agreement in Faule, with the Bishoppes Lib. 16. Tit.
of Alexandria in Egypte, and with Felagius the Bishop of Laodicea, and with Diodorus Lib. 16. Tit.
Optimus the Bishop of Antioch, and with Heliadius the Bishop of Celatia, and with Orenthus
the Bishop of Melites: and with Gregorius the Bishop of Nyssa, and with Eremius
the Bishop of Scythia: and with Mammas the Bishop of Mosaie metropole. Every of
these severall Bishoppes, M. Hardinge, by the Emperours iudgemente, in fforal of the
Catholique Faule, had as great Authoritie, and weight, as had Damasus the Bishop of
Rome.

But Pope Cœlestinus, þis saie, desired Cyrilus the Bishop of Alexandria, to re-
presentis personis, and to suplye his roome in the Council of Ephesus, that þa to
faile, to haue the Fift Place in the Council. For the fift Place in al Ecclesiastical
Assemblies was allotted to the Bishop of Rome. The Seconde to the Bishop of Con-
stantinople. The Thirde, to the Bishop of Alexandria. The Fourth, to the Bishop of Antioch. The Fift, to the Bishop of Hierusalem.

This partitione of places therfore betwix Cœlestinus, and Cyrilus, was a
Spectre, purporfely canued, to keape the Bishop of Conflantinople, al hōw the
Pope evermore entred, out of countenance, þos by this Policie, the Bishop of Alex-
andria that shoulde haue had the Thirde Place, was handsonely flittred into the Fift:
and the Bishop of Conflantinople whiche, in the Bishop of Romes absence, shoulde haue
had the fift Place, was remoued downe to the Seconde.

Whiche be it, what aualeth al this, M. Hardinge, to further your poruyse, and to
pron, that Councells were hauntyed by the Pope: Verell it appereþ not atter
to, that either Cœlestinus, or ygydus, or any other Bishop had any fiftie power, or
Authoritie of countenancis. This is it, that ye shoulde haue proued. Al se
the fift, or Seconde Place in Councells. We meined no question.

Gaine, we come to fite, The Pope of Right was enuynore obliete in al Councells. **Wha**
is þe knowe it is an other vnitche. If ye knowe it not, it is an ercreve. **For it is**
plaine, that in the fift Council of Nice Pop. Iohannes was not President, but Linckius
the Bishop of Antioch. The Popes Legate, as it is fafe before, were placed be-
nethe in the fourthe roome: In the fift Council of Conflantinopolis, Alonius the
Bishop of the same Cittie, was President, and not the Pope. In the Seconde Episcopate
Council, Diodorus the Bishop of Alexandria was President. In the Seconde Council
of Cartage, it seemly Gomedius was the President.

Nicolaus Cianius, after he had debatid this mater, saith thus, In Concilij
sunt semper Presidentia Romanorum Pontificis authoritas, sive qua Vicariae Concilium
non sufficit, dummodo taliter interesse volunt, aut possit: **The Bishop of Ravenna had**
always authoritie to be President in Councells, otherwise the Council would not be general: **So that the Bishop of Rome either would, or could be president in Council:** **for o-**
therwise he was not President. **Wherefore of your party, M. Hardinge, it was a great**
Vntruþe to saye, The Pope of Right was enuynore President in al Councells againe
Culanius, saith, Imperator in persona existente, reþpicio cum imperio prestat in. See **De Cœlest.**
ca Synodo Conflantinensis Imperator predicit in medio eum decimmo de mortuis Petri
tibj. & ad latram eius Vicarii senioris Rovier. See **Wm. the Empyren propositio in**
rofici: I finde, that he was aliue President, ffor the fift Council of Conflantinople,
Cor.

profile deluerted to the Romanes, as the Faule firste keepeyd by hym, and still remaynd
until this daie, dooth declare: Whiche Religion dffit is plaine, that Pope Damasus the Firste,
and Peter the Bishop of Alexandria, a man of Apostolique benefice. Verre the Emperour
Theodoreus comandaueth his subiectes to folowle, as wel the Faule of Peter, &
the Bishop of Alexandria, as of Damasus the Bishop of Rome.

Constantinus the Emperour was Presidente, and sat in the middle with tenne of his greatest Lordes: and at his lefte hand sat the Popes Legates, &c. This, P. Hardinge, is verily farre from your reuerence.

This Dignitie then passed not by Inheritance, or by Succession, as the Pope
nowe woulde seeme to claime it: but, either by choyse of the Council, or by fauour of
the Prince. Thus Holius, the Bishop of Corduba in Spaine, not by right of his place,
^{Sozom. L. 3}
^{Cap. 12.}
^{Sozat. Lib.}
^{2. Cap. 20.}
^{Athanas.}
but for the worthinesse of his person, was appointed Presidente in the Council of
Sardica. And Athanasius speaketh of him in this wise with greate admiration, Cuius
non sicut Concilii Principes? In what Council hathe not Holius binne the Presidente, or
Chiefe?

Athanasius, Canticus, Apologia 2. Ye late, Pope Sylvester Christened the Emperour Constantinus, and therfore was his spirital Father. This mate pale among other y^e Truthes. For your Popes, by their Omnipotencye, Power made Minister Sacramentes, being dead. It is knownen, that as longe as sylvester was aliue, Constantinus was never Christened. And, yet notwithstanding all this were true, St. Harding, yet your cause thereby were little furthered. Dulele perhabs we wil reason this: Pope Sylvester Christened the Emperoure: Ergo,

Inter Acta The Pope bath Authoritie, to ca. Conciles. How he it, onleke this Argumente be
better digested, your very Bishoppes, of Louaine will hardly allow it. But in dede,
Liberi, ca. 6 that whole tale, touchinge the Christeninge of the Emperour Constantine, is nothing
Euseb. De else, but a parnise fable. Constantius, the Emperour, dwone some, bitterly denieith, that
Conf. Sy Syluester ever Baptized Constantinus his Father. Eusebius saith, Constantinus was
Orat. 4. Christened, not in the florishing state of his age, but only a little before he died: *not* in
Sacra. Anno in Rome, but at Nicomedia, in the Kingdome of Epiros, not in a corner, but in the presence
etatis 20. of many Bishoppes: *and as* Hieronimus saith, *not* by Pope Syluester that them
evangelistar. was deace, but by Eusebius the Bishop of Nicomeda. *For* saule Wherof, *S. Ambro-*
te. c. 23. Constantino in vltimis constituto, Grata Baptismatis omnia precia dimittit. *The re-*
wes: Grace of Baptisme foregave Constantine at his sinnes, even at the endings of his life. There
Hieron. in soze, *pp. Hardinge,* we mafe nodes sake, that either your tale is untrue, which is not
Chronica stranigne to a Conflantine has twise Baptised, which is very unlikelie.

*Iohan. De
Paris cap. 19* puerum eum, to remoue, to
decrate the Pope. Yet, I trave, we wil not therefore place him above the Pope. Eli-
zias anointed King Ichabod was he not therefore above the Kinge. Your anointe DO-
ctore fauile, Quod hinc Argumentum non concludat, patet: quia in Veteri Lege, Sacre-
dotes, qui Reges inungebant, indubitanter Regibus Subdebat: It appearseth, that the
Argumente is nothing warlike, and concludes nothing. For in the Old Lawe, the Prieste
that anointed the Kinges, were undoubtedly subiect to the King.

*Rulers of the Churches, that they shoulde be at Nice by a date: to the Bishoppes of the Apostolique Sees, to Marciarius the Bishop of Hierusalem, and to Iulius the Bishop of Rome. In
whiche wordes this also may be noted, that the Pope then was under the Emperours
Summons, no lesse then others,*

In the Council of Constantynople, the Bishoppes wrote thus unto the Emperoure, Card. Cyprianus, Ex mandato meo Petrus Constantynopolis concuentissimus: We are come to Confite nos tibi, i.e. nobis, (not by the Popes Authoritie, but) by your Majesties Commission, Athanasius, Athanasius, fafthe, As Imperatore, Prelechique Litera sequentes in omnem partem mille milles, Spredere, qui illi tueri eflent, conuocantes, Theſſel Letters, or VVrities flowing were fent into every corner, & at place (not from the Pope but) from the Emperoure, and his Lieutenantes, summoning Schismatics them, that shoulde come onto the Council. S. Chryſtofome fafthe, We were in mind, Chrys. Epiphanius humblye beſtris (not the Pope, but) the moſte Christian Prince, to calle a Council, S. Ambrosius, broke, ſpeaking of him ſelfe, and of other Bishoppes, beſtong than at the Council of Ambroſi, Aquileia, fafthe thus, Nos concuentissimus Aquileiam iuxta Preceptum Imperatoris: Concilium Aquileiæ, We are mette together, at Aquileia, by the Commandementes of the Emperoure (and not of the Pope.)

S. Hieron^m fa^{ctus}, Orientis, atque Occidentis Episcopos ob qualiam Ecclesiasticas
dissensiones Roman Imperiales Litera contraxerunt: *To^m fuisse certane Ecclesiastical dif-
fessions, (not any the Popes Letters of Commandaument, but) the Emperours VVrites
caused the Bishomnes, as wel as the halleys, of the VVcat, to drawe to Rome.*

¶ Of Pope Leo. **wē haue faiete before** Beinge Pope, and, as M. Hardinge imagis-
teth, hable to summonne the woeche witha a becke, thus he wricht to the Imperator
Theodosius: Dignetur l'etas vestra supplicationi nostrae annuere, vt intra Italiam hab. **Leo, Epist.**
beri iubetatis Episcopale Concilium: **Wē beseeche your Godly Maiestie, to graunte vnto ad Theodo-**
rum b'nesqueit, that it mat please you to Commende a Council of Bishoppes to be Imperator
holdeyn within Ierusalem.

Sozomenus saith, The Arians besought (not the Pope, but) the Emperoure Constantius, to commandre a Council, to be holden at Antiochie. The same Arians afterward besought (not the Pope, but) the same Emperoure Constantius, to fummons another Council at Millaine. Againe Sozomenus saith, The Catholique Bishoppes sent Hypatianus their Embassayfours, to entreat (not the Pope, but) the Emperoure, that he Emperoure, that to refrete certaine Errors, they might have leave to mete together. Pope Liberius saith, A Council was holden at Millaine, (not by my Authorite, but) by the commandemente of the Prince, Pope Leo saith, The grete Council of Caledon was summonsed (not by him selfe, but) by the traualle of Martinus the Emperoure. The Emperoure Constantius Commanded two severall Counsellors to be keape at one time: the one at Seleucia in Iudea in the Falle; the other at Arminium in Iutie in the VIEaste. Socrates saith, Sibene the Emperoure was fiftie Christened, the fiftie of the Chiche hath hanged on the n. and the greatest Counsellors haue beene, and bekeate by their aduise.

Es has many Ancient Counsellors we are able to shew you, summoned by Emperours. Nowe shew we you, **M**aryone, either that the Emperour, his al theise thinges by the Authoritie of the Pope: or, that the Emperour was onely the Summoner to cal to Council futes, & so many, as it shoulde like his Wollenesse to comande: **D**o, that the Pope did ever summons any one Ancient General Council by his owne only righte, without further Commission from the Emperour thereto, we take, you have late somme thinge. As for al that you haue nowe late, in god forthe, it is lese, then nothinge.

Th: Apologie Cap. 12. Division 1.
And when Rusine, the Heretique, had alleged for his Authoritie
Council, whiche as he thought, woulde make for him: S. Hierome his
Aduerstarie, to confute him, Telsyng (quod he) what Emperour comande-
red that Council to be called: The same S. Hierome agayne in his
trophe upon Paula in rethencion of the Emperours Letters, which
gave commandemente to call the Bishoppes of Italie, and Grecia to

• M. Hardinge

Besides that; yec do strangely, to cal Rusine an Heretike, yee saie, that S. Hierome might wel demande, what Empiricke fummoned that Countel, which was never fummoned. Againe were contelle, that fowre Empirors haue fummoned bothe Latine and Greke Bisshoppes. 'But ye prove not, that any dyl or supeyne heade, and as judge in matters of Religion, but by the conentes of the schipper of Rome, as I haue declared before.

The Bishop of Sarikur.

With a copy of his Epistles.
Were you not a stranger in your stone **Dokes**, **Harding**, yet would not thinke
it so strange amater, to heare Rufinus callen an Heretike. **S. Hieron.** doubteth not
to so calle him. **Thus he saith;** *Dum nulli inconstitutis crimen impingit, si Hereti-
copolia &c cum, &c. Ita verit Originem, qui in Trinitate Catholiquum legerat, in alijs Hereti-
ca Ruffini. cum non Caueret; **While** Rufinus chargeth me with inconstitutio, he proponeth him selfe to be a
Heretique, &c. Rufinus hath so translated Origin into Latine, that who s^t findeth him Ca-*

In eadem Apologia, Ann. ad E- pycf. His- troy. T. o. 4. Agnitive hinc bunt hiti, Solos Hereticos non recipimus, quos vos nos recipitis? Only Hereticus We rec. not into our hou's; And yet shew onlē you receive.

Agnafus, the Bishop of Rome, hath thus published his Judgements of the fame Ruthinus: *Omni suspitione leposita, Ruthinum leto, quid propria nunc Origenis dicta in Latinum transtulit, ac probavit. Non disnubilis ab eo, cui alicui virtus praestat alienum. Ilud tamen kire te cupio, ita haberi a nostris partibus alienum, ut quid agat, vbi sit, nec lete cupianus: Et si suspicion sita aparte, know thou, that Ruthinus hath translated Origen (the Hereticus) wordes into Latine, according to his owne likinges, and vvel to wrench the fame. And, who se ever genthis in confine unto an other mannes faulter, is not enlike unto him. Nowwithstanding, thus muche I would have thee to knowe, that Ruthinus is so farre frome our felowship or profissiōn of Faith, that we desire not to knowe, neither what he doth her, nor where he is.*

Vincenius fatthe, that S. Hierome charged Rufinus with the Pelagian Heresie.
Rufinus fatthe, Ruthinus non sive alienus ad Origenistarium Hareli: Ruthinus was rot-
eato, in Speculo, l. 17. elate from the Origenians Heresie. Againe, speaking of the same Hereticus, he fat-
te, aa. 99. Huius tri Dux, & Signifer Aquileiensis Ruthinus fuit. Againe, Notat, nefcio quem: ip-
sum, opinor, Ruthinus, qui in eam Ursicinum inductus est a Magister quopian, &c. & obli-
gatus, Monet, ut explora factione Origenistarium, cum etiam ejiciat, cui clam, & obli-
gantem Origenitam, Ruthinum, & illius amicos: The Captain, and Standard-bearer of the
Heresie, ad Hereticus, was Ruthinus of Aquileia, &c. Againe, S. Hierome hinc notabiliter, sine bodge, /
Principi, / tu krovre no whos: but I think, Ruthinus him self: that was brought into this Heresy by
School, somme teacher, &c. Againe, He warne his friende, that baning renounced the Origenian
Heresietes, he woulde likewise renounce them, that primitly: *ad in secreto were Origenian*
Hereticus, meaning Ruthinus, and his friend.

*Biliteus againe he saith, Rufinus grauissima suspitione preambutar, quod effectu
Divinitatis sub hoc enim titulo Ariananorum Hæresis conata est repululacere: I
was generously suspected to be an Origenian Heretic. For under that name the Ariana-
Hæresis began to renise. ^{Et per se,} ^{Et} Hardinge, it was not so great an Hæresis,
to saie, that Rufinus was an Hæresis.*

The Apologie, Cap. 12. Division 4.

Continually for the space of ffeue Hundred yeeres, the Emperoure alone appointed the Ecclesiastical Assemblies, and called the Councelles of the Bishoppes togeather.

Wee nowe therefore marueste the more at the unreasonablie dealinges
of the Bishop of Rome, who knowing what was the Emperours right,
when the Churche was wel ordered, knowinge also that it is not a
common righte to al Princes, for so mutch as Kinges are not fully
possessted in the several partes of the whole Empire, dothe so without
consideration, assigne that office alone to him selfe, and taketh it suffi-
ciently.

ciente in Summoninge a General Council, to make that man, that is Prince of the whole wold, none otherwise partaker thereof, then he woulde make his owne seruante.

Salvia Cardinale

Where you saie, The Emperoure alone celebrateth, kappeth or helde Councelle, for so it is your Iaine
(x) it is too impudently facyd, without any face, without poise, withoute Truste. They were Cle-
ashed, or bleded (by the Pope, Legates, the Partriches, and Bisshoppes, and not by Emperours. Albeit
Emperours myght fitte them, (x), but not as Judges. And they haue euer beene calld *Epi/epathia*
Councilia, not (x) *Imperatoria*, Councelle of Bisshoppes, set of Emperours. And diuers Councelle,
not accompted General, were keapt by Bisshoppes before any Emperour was Chiffelid. At Antioch, whiche
were keapt by S. Peter in Hierusalem, mentioned in the Actes of the Apostles; in the time of Vidor (x) Vnitiale
the Pope, in Palestina, and other places, concerning the keeplinge of Easter. At Roma about the tyme of her the Empe-
re Fabian, againte Nothian the Hertetic; At Antioch, againte Paulus Samiatorensis, and many others.
Al which Councelle were keapt, not only without the prescence of the Emperours person, but (x) also doutes fulge-
re, without his Power, or Authoritie. And yet, if he were heade of the Churche, it could not haue beene in Councell,
done without him.

If you late, He was not then Christened, I answeare, that Christianitie is no parte of his Imperial Power. It is a spiritual Power, whereby he is made the founfe of God. He may therfore be ruled by a Christian Prince, but not by a Romane Emperor, who is called a Tyrant, or a Despot.

Where you late, the Bishop of Rome in summinge the Law Councel did besidre good conſideration, withoute ouer in that mea is a man that is Prince of the whole worlde, no otherwise pittake therell; then he woulde the power, or make his owne ſervante: you forgette your ſelfe foly, and feome to teake ſtyle what you ſpeak to you vr. authourite of your malice. for he is alſo Prince of the whole world. What contradiction is this: the Pope ſealeth conuictio[n]s in the time of paſſage of lawes, when he ſhall be called to the barre of the lawe.

Saide you not in the same fenture before, that Kinges are nowe fully possessed in the Seueral partes of the world. Envoye I heven then call Ferdinand (k) Prince of the whole worlde Welchis is one of the commone stowments of your Rectoriate. Sir, the Empereur Ferdinand, of famous memorie, was not to abuse of it. But the fourthe, he hadleſſ man, Bishop of Rome in these our dayes. Yet are they who abuse the Imperators Marche. For ye speake lan cleane from his state; ye finde laude that eare. So the thirde man an improure in the Welle. Ye complaine evyng that the Empereur haſt not contyned hym at Conſtantinople. Relike to the intent of Turkis mighte nowe haue hylde, who is knowen to suffer in his D. O. M. al Faiths and Religions: For whatche caute is it aume ſay haue fayn him. As for Pope Plus that nowe is beſter the olde prince of honour unto the Empereur: Vendimade, with out his due birthen. For witenſez in old times (k) Counſellors warden had byn riſe of the Pope. (k) Socrates wittenſel, yet the Impereur haſt the charge of callenge the Bishop of Spes' geatheit. But nowe the Pope haſt ſeate a grete parte of the burchen, and conuincuated his people rally with the Empereour.

The Bishop of Sariscombe.

Whether it were the Emperour alone, that appointed Ecclesiastical Counsellors, or
it mate appear by that we haue already said. The Emperour alone, I assure you, it was by
not. Haue the Emperours as it is saies, and pronounced before oftentimes held: such the Emperours
families, when, and where him selfe liked, whether the Pope woulde, or no. The
Popes dietie was only to appear enongh other Diuinitoys, when he was calle^d.⁽⁹⁾

I graunte futhc Councelles had their name of Bishoppes, and were called Concilia Epitopalia, soz that maters there were specially ordered by the discretion, and judgement of the Bishoppe. But wil you therefore conclude, that the same Councils

pertained nothings to the Prince? Certainly, the Empereor Contingens conti-
nued at the Bishoppes to appear before him, and to yelde him a rechegninge of
their Determination in the Councell. This was the tenour of his Writte: Quotquot
Synodus Fyri habentiam complexis, fine mora ad Picatis nolite. Cetera proprietas: ac
ter ipsa pluma sincera, ac recte iudicantis, ostendatis: Ideo Coram me: sum: finis: eram:
etis De Ministris, ne vos quidem in ipso negabatis: As many as you, in we keape
the Councell at Ministris, responde vobis in ipso delate: and those who in deale howe theyselfe,
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and rightly yet have proceeded: And that, even before me, whence you your fles cannot deme to be the sincere seruante of God.

Tripart.
I.ii.2.c.2.

Arianus was the greatest trauller in the Council of Nice, against the Arians: yet was he then no Bishop, but only a Deacon. Your owne Ceremonarie of Rome tolleth you, that Abbates haue right & authoritie to determine, and subscribe in Council, as wel as Bishoppes: And yet were they never called the Councells of Abbates, but only of Bishoppes. Therefore, M. Hardinge, this ghele is ouer simple, and setteth you not. But hereof we haue sufficente faute before.

Christianite (ye fale) is no parte of the Imperial Power. Ye myght iuelike haue faute, Christianite is no parte of the Papale Powre. Verly, it can not wel appere, that Peter and Paul haue ever any litle Christianite. The Imperoures righte is neither encraved, nor abated by his Baptisme. Whether he be Faithful, or unfaithful, he is the minister of God, and beareth the swerde to punish sinne.

Ye fale, The Pope succeeded Peter and not Nero: Therefore he called, and kept Cornelius chieff by his owne authorie. Of litle proper Argumyntes, M. Hardinge, we marueile not muche, though ye make no storie. How be it, somme menne haue thought, yea do so.

Peter great wonder, appointing hym litle Children to be his Heires, & so many of them in al their dealinges, haue resembled Nero more then Peter. M. Hardinge saith, b. 4. thus unto Pope Eugenius: In his iurisdiction, non Petri, sed Constantini. In these things Caius ab yis haue succeeded, not Peter, the Apostle, but the Imperouer Constantine. Pope Adrian Ilylico inter the fourth was wont to say, Successimus non Petri in descendendo Romulo in particuli. verba. dico: Wee succeede, not Peter in teaching, but Romulus in killing our brethren.

Erasmus saith, Pontifices punctum Vicarij Iulij Catil. Alexandri Magni, Cresci, Eusebii, Ad

Xerxes: non Christi, non Petri: The Popes nowe are the Chieffs of Julius Caesar, of Alexander the Great, of Cæsarius, and of Xerxes: not of Christ, nor of Peter.

It is written in Allobrogi. Am. Catil. faciliunt Socii Iude: They that shoulde haue beene the Apostoli Vicariet, are nowe become latus filios. Robertus Gallus, that liues welnere than hundred yeres past, imagineth inter Quis. Christe thus to fate of the Pope: Quis potuit Idolum hoc in Sede mea, ut imperaret Gre- gi? Who is this Idol in my roome, and mad me ruler over my flocke? I being so Reb. Gallus, vnde in his piane house, howe can he be gloriouse in the Houle of God?

Cap. 5. Yet (ye fale) the Pope is always, not only a Christian man, but also a chiche Prete, (not by Dift. 19. Si. falteth, but) by the nature of his Offic. Clien to your Glose tolleth you, Papa Sanctissimum omnes. recipit a Cathedra: The Pope receueth his bosome of his Chaire: that is to say of the nature of his Offic. Cardinal Culanus saith, Veritas adiuncte Cathedra, &c. Veritas per Eccles. Cufsi. Christian Cathedra alligata est, non Peronis. Ait enim: super Cathedram Mosi feducere Ad Bohem. Scribere, & Phas: Et Tunc etiam fuisse to the Popes Chaire, &c. Christi kathen- Epif. 2. tated his Tunc to the Popes Chaire, and nre to his Porfice. For he saith, The Scribes, and Dift. 20. N. P. Phas: eti. Tunc etiam fuisse to the Popes Chaire. An other saith, Tamepe Papa non fit bonis, tanien- nos. In Glos. temper premium esse bonus. In ipsa defini bona aquifita per metrum, sufficient, que Part hereof a loci Prædicto prestantur: Non vniuersaliter the Pope be not god, yet he is neuer pre- haled, neuer named to be good: if the Pope lacke good vertues of his owne, the vertues of Peter his Prede- touched be- efore are sufficient.

Addition. 25. M. Hardinge. You bear your Reader in hande, that Nicolaus Culanus write a Booke intituled, De Authoritate Ecclesiæ, & Concilii, supra & contra Scripturas. Nowe, M. Iewell, if you beable to shew vs any Booke of Culanus so intituled, either in printe, or in authentique written hande, I wil fale, that you wil prove your selfe a true man, then ever I tooke you to be. &c.

This mater, M. Hardinge, you haue blasphem'd with litle eloquence, as is mose meteo to a man of your subtletie. In dede, at what time I wrote mine Antidote, I had not that booke of Culanus, nor could I geate it by any meane: but was faine therin to le the report, and credite of Matthias Flacius Illyricus: whom, I think you wil not denie, to be a man of god readings. His wordes herofare chife, Nicolaus Culanus intitula, de Authoritate Ecclesiæ, & Concilij, supra & contra Scripturas. Wherepon you criest out in the middest of your spyle, Abo-

Addition.
25.

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Church of Englande. 6. parte.

Succes-
tors.
four.

Iesse Min: A falle Harlotte, An impudente Lier, Growen to satie impudencie, A Slaunger, A Blazier, A Dauler of grete readings, &c. M. Hardinge, it were muche fitter for a wife man, to be sober, then thus to fare. But you passe alonge boldely, and constanctly, as your manner is.

M. Hardinge. Wel, fale you, perhaunce you wil fale, though he the title be alterd, yet the worderes out of the same Epistle be truly recited, wherein confiteth the chiefe chiefe, and principal pou- poole. If you to fale, you wil be proue no leste a lter, and false reporter herein, then you haue bern in the 4. 12. a. teste. And for example herein, I wil bringe even the very litle place, that you haue alleged out of him. You tellle vs Pap. 55. that thus he saith, *Sequuntur Scriptura Ecclesiæ, & non e contraria*: The Scriptures of God folowe the Churche: but contrariewise, the Churche foloweth not the Scriptur. You haue here clipped the Authors sentence, and quyl altered mentene. His wordes are these, *Ecclesiæ igitur scriptur sequuntur Scripturam, sta & interpretantur sequuntur Scriptura Ecclesiæ, que prior est, & proper quam Scriptura, & non e contraria*: The Churche, as it receueth the Scriptur, so doth it exponde the same. The Scriptures therefore doo folowe the Churche, which is the lourer, and for the whiche the Scripture is ordered, and not contrarie. Culanus woulde in their righte forme doo bothe stande wel, and haue a good meanninge. But your fale changeinge of them, caused them to imposse an intolerable derogation of the Scriptur, without any colour of thesel. For as it is moste true, that the Churche was before the Scriptur, that is to say, the written woordes of God, and that the Scriptur were ordened and appointed for the Churche: For it is very fale, that the Scriptures doo folowe the Churche, and the Churche not the Scriptur. For why hath the Churche received the Scriptur, but to folowe them, and to puttem in Execution, bothe in our inwarde belief, and in our outwarde actons? Doo you not blithe, M. Iewell, ius willfully to perete that with your fale juggling, and conveyning, aware of thos wordes, *Quae prior est, & proper quam Scriptura*, which before had a good righte sente. You thought belike, you shoulde never haue hereof agayne, nor be call'd to any reckninge: or else ye would haue more regarde to your good name, and honestie, &c. You thought you woulde passe Ilyricus an ale in fache, altho he be his cratres maister therin.

The Answer. A fierce Drayton you are, and a favourable Interpreter, M. Hardinge. Cardinal Culanus woulde wodes be defended, and laide vpbyghte, in respecte of his Dignite, and what so ever he haue written, it muste haue a right god Catholicque meanninge. But pope, M. Jewel muste blisse, and be abashed of his jugglinge. But, I pray you, M. Hardinge, are not these Culanus your Doctorous dwne wordes? Dost he not late plainly, *Sequuntur Scriptura Ecclesiæ, & non e contraria*? The Scriptures folowe the Churche, but contrariewise, the Churche folowethe not the Scriptur. You fale: There be other wordes betweene *Quae prior est, & proper quam Scriptura*: What is to fale: The Churche was before the Scriptur, and the Scriptur are to serue the Churche. Is this the mater, M. Hardinge, that muste make M. Jewel to change his colour? & so, are these wordes sufficente, to putt Culanus from his meanninge? Little he falle, The Scriptures folowe the Churche. Dost he afterwarde by thysse wordes recante the same, and tolle vs, that the Churche foloweth the Scriptur.

You wil fale, Culanus saith not, The Scriptures folowe the Churche in Authoritie, but onely in time: For his falle, The Churche was before the Scriptur. So might he haue falle, Moyses was before Christ: or, The Lawe was before the Gospel: or, the Synagoge was before the Churche. But what had this benn to his purpose? Awake a little, M. Hardinge, and remember your selfe. Was this the question, that late betweene Cardinal Culanus, and the Bohemians, whether the Churche, or the Scriptur were foyner in time? & if it were not the question, woulde he speake so muche, and so ouinely, as you oftentimes do, besides his purpose? Leave, leane this tellinge, M. Hardinge. It wil not helpe you: leare rather to understande yours Doctorous meanninge by him selfe.

The mater, as you knowe, was this: The Bohemians required the Holy Communion in bothe kindes, and therin allegred the warrantes of the Scriptur. For Christe falle they, oderied, and ministrad the Communion in bothe kindes. Culanus defensed the abuse, and diffader of the Communion in one kinde onely, and therin allegred the warrantes of the Churche of Rome. Hereof this issue grewe betwix them, whether they ought, in cascs of Religion, to folowe the Churche of Rome, or rather

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ther the Scriptures. To this Cusanus saith, The Churche of Rome is aboue the Scriptures. Whis he latthe, as a fundation of the whole. And therefore of the Scriptures he speakeþ ful meancly, and very coldly, or rather discinefully, as it shal appere, and alwiche al power, and Authoritie to the Churche of Rome. Christe things confundeth, & belyche you, to what purpose had it benne, for Cusanus to say, The Churche was before the Scriptures? For the question was not, whether the Churche, or the Scripture were the elder, but whether of these two, in trial of the Truth, two ought rather to solowe.

Cusanus ad Bohe. Ep. 2. Nowes, concerning the Authoritie of the Churche, Cusanus saith thus, Veritas adhuc Cathedra Petri: Vniuersa Catholica Ecclesia ad Petri Cathedram conglabata, i Christo nunquam recedit: Hec est vna, quia tenet, & possidit omnem Sponsi sui Domini potestatem: Veritas Cathedra per Christum alligata est, non per sonis: Extra Romanam Sanctam Catholicam Ecclesiam non est falsus: Quam firma est adiudicatio Ecclesiae? Quia nostra decipi potest etiam per malum praesidentem. Si dixeris, Dominus obediens tibi in preposito, tibi sufficiat ad salutem: etiam si praeponitus de oneribus humeris tuis impunitus, Præceptis, & solutionibus ratione sit Deo redditurus. Tu enim per obedientiis Exempt. li. 6. am, quam quis præposito, quem Ecclesia tolerat, decipi nequis, etiam si præcepter alia, Vbi Ecclesia, quam debuit. Quare Sententia Pastoris ligata pro tua salute, propter bonum obedientiæ, etiam iniulta futura. Nam ad te non attinet cognoscere, quid Sententia sit iniulta, nec conceditur tibi, ut non obedias, si tibi iniulta videatur. Nulla enim est obedientia, si in tuo arbitrio esset, ut de Sententia Pastoris indicare. Præsumit enim Ecclesia de illa Sententia: Cui si tu obediens, magna erit merces tua. Obedientia igitur irrationalis est consummata obedientia, & perfectissima: scilicet, quando obediens sine inquisitione rationis, sicut iumentum obediens domino suo &c. The truth cleaveth faste to Peters Chaire: I he wols. Vniverſal Catholique Churche, rolled up to Peters Chaire, that never departe from Christe: This Churche (of Rome) is that only Churche, that holdeth, and pessifist at the Power of the Lorde her Spouse: Christe hath tied his Truþe to the Chaire, not to the persones of the Bishoppes: without the Holy Catholique Churche of Rome there is no salvation: How stronge is the buildinge of the Churche? For no man can be deceipted, no by an evill Bishop: be deceipted. If thou falle unto God, O Lorde, I have obedienc in my Bishop, that shal suffice thee unto Salu- Vnto Salua- nation: nowwithstandinge the Bishop of his par: shal yelde an accorde unto God, for thy bur- thens, that he hath laide upon thy sholders, for his commandementes, and for thy paymentes. For thus canþ not be deceipted by thy obedientie, that thou seeldest to the Bishop, whom the Churche falleþ, although he comande the other thinges, that he ought to do. Therefore the Bishoppe falleþ, although he be vniuste, bishes for thy Saluation, because of the goodnesse of obedienc. For it behoveth not thee, so know, that his Sentence is vniust. Nor is it lawful for thee to deceipte it, although he shal take it to be omisſe. For it were no obedienc, if it were in thy Power, to inde of the sentence of thy Bishop. For thy Churche prefreneth his Sentence to be good: whiche Sentence if thou obesi, thy reward shalbe greater. Obedience without rea- son: therefore withoute reason is a fule, and moste perfide obedienc. That is to say, when thou obediens without requiring of reason, as a Horſe is obediens to his Maſtuer. With futch coloures As a Horſe Culane abourneth and blaſphemeth the Paſtieſte of the Churche of Rome: and futch obedi- ence, and bondage he requireth to be peleſed onto the ſame. So nulwe we be obedi- ente unto the Pope, as a Horſe is obediene unto his Maſtuer.

Nic. Cusanus ad Bohemos Ep. 2. Nowe let us consider, in what regard he hath the Scriptures of God: so that we ſay, howe farre he placeth the one in Authoritie before the other. Thus therefore he saith to the Bohemians: Dicitur, Præceptio Christi obediendum est primo loco, deinde Ecclesia: & haſt alius præcepter Ecclesia, quam Christus, non Ecclesia, sed Christus obediendum eſſe. Certe in hoc eſt omnium præumptionum initium, quando iudicant particu- lares ſuum ſenſum in Diuinis Præceptis conſoniorē, quam Vniterre Ecclesia. Intel- ligere, Scripturas eſſe ad tempus adaptatas, & varijs intellectus, ita, vt vno tempore fecundum currentem vniuersalem ritum exponantur: mutato ritu, iterum Sententia mutetur. Non miruſ, ſi Praxis Ecclesia vno tempore interpretetur Scripturam vno modo, & alio tem- pore alio modo. Nam intellectus currit cum Praxi. Intellexus enim, qui cum Praxi concurrit, eſt Spiritus viuificans. Faciam eſt ergo argumentum, velle Vniuersalem Eccleſie ritum,

Church of England. 6. parte.

Peters Successors. ritum, ex Scripturis Praedecessorum arguere. Legitur enim, Apostolos non tradidit Finis dem per Scripturas Sc̄e. Hac eſt omnium sane intelligentium Sententia, qui Scripturam Authoritatem, aut intellectum in Ecclesiæ Authoritate fundant, quia vniā accipit, & al. teram abicit: & non e contrario, Ecclesiæ firmamentum in Scripturam Authoritate lo- cant. Dicitur fortius, quonodo mutabuntur Præceptia Christi Authoritate Ecclesiæ, vt tunc ſint obligatoria, quando Ecclesiæ plauerit? Dico, nulla eſt Chirilli Præcepta, nisi Ep. p. 555. qua per Ecclesiam pro talibus accepta ſint. Mutata iudicio Ecclesiæ, mutatum eſt & Dei iudicium: You ſay, we multe firſt obie Chirilli Commandemente, and afterwaſ de ille firſt Chirilli Churche. And if the Churche comande vſ to doo otherwiſe, then Chirilli commandementis, Ave minſte therobie Chirilli, and not the Churche. Vrily herein standath the beginninges of al Prelupſioꝝ, præſumption, when particulaſ menne think, there ſonne iudgements to be more agreeable to Goddes commandementis, then the iudgements of the Vniverſal Churche. Under iudicione, that the Scriptures are appointed to ſervi the time, and haue diuerſe understandings, to ſcriptures, that at one time they may be expounded after the Vniverſal common, and ordinarie eu- leue times, ſtones: and that, the fame contumie beinge changed, the meaninge of the Scriptures make like, ſcriptures, wife be changed. N o marrieſt, though the Practife of the Churche at one time do exponde the Scriptures after one ſorte, and at an other time, after another ſorte, for the understandinge followyng Pra- tice with the Practife is the quickening Spryte. It is a foolish enterprize, to go aboute to reproue the Vniverſal order of the Churche by the Scriptures of one Anſweraſ. For we ſay, that a foolish enterprize, the Apſtles delivered not the Faſke by the Scriptures. This is the iudgemente of al that he enterprize, wife he bulde, and founde the Authoritie, and understandinge of the Scriptures in the Faith not by Authoritie of the Churche, which recueſt one Scripture, and refuſeſt an other: but contrari- wife they bulde not the ſtre of the Churche, in the Authoritie of the Scriptures. Perhaps yet wil Church not ſay, how that Chirilli commandementis be changed by the Authoritie of the Churche, that they founded in þat bindi vſ, when the Churche that thinkes it good ſyrlieſe, there is nothinge to be taken for the Scrip- Chirilli commandementis, ouleſe it be ſo allowed of the Churche. When the Churche hath tutes. Chirilli ſo- once changed her iudgemente, Goddes iudgemente is likevile changed.

