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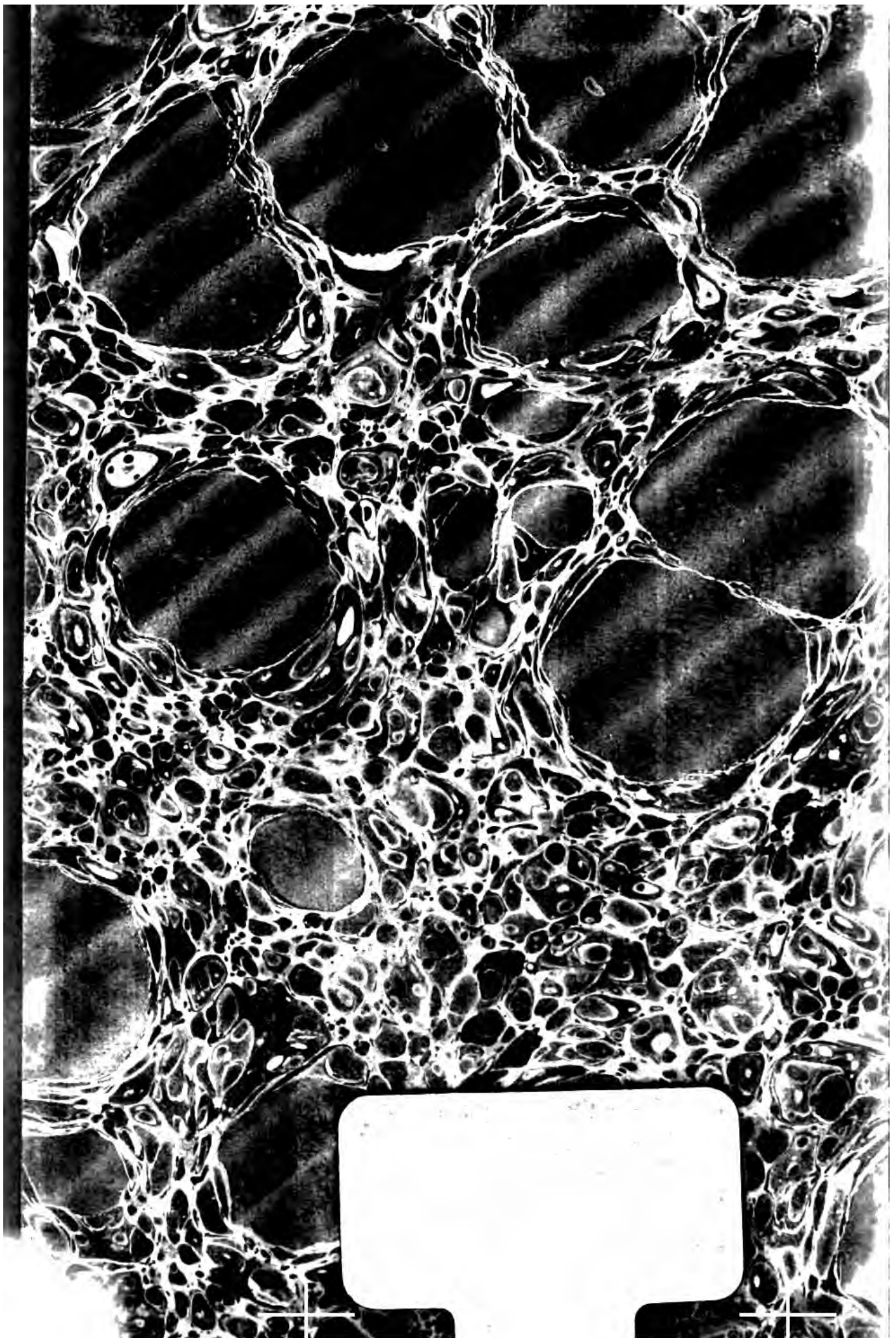
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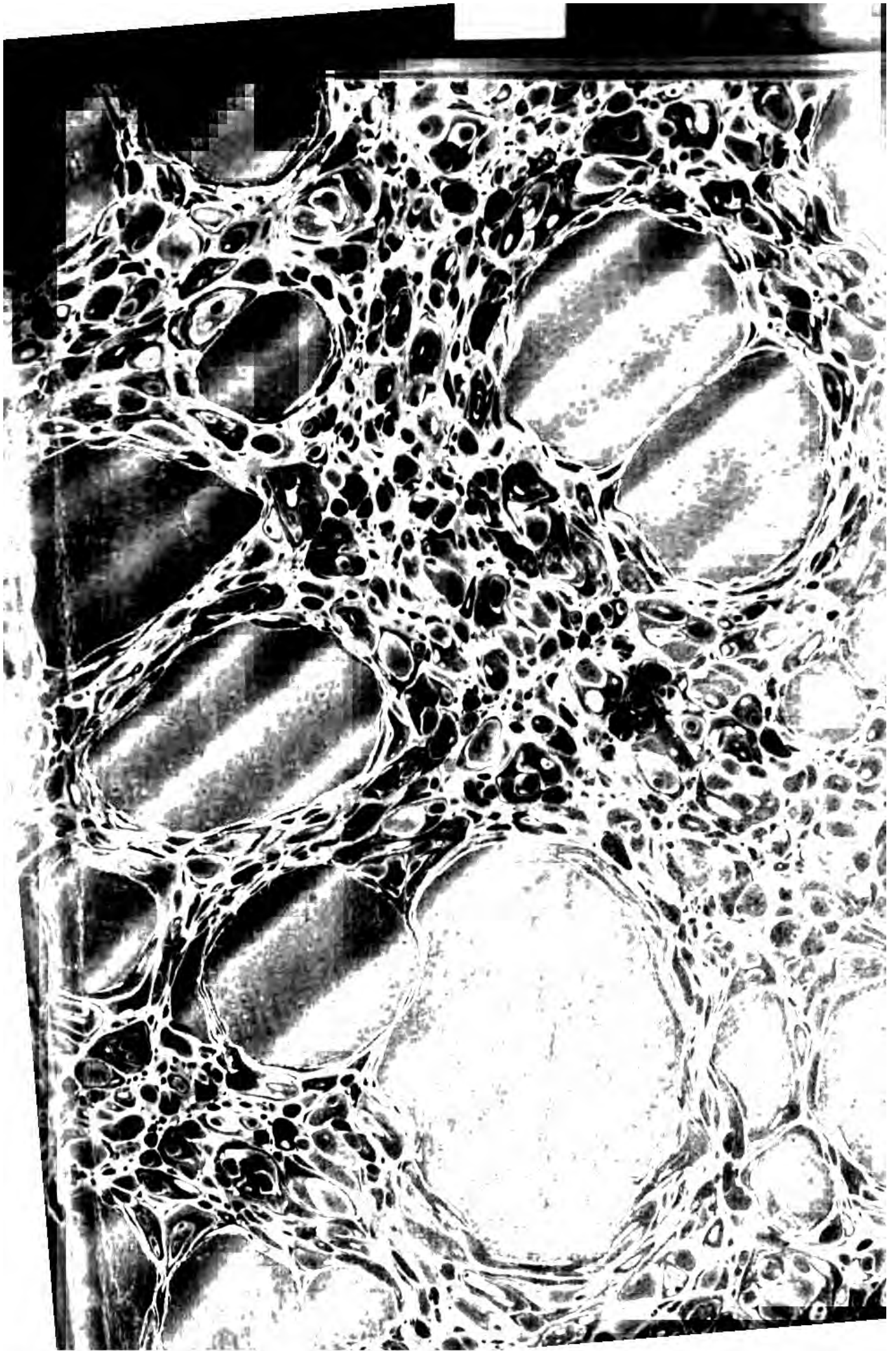
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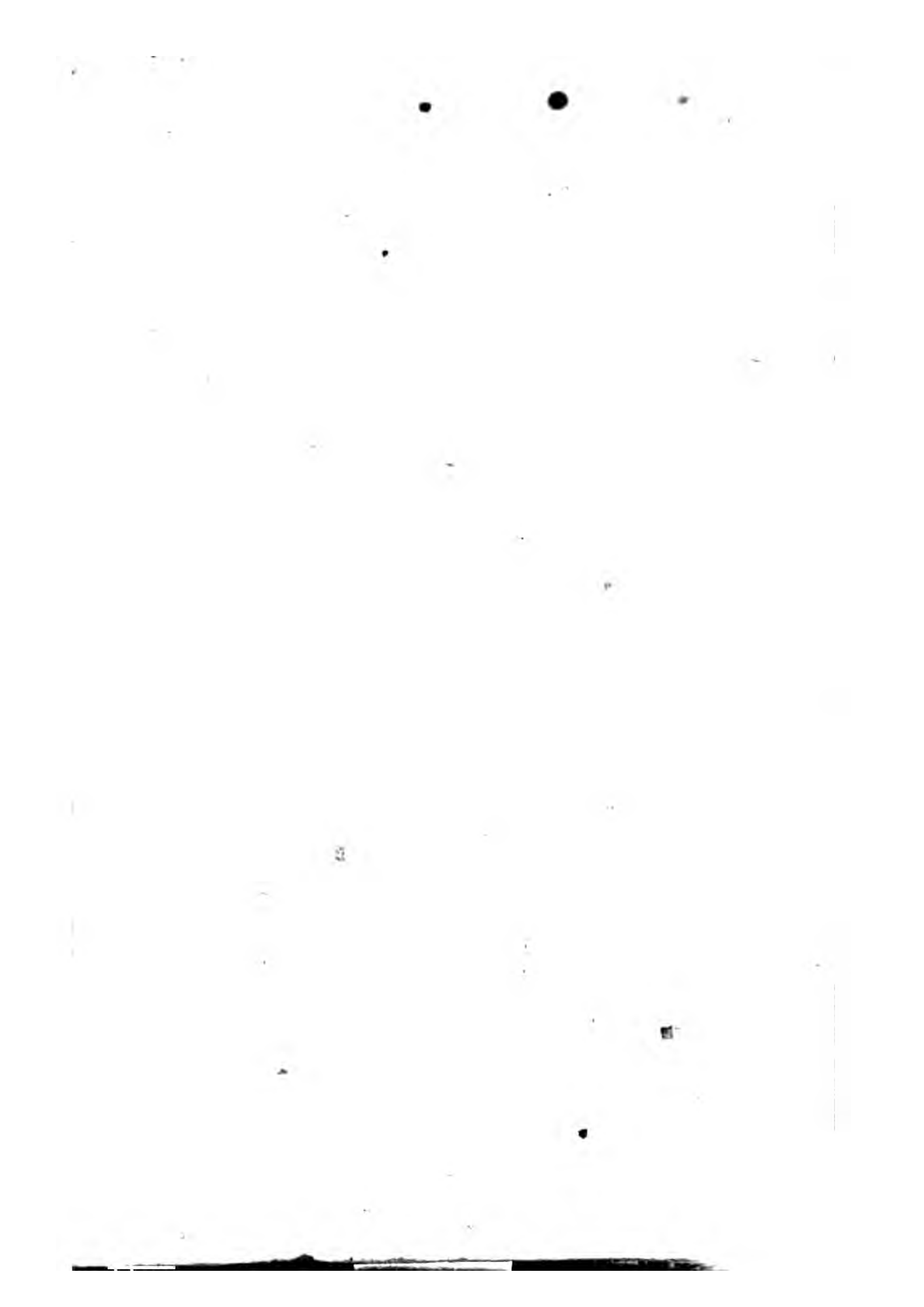






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Bought Col. Jamley Sale, Apr. 77.



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M. ANTONIVS

DE DOMINIS

ARCHBISHOP OF

SPALATO,

Declares the cause of his Re-
turne, out of England.

*Translated out of the Latin Copy,
printed at Rome this presēt yeare.*



47
F. 16. 1



Vnus Dominus, Vna Fides, Vnum Baptisma.

Ephes. 4.

One Lord, One Fayth, One Baptisme.

Permissu Superiorum, M. DC. XXIII.

110. R. 683

EXHIBIT 101

CONFIDENTIAL

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To the Reader.

THIS may seeme a small worke (good Reader) for so great a scādall as hath beene giuen by the Authour, but it is an abridgement only of another more large, & ample, that is to ensue; and yet in this, thou mayst perceiue how men may so farre be transported by vnbridled passions, as to fall into open schisme, & heresy: on the other side thou mayst see also, the force and efficacy of Gods grace in recalling of sinners by true repētance to his loue, and fauour. Let the one of these ballance the other, and let the latter cancell the fault of his committed error. That was wicked, pernicious, and detestable; this is vertuous, exemplar, and laudable. The latter counsayle is alwayes wont to be more ponderous, graue, and iudicious then the former; especially when as the former is recalled by the latter.

1. Cōsiliū
Profectio-
nis.
2. Cōsiliū
Reditus.

His reuolt you will say was scandalous. True. But now _____

Vna eadēq; manus vuln^o opēq; tulit. He hath in part made amēds for his former fault by his submissiveue confession: and this learned Prelate (as an vnlearned Mynister stiled him) that had honoured the English Church with a Dalmatian Pall, that had passed ouer the Alpes to leaue Rome, that was so potent a Protestant as none of al our

Hall in his honour of the maryed clergy. pag. 55.

To the Reader.

4

Bandogges durst fasten vpon him, hath now withdrawn both Pall & Honour from that Church, hath left Englad, is returned ouer the Alpes to Rome againe, & like a bandog indeed hath fastened himseife on the English wolues, & bites so hard as he makes them bleed; & further makes all Protestants to see their weaknes (if yet they haue eyes to see) & that the whole Region of Deuines and those so incomparable, that may set Rome to schoole, could not defend themselues from open Schisme and Heresy; nor perswade one man, & he such a one as offered himseife freely into their hands, to remaine & continue amongst them. Magna est veritas, & præualet.

Hall ibid.
in the answer to the
aduerisment.

Thou mayst further see, with what care and sincerity our Aduersaries write agaynst vs, how they examine the matters they handle, how little truth & learning, & how much, lies, detraction, forgeries, & passionate fancies are regarded. By these base means, & shameful shifts must heresy be maintained, Catholiks impugned, & iniured, all vertue depressed, & troden vnder foote. Let the example of one be a warning vnto all, & let the Recreate of this seduced Bishop make men looke on what ground they stand, & not hazard their saluation, bought with the ransome of our Saviours bloud, vpon the false, Heretical, and Schismaticall opinions of these times.



*The Cause of M. Antonius
de Dominis his Returne
out of England.*

EXCELLENTLY (as all o-
ther thinges) doth the ho-
ly Ghost by the mouth of
Saint Paul reckon amongst
the works of the flesh, con-
tentions, emulations, angers, debates
dissentions, and sects : these vnfortunate
fruits of this wicked tree I hauing ta-
sted, or rather out of the corrupt disease
of my minde greedily deuoured, haue
now thought requisite, after the hole-
some receite of Gods grace, to cast vp a-
gaine, and make a perfect euacuation of
this contracted filth . This that I might
the more safely and readily doe , and
my selfe openly reprehend, and con-
demne the manifold errors that haue
A 3 ensued

ensued of the wicked resolution of my former bad departure; I resolved with my selfe the best course to be, leauing the schoole of errours, falsities, and heresies, to returne of myne owne accord to the holy Roman Church, the one & only pillar, and singular foundation of truth, and mother of all Catholikes, frō which so wickedly I had departed; & therefore first of all I will explicate this reprehension, condemning, and detestation of my errours past: after that I will recount other causes for which I was to leaue England, and other hereticall countreyes, and to returne agayne to the holy Catholike Roman Church.

2 . It is a most ancient disease of our corrupt nature, as it were by inheritance conueighed from our first parent vnto all his posterity, that when we erre and doe agaynst that which is commaunded, we eyther coyne friuolous excuses: *The woman whome thou hast giuen me &c.* or else defend our faultes, and with the counterfeit garment of iustice, and vertue, labour all we can to maske and couer them. This to haue befallen

befallen vnto me I doe both confesse, &
 lament. The disease of my soule where-
 with I was sicke before my departure
 was, in that I trusted too much to my
 own prudence agaynst that wholesome
 counsayle of the Wise-man, *ne innitatis*
prudencia tua, and out of the confidence
 of my small wit, being of so small reach
 I iudged too rashly of matters of Fayth:
 besides this a certaine frenzy of rage, not
 that which some ignorant companions
 only wise in their owne conceit, obie-
 cted vnto me when I was to returne
 out of England, for that, forsooth, cer-
 tayne Promotions, which in vayne I
 thirsted after were denyed me, but al-
 togeather caused of my vnreasonable im-
 patience whiles I tooke it most grieuou-
 sly to be vnder them, of whome in the
 Booke of the causes of my departure I
 haue without all cause complayned:
 these things carryed me vpon the shelves
 and sands, these did beate my barke a-
 gaynst the rocks, these sharpened my
 wit to pestiferous thoughts, these were
 the cause why I fondly feigned errours
 of the Roman Church, wherby I might
 excuse my departure; these finally cast
 me

Proverb. 31

me on those extreme coastes, where I went, and that I might seeme to haue done well, and in some sort endeauour to auoid the imputation of imprudency and rashnes, and of heresy also, first for defence of my departure I set forth my purpose and intention in the same, then other volumes, and bookes fraught with such things as eyther the art of feigning, or forging suggested, or the wisdom of the flesh did prompt vnto me: and whiles the sicknes boyled in my brest within, and the stings of wrath did pricke my exulcerated mynd, the itch of my tongue, and pen did breake forth into an impostume. many things which heretikes, enemyes of the Sea Apostolike did belieue, affirme, and professe, seemed to me, now blinded by my selfe to be credible, some to be true; when as yet I had neuer brought these controuersies to the touchstone of true diuinity, nor had throughly discussed them, for I had not ended any part of the Ecclesiasticall Commonwealth in which I had determined to treat of points of religion, and rules of fayth; nor yet had I so much as begunne it, howsoeuer in
the

the booke of the cause of my departure
I sayd, that I had already finished all
these books. Hence it came that I rashly
relying on the slaunders of heretikes,
and not on the Catholike fayth, entituled
one of my bookes, *Of the cause of my
departure*, and another in Italian, *The
rockes of Christian shipwracke*, and another
A certayne sermon, which I filled full of errors,
and heresies for the most part, in
hatred of the holy Roman Church, and
Sea Apostolike, and of those Popes by
whom I thought my selfe to haue been
iniured, and affirmed those and many
other thinges which before I knew to
be false, and hereticall, and after at least
in part, my selfe misliked, and did whils
I wrote in England frō my hart detest
them, because they conteyne open heresies,
agaynst the Catholike truth, and
are contrary to sound doctrine; I meane
to that which the Catholicke Roman
Church hath alwayes held, and holds
at this day: agaynst which whatsoever,
or whersoever is written or sayd by me,
that in all & euery part I doe condemne
and detest; and I will better, and more
at large by Gods help, condemne and
detest

detest the same, in the confutation of my bookes of the Ecclesiasticall Commonwealth, & other bookes that I haue written agaynst the truth: for I submit my selfe, and all my bookes to the most holy iudgement, and censure of the holy Roman and Apostolicall Sea, the mistresse and guide of all other Churches.