Herby, *W. Hardinge* make you knowe Cardinal Cusanus iudgemente, touchinge the Scriptures of Almighty God. The Scriptures, faith he, followe the Practife of the Churche, is not only in time, as you ſay, but also in Authoritie, and in credite. As for your Commentaries they are to ſimpli, and over partial, and a greate warre before no comman- demente. Nowe judge you iudicenter, *W. Hardinge*, whether Cusanus ſaycote, ſaycote, as I haue alleaged him, Sequitur Scripture Ecclesiæ, & non e contrario. The Scriptures followe the Churche, but contrarywise the Churche followe not the Scriptures. To con- clude, hereby maie we judge of the Title of these Epistles, wherewith you finde your ſelfe ſo muche encouched, De Authoritate Ecclesiæ, ſupra, & contra Scripturas: Cer- tainely it is manifest by his plaines wordes, that he placat the Authoritie of the Churche, not only above, but also againſt the Authoritie of the Scriptures.

There were never ſo many Hereticis in any one See, as haue benne in the See of Rome: as I haue already ſufficiently, and ſafely proved. And yet, ye ſaiſt, The Pope cannot err. There were never ſo notorious Examples, or, as Platyna calleth them, Platyna, & Monſters of filthy life: yet (ye ſaiſt) they are al Holy Fathers, and holde their Christianitie by au- ture of Office. Nowe be it, your Doctour Alfonſus ſaiſt, Quamvis credere tenetur Alfonſus, ex Fide, Verum Petri Succellorem eſt Supremum Patrem Tous Ecclesias, non tam tenetum eadem Fide credere, Leonem, aut Clementem eſt Verum Petri Succellorem: Lxx. Cap. 3. alioſ. Although bee bounde to beleue, that the true Successor of Peter is the Highſte Pa- fflouſe of al the Churche, yet are ye not bounde with like Faſte to beleue, that Pope Leo, and Pope Clement are the True Succellours of Peter. John the Baptiſte ſaiſt rightely Matth. 3. 13. unto the Parochies, that like wife made bautes of their Succellion, Never ſaiſt A. x. than is your Father. For God is able, even of these ſhares to raſe up Children unto Abraham. Off. 10. Christoforne ſaiſt, Non locus Sanctificat hominem, ſed homo locum: Nec Cathedra facit Sacelotum, sed Sacerdos Cathedram: The place ſaintifieth not the Man, but the Man ſaintifieth the Place: Neither dooth the Chaire make the Priſte, but the Priſte maketh the Chaire.

Non iiiij.

Nazian-

Peters
Successors.
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Nazianzenische safthe : Non locorum est Gratia, sed Spiritus : *The grace of God goeth not
by Places, but by the holy Ghost.*

Greg. Naz. by Place, but by the holy Ghoste.
Chrisostome saith: *Omnis Christianus, qui suscepit Verbum Petri, sit Thronus Petri,*
In sanctum & Petrus sedet in eo: Every Christian man, whiche receiueth the Woordt of Peter, is made
Lauacrum; & Petrus sedet in eo: *Peters Chaire, and S Peter reasleth in him.*

But here haue you founcte a sole contradiktion in our wordes. who is he (saide
you) whom ye calle the Prince of the worlder? Not the Pope, or Hardinge Least ye shoulde
happily be deceipted: notwithstandinge, your Fellowes haue so often tolde vs, Pan-

In fisco, li. 3 *peccato de Sacerdotio, non obstat, sed etiam servare debet et conservare, ut, quod
totius Orbis obtinet Principatum: T'he Pope hath the Princehood of all the world.*
T. viii. 1 *The Emperour Maecius was faine oftentimes entreated by this name: but your
Popes Holiness, so entituled, was faine never: Unto it he some certayne late Decrees,
and Closes of his owne, At bo it, you of late have mytches abated the Emperours ho-
dour, and haue made him onely the Popes man. *Noy thus ye pre: Imperator (Occi-
denti) est Procurator, sui Debet Ronanac Ecclesie: The Emperour of the VVest!**

Imperator. is the Proftre, or Steward of the Churche of Rome.
In Glæſa. Yet Christofome faiths, Imperator est Summitas, & Caput omnium super terram
Christij. ad hominum: Tis the Emperour is the Toppe, and Heade of al men upon the Earth. In the
Pop. Antic. Council of Caledon, the Emperour is called, Dominus Universi Mundi: Tis the Lord
Hom. s.a. of the whole worlde.

¶ *of the whole world.*
Coms. Chal. *Perþye ye twil saie,* The state of the Empire is nowe empouerished: And there-
Altio. 1. *In* þe Emperoure halfe losse his Title. *Put your olde Doctorres,* and Clerkes
nomine. *coulde haue tolde you:* lura communia dicunt, quod Imperator est Dominus Mundi.
Extra de *Notwithstandinges the Decaie of the Empire,* *The Camour Lawes* sete, *that the Em-*
Maiorit. & persone is the Lordes of the worlde. Roberte Holcole, speakeinge of the Emperoure of
Obedien- *Germanye,* saith thus; *He is Rex Regum,* cui omnes subdite sunt Nationes, *and Popu-*
lum suolum liget. *The Emperoure is the Kinge of Kings,* unto whomme al Nations, *and Countries be-*
In Glorie, *in subdite.*

Holcote, In The Romaines of late yeres wrote thus unto the Emperoure Conradius: Excel-
lentissimo, & Praeclarissimo Virbis, & Orbis totius Domino, &c. Vnto the mooste excellent
Sapien. Lelio, 159, and mooste noble Emperoure, the Lorde beth of the Cite of Rome, and alſo of al the whol
Orbi Frifin- worlde. Therefore, þy Hardinge, to monre this vaine quarel, without ſome enufe
genſe. it was great folio.

Councilles (ye late) in old times were holden by authoritie of the Pope. *For* ympe whereof,
ye allege Socrates in the eighth Booke, and the secondes Chapter: *But* Cloyse, qd
Sentence ye allege none. *Wote* hys it, was a great overghte, to allege the English
Booke of Socrates, whereas Socrates hym selfe never wrotte but Seven, and so farre
to overleare your Authorise. *Notwithstandinges*, this final Errorre may wel be
dissimble amongst so many. *Wote* he it, touchinge the thing it selfe, ye焉e maye
easily finne it in the Eighth Booke of Socrates, that never was written, as is whereso
For in dede emongest al, that ever he wrote, this thinge certaintly, that you allege,
he wrotte never.

The Apologie, Cap. 12. Division. 5. & Cap. 13. Division. 1.
And, although the modellest, and mildestnes of the Emperour Ferdinand, be so great, that he can bear this wronge, because peradventure he understandeth not wel the Popes packing, yet oughte not the Pope of his holynesse to offer him that wronge, nor to claime an other mans right as his owne.

But hereto come we reple : The Emperour in dede called Coun-
cilles at that tyme, yee speake of, because the Bishop of Rome was not
yet growen so great, as he is nowe, but yet the Emperour did not then
litt together with the Bishoppes in Councel, nor bare any streke
with his Authoritie in their consultations. I swewe, nay, that is
not so. For, as witnesseth Theodore, the Emperour Constantine, not
only

Church of Englaude. 6.parte.

only late togeather with them in the Council of Nice, but gave also
aduise to the Bishoppes, howe it was beste to trie our the mater by the
Apostles, and Prophetes writings, as appeareth by thysse his owne
woordes. In disputation (satthe he) of mater of P'ntinifre, we h'ue set
before vs to folowe, the doctrine of the Holy Ghost. For the Evangelistes
and the Apostles woorkes, and the Prophetes sayings shew vs suffisently,
what opinion we ought to haue of the wyl of God.

M. Hardinge,

For the strings of Emperors in Councells, you treat a common place not necessarie. No man ente swete
denied but Emperors maye fite at swete, we acknowledge two sortes of lettigne: one for the attelours, (by vertuall
an other for the luges. (a) No Emperour ente fata as a luge in Councell; but many, basche Emperours ente fated. For the
in perfon, and ther facuetances for them haue sitten, as being ready to assitte and determine that, whiche lowe luge
the Bishoppes had ruledled and decreed.

What manner of late Great Controversie had in the first Council at Nice. Eusebius in his life and Theo. of beato: pl. donius deside declare. After that at the Bishoppes were tente in their facies to the number of 318. in can. we see it is the Empirante late with a final company. (B) A lowe late chare beinge late far him in the midche, he the highest would not fitt downe, before the Bishoppes had sturcamente signified to metche vno hym and as Theodo. pl. o. the sturt written, before he had deffid the Bishoppes to permitt him to do nove. Nowe think we that the Council Supreme heade of the Churche shal haue eynement in late and late intent. (C) And as his tuncer, and (E) Vane folke haue flande to fittewell them haue ite eynement in late.

Neither contended he with the Bishopps, but require them to confesse of the matter, they came for, as neare unto them, Theodolene wifesse. Neither spake he cleric to general y as you reporter, nor traueld his rule in that forme at you faine (c) Winterfally of the wil of God, (d) but of the Godlytheade, layinge, that the booke of the Godlytheade, an apotele of the Apostoles, and the Oracle of the Prophetes do plaine clerice w, what we ought to think before we be led by the Godlytheade, (e) Winterfally of God, For the conterfroure aboute which the Arians made to mroche a looche, touching the equalite of the Godheit v Christe, and his consubstantialitie with God the Father, And by those wordes and other, whiche there be vittered, he tooke uppon him selfe to define, or Judge, in that case, the heretie of Arius. Suche examples you bringe for delente of your parte, as make mache a godlytheade, and lonyghat mache you. Not that you delight in making a godlytheade for your selfe, butt because you have no better; and longyswhat mache you. Needes farrer leste the Rose you mache your name on shoulde bable full.

The Bishop of Selsbury.

Emperores (vix saie) lie in Councils, a Affaires only, but not as Judges: **that we** so
fale, they fale by the Bisshopes, and helpe their peace, and tolde the clocke, and
fafe nothunge. **Pet your Doctorates fane,** Alſelior hunc ipſo non potest esse Iacobus
The Ageyance of a Bisshoppe mānūcturē d. Iacobus. **But,** touching the mater it ſelfe, regonded
Lufelius, that was alwaies neare aboue the Emperour Conſtantine, and wrote
hiſ life, and was preſent at the Council, faſte **Faſtus;** Conſtantinus, quāl Commis
mī quādū Epit. opus a Deo conſtitutus, Ministrorum Dei Synodus conuocauit: Nec
digniſſimū adlefē, & confidere in medio illorū, conforſque fieri poftrū, nec
Comuniſſa, if it had beene a Common Bisshop appointed by God, ſatidicē, euenie Concilium
Goddēs Mīnistrū, and diſigned no hiſ ſife to ſit in the middele amonſ them, and to
be paratoſ of cheſre doſſeſ. **Againſt,** Conſtantinus him ſelfe faſthe **tina:** Ego inter-
eram Concilio, tamq[ue] vni ex obiſ: **I was preſent at the Council enoye to ſit,** as
one of you. **Againſt Lufelius fide;** Vnus, & Vniuers Diuinitut Conſtantinus
Ministrum, & Doctorem Petiatis omnibus terribiſ: **The One, and Only god,**
hath appointed Conſtantine to be his Mīnister, and the Doctore of ten Gallines, re-
to al Nation. **And Theodoſius faſthe;** Laudatissima Rex Apollonias cura, inſci-
pientia amio ſuo: **To Pionices, con forſe non adiudicare Iacobem,** fed etiam illis
fundamenta labefactare conabimur. **The good Emperor had A poſtulat Case in hiſ harte,**
But the Bisshopes did not only not buylp up the Churche of God, but alſo over-
threw the fundations of the ſame. **9. Barbingo faſthe;** The Bisshopes did al, and the
Emperoure did nothunge. **But Theodoſius faſthe;** The Emperor bude up, that the Ugl. Ecclesi-
Bisshopes had therdowne.

And again Eusebius saith, Constantinus erat Vocalissimus, Dei praeco, & quos *Theo. h.*, Senator et cetera.

Seruator, ac Medicus animarum : Constantine the Emperour was a moile cleare Preacher of God, and as it were, the Saneour, and Phisition of Soules. In this sorte Nicophorus writeth unto the Emperour Emmanuel Palaeologus : Tu es Dux proficationis Fidei et pietatis, &c. Your Maiestie is the Captaine of our Fauiles : your Maiestie hath reforstado the Catholique, and Vniverſal Church. Your Maiestie hath reformed the Temples of God from M' mechanites, and Exchangers of the Heauenly Doctrine, and from Heretikes, by the Woorde of Truthe.

Per fate, when the Bishoppes were set, in came the Emperour last with a small companie. Whereof
ye woulde haue vs to gather, that he cam onely as somme inferiour persone, and
not as a Judge. Howe be it, Theodoretus saith, Constantinus iust Episcopos ingre-
di: Constantine commannde the Bishoppes to goe in.

And Eusebius saith, Sedit tota Synodus reverenter, ut par fuit, cum silentio expectans aduentum Principis; *The Whole Council sate in reverente, and comely order, quietly, and in silence lookinge for the Princes comminge.*

This is no god proue, se Hardinge, that the Emperour in the Council was infected with the plague, for the Bishops were commanded to take their places, to narrate in silence, and to wait for the Emperours comming, as it becommeth subiectes to wait for their Prince. Againe he saith: Signo, quo aduentus Imperatoris indicatur et datus, omnibus exurgentibus, ipse deinde ingreditur medium, tanquam aliquis de Cœlestis Angelus: When the Watchwoode was green, that is, the Emperour was comming thence, the Bishop stode up from his places, and his Majestie past along through the middle of the church, as if he had beene an Angel of God.

of them, if he had beene a King of Gaul.
Say Edith: But the Emperor (ye late) faw a little lowe stoole, and therin shewed hym selfe inferiour
to the Bisshop. Peas, S^t Hardinge, but Eusebius saith, that the same little lowe stoole
was made of whole beaten Golde: And therin, I trowe, as low as ye place him, he
was somwhat aboue the Bisshopes.

Pv sate, he sat alone, and in the middle of the Bishoppnes. And hereof ye conclude, he was their inferior. So Julius Caesar, notwithstanding he were the Emperoure of Rome yet, when he came into the College of Poetes, he was wel contented, to be placed in the lowest roome: And yet was he not therefore their inferiour.

But touching the Emperour Constantines place in the Council, Eusebius saith thus; Accedit ad summum gradum ordinum: It went up to the highest rising of all the bisholes. Sozomenus saith; Imperator peruenit ad Caput Concilij, & sedet in Throno quodam, quem ipsi sibi fecerat. Erat autem Thronus illi Maximus, & alias omnes supernas; The Emperour went up to his head, or highest place of the Council, and sat down in it. Thereof Eusebius saith, that he had prepared for him selfe. But this Thron was very great, and was five paffed at the rete. In the meane rete, the Popes Legate sat, as it is said before, neither in the firſt place, nor in the ſecond, nor in the third, but in the fourth. Herby it ſtemcheth, to appear plainly, that Constantinus the Emperour had his place in the Council above all the Bishopes.

With standings, offence that time the Pope hath determined, it muste now
be otherwise. His other is this, as it hath beene alleged before; Sedes Imperia-
lis parabunt, &c. The Emperours State shalbe prepared nexte unto the Popes State, and
that shall have two steeppes raiued unto the fine; but neither shal brede, nor flinges, as ther
Popes. It shalbe apparellled with clothe of Golde, but Canope over the bosome that shall haue
a greate viceroyall state, specially to haue a chayre, and a stately robe, whereto the Emperor
shall haue a chayre, and a stately robe, whereto the Emperor

*Et adiutoriu-
dum quod lo-
more. I will be, that thing is specially to be marked, that the place, where the Emper-
route sitteth, must be no higher, than the place, where the Pope sitteth his Feet. **S**ince this we-
re, the Emperor is allowed to sitte at the Popes foot Stole: but in any case to
mount no higher.*

The Emperour (ye late) stood ful (no doubt, with Cappe in hande) and durst not sitte downe without leue: And therby testifying, him selfe to be Anteriuore to the Bishopps; because the Colleagues, &c. Waringes, wll hardly serue you. For Traianus, the Emperour of Rome, was contented him selfe to stande afors, and, for honoure sake, commanded the Consules to sitt downe. Yet was he not therefore Anteriuore in dignitate to the Consules.

Helena the Empesse apparelléd her selfe like a Servante, and ministred unto the
Holy Virgnes, and gaue them water to their handes, as if in dede she had benne their
Servantes : yet was she not therefore Inferioris unto the Virgines.

The same Imperior Constantine at the time of the Ecclesiastical Sermons, made Roffina,
by night, and world not sitte; for the reuerence, that he bare to the VVord of God, he
was not Inferiorre to the Preacher. His was that god Imperiorus mode- h. c. 7.
tie, and Humilitie, P. hardinge: but not his detetic. It were widsome for Princes, f. In the
to take heed, they committe not ouermuch to thy hands, for soe what ever they
once velle of more certe, stretch into thy claime of, as our olive.
Cn. Ora.

Yow be it, touching the Emperours setting in the Council, it was fare o-
therwise, then you reportis. *Socratus saith*, Imperator refulit in Throno, quid-
li parvus fuerat; & Synodus iustis est: *The Emperoure sat downe in his Chair of state in his
ciale prouided for him*; and (then) the Council was Commanded to faire downe. *Vere* as it was
by itappareth, the Emperoure sat not the Bishoppes leane: but rather gane *ludicra*,
leane to the Bishopnes.

No doubt, that Goode, and Gilde Prince, beinge in that reverende assembly,
bare him selfe with mythe reverence. And therefore I wchbin saith, he sate net
dowme, before the Bishopps had bacyd vnto him. But he ached vntill, Pott impe-
torem, idem fecerunt omnes: ('Ne before, but) After that the Empirour was fencyld
set downe at togather. Nowe, S. Warriours, if he, that late fylle in the Council,
were the Head of the Churche, as you forme to fane, then may I reason thus: The
Pope, or his legge in that Council late not fylle: Ego, the Pope then was not
Head of the Churche.

Againe, The Emperour in that Council late firste: *Ego, by your owne Con-*
elusion, the Emperoure was the Head of the Churche. Certainly the Pope han ~~was~~ ^{is} the
fesse falitye plainely, The Emperoure Conlancine was the President, or Ruler of the ~~the~~ ^{the} Nicene
Nicene Council. His woddes be these: Constantinus Praefidens Sancte Synodo quia ha-
spid Nicenam congregata est: Constantinus the Emperour, hysse Presidente of the 11dy. Qua-
Council that was keapean Nyc. These be not our woddes, but the Pope, registered *mutu. Gr.*
auen in his owne Recordes. Therefore, I truste, you wil not refuse to gaue them
recreto.

But you saie, The Emperoure determined and defined nothinge. **Pet the Emperoure him selfe, contrarie to your sayings, saith he thus;** Ego fulsippi, & percosciens salutaria operam-
Euge, I. viii.
fin Verbo tuo: O Lorde, I tooke in hande, and brought to pale wholone, c thinges, be-
Cen. Crat.
inge perliveded by thy woerde.

Andagaine, wytting hereof unto the Bishoppes of sundrie Churches, be saithe:
Ego vobisum interfui, tanquam unius ex vobis. Non enim negauerim, contulerim me
egument esse: Quia de re mihi incinxne granulos: *If was present at the Council with you, one of you. For I cannot deme mee selfe to be yowre Elclove Scrante, In which thise*
y mōste revere.

Illustre uigile agnus fæthe : Ego Nicæam contraxi magnum numerum Episcoporum; *secularia*.
Cum quibus, cum elemis ex vobis, & Conferens vestem uictoriam, ut eis cuperem, etiam *Kæcilius*,
ut ille fæci punctionem Veritatis: *I caused a great company of Bish. to come to me*,
Nice: *with whom together, I rooke in hande the Examination of the Truthe, beinge nice* *ones, even*
selfe one of them, and mychel desirous to be therin your Eleve Servante.

Likewise saith Eusebius, Imperator, quia luculentia faciem ascendens, ne que occulta Erroris reliqua impervire, oculo Regio circumspicit: *The Imperator, as hee
engendred a great flame, looke wel about with his Princely Eye, that no priuate remanente
of errorre shoulde reste behinde.*

The Bishoppes in the same Nicene Council, beinge at variance emongest them selues, offered up their Workes of accusation, not vnto the Pope, or to his Legates, of whome they had then no grete regard, but vnto the Emperoure. Neither did the Emperoure putte ouer there quarrelles vnto the Popes Indagemtne, but vnto the Judgemente of God. Againe, the same Emperoure Constatine falleth, if he by shop vniuersall offendye, by the hande of Goddes Iustitiae that is to saye for my handes.

Con-stantine in the Council shalbe punished.

To be Note, Cardinal Cusani saith, Scindunt est, quod in vniuersalibus octo Concilij, ubi Imperatores interuerterunt, & non Papa, tempore inuenient Imperatores, & Iudices suos cum Senatu Primum habuisse, & officium Praesidentis per interlocutiones, & ex consensu Synodi, sine mandato, conclusiones, & iudicia fecisse. Et non reperitur instantia in octo conciliis, praeceps quam in tertia Actione Concilij Caledonensis: *We must know, that in the Eighth General Councils, where the Emperors were present, and not the Pope, or euer more fide, that the Emperors, and their Judges, with the Senate had the Government, and Office of Presidence, by hearing, and conferring of matters: and that they made Conclusiones, and Judgements, with the consent of the Council, and without any further Commission. And there is no manner instance, or exception to be founde in the first Eight Councils, saving only in the third Action of the Council of Caledon.*

Here ye see plainly, by the Authoritie of Cardinal Culanus, one of your owne
speciall Doctorres, that in the Eight first General Councellcs, the Emperour was
Presidente, and not the Pope.

¶ There as the Emperour willed the Bishoppes to conclude their maters by the Apohtolical, and Propheticall Scriptures. It speaketh not [say you] generally, as we report him, nor frameth his tale in that sorte, as we faine, vnuetly of the wil of God, or of the Godcide. **To**, **so**, **in** **your** **fancie** **Agiftlyng** **only** **the** **Substancie**, **and** **nature** **of** **God**, **and** **not** **the** **Goddess** **VVil** **or** **his** **Religion**. Here, **as** **W****arbringe**, **it** **were** **somme** **points** **of** **Lear-**
ninge, **to** **knowe**, **what** **chifful** **Grecke** **Reader** **told** **you** **this** **taile**, **that**, **it** **is** **no**
thinge **els**, **but** **the** **Godcide**, **or** **Nature** **of** **God**. **Clerly** **Calidiorus**, **in** **plaine**
Witt, **translateth** **it** **thus**: **Euangetici** **&** **Apohtolici** **libri** **eruditus** **nos**, **quid** **de** **Sacra** **Legge**
Iapianus: **T****he** **Booke** **of** **the** **Euangetiles**, **and** **Apohtles**, **teache** **vs**, **What** **Wee** **ongyte** **to**
shake, **(not** **only** **of** **the** **Substancie**, **and** **Nature** **of** **God** **but** **also**) **of** **the** **Holy** **Lavie**.

Theodoret.
lib. i. cap. 7.
περὶ θείων
περιγράψατε

Hilar. De
Trin. l. 7.
De rebus de
migris et de invi

(a) As if a private Council were no Council

*Fonde folie.
As though the
Emperoure
coulde Con-
demne the He-
retiques, or al-
torwe the Ca-
tholikes, with-
out Judge-
ments.

The Emperoure Theodosius (as faith Socrates) did not onely sitte
mongest the Bishoppes, but also ordered the whole arguinge of the
cause, and rare in peeces the Hereticis Bookes, and allowed for good
the Judgements of the Catholiques.

M. Hardinge.

It is a wonder to see, how these menne abut the Ecclesiastical histories. Whereas ther valle a life before
of the fytng of Empytreous in General Councils, a man would thinke, that nowe also Theofus had
ben falle to haue futen amonthe buffones (as in some General Council). But there is no tred a man. I
doufes the Empytreus confedered with Nestorius the Bishop of Confantinopole, evyn as Christen men myght
be broughte to an vnite in Fath. And after that Nestorius had learned of Silenus a great Clark, the
felde wiste to be ifal the Heedes of the Heretic & Seditie, myght be induerd to be infydled by the old Fa-
thers and Docloutes of the Churche: So the Gedly Empytreus hearinge this aduise, cast both the Ecler-
ciques and Catoliques also, to write eche of them fudle thinges, as eche of them had to laie for his Belef-
fe. And after prayer made, readinge ouer at the wringens, they recited the Arias, the Macedonians, and ther
Eunomians. &embracinge only their sentencis, who vpoun the Confusionalis sente of the
God. Here/see their Defendens/ Theirdousid did not only fite amonthe buffones, but also ordered the

Churche of Englande. 6.parte

whole arguing of the cause, tearing the papers of the Hereticks, and allowinge the judgement of the Catholiques. To which obction I make this answere. First, that Thucodotus late took counell of Nestorius the Bishop³ & followed him. Secondly, that he intended not to judge, whether opinion of the Arians were true, (but) out only sought howe to ride the Churche of controvirsies. Odiverly, he wold not encl
have taken counell of Nestorius the Catholike Bishop, but also of the Arians, Macedonians, and Luminous. Am for he is not a right judge, that calleth one fule only to him, and in judgement is ruled by it. If he
be plaine, that the Emperour only consulted with Catholiques, it is no lesse plain, (that) he late not judge
upon the Catholiques. What did he then? Verily he intended to execute that judgement, which the
Bishoppes had pronounced at Nice, and therefore he conferred ~~only~~ with men of that fule. And because he
was entred, that by disputacion no good should come, he chose this way, to make all to write their op
ions. Not that he minded howe to leave his Fathe out of their wringings, thil he had learned that hinge
before, and profestid the same in his Bispiscipat: but he fought a way, whereto to plac the hereticks to silence.
Therefore, haunge real the wringings, and haunge made his prayer to God for grace, (who) chose the bet
ter side, which he also made not dubiong of his Fyne (for els he were an Infidel, and vnyworthie to be a
judge, even in the Temporal matters among Christians) but partly he declared, that all goodnese is to be
asked of God, (c) partly he woulde the Hereticks to understand, that he went not to worke with affliction,
but with the heare of God. Thus haunge prayed and readen the wringings, he executed the judgements of
the Nicene Councel, and rechiefed those Hereticks.

Now to return to the wordes of the Apologie, howe faire shal the Emperoure not onely faire amongst Bisshopps, but also *cuncta dissencionem prefatu*, was chifre Ruler and moderator of the reasong, and debating of the matter? They cannot faire thus as of a Council, whereto they take. ¶ For there was no Council indited, not onely by the Pope, but neither by the Emperour, nor by any other Archbisshop. ¶ It was a private callinge together of certaine heads of ecclesiasticall, and not a solemn ordynarie Council. ¶ If there were no Council of Bisshopps, fitting of Bisshopps; if it listing, no prelence at al. Howe then was Theodoreus Prelatus, and Judge of Ecclesiastical causes?

It wee shall reporte the thinge, as it was in truthe done, onely Theodore vied a politike waie, to put Heretiques to silense. Oliueing he took not vpon him as he that pottected alwaies that Sparty cause, and counterautes of Doctrine could no better be decided then by I. Blasius. For whiche taking, S. Ambrose praefized him. So that we are tute of Theodore, that he nexte waite to intermeddle with Ecclesiastical matters, (& otherwile then to execute the Bishoppes Decrees,

The Bishop of Sarisburie

Here (*prius fale*) it is a wonder, to see, how these meane abuse the Ecclesiastical stories: It was a Private Council (*prius fale*) where Theodosius was present, and not a General: As if this poysoned heynpo were sufficient, to value the mater: or, as if a Private Council, were no Council: &c; as if an imperourie migher sitte as a Judge in Private Counsellers, but not in General: I cannot blame you, Dr Hardinge, for seekinge suchte fifties. A simple stiche maye make a stafe. The stiche in this, is Theodosius the Imperour, the better to hys his Churches into Vaine, Commanded an Assembly of the Bisshoppes, and best Learned, to appear before him, and eche part to write a severall Confession of his Earth, that he hym selfe mighte Judge betwix them, whiche fifties were the best. Hauinge receaved their wrtinges, he willed Publicke Praiers to be made, and also bothe openly, and privately pated him selfe, that it mighte please God, to affite him with his Holy Sperte, and to make him selfe to Juge justly.

Then he perused, and condered the Confession a funder by it selfe : allowed
only the Catholiques, and Condemned the Confessions, that were written by the
Arian, and Eunomians, and tarst them in peaces. This is the true reporte of the doctz,
B. Hardinge. Whichever you haue added hereunto, as your maner is, it is yours
owne. Nowe, whether the Imperour Theodosius took upon him to Haie and De-
termine Ecclesiastical Causes of Religion, or no, I rempt me to your owne indifferent
judgetmente.

But yet wil saie, The Emperoure presumed not to Judge any thing of hym & but was who-
ly ruled by the Bishoppes, as the executeours of their wills. And heress, ye saie, are yet affir-
med. Thus by your handlings, yet make the Prince onely your Bishoppon man: to
strike blinckly, whome so euer your Bishop shall Commande: to Condemne, to De-
spaine, to Spoile, to hille his owne Subiectes: not of any Judgements, or Know-
ledge, but only vpon the doubtfull Credite, and at the pleasure of your Bishop. So
flemme may make this Godly Emperoure to his deallings. He willide the Congregation
to paine: We praised him selfe, that God woulde directe him with his Spirit, and gaue

In such as him wisedome to discerne the Truthe: He Conferred the Confessions: He weighed the Gleason: He avoyde one fayre for true and godly. At the reh he Condemned for false, and wicked. And yet (ye late) ye are conuict. The doctour that he intende not to linge, whether of all these vices were the true. And so by thy direction, he both Allowen, and Condemned without Trescusement, he kwe not what.

THESE APOLoGIES. CHAPTERS. EDITIONS.

In the Council of Chalcedon a Civile Magistrate Condemned for Heretiques, by the Sentence of his owne mouthe, the Bishops, Diocles, Journals, and Thalassius, and gaue Judgement to put them downe from their Distancies in the Churche.

• 34 Wadimov

(3) *Vestraen* et
old, fanning
in ignorance.
For if M. Har-
di had read the
Council he might have
Where true and good water wanted; for defect of this cause, these men care not what they bring, so
they make a show of some Learning, to deceive the valetudine. First, for condemnation of *H. Arribus*, by
sentence of a Civil Magistrate they allege the name of the long Council of Clasicon, not shewing in
what Action or part thereof may be found. It is, that all these three are named in that Council, Di-
oclesian, Julianus, and Thalassius. (2) But that all three were condemned, we find. Merely tell that they
were condemned by any Civil Magistrate, do we finde. The condemnation of Dioclesian Archishop of
Alexandria was pronounced by the Legates of the Pope of Rome in forme of a boll.

This was spoken even like the Pope's Letter; for St. Paul saith, *Christ was the Rock*. (3) This is the picture of M. Händler, who was pronounced by the Legate or Pope of Rome, in the Council of Trent, to be a heretic. Patchous, having asked the content of the Papal Bull, recited the following sentence of Action, Diocesan, etc. his faultless chalice, with his two beloved Innocents Bishop of Toulouse, an Bonifacius Bishop of the great Church of Rome, etc. The mouth hly and blessed Archibishop etc. etc. and elder Pope Leo, vs by and this present holy synode, with the thre most blessed and worthy all prais, Peter the Apostle, who is the rock and a highest top of the Catholique Church and was the stoun-
dation of the right Fith, had he deputised Patchous, as wel of the dignite of his bishopshoppe, as also of his
prelly ministrice. This was the sentence pronounced by the Pope Legate in the name of the Bishop of Rome, before the Authorise of Peter, Which sentence the whole Council assent. Is this true, have
the said Civil Magistrate sent me this? Was then the Bishop of Lysleam, or the Pope, in whose
charge he gave sentence a Civil Magistrate? (4) What is impudence, what is heathen lyng, what is de-
cent deigne if this be not?

Sprin. When he shd trade the council, & for his own errore, he will be condicte. (c) Vantinge, vanc and chil- dren. But that he shd be condemned for that he belonged to a heretic. Or in another Archibishop of Henefal, & in Thalatius Archibishop of Cappadocia in Cappadocia, thus mucler I say. They migt well have a rebuke for instituting them cleres in the ecclastic Council it selfes, where they fyle, like judges, (c) without authority of the See of Rome (which as Lutetius said in the synode of Chaledon, was neare ouerly due), neither wist it lawfull to be done they might, saye, if they had a bke for presenting befole the Pope, authoritie but for as much as they had maintained not that truth, it was among other infamies of the last rule on *Omnis peccatorum. O natus venenam pallidus eras*: we had al linned. *Si alibi te fecerit pax domine*. Yea for as much as Laurentius rejected the fide *non ipsius*, who did we conunam te Eusebius the acceptor of heretics to count in, & in Thalatius guide, he was not made threaf of ittane wch bythen were condemned, altho the honorable fratre, and Senate layde unto them *La Finna Fides non est deponitur*. In a judgement of Faith this is no excuse. But in enty they were de-

If the Council of Chalcedon seeing over longe, with better Readinges, ye made
make it shorter: That Dioctros, Iunielus and Thalatius were al thare condemned in
that Counsil, That you faine not. **Yowbe it,** if ye haue scunge it better, ye
might somme haue faunte it. **Die of your owne Friends of London lathe,** that heret
ye were two mythe auerstane. **The veray wordes truly recordyd** the same are
Thus: *Videamus nobis iutum eile, eidem ponez Dioctros Reuerendissimum episcopum A-
lexandriae, & Iunielum Reuerendissimum Episcopum Hierosolymitanae, & Thalatium Re-
verendissimum Episcopum Cataria Cappadociae tubicace: & a' sancto Conclio, secundum
Regulas, ab Episcopali dignitate fieri alienos: *Unto us it semeth right, that Dioctros*
the Recendis Bishop of Alexandria, and Iunielus, the Recendis Bishop of Hierusalem,
and Thalatius, the Recendis Bishop of Cataria in Cappadocia, shoulde be putt to the fame
Vincent, Red paunelmentes: and by the holy Council, according to the Canons, shoulde be removyn
from the Antevices their Episcopali dignities. **The whiche wordes ye might also haue founde fully repon-**
Copus, Dis-
ted in Emanuells.*

lo. i. pag. 28. Likewise also saith Pope Leo, touching the same; De nominibus Dioscori, Iuuenalis

Churche of Englande. 6.parte.

& Euastachij (vel potius, Thalassij) ad Sacrum Altare non recitandis, dilectionem tuam
hoc decer custodiens: *Tonblyng the names of Diocorus, Iuuenalis, and Eutachius (or re-
ther, Thalassius) not to be observed as the Holy Altare (Whiche was the Communio-
n Table) by multe Clerke to be orderd.*

But ye Cate, Nevertheless these Bishoppes were condemned in the Council, yet the Civile or Lat. judges condemned them not. For they were there (ye late) only to see good order, and to kepe peace. This, Darbyng, is your swyne onlye idle chaffe, without any manner fitter Authoritie, onlye groughly upon your selfe. Certainly, the worder of the Councille be plaine: Gloriosissimi iudicis, & amplitissimi Senatus discent: *The noble* Noble judges, and moste worthy Senate sayde. Likewise saith Euagrius, *O id tis* sayntow soulens & spicere radit: The Lordes of the Emperoures Councille decreed these things.

Gloriosissimi Iudicis, & Amplissimus Senatus dictum, De Rebus & Catholica Fide, perfectius frequentius, convenientius Concilio, diligenter Examinate fieri oportere, peremptius: The noble Judges, and moste worthy Examiners saide, We, &c., that touching the Right Catholicke Faith, the nexte date, when the Councill shall meete, there muste be had a more diligent Examination.