3. In the meane tyme here in this exchange for a new, and sounder resolution, I most detest the former of my departure, the Infamous Rockes of the shipwrackes, of my selfe especially, and heretikes, but not of Catholikes, & moreouer the Sermon mentioned; neither shall I shame by casting of the garments which I had made for my selfe, to shew my nakednes, because I was not ashamed agaynst all law and conscience to breake forth into vayne fictions, open slaunders, and filthy heresies. The sting, and poyson of the scorpion by bruizing of the same scorpion that stong, hath a present remedy. If the voluntary breaking, and bruizing of my selfe bring remedy to this poysoned wound (in case any so wounded haue repented him him selfe) I shall esteeme

Diosco-
rides. l.
6. c. 44.

esteeme this my bruizing, deiection, and mortification for happy: let the glory of the Catholike Church and Sea Apostolike stand immoueable, yea euen with the greatest losse of temporal goods that can befall me ; and since that so wickedly I haue gone about to weaken, and infring it, this course cannot (at least before God) but be glorious vnto me.

4. First therefore I confesse, & in conscience truly, & sincerely testify that I wrote that booke of the *Cause of my departure*, and the other two, to wit the *Rocks*, and *Sermon*, not out of sincerity of hart, not good conscience, not out of vnfeygned faith, but that I might cast some colourable excuse on my shamefull departure, & that I might be the more grateful, and welcome vnto the heretickes, to whom like a wretch I went, or with whome I did conuerse. The ten yeares labour which I bragged of in the booke of my departure, was not imployed in maturity of deliberation, grauity of iudgement, discussion of truth, but all that vvhile I studied howv to finish that yaine, fruitles, and pernicious worke
of

of the Ecclesiasticall commonwealth, & coyne bold, and hereticall fictions, and with- all satisfy the impotent force of myne owne rage; in so much as that vocation was not deuine, but diabolicall, not inspired by the holy Ghost, but suggested by a bad spirit, vexing me worse then it did Saul with the spirit of giddines: but for my returne I doubt not but that it is to be ascribed vnto Gods true vocation, his diuine spirit calling me backe to my Mother the holy Catholike Church.

2. Reg. 18.
v. 10.

5. I sayd, that the behauour of the court of Rome was the cause why I should for euer abhorre it: I am not ignorant, that herein I spake ill, for there were not wanting then, nor yet are at Rome very many cōspicuous examples of piety, & all Christian vertues which are able to delight, and allure religious, or well disposed mynds. I sayd, that out of the forbidding of hereticall bookes to be read, do spring euill suspitiōs which get credit to the bookes of heretikes, and induce men to belieue somewhat to be in them which Catholikes could not confute, and this I acknowledge to haue
been

been spoken by me not without great iniury to the Catholike faith, who haue found in their bookes, I meane of heretikes, false, hereticall, scandalous, and pestiferous doctrine, from reading of vvhich, least the faythfull be infected they are worthily to be restrayned: for not vnto priuate men who read those bookes, but vnto the Pastours, the iudgement of fayth hath euer and doth still appertayne, that they may know which are poisoned pasturs, and remoue their flockes far from them. Moreouer the arguments of heretikes are deceytfull, sophisticall, and haue most easy solutions. I affirmed the doctrine of those who oppose themselves to the Church of Rome, nothing at all, or very little to degenerate from the pure doctrine of the primitiue Church, and this also is false: for the opinions in which they differ from Catholikes, are all of them most cōtrary to those which that Church held, and nothing can conuince them more certainly of errour thē the authority of the ancient Church frō which they by these noueltyes haue very far departed: in so much as for this
cause

finuated all such to be in the Catholike Church, who had receaved baptisme in the name of the Trinity; but albeit the words haue an ill sound, & make all hereticall Churches true & sound members of the true Catholike Church, which is most false, and hereticall, yet my meaning was, that the Arian, Nestorian, Eutichian, all hereticall and condemned Churches in tymes past, should be excluded, and only the true believers to be retayned: which true believers I thought then to be many more then indeed they are, and many Churches tainted with these latter heresy'es, and by schisme deuided, I erroneously iudged to pertaine to the Catholike; but though the Catholike Church be so denominated for her Vniuersality, yet this Vniuersality includes no other then the true orthodoxe, or right believing Churches, spread ouer the whole world, which remayne in vnity with the Roman. And truly the vniuersality of the Roman Church doth consist not only in the cōtinual durance neuer yet interrupted, or euer after to be, and constancy of sound belicfe, but also

is vniuersall, because the selfe same fayth of Rome, and supreme gouernement are extended after the cōming of Christ to all places, and all Nations: for which respect euen in these latter ages, it is no lesse to be tearmed Catholike, then it was in the tyme of the ancient Fathers, because the fayth of the Roman Church euen at this tyme, is propagated in the most remote, & vast regions of the East and West Indyces, euen vnto the furthest corners of the earth; in so much as the children of this Church euen in these dayes passing by continuall trauel from the rising of the Sunne vnto the setting, and carrying with them the Fayth of Christ, & offering cleane sacrifices, that now may be sayd especially to be fulfilled, which God pronounced by the mouth of Malachy: *Ab ortu solis vsque ad occasum magnum est nomen meum in gentibus, & in omni loco sacrificatur, & offertur nomini meo oblatio munda.* From the rising of the sunne vnto the setting my name is great amongst the Gentills, & in euery place there is sacrificed and offered vnto my name a pure oblation. Neither was it a lesse iniury, and slaunder, when I

Malach. 1.
v. 11.

saide that I had noted very many nouelties, and errors of the Court of Rome; which nouelties, which errors, I neyther now, or euer yet noted, and I acknowledge it to be most false, & confesse it for such, that euer there were, or are in Rome such errors, out of which the ruine, and slaughter of soules doth proceed, the peace of the Church is troubled, or publick scandalls haue, or doe arise; truly next after God all peace of the Catholike Church, her totall tranquillity, and the euerlasting saluation of soules is to be ascribed to the care, and sollicitude of the Roman Church. I sayd, that the more potent Bishops vnder the Bishop of Rome were but equiuocall, or counterfeit Bishops: and this saying cōteins no lesse falshood then iniury in it, and therefore as raylatiue I condemne it; for they are true, and lawfull Bishops, made by lawfull ordination. I affirmed others who were not Potentates, and Princes to haue lost the proper dignity and power of Bishops: and truly this is also a slander, for hierarchical subordinatiō in the Church hath been alwaies necessary: much more
doe

doe I cōdemne as an heresy that which I said, the Church no longer to remayn vnder the Bishop of Rome ; for as before I specified, and earnestly auouched only the Church of Rome with the rest adhering therunto, is the true Church of Christ, & that others are no Churchs at all. And to conclude much in few, I perceyue that in the first booke of my departure, I specially endeauoured to intringe the primacy of the B. of Rome, in which poynt I deny not, but that I spake against the fayth of the whole Catholike Church, and therefore greatly to haue erred, for both by the Euangelicall ordinance, traditions of the Apostles, definitions of the holy Synods, & Generall Councells, by very many decrees of Popes, and common testimony of Fathers, and ecclesiasticall histories, it is manifest, and cleere the B. of Rome alwayes to haue been taken for head of the whole Church, to haue beene so appointed by Christ our Lord, and alwayes to haue been taken for a singular oracle, to whome no lesse the East then the West, in all doubts of fayth should sue for instruction of beliefe, definition,

& secured doctrine, as a maister appointed vs by God, who should by his office teach and direct his Church, any scholler may obserue very many examples in which the Bishops of Rome direct the Patriarkes, and Bishops of the East, they warne them, rebuke them, teach them, condemne them, absolue them, depose them, restore them, controle them, and that euen out of their office, and power ouer them; and the others checked by the Popes, humbly gaue them eare, obeyed, resisted not, or reclaymed; and briefely, it is cleare by the confession of all the Catholike Church, the whole spirit of Christ, for determining of these things which belong vnto fayth, to reside in the sole, and one visible supreme head of the same Church, which is only the Pope, the chiefe Bishop, and S. Peters successor.

5. I freely confesse that the booke which I called *the Rockes of Christ's shipwrack* did exceedingly displease me presently after that it was set forth, for without all choyce had of the matter, without all discussion or search of truth I hudled it vp, that I might some way

or other please the Englishmē, after my arriuall amongst them ; in writing of which I considered , and layd open not what was true , but what pleased best the enemies of the Church, especially the vulgar, and vnlearned multitude: and this booke whiles I was in England, & preparing for my departure being obiected vnto me by the King, and other men, I did in plain wordes detest it, and my selfe withstood the greater part of heresyes which it conteynes , and as far as I was able impugned them: al which here agayne I reiect, abhorre, and detest. The heresies were these. The B. of Rome not to be Christs vicar on earth, and visible head of his Church; that he had no power ouer temporall things; implicite fayth to auayle nothing but much to hurt the faithfull; the excommunications of the law to be vain buggs; the cōmandements of the Church not to bind vnder mortall sinne; the vnity of the Church not to be taken from one visible head; the Pope to be the capitall enemy of the whole Church; the Masse to be no true sacrifice ; the ceremonies of the Masse to be light Comical gestures,

res; no transubstantiation to be made; auricular confession with absolution to be no true Sacrament; that there is no purgatory; satisfaction for release of the punishment after that the fault is forgiven not to be necessary; no Indulgences to be, but of such penalties only as are imposed; the Saintes not to be inuocated; the worship of Reliques, and Images not to be lawfull; that there is no merit of good workes to euerlasting life. These, and the the like errours, and manifest heresies not so much myne, and new, as of the auncient, and modern heretickes, and their bablings, and doating dreames, condemned alwayes by the Catholike Church in many holy generall Councells, are miserable rockes vnto which such as approach make lamentable shipwracke of their faith and euerlastinge saluation; and therefore I fly from them as far as I am able: and least that I should haue beene cast away vppon them in England, I was of necessity to depart from thence, and rerurne to the true Church, the port and harbour of Catholickes, and forsake, detest

detest, anathematize or accurse all the foresayd errors, and whatsoeuer others if there be any other in those bookes, which agree not with the faith expressed in the sacred Councells, especially in the late Councell of Trent: on the other side I imbrace, and auer the contrary truthes, to wit, the chiefe Bishop of Rome by Christs iustitution to be his Vicar on earth; to be the visible head of the militant Church which alwayes hath beene visible, with full power receaued from God to gouerne and order the same; the same Bishopp of Rome to haue power ouer temporall thinges *in ordine ad spiritualia*; the implicite fayth to be profitable, and sometymes necessary, as when one without his fault hath no expresse faith, or beliefe of some articles; the excommunications of the law, or deliuered *ipso facto*, to be of force, and to be feared, as induced by exceeding great reason, and lawfull power; the Popes to be able to excommunicate all faithfull people of what place, or countrey soeuer, in case they deserue to be so censured,

the commaundements of the Church bynd all vnder mortall sinne to obserue them; the vnity of the Church chiefly to depend vpon the one, visible head thereof; the B. of Rome to be the true, lawfull, & towards the sheepe of Christ as it behoueth, the profitable Pastor of the whole Church, the only eternall saluation of which I desire he may alwayes thirst, and seeke with all care; in the Masse to be offered vp vnto God a true, proper, and propitiatory sacrifice, the ceremonies of the Masse ordained by the Fathers, and Pastors of the Church by the inspiration of the holy Ghost, to be holy, mystical, profitable, and by all meanes to be retayned; transubstantiation to be made in the Sacrament of the Aultar, that is the conuersion of turning of the whole substance of bread into the body, & of the whole substance of wine into the bloud of our Lord Iesus Christ; by Sacramentall absolution wherby the priest absolues the penitent, to be exercised a true and proper power of binding, and losing sins, which our Lord gaue to the ministers of his Sacraments in the Church, to be pur-

purgatory in that manner, as the holy Roman, & Apostolicke Church teacheth it to be graunted; satisfaction to be much avayleable for the releasement of the punishment after that the sinne is forgiuen; the vse of pardons in the Catholike Church to whome Christ hath giuē power to bestow them, to be most ancient, most soueraygne, and approued by the authority of holy Councils; the Saints not only without all errour of the faithfull to be inuocated, but further that it is good, & profitable to haue recourse to their prayers, and help; the worship of Reliques, and images to be good, lawfull, and profitable; which cannot be abrogated without the spot of heresy; the merit of eternall life to depend of our good workes. The later General Councils which are of supream authority in the Church, my stomak being ouer charged with ill humours, I did often despise, especially the Councils of Florence, & Trent, many times also that of Constance, and through my procuring a certayn history came forth in print of the Council of Trent, of the truth of which history I had no certainty

certainty, yea it is worthily suspected of imposture: in these thinges also I confesse that I erred very much, for I affirme all the most wholsome decrees of these Councells with full fayth to be imbraced by all the Catholikes.

6. In a certayn sermon of mine had in Italian at London the first sonday in Aduent, and printed, I set down these errours, which being after repeated agayne in the booke of the Rocks, now I haue worthily detested. In that sermon I framed a certayn night of papall errours in the Roman Church, wheras indeed in the Roman Church alone and others conioyned therewith there is true light, the true, and only most shining day, out of which (in England especially) is continuall, & most darke night. In the Church of Rome, the light of truth, the true, and sincere vnderstanding of the holy scriptures driues far away from it al the darkenes of errours, with which darknes miserable Englád being ouercast, groapeth like a blind man at noone day. I sayd in the same sermon, and reiterated agayne in the booke of the Rocks, that *S. Peter* was
 neuer

neuer at Rome, but this as a foule, and ignorant lye I freely confesse is to be condemned. I made all the Apostles in planting, and gouerning the Church to be equall, whereas notwithstanding the supremacy of *S. Peter* ouer them is cleare by the very gospells and Apostolicall traditions. I affirmed the Bishops to succeed the Apostles with equall power, and to be Bishops *in solidum* of the Vniuersall Church, whereas yet Bishops are but Pastors of particuler Churches, & haue but a particuler charge, the generall primacy being reserued to him who in the same succeedeth *S. Peter* who is the B. of Rome, and chiefe Pastor. I sayd that holy water, graynes, crosses, hallowed images, Papal, and Episcopall blessings, the stations, diuersity of habits, cords, leather girdles, visiting Churches, and Altars, beades, processions, and the like to be toyes; when as it sufficiently appeareth, almost all of these thinges to be auncient and allowed in the Catholicke Church, which vse is to be cōtinued, yea euen in those things which are more freth inducements to piety & deuotion. I affirmed
that

that there were only two Sacraments, Baptisme, and the Supper; whereas yet the Catholike Church lightned by the holy ghost, doth plainly teach & define that there be seauen true Sacraments: all which, and what other heresy es soeuer condemned by the Catholike Roman Church, I doe also condemne, and with firme faith belieue, hold, and professe the contrary to these heresies defined by the same: for it is most certayn, that in the decrees of the holy Roman Church, reason is not seuered from authority, & the schoole doctrin especially in articles religion, to be altogether conformable to the sense, or doctrine of the holy Fathers. This further I confesse, that I haue without cause complained in my books of the Court of Rome, as if it had vsurped authority belonging to others; for vnles that Church out of her lawfull authority ouer Archbishops & Bishops keep them both in order, the violating of all lawes will easely follow by their dissension. It is truly the greatest happines of the Church, when her inferiour Pastors vnder one most vigilāt Pastour receaue and execute from him who hath
supreme

supreme authority ouer all, reformation of life, and the charge of sound, and sincere doctrine. And truly should not the mild, and Fatherly care of the holy Inquisition watch attentiuely ouer our Lords flocke, the scabbed sheep would find no cure, and that most wicked infectiō would soone farre & neere spread it selfe. The ordinary armour of that tribunall are sound doctrine and instruction full of charity, and not these others which I out of my exulcerated mind haue with so many falsities, and slaunders exaggerated: but in case the festered soares doe not yield to lenitiue medicines, then is it both fit, and necessary that the Phisitian apply more sharp, and corrosiue plaisters.

7. But now euen the inward fyre of the diseases of my mynd did rage almost by miracle, after the entrance of *Gregory* the fifteenth to the gouernment of the Church (whose eminent piety, singular wisdom, and continuall sanctity of a most innocent life, I indeed believed to haue aduaunced him to that high honoür) I began to thinke of some more healthfull course, the holy ghost

enlightning me with the beames of his grace, in so much that now the dangers of my soule in the state I liued in, beganne to shew themselves euery day more cleerly vnto me, and I now wondered that I had gone so farre in folly, and errour, that I would conioyne my selfe with them who were heretikes, & playne, and absolute scismaticks. Such in tymes past was the guilefull deceite of a few *Arrians* in the Councell of *Armini*, that by secret collusion they had as it were drawne almost all the Catholikes into Arianisme, *tunc* (sayth S. Hierome) *totus mundus ingemuit, & miratus est se esse Arrianum*, then all the world groaned, and merueyled to see it selfe become Arrian: so (alas) & much worfe it befell me, that I saw, wondered, and lamented my selfe an heretike amongst heretiks, & scismatick among scismaticks. And that the Englishmen cōplayne not of me that I doe them wrong, but that they may know my departure from the & return to my mother the holy Catholike Church to haue been lawful, & for iust cause, I am constrained to lay open their heresy, and schisme with which it was

Hieron. cō-
tra Lucife-
rianos.

was no way cōuenient, that I should be further entangled or taynted.