And when the matters were concluded, and published, the Bisshopes of the East
byke ent into favourable shotes, in this forte: *luttum, & Restum iudicium: via longa
Senatus: Multi anna Imperator: / nile, & Rechte isti Indagatione: Longe life unto the
Senate: Many years unto the Emperoure. For in all cases, as wel Ecclesiastical as Tem-
poral, the Emperoure was Judge over al.* What so ever the Council had determined,
without the Emperoures content, it had no force. And therefore bothe the Bisshopes,
and other Temporal judges in the Council, vied atteinties to suspende, and to daie
their Decrees in this forte: *Videur nobis iulfum, si placuerit Diuinissimo, & Pijissimo Concilium.
Illi domino nostrorum: Non si erit semel right, si fit aliud sicut our moste virtuous, and most
Godly Lorde (the Emperoure). In the ende, they conclude thus: Omnipotens qui acta Eiusdem
sancti, ad Sacrum Apicem referendis: So that al ones may be remited to the Emperoure
Maiestate. Al whiche woes, heare be boþowen, as the refre, out of the Ecclesiastical Storie
of Eusebius.*

Pax fidei, Iurisdictio, et Thalassius might wel haue a rebuke, for suringe like Judges in the Second Council of Ephesus, without Authoritie of the Pope. *¶ M. Wardings*, either ye are muche deceived, and yfcomme to speake before yo^r knowledge, and Conscience, and willingly lufe to deceiue otheris: *which were great folie*: or else ye speake directly against your knowledge, and Conscience, and willingly lufe to deceiue otheris: *which were great wickednesse*. Wherly, ye might easily haue knowne that that the Bishoppes were condemned, not for intruding upon the Popes authoritie, as ye haue imagined, but onely for *Condemninge other Godly Bishoppes, wickedly, and without cause*. *The wrothes of the Council are plaine*: *Gloriosissimi* *Judices dixerunt*, *Vos quidem primitus docuitis, quia per vim, & necessitatem, in pura Chor. Chal. Chera Coacti ells subfcribere ad damnacionem Sancta memoria Flauiani. Orientales, cedon. Ali.* *& qui cum ipsi erant. Reuerendissimi Episcopi, clamauerunt*. Omnes peccauimus: *Onnes veniam postulamus: The male Noble Indes side, yet haue here proved before us,* *that ye were driven by force, and violence, in a blanke paper to subscribe your names to the Condemnation of Flauianus of godly memorie. The Bishoppes of the Easte, and other Reuerende Bishoppes, that were with them, cried oure, VVee haue all offend: VVee al desir pardone. This inde was thire faulke, M. Wardings: At that you imagine of borsurpinge the Popes Authoritie is but a faulke. For the Popes Hige, and Vniuersal Authoritie, whereby nowe he clauich the whole Jurisdiction of al the wrothe, at that time was not knownen.*

The same Council of Chalcedon maketh him Equal in Authoritie, and Dignitie with the Bishop of Constantinople. The Words be these: Sed Senioris Romae, propter Imperium Civitatis illius, Patres conquerenter Primitus reddidunt. Et eadem in-^{con}_{ad} tentione permot. Centum quinquaginta Deo amanissimi Episcopi, zqua Sanctissima Cognitio
Op*ii* *Sc*ci**

The Defense of the Apologie of the

Sedi Noux Roma Peiulegia tribuerunt rationabiliter iudicantes Imperio, & Senatu Verben Ornatum, & quis Senioris Regie Roma Priuilegijs fuit, & in Ecclesiasticis, sicut illa, Maiestatem habere nego: *Uno & Sæc. of the Olde Rome, in consideration of the Empire of that Cittie, Our Fathers have accordingly given Priviliges. And upon like considerations, the hundred and fiftie godly Bishopps were geuen equal, and like Privilges to the Cittie of Newe Rome, (whereby is meant the Cittie of Constantinople:) For that they thought it reasonable, that the same Cittie of Constantinople, being now adorned with Empire and Senate, shuld also haue Privilges, Equal vnto Roine the Elder, and haue the same Maiestie, and Authoritie in Ecclesiastical affaires, than Rome haue.*

Thus, ye sa, your Pope haue ther a Power parceller ouer al the World: but was made like, and equal, and equal in al respectes to one of his Bishoppes. Wherefore, if the Bishop of Rome were the Head of the Church, then was the Bishop of Constantinople likewise the Head of the Churche And if the Bishop of Romes Power were Vniuersal, then was the Bishop of Constantinopla Pover Vniuersal, as wel as his. For the Council alloweth as muche Ecclesiastical Authoritie to the one Bishop as to the other:

Now, shouldest thou consider the whole substance of your talkie. Firste, ye saie, These three Bishopps, Dicatus Justinianus, and Thalassius, were never condonated in the Council of Chaledon: This, ye say, is One Vntrue. Secondly, ye saie, The civile Magistrate never condenmed them. This is an Other Vntrue. Thirdely, ye saie, Journals, and Thalassius were rebuked for living as lodges in Council without the Popes Authorise. There are twoyn other Vntruthes. For neither had the Pope any such Prerogative at that time, nor was this the cause of their Condemnation. And yet, as if ye would renne us ouer with terrible of wordes, percieve out with a counteigne, what is impudente what is licencous living, what is decente dealing: this be now.

Touchinge these here termes, M. Hardinge, I dare not answeare you. But, as for Plaine henging, without a difference if ye knowe no, what it is, looke through your owne Bookes and you cannot safe of it. Merly, it is to publishe the Vntrue so largely, and so liberally, as you haue done, only vpon affiance of the simplicite, and ignorance of your Reader, without regard, or seare, of God, or Man.

The Apologie, Cap. 14. Uniform. 2.

In the Thirde Councilat Constantinople, Constantine a Civile Magistrate, did not only sitte amongst the Bishopps, but did also subscribe with them. For, saith he, We haue both the reade, and Subscribed.

M. Hardinge.

The subscriveng: it is not the matter, but the iudginge Confinante subscribed to the Council as nowe al Christen Prince, being required, ought to subscribe to the Tridentine Council. (*) But Confinante feffed not this stile, when he subscribed. *Definitio subscripti*, has subscribed with gowing definitiue testem. * For to to subscribe, it appened only to Bishopper.

The Apologie, Cap. 14. Division. 3.

In the Second Council called Arauficanum, the Princes Embassayours, beinge Noble Men borne, not only shalke their minde, touchinge Religion, but sette to there hands also, as wel as the Bishopps. For thus it is written in the later ende of that Council: Petrus, Marcellinus, Felix, and Liberius, beinge Moste Noble Menne, and famous Lieutenants, and Captaines of France, and also Peres of the Realme, haue geuen their consent, and sette to their handes. Further, Syagrius, Opilio, Pantagathus, Diodatus, cariantho, and Marcellus, men of very great honur, haue Subscribed.

M. Hardinge.

What is al the Laemen of the world haue subscribed by the woordes of confentient, or agreeing to the Bishopps decree, che one writing thus, as in that case the olde manner was. *Confidentia subscripti* What other thinge is proued therby then that they thought it necessarie to allowe that, whiche Bishopps had determined? Whiche we vsuallye woulde doo.

This

Churche of Englannde. 6. parte.

717 The Temporal Ma-
gistrate
Subscri-
beth in
Council,

The Apologie. Cap. 14. Division. 4.
If it be so then, that Lieutenants, Chiefs, Captaines, and Peeres haue hadde Authoritie to Subscribe in Council, haue not Emperoures, and Kings, the like Authoritie?

M. Hardinge.

Kinges and Queenes, not only might, but ought to subscribe, when they are required.

The Bishop of Sarisboure.

Here, M. Hardinge, ye are diuinen to many shifles. Some of you saie, that Princes Embassayours, and Civile Magistrates haue no right to subscribe in Council, but on ly by licence, and iuffrance of the Bishopps. Some others haue found out a certayne difference in Subscriptions. The Bishop (ye say) subscribed in one Fourme, and the Civile Magistrate in another. The Bishop thus, *Definitio subscripti*, By gowing my Definitiue Sentence, I haue Subscribed: The Civile Magistrate thus, *Confidentia subscripti*, George Content herte, I haue Subscribed. Thus haue you found out a knot in a ruske: and diuised a Divercise without a Difference. Certainly in the Old Counsellerie there appareth only one Fourme of subscriptions, and no moe. And afterwarde those *Two & Wedes*, Delinents, and Contentens, wherein you in agine to greate a difference, were vied indifferently, as wel of bishoppes, as of others: as this man was best affected. *Constitutio* the Bishop Subscribers, Contentens: *Constitutio* the Laemen *Subscribers*, Delinents, without scruple. In the Council of Chaledon it is written thus, Ego Dorotheus Episcopus Content, & Subscripti: I Bishop Dorotheus haue Contented, and Subscribed &c. Likewise it is written in the Council of Parie, Ego Probianus Episcopus Bituricensis Content, & Subscripti: I Probiane the Bishop of Bourges haue Contented, and Subscribed. *Marius Victorinus* saith, Nicene Fidei multa Episcoporum nullia Contenterunt: *Many thousand Bishoppes Contented unto the Nicene Faith.*

Of the other side, the Laic Prince in Council haue had Authoritie, not only to Contente, and agree unto others, but also to Define, and Determine, and that in Cases of Religion, as by many custome Examples it may appearre. Eugrius saith, as it is before alleged, *Ex auctoritate Sæc. 3. Epiphanius tractat: They that were of the Servants of the Lordes of the Council, Determined these things. Sozomenus saith, Imperator Constantinus iustit de em Episcopis Orientis, & totidem Occidentis, quos Synodus designaret, ad Aulam suam venire, & sibi expone Decreta Concilij: vi p[ro]le quo considerat, et secundum Scripturas inter se convenient: & de rebus agendo, quae op[er]tua videtur, Determinaret: The Emperoure Constantine commanadec, that concil Bishoppes of the East, and tunc of the Westale, chosen by the Council, shoulde repair to his Courte, and open unto him the Decrees of the Council: that his Maestie might consider, whether they were agreed according to the Scripturales, and that he might further, (not only Contente, ex auctoritate, but also) Determine, and Conclude, what were better to be done. Ennas Sylvius, which afterwarde was Pope Pius. 2. saith thus: Vtum est Spiritu Sancto, & nobis: vide appetit, atque Episcopos, in Concilij habuisse vocem Decidendum: si temet good to the Holy Ghoste, and to us. Herely it appereinh, that immore cultu, b[ea]tis Bishoppes, had a voice Definitive in Concillies. And againe he saith, Nec ego cuiuslibet Episcopi mendacium, quamvis distinxi, Veritati præponam Panepistesiari. Nec dignari delix Episcopus, si aliquando ignorans, & nudit, sequaciam habet multitudinem: Ne eider wil / sette more by any Bishoppes lie, he be never / riche, then / Concil. Bish. would sette by any Priestes Truthe, he be never / poore. Neither muse the ignorant, and vni- liter, learned Bishop disdesign, if he see the people vnuindigne to flowe him.*

Eadem loco
Anas Syl-
vius de cœtu
Episcoporum
et Clericorum
multitudine.

Geron saith, Iudicium, & Concluio Fidei, iacet Authoritatis speciem ad Prelatos, & Doctores, spectare tamen possunt ad alios, quam Theologos, Deliberatores, &c. *Constatuit* genito super his, quod Idem refutavit. Ita ad laicos etiam hoc possit extendi: & plus excede aliiquid, quamvis multos Clericorum: *Non omnibus* the Judgements, and Conclusion of Faith, belong by Authoritatis vno Bishoppes, and Doctores, yet as wel the Deliberation hierof, as alfo the Knowledge, and Judgements, concerning matters, that touche the Faith, m[ay]e belongeth unto others too, b[ea]sider the Diuines, or Dellivers, and Professores of Diuinicie. Tis, it m[ay]e sometimes be extended even unto the Laichomme:

Ooo.iij.

And

Temporal Ma- *The Defense of the Episcopate*
gistrate. And more sometimes unto them, then unto many Priests.

The Emperoure Iustinian in Ecclesiastical Causes, oftentimes useth these words, Definitions, Mandamus, Iubemus, &c. We determine, we Conclude, we Commande, we Bidde. Touchinge Bishoppes, he witteth thus, Definitions, we in illius De amabilissim Episcoporum locis a fia Ecclesia, plus quam per totum annum abiecat; we Define, or Determine, that none of the said Bishoppes shall dare to absent from his Church more then by the space of one whole yere. There, ye see, the Temporal Prince in an Ecclesiastical Cause falleth, Definitions. To be wroght, i.e. Nicolas him selfe falleth, Witting unto the Emperoure Michael, Vbi nam legimus, Imperatores Anteceles vellitos Synodibus Contentiosum interfuerit? Nisi forte in quibuidam, vbi de Fide tractantur, est: quae Vniuersitas est: que omnium Communis est: que non nullum ad Clericos, verum etiam ad Laicos, & ad omnes omissis perpertit Christianos: Where have you radde, that your Predecessours, being Emperours, Were ever Presente at our Disputationis in Councils? Onelike happily it were in certaine cales, whereras mater was moued touching the Faith, For faiseis Vniuersal, and Common to al: and perteineth not only unto Prieetes, but also unto Laicen, and generally, and thowise to all Christianis.

Nico. Cufa. Nicolaus Cutano fathe, In Sexta Synodo Bafilius Imperator Patriarchalium Se-
de Concord. dium Vicarij, & Patriarchis in Subscriptione p. poliplost ex humiliante, tota Synodo
lib. 3. cap. 6. rogaunce, vt le prepotente in the Sexta Council of Contarincio by the Emperoure Bafili-
us subscriber his name after the Legatus of the Patriarchal See, and after the Patriarches; But this he did of humilitie. For the whole Council before him, to subscr. his name be-
fore all others. Thus say se, Dr Hardinge, by the Pope oune Judgemente, that Cases,
and Disputations of the Faith belonget as well to the Emporal Prince as to the Pope.

The Apologie, Cap. 14. Punction 5.
Truely, there had benne no reche to handle so plaine a matter, as
this is, with so many woordes, and so at lengthe, if we had not to doo
with those memme, who for a desire they haue to stiue, and to winne
the maisterie, use of course to denie al thinges, be they never so cleare,
yea, the very same, whiche they presently see, and beholde with their
owne eyes.

H. Hardinge.

The matter ye speake of is so cleare, that from the beginnynge of the world to this daie, no secul: Prince can be named, who by the oulthor power of a Prince without the gifte of prophecie, or special reuelacion, durst lawdably intermedde, wth Religion, as a judge and ruler of spiritual causes. The reuelacion thereof is cleare. Religion is an order of Diuine woorthypynge, belonging to God one y: wherupon no man hath power, he that is called thereto by God. He is called in the iudgemente of men, when can he wth his callinge outwardly, as by consecration, and imposition of handes. Pri: Prelates and Bishoppes are calle to be the Mat 16: diffutors of the myghties of God. In that confraternacie the keepe of knowledge and discretion, the ex-

(*) vaine
man. What per
tem thet kies
to General
Councelles?
For by them
'every poore
Prieste hath as
good righte in
Councell, as the
Pope,

Parte 6.cs.

The Temporal Prince (*vice sepe*) hath not the Keys of the Kingdome of Heaven: Even he made not judge in Ecclesiastical cause, *unless his definite Sentence in General Council*. This is a very *sepe* Argument, **P. Ward**, as hereafter it shall appear. Yet S. Ambrose falleth into the Emperour Valentinian: *When did yow Maisticl euer haue shal in a Caule of Faith Laetemus were Judges over Bishoppes?* **Vere**, **P. Hardinge**, by the *unc.* S. Ambrose gelyeth you to understand, that entitlest it *in a Caule of Faith* a Laetemus maye blyde Judge over a Bishop: which things is contrarie, not only to your *Examiner Doctor*, but also to the *whole course*, and *magistracye* of your *Churche of Rome*.

¶owe be it, touchinge the meaning of these wordes, it behoueth vs to knowe,

Firste, the canse, wherefore S.Ambrois so shunned, and fledde the Emperoures Judge-
mente: Nexte before what Judges he desired to be tried.

Firste the Empourer: A Christian, at that tyme, was very yonge, as wel in Age, as also in fathir: He was not yet Baptized: He knew not the Principles of Christes Religion: He was an Arrian Hereticke, and belaved not the Goddesse of Chritte, but bente al his stude, and powter to maintaine the Arrians: He woulde have thurft out the Christians and woulde have pertefted the Hereticke in their Churches: and to that ende had raised his Power, and filled shalane ful of Soutiorres: He saide, It was lawfull for him to do what him it selfe woulde, his whole dealing was full of force, and violence, suthke as bath beene foun in foun Countries, not many verre silencie.

In consideration hereof, Ambrose w^tthily refuted him to be his Judge. And Allegatur
therefore he fuisse vnius Tolle Legem, &c. vle Certamem: T^e dicitur *in tunc* *de iure imperii* *ad*
your Laves, if ye will have the mater tried by *distrition*. Agnate, Noli te gravare, Ius *habeo omnia*,
perator, ut putes te in ea quae Diuina sunt, Imperialis aliquod mis habere: O m^r excolere Ambio, &
Elio Dabo tibi Scriptum est, qua Deo, Quicquid Cetari Catari: O my Lord, trax- Epiph. 32. ac
bleat your selfe, to think, you have any Princke Power over those thinges, that pertinet to V^m almanac
God. V^m auerte your selfe, to subiect unto God. It is written, Cœcute unto God, that be- Ls. 5. epis. 33.
longeth unto God. Cœcute unto Catar, that belongeth unto Catar.

But, as S. Ambro. saith, The Emperoure hath no power ouer Goddes cautes, so make we likewise, and as truly saie, The Pope hath no power ouer Goddes cautes, S. Chrysostome saith, Si quidem est in Cauda fidei, in gloriam, & exulta non tollenti, he
mo faciat, verum etiam ab Angelis de Cælo descendenter: If it be a Mater of Parb, (wher-
in he seeketh to abuse the) see him, and flamen him: not only, if he be a man, but also if an
Angel (sonde come downe from H. Cœlum). Thus if it appereat, S. Ambro. refused not
the i[mperial]or[i]s Powre, and Authoritie of Judgements in Cases Ecclesiastical, but
only he wistly Ignorance, and his I[rr]atiōne: for that he knewe his Judgements
was corrupte, and not indifferent.

And so that cause he falleth, Venitium, Imperator, ad Confessum Clementis tue, &c. Ambro. lib. O my Lord, / Who woulde make vaine appearance at your Confessore, / to have uttered these Epist. 32 things in your Presence, if either the Bishoppes, or the People woulde haue offendid me. For Diocentes, de they tolde me, that in Materis of Faith ought to be diffuted in the Church openly before the Fide in Eccl. people. Against he falleth, Venitium falle; qui sunt in Ecclesia: Auditant cum Populo discutantur, non ut quicquam refutet in auditu, sed vt vniuersitate deo affecctu halcat examinare, & eligit regnum dei quem legatur: Et item hardly conuenit to the church let them be together with the rest of the church: people: / that at my man shoulde sitte at Iudex: / but that every man make also his maner to jecus. Examne the mate, / and so chuse whom we may folowe. / Et scutte Tyrannic in Connelleis, p[ro]p[ter] Athanasiu[m] likefull complaineth: Quo ure contra nos Synodus claram confundente potuerunt? Aut qua fronte talen Contumeliam Synodum appelleant, em Comes praefudit? Vbi Speculator apparabat? Vbi Commentariensis, sine Cencratis, pro Diaconis Ecclesiast. ostendentes introducabat? Comes Impetrat vobatur: Nos a militibus duecambus. By What Law, we could they keape a Council against us? Or with What face could they call fuisse an Assembly by the name of a Council? Where as the Lorde Lieutenant was President? Wher eke Haugman was Apparitione? Where the Iailer presented the Justes in steads of the Deacons of the Churche? The Lieutenant did al thinges by Authorite, and Commandement: We were taken by the Soldiours, and carried to Prison.

Wherefore he saith, *Ex Ecclesiastica Synodus longe à Palatio : vbi nec Imperator Athanasius, & prestatum est omnibus Comes te impetrare Index minorum : & vbi Solus Timor Dei ad omnium Solitarius inservit, &c.* *Let there be made an Ecclesiastical Synode, from the Emperors Palace : ut magis agere possit.* Where at neither the Imperator is Present : nor the Lieutenant Inservit in his felz : vro 10. It is I, the Judge with his Ecclesiastes maketh mensse afraid, but where at the stearre of God is at pouer, ter se, fers it sufficient. **For this cause** S. Ambrose refused to be tried by the Imperator Valentinian. That is to say, as then it was, by a rathle yonge man, by a man Unbaptised, and therefore no Christian, by a Tyranne : and by an Arian Heretique, that utterly denied the Coheredie of Christ.

Otherwise Athanasius him selfe was wel contented to commit his whole cause

The Prince may deale in Ecclesiastical Causes. 722 The Defence of the Apologie of the nonical Books of the Holy Scriptures: And that the Faithful People should receive the Holy Communion every Sundaye. I leave the rehearsal of infinite other like Crampes. Note, M. Hardinge, will you take, or make two before, that at these, and other like Lawes were allowed by the Pope? Verily, certaine of them are made directly against the Pope.

Authen. Col. 5. **Tutti 15. De SS**
Auth. episcopis. **tibetanus Bea-**
tusimus Ar-
chiripopoulos. **St. Romana Roi-**
Authoritatis. Finis
the Pope.

In dabe your Gloster saithe, **Ad quid intromicuisse Imperator de Spiritualibus, vel**
Ecclesiasticis, cum scias ad se non pertinet? *When for dothe the Emperour thys bifice him*

with thef spiritual, or Ecclesiastic masters, *for he knoweth, they are no parte of his*

Charge? *Ecce to profound a question, after a longe solemne tyme, he diuinithe this an*

sworne? *Dis, quod Authoritate latae hoc facit. Sae hou, that he dothe it by the Pope's*

Authoritatis? Finis then the whyle latae is discharged, and al is fuet.

Ante hunc, ut non sit obligatio, ad hoc ut sit.
**Act with taunting, sometime likelihood hereof ye would faine to gather, even
out of lusting men on ye borders. For thus he saith into the Pope, although far other
wise, when you have forced him to saie; Omnia, quia ad Ecclesiarum statum pertinet, fe-
minis quibus ad notitiam deferre Vestrę Sanctoritis. Nec esset ducimus, ut ad notitiam
Vestrę Sanctoritis pertinenter. Nec enim patimur, quicquam, quod ad Ecclesiarum Sta-
tum pertinet, ne vocem etiam Vestrę innotescat Sanctoritatem. eis Caput est omnium San-
torum Ecclesiarum: What so ever things perteine to the state of the Churches, we have ready
brought to the knowledge of your Holiness. Wee thought it necessary, that your Holiness
should have knowledge thereof. Wee suffer not any thinges, that concerneth the State of the
Churches, but it be brought to the knowledge of your Holiness, which is the Head, or Chief
of all the Holy Churches.**

The Emperour willeth the Pope, to take knowledge of his Lawes, for that he
was the Chiefe of the fourte Principal Patriarkes, and, in respect of his See, the greatest
Bishop of al the Worlde: for which cause also he calleth him, the Head, or Chiefe
of all Churches. So Lutherian saith, Romane Caput Orbis Terrarum: Roma is the Head
of al the World: for S. Chrysostomus saith, Caput Prophetariorum Elias: Roma, the Heade
of the Prophetes. No saithe Prudentius, Sancta Bethlehem Caput est Orbis: The Holy town
of Bethlehem is the Head of the world.

μανος. bo.18 Οἱ Ναζιανέζες καλοῦσσι τὸν ὁμηρίων ὄφελον, *Oculum Orbis Terrarum: The Eye of all the Earth*, οἱ λοιτινοὶ καλοῦσσι τὸν *Bishop of Constantinople, and Universal Patriarch: Ecumenio Vniversalis Patriarche*

*N*azianis
Ep ad Basii
Anth. Col. 1.
*F determina-
natis.*

Vniuersal Patriarche Epiphanius Vniuersal Patriarche
These, and other like wordes, passe oftentimes in fauoure, as Titles of Power. But they impute not alwayes that Vniuersal Governmente, or infinite Authoritie, that the Pope alwaies hath imagined. But, touching the Confirmation, and allowance of the Emperours Lawes, in these wordes of Iustianus yet finde no thinges. Dulcissime vobis fate, Notitia, is Latine so; Allowance: o; Peruvic, is Latine to Confirme.

The Emperours purpose was, as it plainly appeareth by his wrydes, by these, Cod. de Summa Tittia, and al other meanes, so to bring the See of Rome into credite. For thus he falleth, peramus, Honorem, & Authoritatem Crescere Sedis Vetus: Omnes Sacerdotes Vnuerati, & fide Cath. in orientali Traduc, & subiicie, & vnire Sedis Vetus Sanctitatis properamus. Plus ita Vetus Sedis crescit Authoritas: *Wee laboure, to annone the Honour, and Authoritie of your See; wee laboure to subdue, and to iorue al the Priestes of the East parte unto the See of your Holinesse. Thus had the Authoritie of your See more encreast.*

*Gregor. Ha
lander. Et
Azo.*

of your Holynesse. I haue joyned the Antinomie of your Sermons more exactely.
Notwithstanding, it is noted by the Learned of your owne See, that thefe E-
pifole: betwene the Emperour, and the Pope, in the Oldeſt Allowed Booke are not
ſcimed; and therefore are ſuſpected to fauour of conne Romaine forgerie. Whereby it
is eaſe to underſtānde, that until the time of the Emperour Iuitian, which was wel
nearre ſix hundred yeras after Chrift, the Bifhoppes of the Eaſte Churche were not
ſubiect to the Bishop of Rome: and, that for ſo long time, the Pope was not yet known
for the head of the Vniverſal Church of God. One of your owne Allowed Doctours
ſaith thus: Dicere, vel Principis non potest facere Leges, vel ei vii, quoniam hec inuenit
approbat per Papam, falſum eſt: To ſay, that the Prince cannot, either make, or ſet his
Laws, before the Pope haue allowed themſi, is plainly falſe. Abbe Panormitanus, to qua-

Iffe the mater, saith thus, *Ex Principiis Preindicialis Ecclesijs, non extenditur ad Ecclesias, nisi expreſſe approbatur per Papam, si fauer Ecclesijs, intelligitur approbat, iuſi expreſſe reprobetur.* *This Prince, if he be Preindical, or hirwits to the Churche, is not extended to the Countries, unleſſe it be expreſſely allowed by the Pope: But if he be profiscale for the Churche, he muſt think, it is all well, unleſſe it be expreſſely disallow'd.*

But here, Sir Hardinge, this one thing we make note by the way: that, notwithstanding you cannot find, by any title, or colour, where by you take no notice, that the Pope had Authority to allow the Emperours Laws; yet, of the other side, we are hable ready to finde, that the Emperour had Authority to allow the Popes Laws. For so the Emperour Iulian him selfe saith: A precedentibus nos Imperatoribus, & nobis, p[ro]p[ter]e dictum est, Oportere Sacra Regula pro Legibus valere: it a Wel said, both by other Emperours our Predecessours, and also by vs, that the Holy Canons of the world were made by the Emperours.

Lata will satthi Pope Honorius, 3. Imperator Iustinianus decretit, ut Canones Patrum vni Legionis habere oportet. *The imperator Iustinian has decreed, that the Canons of the Fathers shall have the force of Law.*

But, what can be so plain, as that **Iustian** **himself** **writeth** **him** **selfe**: **Where** **be** **hys** **woyses**? **Nisi** **ta** **re** **participem** **tempus** **Ecclesiastis** **hys** **redactam**, **deponantur**, **&** **an** **Archis** **in** **illumin** **locu** **in** **furro** **genitu**, **dicit** **Auctoritate**, **&** **vi** **huius** **Prudentie**. **O** **legi** **Edictum**,
shops, **and** **Priests**, **repare** **agay** **unto** **their** **Churche** **by** **a** **due** **aproved**, **let** **them**, **de** **fiscis** **capitulis**,
prised **from** **their** **languy**, **and** **lets** **other** **be** **placed** **in** **their** **rooms** (**not** **by** **the** **Autoritive** **of** **the** **Pope**, **but**) **by** **force**, **and** **Auctorite** **of** **this** **Present** **Lawe**. **So** **lute** **v** **Augustinus**,
Reges **in** **Terris** **seruantes** **Christi**, **laetando** **L** **pro** **Clitha**: **Anglos** **in** **our** **world** **have**
Christe, **in** **that** **they** **make** **no** **chofe**. **The** **wife** **saie** **admodum** **Legum** **Auctorita**
ritas **&** **Diuinas**, **&** **Humanitatis** **bene** **disponit**: **By** **the** **Amavere** **Em** **(emperore)**
Lawys **and** **Customis**, **in** **13** **Widely** **things** **are** **ordained**. **And** **Agnes**, **Nobis** **genit**
terram **eliquo** **Inos** **fit** **penit** **quod** **enim** **Auctoritate** **Imperiale**, **in** **emissu** **recipit** **ac** **Eusebian**,
Dio **comunem** **gubernationem**, **&** **Principaliatorem** **hieropomos** **homines** **i**. **There** **is** **no** **L**.
kind **of** **shove** **but** **is** **made** **by** **the** **royal** **excellency** **of** **the** **Auctorite** **of** **the** **Emperoure**. **For** **Archis**
re **research** **is** **for** **G** **a** **General** **Gouvernement**, **and** **Principaliat** **over** **all** **men** **that** **is**, **1513**,
as **well** **of** **the** **Clergy**, **as** **of** **the** **Laitie**. **So** **lute** **Paulus**, **the** **Bishop** **of** **Apmas** **un**
to **the** **fanc** **impeto** **re** **luttamus**, **upon** **the** **death** **of** **Augustinus** **the** **Bishopp** **of** **Rome**:
Traditum, **quam** **Dominus**, **et** **Prematulian** **directions**. **Verba** **cunctis** **Seremonia**:
Our **Lord** **maketh** **the** **Pope** **my** **ne**, **that** **he** **migh** **referre** **the** **whole** **safetys** **of** **order** **unto**
your **Majestie**.

**Touchinge the Deportation of the two Popes, Syluerius, and Vigilius, p[er] fata,
It was done only by T[ri]duo[rum] Empereor, and not by the Emperore Iulianum: And therein ye
thinkye haue taken vs in finte great advantage, notwithstanding in your owne
Pomilia it is written thus, Belarius interrogauit imperator, quonodo me vocet
cum Romani: vel quonodum in loco Syluerii Iulianum vel Vigilium. Time gratias ei egestate
Imperator, & Augustus: The Emperore demanded of his Capitaine Belarius, h[ab]eb[us] h[ab]eb[us] et Vrgilius
donec vbi[us] the Romani: et an he[re]b[us] he[re]b[us] deposita Pope Syluerius, and placed Vigilius in
his stede, V p[ro]p[ri]e b[ea]tis an seuer, b[ea]tis the Emperour, and the Episcopie gave him thanks. Now if in Regula
ye know it, is it a Rule in Lave, Ratiabilitio retrofatur, & n[on] adato comparatur: Tunc Tari.
Allowance of a chiv d[omi]ni si a god, or a Commission for his do[n]ce.**

House of your friends haue fature, Totus Mundus non potest Deponere, aut
Indicare Iapan: *The Whole Worlde cannot Depose, or Judge the Pope.* Yet Europe
fatihe, Si quando Imperialis Legatus mitteretur a Princeps, Romani Pontificis pro
cicerum Constantinopolin ad Imperatorem, omni neglecta occasione, statuta in ipso
certe sciret, te iturum in exilium: *If the Emperors Embassadours had commanded the Bishop of Rome to appear at Constantinople before the Emperour, he went straighte
without excuse.* Yet, altho; he certainly knewe, that he shold be banished. **Vere**
I leave sundrie Examples of Emperours, that by their Authoritie haue Deposet,
not only other Bishoppes but also Popes: **As the Example** of Gionous, that Depo-
sed Popem Bonifacium: **Of Theodosius**, that Deposed Pope Symmachus: **Of Odo**, that
Deposet Pope Iacob: **Of Henric**, that Deposed Pope Benedictus: **and that**,
Petr. De Pa-
Inde. Depa-
t. A. Pap.
Auct. 4.
Europap-
pendix. De
Sylvias.
Emperad.
Intra Decr.
ta Bonia, n.

The Defense of the Apologie of the

may deale as it is recorded, not by wilful might, or Tyrannie, but, Imperial, & Canonica Censura: By his Empere, and by the Canonical Confessors. *Papa, one of your owne friendes faitheth thus:* Populus commandabat Zelo Fidei commotus, Constantianum Papam, qui erat Ecclesie in scandalum priuavit oculis, & Deposuit: *The people of Rome, moved with Causes, the Zele of Faith, took Pope Constantine, and pulled out his eyes, and Deposited him, for that he was scandalous unto the Churche, and they deserved greare Praise for the same.*

Papa, De Howe be it (ye saie) the two Popes, Syluerius, and Vigilius were good menne, and Godly Fathers: & therefore the remouing of them was violence, and Tyrannie. And hereto ye appelle the greate Popes, *Vnfaulerie Similitute of your Honye Puddinges.* But notwithstanding, what Veritie, cap. 14, 23 tuc, or Volintene was in either of these menne, it mae faine appeare by the Soozie. *Ideon, eodem* Pope Syluerius was chosen Pope by Corruption, and Similitute, contrary to the wi of loco. The Clergie: Pope Vigilius accuseth him of Treason, for that he woulde haue beraffred the Cittie of Rome to the Gothians. As to Pope Vigilius, youre Pontificall faithe, *he* Conc. Tom. 2 was a False Witness against his Predecessour, Pope Syluerius: *Ie sought vndigne meane in Syluerio, to remoue him, and to place him selfe: He keapt him in Prison, and starved him for hunger: He Enragiu, gave a greate summe of monie to procure the Popedom to himselfe: Ie killed his owne Nobil. i. cap. 19. tare: Ie killed a yong man, being a Widowes Sonne: And of these crimes he was accynded by Pontificale, for the Emperoure. Butche Virtue, and butche Volintene the two be founde in them. In Vigilio. Therefore the Godly Emperoure in remouinge of them, bled neither Extraordynarie Violence, as you saye, nor Injurions Tyrannie.*

Papa, De Your owne felowes saye, Si papa sit incorrigibilis, nec Cardinales possint per se a-mouere scandolum de Ecclesiæ, tunc in subfidiis suis, debent supplicando invocare Bram. Sculare. Et tunc Imperator, requiritus a Cardinalibus, debet procedere contra Cap. 14 satis. *Papan: if the Pope be incorrigible, and the Cardinals be not habile of them felowes to remoue the offesse from the Churche, then ought they, for aide of the Lawe, by way of intreatie, to eas upon the Secularie power. And then the Emperoure, being thus desired, ought to proceed orderly against the Pope.*

Franc. Zabarella, De Subsismate, & Consilio. Franciscus Zabarella saith, as he is alleged before, Papa potest accusari coram Imperatore, de qualibet criminis notorio: Et Imperator requirere potest à Papa rationem Fidei: *The Pope in any notorious crime, may be accused before the Emperoure: And the Emperoure may require the Pope, to yeilde a reckoning of his Faithe.*

The Apologie, cap. 15. Division. 1.

Lette vs see then, lutch incme as haue Authoritie over the Bishops, lutch meyne, as receiu from God Commandments concerning Religion, such, as byng home againe the Aise of God, make Holy Hymnes ouerthe the Priestes, build the Temple, make Orationes touching Divine Service, cleanse the Temples, defrost the Hil Altaires, burne the Idolles Groues, teach the Priestes their dutties, write them out Preceptes, howe they shoulde live, kill the wicked Prophetes, displace the High Priestes, summonne together Holy Councilles, sit together with the Bishops, instructing them what they ought to doo, Examine, Condemne, and punishe Hereticus, be made acquainted with mater of Religion, Subscrive, and geue Sentence to the Determinations of Councilles: and do all these things, not by any other Mannes Commission, but in their own name, and that both bryghtly, and Godly: *Whal we say, It pertineth not to such men, to haue to do with Religion: O, Whal we say, A Christian Magistrate, which dealeth amongst others in these matters, doth either naughtily, or presumptuously, or wickedly? The moste Ancient, and Christian Emperours, and Kinges, that euer were, did occupie them selues in these matters: and yet were they never, for this cause noted either of wickednesse, or of Presumption. And what is he, that can finde out, either Princes moze Catholique, or Examples moze notable.*

M.

Churche of Englannde.

6. parte.