8. In England (if we speake of Religion) are many sects: there are Puritās, or rigid Caluinists : there are more moderate who call themselues only Protestants, & Reformed : there are Anabaptists, & those deuided into diuers sects : neither want there Arrians, Photinians & such like raffe of lewd mē, who albeit they be not allowed openly to professe their errours, yet are they not banished the land, nor punished at home, but are tolerated, whiles in the mean time they spread their poyson, & infect others : that the Anabaptists hold many heresies none that is not an Anabaptist will deny but they in Englād freely haue their conuenticles, and his Maiesty himselfe one day told me, that lately in London, at the assēbly of the Anabaptists, a woman had made a sermon, & ministred their Sacramēts. The heresies of the Puritans are notorious, to wit, that there is no free will, God to be Author of sinne, God merly, because so it pleaseth him to damn many; Christ not to haue dyed for al, to haue vndergon the punishment of hel, that infants baptized be dāned &c.

the more

more moderate Protestants, although they goe about, touching points of doctrine, to free themselves in some sort from heresy, because they doe not admit entirely the heresies eyther of Calvin or Luther, if they follow the pure doctrine of the English Church, which they call Reformed; yet can they not so escape or rid their hands from Puritans and Anabaptists with whome they fully communicate: and if any Anabaptist or Puritan come to their Ecclesiastical Conuenticles, they neither auoid him, nor exclude him; yea almost all the Puritan Ministers handle, and minister the very Sacraments of the false English Church vnto all commers, at least vnto all Calvinists. And if *Acacius* of Constantinople, for that he had communicated with *Peter Mogge* an heretick of Alexandria, & if all the East Church for persisting in communion with *Arius*, was separated by a long anathema or curse from the Roman, and West Church; how much more are the Protestants of England to be esteemed for heretikes, because they continually communicate which heretikes; neyther do they

they cōdemne them; or deny them their company, but rather admit them al that will communicate in their ceremonies, rites, and Sacraments with the English Church? Doth not the deformed Church of England publickly and plainly professesse cōmunion, & Ecclesiastical league or fryendship with Geneva the mother of Puritans, and all other forrayn Calvinists? Are there not euen in London the Kinges Citty, and that by publicke graunt of the King, Churches of the French, Flemish and Italian Calvinists, which hate and abhorre the doctrine, profession, & rites of England, & yet are most decrely beloued sisters of the English Synagogue? And by them Puritanisme is especially maintayned, and set forward in Englād. Moreouer with the Lutherás, polluted with very many heresies, the English Sinagogue is most ready to communicate, and labours all that it can, to the end that these mōsters of many heads may like Hercules hydra agree in one body, and a vnion (as they terme it) be made of all the reformed Churches: but of purging the faith and doctrine of these different sects, & roo-

C ting

ting out their heresies no care is had; & yet the Lutherans hate the Sacramentaries *canepius*, & *angue*. Other heresies of Englishmen concerning faith, & good workes, and iustification, as also the B. Sacrament, priuate Masses, Merits of good workes, praying vnto Saints, worshipping of holy Images, holy rites and ceremonyes, the soules of the departed, and the like, which they out of an hereticall spirit doe condemne, and abolish, and which I with the same spirit in part haue once condemned, and abolished, I meane not now further to discussse; somewhat (I meane as much as this place requires) I shall after touch, and more els where in a larger worke. I come to their schisme.

9. Sure I am that the English Sect which the deformed English men call the Reformed Church, to be more deuided, & separated from the Church truly Catholike then they are themselues deuided from the whole world, *diuisos toto orbe Britannos*. That they are perfectly deuided frō the Roman Church, & other Churches subiect thervn to, & communicating with the same in Religion and

and fayth, they will theſelues willingly confesse, and the thing is most euident, most notorious. Now wheras the Romā Church with the others aforſaid is truly & properly according to the Cath. Faith, the Cath. Church of Christ, doth it not neceſſarily follow the English Church as they call it, to be cleane cut of frō the Catholike Church, and conſequently that it is not the body of Christ, nor his houſe, nor, abſolutly ſpeaking, to be called a Church? Which when at length I plainly perceyued, I was no longer to remain therein. They will object, & ſay, Is this now plain vnto thee, who yet in thy book of Eccleſiaſtical cōmon wealth didſt ſtile Rome, Babylon, who diddeſt deny the Church of Rome, who didſt teach vs that it was properly ſchiſmatical; but that which thou affirmest of our Church doth not ſo plainly appeare vnto vs. So they. Wherfor I ſhal goe about to mak this point euident vnto the English, who know ful well that I am not Pithagoras whose only authority amōg his ſchollers for any thing that he ſayd, was held for beſt prooffe: let the nottherfore be moued with thoſe things I haue

Apocalip.
8.

sayd, without other argument, yea further let my wordes want their weight, & credit euē where I bring my reasons and proofes, if they be found to be weak and feeble. Truly my reason on which I relied, when I made Christian *Rome* to be *Babylon*, was because the prophesy of S. *Iohn* could no be explicated of *Rome* as it was heathen, before it imbraced the fayth of Christ. But this reason is of no force; for albeyt that this were granted, yet it followeth not that the Christian *Rome* is *Babylon*, for it is the opinion of many Catholik interpreters, that in the persecution of Antichrist, the heathen Idolaters, & enemies of Christ are perhaps to subdue *Rome*; and that of them this prophesy not yet accōplished may conueniently be vnderstood: yet so, as the fayth of the Catholike Church still continue safe, and sound; by this interpretation my affection of *Rome* as Christian, is ouerthrown, and conteyns in it a meer flāūder; for I know the Christian *Rome* not to be *Babylon*, nor that it can without exceeding iniury be so called. But God forbid that in this prophesy of the *Apocalyps*, we should conceaue the

Roman

Roman Church it selfe the mother of all Churches, & head of Religiō, heretofore to haue been, or herafter that it shalbe *Babylon*, for those things which are spoken of the Citty, are not to be transferred or explicated of the Church. I denyed the Church to be at Rome, but proued it not, and therefore that denyall is to be placed amongst my curses and raylings, yea also amongst my heresy, especially myself refuting the same, by reason in my other workes, in which strongly I haue affirmed the *Roman* Church with the others adherent to be the true & only Catholike Church of Christ, & now doe as much as I can professe, & auer the same. I sayd that it had made a schisme; but then I sayd it, when as yet I had no exact knowledge of schisme or nature therof, & I erred grossly herin, because it is a manifest falsity: the argumēt brought for the contrary is of no moment, & concludeth nothing; for he who being lawfully made head of any body, & doth so stile and proclayme himselfe, doth not seperate himselfe from the body, neither doth he cast away the body from him, but ioyneth himselfe vnto it, which is

a farr different thing from schisme; but this I will further profecute in the re-
view, & correction of that worke: now
only I declare how it is euident to me
that the Englishmen, and much more al
Sectaryes of our age are truly, and pro-
perly Schismaticks, for that without all
lawfull cause they haue cut themselues
from the true Church of Christ, which
is the Catholike Roman Church, & all
those that communicate therewith.

10. Two causes only there may be
of lawfull separation, that one or more
Churches of Christ, may wholly repell
one or more Churches from their com-
municating with them, without the in-
curring of schisme: the one is heresy, the
other schisme it selfe. The hereticall
Churches that are incorrigible are to be
eschewed of Catholikes, who are to haue
no Ecclesiasticall cōmunion with the.
This is a point well knowne amongst
Christians. I often demaunded of the
Englishmen why they separated them-
selues from the Roman Church, taking
the same as it comprizeth all other besi-
des that adhere therunto; was it for any
heresy? But truly none of them al could

eyther in writing, or by word of mouth shew eyther the Roman Catholikes of our tymes, or our Predecessors, in their publick profession to be, or have been tainted with any true heresy. The most soueraigne King of great Britaine playnly, and publickely graunted this vnto me: this the wiser of their chiefe, and inferiour Ministers graunted, and many other learned men affirmed the Church of Rome not to erre in the fundamentall fayth: wherfore by the graunt of English Protestants this Church is not hereticall. They will obiekt perhaps, the Church of Rome not to erre in the fundamentall fayth (which I in the booke of the causes of my departure, & in the sermon made at London seemed to defend) but to erre, and to haue fallen into heresy in other not fundamentall articles; but first of all I know not what article there is of true fayth which is not fundamentall: neyther could I euer conceaue, or were they able to explicate, how that distinction should be admitted amongst the articles of faith, that some were fundamentall, & some not; for truly I alwayes iudged

all and euery of those articles which are truly to be fundamentall, but I erred in this that from the number of fundamentall, and consequently from the true articles, I excluded many which are indeed articles of faith, and consequently were all fundamentall, and cannot without heresy be denyed, howsoever they be not of these principall, of the Trinity, Incarnation, Necessity of grace, Baptizing in the name of the Trinity &c. as are the Sacraments, Iustification, the necessity of workes, merits, indulgences, and the like which before I set downe, as now defined by the Church, because these no lesse rely on Gods reuelation then the former, and therefore as much belong vnto faith as they, for he who makes God deceitfull in any one article whatsoever, he must necessarily acknowledge him to be deceitfull in all the rest: agayne I demaunded of such as meane sincerely that they would produce but one article, in which the Roman Church doth hold, and teach amisse: they are wont to vrge that of Transubstantiation of bread and wyne into the body, and bloud of Christ out of which they

they gather certayne heresies , to wit,
 Christ not to haue a true body, but a fá-
 tasticall one, because we put the whole
 body in so litle a compasse, or quantity
 of bread, in so much say they, as the bo-
 dy is no more a body: again, that Christ
 is not in heauen if he be on the altar on
 earth, against the article of his Ascensio:
 finally Christ not to haue beene borne
 of the *Virgin Mary*, because that we doe
 make him of bread. In these men truly
 that is veryfyed which *S. Hierom* writes,
nullum esse Schisma quod non sibi aliquam hæ-
resim consingat, vt merito ab Ecclesia recessisse
videatur. There is no schisme which tra-
 mes not to it selfe some heresy, that it
 may seeme with some reason to haue
 departed from the Church. And as for
 Trásubstantiation which the Catholiks
 teach, that is most far frõ these heresies,
 for in this all the properties of a body
 are out of danger from being destroyed,
 although we graunt the same body to
 be conteyned vnder neuer so little for-
 mes and accidents of bread: albeit these
 propertyes *in ordine ad locum*, as they are
 referred to place, which is a thing extrin-
 secall to the body, may by Gods power
 be

In Epist. ad
 Titum c. 3.

be separated, which thing is fully explicated by the schoole Doctors; but what heresy can they imagine in vs, if we doe al constantly affirme that we belieue as an article of fayth, Christ to haue had & still to haue a true body with all natural propertyes, in it selfe, which propertyes we belieue & cōfesse by the same omnipotēt power may be preserued although the body be reduced to neuer so litle an external place; neither can any by Theological prooffe infringe the same: humane Philosophy neither can, nor must measure Gods power, let that iudge what can be done by nature, but those things that are aboue nature, let it reuerence, but not iudge: neyther doth it follow hence, Christs body not to be in heauen but on the altar: we all by diuine fayth belieue Christ haue ascended into heauen, and there for euer to sit at the right hand of his father; notwithstanding we affirme that by diuine power one and the selfe same body may be in many places at once, at least sacramentally, and this cannot be impugned, but only out of humane Philosophy, and seeming arguments: and lastly we say not
the

the body to be made of bread, as if it had not beene before, but we hold the bread to be transubstantiated into the body of Christ, which body did preexist, or was before the consecration, and before transubstantiation, the body of Christ borne of the *Virgin Mary* is extant and existent, into which the bread is transubstantiated; truly these men do ignorantly forge these heresies, for he is an heretick who directly utters heresy: but if they aske of vs what we belieue of the truth of Christes body, of the Ascension, of the Incarnation, they shall heare vs deliuer the true, and Catholike beliefe, notwithstanding that we affirme other things out of which they imagine to follow these erroneous opinions, which we vtterly, and truly deny to follow of them, and they cannot Theologically conuince vs to the contrary. In so much then as pertaineth vnto heresy, they can pretend no cause wherefore they haue iustly, & for good cause separated theselues frō our Church, therfor they made an vnlawful schisme.

11. The more moderate English Protestants that are not Puritans, vrge not much the

the heresy of the Roman Church, nor from that ground free themselves from the foule spot of schisme, but they vrge fiercely idolatry, and obtruding of new articles of fayth, by which meanes they will haue the Roman, that is the Catholike Church, to haue fallen from the true faith, and hereby chiefly they defend the equity of their separation; this idolatry they will haue to consist in the worship, & inuocation of Saints, and reuerence of Relikes, and Images, and most of all in the Adoration of the B. Sacrament: & a more secret Idolatry they will haue to lye lurking in the confidence we repose on salt, water, oyle, and other thinges exorcised & blessed: they also cōplain of new articles thrust vpon them by Catholikes, in the definitions of the Councell of Trent, about Iustification, Workes, Merits, Purgatory, Indulgences, and the like; but all in vayne. Certainly if we Catholikes were indeed Idolaters, we should not only be heretickes, but much worse then most heretickes, & therefore ought to be auoyded, and altogether separated far from all the faithfull. And I wō-
der

der how any man that is in his right wits, can charge them with idolatry, who dayly professe themselves to be- lieue in one God, and for this ground, or foundation of fayth are ready to shed their bloud; who dayly preach and teach that no diuine worship can be giuen to any pure Creature. This then is a base slander. Are we for our inuocating of Saints, worshipping of images, adoration of the B. Sacramēt held guilty or suspected with these men of idolatry? Let them seeke, let them vnderstand, let them penetrate what we hold of the vnity of the true God, what of diuine honour not to be imparted vnto creatures, and then they shall presently perceauē all such to be very Sots, who iudge and affirme vs to be idolaters, that is worshippers of creatures with diuine honour; neither let them breake out into open schisme, vntill they haue found in our doctrine and practise, true Idolatry.

12. No Catholike euer auouched dead men, or Angells to be worshipped with diuine honour; we are not such fooles. *Vigilantius* in tymes past objected
this

this vnto the Catholikes , but falsely as *S. Hier.* writing against him doth shew : and in this as in other thinges of this nature , we haue the ancient Fathers , our good maisters , from them we doe not dissent , we doe not depart , we doe not disagree : we willingly imbrace & most exactly practise their most wholesome doctrine , and euery way Catholike , touching the worshipping of Saints *Origenis lib. 8. contra Celsum. Epiphaniij heres. 79. August. Epist. 44. & libro de quantitate anima cap. 34. & lib. de vera relig. cap. 55. & contra Faustum lib. 23. cap. 21. Cyrilli Alexand. lib. 6. contra Iulianum. Theodoretii in historia Sāctorum Patrum cap. 21.* I cite not the wordes of these , and other Fathers because the shortnes of this smal treatise doth not comport it. From whence then haue these late blind maisters borrowed their new eyes , when as the Catholike Church long ere they were born was most excellētly furnished with most resplendent , most secure , & shining lāps of learning & sanctity ?

13. Festiual daies belong vnto the honour of Saints , which we celebrate in their remembrance , praying God and than-

thanking him, that he hath aduanced mortal men, and sinners to so high a degree of holines: neither is this a late novelty in the Church by annuall deuotiō to keep festiuall daies in the honour of Saintes; it is an ancient vse, (and so ancient that it may well be referred to the traditiō of the Apostles) that besides the Sōday, the birth-daies of Saintes should be kept holy; which thing I see approved by the anciēt custom of the Church. I find *S. Cyprian* very careful to haue the dayes noted, in which the Christians were martired, *vt talibus* (saith he) *celebratur hic à nobis oblationes, & sacrificia ob cōmemorationes ipsorū*, that on those daies they suffred we in remembrāce of them may celebrate here the oblatiōs, & sacrifices. *S. Iohn Chrysostome*, & *S. Augustine* exhort the faithful to the due obseruance of the feastes of Saints. Wherefore I cannot but exceedingly merueil at the new scruples of Protestants, not soberly * but more highly thinkinge of themselues then they ought, whiles they haue fully iudged, and taught all feastes of the Saints, yea of the *B. Virgin* mother of God, of the Apostles, and most famous martirs to be

Lib. 3. Ep.

60

Chrysoft.

serm. in

martyrem

Pelagiam.

Augu. in

Psal. 88.

part. 2. in

fine.

* So the

Protestants

translate

non plus

sapere quā

oportet sa-

pere, sed sa-

pere ad so-

brietatem

abro-

Rom.

abrogated and taken away, albeyt the English Protestants, be not so rigorous; for in this matter they haue left somewhat to remayn as before, though it be very little.

14. To inuocate Saints departed, say these mē, is nothing els thē to make many Gods, and this our calling vpon them, and worshipping of their images not to differ frō the customes of Pagans, vnder which pretext they abhorre and auoid vs all they can: but for vs it were easy (if this place would beare so long dispute) to beate backe, and refell all these slaunders of heretikes; for they are forced, if they beleue the Scriptures, to admit this; (as certayn that the soules of the Saints with God pray for vs mortall men, and that not in generall only, but also in particuler, and it is most euident in this life the faithfull to be holpen by the prayers of the vertuous;) for *Moyse* often by his prayers turned away the wrath of God from the people of Israel; and God exhorted the friends of *Iob* to intreate his prayers, thereby to obteyne pardon for their folly. *S. Paul* often cōmended himselfe to the prayers of the
 faithfull:

Iob 42. 18.

Eph. 6.

Coloss. 4.

1. Thes. 5.

2. Thes. 3.

Hebr. 13.