725 The

M. Hardinge.

Popes pa-
wer Super

Nover then Kinges, and Emperours, who haue their firste autoritie by the positive Lawe of Nations, *not by iurisdiction from God, as Priestes haue, who can haue no more power than the people Natural haue, of whom they take their Temporal iurisdiction: Who haue euer (oben annoynct) an Uncleast by a Vntouchable, Bishopper, who so euer bischef, Brings greater then he that is bischef that he haue that Uncleast and three together, Emperours haue autoritie to rule the Churche, (b) whose Sannes they are: To be supreme Heires over Open and Mar- Yarrell, whiche the bus-
ness
is
not so to
Contra
not nece-
ssary.
Vn-
Touch-
able.

them, whom they ought to kneele unto for absolution: To control their spiritual judges, whom if they mislike Rea- son by humaine tracie, they (c) ought to couer with their clokes, (c) as the Great Constantine fad to degrate them of whom they woulde be Baptized, Anointed, Crowned, and Buried.

(d) Vn-
Touch-
able,
C. 14. 1. y
M. Hardinge,
owne D. Clark.
(e) An i. is not
the Pope a
sonne of the
Churche
C. 12. 1. 1. 1.
D. 22. 1. 1. 1.

The Bisshop of Sarisbrie.

Howe, *M. Hardinge,* ye huddle up hattie your pose Argumentes in heaped to-
gether. One, or two of them onely 3 minite to touche: *The rest is not worth the burninge.* Firste ye saie, The Popes Power is of God. The Prince Power is onely of Man. The one Supernatural the other Natural. In futhir foste your Pope Nicholas abounding, and magnificeth his owne Chaire. *Opus* thus he faulthe with a iolly courage: *Iudicium Verbum, quo constitutum est Cœcum, & Terra, quo denique omnia facta sunt Elementa, Romanum fundavit Ecclesiam: The Wordes of God, whereby Heaven, and Earth was made, and whereby at the Elementa were fulfilled, the same wordes founded the Church of Rome. As if the Churche of Rome and other Churches, were not al of one Foundation. An other of your Popes Keteineris saith, *Papatus est summum Virtus Creatæ: The Iohan de
Popedone is the Highest Virtue, or Power, that end God made: that is to say, the Pope
Paris. 1. De
is above Angels, Archangels, Thrones, Dominations, and the Powvers, i. d'or
Populi Re-
above the Heavens. Another saith, eveth as you saye, and as I have partly faile be-
fore: Rex per hominem u'it: Sacerdotus autem proxime naturæ ex Deo ipsa: Quantum
Cap. 25.
Deus præstat Sacerdoti, tantum Sacerdos præstat Regi: *The Kinge is made by man: But
the Priest is immediately begotten of God. As muche as God excedeth the Priest, so
muchellexeth the Priest excedeth the Kinge.***

And notwithstanding, al this Supernatural power, he as wel in the simplest Priest, as in the Pope, yet an other of your Dodours saith, *I opus ergo secundum Ius Diu-
num, et verò Episcopi, secundum hunc humanum: The Pope is chosen by the Lawe of God;* But other Bisshoppes are chosen by the Lawe of Man. *This ye thinke no colour to bear,
to painte out the Pope, face, and to make it to shone faire, and gloriouse.*

But the Prince power (ye saie) is Temporal, and Natural, and onely from beneathe, and onely of Man: and therfore can be no greater that Man can geue him. *This is your Iordanian Di-
uinite, M. Hardinge: So highly ye affeste the Dignite, and Maiestie of the Prince,
But God him selfe saith, *Per me Reges regant: Kings rule by me (and not by Man):* Precep. 8.
S. Paul saith, *Non est potest, nisi a Deo: There is no power, or Princehoo, but from
God. Likewise Christus him selfe faile bute Pilate, This condest haue no Power over
me, onelyest were genetis thet (not from Man, but) from above. To like purpose the Em-
peroure Iustinianus saith, *Maxima in omnibus sunt Dona Dei, & superna collata Cle-
mentia, Sacerdotium, & Imperium &c. Ex quo codicente Principio virtus procedentia
Humanæ exornant vita: Priesthood, and Princehoo haue al thinges the greatest, & free-
dom: Of God genetis v'it from the Adrese above. That bi tw' flowinge (not the one onely) from
Man, and the other from God, but) both from one Original, do adorne and beautify the
Life of Man. Upon whiche twaynes it is noted in your Glebe, Item Principium ha-
bent, & Parum Differunt: Priesthood, and Princehoo haue one Original, and final diff-
ference. He saith not, as you saye, *The odds betweene these two is so great, as is be-
twix Natural, and Supernatural, betwix Heaven, & Earth as betweene God & Man.*
But he faulthe plainly, Priesthood, and Princehoo, haue one Original, & little odds,
and small difference. Theodore Balianus saith thus, *Nostra Canonem, qui dicit, pri-
matus dignitates esse prefationes secularibus, seu mandatis dignitatibus. Sed ne
hoc eo traxeris, vt Ecclesiasticæ dignitates preferantur. Imperatris: illis enim sub-
ciumunt: Marke wel this Canon, that saith, *The Spiritual dignitas, are better then the Tem-
poral, or worldly dignitas. But yemaie not gather thereof, that the Dignitas of the Chur-
che are above the Dignitas of an Emperoure. For they are subiecte and inferiourre to him.*****

Balsamonia
Sexto Syro.
Canon. 7.

L. 1. 1. 1.

The 726 The Defense of the Apologie of the

Popes power Super *Sed si vos loquitur Hardinge, hinc ratiōne vobis lūceat, quod dicitur, q̄d potest Regis corporaliter & non spiritualiter? & quid habeat curam corporum, & non animarum; sicut deo potest, ita & Princeps. Tamen in imagine, quod est Princeps, potest & non potest.*

Joban. de Paris. De Potestate Regis. & Princeps. cap. 12. Quia non sunt iurisdictio regis nisi supra naturam, & conditionem negotiorum, nec supra conditionem hominum. Quia non est supra conditionem hominis, quod homines praeferant hominibus. In modo naturali est quodammodo: scilicet, ut regis, asbelong to the Princeps Iurisdictione, are not above Nature, nor above the Conditione of the thinge it selfe, nor above the Capacite of a Man. For it is not above the Nature of a Man, for a Man to rule over Men. Ne, rather, in a sorte, it is Natural.

*Noue, Hardinge, if the Princes Power be from God as wel, as the Popes: & the Popes Power concerning Jurisdiction, be Natural, as wel, as the Princes: & they bothe come from one Original: if they haue so small difference, what meant you then, by these odious Comparisons, so highly, and so ambiciously to avance the one, and so disingenuely, and scowfully to abase the other? What meant you to valiently say, that Kings, and Emperours haue their Authoritie by the politice Lawe of nations: and Papes haue their Authoritie by the Supernatural grace of God? All things the Princes Power, we are certainly assured by Goddes Holy VVordle, It is from God. As for the Popes infinite, and Uniuersiall Power, throughoute the whole Scriptures, from the Genesis unto the Apcalips, unless it be the Power of Darke-
nesse, ye can finde nothinge.*

Hernem. de Postestate. Pa. Ca. 12. Quia non sunt anointi. Your owne Doctoris saithe, In Nostre Testamento non legimus, quid Sacerdoti debent inungere Reges: Nec etiam nunc obseruant in omnibus Regibus Christianis: ut patet in Regibus Hispaniarum: We reade not in the New Testament, that Prelatis or Bishopps ought to anoint Kings. Neither is that order at this date used amongst Kings, that be Christened: as is appeareth by the Kings of Spaine. For they are not anointed. Againe yet saith, and that ye bringe in, as a speciall god Argumente of your fable, The Emperour kacelth to the Prieche for Absolution: Ergo, The Emperour is not the Head of the Churche. Vnde matice man anfusare sutchi folles, better them with the like folies. The Pope him self, by your owne Doctoris, is bounde to Confesse his Sins, and kneph demas to a Simple Prieche for Absolution: For your Canonises say, Papa tenetur Confessori peccata sua vni Sacerdoto: Et Simplex Sacerdos potell illum Ligare, & absoluere: The Pope is bounde to confess his Sins to somme one Prieche: and a Simple Prieche maye both bind him, and absolve him. Ergo, by your owne Conclusion, the Pope is not Head of the Churche. Sutche a bandyme Doctoris the Pope hath gotten to promote his cause.

With sutche perty Autte, Hardinge, ye thinke to ouertreme, and to conquer the world.

The Apologie, Cap. 15. Divisione 2.

Wherefore, if it were lawfull for them to do thus, bringe but Ciuite Magistrates, and haunge the chiefe Rule of Common Weales, what offence haue our Princes at this daie committed, that they being in the like degree, māre not haue leau to doo the like? Or what especiall gifte of Learning, or of Judgement, or of Holynesse haue these menne nowe, that they contrarie to the Custome of al the Antiente and Catolique Bishoppes, who used to conferre with Princes, and Peeres, concerninge Religion, doo nowe thus reecte, and caste of Christian Princes from knowyng of the cause, and from their meetinges?

M. Har-

Churche of Englande.

6.parte.

727 Affiance in Darke-
nessse.

Ad Hardinge.
We affirme, it was never lawfull in any Temporal Prince, to iudge in causes of Religion. Neither did any Prince before this time ever sic ir.

The Bishop of Sarisburie.

This is an other of your Abolute Truthes, M. Hardinge. For answere whereof, it māre please you indifferently to wrighte, that I haue written a litle before your chyngē the same.

The Apologie, Cap. 15. Divisione 3.

Wel, thus doinge, they wisely, and warily prouide for them selues, and for their Kingdome, which otherwher they see is like Mortally to come to naught. For it so be they, whom God hath placed in greatest Dignite, did see, and perceiue these mennes practises, how Chyrches commandementes be despised by them, how the Light of the Gospel is darkened, and quenched by them, and how them selues also be subtilly beguiled, and mocked, and brawnes be deluded by them, and the Waye to the Kingdome of Heaven stopped by before them, no doubtē they would never soquietly luffer them selues, neither to be disordred after such a proude sorte, nor so despitfully to be feyned, and abusēd by them. But nowe through their owne lacke of understandinge, and through their owne blidenesse, these menne haue them false yoked, and in their daunger.

M. Hardinge.

Bishoppes (4) can not pholde their Kingdome by wronge doinge: (5) he is the wile to pull them (6) otherwise downe. Therefore we are verely assurēd that your Schismatichal Superintendentes can not stande, though it were oute of the power of the worldē were heane to holde it vp. Your wicked feste is not planted of God, and dure. Riugdon, of force it halde rooted out. It is God that ruleth: it is God that feteth vp, and putteth downe. This feste of Darkenele, Chyrche Chich haue continued, and the facefoun of Petre hath governed it, whereas he groundefoule built. (b) When dieng of al the Hereticis from Simon Magus downwarde to this daie hath failed. Luther is rottēn, and his, they becone never found. Religion decayed, and so falleth his fiscallous to the ende, elped: and

Ye would natone to beleve, that Emperours, and Kings are deceipte by the Papes and Bishopps. But I pray you, what is the caule, that Princes can not elipe their deceites (if any fiche were) as wel as yet, not before? If them felles lacke your knowledge, yet haue they wile menne about them, who for their dutys sake, and their allegiance to them, would loone aduertise them, howe by the Bishopps they be labulyed and blinded.

The Bishop of Sarisburie.

Of the maintenancē of your Kingdome, M. Hardinge, Chyrche lufe unto certayne of your forefathers. Hoc est tempus vestrum, & Potestis Ienabram: Tu es tuus sumus, I. M. 1. 2. 20, and the Power of Darkenele. Blinde they are, and the guida of the Blinde. If the Blinde leades Alas. 1. 13. the Blinde, they wil botch fall into the ditches. The Lion or wilde Bulle be they never so cruel, or great of courage, yet, if ye make once closely couer their eies, ye māre easilly leade them, whither ye will, withoute resistance. Even so doth the Pope hoodwinkē, and blindfoule the Princes of the worldē, and halde them in Ignorancē: which dor, he maketh them to holde his Strape, to leade his Hoste, to knasse downe, and to kille his Shooe, and to attende upon him, at his pleasure. But, if they knewe, either print, or them selues, they woulde not doe it.

*S. Chyldolome saith, as it is noted before, Heretici Sacerdotes claudunt Janus Veritatis. Sciat enim, si manifestata esset veritas, quid ipsorum Ecclesia esset, relinquenda: per imperfec-
tione. I. 1. 2. 44. & ipsi de Sacerdotali Dignitate ad Humilitatem venirent populem: Heretical Bishop-
pates froure up the gates of the Truth. For they knowe, that if the Truth be once laid open, their
Churches shall be faken: And they from their Pontifical Dignitate, shall bringe downe to Petrus Fer-
rarii. Chyrche lufe be faken.*

*Petrus Ferrariensis, in consuertion heroco, complaineth thus, O miseros Impe-
ratores, & Seculares Principes, qui haec, & alia futilitez, & vos ierius Ecclesia facitis: Inter-
Et Mundum per eos infinitis modis usurpari videtis: nec de remedio cogitatis: Quia
prudentia, & Sapientia non intenditis: Alius, miserables are yee, the Emperours, and iusti.
Ppp. iiij. Princeps*

Princes of the VVorldes, that abide theise, and other like thinges (at the Popes handes), make your flues flane unto their Churche. Yee see the Worlde is by innumerable waies infested, stablished by them: yet yee never bathinge your selues of any remedie: Bicause yee apply not vnyse mindes to vyteldeone, and knovledge.

*Hier. in E-
statal. 9.52.* S. Hierome **faith**, Ut fugient in obscurio restis corde, Ibi tantum filii afflument
Authoritatem, ut sine Dextra doceant, seu Sinistra; id est, *sive bona, sive mala, nolint Discipulos ratione dictere, sed le Procellos lequi.* Tunc hi, qui prius deciperbant, nequaquam ultra ad eos valerent accedere, postquam se fenerent intellectos: *To strike in the dving them that be simple of hart. These meane challenge unto them selves fiche Authorite, that whether they teache with the Right hande, or with the Leafe, that is to saye, whether they teache good thinges, or baddes, they wil not have there Discipulus, or Heavens, whiche respon-
to examine there fauours, but only to felonise them, beinge there Leaders. For then they,
whiche before deceaved the people, can no more commone unto them, after they once perceue,
they be esped.*

The Apologie, Cap. 16. Division. 1.

Verily, we for our partes, as we haue saide, haue done nothinge in alterunge Religion, vpon either Ralynesse, or Arrogancie: nor nothinge, but with good leasure, and great consideration. Neither had we euer intended to doo it, except both the manfesto, a most assured Wil of God, opened to vs in his Holy Scriptures, and the regarde of our owne Saluation had euern constrained vs therewinto. For though we haue departed from that Churche, whiche these menne call Catholike, and by that meane's geate vs enuite amongst them, that want shal to iudge, yet is this verough for vs, and it ought to be verough for every wife, a good man, and one that maketh accompte of euerlastinge Life, that we haue gome from that Churche, whiche hath power to erre: whiche Christe, who can not erre, tolde so longe before, it shoulde erre: and whiche we our selues did evidently see with our eyes, to haue gome from the Olde Holy Fathers, and from the Apostles, and from Christe hym selfe, & from the Primitive and Catholique Churche of God: and we are come, as neare, as we possibly could, to the Churche of the Apostles, and of the Olde Catholique Bishoppes, & Fathers: whiche Church we knowe, was found, and perfite, and, as Tertullian termeth it, a Pure Virgine, spotted as then with no Idolatrie, nor with any foure, or Chamfule faulte: and haue directed, according to their Customes, & Ordinances, not only our Dychine, but also the Sacramentes, and the soulene of Common Praier.

M. Hardinge.

We have sealed thereof, after your accustomed manner, that is to say, with al Vniture, and I

Ye comine in with many gae woordes. Whereto with guiltie conscience inwardly yee saie yea, thereto with lingeuse tongue outwardly doo yee not saie naic?

This generation of loule Apostoles, incestuous Vorwreckers, Sacrilegious Churchrobbers, despisers of all Holiness, breakers of the deade meane willes, overthowers of all anciente order, and discipline.

If it be so, where be your Signes ? where be your Miracles ? where be the examples of your rare Vertues ?

The Bulletin of Sariburi.

May 27

Leopin Ser.
De Passione
(X)

S. Chrysostome saith, In fine tempore concedenda est potestas Diaabol, ut faciat q[ui] m[alum] Signaverit; etiam Ministro Christi non per hoc cognoscatur, qua via sua faciat. *In the end of time Power shall given to the Devil, to work profitable Signs, and Miracles. So that they are cannot know the Ministers of Christ by that they Work profitable Miracles, but by that they work profitable Signs.*

S. Augustine saith, Non dicat, Ideo verum est, quia illa, vel illuminabili, &c. vel illa, aut quia rationes ad memores mortuorum nostrorum ostendit, & evanescunt in se. Quare, &c. quia illa, vel illa in coniunctio, iuxta, &c. Remenstrant illa, vel lignacum, &c. ut lignacum, &c. Causa minime potesta lallacum Spiritum. *Let no man say, This is the reason, because the manor that man had was fit for that Minster; for that man made there these crosses, to the Tombs, of his dead, and therefore did he set up that Minster; or, for that thereof Minster, he made those crosses.* *But who will say, that images may make either the liggeingnes, & Modellenes, or decent mens, or chalices of henge Sprites.*

Againe 5. Charybdis faithe, Per Sigma cognoscetur, qui effecit Veri Charybdis, et ex illa
qui tam. Nunc autem Exponitur operatio omnime lenita est; Magis autem inservit ad *Exponere*,
et conseruare factum Charybdis; *In charybdis it was known by* Nymphae, who were
True Charybdis, and when I have, But now the working of Merlin *to be a personage*
and another found among them that he is Charybdis.

Eherefoze S. Augustino fathe, contra eos Mirabilios eorum in regno deiens Amor
meus, dicendo: In inutilitate vestrae existimareis Pseudo propheta facientes Signos Pro- Trinitatis,
testantur; indicant in errore vestri deponit, etiam Iudeos et Apóstoli hi deum esse et Matt. 24.
Mirabilem Godum, atque, incertum quae latere latera dñe rapiuntur ex ipsi, *The plain working Signs, and wherein we discern the Latreia latera dñe rapiuntur ex ipsi, The plain*

*Neither is the Gospel of Christ preached this date utterly without Miracles. The
Blind, & the lame, speake your tales, are fallen your Great Babylon is come
to grounde. The blind, & Paralyticke, if you haue caryed to see them, are no small Miracles.
S. Chaylone falleth, The Conuertion of the wynde is a Miracle. S. Arguyn
falleth, Ned Caro, & certain other ouelos Miracula Domini. In Cor Gosen a great
ouelos Miracula Domini. Nowe is this the Blinde fleschlynesse haue euery day
one of our Lordes blinde, & lame spetche lesson at the Vyside of our Lord. And
against, Me lo Amis Comyns land, now a pesterne. Sed enim natus Iherusalem
Amis Comyns uerbo Verba non potuisse patiunt. Nowe is this a great land
of ouelos, & it is not good to stay there, as we haue heard of the blinde & lame
which haue comynge from all the world to see the Miracles of the Land.*

Therefore we make righteously sue to you with other wonderes of S. Augustin, Cyprian, Au. De Cyprian, Iustini, Iustini, &c. &c. in myne. Ma quan cil ple prodiguerent quicquid credimus. unde Deo, non credit. Ut postea et precepit. Miracles, to bring hem to life. And when he was past. Luke 22 v 39. great Miracles where thid. world wide. dñe. ex aminalis habet in tribulacione.

Where as the Plaintiffe saide of Chirche, Lette him now come downe from the Crosse, Therselfe and we wil deliue him. S Hierome saith unto them, Etiamini de Crosse distenderetur, et militier non crederetis : Ne y althonghe he shoulde comme aowne from the Crosse, yet woulde he not let hym go.

But if there a world, to behold the glorious countenance of your Miracles. O. Mar-
dung, your Crooks can heal your Idiots; your Images can light their own
Lanterns; your Holy water is able to calm the Sea, to chase away Evil, & to make
barren women to conceive. If you doubt hereof, conferre with M. Cappe, one of
your owne Lomanian compaines: or with that worthy Prelate the Bishop of Venetiæ,
your Holy Father Epiphanius. I am ashamed to remember the things, that you
are not allowed, even now in these dates to publish in writing. Vote ye,
futche Religion, futche trades, S. Hieronim fath, Mendicant Antonians Chari-
tati Veritas deuotio: *The Justice of Christ shall denoue, and confesse the falsehoods*
of Antichrist.

The drabastic Cap. 16. Division 3.

And as wee knowe, bothe Christe him selfe, and al geod meyne here
Pyn. iii. take

forso haue donne, wee haue called home againe to the Original, and
firste Fundacion, that Religion, whiche hath benne fowly neglected,
and vterly corrupted by these menne. For we thought it meete, thence
to take the poyntes of reforming Religion, from whence the ground of
Religion was first taken: Because this one reasoun, as saith the most
ancient father Tertullian, hath great force against Hereticks, Looke
what to euer was first, that is true: and what so euer is later, that is cor-
rupte. Irenaeus oftentimes appealed to the Oldest Churches, which had
ben nearest to Chrities time, and which, it was harde to beleue, had ben
in errore. But why, at this day, is not the same common regarde, and
consideration had? Whyle returne we not to the Paternie of the Olde
Churches? Whyle make not we heare, at this time amongst vs, the same
saying, which was openly pronounced in times paste in the Councel at
Nice, by so many Bishoppes, and Catholique Fathers, and no budy once
speaking against it? *Exceduntur in vita*: Holde stil the Olde Customes.

M. Harding.

(3) Here followeth comwher that touching the Sacrament, and sacrifice which makers are oþ there where all are foyced more at large.
(4) Item as ne ther knewe the disorders and deformities, that were in the Churche of Rome.
(5) Vnþrely as now, it is al vniþtually pteured.
(6) Vnþrely mischiefe, and apperte to al the world.
Yee fair churche in your owne commandment, but hee be no proules? Yee haue not call Religio: home againe to the Original, and fidi Fundacion, as yet: for yee haue quiche ouerthrowne al the Religion from the fundacion. As for your Apishe noure, i.e. ye haue taken the patene thereof from Satan the adverſary of diuine, the anciente enemistie of Christ, and of his true Religion. We almitte the layinge of Tercullian (though it be not altogether as ye allege it) that this reaton hath great force against Al Heretice. What louer was þerþat is true, what to euer is later, that is corrupte. Of The Bleffed Sacra-
mente Christe falle fuste, &c. (5)

Yee woulde ferre to haue, that vee followed the Adulcie of Irenaeus. Wee are contente with al our hauers. And with Irenaeus we appelle to that Tradition, whiche is from the Apisles, whiche (as he fayth) is keape in the Churche of Priesles, that succoured them. With Irenaeus leauing other Chur-
ches, whiche fucciuncions of Bishoppes it were a longe woork to releafe, wee require to haue recorde for Lab.3.6
tral of our Faþer to the Tradition of Doctrie of the Romane Churche, whiche he termid, Greate Oldell. b.6. Knowne to þis founþed and set vp by the two moste glorious Apisles, Peter, and Paul. Wee
appelle to the Faþer of that Churche, taughte abroade in the world, and by leuccions of Bishoppes
biþou, þis doyng vñþe. For to this Churche, (þisfaþte Irenaeus, mut al the Churche of Christe repaire,
while to euer it be; or that it is the cheue of al, and for that the Tradition of the true Doctrie, whiche the
Apisles leauing helme them, (þis faþitely keepe. Wherefore if yee woulde atte the Council of
Irenaeus referre to Rome for decission of the Controversies, that be betwix you and vs, and woulde them
to be tyed by that tenfe of Doctrie, (þiswhiche haue contynued by Incessions et Bishoppes enim eis
Peter to Paul the boutife, newe Pope, and vroude fande to the Authorite of þat See Apisoltice, Al strife
ye vñþred, yvñþe shoulde at accorde. But vee haue little hope, yee will folowre this Godly Council of
S. Irenaeus, þis bellef Marþy, whose bodye hisleþe the Huguenotes of France, vnlascely burned
at Lyons, Anno Dom. 1562. after it had refled for þis thirteyn hundred yeres and more,

The Bishop of Sarisburie.

*2d. v. 3. c. 3.
Vnde longi-
tud. etiam
Ecclesias
enumerare
Suecianas.*

The Preeminentia that Irenaeus gaueth to the Churche of Rome, standeth in
Consentie, and Unite, and Agreement of Doctrine, not in Superioritie, or Conuer-
mante over al the world. For proufe whereof, p. xvi make understande, that Irenaeus
in the same place likewise specially notcht the Churche of Smyrna planted by Poly-
carpus and the Churche of Ephesus, planted by S. John: and generally sundry other
great Churches planted by menius of Apotholical Dignitie: unto which he will eth
in like maner to repare: and not only to the Churche of Rome. The Imperior
Theodosius will eth his Subjectes, to conforme them selues in Doctrine, not only to
the Romaine Bishop but also, either to Nectarius the Bishop of Constantinopole: or
to Timothen the Bishop of Alexandria: or to Pelagius the Bishop of Laodicea: or to
Diodorus the Bishop of Tharsus: or to Amphilochius the Bishop of Iconium: or to
Opimus the Bishop of Antioch: or to Melachius the Bishop of Cariaca: or to Circens

the Bishop of Melite, or to Gregorius the Bishop of Nice, or to Terennius the Bishop of Scythica, or to Maximus the Bishop of Marianopolis. That al, and every of these notable great Churches the Imperour willeth al other inferiour Churches to repair.

By such Examples the Fathers in the Council of Calcedon were contented to direct these People. *For thus they wrote out in a general Shote, Omnes ita credi-
mus in Iesum Papam credit; Cyrus ita credit; Leo & Anatolius ita creditur; At we believe don. Actio-
nem; Post Leo lebether ih. Cyrus ita (the Bishop of Alexandria) becouth thus; Leo, and
Anatolius, ih. Bp of Constantinople believe thus.*

So saith Corinthian, Videparis, quod lac à Paulo Corinthus hanterit: ad quam regalum Galathie nec recito quid leguit Philippienes, Thessalonicenses, Ephesiphiatis et ceteris, an Romani de proximo fonsentibus. Euangelium Petrus, & Paulus fuisse quoque figura in reliquem: *Let us see, what make the Corinthians facke of S. Paul's; after what Petrus in Galathians were reformed: what the Philippian reader at the Thebaliens, what the Ephesiens: what fande the Romaines geue, that are fouse us: into whom Petrus, & Paulus handles of the Gospel failed, and confirmed with their Blood.* **31**

lite forte iuxta Gregorius Nazianzenus **of the Church of Cæsarea**: Cum hinc Ecclesia Nazianzenus Corporis Christi uenda est ratione maximè vero nostris (Nazianzenus) quo & ab Epistola initio fit. & nunc est. Maer prope omnime Ecclesiastem: Eam Christiana Republica, velut Centrum inter Circuitus, syndique obseruat, non solum propter Orthodoxum Doctrinam diuinam: ab initio predicata, sed etiam propter concupitum Concordie Gratianam, etiam diuinam accepit: *It is me to make greate accompte of al Churches, euen as of the Body of Christ; but specially of this our Church of Cæsarea: for that it hath borne from the beginning, and still doth in manner the Mother of al Churches. The whole Christian common-Weale beheldeth this Churche of every state, euen as the Circle beheldeth the Center: not onely for the Catholike Doctrine, that from thence hath been published every where, but also for the notable Grace of Concorde, that is bath received from above.*

Thus the Ancient Godly Fathers willed the Faithful, to have recourse unto every of these Churches, of Smyrna of Ephesus, of Constantinople, of Alexandria of Laodicea, of Hieros of Iconium, of Antioche, of Cesarea, of Melite of Nice, of Scythia of Marianopolis, of Cornelius of Galatia of Philippi, of Theffalonica, of Ephesus, and of Rome: not for any secrete unremigneable vertue in them contained, but onely as *in qua sim illi*, so that the Traition, and Doctrine of the Apostles had continued there *per confundit* without corruption.

Wherefore Ecclesiastical faith; Percurrit Ecclesiastis Apostolicas, apud quas ipse adhuc talia sunt in qua Cathedra & Apostolorum foris praeditum: apud quas ipsi authenticæ Literæ co-^{erit} ab Apostoli rectiorum, tangentes vocem, & representantiles faciem vniuersitatem. Proxima est tunc illa *Acta Apostolorum*, Acta Iacobæ, Corinthon. Si non longe ex Macedonia, habes Philippi, habes Theffalonica. Superius in Alia non tendere, habes Epiphanius, Stiuentum Italiae adiacens, habes Romam, unde non opoque Authoritas præfata est: *Renn over, and behold the Apostolike Prescriptio.* Churches, adhuc à Apostolis Clariæ, are yet still continued, and where as the Authentical *contra Hereticos* VVrittinges, of the Apostles are openly pronounced, sounding out the voice, and representantiles voices, the place of be it of them. The next Country to you is Achaea. There have you the Church of Corinth be. If ye be not farre from Macedonia, there have ye the Churche of Philippi, and the Churche of Theffalonica. If yee maye bee ouer into Alia, there have ye the Churche of Ephesus. If yee be so neare to Italie, there have ye the Churche of Rome: from whence wealþy, inculcating in Aplicaria) mate with p[ro]ced rectius Authoritie.

*Againe, touching the name of a Churche Apostolike, whereby ye woldes euermore Tertul. To
seine to understande the Churche of Rome, he saith thus: Totac tanta Ecclesiæ Prescriptio
et illa ab Apollinis Prima ex qua omnes. Sicut omnes primæ, & omnes Apolitica, dum contra Iacob
vnam omnes probant unitatem: "Iheis so many, and so great Clurches, are al that same retiou.
one firle Churche, planted by the Apostles, from whence issued all the rest. And so are they
al firle Churche, and by Apolitique, in they all shal have one Unitie.*

Thus the Antient Fathers taughte the people to resourne them selues by the Example, and Doctrine, not onely of the Churche of Rome, but also of al other Notable Apostolique Churches.

Neither were they directed only by the Authoritie of Anciente Churche, but also by the Authoritie of certaine particulaire Ecclesiasticall menes. For refutation in cases of doubt, founre sente to S. Augustine: founre to S. Hierome: founre to the Bishoppes of France: founre to the Bishoppes of Rome: and founre to others. S. Hierome thus wryteth unto S. Augustyne, Tuve Episcopatus in toto Orbe nothilium, debet hanc propagatae Sententiam, & in Aſſentio tuum omnes Coetropicos traxere: Tunc, aſſerit, vnde totius Bishopū in al the worldē, ongretē to publifie this Decree, and to have al thy Cleval shoppes, wrytth Indemnē. Yet was S. Augustine the Bishop of Hippo in Africa, and not of Rome. Certainly, wherouerfore any flame of Truth, and Learning may appear, out of what place soever it heale forthe, menne wil of hem felues willingly, and creduſly fixe unto it.

Dam. Hier. the Bishop of Rome, wrote unto S. Hierome, in doubtful Cases, & to knowe his Council. S. Hierome him selfe saith, filius meus. Apud hunc de Oceanis Lettis, ac quibus Gallatianis finibus, Roma præterita, quas post Bethlehem: At si pro Apocynis, conuenient from the flour of the Ocean Sea, and post the farthest Coast of Transcyprianie Rome, looke for Bethlehem, where I and my brother dwelleth.

Ambr. liso. Epist. 5. Thus we say, God me menne, deffire to knowe the truthe, and to be resold of thaire doubtes, lefte the Bishop of Rome with his cambrallies, and wente eightie hundred miles further, to seche Comte of pape Alexandria. Likewise, Andronico falle, Pote Alexander Ecclesie, Episcop i epopei Romane Ecclesie, i chalcedone, per Literas pluriarie mean adiue exstante Sencianum: After the Resolutioun of the Churche of Alexandria, and also of the Bishop of the Chauche of Rome, made maner of write Letters vnto me, and would alio vniuersitate my messages. Pope Librius hys Temo 1. fides witnesseth this unto Athanasius, the Bishop of Alexandria: Si mecum finis quatuor

Ajud Aida. write Letters unto me, and woulde also vnderstāde my iugement. Pope Libens hant
Tomo 1. selfe wrytch thus unto Athanasius, the Bishop of Alexandria: Si secum fecis quatuor
subscriptas: quō certiores reddamus, num euident nobiscum suffragij si, eadem que fla-
tuos de Vera Fide: vt & ego feciorū efficiar, Tuaque mandata indehincere obeam: If you
be of my Iudgements, then I beseeche you to subscribe by your name into these Articles: that I
make be out of doubt, whether you think as I think touching the True Faith: and, that I
make be the better confirmed in mee selfe, and make euermore doo your Commaundementes
without delite. Here you see, your Head of the Churche offerte his selfe with al his
Virtute & Power, to be at the Commaundementes of an other inferior Bishop. Ber-
nare, beinge but an Abbace, wrytch thus unto Pope Eugene: Adam, non socius ecle-
Ecclesiast. Papam, sed frater, utique ad me conuenit, qui habeat negotia: They say, that I am
Populus, but you. And on every fide, they that have true conuersation are we.

This were menie want to soke for Council, not onely at Rome but also, where
ever it mighte be founde. And therfore was Oigen called, Mngifter Eicke Barum,
the Informer or Master of the Churches, Nicholas, Canon Edre, The Envoy of the
Ruler, Faulke, Lupinus Samoensius, Regula Veritas, The Executioner of the Temple, Athan-
asius, Obis's ordinis, The eye of the worlde. And in doubtful Cases, they were as till
Suppliacion, gently sought upon, as the Pope.

Here, by the wile, it were a worthy mater, to consider somme of the Profounde, Learned Resolutions, that we haue received from the See of Rome. Augustine the Iacob Meidre, whom somme haue calle the Apolle of Engeland, demanded of Pope Gregorie, by wile of great counsel, whether a Woman with Childe mighte be Baptized, or no; and howe long afterwards it mighbe lawfull for her to come to the Churche.

Zacharie. Bonifacius the Apostle of Germany demanded the like questioning of Pope Zacharie, whether, laces, Jewes, Storkes, Blowers, Other, Hare, and Vaine Birds, he made
mate, or no: what order were to be taken with Man & wife having the fallinge
part, go &c. sickerne: at what time of the part it made be lawfull, or wholsome for folkes, to
be mactured: what rate bacon: and if a man like to eat it have, howe else it ought to be, before he eat
it: What man weare done, if a Prieste haue a blanke in his eyn: Wher man weare done
Inter oculis. Who man weare the valler: At what time, in what place in what teste, either by
G. 202, Ad der, perhys, or secreffly, might be lawfull to weare it.
Bartholomew, am other life boundfull, and wofulnes ouerfleing, the P. 203. 204. 205.

oulde his knytwearcs, and that in sutch graue, and solemy forte, as if no other creature under heauen, behedes his Holynesse, were hable to understande sutch furthe Mysteris.

There felte ouer commynctg an Odious quarel betwene the Thomites, and Scottes whether the Bredle Virgyn were conceyued in hymne, or no. The one side, saide ye, the other cried, nay. There were learned menne of both sides : Partes grewe : the Scholles were enstained : the wrogle was troublous; no Conference, no Doctor, no Council was hable to quiet the mater, and to make them frendes. The Scottes allegoed for them selues the Council of Basle : The Thomites cried out, the Council of Basle was disorderly summoned, and therefore unlawful. In the middes of this state, Pope Sixtus tolke upon hym, to be lode betwene them, and to determine the votone of the cause. In conclusion, when al the wrogle woltie to be refolded, and sacrificed in the quertion, the Pope comandement bothe the Thomites, and the Scottes, to depart home, and to dispute no more of the mater, but to let al alone : and so lefft them as doubtful, as he founde them. This was a resolution for a Pope.

A great contention falle out betwix them, of Ratipone in Germany, and the Abbie of S. Denie in France, whether of them had the whole Body of S. Denie; so that either parte fad, and bare the wodis in hande, they had the whole. To Rome they wente: The Pope late ful in judgement, and examined their Allegations, and gnewe to conclude: and in the ende, gaue his aduise, and definitive Sentence, that either part, as wel they of France, as also the others of Germany, had the whole Body of S. Denie: and that who so ever wold say ney, shold be an Heretique, & fute he labysse, and certaenlye the Oracle of your See of Rome.

Sonnez de your frenches haue faise, Veritas per Christum Cathedra aliquatenus Nro. Cx. perlonis: Chalcite hath fastened her Truth, *not* to the Popes personis, but to the Chaire. Ad Bohem. Meaninge thereby, that the Pope, *what euer he be*, *or* *so*, *sittynge* in S. Peters Epistola, Chaire, *can never erre*. And thus, by this Doctoris Judgemente, we are taught, to creue credite rather to the Popes Chaire, then to the Pope.