&c.

faithful: & these men may learne if they list, the Saints, whose soules liue in the sight of God, and raign with Christ, to pray for such as are yet liuing in the militant Church, out of Hieremy Ezechuell, and the Apocalips. That for their sakes God graunteth many fauours vnto them, they haue in the same holy Scriptures, and that in many places, as *Genes.* 26. 4. 5. 24. *Exodus* 32. 13. 3. *Regum* 18. 36. 1. *Paralip.* 29. 18. 3. *Reg.* 11. 12. 32. 34 & 15. 4. 4. *Reg.* 8. 19. & 19. 34. and 20. 6. and *Isa.* 37. 35. See the commentaries which are sayd to be *S. Chrysostomes*, in the second *Homily* vpon the 50. *Psalme*. Christ warneth vs to make fryends of the mammon of iniquity, *Vt cum defeceritis recipiant vos in aeterna tabernacula*, that when you fayle, they receyue you into their euerlasting tabernacles: out of this place *S. Augustine* attributeth much to the intercessiō of Saints.

Hierem. 33.
Ezech. 14.
Apocalip.
3. 8. & 8.

Luke 16.

August. de
ciuitate Dei
lib. 21. c. 7.
Gen. 28. 12
Heb. 1. 14.

15. This intercession of Saints the holy Fathers acknowledg, admit, and confirme. And truly of Angels the Ladder of *Iacob*, and their other employments for vs are notorious. See *Origen contra Celsum lib.* 8. Of the Angells atten-

Aug. Epi.
111.

Gen. 48.

Exod. 23.

Psal. 33.

Mat. 18.

Act. 12.

Nyssenus
in vita

Moyfis.

Basil. in

Psal. 33.

Hieron in

18. Mat.

ding vpon vs, see *S. Augustine*; and of our guardian Angell the Scriptures doe often, and plainly make mention, and the Fathers also most cleerely. It therefore euery man haue to assist, and guard him an Angell of our Loid, what shall hinder but that he may craue his help? I heard once in Engiãd, with great gust one of my fellow Chanons of *Windsor* preaching before the King, and affirming roundly in his sermon that he saw no reason to the contrary, why euery faythful man might not turne, and conuert himselfe towards his good Angell, and say, *Sancte Angele custos ora pro me*, holy guardian Angell pray for me. Of the intercession of Angells, & their labours for our helpe, and benefit, any one besides the former may also reade these Fathers, *S. Anton Monachorum Parentem Epist. 2. ad Arseonitas, Anastasium Synaitam in Hexam. lib. 5. Antiochum Abbat. Hom. 61. Chrysost. de incomprehensib. Dei natura. Hom. 3. & Hom in Martyres Ægyptios. Hieron. in Epist. 1. Cyrill. Alexandrinum apud Anastasium Nycanum quaest. 61. Theodoretum ibidem. Damascen. Lib. 1. Paralef. cap. 7. &c.*

16. For Intercession of Saints, we haue

haue the common consent of the ancient Fathers. See *S. Cyprian Lib. de mortalitate. Hieron. aduersus Vigilantium. August. de Baptismo. Lib. 5. cap. 7. & Lib. 7. cap. 1. & de verbis Apost. Sermo. 47. & Sermo. 46. de Sanctis. & Lib. 9. Confess. cap. 3. & Lib. de cura pro mortuis agenda cap. 16. & contra Faustum Lib. 20. cap. 21. & in Meditatio. c. 20. Leo Magnus Sermo. de Sancto Laurentio. Gaudentius Brixian. Serm. 17. Gregorius Magnus lib. 7. Indictione 2. Epist. 25. Bernard. in Cantic. Serm. 77. I pretermit innumerable others of later tymes: the Scriptures therefore, and Fathers, and consent of the vniuersall Church doe securely warrant vs, that the Angells and soules of Saints departed this life, doe pray for the liuing, and that also in particular. Why then should not eue-ry faythfull man take courage to inuocate, or call vpon them whome most certainly he knowes to pray for him in heauen?*

17. That the Inuocation of Angels & Saints, to the end that they pray for vs, and ioyne their prayers with ours, as *S. Chrysostome* speaketh, cannot

*Serm. in
Sanctum
Melesium.*

be doubted of, is most evident; and of the *B. Virgin* Mother of God a part, that she is to be inuocated by vs, that she pray for vs to her sonne, we haue most euident testimonyes *Ireneus lib. 5. cap. 19. Athanasius in Euang. de Deipara: Nazianzen orat. in Cyprianum. Basilus Seleucia orat. 1. de verbo incarnato. August. sermo 1. de Annuntiatione. Cosmas Hierosolym. & Sophronius item Hierosolymitanus orat. 6. de Angelorum excellentia. Hildesonsus Toletanus &c.*

18. Now for the Inuocation of other Saints, besides, the sacred Virgin, that the most auncient practice of the Church doth so much as I sayd before, it appertaineth to the tradition of the Apostles, for this inuocation hath alwaies beene in vse, and neuer reprobued by any who was not held for an heretike. It were to long a labour to recount the Fathers who inuocate Saints, or teach them to be inuocated; that, elsewhere I haue abundantly performed. And this perpetuall custome of the Church of Inuocating Saints, that they pray for vs, and help vs with their prayers, was neuer so much as found fault withall, but rather the contrary error was condemned

dēned by *S. Hierome* in *Vigilantiis*, which condēnatiō the whole Church allowed, and therefore our new *Vigilantians* are to be condemned by the iudgement of the whole Church, whose temerity in making our Inuocation to be idolatry is very singular; neyther haue these *Vigilantians* any thing of moment that they can oppose: their obiections I haue elsewhere fully refuted, and I thinke that in another worke I haue fully defended the reuerent regard of holy Reliques, which God himselfe, as most pleasing vnto him, hath confirmed by most manifest miracles.

19. But our Aduersaryes bouldly affirme, that in worshipping of holy images, we commit idolatry: and from hence they will haue their departure frō vs to be lawfull: but this also is a most vayne pretext of theirs: neyther can they thereby free themselues from the infamous note of most filthy schisme; for in case we honour images with a proper, & peculiar honour, & worship, which is exhibited to the thing it selfe represented by the image, that is not supreme honour and worship, nor that true ado-

ration which alone is due vnto God; whereas therefore we doe most playnly professe diuine honour and supreme worship; not to be due, eyther vnto Saynts, or to their Reliques, & much lesse to their Images, why doe they object Idolatry vnto vs? The vse of Images belongs to Ecclesiasticall rites, and in these the sure, certayne, and infallible rule to know, whether they be lawfull, and to be approued, is the practise, and vse especially of the primitive Church: In so much as they are to be esteemed good, and lawfull rites, which eyther the Apostles, or some Apostolicall men haue ordayned, or haue eyther silently, or expressly approued; and it is most certaine, yea most vncontrollable, the Christian Church euen most auncient, whole, and vniuersall, with ioynt, and singular consent, without all opposition, or contradiction, to haue reuerenced, or worshipped holy Images, eyther paynted or kerued. *S. Iohn Damascen* hath collected in his three Orations which he wrote for Images most abundant testimonyes. The Fathers
of

of the seauenth Generall Councell haue done the like : and after these many others of our Church : What ignorant companion then dare condemne that which the most holy , and most learned Fathers haue commaunded , haue taught , haue practized ? that which the Catholike Church , taught by the Apostles , hath alwayes obserued ? that which God himselfe by many miracles hath confirmed ? Are they not then , accordinge to the verdict of *S. Augustine*, most insolent mad men, who retayne not the vse of Images , nor deuoutly keepe them with that peculiar honour, due vnto them (so as the supreme be not giuen them) but rather abuse, prophane, and sacrilegiously cast them away?

August :
Epist. 118.

20. Two things especially, doe our Aduersaryes yrge agaynst this our worshippinge of holy Images , by which they contend, that we cannot auoyd this charge of Idolatry , and by the same they ground themselues in their schisme, as if it were lawfull. One is Gods cōmandement, which forbiddeth all Images to be made ; the other that

they cannot be excused from true external idolatry who adore the true God in any exterior signe that is a meere creature. These men with Caluin will haue the golden calfe to haue beene vsed by the children of Israel to represent the true God : and in this aboue all others doth *Reynolds* the English Puritan settle and ground his Treatise of the Idolatry of the Romā Church: but with me there is no doubt, neyther can there be with our aduersaries, but the most auncient Fathers, and Catholike Church to haue known the ten Commandements, and the history of the Calf, and yet without all difficulty, and scruple they vsed holy Images with honour and reuerence: but neyther doth this disputation be seeme this short discourse, the tyme wil come when I shal haue opportunity to to refute this booke of *Reynolds* Of the Idolatry of the Church of Rome, on which England doth most of all maintayn her schisme Now to deale briefly I call to their remembrance the doings of *Salomon*, who endewed with diuine wisdom, not only adorned his temple with those Images and workes of art
which

which God had caused to be made, as were the Cherubims &c. but added of him selfe, so many shapes and kerued pictures of trees and beastes, as we read in Scripture, for there were brazen Oxen, Palmes, Pomegranats &c. and his Throne he set out with great, & little golden Lyons. Doubtles *Salomon* vnderstood this commaundement of not making Images, & hath by his own fact explicated the same vnto vs sufficiently, to wit, that it was not commanded for all tymes, nor that it was of the diuine natural law (but so farre forth as it denyed supreme worship to be giuen vnto them) but only of the diuine positive law Temporall, and Conditionall, then and so long to be obserued, when and how long there should be danger least the picture should be cause and occasion of Idolatry: wherfore seeing in vs now so well instructed, there is no danger of committing idolatry by Images, that prohibition of the law which forbiddeth pictures to be made, hath no place with vs; and therefore the Image-breakers abolishing the vie of Images, breaking them in peeces, and vnwor-

3. Reg. 10.
19. 20.

vnworthily handling thé, haue alwaies been esteemed of the Church, & held for most wicked hereticks, & nūbred amōg the enemies of Christian Religion.