But touchinge the state of Rome, that note is, Arnulfus saide openly in the Council of Remus. *Cum hoc tempore Romae nullus sit, ut fama est, qui sacras Litteras Annulpi dicent, quia fronte aliquis illorum docere audebit, quod non diciliter? For as muche as nove a dates, as it is reported, there is none in Rome, (neither Pope, nor Cardinal) that is learned the Scriptures, with what face dareth any of them to reuele us that thing, if he be never learned?*

It is not sufficient to say, The Pope siteth in Peters Chaire. As Antichriste made little in place of Christ, so made Iudas **little** in place of Peter. S. Hierome saith, **He** in-
tendit, quia prout vocabatur Dominus Dei, postquam Virtutis in capitulo sunt appellatae et Pe-
thauimus id est, Domini iuris, & Dominus idoli: **Bethel, that was called the Houle of**
God, after that Hierotheans golden Calues were sette up there, was called Bethathen, that is
to say, a Houle unprofitable, and the Houle of an Idole. And what marueil is it, if the
like have happened to the Churche of Rome.

Therefore we think it better, to examine, and trie the groundes of your Religion by the VVoorde of God, that is one, and Uniforme, and endureth for ever, then by your touche of Rome, that is so uncertaine, and so unstable, and so often hath deuouled.

The Par-
terne of
Faithc.
*Cyprian ad
Pompeium.*

734 The Defense of the Apologie of the

*S. Cyprian saith, Si ad Diuinæ Traditionis Caput, & Originem revertamur, cest
error humanus: if we returne to the Head, and Original of the heavenly Tradition (which
is the Vnoorde of God), al humaine error quench place.*

*Touching the reste of your nadelote talke, our Bpethen in France, whom in your
plenantie manner ys cal Huguenotes, burnis not the Body of Irenzus. They mynew,
he was a Blest Martyr of God: and his Body sometyme the Temple of the Holy
Ghodis. Without any repasche, or blamis, either donne, or meant to that Holy Fa-
ther, if they burnis any thinge, whiche also mane wel be doubted, they burnis onely an
Idole, that you had so vncerterly set up against the Glorie of God.*

*Chrys. in Ge-
nisi. ffo. 67.*

*Touching the reste of your nadelote talke, our Bpethen in France, whom in your
plenantie manner ys cal Huguenotes, burnis not the Body of Irenzus. They mynew,
he was a Blest Martyr of God: and his Body sometyme the Temple of the Holy
Ghodis. Without any repasche, or blamis, either donne, or meant to that Holy Fa-
ther, if they burnis any thinge, whiche also mane wel be doubted, they burnis onely an
Idole, that you had so vncerterly set up against the Glorie of God.*

*Chrysolome
faithc., ioleph moriens aut. Olla mea exercitio hinc vobisum: Ne Aegipiti memoris be-
neficiarius, Corpus Iusti habent in occasione Impiatus: Joseph lying in his
death bedd., said unto his Children, and N euer, yee shall Carris my bones with you forthe
one of Egypte: Lette the Egyptians rememb're the good things, he had donne, shalde vse*

Aug. deimi-

*that gona manis Body, or an occasion of Wickednesse, or Idolatrie.
rabilis. Sacre* *So saith S. Augustin, Nemo confisca erat Sepulchri Mosis, si populus, si cognovis-
Script. l. i. leti, eti, et adoraret. An non was made primi Moles Graue: left, if the people had known
Cap. ultime. ven, where no Body had benes, they shoulde adorere.*

In the former

*Your obiectiō of the Sacrifice is otherwhere antweare moe at large. S. Augu-
stine saith, Nunc manibus nō offerimus Carnem: Sed Corde, & ore offerrimus Laudes
reple.*

Arist. 17.

Aug. contra

Agathe he faiths, intus habeo Sacramentum, quo flectam Deum meum: Vbi sunt misere?

Iudas. cas.

nume? sacrifice, wherewith I make pacific my God.

August. 17.

The Apologie. Cap. 17. Division 1. &c.

*Whan Esdras went about to reparie the ruine of the Temple of God
he sent not to Ephesus, although the most beaultiful & gorgeous Temple
of Diana were therer: and when he purposed to restore the sacrifices,
and Ceremonies of God, he sent not to ROME, although peraduenture
he had heard, that therer were the solemne Sacrifices called Hecatom-
ba, and other called Solitorilia, Lecternia, and Supplications, & Numa
Pompilius Ceremonial Books, or Manuals, or Portuckles, containinge
the seruice of their Goddess. He thought it verougly for him, to let before
his eyes, and folowe the Paterne of the Olde Temple, which Salomon
at the beginning builded, accordinge as God had appoynted him, and
also those olde Customes and Ceremonies, whiche God him selfe had
written out by special woordes for Moses.*

*The Prophete Aggaius, after the Temple was repaired againe by
Esdras, and the people myght thinke, ther had a very iuste cause to re-
torse in ther owne behalfe, for to great a benefite receiuē of Almighty
God, yet made he them al burst out into teares, because that they which
were yet aliue, and had senē the former building of the Temple, before
the Babylonians destroied it, callid to minde, how far of it was yet from
that beaulte, & excellencie, whiche it had in the old times past before. For
then in dede wold they haue thought the Temple worthy repaired, if
it had answereid to the ancient Paterne, & to the Sacrifise of the first
Temple, S. Paule, because he woud amend the abut of the Lordes Sup-
per, which the Corinthians evn then begonne to corrupte, he set before
them Chrities Institution, to folowe, saying: I haue deliuereid unto you,
that thing, that I first received of the Lorde. And when Christe contyned
the errore of the Pharisies, yee must, saith he, turne to the first begin-
ninge: for from the beginning it was not thus. And when he found great
faul in the Priestes for their vncleannessesse of life, and couertoufulness,
and*

Churche of Englande. 6. parte. 735

*and wold cleanse the Temple from al euill Abuses. This house, saith
he, at the firtt beginninge, it was a house of Praier, wherein al the people
myght devoutly, & sincerely pray togethaer. And so it were your part to
ble it now also at this daie. For it was not buildesto the end it shoulde
be a denme of theues. Likewise al the good & commendable Princes men-
tioned of in the Scriptures, were praised specially by these wordes, that
they had walked in the waies of their Father David: That is, because
they had returned to the Firth & Original Fundation, & had restored
the Religion even to the perfection wherein David lefft it. And therefore
when we likewise saw, that al thinges were quite troden vnder foote
by these men, that nothing remained in the Temple of God, but pitie-
ful spoyles, & deraces, we reckened it the wisest, and the safest waie, to
set before our eyis those Churches, whiche we knowe for a surteit, that
they never had erred, and yet never had, neither Private Maſe, nor
Praiers in a strange, and barbarous Language, nor this corruption of Sa-
cramentes, and other tales.*

*And, for so much as our delice was, to haue the Temple of the Lord
restored anewe, we would feke none other Fundation, then the same,
whiche, we knew, was longe agoe laide by the Apostles, that is to wit,
Our Saucour Ihesus Christe. And, for so much as we heard God him selfe
speaking unto vs in his Word, and saw also the notable Examples of
the Olde, and Primitive Churche: againe, howe barrantaine a mat'rie
was, to waite for a General Council, and that the firtt therof wold
be much more vncertaine: but specially, for so much as we were most
ascertained of Goddes Will, and therfore counted it a wickednesse to
be too careful, and overcombered aboue the Judgementes of Mortal
Menne, wch could no longer stande takinge aduise with flesh, and
bloud, but rather thought good, to doo the same thing, that both might
rightly be done, & hath many a time benne donne, alwel of other good
men, as also of many Catholique Bisshoppes: that is, to remedie ouc
owre Churches by a Provincial Synode. For thus we knowe, the Olde
Fathers wld put mat'ries in experiance, before they came to the Publike
Uniuersal Council. There remaine yet at this daie fundyng Canons,
writeten in Councelles of Free Cities, as of Carthage vnder Cyprian, as
of Ancyra, Neocæsarea, and Gangra, whiche is in Paphlagonia, as somme
thinke, before that the name of the General Council at Nice was ever
hearde of. After this fashion in Olde time did they spedily meete with,
and cure short those Hereticques, the Pelagians, and the Donatistes at
home, by private Disputation, without any General Council. Thus
also, when the Emperour Constantius evidently, and earnestly tooke
parte with Auxentius, the Bisshop of the Arians faction, Ambrosi, the
Bisshop of the Christians, appealed, not unto a General Council, where
he saw no good could be done, by reason of the Emperours myght, and
great labourre: but only to his owne Clergy, and people, that is to
say, to a Provincial Synode. And thus it was decreed in the Council
at Nice, that the Bisshoppes shoulde assemble twice every pere. And
in the Counsil at Carthage it was decreed, that the Bisshoppes shoulde
meete togethaer in eche of their Provinces, at leste once in the yere:
whiche*

Wiche was donne, as saith the Council of Chalcedon, of pouprise,
that if any Errours, or Troubles had happened to Spynge by any where,
they might immediately at the first entrie be destroyed, even where they
fist began. So likewise when Secundus, and Palladius reected the
Council of Aquileia, because it was not a General, and Common Coun-
cil. S. Ambros Bishop of Millaine, made answere, that no man oughte
to take it for a new, or strange mater, that the Bisshopes of the West
parte of the wold did cat together Synodes, and make Priviate Assem-
blies in their Provinces, for that it was a thinge before that time not
selidome vied by the Bisshopes of the West Church, & by the Bisshopes
of Grecia, sed oftentimes, and commonly to be donne. And so Charles
the Gicate, bringe Emperour, helde a Provincial Council in Germanie,
for puttinge awate Images, contrary to the Seconde Council at Nice.
Neither pardie euuen amongst vs is this so veray a strange, and a newe
trade. For we haue had eue nowe in Englaunde Provincial Synodes, and
haue governed our Churches by home made Lawes. What shoulde
one faire more? Of a truthe, euen those greatest Councells, and where
moste Assembley of people euer was (wherof these menne be to make
such an exceedingly reckening) compare them with al the Churches, which
throughout the wold acknowledge & professe the Name of Christe,
& what els, I pray you, can they semme to be, but certaine Priviate Coun-
cels of Bisshopes, and Provincial Synodes: For admite peradventure
Italie, France, Spaine, Englaunde, Germanie, Denmarke, and Scotlaunde
mette together: If there wante Asia, Grecia, Armenia, Persia, Media,
Mesopotamia, Egypte, Ethiopia, India, and Mauritania, in al whiche pla-
ces there be bothe many Christian menne, and also Bisshopes: howe
can any man, beinge in his righte minde, thinke lutech a Council to
be a General Council. And, where so many partes of the wold do
lacke, howe can they truly fare, they haue the contente of the whole
wold? Or what manner of council were you, was the same laste
of Edictene? Or howe myghte it bee termed a General Council,
where as oute of al Christian Kingedomes, and Nations, there came
into it but only fourtie Bisshopes, and of the same, some so cum-
minge, that they myghte be thoughte mette, to bee lente homie againe,
to leare their Grammare, and so wel learned, that they had never stu-
died any parte of Diuinite?

A. J. Hardinge.

(a) Vomrache.
For many
subjects it was

Heretakes, Ye ought to have shewed good evidenc for your beinge lurs of Gods wyl, before ye attempted
their great and dangerous changes in Religion. Neither Iecommen it to you to cal the determination of
General Council, the iudgements of mortal men, so muche as consecratis declaracion or necessarie pointes
of hysbe, but the promptings and teachinge of the Holy Ghostes.

(3) Verith by
many exa-
mple, &c. c.
p. At for thy promptings and teacheing of the true Gospell
of Christ, as for thy Synode, synodes can not be keape without Bishoppes. Be-
hholde yee claime the name of a Synode for thy packing and holding togidher, yee must prove your bishoppes,
whiche yee are notable to do. What so ever yee faire, (b) there were never good men, nor Ca-
tholique Bishoppes, hat keape provinciall Synodes, contrarie to approved and lawfull General Councells.

Church of England. 6. parte.

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Let your lyfe be most contrary. Neither can yee pretend, that yee followed any olde fakers, purunge
dramatis or experience before the comming to an Vnitesall Council.

Your Council prisoner holden in Geoname by Charles the greate, & made the tweende Ne. in
Council general, (b) is a false forged writer, as the Booke againte Images v. whiche ore I haue the man
in the M. James fauour, C. Quare, illy newes, and other Heretikes haue faterred vpon that mistic godly, and a
thoukde me erone;

The Cardinal, which you meant, was a Godly, and a Catholike Council, helden at Frankforte by Pope Adriaen VI. Charles the quarte, & against the wicked Council of Leide, he named it Augsburge, which he helde a like before that at Constance, whiche of thote Hierarches was called the aymounth, and general of the Catholikes. *Acta Concilii de Augsburgo*, that is to say, the falle of Corrupt Council, or Leide Council, thus written *Abbas Vogt* godly, to muche commendement of Melanchthon. The Council of which a long tyme before, was alleyned at Augsburge, in the time of treas, & Confession, & heretofore of them called the fourth, before and Goraldi in the Council helden at Frankforte, was put away by cōfesse of al as wende and lycōmōn, to as from thence forth it shalld be named neither the leide, nor melanchthon.

If you helo me not this at the wimble, fa Catolike writer, then hele me Anthonis Rod an armist
of the proklytise of your ewene the newell Galfrid. Who winted that Adran the pfepe of Rome, and Kynge May, dede
Charl, the Councel holder at Luttrell made excreted, and exorded at Horncast, þe Councel of the roialme, and the
þe Councel of Contrafornmde, and of the Greke, whiche they helde for the abolisshing of sancte images. *Act. 162.*

of countenancing and bearing Greeks, which were set up in the time of his son, he was very wroth. Belene Princely lady Stepanoffe Sancine in her writing that the Council of Nice, was kept by common consent of the Greeks, by no means and of choice, of the second Council, at Nicæa, which was a meeting for her, as was written by consent of Charles, howe Iekele, a certain German, for putting away Image-making, the Council of Nice, Belene Canon, and specially the name of Zurich a man of your own the route Langfeldt Religion, who opposed variance of the substance of Religion which, that he Council of Fano did agree, and established the Greek Council, that was against the worship of Images. But truly howe Iekele you and under who you sett it on here, in other that who the Prince had the Create, it was clearly appearly that he in Zheng, he sent to him: That he knew twelve Bishops gone on France to the Council then holden at Aixate in France, in which the Image-breaker false named and forged Council was abrogated.

Whereof Generall Councilles veeake punitie and promouthe Synodes, see also before chapt 11e, reason, and costerne of the Churche. A Council is not accou[n]t[ed] general because Bishopps of all Con[n]estates under Heauen be assembled, (1) but because in any bee assembed, and al i[n]t[er]twined, & in synodis, when Hierarchie beginnes the Churche shal never haue the needes or meane of a general Council, or synod, Hierarchie willes to haue it to saye as he haue come to the late Council at Tuncie.

Your reporte of fourtie Billes p[er]pet[ual]ly prent[ed] at the Courte, l[et]t[er] of Tente, and of their funder leyn[ing]e, as is true, as your Doct[or]ine & errant to the Council, (2.) d[oc]t[or] is to late, in y[our] late terms, thake[n] of thair faile, it is wel knowen there w[as]c it this late Council of Trent in this Popes tyme, wel reue two hundred Billes p[er]pet[ual].

The Bishop of Sarisarie.

What hope we might concerne of your Late Chapter of Trident, we were sufficiently warned by the former, holdest under Pope Paulus 3 and Pope Joannes 3 where in, notwithstanding your many parcs studie, and great conserfance of so many, and so learned, and so excellent, and so muche a do, yet in the endyng we were neveras *Omnipotens*, neither to suppresse your open strews, nor to auise your Prelacie Constitutioes, *Declaracionis* to cause your Bishoppes to be residents upon their Chaires, and to do ther due tyme, & Aries, nor to resolute wether the Pope be aboue the Council or the Council above *per illorum*. In the summire, and furste Councile of your Assemble there, Pope Paulus *Item*, had forgotten Christ, and lefft him quite out of Compaines, and supplied the want of him, with the Authoritie of Peter and Paul as it is plaine, and evident by his Willle. *domine* Another of your Religious Fathers three, mately *the Belte Virginie*, Ieagine *fieri*, with Clerke, and called her, his maide Laulyn Belowe: Iudeleianum Chiristianum. *Archib. C.* An other of the same Compaines felchet her, that the Pope is the Lichefe, that is come into the world: *Papa Ius venit in Mundum*. To be shote, the whole 3me, and *etiam ppi* Conculcacione, *Confundit*.

Conclusien Databank

of Frank-
forde. factum: & fortale dici potest, Vniversale: when the Bishoppes, of two, or three Provinces were together, if they by the Warrantie of the Olde Counsellors, appaine any mate of pres-
ching or doctrine, that disgiere not from the doctrine of the anciente Fathers, it is Catho-
like, that they doo, and perhaps mite be called Vniversal. Huchte are our doinges, & War-
dinge: they agree with the doinges of the anciente Fathers, and haue the warrantie of
the Counsellors of the Primitive Churche: and therefore they are Catholique.

The credite of the Emperour Charles Booke, reportinge the Decrees of the Councell of Frankforde, touchinge the Adoration of Images, I leave wholy to the indiscrete discretion of the Reader.

It was painted, not at Geneva as you surmise, but in Paris: The setting out pros
pect it must be forced, human and unholy reasons. An ancient comic of the

Ang. Stenu. *De Danat.* *Conf. l.c.6* *Eckl. De 1-
maginibus.*

which it, not to be forsocht, by many good, and manly reasonts. An antique copie of the
same is yet to be seene in Rome in Laterane, even in the Popes owne Librarie. At
Gallinus Steuchos, the Paſſer of the fame Librarie, reporteth the fame. The Emper-
or Ludovicus, Sonne unto Charles, wrote a Booke, yet extante, and remaining in
France, to like purpose. Eckius also heareth witness unto the fame Booke of the
Emperour Charles, although bretwiche, and guleſfully, as his manner is, ſo farre he fath,
that Charles wrotes four bookees in Delice of Images : where as in Deinde the bookees
are directly written againſt Images.

Although ye thinke Eli Phili, or I knowe not, who, make easly be charged with corruption, and forgerie, yet why the Pope him selfe shoulde corrupte, and forge his owne Booke in his owne Librairie, against him selfe, it were harde for you to the we god Reason.

The Council of Frankfurd (the *Fate*) was Catholic and Catholique, and made Decrees against Images, broken in the behalfe of Images. *Pot notwithstanding Auctiuene faith,* in Frankfordien, Concilio Scita Greconrum, de Adorando Imaginibus, recitata sunt: *In the Council of Frankfurd the Gracians Decrees, for the Adoration of Images, were quite abolished.* Regis no *falte*, Pseudoynodus Greconum, quam pro adorandis Imaginibus fecerunt, recitata est: *The False Council of the Greeks, whiche they had made for Adoration of Images, was repealed in the Council of Frankfurd.* Likewise Ado *faith*, Pseudoynodus, quam ex Greco Septimano vocatur, pro Adorandis Imaginibus, abdicata est penitus: *The False Council, whiche the Greeks calle the faulnesse, wherein Decrees were made for the Adoration of Images, was there viterly put awye.*

Hincmar, the Archbishop of Reims, speakinge of the same Council of Frankforde saith thus: Pseudoynodus Graecorum destructa est, & penitus abdicata. De cuius destructione, non Medicum Volumen, quod in Palatio adiecentibus legi, ac eodem Imperatore Romani est per quodam Episcopos nisum: The False Council of the Greeks was repudiated, and utterly cast downe in the Council of Frankforde. Whereof, when I was a yonge man, I readde a prett bigge Booke in the Popes Palace in Rome; whiche Booke was farrre better by certaine bisshopps from the said Emperoure Charles.

Certaine woppes of the saide Levye, or False Council of the Greekes, amongst others are these: Qui imer Deum, Adorat Imagines, ut Filium Dei: Quia Adorat Imagine, dicit: hoc est Christus, non peccat: peccat, qui non Adorat Imagine, Qui non Adorat Imagine, Hoc Hereticus, Imago Adoranda est eodem culto, quo Sancta Trinitas. *Hoc est sanctus Deus, adorare unum, as he would adore the sonne of God: He that adoreth an Image, and saith, This is Christ, offendeth not his offendeth that adoreth not an Image: He that adoreth not an Image, saith Hereticus, we must adorare an Image with the same Resurrection, wherewith we adorare the Holy Trinity.*

Sowe, whether thefe, and other like worthy sayings, and sentences were to be renounced, or not at mafe please you. *Wardinge, to consider.*

That Council (yee late) is called General, notwithstanding whereunto al Christen Nations do reforme in dede
but whereunto al Christen Nations are lawfully summoned. As this answere is true, and now
sette, so by the fause, your late Council of Trident, made in yis wise to be called Ge-
neral, yea, what lawful Summons sente your Pope Pius, either to Preter Gen
Ethiopia: or to other Willoppes, and Christians in India & Europa onely, and that
not whole, excepted, what Summons sente he into any other Kingdome, or Count-
try.

trie of the Worlde :

But we fane, in Persia, Med & Egypt, Mauritania, and in other Countries aliusare there are few
Christian as this to be tounce. **To the Authoritie of Nounis Ordo.** **defrausing the late**
of the wolle, saue thus, In all Countries wherther to euer yee comine, there be fone
Christians. **Against,** in Indiamany Kinges, and Princes pricke Christe. **And ergaue,**
In Armenia, and Cilicia, in a maner, the whole people is Christened. Only they are nac-
tio[n]e to the Cham of Tartarie. Then Prietles be nacred. And whio to is vñmaned, make
he no Priestle. **1el 224.**

If ye double harcōf, ye māie easilē ſindē, that one Auguſtinius in Roine in þurh
late Council of Baile, bare the name of the Archbiþop of Narach in Irie and yet
poze man, had he neuer ſene Nazarev in al his life. Likewise, that one Petri Par-
iſidenſis, a poze Frare Diferent, no louge abſence, bare the name of the Paſtare
of Hierusalem: And yet hadde he neuer ſene Hierusalēm, nor knewe, whiche waſe
to goe to it. But what neede nice Examples? Yeare oþre Ceremoniale of Roine tel-
leþ you this, Conſtituent Antiqui poneſe Patriarchas quatuor Ecclesiasticas Tri-
paliens, inter Apliceos Cardinales mixtum. Nostro tempore ponuntur immediate post h. i. filion.,
Cardinales. Sun̄ enim quodammodo Titularis: They were wooton made tomes, to place
the Patriarches of the fower Principall Churches together with the Cardinal Bishoppes, one
with another. But now adayz they are placed nevir beneath the Cardinales. For in
a manner they haue nowe nothing el, but the name of Patriarkes. Dutcheſtrealthes were
þeyr Patriarkes of Alſyng and Amendo, that ſubſcribed to your Council of Trideſtine.
þey bare the names of theſe Countries, þ. Carouſe; but the Countries they had
never ſene.

It is moste certaine, that the Christian Patriarkes, and Bishoppes, of those Countries, will neither Communicate with the Pope, either in Sacramentes, or in Prayers: nor any wise perte to his Antichristie, nor gene any manner of honoure, or reverence to his personne: norwoe then to Mahomete or Antichristie: as I haue sufficient shewed before.

Touchinge the Number of Bishoppes, preuent at your former Assemblie at Tridente, I referre me selfe to the Recopes of the same. As per hundre there more than Fiftie Bishopps, I am contente to lose my crede. And yet of the same number, Blinde Sir Roberte of Scotlande, as I have saide before, and M. Pates of Englannde were sclyle past Bishoppes. God knoweth, entred only with bare names, without Bisopspikes. In your later Assemblie two of your Holy Fathers were slaine there presently in Aboucierie, by meane of whiche misfortune, your number by so much was abated.

**These be the grete woþtis of the wþlde : These, Cornelius Bironians, one
of the same Companie, callen the xaris of the Churches, and the Mighaste Arme of
Godes Angelles. These have power to determine matters, that they never under-
stode, by Antwoȝtis onely, but not by knowledge.**

Alphontus de Caltio, as I haue shewed you before, saith thus, *In certainte, that ~~the~~ ~~same~~ somme Popes be frownde of Learning, that they understande not the Grammire Rules ~~of~~ ~~the~~ ~~same~~ Hieronimus, speakeinge of sondrie the grete Learned of yrete tyme, saith he thus, Sibi Hieronimi O m. videlicet Eusebium.*

The buil-
dinge of
Goddes
Church.

The Defense of the Apologie of the

videtur Semidei, nro supercilio præ se despiciens Grammaticos : Qui si Grammati-
cæ littoralis, non ad hunc modum le pueris deridendos propinarent : They thinke them
selues halfe Goddes, and wylk by he looks they despise poore Grammataries. But if they
had wylt Learned their Grammacie, they woulde not offer suche occasions, that Children, and
Ales shoulde scorne at their folie.

Concerning the whole matter, your Doctours of Sorbon in Paris have concluded thus, Ut Concilium legitimè congregetur, ut illicit, scilicet, sollemitas, & forma loris iuncti in feruata Qua, si quis trahere velit hoc in disputationem, utrum Pralati, qui ibi fidei habent Ecclesiam Intentionem, & virum fini Docti, & virum habent Scientiam Sacraum Literarum, & animum obediendi Sanx Doctrina, effet procelus in infinitum. That the Council, be lawfully assembled, as sufficient, that the Solemnity, and forme of Law be plenarily observed. For if a man would caste doubtes, whether the Bishoppes, that sit in Council, have a good Meaning, and whether they be Learned, and whether they be skilled in the Scriptures, and whether they have a mind to obie forde Docti, me, or nothen. We should never make an end.

These be they, &c. Hardinge, to whom ye would have us to shew care, what saith the Secretary of the Holy Chancell. Cut & Augustin saith, Ecclesiæ inter nos agitur causa, non mea Ecclesia in hilo nomine ipsam ponere, à suo dicto Redemptore. In the Churches there can't be a cause of it, is not true. The Church has been freed of her Redeemer, to pin a cross on any man.

The Apology. Cap. 18. Division 1.

Howe so ever it bee, the truthe of the Gospel of Jesus Christe de-
pendeth not upon Councelles, nor as S. Paul faith, uppon the Judge-
ments of Mortal Creatures. And if they, whiche ought to be carefull
for Goddes Church, wil not be wise, but slacke their duttie, and harder
theire heartes againste God, and his Christe, goringe on full to perpetrate
the righte waies of the Lorde, God will stike vp the very stones, and
make children and babes cunninge, that there maye euer be somme, to
confute theire lies.

The Bishop of Sarisburie.

Bishop of Saragossa.

Priests & Hardings answereth nothing els, but thus, The Council is the Schools
of Truth. The Bishopps cannot forelowe their duties: The Church of Rome can err. **With this falle**
we bin so often, , and not without wearinesse heard already, Petrus de Palude, **and**
mongst other thy Doutours saithe, Non est credendum, Ecclesiam Romanam errasse
a lade. Ipalmen potest & contrario cum Chirillo dicere, Ego Testimonium perhibeo de
me ipsa, Testimonium meum verum est, **No man make interie, that the Churche of Rome**
manerrie from the Faith: Contrarywise that Churche ware wiþ Christe I bearre vitt
nesse of mes selfe. And my witnesse is iuste, and true. **E**herefex so long, as the Churche
of Rome can speake for her selfe, there is no doubt, but al is wel.

The Apologie. Cap. 18. Division. 2.

For God is hable (not only without) Councelles, but also, wyl the
Councelles, wyl the Councelles) to matematice, and aduaunce his owne
Kingdome. Ful many be the thoughts of mannes heart (Faith Solomon)
but the Counsel of the Lord abideth stedfast: There is no widsome, there
is no knowledge, there is no counsell against the Lord. Things endure not
faulthe Vilarian, that be set vp with mannes woorke[manship]: By an other
manner of meane must the Churche of God be builded and preferued:
For that Church is grounded vpon the Foundation of the Apostles, and
Prophets, and is holden fast together by one corner stone, which is Christ
Iesus.

M. Hardinge.

Whiche yee saie, that by an other manner of meane the Church of God must be builded and preserued.

Churche of Englande. 6.parte.

Nowes vs what other meane they are and weare multe saie, yee are very cunnginge men, who conesse it, I wyl not lie. *Magnificat*, but Christes owne ordinance for gouernement of his Church, who had edicted
all Apostles, Propheteis, Evangelistes, Shephehers and Teachers (as it belongeth mentioned) *Habacukkyn
Corpus Christi*, To the bulding vp of the Body of Christ, which is his Churche. Yee thate peradvice vs
to haue beliefe St. Paul before you. *Wee see what is the markes yee shewe at*, that the lawfull iudicacione
of the Apostles, Propheteis and Evangelistes, and the lawfull shephehers, and Teachers geunge p[ro]p[ri]etie from
the bulding of Christes Body the Churche, your feltes make take the wrouake in haule and gouern all. So
your heates at least, that it be for.

The Bishop of Sarisburie.

In dede Christ hath appoynted Apostles, Prophets, Evangelistes, Pastours and Teachers, for the government of his Church: notwithstaninge the same be not always allowed to to Councells, nor be awlays known by Rochester, or Anters, or Cund had not pouerty other Pastours, and Feeders, blidder your Prelats the hole Churche night sterre for hunger. S Paulus wordes be true; but your idle Contrarietis are untrue. The fidele not faulte with Goddes Ordinance: but his retio in Goodes Mercie, for that it hath pleyn hit, to visite his people, and to biferce the multitude of these clametys, where with you haue so longe, and so uncoritely beguiled the world. Thereforse we cōfesse not Magnificat, O Parcling, as you haue; but rather We humbly finge, Te Deum laudamus, and reioice in God our Saucour. In the right, and onely wate of buildinge Goddes Houle, is, to laie the fundation therepon the Euerlastynge woorde, and vyl of God. S Paulus saith, Other fundacions haue I seen, but the same is laid aere lyke which is Christ Jesu. The Prophet Iaie saith, To the Lawe (of God) and to the Testimoniis. If they speake not accordancte vnto Woorde, shal haue no merringe Lige. Thereforse S Hilarius saith, as it is allegred in the Apologete, Alter extradua, alter cultuenda Ecclesia est: Fundamentum eius vro Propterea, & Apóstolis collo, and ministris Ecclesiastis a Deo id est, Dominiis Dei adiutoriis non est det: Otherwise must the Churche be built, and otherwise must it be kept. The l. de seruicis est must be laide upon the Apostles, and Prophetes. The Churche being thus built by God, that is to say by the Doctrine of God, shal never fall.

The Apologie, Cap 19. Division. I.

But maruillous notable, and to very good purpos, for these daies,
hee S. Hieronims woordes : Whom no euer (sathe he) the Deuill hath
deceiued, and enticed to fal a steepe, as it were with the tweete, and deadly en-
chauntings of the Maremaids the Sirenes, those perours dooth Goideles
Woerde awake vp, saying vnto them: Arise thou that sleapest, lift vp thy
fesse; and Christ shall geue thee light. Therfore at the commynng of Christ, Epkef-s.
of Gods Word, of the Ecclesiastical Doctrine, and of the ful destruction of
Niniue, and of that most beutiful Harlot, then that the people, which here-
tofore had benne cast in a traunce vnder their Maisters, be railed vp, and
shal make hast to goe to the Mountaines of the Scripture : and there shall
they finde Hilles, I meane Moses, and Iosua the Sonne of Nun : other
Hilles also, which are the Prophets : and Hilles of the Newe Testamente,
which are the Apostles, and the Euangelists. And when the people shall
flee for succour to such Hilles, and that be exerceted in the reching of this
kind of Mountaines, though they finde not one to teach them (for the har-
uest shalbe great, but the labourers few) yet hal the good delire of the peo-
ple be wel accepted, in that they haue gotten them to such Hilles: and the
Negligence of their Maisters shalbe openly reprored. These be S. Hiero-
nims words, and that so plaine, as there nedeth no Interpretour. For
they agree so iuste with the thinges, wee now see with our eyes, haue
already come to passe, that wee mae verily thinke, he meint to foretel,
as it were, by the Spaire of prophesie, and to painte before oure face,
Qna.iii. the

the Universall state of our time: the falle of the most gorgeous Harlot Babylon: the repairing againe of Gods Church: the blinding, & stonch of the Bishops, and the good wi, and forswadnesse of the people. For, who is so blinde, but he seeth, these men be the Maisters, by whom the people, as saith S. Hierome, hath bene leade into errore, and iuled a strepe? O, who seeth not, that Rome, that is their Ninue, which sommertie was painted with fairest colours, nowe, her vizarde being pulled of, is bothe the better scene, and less feare? O, who seeth not, that good memme, bringe awaked, as it were, out of their deade sleepe, at the light of the Gospell, and at the voice of G o d, haue resolted to the Hilles of the Scriptures, waitinge not at all for the Councelles of sutch Maiesters?

M. Hardinge.

(4) **synth.** For ye wrecche the sainge of S Hierome to your purpose, that is to say, so as I make forme to be speche against the churche, that nowes, wherein ye make him a prophete. And this place mighte fonde the more against the Clergye to the censurment of the people, and to sturr them to rade the Scriptures; atter your accustomed manner yee shoulde not to alle forsweyte **el** your evynge one place; to take awaie little of the Doctourite in an other place; to alter the wordes **s** in an other place. Who loketh to narrowly for trial of this, by your ferrewe thoughtlyndlyng, when he wroteth: **i** by diligent conseruacion of this A-
Pologie with S.Hierome he fnde latit.
Nowe, concerning the right tensile of the place S.Hierome intent was not, to forset and greate before our face (**as you saw**) the vniuersal flate of our time, but to tell and declare the meaneing of the Prophet Nahum, (4) signifying the flate of the time nowe past, to write the time of Christis first comminge into the worldeler the woondes doo expetively speake thereof. After S.Hieromes expyation by Nehemiah that Prophete meaneith the world by the Abyssyn Kirke, the Deut. And there be prophechys the time of the world and of the Deut at the comminge of Christle. S.Hierome (b) speaketh next a woorde of your Harlotrie Babylon, wherof yee and your unlearned Ministers haue never come labling, meaneing ther-
an, full painly
ly this Rom
y. **synth.** Rom
y. **synth.**
the sentence into two: **A** rather by putting in one woorde, and leavinge out an other. for whiche s-

In Com
in situ
Cap. 3.

(As though he were the author of the book) Hitherto haue thus, *Ex confirmationis Nominis p[ro]positissima quondam Meretrici*, whereby he meane the vadeoinge of the Deuyl power in the worldie one, that is to i[n]te (6) before the commynge of Christe a mōle beauteul halidote that you might geve occasiōn of trapiche to the Ronanc Clauiche, which fallinge the Doctoires sente you underlānde by Nymme, you haue for it forthwith *Ex confirmationis Nominis p[ro]positissima meretrici*. Then you defat w[er]e u[er]y, as though S. Hierome had in written, and faire that he ferthe before our face the falle of the mōle gorgeus Harlot Babylon, whiche you interpret to be Rome. And ther shal further contynupe S. Hierome sente you make him to speake of the reyn Babylon, paininge againe of Goddes Churche, as though at this daie it were by doltys of the Catholike Clerke fallen downne, and shoulde be let rygge ayre by you and your M[on]istres, alio of the blunderscyle of the h[oly] Chappel of the Clerg[ies]. And hereto ye alide as faire Hierome, where S. Hierome safite ento no[n]ther of the trasfers at Christes fist (*No*) douter, commynge of but the Deuyl who broughte the people a slype, by whom he understandeth (*is*) not the pe[ople]t it there be cre- ple that haue nowe, but them that were deceipted by the Deuyl vnder euil masters, before the conuaincione due sufficiencie of Christe.

But because this Defender shinketh he hath acquired him selfe like a Clerke by alleging this place out of S. Hierome against the Catholike Churche. I require all the learned to reade over what S. Hierome In Nisibene wryteth you the ende of the Prophete Nahum, from these wordes of the x. Chap. *Nimis vnum & evolu-* Cap. 3. *et c.* forto the end of the Chapter, and moste diligently to marke that goeth immedately before the place by this defender alleged. As for these, good reader, that understandeth not the Latine tongue, I assure you, S. Hierome speaketh those wordes of *Heresies*, or *teachers* of *evil Doctrine*, as fyshe as will not heare the speach of the Churche, of which hee wrote this newe Englyshe Churche. And in that ensue a commenclite to true believers, nor only the Hilles, that is, the written Scriptures but also the Doctrine of the Churche (as thou letteth in the allegation put in the Apologie) and before that hee commendeth likewise *Lutulus Dolforum*, the Causes of the Doctorous, in whiche the faulthill people al so as by flying to the Hilles couthe them selues safte from danger of the Deuel fitter of Heretic. So that at the place herewill be shewed, by that allegation they shall seeme to haue made a roode to whiche pell-mell. The whole place vringong our longe to reue herte sentence or two that are specially meante of fyshe as they be my fable. *Vana ag, hi fr.* Woe then to thofe, whiche are teachers of *pernicious Doctrine* in Nisibene by whiche *is shewed*.

Churche of Englande.

6.parte. 748 Rome.
Nimue.
have slepte, for they haue geuen Babylon.

is signified the world. And apply to them it is facile, thy Shepheards have slept, for they have given
decree to their eies, as I ambering to their eyelids. And therefore have they not founde a place for our
Lorde, nor a Tabernacle for the God of iacob. Neither haue they leit off Epihata, that is to say
Fringifer Ecclesie, the truster Churche. Nor haue they founde the Churche in the chuketts of the
worlds. Neither onely the Shepheards of this misterie *moxie hunc* he meaneby *J. DUCHESTER*'s
which is the woorde of the leueny traubours, al tyme of people deuyred by false teacheys and of the
leoued (they are the captiue Hercules) whan tyme of holt treachery the hedges, haue stipte; but by the
King of Allynys (who is the Duele) they haue bene fulled alleys. For alwayes it is the studie of the Di-
uel, howse he may haue alleys wakin (outes). Thus S. Ieronime.

Notwithstanding I report unto you that hee rives to see whether our newe Clearege made or ferre those, whom the thred halid at Athepe (gladlye wile their owne tempe) in their newe cleare, in their owne like contesites in their scholares, and hereties, in their vnuale pollution of Benefices, and Bishopricks, that ye hunger, to whom the right belongeth, in their pecuniacion of that office they are not dulye called into, in their malice towradis the Churche, in the continual fallynginges of their fealtye hulles, and in their valvage, and lecktorous embracinges.

Let them be the deadliest laicings of 5 Hierome following straight after their allegation: *Nos ferimus a mortuis tuis, &c.* There is no health for thy "truzby wounle" twelveth. Thatsoe the rite of Nuns cannot be brayed, because he fayth not downe his prisde and the wounles alwaies heale, and dailely he is wounded whyle the Devil striketh at him. And when al cometh to al, there is no health for his burs. For although he leene to huse hys lounes yis hys loufe broken, and castell with the hulse of the whole carthe, that jounesly dwyne and ynt. And it is not heled, because continually it is lyed upon with pride; but it is become lousible, and ynt it felte to Churche, a contynous and humble batta Gode spypneth. Thus descriptib 5 Hierome thise meane. Neither let them laie, they submit their feltes to Christe ympane and whom God they have loue to mordre in their mouthes, until they solwe his Doctrine, launge of the gournours of his Churche. He that heareth you, heareth me: and he that despyleth you, despyleth me. And thus a utech for antwyre to the place of S.Hierome.

The Bishop of Sarisbrie.

Verse 15 amarumque sapientia. Sir defendit singulis dstant, et quicunque sibi licet a Clerico, He ariet. 5. Hesamius modice laudat S. Hieronimam fuisse, whereas S. Hieronimam fuisse no, to, he of proud Nicasius, hath made the Church of Rome, 1. He of the Devil, hath made Antichrist. He bath laboured Babylon, 1. He divideth one sentence into two. He putteth in one word, and leaveth out another. He is led afterp. He scattereth his reffraets. He dooth, and lauds. **3. knowe not what, what so ever t** he ref. ussa. **3. knowe not what, what so ever t** he ref. ussa. **3. knowe not what, what so ever t** he ref. ussa.

Touchinge this heinous imagined corruption, and altering of S. Hieromes minde,
S. Chrysostome faulke, Cyprianus eti, pecuniam putat verum dicere, ne ipsum quicquid
Denim: *Hoc tam non est a fieri, integrum, tunc non sicuti The Vnde, non god im.* Mat. H. 19.
f. 16. With fute corruption, and change of wordes. Palladius, a lewes felow,
thought him selfe sommynge habell to charge S. Hierome. S. Hieromes wordes therof
are these: *Concedimus enim, Falsarium Verbum non expeditile de Verisopris Ho-*
norabili, scilicet Chrysostomi Iesu, & Chyruhodii nigræ, maxima crimina sunt: *Eti prestat, optimo gene-*
re, et publisheth abroad, that I am a Falsarie, that I haue not precisely translaide wordes for re interpre-
wande: That I haue in fleshe of this word, Honorable, haue written these wordes, decretly sandi. To. 2.
Beloued, Their names, and iache tristes are lade to my charge.

To thise folies S. Hierome answere thus, Cum ipsa Epistola doceat, nihil mutatum esse de temporibus, nec aliopud dogma confutetur, faciat nra isti intelligendo, ut nihil intelligantur; & dum alienam imperitum volunt cōsurgere, produnt iūam: *Where it is declared, that there is no alteration made in the sense, and that there is neither matter of substance added, nor any Doctrine imagined, verily by their greatest enmity, they prove them selves folis: and seeking to reprove other menas unskilfulness, they bring their owne.*

Pro fide, & scilicet in eis reoribus spake nothinge neither of the Churche of Christe, nor of your Clergie of Rome **F**ecit talia whereof, let s Hieronimus hunc se habeo to speake, as witnesseth indeferre of him selfe, Juste in alio place he bathe thus (**E**t in place
we statuere after warche) **D**omi[n]u[m] Non venient super nos mala. Andianus sententia
Domin[um] Sion[em] & Hierusalem, & Mons Temp[le] speculatorium, & viuo pacis, & Temp[le]m
Christi in Contumaciam, & in fine: **I**lli se fide, **T**heretru hunc communione vni.
Le tibi bracca (unge of our Lorde Sion, & Hierusalem), and the mounte, that is
Wancke Tower of the Temp[le], and the signe of peace, and the Temp[le], or Church of Christe,
shalbe

Rome.
Ninue.
Babylon.

746 The Defense of the Apologie of the

shalbe confundem, and brought to an ende.

These wordes be plaine: not only that the houte Lady Ninue, but also that the Churche or Temple, that beareth the Name of Christe, shalbe confundem, and broughte to an ende.

*Hiero. in So-
phani. c. 2.*

Litherto he saith, Quos Deus inferit ex Oleastro in radicem Bonae Oliue, si illi in amorem recerterne a Conditor tuo, & adorauerint Alyrian, cur illos Deus non eruerat, & ad eandem futuram reducat, in qua prout fierunt? *Enon they, whom God hath grafted from out of the wild Olive tree, into the roots of the good Olive (that is to say, the children of the Churche) of this forge them bluses, and fle from their Maker, and worshipe the Kinge of Alyria (that is to say, Antichriste, or any other Creature, that is not God) why may not God enuierew them, and bringe them to the same shirke, and drouthe, they were in before?*

*Hie. in Mat.
c. 24. L. 4.*

Sparke, Mr. Hardinge, S. Hierome appliceth theise wordes, not only unto Ninue, but also unto the Churche of God. **A**gainst he saith, Abomination Defolacionis, intelligi posset omne peruersum: quod cum videtur stare in Loco Sancto, id est, in Ecclesia, debetis fugere de Iudea ad Montes: **T**he Abomination of Defolacion, may be taken for any Wicked Doctrine: which when it shall sie standigne in the Holy Place that is to say, in the Churche of Christe, then we muste flee from luite to the Mountaines (of the Scriptures.)

*Hiero. in
Ephesi. c. 23.*

And agathe likewise he saith, Paxillus auferetur de loco fidei, hoc est, de Ecclesia, per impietatem quotidian lucracionem: & qui super eum ante peperdant fide: postea indilecte frangunt, & cadent, & perirent: **T**he Prince, or barre (wherely he meanech Christe for that the Faithfull hang upon him, as in a house things are hanged by safety upon a Prinnes) shall take awaye from the place, that was Fafulful, that is to say, from the Churche, because of the wickednesse, that daily groweth. And they, that before hange upon him by Fathre, afterwarde, by infidellie, shall broken downe, and fall, and perire.

*Greg. in Job.
c. 9. l. 19. c. 23.*

That so ever Glosse ye shall geue to the other wordes of S. Hierome, certeinly these wordes are plaine, & evident, and wil not easilie receive your Glosse. Likewise S. Gregorius speakeinge, not of the birtle comminge of Christe, but of the time, that is defecuted, to be before the ende of the world, thus is: In diebus illis Ecclesia, quasi quondam tenio debilitas, per Predicationem patre filios non valebit: **I**n thoate dates the Churche, a herte overmuchelie weakened with age, shall not be hable by preaching to beware Children.

*Hie. in 1. Thes.
rem. l. 1. c. 4.*

Note, feuchinge your Cleargie, S. Hierome hym selfe saith, Ipsi quoque Sacerdotem, res, qui Legem Domini docere deberent, & subiectos libi populos a Leonis thore defende quadam stupre infatuati, venturant in amenciam: **T**he Priestes then shal, that egist to teache the Lawe of our Lord, and to defende the people, committed to their charge, from the furie of the Lion (that is the Diuel) being amazed, and bereft of their wits, shall turne into madmen.

*Hiero. in
Num. 3.*

Against he saith, Sic Rex Asyrius, non posse te Ques decipere, nisi Pastores ante conspicat semper Diabolus studium eti, vigilantes animas conspice: **T**he Kinge of Alyria (that is the Diuel) knoweth, that he can never decerne the Shephe, onfis firste he calle the Shepeleades into a transi. It is cuermore the Diuels pollicie, to late watchful shalles astepe.

*Hier. in So-
ph. cap. t.*

And therefore against he saith, Auferet Dominus nomina Vana Glorie, & Admirationis fata, que vescantur in Ecclesia. Sed & nomina Sacerdotum cum Sacerdotibus, qui multa libi applaudunt in Episcopali nomine, & in Presbyteri Dignitate, & non in opere: **G**od wil take awaie the names of vaine Glorie, and False Credite, that are in the Churche: and the names of Priestes, together with the Priestes then shalles, that vaine lybante then shalles of the Names of Bishoppes, and of the Dignite of Priefhooce, but do nothinge. **P**itherto, 3 trove, is it plaine, that S. Hierome by these wordes, meant not only Ninue, as you saie, but also the Churche, and the same Churche, that is called, the Churche of God.

*Hier. in Ca-
talo. Script.
Ecclesi. in
Marco.*

But about Babylon (ye saye) ye never make an eode of Bablinge. **W**hat Bablinge then, 3 pray you, makes S. Hierome, when he saith, Petrus in Prima Epistola, sub nomine Babylon, Roman significat? S. Peter in his first Epistole meant Rome under the name of Babylon.

S. Augustine

Churche of England. 6 parte.

747 The peo-

ple that

flee to the

S Augustine saith, Roma sit quasi Secunda Babylon: **R**ome is as the Seconde Babylon, nos fecerunt: dimidius Creatorum: Adorauimus: **A**gnus, Creaturae: id dimidius eum, a quo facti sumus: Adorauimus illud, quod fecimus: **T**hy haue made vs the Citizens of Babylon: **(f)ox** wee haue lost our Country, and haue worshipped a Creature: **w**e haue lefte him, that made us: and haue Adorued that thing, that wee made our selues.

Likewife faith Primasius, Tunc Babylon cadet, quando nouissime potestate per sequendi Santos accepta: **T**hen shall Babylon come to greunde, when shee shall lacke of take power to persecute the Sanctes of God.

And agathe, Vbi Multicord sedentem super Vestem Coccineam, plenam Nominis: bus Blasphemie, haeventem Capita Septem, Septem Capita dicti Septem Montes: Romamque super Septem Montes prefidit, significans: **I** have a Woman sitting upon a scarlet roabe, full of Name of Blasphemie, haventing Seven Heades. Seven Heades he calleth the Seven Meuntes, upon which Rome was built: meaning thereby Rome, that sitteth upon Seven Heades.

Ludovicus Viues, your owne very frennde, saith thus: Hieronymus, ad Marcellam scripsit, non aliam extitit describi Sc. S. Hierome, writing unto Marcello, in his bookes there is none other Babylon described by S. John in his Revelations, but the Citye of Rome.

Ambrosius Anserius saith, Vbi est illa diuidum super omnium Regna exaltata in clita Roma, Babylon Secunda? Where is that Noble Rome, advanced of late above all Kingdome, the Seconde Babylon?

I passe ouer Beatus Rhenanus, Auenitus, Petrarchi, Dantes, and a great number of other your owne Doctors, mentioned before in place more convenient: al whos yee make not of your courteous charge with bablings.

Do Late, S. Hierow, meant not the state of our time, but only the state of the time nowe past: that is to say, as it is said before, The time of Clirites firste comming into the world. And this, in your Bargine, yea tal the right sense of S. Hierome truly reported. **Y**ow be it, your Reader, that bathes eyes to see, may easilie finde, that this is your owne onely sense, Mr. Hardinge, and not S. Hieromes. **F**or, I beseeche you, howe was Ninue fully destroyed, or what Gospells were theris written, at the firste comming of Christ into the Worlde? S. Hieromes meaning, and speche is plaine, The people before the Hierony. in Secunda Comminge of Christ, whiche shal be in Glorie, shal leue their negligente, and idle Scholemaiters, vlych haue of longe time deceivd them and shal flee to the Mountains, and eadounre be accepted before God, that the yee haue fought into these Mountains, and the negligence, and floutheimette of their Maisters shalbe reproched.

So like porpois S. Hierome saith, Fieri non potest, ut est, qui Dunnis Scripturis magis studio, tenacitate desiderio vacat, temper negligatur. Licer enim deit nobis hominis Magister, ut in tamen ipsi Dominus, superne intrans in corda nostra, illustrat inc. 11om. 36.

temptationi tuba lumen infiniti: denegit occulta: Doctore fit corum, qui ignoramus: tantum si nos ea, quae a nobis sunt, alterre velimus: **I**t cannot possibly be, that he, that with carnall flude, and fervent haue reade the Scriptures, shold enuierew be forsaken. For altho: he we wante the instruction of Man, yet God him selfe from abuse entring into our harts, lightenth our minde: poueris his beamis into our wortas: openeth chungs, that were hidden: and becommeth ours vs a Scholemaster of slas, wee knowe not: only if wee wil doe so muche, as in us lie.

So saith S. Hierome, Postquam conuersi fuerint, & Clarum Christi Lumen aperte: Hierony. in rint, pacient in vijs, & in finis Sanctorum Scripturarum: & dicent, Dominus pacif me, & sic. Lib. 1. c. 49. & nihil mihi derit: When they shalbe turned, and shal beholde the Cleare Lighte of Christ, &c. 23. they shal feede in the path, and waies of Holy Scriptures and shal faire, The Lorde fedeth P. psalm. 23. me: and I shal wyante nothinge.

Against he saith, Circundabit libi, quasi murum hemisimum, Scripturarum doctrinam ad interiora eius posuit hostis irumpente: He wil enclo: him selfe with the Dolours X. sunne. 3 of the Scripturas, with a stronge walles: that the Enemie mase not enter into his heart. Again Hieron. in Euseb. he saith, Hec est via, ambulare in ea. Neque ad Dextram, neque ad Sinistram. Tunc lib. p. ca. 30. omnes

omnes Erroris, & Idola, & Similitudines Veritatis communies, atque disperges, & ita iudicabis in mundo, ut ea mensuratu fidelissimo Sanguini comparas: *This is the waye: Walk in it. Goe neither to the Righte hande, nor to the Left. Then shal thou breake, and scatter al Errours, and fables, and Counterfeite likelikes of the Truth: and shalke inde them to be fitte, than that shalke them to moste vyle, and lossele Blasie.*

But, soz as mythe as ye saie, Al these woordes of S Hieronome perrine into somme other maner, I knowe not what, and not unto the ouerthrowe of Babylon, or fal of Antichrist, can shalbe belike the ende of the worlde, notwithstanding S Hieronome woordes of them selfe be plaines venioigne, yett it may please you, to confirme these woordes of S Chrysostome, touching the same. *Thus he saith, Tunc, qui in Iudea fuit, Iugante ad Montem id est, qui fuit in Christianitate, conterant ad Scripturas. Montes sunt Scripturae, Apolotolus, & Prophetarum, &c. Scis Dominus tantam confutacionem rerum in nouitiorum diebus esse futuram, iudeo mandat, ut Christiani, qui fuit in Christianitate, volentes firmari, accipere Fidei vera, ad nullam rem fugiant, nisi ad Scripturas. Aliquis ita aliis res aperient, scandalizantur, & peribunt, non intelligentes, qua sit Vera Ecclesia. Et per hoc incident in Abominationem Defolationis: *Then as soon, that be in levrie, flee to the Mountaines: that is to say, let them be in Christes Profession, flee to the Scripturas. The Scripturas of the Apostles, and Prophetes, be the Mountaines, &c. Owe Lorde knyngene, that there shal be said, he confusione in this last daye, therefore commandis, that Christian men, that believe in Christe, willinge to have an afformacion of the True Faith, shoulde have recourse to nothing els, but unto the Scripturas. Otherwise, if they haue regarde to any other thinges, they shalbe offendid, and perseid, nor understandid, what is the True Churche. And by meane hereof, they shal fall into the Abomination of Defolation.**

Here, M. Hardinge, no Glosse wil serue you. Certainly, these two wordes were spoken by the firste commynge of Christe into the worlde as you imagine: but of the Kingdome of Antichrist, and of the End, and Confusione of the worlde.

Whereof S. Gregorie saith thus: Ecclesia post cedem diuersibus deputur, tamen circa finem temporum grandi predictacionis Virtute roborabitur: *The Church after these dais of her affliction, shal afterward notwithstanding be strengthened with greate Powers, and might of Preaching.*

The Apologie, Cap. 20. Division. 1.

But, by youre fauoure, somme wil saye, these thinges oughte not to haue benne attempted without the Bishop of Romes commaundement: so muche as he onely is the knotte, and band of Christian Societie: He onely is that Priesle of Leuies Order, whom God signified in the Deuteronomie, from whome Counsel in matters of weighte, and true iudgemente oughte to be fette: and, who so obreth not his iudgemente, the same man oughte to be killed in the sight of his brethren: and, that no Mortal creature hath Authoritie to be Judge over the Pope, what so ever he doo: that Christ reigneth in Heaven, and the Pope in Earth: so ever he doo: that the Pope alone can doo as muche, as Christ, or God him selfe can doo: because Christ, and the Pope haue but one Consistorie: That with out him is no Faith, no Hope, no Church: and, who so goeth from him, quite easeth awaie, and renouceth his owne Salvacion. Such talke haue the Canonites, the Popes Parasites, but with small discretion, or sobernesse. For they could leantle saye more, at leaste, they could not speake more highly of Christe him selfe.

M. Hardinge.

What somme wil saye, we knowe not. Wel, you, that your change of Religion, and manisole Heresies ought not to haue benne ariuened al, neither without the Bishop of Romes commaundement, nor with his commaundement. Touching the Bishop of Rome him selfe, you haue never done with him. He is a great blocke in your waye. And so hath he ever beene in the waie of al Heretike. Yet could he never

by

by you, or them be removed. To your lesstes against him, and beliefes of the Canonites before by you uttered, and here ioly repeated, my former anteyear may suffice.

The Apologie, Cap. 20. Division. 2.

As for vs, truely, wee haue fallen from the Bishop of Rome, vpon no manner of weylly respect, or commoditie. And would to Christe, he so behaued hym selfe, that this fallinge awaie had not needyd: But so the rale stode, that onelise wee leaste hym, wee coulde not come to Christe. Neither wil we nowe make any other League with vs, then furthe a on, as Nahas the Kinge of the Amorites woulde haue made in times paste with them of the race of Iabes, whiche was to put out the righte Eye of eche one of the Inhabitantes, and so to receive them into his friendshyp. Cuen so wil the Pope plucke from vs the Holy Scripturae, the Gospell of our Salvacion, and al the Confidence, whiche we haue in Christe Jesu, that is the ey from our heade. And vpon other condition can he not agree vpon peace with vs.

M. Hardinge.

You are not fallen from the Bishop of Rome only, which were a damnable schisme, but yeare fallen from Christes Churche. Your compisyon of the Pope with kinge Nahas is not very appreable. But its, yee speake more mal clynsly, then credibly. Be ye good Christen men, and confirme your selues to the Catholike Faith, (and vnde Christe, and his Egesel: *For, this also yee shoulde haue added)* and I warant you, the Pope wil plucke from you, neuerlik, the scriptures, for your confidence in Christe Jesu, no more then he did from vs.

The Apologie Cap. 20. Division. 3.

For whereas somme vse to make to geate a baunte, that the Pope is not onely Peters Successeour, as thougher thereby he caried the Holy Ghost in his bosome, and could not erre, this is but a mater of nothing, and a very trifeling tale. Goddess grace is promised to a good minde, and to any one, that feareth hym, not bnto Heresies, and Successions. Richesse, saith S. Hieronome, maie make one Bishop to be of more might, then the rest: but al Bisshopes, who shal beare them, are the Successours of the Apostles. If so be the Prince, and Conferencion only be sufficient, why then, Manasses succeeded David, and Caiphas succeeded Aaron. And ic hath the benne often seuen, that an Idol bathe benne placed in the Temple of God. In olde time, Archidamus the Lacedemonian boasted much of hym selfe, howe he came of the bloudie of Hercules, as the Pope this daie boasteth hym selfe of the successyon, and place of Peter. But on Nicostenus, in this wile abated his pride: *Nate, quod he, thou seemest not to deffende from Hercules. For Hercules defrocted euil meyne; and thou makest good meyne euil. And whenthe Pharisies haggaged o' their Linage, howe they were of the kinred, and bloud of Abraham. Ye, saith Christe, seeke to kil me, a man whiche haue tolde you the truthe, as I heard John. 8. it from God. Thus Abraham never did. Yee are of your Father the Devil, and wil needes obie his wil.*

M. Hardinge.

The Pope succeedeth Peter in authoritie and power. For whereas the Shepe of Christe continuallie to the worldes ende, he is not vnde, that thinketh Christe to haue made a simprelede temporarie, or for a time, ouer his perpetuall rule. Then when heperell endeuin ente our Lorde gaue to the fist simprelede, at the institution of the heperell office of the Churche, that he wouldestan to haue given ordinaunce to every felowrell. To Peter he gaue that he obtained by his pia, and to the Father, that his Faith shoulde not fail. Againe, to him haue grace, that to perswaine, the perfumance whereof at his requeste required, to write, that he confirmed and strengthenid his Brethren, whiche the grace of Christe, of Faith, and of Confirminge the waeringes and doutheul in Faith, every Pope obtaineth.

Ky

not Err. & Virtus, jo-
ned with in-
pludent fave-
ry and extore-
sion at ye place
of the holy Chaste for the benefit of the Churche. And to the Pope, altho he haue erred by perforne
error in his owne private iudgements, as a man, and as a particular Doctor in his owne opinion: yet
as he is Pope, the Succellour of Peter, the Vicare of Christe on earth, the thespeler of the Veisicular
Churche, in publicke iudgements, in deliberation and definitiounes sentenes haue never erred, and never erred.
For when so euer he ordeneith or determineth any thing, by his high Bithly authourite, intending to bind
Christian men to performe or beleue the same, he is alwayes governed and ledges with the grecce and
fauour of the holy Ghofle. This is to Catholique Docours a very certaintie, though to lutch doughties
Clerkes at ye are, it is but a matter of nothing, and a very triflinge tale.

S. Iustine is
antivoca-
tio. Part 2.
C. 3. Dini. 5.
Peter was the
Shepherd, and
the Apostol
the Shepe A
without favor,
As for your example of Archidamus, who boastingly ferched his Petigree from Hercules, you must
confesse, succession of Virtue alwayes followeth not succession of Bloufe. Nowe wee doo acknowledge in
Christian fathre
S. Iustine par-
rom dedit
Apolosis o-
numbus pote-
statum.
The Pope suc-
cedeth in po-
ver, but not in
holiness.
+ At this mae-
be called the
successors of
Iohannes,

of the Succellour of Peter, S. Hieromes fatinge to Eusebius, whiche newe you
also in other respects, to the Succellours of Peter. That the Succellour of Peter, whiche newe you
haue alleged three or four times, wil not handlyeme terise you to lor to divers pointes, as a shippman hole
for divers legges. Once againe I tell you, therby he meaneh nothinge els, but that, the grecenesse of
Rome ought not to graue authourite to a wronge, private cultoure, (by whiche Deacons in certaine cases
were preferred before Prelieye) agynste the rigte generall custome of the woldle. And Bisshopps be the
Succellours of the Apostoles, we graunte yet is the Pope the Succellour of Peter, whio was Shepheard of
the Shepe A. al Churche Lambes, and Sheep, and therfore also of the Apostles them, felues, and to haue a higher
authourite.

As for your example of Archidamus, who boastingly ferched his Petigree from Hercules, you must
confesse, succession of Virtue alwayes followeth not succession of Bloufe. Nowe wee doo acknowledge in
the Pope a succession of Shepheardly power, easch Succellour as in Peter. Whiche successio is not taken
awaye by lacke of Peters holiness.

Christe likewise by his answere to the Phariseis, thoughie he affirmed, they succeeded not Abraham in
lone of thame and that for their malice they were of their father the Devil, yet he denide not, but that they
came lawfully of Abraham, and were of his bloud, though not of his godnesse. Succelusion meane
hat wey, spakynge of the Pope, whose successio is deronged of Peter: but the succelusion of Powre and au-
thorite, and of infallibilitie of Fauke in iudgements and sentence definitive.

The Bishop of Saragossa.

Here we haue founde one Pope with two Capacities. In one respecte he is a Man:
In an other respecte he is more then a Man, but whether, in that respecte, he be Angel,
or Archangel, it is paste in silencie. One wate he succeedeth Peter: an other wate, he
succeedeth, I knowe not, whom. One wate he haue tare: an other wate, though he
would never to saue, he can not erre. In his Wets, at his Table, an Chesebacke, or els
Where, he wate wel instructe him: for in these places he haue to be cuted, as wel,
as others. At wats, in Courses, in Contynous, and in tyme of festynge, it is moste cer-
tainlye, for certeyn, he can not erre. For in these places he hath the Holy Ghofle, I wote, at
his Communionement. His pouer Palloral, his Succelusion in Antibiskit, and Insuli-
tante of Iohannes, his Iawes, his Clauses, and his Consercation are insufficent so, euer to
preferre him from Creant. & like purpse Salutis, somme lufe of Cicerio. Alind
Statu, and Secens, de Republica fentis: While he standeth sp. he is an undre, touchinge
the common State: When he falleth downe, he hangeth onther. It is fitte for a Pope to haue
gafe of mintes, Apolices Nonne, while he falleth metred in his Gau, was inspired, and
prophected, and gaue Oracle: but after that he came abysades, he was no wiser, than
other wenmen. This yent Decours fate, as it is before reported, ventus adi-
ret, Cathedra: Papa Sanctificat recipit a Cathedra: The Popes Iunior is fallenred unto
hi Chancie: The Pope from hi Chaire receiveth hi Holiness.

At sheweth me, M. Hardinge, to see so vaineley occupied aboute these vanities.
We mane wel be liberal in teangle hereof. They tolde you but little: they are onely
your owne, Scripturis, Loctours or Counsellors, to wincke your faiences, ye alleg
Diss. 2. Alphon. De
Hart. L. 1. q. an Hereticum etc, & Papamelle, core in vnum pollunt, &c. Non enim credo, aliquem
et le adeo Impudentem Pope Alphantorem, vt ei tribuire hoc velit, vt nec Iustine, nec
in Interpretatione Sacrament Literarum halucinari possit: We doubt not, whether one
man may be a Pope, and an Heretic bothe together. For I beleue, there is none so shame-
lester a flatterer of the Pope, that wil saye (as you saye, M. Hardinge) The Pope can never
erre, nor be deceived in the Expotion of the Scriptures. There is no flatterer so shame-
lester,

The
Pope can
not Err.
Ex. in
Amara. 6.
In. Cor. 7.

lesthe, that wil so late.

Likewise Erasmus fathre, Si verum est, quod quidam affuerant, Romanum Pontificem
en Errori Iudiciale Errare non posse, quod opus est Generalibus Concilij, quod opus est
in Concilium accersere Jurisconsultos, ac Theologos eruditos? Si Papa pronuntians la-
bion potest, cur datus est Appellationi locus, vel ad Synodus, vel ad cundum rectius
edo. Quia? Quorū in attinet, tot Academis in tractandis Pdet. quælibet omnibus ditorum
cū ex uno Pontifice, quod verum est: audire licet? Inde qui sit, ut hunc Pontificis
decreta cum illius Pontificis decretis pugnet? If is be true, that somme menne fere, that the
Bishop of Roan can never Err in Errorre of Judgemente, what neede we then to my
General Counsellors? And in the same, what neede we so many Lawiers, and learned Di-
vine? If the Pope cannot Err in greevynge sentene, wherefore lith there any Appeals from
the Pope, either to a Council, or else to the Pope him selfe, beinge better enframed? What
neede we to trouble so many Vniuersities, in discussioun of Matters of Fathre, whereas wee
maye learne the Truthe of the Pope alone? N̄ we, howe committeth above, that one Dopes
Decrees are founde contrarie to an other, if it be to certayne, that the Pope, who so euer
he be, and what so euer he fale, can never Err.

What yee speake of Peters Succelusion, is vaine, & childishe. Of suchte fale, Athanasius fathre, Perinus est, in Magnitudine Vrbium Religione item: Visu vni man-
imagine, that Religion stande b in the Greatenesse of Cities. S. Hierome fathre, Uocatio
Divitiarum, & Paupertatis Humilitatem vel Subliminem, vel Inferioriem Ecclipticam
non facit. Ceterum omnes Apostolorum Succeliores sunt: The Wealthie of Riches, and
the Basenesse of Povertie maketh a Bishop neither Higher, nor Lower. But al Bisshopps be
the Succelours of their Successours.

The Apologie, Cap. 21. Division. 1.

Pet notwithstanding, because we wil graunte somme what to
Succession, tel vs, hath the Pope alone Succeeded Peter? And what tel,
I pray you. In what Religion, in what Office, in what pce of his
life hath he Succeeded him? What one thing(tel me) had Peter euer
like unto the Pope, or the Pope like unto Peter? Excepte peraduenture
he wil late thus, That Peter, when he was at Rome, newer taught the
Gospel, newer fedde the Flocke, tocke awaie the Keies of the Kinges-
dome of Heauen, hid the Treasures of his Lorde, set him dwore only
in his Cattle of S. John Laterane, and pointed out with his finger at the
places, and Chambers of Purgatori, and kindes of punishments,
committynge some poore Soules to be tormentted, and other some ag-
aine sudainely releasynge them to his owne pleasure, t. b. n. 13. Who-
me so fo so dootinge: or, that he gaue order to saie Primate Walks in every
corner, that he mumblid by the Holy Service with a loude voice, and
in an unknowne language: or, that he hanged by the Sacrament in every
Temple, and on every Altare, and caried the same about before him,
whither so euer he wente, upon an ambling Jamet, with lightes, and
belles: or, that he Confecrated with his holy Breath, Oile, Waxe,
Wulle, Belles, Chalices, Churches, and Altares: or that he sold Indulges,
Graces, Liberties, Auouisons, Preventions, First frutes, Palles, the wearing
of Palles, Bulles, Indulgences, and Pardonnes: or, that he called him selfe
by the name of the Head of the Churche, the Highest Bishop, the Bisshop
of Bisshopps, alone moft Holy: or, that by usurpation, he tooke upon
him selfe the right, and authourite over other Bisshops Churches: or,
that he exempted him selfe from the power of any Civil Government:
or, that he maintained warres, and set Princes together at variances:
or, that he sittynge in his chaire, with his Triple crowne ful of Labelles,

Bk. ii.

Athanas. In
divitiae
Uocatio
ad. Eccl. 10.
Eccles. 10.
Eccles. 10.

Eccl. 10.

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with sumptuous, & Persianlike gorgioushesse, with his Roial Scepter, with his Diadem of gould, and glittering with doanes, was carried about, not upon a palfraie, but upon the shoulders of Noble men. These thinges, no doubt, did Peter at Rome in tynes past, and lefte them in charge to his Succelours, as you would fite, from hande to hande: for these thinges be nowe a daies donne at Rome by the Popes, and be so donne, as though nothinge els ought to be donne.

M. Hardinge.

- (a) Vntruth. For the Pope feodeh not.
- (b) Vntruth. For the tyme power was geuen to al the reyn.
- (c) And wel proued.

The Pope alone hath succeeded Peter. Ask ye wherin in what Religion in what office? We tell you he succeeded in Peters Chaire, in which he faine, and ruled the Churche, Christian Religion, (i) in that office whiche Christe committed to Peter, when he faile. *Pape One man:* Feed me sheep. Then whiche office he never gaue greater, nor with like circumstance of charge, (b) nor to any other gaue he it, then to Peter. For to him alone, he laid, Feed me sheep. What ake vs to this Officers hit?

You ask what thing had Peter ever like unto the Pope, or the like vnto Peter? We tell you Peter had autorite to feede Christes sheep like unto the Pope. And the Pope had autorite to feede Christes sheep, like unto Peter, (c) like power, like communitie. He that gaue them autorite to feede, gaue them also autorite to do what so ever more pertinet to feeding.

The Bishop of Sarisbury.

For that ye tell us so many faires tales of Peters Succession, *we* remembre of you, wherein the Pope succeedeth Peter: You answe, He succeedeth him in his Chaire: as if Peter had benne sommetime entailed in Rome, and had sat solemnly al daies with his Triple Crowne, in his Pontificallibus, and in a Chaire of gould. And thus, haunche losse both Religion and Doctrine, ye think it sufficient, at leaste to holde by the Chaire: as if a Soultrie, that had losse his Swerde, woulde plase the man with the scabre. But so Caiphas succeeded Aaron: so wither Manasse succeedeth David: So mane Antichriste saffis hitte in Peters Chaire.

Chrylostome saffis Non Caledona fact Sacerdotem: fed Sacerdos Cathedram: Nec Locus Sanctificat Hominem: fed Honio Locum: *It is not the Chaire, that maketh the Bishopshyp to the Bishop, that maketh the Chalif.* Neither is it the Place, that holewit the Man: but it is the Man, that holewit the Place. *Littiswite S Hierome saffis, Non Sanctorum Filii sunt, qui tenent Loca Sanctorum: They are not always the Children of holy Menne, than sitt in the rommes of holy Menne.*

Sothe the great wronge vnto S.Peter, that placeth sutch a one in such a Chaire: for, neither is the Pope in any thinge like S.Peter: nor was S.Peter fitte thinge like the Pope. When Simeones falle, that Arafins, an vi learned, and an vi worthy like deareing Man, was placed in Chrylostomes roome, he crieth out, *Pro pudor Quis Cui? Qui for shame, what a fary bind is this? and in whiche place han we sette him?* Quis haue any regarde of him selfe, cannot thinke of S.Peter without blawshing.

The Apologie, Cap. 21. Division. 2.

Or contrarie wise, peraduenture they had rather fale thus, that the Pope dothe nowe al the same thinges, that wee knowe, Peter did many a daie ago: that is, that he remmeth vp and downe into every Countrey, to Preache the Gospel, not only openly abroade, but also priuate ly from house to house: that he is diligent, and applieth al his busynesse, in season, and out of season, in due time, and out of due time: that he dothe the parte of an Evangelist, that he fulfilleth the worke, and ministerie of Christe, that he is the watchman of the Houle of Irael, remmeth an' weres, and wodres at Gods mouth: and, evyn as he recyveth them, so deliuereth them over to the people: That he is the salt of the erthe: that he is the Lighte of the world: that he dothe not feede him selfe, but his flocke: that he doth nor entangle himselfe with the worldly cates

*Dift. 40.
Adulti.*

*Dift. 49.
Non est fin
cile.*

*Nicop. l. 13.
cap. 28.*

Churche of Englande. 6. parte.

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tares of this life: that he dothe not vse a Souerainie ouer the Lordes people: that he seelth not to haue other membre Minister vnto him, but him selfe rather Ministreth vnto others: that he taketh al Bisshoppes as his felowes, and Equalites: that he is Subiect to Princes, as to persones sente from God: that he geueth to Caesar that, whiche is Cesar: and that he, as the Olde Bisshoppes of Rome did without contradiction, calleth the Emperoure his gracie Lorde. Ouesle therfore the Popes do the like nowe a daies, as Peter did, there is no cause at al, why they shoulde glorie so muche of Peters name, and of his Succession.

M. Hardinge.

The Pope nowe remmeth not vp and downe into every Countrie, he goeth not openly and priuately, from houle to houle, and to every alehouse, as ye woulde him to do, like one of your Ministers: Neither I trove, ye maister that be Superintendentes your felues, thinke it conueniente, that ye get them hym to houle to preache your Gospel at thise daies. And woulde ye the Pope to alise him selfe to that ye thinke becomeneth not your felues? He hathe (as meete it is) other fitt meane to helpe to haue his bishoppes with him. And where as one body sufflach not for to great and to many affaires: But Councell, he hath many heads: for ouerfights, many eies, for case, many bates: for preaching, many tonges: for works, many handes: for knowledge, many eares: for expedition of maters, many tees: for the crete vngift of los charge, many sholders. Briefly, for al necessarie and behouefull cates, conueniente helpe. The like helpe woulde S.Peter vse, were he nowe living.

The Bishop of Sarisbury.

To speake of the Popes remming vp, and downe, from Alehouse to Alehouse, it is great tolle. It shoulde be sufficiente, if he woulde goe from Chu che to Chu che, and remember his Charge, and feede the flocke, and preache the Gospel Vndealte, the Pope hub may haedes, many eies, many bates, many tonges, many hands, many eares, many moulder. And thus, of your Pope ye make a Monstre, with many eies, eares, tonges, and bates of others, and none of his owne. A wife man fountringe faire: Inprobis facti, qui, cum alienis oculis omnia etianda facti, postulat alteriorum vitas omitti fibi: *It is but Lawely done,* a man, that musle ourselfe al things with other membra, desirous to haue the hys of others committed vnto his charge.

God ges him his to st, and eares to heare, and bate to understand: that he mate knowe the tyme of Godes Visitacion.

The Apologie, Cap. 22. Division. 1.

Putche lesse cause haue they, to complaine of our departinge, and to calle vs againe to be felowes, and frindes with them, and to believe as they beleue. Meine fale, that one Cobilon a Lacedemonian. When he was sent Embassadour to the King of the Persians, to treare of a truce, and founde by chaunce them of the Court playng at dice, he returned straight way home againe, leauinge his mesage vndonne. And when he was asked, why he had slackt to doo the thinges, whiche he had received by publicke Commission to doo, he mde answere, he thought it shoulde be a great reproche to his common Wealthe, to make a league with Divers. But, if we shoulde contynent our selues to returne to the Pope, and to his Errours, and to make a tourment, not onely with Divers, but also with men farre more vngrauous, and wicked, then any Divers be: besides that, this shoulde be a great blotte to our good name, it shoulde also be a very dangerous mater, both to kende Goddes wrath against vs, and to clogge, and condigne our owne soules for euer.

M. Hardinge.

Ye doo wel to compare your felowes with this Cobilon. For in dede (a)ye doo as he did. Ye were fonde (b)y Claske to his Vicar, eties Succelour, to be fedde and gosmed like shepe vnder the thre. *Rit. 13.*

(a) We see
wicked com
pany as he did.
(b) Vntruth.
For where did
Chafe euer
ten. eis to the
P. of Rome.
See. 13.

Perseveration.

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(c) By this rule
the Pope is left
void of life;
For he has
deculed from
Christie, that
is the head,
the heade, the true heluers knitte togather in cha-
riste the members, ecke one in his order and degree. He is the vine, yee were the boughes and branckes. (c) What
membrone ente off from the body, lieth a what bough brokene from the tree, groweth? As every tucke
member dieth, and bough withereth, So if yee remayne not in the Catholike Churche, which is the body
of Christie, yee drave no life from the head, yee haue no parte of the Spritte, that from thence redoundeth
to every member, ye haue no portion of the lityousyle that silueth from the roote. Then what remain-
eth, but that yee be caste into the fire? For this cause St. Cyprian and other Fathers, oftentimes haue said
that our and his felte the Churche, there is no saluation.

The Bishop of Sarisburie.

Christe never tolde vs, neither of any his Vicars General: nor of Rome: nor of Late-
rance: nor of Peters Chaire: nor willed vs to haue recourse to the Bishop of Rome, moze
then to any other several Bishop. Therefore, as Yarding, we muste rekeen this
euangelist the rest of your Vntruches.

It is true, that you say. A member divided from the body cannot live. But your Conclusion is untrue, like the rest. *For*, Rome is not the Body, but only a Member of that Body; Rome is not the Tree, but only a Bough; Rome is not the Head, but only a Spring. And therefore, seeing it is nowe diuided from that Body; seeing it is broken from that Tree; seeing it is cutte of from that Head; it is no maracie, though he scruell, though he be wretched, though he be leaste bytie, without either Sympie, or life: as this date it apperead to the eyes of all them, that wil beholde it.

The Apologie. Cap. 22. Division. 2.

For of very truthe, we haue departed from him, who we saye had blinded the whole worlde this many a hundred yere : from him, who too farre presumptuously was wente to fale. He could no eare, and, what so euer he did, No mortal man had power to condemne him, neither Kinge, nor Emperour, nor the whole Cleargie, nor yet al the people in the worlde togerether; no though he shold carrie away with him a thousande Soules into Hel. From him whiche toke vpon hym power to comand, not only men, but even the Angels of God, to goe, to returne, to leade Soules into Purgatorie, and to bringe them backes againe, when he list him selfe : who, Gregorie saith, without al doubt, is the very forerunner, and standerbearer of Antichriste, and hath bitterly forfaken the Catholique Faith. From whom also these ringleaders of ours, who nowe with might & maine resist the Gospel, and the truth, which they knowe to be the truthe, haue ere this departed every one of their owne accord, and good will: and who would even now also gladly departe from him againe, if th. note of inconstancie & change, i their owne estimation among the people, were not a let unto them. In conclusion, we haue departed from him, to whom we were not bounde, & who had nothing to laine for him selfe, but only, I knode not what, vertue, or power of the place, where he dwelleth, and a continuance of succession.

M. Hardinge.

As you confess your departinge, so woulde God yee understande your gylte.

At yee come to you departing,
Those courteous Fathers and Godly learned menne, whole names ye holde wrongfully whom it liketh
your interpresse or cal ringlers, resift not the Gospel, but suffer perfecter for the Gospell. Your Gods
"M. Hardinge yet, that is to say, your vyle hereties and blasphemies, woorkefully they desete. Your newre stucht, that is to
Reuerend Is. sa.
thene contained Catholique menne, aby their oyne accorde and good wi, as yete fare. But wherin they stepte aside, they
eventye years
as egerin in Hypnotise.
were compellid by futele feare, as might happen to a righte constante man, meane the terror of deats,
Whiche as Asifordis fa. or al certe thinges is moste terrible. Nowe because yee finde the terrors
of a gilty confidence, more terrible then death of their personas, they entendee by Gods grace altingh them,
leue no to stepte aside againe, but rather to fulfille whate ver euen extremes. Whiche blonde, or the blonde
of any of them, if God to his honour shal at any time permitte you to drave, whiche to smote you
that is to

Churche of Englande.

6. parte.

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prevaleth

thisse, soon after looke yee for the retourninge of the Israelites againe, that texte beinge then fulfilled
Completa sunt iniustas Amorrbeorum.

Were not they well assured of the truth, moste certaine it is, what so ever ye saie, they would not make so foolish a bargaine as your selues doo, as to buye vaine estimation among the people, with the certaine losse of their soules.

The Bishop of Sarisburie.

Certaine of your friends, whome ye cal Reverende Fathers, suffer imprisonment, (ye saie) and persecution for the Gospel. Notwithstanding, it is not so longe thenthe faire Reverende Fathers, were there felow the Burners, and Persecutours of the Chappel. Butthe complainte sommetyme made Annes the twched heretique. For thin Epiphanius, he wryteth, Annes, that suffer persequition for the Truthe, that our preseruent Ruthens, notwithstanding he were a great fauourer of the Origenian Heretiques, yet he saide, even as you saie, Nostra Fides persequitio[n]em Hereticorum tempore, cum in sancta Aegypti & Aegypti Ecclesia degremens, in carcib[us], & exiliis, quo pro fide interbarbarorum persequitio[n]em. Alexandria Ecclesia degermens, in carcib[us], & exiliis, quo pro fide interbarbarorum persequitio[n]em. bata est: While we lained in the Holy Churche of Alexandria, in the tyme of the persequition Hiero. Add. of Heretiques, our Faute was proued in Prisones, and Banishment, whiche were late upon us Roff us for the Faute sake. Tinto whiche S. Ieronimo in his pleasaunce maner answereth Ms. B. 2. thus: Minor quid non adierit, Vinctus Iuli Christi: Liberatus tunc de leon: Hier. oden: Alexandria ad bellias depugnauit: Curiunt Confundunt: Fidem ferunt: Superset mibi loca: corona Iustitie: I maneule muthe, that he fadre not further, Ruthens the Preseruer of fesse Christe: I was delivred out of the Lions mouth: I was thrown amonst wild beasts at Alexandria: I haue past my Courst: I haue keapt the Faute: Nowe there remaineth for me the Crowne of Righteousnesse.

Thus the Wolfe, when he is restrained from spoile and rauent, make like unto
complaining of Persecution.

S.Hierome, writing unto Apronius of the state of the East Church, where he then
lived, thus thus : His quiet lunt omnia. Et si enim venena peccatorum non amittunt, ta-
men os impunitas non audent aperte. Sed fuit sicut aspides furde, obturantes aures huas.
All things here are quiet. For, albeit they have not left the posis of their hearts, yet
they have not open their wicked mouths. But they are at the dease Serpentes, shuttling of their
eyes, and wil have nothing.

The said Reuerende Fathers, that, as nowe, atte so farrly of your side, not longe
age, were well contented, both to maintaine, and to payre the contrarie, as wel,
as you. Howbeit, that (you saye) they did not of godly wil, but onely of feare, and of lucte teare,
as maye happen vpon a constane man. **THAT IS TO SAI**, of mere Hypocrisie, and Disimulation,
and in other flatteryng of their Prince.

And thus, to save your Fathers from beinge Schismatiques, &c. are wel contente
to make them Hypocrites. Thus saie you. But your saide Recuerdes them selfes
would haue tolde you farre otherwise.

Doctor Gardiner of him selfe he thus ; In the dis-
I did not so easily contente me selfe. But I so framed me selfe
kinge the judgement of al me serfes, onlesse I perceiue
with nine care, smelld them wth my nose, savve them
wth my handes. I thought I had no scene enough.

Againe he faffte. This aduisyd consideracion hath pulled avaie al scrupulys doubtis; **True**
And by the wroorkes of Goddes grace, hath conueighed and brought them into the **Dreynell**
lichte of the Verite. **In P'st**

*And agayne, In dede to tel you at avvoerde, that compelleth me, that compelleth al
men, even the myghtie powre of the Truthe.*

Likewise saith Doctor Bonner, touching the same: The mater was not rashly taken in haude: but with judgement, and wisedome examined, and discusid. Againe he saith, The Bishop of Winchester had longe agoe throughely bultid this mater, even unto the branche.

If these tales be true, M. Hardinge, even is your tale more untrue. If ye will tell us your selfe, you muste needs condigne your Reverend Fathers. Certainly, temoltie.

Truche preualleth 754 The Defense of the Apologie of the

your tales beinge directly contrary to make them bothe true, it is not possible.

But here ye beginne to scrafe vs with your Propheticall threats. If we once beginne to tolde your Blude, then (ye safe) your Louanian Israel immediately afterward shalbe restored. I thinke you meint, Domini Iacobus populi Barbaro.

In fute blinde Prognostications, I haue no skil. God oftentimes suffereth ini-
quite, and falsohede to penale for a scatson, to chaffen the vanitudoise of his pe-
ople. Let his wil be done with mercie, as it shal shew god in his eies. But if ye per-
suale againe, ye that penale to your owne confuson. Wel ye mate repeyle the
Founte of God, as your fathers haue often done before? But vterly to abolishe it,
ye shall never he able.

Sucht vaine hope had the Ievies in olde times, to recover their Religion, and Ce-
remonies, vane blyter to overthralve the Gospell of Christe. They confirme together,
gote Paltons, and Carpenters, and beganne to castle the foundation, to repair their
Temple. Immediately the Emperour Constantine raised a power, and set upon them,
and put them to the swerde, as rebelles, and Traitors. Others, that he spared alialue,
he made slauers, and cutte of somme their tonges, somme their handes, somme their
earres, somme their noses: somme he burntē in the face: and so leste them alialue,
for an example, from Toulouse to Lounie throughout the world.

Chrysost. In Ier. 39.10. con-
tra Iudeos. Afterwarde, when the wicked Emperour Julian, in despite of Christe, haue gonen the
Jewes leue to build, and repaire their Temple, as is saide before, and, the Prin-
cess power assyng them, no power semblable to withstande their purpose, then
God him selfe from Heaven aboue encountered with them. Earthquakes hylke out,
and ouerthrew their buildings. Lightninges fel downe, and burnt both the totes
in their handes, and the coates on their backes. Then was the Gospell of Christe most
beautifull, and most glorioius, then ever it had benne before.

Ambro. li. S. Gregorii fathe, Tulerunt Dagon, & reliquistunt eum in locum suum. Hoc est, in
Epsit. 29. Templo, ubi arca Dei posita fuerat. Quid est ergo Dagon in locum suum restituere, nisi
Gregor. In pri- Idololatria statum subtili considerante per quire? Ita quia, quod subtilis Idololatria
minus Regnum error apiculor, cō verius condemnatur, subinclusum est, Ruris dilatato fingentes inue-
ta. 4. 3. 6. 5. nentum Dagon tacentem super faciem coram Arca Domini: Then took the fidele Dagon,
and restored him agayne into his place: What is to say, in the Temple of God, where the Ark
*of God was placed before. And what is to retroare againe Dagon into his place, but dif-
ferently, and adfudately to examine the state of Idolatrie? And, for as muche as, the better the*
Error of Idolatrie is, the better it is condemned, therfore it shal wel fayre. They rysing
in the mornunge, stonde Dagon leue flotte upon his face, before the Arke, he lerte be Lrete.

Cuen to, p. Hardinge, of ye rafe by your Dagon once againe, once againe he shal
comme to grounde, and that iugatte his handes, and feete, and be vterly dismembred
by the falle, and that his grouinge, as a blocke, before the presence of the Ark of
God. There is no Council againte the Lorde.

Pron. 21. *10. fat. 6.* The Noble Prince Iohn after that he had ance, by Gods commanudement destro-
ed the Cittie of Iericke aciurid al his posterite in this sorte: Acciurid he before
the Lorde, that shal stand vp, and reforne againe this Cittie of Hiericho. In the deacie
of his eldest sonne he shal laie the fundation: and in the deacie of his yongest childe, he
shal close the gates.

Theodo. Ec-
cles. hi. fo. 285
inf. jaco. As for ynglynde of your blude, ye wode not so greatly to complaine. The Gospell
of Christe is not bloudie, it hath vtherwise penaled without anye drop of your
blude. God give you gracie to repente, sente your owne blude by upon your owne
heade in the daye of the Laste, fire, and swerde, and mercelike Chryste are the ones
to instrumentes of your Doctrin, and therefore ye saue nowe to late, to pearle bloud
hope, as curied is at sometime saide of his Brother Iacob. Venient dies iustus patres
met, & occida uacobum fratrem suum: The das shal come, that my Father shal die.
Then wil I de my Brother Iacob.

Kr. 18. 15. 17. 18. Genesis. 27.

Churche of Englande.

6. parte.

755 Perseque-
tion.

Athanafius saith, Cædi Christianorum proprium est: Cædere autem Christianos, Athana. Ad
Pilati, & Caiphas officia sunt: It is the partie of Christians, to suffer persequition: But to
persequere the Christians, is in the very office of Pilate, and Caiphas.

Wel wil fate unto you with S. Augustine: Illi in vos servant, qui nesciunt, quo cum
laborum inventari, & quam difficile cauerant errores: Let them perficte you, and Ep. 1. fol. 1. Fin
scrueliter eruer, that knowe not, what a labore it is to finde the truthe: and howe hardlie
it is, to beware of errores.

Gaigne he saith, Nemo de præteritis insultar Erroribus, nisi qui Diuinam Misericordiam expertus non sit, ut carcer erroribus. Tantum id agamus, ut errores aliquando
suntur: Non nam ep̄ alibi other, with errors passe, but be, that hath not fitte Goddes
Divine Mercie, to be vnde of errors. Let this be our only labore, that errores at latē
mache have an ende.

Wel wil fate of you, as S. Peter sometime saide of Simon the Sorcerer, when the
people for anger, seeing his falsohede, would haue stoned him to death, Imit. viii. Abdias in
Regnum Christi canticula videt, vel inuitus: Quare, nati, let him live: and let him se the Patria,
kingdome of Christe to grove, and profer, war against his wil. Thus, p. Hardinge, maie
we fate to you. As for your bloud, we longe not for it.

T. Apologie. Cap. 23. Dispersio. r.

And, as for us, we of al others haue moche iustly leaffe the Pope. For
our Kynge, yea even they, whiche with greatest Reverence did follow,
and obeye the Authoritie, and fathe of the Bisshopes of Rome, haue
longe fithene founde, and felte the yoke, and Tyrannie of their King-
dome. For the Bisshopes of Rome sometime tooke the Crowne from
the Heade of our Kynge, Henry the Seconde, and compelled him to put
aside al his Princely estate, and Maistrie, and like a mere Private
man, to come unto their Legate with great submission, and humilitie,
so as al his Subiectes mighte lauge hym to scorne. More then thys,
they caused Bisshoppes, and Monkes, and somme parte of the Nobilitie,
to be in the fieldes againte our Kynge Iohn, and set al the people at
liberte from thysr othes, whereby they oughte allegiance to their
Kynge: and at laste, wretchedly, and moche abominably they bereued
the same Kynge, not onely of his Kingdome, but also of his life. Besydes
this, they Excommunicated, and curied Kinge Henry the viij. thys,
that moche famous Prince, and stured by againt him, sometime the Em-
peroure, sometime the Frenche kynge: and as mutche as in them was,
put our Kynge in hazarde to haue beine a very piale, and spoile binde
to the Enemie. Yet were they but fooles, and madde men, to thinke, that
either so mighty a Prince could be traide with bugges, and rattles:
or els, that so Noble, and greate a Kingdome might so easilly, cuen at
one myself, be devoured, and swalowed by.

M. Hardinge.

Concerning the case betweene these three Kynge of Englande, and the Bisshopes of Rome for the
time bieng, I haue little. If they diuel, and the Bisshopes euil, they haue their rewarde: the other their
punishmente. If otherwys, or howe to euer, che one at Goddes iugement shal haue his deserved mea-
sure. But be it graunted al were true ye saide, though we knewe the more parte to be false. What thou, he
Kinge Henry the Seconde were euil creid of Pope Alexander, about the murtheing of S. Thomas the
Archbishop of Cananbury, and Kinge Iohn likewise of that selous and learned Pope Ieronimus the
third. &c.

The Bishop of Saribarie.

Notwithstandinge the Pope, as his maner hath bonne, rasse Commotion with
in the Realme and armē the subiectes against their Soueraigne, and pul the Crowne
Imperial from his heade, yet by your Doctrine, who so ever dare speake in his Princes
right, is a foole, and killid him selfe: as if there were no life, or salvation, but onely
kynge.

Athanafius

The Apologie Cap. 23. Division 2.

And yet, as though al this were to little, they woulde needes haue made al the Realme Tributarie to them, and exacted thence verely most daniste and wrongfull Taxes. So deere coste vs the frendship of the Cittie of Rome. Wherefore, if they haue gotten these thinges of vs by extorsion, through their fraude, and suttle sleightes, wee see no reason, why we mai not plucke awaie the same from them againe, by lawfull waies, and iuste meanes. And, if our Kinges in that darknesse, a blinde-nesse of the former times, gaue them these thinges of their owne ac-
cord, and liberalite, for Religions sake, beinge moued with a certayne opinion of their fained holynesse: now, when the ignorance and errore is shewed out, make the Kinges their Succellours take them awaie againe, seinge they haue the same Authoritie, the Kinges their Ancestours had before. For the gifte is vnde, excepte it be allowed by the wil of the gever: and that cannot seeme a perfite wil, whiche is dimmed, and hindered by errore.

M. Hardinge.

As for Peterpens and what other so ever summes of monie were yearlye pride to the Churche of Rome, whiche were not by extorsion and suttle sleightes by the Pope gaue, as ye flauder, but freely and di-
rectly by the Prince and the Realme for a grete ente graunted. Not a thinge that to mynter pre-
uent with the Pope, as thy deportement from the true Faith and Churche dothe, as it was velle sayng by that
whiche happened in Quare Maries raigne, in whiche time altho the Pope were acknowledgded, yet
him selfe never was knowne to haue demanded his Peterpens, or any other yearlye penteimes againe.
But what is this to your Schismes and Heresies? This helpeth you nothinge for antworpe to the ho-
mouny crone of thy Apostacie. The liberalite of our Country to the See of Rome, Whiche is the mother
of al the VVorld Churche, hath brane fomal in comparision of certayne other Realmes, as with the honour
of the VVorld Churche, hath brane fomal in comparision of certayne other Realmes, as with the honour
of the Realme it might not seeme to finde it selfe gaue aduersith. Yet here ye let a Gnatte to an Ele-
phant, and make greate above a little. The Realme is not to muche enriched by retayninge that
final summe from the Pope, as it is dishonoured by thy vndiscerte talke tauching algegether of mis-
erie and niggryncle. Yee shalde haue shewed better fluffe at leaste in the end of thy Booke. The late
acte of a Fable, by rules of Poescie shoulde be belfe. Yee haue done like a fool the Pope makinge your
ende to badole. The Pope seeketh not your monie, he seeketh you. He reeketh the waie of your soules,
ende to feliche. The Pope feeleth like a good shepheard, howe to reduce the strayed sheepes of Englysshire into the foldes of
the ole Verle. God graunt vse maie see his good intente happilye achiuied.

The Bishop of Sarisburie.

The Pope hath enrichen him selfe, and gotten the treasures of the world into his
owne handes, not by fraude, or guile, as you saie, but only by the fra. liberalite of
Kinges, and Princes. Yet S. Augustine saith, Non possimus vivere, Ne o nos, malo-
res arguit; violentius nullus accusat: Quasi non maiorem interdum pradam a vidibus
Blandientia elicit, quam tormenta. Nec interest apud Deum, utrum vi, an circumven-
tione quis res alienas occupet: dummodo quoquo pacto tenet alienum: It cannote sit.
No man chargeth vs with extorsion: No man accuseth vs of violence. For scientes of poor
widowes a man may geare more by flattery, then by rackinge. And there is nodiffrerence before
God, whether a man holdes an other mannes goddes by open violence, or by guile: if the thinges
that he holdeth be his owne.

Cut howe mate this by your learninge, M. Hardinge, be calle the Liberalite of
the Prince. We obial, that is free in belouinge of his owne. Cut youtel be, that
Archiduca. at the femerst goddes of the worlde are the Popes and not the Princes, and that the
De Hares. Prince hath nothinge, but by fauour and suffurance of the Pope. Your Doutours
Ver. Etyma. wonderes be these, Papa est Dominus omnium Temporum: secundum mad dicum
vanta. Post. Petri, Dico ubi omnia regna mundi: T'he Pope is the Lord of all temporal goods, according
to that

Churche of England.

6. parte.

757 The

Popes Ex-
actions.
M. Hardinge.
Capitula 4.
Principales.
Officiale.
Libellus Pa-
rii et de Po-
sta. Regis,
et Papali.
Actus Papali.
in Iacob.

to that fauise of S. Peter (that S. Peter never spalte: for they are the wordes of the Di-
uit) I wil geue thee al the Kingdomes of the Worlde.

An other of your Doutours saith thus. Dicunt quod solus Papa est verus Dominus
temporalium, ita quod potest auferre ab aliis, quod aliis suum est. Sed pralati ceteri, &
Principes, non sunt Domini, sed Tutores, Procuratores & Dipenitentes: *They say, that* the
Pope only is the very Lord of Temporal things: so that he maye take from my neare that
is his owne. As for other Prelates, and Princes, they be the overseers, and fermours, and stewardes
of worldly things, but not the Lordes. And Matthias Parisiensis saith, that Pope In-
nocentius 3. called King John the Kinge of Englaunde, Valiam suum. That is to say,
his fide man, or his Tenant, meaning thereby, that the Realme of Englaunde was the
Popes, and not the Kinges. Si al this be true, howe can the Kinges of Englaunde, in
granting any thinge to the Pope, be counted liberal? Verily it is an easie lunde of
liberalite, for axant to gene that thinge that is not his owne.

But the Pope (ye late) seeketh no more by al his tenuesses out of Englaunde, then an Elephant
& Gnatte: and that therefore, duringe the whole time of Queene Marie, he never den mended of any
maner of yearlye painement. *We muste bearre with your errore heretis, M. Hardinge,*
for that thy never were the Popes Collectore, and therefore not myghte aquaint
theo with his Woles. Otherwys ps mighte have remembred, that Cardinal Poule,
beinge not the Pope, but only a Legate, or messenger from the Pope had a thousande
pounds payde him only out of one Bishoprike in Englaunde, towarde the payment
of his kitchin. Ye mighte have remembred, that al the Bishopkes of Englaunde,
payde the Pope the whole litle frumente of al their luynges: which by any reasoner
estimation, amounted to more sommewhat, then a Gnatte. And altho the Gnatte
never was fidel, nor curios in the Popes Collections, yet, as wel for the offices
of so greate entitale, as also for the better satisfacion of the Reader, I haue
thought it god, biuely, and by the waie to touche, what maiest be founde in old
corites of god credit, touchinge the same.

Firste therfore the Archishop of Canturburie payde unto the Pope for his na-
tional, or litle frumente at every vacation, tenne thousande Florenes: besydes other fwe
thousande Florenes for the use, and right of his Palce.

The Archishop of York payde likewise for his litle frumente tenne thousande

Florenes, and, as it is thought, other fwe thousande Florenes for his Palce.

The Bishop of Eli payde for his litle frumente seven thousande Florenes.

The Bishop of London payde for his Fiste frumente thre thousande Florenes.

The Bishop of Winchester payde for his Fiste frumente fy thousande Florenes.

The Bishop of Exeter payde for his Fiste frumente five thousande Florenes.

The Bishop of Lincoln payde for his Fiste frumente fwe thousande Florenes.

The Bishop of Lichfield, and Coventry, payde for his Fiste frumente three thousande

Florenes.

The Bishop of Hereford payde for his Fiste frumente one thousande, and eight hundre

d Florenes.

The Bishop of Sarisburie payde for his Fiste frumente four thousande, and fwe hundre

d Florenes. And so the rest, eche man accordingly after his rule.

Here us to be noted, that a Florene is an Italian Crowne, of the valewe of four

shillings and fwe penle sterlinge.

Thus mynch 3 have noted only for example. By these selue the discrete Reader
mai easlie geue the Exactions, and patemperies of the other Bishoppes

The whole value of the Popes Fiste frumente throughout Europe, as I finde in one
Recorde, although very unperfite, for that it lacketh sundrie great knowen, and no
table Bishoprikes as Durham, Carlile, Worcester, Norwiche, Bath, Chichester, which
with many other mo Archibishoprikes, and Bishoprikes as wel within the Domini-
ons of our Kinges of Englaunde, as also in sundrie other Christian KINGEDOMES,
and Countries, are leafe unrecensed ariseth to the Summe of two thousande
thousande, four hundred thre score thousande, eight hundred, fowle and thre
Florenes.

Notwith

Liberale A-
dwiane Pope
6. cent.
Witaker.
Anno 1518.

The Popes Ex- 736 The Defense of the Apologie of the
actions notwithstandinge ye make your Pope as bigge, as an Elephante, yet a

The Popes Ex- actions.

736 The Defense of the Apologie of the
Pottwithstanding ye make your Pope as bigge, as an Elephante, yet, **P. Hardinge**
hels reckenings are couer huge, in any reasonable proportion, to be resembled to
the Crate. **Pere Isaac** leauet the partly perquitties, that the Pope made of his
Presentions, Dispensations, Prelaticall, Trialities, Intortuoties, Toleration: **for his**
Bullis he Seales his Signatures: **for** Eatting Fleashe, **for** Eges, **for** VVhite meate, **for his**
Prietes Concubines, and for other like marchandise, I know not what. The summe
whereof notwithstanding amounteth to more, then nine hundred thousande Flo-
rens. As for your Smoke farthinges and Peter pence, I make no reckening, by the
vile and contemptuous repeste whereof, ye fliewe your selfe, not only ignoarante,
and unskillfull, in that ye write, whiche argaith somme folis, but also iniurious unto
your Countrie. **Keane** **Martias**, **Parrensis** and **pe** **that** **finde**, both by what tyrannie
and treacherie, and also what malice, and intolerable summes of money the Popes
Ministers have earied out of this Realme.

Anno. 1215. The Pope (sathe he) beinge diseased wth a spirital dropsey, that is to saye, with an enquencheable thistle of monte, shooke out al the Priestes purles, and Ipoaled the Abbes of al their Treasures.

A. 1240. Again, The Pope made a Decree in Rome, that the goodes, and monies of al Bisshoppes, and Priestes deceased within Englande, shoule be taken to his vse.

Eode Anne. The Pope gave freight commandments to the Bishoppes of Englande, that al Persons, and vicars bemeing resident upon their Benefices shoulde paye yearly unto him the third partie of all the walens of their said Benefices: And, that al Persons, and Vicars, being not resident, shoulde paye unto him yearly the one ful halfe partie of their benefice. At these payments to continue, during the space of threescore and twelue yeare. Whiche amounteth at the least to the summe of a hundred and thre score and tenne thousandes pounds.

*Anno. 1247. The Bishoppes of Englands after great and soveraine intreatie, agrēd togeather to
gēve the Pope a Contribution of eleven thousande Markes.*

Eode Anna. At that time the poore Prior of VVincelster was forced to paye yerele three hundred
three score and five Markes tolwarde the furniture of the Pope's Table.

Eode Anno. The Pope made a straite Decree, that al Vill oppre Elrete shoulde immediately
transalte out of Englanke to Rome, to attend upon his Holynesse, as Mathias saith,
Vt Romanorum loculos impregnaret, in roman, regni anglie: I stuffe the Romans
puffis, and to decrate the Kingdome of Englanke.
Also the Pope sent the Tyme of the Calmounies livinges in Englanke, during the space

*Martinus. The Pope had the Tenthes of all the Spiritual Liinges in Englande, during the space
Westmonastie of tunc whole yers.*

Ruitandis the Popes Legate exacted intolerable great painments to the Clergymen.
Anno. 1501. And in a **Spynne holden** in London as Mattins laste, the Prelates Papal plen-
Anno. 1535. ietary, & inquisitors, &c. quod patient paucitatem cor virulentae laicari: *Et si his die
by the Authoris of the Pope Letters, ful of iniurie, and iniquite: Whn. he Werchis moste
cruelly to wounde any kynge, were it never so paciente.* The Bishoppes of London, and
VVorcester affwanced the Popes Legate, that they woulde rather lose their liues,
then they woulde gaine their consentes to so open iniurie, and turnitude, and intolerance
bie opposition of the Churche.

The xang had entred into an obligacion, to pay unto the popes two hundred thousand markes besides other little thondane poundes ferlinge, for payment wherof, the Bishop of Hereforde, being then the popes Agente had bouned the Bishoppes of Englande before they were ware, thatche bytche psonnes knattes your Pope can straine, if Binger and Paunce wil gree him traue.

Churche of Englande. 6.parte.

*He to goe at libertie, That hal we mede many wypes Ambition, and Avarice haue
to boorne. Matthes Particulus faith, In Romana Curia omnia postule pecunia; An
Aman made al thing in the Court of Rome. And be catcht these unsatiable proulings
of the Pope, Quotidian Exhortions, Daily Exhortions, Against his faith, that the King
of Englaund, vpon a very sinfull, and fonde mater, made true patrem into Pope
Alexander the fourteene, of one hundred, and fiftie thousand Markes. VVhich thing he
faith, is horribile, and abominable to be thought. So be shott, that ye mate the better
view the bignesse, and quantite of youre Cratice. Doctome Bonner heres of waygeth
thus: The Popes prayne in Englaund was foygates, shass came to as muche alioate, as the
Reuerence of the Crowne.*

Etherzo Matias saithe, Imperator reprehendit Regem Angliae, quid permittet
ret terram Iuan iam impudente per Papam depauperari: *The Emperour friendly repro-
uched Henrie the 3. Kinge of Englaunde, for that he suffered his Kingdome so impudently to be
empoverished by the Pope.*

Againe he faith, King Henrie the third made open complaint by his Embassadour
in the Council of Lyons in Fraunce, of the Popes unnumbered Exactions.

Likewise he saith before, Rex Henricus 3. repeluit imperium Legati propter violentiam Denariorum: *The King staved the attempts of the Popes Legate touching his intolerable greediness in prelating for monie.*

Likewise Matthias Parisiensis writeth of King William the Conquerour, Concepition indignatione contra Papam, allegavit quod nullus Archiepiscopus, vel Episcopus de Regno suo, ad Curiam Romanam, vel ad Papam habebat respectum: King William, upon displeasure conceited against the Pope, said, that no Archibishop, or Bishop of his Realme, shoulde from thenceforth haue regarde either to the Courte of Rome, or to the Pope.

At this notwithstanding, yet saie, the Pope is an Elephant: and at these summes, in Comparison of his treasures, are but a gnate.

Clarity, at these, and other faire greater reckenings the Realme of Englan^d is
wel hable to defate. Neither make we any account of the monie, but of the deute
fel exortinge of the monie: neither is it dishonorable to the Realme to revele their
lewe, and iniurious moreris, and to preferre the subiects from open spoile. Other
Kinges, and Countries haue oftentimes donne the same. Leves the Frenche Kinge, *Ludovicus*
whom, for his Holinesse, they haue made a Saincte, hereof complaineth thus, Exactiones
impostas per Romanum Curiam, quibus Regnum nostrum inaderat deputa-
ratum est, leuiar, aut colligi militantes volumus? These Exactions, or payment of monie, laid
upon vs by the Courte of Rome, by meane whereof our Realme is misrichly empesched, Wee
will not in any w^e be to leuied, or gathered. The gaines, and pefteries, that the Pharisies
made of the people, were not so greate. Neuerthelesse Christe falle unto them, V^e v^e o^e *Matt.*
be vnto you, yee Scribes, and Phariseis, that rauen vp poore wydowes, vnder
pretense of long preaching. *Expositio* *de* *annuntiis* *Eusebii* *Valla*, net thing he myt,

I knowe, you make no greatt accounte of Laurentius Valla, yet this do we wyt
teth, touching the unfatiabla ambition, and greedinesse, that at this time he sawe in
the Churche of Rome: Quid ergo, summe Pontifices, omnes Reges, ac principes Occiden-
tis spoliare Vrbibus, ad cogere, et annua tibi tributa penitentia, tentauerint? At ego con-
trafiximmo, iustus hinc principibus spoliare Imperio omnium quod obincis illi habet.
Si
my

my Lorde Pope, is it your minde, to boile at the Kinges, and Princes of the Weaste of their Townes, and Territories, or els to force them to bear you an yrelty tribut? Nay, in my minde-
ment it were ffor meeter, that they shoulde spoue you of al that Empire, that you haue gotten.
Thus wrote Laurentius Valla an higded pare & moze, before Luther began to preach,
And therfore, if so ther he were I, I wrote at least he was no Lutherane.

Rome (ye stale) is the Mother Churche of the West : and therefore, I troble, we are bounde to paye, what so ever paementes the shal require. If we allowe fute simple reasons, then is the Pope like wise bounde to paye to the Churche of Hierusalem, what so ever paementes the shal require. For Hierusalem is in deue the Mother Churche, not only of the teſtamente, but also of the whole world. Vewe be it, it is a cruel Mother, that deuoureth by her owne Childefren, S. Paul faſteth, Non debent filii patrem, that auarizeth, and pellit filios: *The Children ought not to lay up reserves for their Parents, but the Parents for their Children.* But Iohannes Sarisburiensis fit his Polygloticon faſteth, Roma nunc non tam matrem exhibet, quam nouercam : Rome now sheweth her filii fit not matches a natural Mother, as a Stepdame : For ſhe spoileth, and deuongeth her Childefren.

This Defender (*yeſe ſale*) in makinge his ende ſo badde, haſte plaied the parte of a ſooliſhe Poete.

Here, M. Hardinge, we haue god cause to thinke, your Diuinite is waken colde, seeinge you are thus druen to please in Poetrie. But mone we belene, the Churche of Rome is of late growen so voly, that monie is now become the vilest parte of al her

Felin De Thee of your owne Doctorre faith thus, Cessante tali reditu, qui maximus est, artatia
Offic & i- o- hodierna Tyrannie. Sedes Apotholica contemneretur; *if th' rente (of Simonie) which is*
tit. Iudris *very grete, were once staled, considering the Tyrannie of Princes, that nove is, the Apo-*
delegati. *Ex stolice See of Rome woulde be despiled. In whiche woddes thus muchis is all to be*
noted by the luate, that what so ever Prince wil not suffer the Pope to take what him
listeth, muste he taken, and iuged, as a Tyraine. Therefore to Iordanus Andrez, one of
In ffecte. De *your greatest Canoniates, faith thus,* Roma fundata per Iordanus, & adhuc de
Elet. & Ele- *primoris retinet: dicta Roma, quasi rodens manus. Vnde verius, Roma manus rodit:*
ct. p. et. l. *quis rodere non valet, odit. It is firste foundation of Rome was laid by Theseus, and hiske*
Fundamen- *to fite sunneworth fil of her beginnynge, and is called Roma, quia rodit manus. Thareof comyneth*
In Glos- *the common wryfe, Rome bitemeth you by the handes. And whome sliue cannot bite, them*
sliue bareth.

The state of the Romaine Popedomo sponge artis of monie , and encresed by
monie, and standeth nowe, neither by Trueþ of Doctrine, nor by seueritie of Dic-
tione, nor by Praier, nor by Holinice, nor by ought els, but onely by monie. *Sed monie*
Codrus Vr- aparte, and the Pope is equal with other Bishoppes . Codrus Viceus saith, Pontifex
com. Scrim. 3. Maximus, non si Virtute, tamen Pecunia : *Tu* Be Pope is the greatest Bishop, although not in
*Ciceru ad Verum, yet at least in monie. Thereforse *Tu* make fale of the Pope, as Dipulus somme-
arie. Lib. 2. time fale of Pompeius, Nostra milita Magni es.*

Baptista Mantuanus, speaking of the fate of Rome, hath thus,
Venalia nobis
Templa, Sacerdotes, Altaria, Sacra, Coronæ,
Ionis, Thura, Preces. Calum est venale, Deusq;

*Emongest vs in Rome, Churches, Priestes, Altars, Masses, Croynnes, Fire, Incense Praiers,
and Heaven are set to fyle. Yee God him selfe emongest vs maie be had for monie.*

Budaeus in Panectis. Budaeus satlpe, Sanctiones Pontificie non motibus regendis vñi sunt: sed, prope-
modio dixerim, Argentaria facienda Authoritatem videntur accommodare: *The Popes
Canons serve not now, to guide mems lincs, but, if I make s fise, they shal be rather to make a
bank, and to eante mone.*

Bernarde of Clunice saith thus.

Roma

Churche of Englande. 6.parte.

*Roma dat omnibus omnia dantibus : Omnia Romae
Cun' Prelio.*

Rome feareth al thinges to them, that gene al thinges: Al thinges at Rome wil passe for monie.

Quen in the Popes owne Decretales yee that finde it noted thus, Roma est Caput An-
titie. Idem omnium illi venduntur: Rome is the Heade of al Concioures treachurie. And there-
fore all thynnes there are set to sale.

Pe Thomas Becker hym selfe, whome a little before, y^e called a Saincte, when
for his willful disobedience, and Treason committed agaistis his Prince, he had say-
nise, and sucourre, fledde to Rome, and safte; that nothings woulde be wryghte there
without hym, thys he wryghte to the Bishop of Menze: Mater Roma facta est.
Mercurius, & profligata est pro micerde: Rome our Mother is become an Harlot, and for
mone, and meede laicke her selfe to file. To be shote, ye knowe, that our Fathers, Alas, quoniam
longe attemperie were wryghte to faire.

Curia Romana non captat Ouem sine lana:

The Courte of Rome wil not take the Sheepe without the fiseſe.

Therefore, M. Hardinge, your Poete concluded in god order, and wente not so farre besides his Rules. for monie is bothe the Fiftie, and the Middle, and the iuste Aste of al your Fable.

Acte of their rāte. Chrift sommetyme thralte Wulres, Hellers, Brokers, and Scorsers out
of the Temple. But contrariwise, haue receivēd in Wulres, and Hellers, and thralte
out Chifte; and so haue turned the Houle of God into a Cave of Theues. S. Paul saith
thus unto the people of Ephesus, Argentum, & Aurum nullus concipiunt: I have deprect
non mani Couldeſt Syuer Upon whiche wondres, in the Cloſe it is noted thus, Per hoc
Iapi cognitum qui talia concipiunt: Heretib, they that deſire ſuete ays, as knewe
for Worlēs. S. Hierome faſthe, Quia Prophetē pecuniam accipiebant, Prophetice curam
facta est Diuinatio: For that the Prophetē ſile to mynges of monie, therfore their Prophetic
meachemeſe a ſainte Curam, that is to ſaie, if ſune of the Diuſ, and not of God.
*Aſt. 21. Aſter. 20. 1. q. 1. N. n. giam Duk-
ing. vno.*

Thus, M. Harding, to conclude, what so euer faulte, yee can finde with the De-
senders Poetrie. Verily, by the iudgement of your nearest frends, Monic was the best
parte of al your Fable.

The Recapitulation of the Apologie.

Thus thou seest, good Christian Reader, It is no new thinge, though at this daie the Religion of Christ be entertained with de-
spis, and cheeke, being but lately restored, and as it were, co-
winge up againe a newe: for so mutche as the like hath chaunced bothe
to Christe him selfe, and to his Apostles: yet neverthelesse, for sease,
thou maist suffer thre selfe to be leadde amisse, and to be seduced with
these exclamationes of our Aduersaries, we haue declared at large in
to thee the very whole manner of our Religion, what our Faithe is of
God the Father, of his onely Sonne Iesus Christe, of the Holy Ghoste,
of the Churche, of the Sacramentes, of the Ministerie, of the Scriptures, of
Ceremonies, and of every parte of Christian Belife. We haue said,
that we abandon, and deteste, as plagues, and poisones, al those old
Heresies, which either the sacred Scriptures, or the Antient Councils
haue bitterly condemned: that wee calle home againe, al mutche as in bus-
heth, the right Disciplines of the Churche, which our Aduersaries haue
quite brought into a poore, and weake case: That we punishe al leuen-
teynesse of life, and vrrainesse of manners, by the olde, and long con-

... by the olive, and long time
furnished

tinued Lawes, and with as mutche sharpnesse, as is conueniente, and lieth in our power: That we maisteme sti the state of kingdomes, in the same condition, and state of honoure, wherein wee founde them, without any diminichinge, or alteration, reseruinge unto oure Princes their Daies, and worldly preemience safe, and without empairing, to our possesse power: That we haue so gotten our selues awaie from that Churche, whiche they had made a denne of Theeves, and wherein nothinge was in good frame, or one like to the Churche of God, and whiche, by their owne confessiounes, had erred many waies, even as Lot in times past gat him out of Sodome, or Abraham out of Chaldee, not vpon a desire of contention, but by the warninge of God hym selfe: And that we haue searched out of the Holy Bible, whiche wee are sure, can not deceiue vs, one sure soure of Religion, and haue returned againe unto the Primitive Church of the Antient Fathers, and Apostles, that is to say, to the gronde, and beginnynge of thinges, vnto the very fundacions, and headspringes of Chaires Churche.

Neither haue wee farrid in this matter for the Authoritie, or consent of the Tridentine Council, wherein wee sawe nothinge done uprightly, nor by good order: where also every body was swoyne to the maistenaunce of one man: where Princes rimbaldours were contemned: where not one of our Diuiines coulde be heard, and where parties takinge, and Ambition was openly, and earnestly procured a wyngouht: but as the Holy Fathers in former time, and as our Predecellous haue commonly donne, wee haue restored our Churches by a prouincial Conuocation, and haue cleane taken of, as oure durtie was, the yoke, & tyranie of the Bishop of Rome, to whom we were not bounde: who also had no maner of thinge like, neither to Christe, nor to Peter, nor to an Apostle, nor yet like to any Bishop at al. Finally, we saie, that wee agree amonst our selues, touchinge the whole Judgemente, and chiefe substance of Christian Religion, and with one mouth, and with one spide do worship God, and the Iaither of our Lord Iesu Christe.

Wherfore, O Churcian, and Godly Reader, for so mutche, as thou seesthe Realstones, and Cautes, both why wee haue restored Religion, and why wee haue forsaken these men, thou oughtest not to incuste, though wee haue chosen to obey our Maitre Christe, rather then meyne. S. paul hath geuen vs warninge, that we shold not suffer oure selues to be carried away with lutsche sundrie leachinges, and to flee their compaines, specially suche, as wold loue debite and variance, cleane contrarie to the Doctourie, whiche they had receiued of Christe, and the Apollies.

Long sitheue haue these memmes crafts, and treacheries deceipted, and banisched, and fledde awaie at the lighte, and lighte of the Gospel, even as the owle dooth at the sunne risinge. And albeit their trumpe-rie be built vp, and reared as highe as the Skie, ree even in a moment, and as it were of it selfe, falleth it downe againe to the gronde, and commeth to naught.

For you mule not thinke, that al these thinges haue come to passe by chaunce, or at adventure: It was Gods pleasure, that, against al meynes

memmes wilnes wel nigh, the Gospel of Iesu Christe shoulde be spread abroad throughout the whole world at these daies. And therfore men folowinge Goddes commaundemente, haue of their owne free wil re-foord unto the Doctourie of Iesu Christe.

And, for our partes, truely wee haue fought hereby, neither glorie, nor wealth, nor pleasure, nor easse. For there is plentie of all these thinges with our Ducteraries.

And, when wee were of their side, we enioied lutsche worldly com-modities mutche more liberally, and bountifullly, then wee doo now.

Neither doo we ethelwe Concorde, and Peace. But, to haue peace with man, we mae not be at warre with God. The name of Peace is a sweete, and pleasant thinge, saith Hilarius: But yet beware, saith he, Peace is one thinge, and bondage is an other. For, if it shoulde so be, as they lecke to haue it, that Christe shoulde be commaundered to keper silence, that the Turthe of the Gospel shoulde be betrayed, that horrible errors shoulde be cloaked, that Christian memmes eies shoulde be blered, and that they mighle be suffered to conspire openly agaist God: this were not a Peace, but a most vngodly countenant of feruitude. There is a peace, saith Nazianzen, that is vnprofitable: againe, there is a Discorde, saith he, that is profitable. For, wee must conditionally deser peace, so far, as is lawfull before God, and so far, as we mae conveniently. For March. 10. otherwise, Christe hym selfe broughte not peace into the worlde, but a swerde. Wherfore if the ope wil haue vs reconciled to him, his duetie is first to be reconciled to God: For, from thence, saith Cyprian, springe Schismes, and Sectes, because menne lecke not the Heade, and haue not theirre recourse to the Fountaine (of the Scriptures) and keepe not the Rules geuen by the Heauenly Teacher: For, saith he, that is not peace, but warre: neither is he ioinid onto the Churche, whiche is feuered from the Gospel. As for these men, they sle to make a marchandise of the name of peace. For that peace, which they so faine wold haue, is onely a rest of idle bellies. They, and wee might easly be broughte to atonement, touchinge al these matters, were it not that Ambition, Gluttonie, and excesse doache let it. Hence commeth their whinunge: their harte is of their halfe-pryme. Out of doubt, theirre clamoures, and stirres be to none other eude, but to maistene moxe shamefully, and naughtily il gotten goodes.

Nowe a daies the pardones complaine of vs, the Dataries, the Popes Collectours, the Bawdes, and others, whiche thinke gaine to be godlinesse, and serue not Iesu Christe, but theirre owne bellies. Mynd a daie agoe, and in the olde worlde, a wonderfull great advantage gaue hereby to these kindes of people. But now, they reken, al is loste unto them, that Christe gauneth. The Pope hym selfe maketh a greate complaint at this present, that Charite in people is wanen colde. And why so, crowe yee. Forsooth bicause his profites deceipte more, and moze. And for this cause dooth he hale vs into haterde, al that euer he mai, laking lode upon vs with despiteful railinges, and condemninge vs for Heretiques, to the ende, they, that understande not the matter, mae thinke

S. iii. there

there be no woenze menie upon earth, then we be. notwithstanding, in the meane season we are not indamaged in this behalfe: neither ought we to be ashamed of the Gospel: For we selle more by the stroke of God, then we doo by the clamation of menie. We are sure, as it is true, that wee rebche; and we make no riche go against our owne conseruance, or breake any wittesse against GOD. For if we bente any part of the Gospel of Iesus Christe before menie, he on the other side wil denie vs before his Father. And if there be any, that wil still be offendid, and can not endure Christes Doctrine, letche say we, be blinde, and Leaders of the blinde be the Trecher. The treche neverthelesse must be preached, and preferred above all: and wee must with patience waitre for Goddes Judgemente.

Let these folke in the meane time take good heed, what they doo, and let them be well advised of thierre owne Salvacion, and ceare to hate, and persecute the Gospel of the Sonne of God, for feare lest they feele him once a redreser, and revenger of his owne cause. God wil not suffer hunsfelfe to be made a morkinge strocke. This stroke, the more it is kepte downe, so mutche the more with greater force, and strengthe doeth it breake out, and stille abroad. The unfaulchulnesse of menie shal not disapointe Goddes faulch promise. And, if they hal refule to late awaie this thiret hardenesse of hearte, and to receue the Gospel of Christe, then hal Publicanes, and linneres god before them into the Kingdome of Heaven.

God, and the Father of our Lord Iesus Christ, open the eies of them al, that they maie be hable to see that blessed hope, wherunto they haue bente called: so as we maie altogether in one, gloriifie him alone, who is the trus God, and also that same Iesus Christe, whome he sent downe to us from Heaven: unto whom with the Father, and the Holy Ghoste, be greuen al Honoure, and Glorie Everlastingly. So be it.

FINIS.

To M. Hardinge.



*T*appeareth, M. Hardinge, by that
ye haue lately sent vnto me, and specially by the exple-
sione verdures of your speache, that my Replie hath sem-
ewhat disordred your quiet minde. Whiche thing notwithstanding
I mighte easly haue gheestid, was not un-
likely to come to passe, specially beynge before not vterly
unkynfifid of your affections. Yet, as I haue never soughte
to write any thinge, that of purpose, and intollid my selfe
offende you, (the righte of the cause, and Defense of the
Truth euermore forspiced) even so am I never right forry-
ing to see you so able to master your passions, and so condic-
nsed to make them open to somany. If it greevy your
reverthe of your credite, for that I haue thus discouered your cronyes, that was your faulfe: it
was not mine. If ye had not made your cronyes knowne, they shold haue neuer of my parte haue
been discouered. If you knowe, howe syr I am in your behalfe, yet would not so impatiently
be offendid.

*It misketh you, that I haue alleged so manye Dolours, and Conuelles, and, as you sic-
hme so ambiuously painted my Margine with manye Authoritie, both Greeke, and
Latine. Yet you, for your parte, haue not spared, ouer and bysides this two or three, to painte
your Margine, for a firsche, with Woordis in Estrete: byside other farrer rankes of your
Englyshe Scholers, so manye, so blanke, and so clost together, that it were a hande mater to faire
in one Woordis of Truth to flonde amongst them. It is no courteous dealinge, M. Hardinge,
to reproche that in others, that you so communely doe your selfe.*

*If the number of Dolours haue offendid you, I doo not marvelle: A cowardly Cha-
lenger woulde alwaies wiste the Defendante to come unarmed unto the sighte. If I had
alleged, eitherno Dolours at al, or nothinge to purpos, as your Worste communitie to doo,
ye woulde haue borne it a greate deale better. Howbeit, my Authoritie of Dolours, and
Conuelles, ther haue never so many, yet, as you haue vndid them, are farr yonger. For of the
whole number, by your good will, more than three partes are leaste contoured. And in dede
this waiste wyl¹ was Chidlen, where they cannot reade, thinkg it bette, to slape ouer.*

*Whereas I comine, and late abrade, all the parties, and brancheis of your Argumentes,
and thare haue dweltlye you grove to your Conclusion, that your Reader muste set, by what
weapons you seeke to mak to him, this you say, a kind of knyfing. Yecchle me, I shake,
and alere, and abuse your Argumentes, and plaine with shadowes of minewe. But M.
Hardinge, if ye wil haue your Argumentes to passe smoothe withoute controment, thinke howe
henceforthe to make them better. Ye are oer tender, if seeke to speake. What ye hitte,
and yet to heare nothinge, but to your likinge: and, to sende abroadse such the fyrme Wares,
to seyne the people, and yet mete nifer noman to tell you of it. Verily, where ye sit, I haue of
your purpse changed your Argumentes, if ye make them otherwise, then I haue made them
haunge aboute an eye unto your Conclusion, see shall be forced to make them worse. You bring
the Scoffers, wherwith ye finde your selfe so muche agreed, doubteselfe, who s^t hadde that
grace that it is you, as maie wel appere throughout al your Bookes, mighte soune deuine
to be called a Scoffer.*

*Where ye saie, you, and youre Fellowes haue vespist a shoun, and sole gracie Lyes in my
Writings: had not one of you benne a great Father of Lies, yee couldt never haue haue so
readily upon the number. Sutche an auditour, I tray, was he, that founde us out eleven shoun
sundrie Lyes in Sledians storie. The very true multitudine herof, and the henges of the Stooge, Laurent Sutor
as it were, chalwel your stomake, so in any indifferente indgements, it decalch the credite of Catholikis in
your reckeinge. A man may reasonably think, it is impossible, to finde two hundred, and rellacione in
fiftie Writinkes in your Booke, as inrune to finde a thousande. Verily, as I never minded Nuditate
Suffi.*

M Hardinge,
Reinander,
fol. 203 b.

M Hardinge,
Reinander,
fol. 115 b.

M Hardinge,
Reinander,
fol. 163 b.

to defende any thinge, What so ever, that in any my wringings, shalbe founde amisse, shal be, by the viewe, of your accompreys, it were he boldes malter, with your eies, to finde Vntriches in the Goifel. For what so ever I saie, he is never so true yet if it like not your tasle, it is a Lie: What so ever I allege, or translatre, it is corrupted. So enly is my luke: I can touche nothinge, but it is either too mytche, or too litle, or too sherte, or too longe, or to blacke, or to white: or one wate, or other it standeth ovrie. If I trasfere, Nonnulli Sacerdotes, Sundrie Prelates, yee craue out, A corrumper, a scurrill. I shalbe hauie fadre, Certaine Priestes: some Priestes: but I shalnot in any wate haue fadre, Sundrie Priestes. For that were an Heresie.

If I translate quicq[ue] 255, Vna nutritus, Fedde togeaule, yee tell the woldre, It is Falsebeddes, it is fowle corruption. That yee saie, I shalbe hauie fadre, it Eoden Cibolatoss: Fedde with one Kinde of meat: as if quicq[ue] in Greke, were not Vna in Latin, or had not Relation to the Place. Deale herein with your frendes, M. Hardinge, as you mait: The Greek Reader wil allowe you no such Translations. If I haue fadre, M. Hardinge saith, The thing, that vee recieue in the Sacramente, no Breda, Tee che, Alarma: Looke, yee saie, in my Booke, Reader: M. Ieriel is an vnture man: Here he is taken with a Lie: Marke vvel: I fadre, it is not Breda: I fadre not, It is not Breda. Not Breda, yee fadre. No Breda, yee fadre not: As if there were so many multe distane between No and Not.

Thefe and suthlike, be the shameful Vntriches, and horrife lies, that you, and your Felowes with greate seekings, and diligencie haue fiffid. And thus if a man happen to wife Enis, for Gladius, or Naun, for Enim, or Que, for Es, yee thinke it easie suffisance to make a Tragedie. Howe be it, I dambien not, but in my Reple, being so longe, and so ful of necessarie allegacions, yee may happen to finde some oversights of greater importance. And in acknowledging, and reforminge of the same, yee shalbe founde me so sharpe, and gry, as yon selfe. But this fife examples I haue touched by the wate, that it mighte appere, howe iugisfue, and fierce yee are, to seke occasions: and that your Reader mait fadre, yee hant wantonly, and renne roote, and open estyme without a cause. To notwithstanding, if you can tellle us sadly, as your maner is, that M. Lelwell bringeth trifling obiectioun, and is at the, and pelle, and no thinge to purpos, without learninge, without reason, without witt, that he racketh, that he stretcheth, that he wringeth, that he weasteth, that he nippeth, and clappeth the Doltoures, and Concillers: (for these be the wordes, whereby yee thoughtye, yee mighte beste vster your preuy fynes): if yee can craue out, False parces, False reportes, False Mar- chances, False Ballance, False Dile, and al is False: If yee can craue out, Lo, Sir Defendor, yee vranglie, yee trille, yee are taken tardie, yee haue proued nothinge, yee haue nothinge to antwrate: If yee can hauie fadre, and fadre boldy, it shalbe suffisante: al is fadre: yee frendes wil think yee haue fadre somwhat, and that yee woulde never haue framed such a couenant, to fadre nothinge.

To tellle vs of folofien, we are no Bishoppes. I trouwe, that yee haue not sworne our obediencie to the Pope. And therefore yee geue the woldre to understande, we can consecrate no Ministers, we can holde no Syndres, we can do nothinge. Eurnt in certayne your Forefathers in Olde tyme tolde S. Paule, He was an Apostle, and others afterwarde by his anheritie tolde S. Basile, and S. Hilarie, they were no Bishoppes. But M. Hardinge shal be Falsie Apollotes, they were Arian Heretiques, that so tolde them. It bothe shal be, to tie our tutes before yee. Wee wil only fadre with S. Paule. By the grace of God, yee care, that yee are. And wee traute, we haue not his Grace in name.

But specially, and aboue all other things, and that throughout al your three Bookes, yee fadre, that Sir Defendor is unlearned: that his besle skilis in a fewe figures of Rhetorique: that he haue neither Greke, nor Logique, nor Philosophie, nor Dymitice: that he haue redde no kunde of Doltoures, nor Newe, nor Olde, nor of his owne, nor of others: that al the furniture of his Booke was broughte to his hande, somme by Greeke Readers, somme by Scholemasters, somme by Cutilians, somme by Canoniftes, somme by Summifers, somme by Glouers, somme by others: that he haue nothinge als but parched Notebooke, hundred togather by snappes, and peeces. Somme parcs herof, or rather the wholle altogether, without exception, to doo you pleasure. I woulde onely haue graunted you, M. Hardinge, upon smal fadre, with more fauoure, and less adoe. Take from mee, what learninge yee like: as I bringe in, and

it, and pouertie at your pleasure: Will neuer trouwoie you wath Repleia. How be it, if yee vell all this of your iniuriant judgement, and certame knowles, yet it is a wortiente for me pleide of Fancie, and not of Learninge: if otherwise wch wch of me of minde, and lawe and use of Civillor, and therupon thys proclame it to the wodde, it is great fadre. I vraly recuer from Sir Defonders Booke, nor neuer settte yee fadre wath an fadre. A wafe fadre wil fadre pronounce before his knewe. If it shal please you for me to brede, to send yee frendes, he may happily feele at Sir Defonders book, al thys Summifers, and Canoniftes, and Greecereaders, and Scholemasters of his owne.

Nowards landing at mire become vs botes, fadre as al leathen wch man sometime fadre. This onely tinge vree knowe, that vee knowe nothinge. Goddes I woulde de- depende not of our knowledge, Our tonges blisselfes, and our knowledge full fadre: But the Glorie of God haue, and for ever. For my part, wil fadre to you Wch S. Augustine, Quarrelatess, fedde caue prefumptores: Secke otheres of more Learninge, but beware of them, that pretence of Learninge. If any prayf dole out in this replete, belewe it freely upon yore Greeke readers, and Scholemasters, Who, in your judgement, haue beste deserued it. It shal suffice us to messe, to haue fadre the Truthe: which shalgher is appear veretur si simple, yet is habite to remoue Atonementis of Learninge. But happy are yore Brethren of Louaine, that are so fidelely growen Learned upon the studiune not by great fadre, but by rather by destines. As fadre as they had since fawoured the side of that fadre, vny hooke only upon twy wch Tales of the Lawes, De Medicis, and De Clerico promouo to Satyriam, fadde wch they were transformed, and were set to Doctoris. Extra lib. 1.

As for your Learninge, M. Hardinge, wee never reproched it. I woulde be it greatly to feare we haue no cause. Goddigne yore Cracy, yee mait Wholy turne vnto his glories: testifie in the due of the Lord, it be late aganist yee. He is oner wel, and that beneath his Learninge against God. But if we be so verry vnde of almyghty of Learninge, paun- tinge, as you fadre, our Books, and Margotes with the Names, and Authorites of so many Docloons, what may your frendes then think of you, that stande fadre longe in the Defense of your Private Matte, we are yet habite to allege one Docloone, nor Greeke, nor Latin, nor oþer, nor oþer? It combl great marueil, yet shalde haue such abundance of Docloons, and shewes, as fives specially where it standeth yon so much upon to open your fadre. Consider, fadre, yore, your late Reinander: Whorem, as it is boughbie, nothinge of your parts is legge intownd. Of the Seven and twentie Articles contained in my Reple, haue I open yore jorneys to asfure One, and yet of the same One, yee haue so fidelely touched the tenth parte. Your poþe shalde haue fadre bren, by custome Examples, and godd Authorites, fidelitately to haue proued your Private Matte.

N. Now consider of your order, and plenissime of your deadege. Yee before we haue the thirde part of heale aboute the Sacrifice: so thoughe there were no Sacrifice without Private Matte, al therwile yee consume in dede defonfes, and neccesitate takes, of Convencion, of the Invention of the Prieche, of Minshinge the vrater vndr the vine, of the Name of the Matre, of Traubulation, of Real Piefene, of Church Feasts, (whch in Olde tyme were called Agapæ) of Singulaire Communion, of Communion of Fandis, of our Union with Christ, of fending abroad the Sacrament, of Piefes vniues of Vowes, of Biganies, of Good wootnes, of Only Faith, of Publique Praier in a tuncur inuenue, of Ceremonys, of Leutines, of Accidencies, of the Epistles, Decretals, of Clemens, Lettis, Anacletus, Abdis, Leonius, &c. Hereof ye haue tolde vs fuch shinges, as perhaps we haue before, and wee haue hadde to be knownen, and pertained fullfule to be purpofe. It shalde further haue pouerd, that within the first six hundred yers after Christ, soune, or other of the Holy Learned Catholique Fathers Ministrid the Holy Communion openly in the church, & received the Sacrament alone, not diuiding the same to any other, the wholle multitude of the people fitting, or handing by, and looking on him. I haue the water that late binnewe vs. Herewile yee shalbe fadre fadre force. This was stye shalde haue proued. For proofe of fuch shinges, as needed no proufe, yee haue brought forth great shives of Learninge. But as touching your Private Matte, which onely ye haue taken in hand to prove, yee haue hitherto proued nothinge. Your Reader, M. Hardinge, can never be, neither so simple,

simple, nor so partial, but he muste needs haue an eie unto your issue, and remembre, what
ye had in hande. If remongest so many, and so Learned wordes, he finde not one word
of that he foughte for, may he thinke, he bathe losse his laboure, and that thise v. fonsse
shew in your fardle? Shall he not say with him selfe, Quo nunc te propit sit? What
shal I make of these vagaries? What meaneth this man, to shewe so faire before the mark? He
muste needs perceiue by your silence, that notwithstanding ardinge your so many faires, and au-
erbal promises, yet the chyng, he foughte for, cannot be foud.

M. Hard. Re. 1
join'd. fo. 281. a
Et Fol. 58. a
M. Hard. in his
Rejoinder, in
the Preice to
the Reader &c.
In the same
Preface, & iij.
M. Hardinge,
Rejoinder, Fo.
210. a.
Reind. 219. a

My Hard. Re. 1
join'd. fo. 281. a
Et Fol. 58. a
M. Hard. in his
Rejoinder, in
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N.ote, touching the Authorite of your Amphilius, not longe since, yee thoughte
his force had benne insimulable. And herfde yee stode vp alone, and brained alone, Novve
M. Ievel, and his Confacramentaries doo flagger, I double not. And for that canste,
as it had benne some grete woorby Authorise, yee alledged him seven times, with special
reverence, in your Booke. And yet nowe at the latte, yee are contente, for shame, to turne
him ouer, and to bringe goe. Perchappes yee thoughte, for the while, a weakke childe was
sufficiente to leade the people; and that, as folkes v. f. sometimes to please children, ye mighte
quench their thrille with an empise Cuppe. Thus muche hit hereto, touching some partes
of your Rejoinder.

Concerning your Former booke, whiche yee haue entituled, A Confutacion, I neede
to say nothinge. By the iudgemente of the wife, it falleth sufficiently of it selfe. But what
meaneth you, M. Hardinge, therin to make so large defoures, wil not saye in the Defense,
M. Har. Confu. fol. 162. b.
for that woord herfde frutes made not boore? but at the leaste in the fauour of Open
Stevies; and to calke the same, Malum necessarium, that is to saye, althoþe an iþ thinge,
yet farrre a þing, as no good Common Weale maye be without it? What meaneth you, to
this purþose, to shewe vs the name, and Authorite of S. Augustyne: mull we thinke, that
S. Augustyne was a Prophete, or Patronne for your Stevies? What meaneth you? thus to up-
braid us in the ende, In good foode Maillers, yee are too yonge, to controlle the Cite
of Rouen in her doingses: What needed yee to beliue soþe eloquence in soþe a cauf?

M. Har. Confu.
fol. 163. a.
Confu. 25. 1. a.
& 2. Confu. 4.

Is yee grovne so colde in Louaine, that it must nowe be infamid, and auhorised by open
Writings? What meaneth you to allege the Prophete David, the Euangeliste S. Matheu, &
S. Iauine, and S. Paule the Apolle, for proufe of your Pardonnes? Why tellus vs, that David, Ma-
tieue, and Paule, were Pardoners? Or, if yee dare to tellus vs, mull we beleue you? if
you so manifestly make vs with open foles, how maliue wee truste you in higher Afflyers?

M. Har. Confu.
fol. 177. a.
Luke 22.
M. Har. Confu.
fol. 192. b.
M. Har. Confu.
fol. 193. a.

Thou Christe, T hough our outwarde man be corrupted, yet our inwarde man is renewed
date by date. Here tellus vs, in greatre soþe, that these woordes undoubtely fere to
proune Purgatorie. Christe safhe unto Peter, I haue pried for thee, &c. Therfore yee
Christe never required vs, not to be obedient to Peter, or Paule, but to the Pope,
that fitteth in their Chaire. Christe safhe, The Sonne of Man came, not to destroue,
but to sau: Ergo, safhe. The Breade, and VVine in the Sacramente losse no parte of
their former vertues: but remaine in Fourmes, and Accidentes, even as they were be-
forecas if the Sonne of God had come downe from Heaven to save Accidents.

Thou yee nippes of the syrups, and meaingane of the Holy Scripturis, and fidele vs onely
whi

With empis woordes, as if yee woulde pike awaie the corne, and gote vs the chaffe: or con-
ueghe awaie the Jewelles, and throwe vs the Bagge. O M. Hardinge, be not vaid, let
your owne conscience leade you. Was this the meaingane of S. Paule? Was this the conuincing
of Christe into the world? Was this the sens of the Holy Ghoste? And not farre, when Olde
Doctoris, or Anciente Father, but what Sunmister, what Cartoniste, what Childe, what
Heresyke, gaue cuper so wretchedly, so unmercifully vnde the Vwoorde of God?

I leave the misfortune, and misfelling of so many Fathers: the adouyng, and glo-
thinge of m. vniþe Forgeris: the upholdinge of Abuses, and open Errours: your weake
Promises: your stely Coniectures: your simple Gheasses: your grete enoyghtes: your bold
Affirmations: yee haue pike Prounderis: your disengenous fayres: your immoderate Steffes:
your engouys, and vnsoule woordes, as for example, Villaines, Theueys, Fooles, Disfaires, Confu. 118. b.
Lourdaines, &c. I leue other vnymanly, and uncleanly beaches: Hungry Dogges Confu. 150. b.
cate dirrie pudgings: As common as Life with Beggers: They ferre the belly, and the
thinges beneath the belly. These be your woordes, M. Hardinge: you may not denie them.
These be your fowlers, and instruments of your Books.

But was this professe, M. Hardinge, mette either for the modeſte of a Virgin, or
forke Maietie of a Prince: specially ſtache a Virgin, and ſtache a Prince. To Chaste, ſo
Greue, ſo Learned, ſo Wife, ſo Virtuous, ſo Godly, at Chriftemdome ſeldome bathe ſene the
like! Whatt haue you, that either her Wifdomme couldt not ſtrive your fraudes, and mucke-
rouris, that her chaste eares couldt quetly bear your loþe before talk? Or, brought you by
the weight of ſuch reaſons, to moove Montaigne, and to wroke wonderis, and to ſirke her
Maietie to leane Chrife, and his Gofpel, and commis to Louaine to ſolowe y. u?

These keape her Maietie ſandely with kyndeneſſe, and, as yee woulde haue the world
imagine with good likage, and fauouris of your ſide: as if her Maietie, haunge bane
broughte yee from her exiles in the kynglyne and ſeaſe of God, and throughe Goddes great
Merite, and accordinge to his knowne Wyll, by the god aduise, and Counſel of the ſtates of her
Realme, haunge reformed the Houle of God from the ſilbe, and ſate of your diſfes, ſhee
ſtode nowe in a manerriug, and were not halde to diſcerne, either falched from Truthe, or
Darkenneſſe from Lighter, as if your Errours were not ſo groſſe, that a blinde man maye groſſe
them with his fingers.

Yee tellus her Maietie, ſhee haue neither Parlamente, nor Lawe, nor Churche, nor
Clergie: The Churche of Englaund yet commonly calle the Tower of Babylon, the Syra. Confu. fo. 118. b.
goggo, or Antichiffe, and the Schoole of Sathan: ſee charge her Maietie with infideli-
tate, with malicie, with maintenance of infidelite, of Sacrefacie, of Schrifte, of Herſelfe: For your
poþle, poþle, yee diſhonore her Maietie, both abroad, and at home: Where yee mate-
gate credite to her ſyfles, yee ſtander the gouernement: yee diſguise her Maietie ſtame-
lunge ſubtilties: yee breed ſeditions: yee procure Rebellions: yee haue brayde her ſtate. And to ſirke
the ſame wither her Maietie for a Profete? Wel, M. Hardinge, if yee had forſorne the
thangs, tht her Maietie moile vntily ſealed yee for your tranſlates, yee woulde not haue
beene ſoldake ſoridely to preſte into her preſence. It behoued yee, to be auafid, not only, what
yee wrote, but also what Perfoure ſhoulde ſirke your writings.

If yee ſhall happen to write here, ſee, ſend or fewer woordes, and more Learning: If yee ſhall
durf to talk, my more of your Private Maſſe, leaue your vagaries, and get directly to the
purþose. Take vs no more ſtame longe tales, either of the Sacrifice, or of other maters, ſo
farre from the question. It is no good Logique, to ſtate of þe thinge, yee haue in hys, and
to make your poore Reader with an other. Treate not ſo nicely, and ſo gentry, M. Hard-
inge: Eare not yee Maietie a Circumstance, and a mater of Falſe, and ſtanchel over thy-
Reind. 233.
on ſuppoſes, and ſheafes, and therefore needeth no further prooſe. Why ſhoulde yee for the b. 33. 4.
writhe þe people? This is the iſſue, that falleth out betweene us: Whether any one of the
Anciente Learned Fathers, &c. ſaide your Private Maſſe, &c. This is it, that is denied.
If yee prove not this, what poore yee prove naþe. Bringe out ſomme Learned
Father: ſhave ſomme Catholique Doctore: keep them ne longer ſor the conuincing. The
worlde looketh yee ſhoulde deale plainly.

Denie

*Deny no more the manifold Truth: anouche no more the open Falsede: let there be
flame probabilities, and likelihoode in your sayings. Leave your immoderate, and uncour-
teous talkes. They are tokens of stomake, and not of Learnings. Therein yee haue deferten
the honoure above al others. In futher kinde of Eloquence noman can matche you, but your
selfe. A good cause mighte haue beene pleaded with better woordes. The more vntempe-
rate, and fieroye haue you selfe without cause, the more in the ende wil appeare your fiste.
If yee haue hitherto taken any pleasure in speakeinge it, at my hande, by hearinge it, yee shal
not lofe it. If yee bring us moe Fablia of your Pardonnes, and Purgatories: If yee feede vs,
as yee haue donne, with Vntruthes: If yee depreue the Scriptures: If yee fulfille the Doctours:
If yee conclude without Premisses: If yee place your Antecedente at Rome, and your Con-
sequente at Louaine: If yee shaffe so muche Paper, and blotte so many Leanes, and shewe vs
nothinge: briefly, if yee write none otherwise, then yee haue donne hitherto, no wifeman wil
greatly faire your farse.*

*Decouer not the simple. They are bought with price: They are the people of God, for
whom Christe hathe thredde his Bloudie. Yow shalbe miserable Iee trouble your selfe, as a
bird in the Lime. The more yee flurres, the fatter yee cleane: the longer yee flrine, the wea-
ker yee art. Iee cannot bridle the flowinge Seele: yee cannot blinde the Sunnebeames. Kicke
not fit againstis the spure: Cewe place unto the Glorie of God. Wil yee, nyl yee, the Truthe
wil conquerre. God gende vs bothe humble hertes, and the people esies to see: that al flesh mairre
be obedient to his will. Amen.*

From London. 27. Octoberis. 1567.

John Sarisbury.