21. The children of Israel in adoring the Calfe to haue cōmitted Idolatry, is a thing most euident; neither will I euer graūt, that this Calfe represented to thé the true God; & it is most false & against the true sense of the Scripture to say, the Israelites in that Calf to haue adored the true God; they adored the same golden Calfe, which they erring most beastly, thought to haue had in it the diuinity of the true God: this as I hope in due place, & time I shal cōvince out of most cleere passages of the holy Scripture, & that refute the light argumētts of *Caluin & Reynolds*, & shew thé that God himselfe may be adored with highest honour in corporal signes, without al danger of committing Idolatry: and that the English rely on a most filthy errour, whiles they dreame out of *Reynolds* follyes, to triūph over the Roman Church, as if it were truly Idolatricall, & therefore by them lawfully reiected, and forsaken. In our vse of holy Images, wheras euery ill circumstance,

Latria.

cumstance, & all scandall are ordinarily wanting, because we lyue not amongst Idolaters, and are, or may be well instructed touching the lawfull worship of Images, most farre off from the supreme worship giuen vnto God, therefore we may lawfully kneele before an Image, and so adore the person represented therby with supreme honour, in case he be capable therof. So did the children of Israel adore God in the cloud at the gate of the tabernacle, but they adored not the cloud; lykewise in the fyre: neyther did they comit idolatry, whiles they adored God in these corporal signs: such therefore as condene this adoration, as of it self purly & properly idolatrical, haue not in them so much as one drame of a pure, & soũd Deuine. In vain therfor doe the Protestants cõplaine of this Idolatry, that they may defed their schisme, & in this very thing first of al they defile themselues with heresy, & further they remaine true Schismatikes, because there was no lawfull cause of their separation.

22^o They obiect vnto vs a most cleere Idolatry, or bread-worship in the adoration of the B. Sacrament of the Altar,

*Exod. 33.
2. Paralip.
7. 3.*

Altar, and by this also they seeke to excuse themselves from sinne; but they are fowly mistaken: for to vs the real & corporall presence of the body, & bloud of our Lord Iesus-Christ in the sacred mylteries of the Eucharist, is most certayn, and vndoubted; we adore the same body of Christ, capable of it selfe by reason of the hypostaticall vnion with the Word of supreme honour, lying hidden vnder these formes of bread, and wine; but hereof I cannot much dispute in this place. This reall and corporall presence we suppose, and this supposall by our fayth is certayn, because we take it from the gospel, Christ saying when he had bread in his hands, *Hoc est corpus meum*, this is my body, according to the promise he had made saying, *Panis quem ego dabo caro mea est*: the bread which I will giue is my body and therefore our aduersaryes cannot suspect that in this adoration we are lyable vnto the error of idolatry, and so neither from this can they pretend any excuse for their schisme, but they are truly, and properly not only schismatiks, but also heretiks, and therefore I was
to depart

Joan. 6.

to depart from amongst them, and no longer to adhere vnto their errours.

23. Besides the former, they obiekt vnto vs a certayn hidden or secret idolatry, when after the Exorcismes, and blessings, we place a spirituall confidence in salt, in water, in oyle, and the like: all which they heape together out of a desyre to slander vs, and that they may seeme by any meanes to excuse their schisme: but they know full well, that we place no certayn confidence in these things, as if we taught these creatures to receaue any certayn, and infallible force from our exorcismes and prayers: these things we say are Sacramentalls, but not Sacraments, and hallowed to the end we may stirre vp our deuotion by them: all our confidence is placed in God alone, who moued by the prayers of the Church, euen by these creatures, by vertue of the same prayers & blessings, bestowes his gifts vppon vs: the greatest part of those and the like rites the Church hath receaued from Apostolicall tradition, and from hād to hād of the most ancient Church, which who so followes cannot erre, & he who

*Tertul. li.
de Baptif.
mo.*

*Aug. Ep.
119.*

*Cyprian. li.
1. Epist.
ultima.*

*Optatus
Mileu. lib.
2. con. Par-
menian.
Basil. lib. de
Spiritu ſā
Et cap. 27*

he who contemnes, and casts away, is himselfe to be cast forth as a rash man, and enemy of the Church. Tertullian sets down the vse of holy Oyle: and amongst the matters of the Sacraments S. *Augustine* reckons Oyle. The hallowing of the water of Baptisme hath been obserued from tyme out of mind; for S. *Cyprian* makes mention of the hallowing of water, and oyle, and of Vnction also. The holy Churches, I meane the materiall, in case by any chaunce they should be defiled, were wont to be cleansed by exorcisme, and washing of the walls: this we haue deliuered by *Optatus Mileuitanus*. S. *Basill* also from tradition deduceth the common ryte of annoyntinge with oyle the party that was baptized: all antiquity doth further teach vs the signe of the Crosse to haue beene vsed in e- uery blessing and consecration: *Iusti- nus questione 118. Nazianzen Orat. 1. in Iulian. & Orat. in funere Patris. Chry- sostom. Hom. 55. in Mattheum. Augustin. tract. 118. in Ioan. & sermo. de tempore 181. cap. 3. Arcopagita & alij.* There are perhapps some rytes now vsed in the Church

Church not so auncient, in which we vse things blessed , and consecrated ; but as the primitiue Church, taught by the Apostles, neuer feared any dāger of secret Idolatry if it vsed cōsecrated oyle and the lyke, why should we now feare who attribute no more to these newcōsecrated things, thē antiquity attributed vnto the other? For these things to fly to Schisme, is supreme impiety: these rites are good, most of them were instituted by the Apostles, others haue had their beginning from the deuotiō of Catholike Churches, no way cōtrary to Faith, yea most conforme & agreeing therunto : the variety of rites and ceremonyes was in auncient tyme in Churches, and yet none vnder that pretence did depart frō mutuall communion amongst themselves : *The Auncients* (sayth Sozomen) *did worthily iudge yt a friuolous , or foolish matter , that they for custome sake should be separated from one another , who in the chiefe points of Religion did agree ;* therefore this separation of the Englishmen is friuolous , yea rash , and wicked, by which they haue deuided themselves from the true Catholike Church, and haue broken

Sozomen
lib. 7. c. 199

broken forth without cause into open schisme, with whom to communicate in diuine things, is to consent to their most vniust, and pernicious schisme.

24. Touching the new articles of which they make their complaynt and excuse their schisme, I wil not now dispute. I should be too prolix if I should now turne aside to these pointes in due place to be handled: only here I demãd of thé, whether they thinke these new articles (as they call them) to be contrary vnto fayth or not. If they were contrary to fayth, they should be heresies; and they would make the maintayners hereticks, and worthily to be detested, and separated from the communion of all Catholike Churches. But I haue now proued that there is no heresy in the Church of Rome; the most soueraygne King of great Britanny, & very many learned men in that kingdome confessing, that the Church of Rome stands entier in the fundamentall faith, but I haue shewed before that there is no true Article that it not fundamentall, and with assured fayth to be belected; therefore it hath no articles, which are
con-

contrary to the Catholike fayth, and in case they be not cōtrary to the true faith but contrayn the same, they can yield no occasion of schisme. But (say they) because we reiect, and refuse these articles, the Church of Rome hath separated, & cut vs of from that body. Truly I lamēt and bewayle these men to haue made a beastly, and perfect schisme, before any thing was done, or defined concerning those which they call new Articles, in much as they cānot without exceeding vanity couer their schisme by these new articles, for the effect cannot goe before the cause. I endeavour to shew that they made a schisme without cause, & hence I knew them to be true schismatiks, and for that I departed from them. And further, these very Articles which they call new, can evidently be demonstrated out of the Scriptures, tradition, and Fathers: and the contrary decreed by themselves to be conuincēd of open heresy, if we will follow the iudgement of Antiquity; howsoeuer some latter Protestants taking a more mild, & moderate course are wont to bring for some poynt such favourable explications (of which my

E selfe

falls have heard many) as they seemed not to differ much from the Catholicke opiniõ, & these seeme to admit some pious agreemēt ; who then without pernicious error, yea true heresy, wil place his saluation on only Faith, and exclude the necessity of Good works? Who will absolutely deny our Merits , and that iust men cannot loose their grace , and that they are impeccable , and cannot sinne ? And such as stiffly hould these , and the like to be Articles of fayth , and the contrary to be heresies , they vndoubtedly doe erre in matters of fayth , and shew themselves to be heretiks, and consequently to be well and worthily by the Catholike definitions placed amongst such : no heresy therefore of the Church of Rome , no Idolatry open , or hidden , could giue occasion to the schisme of Protestants. Neither can they object Schisme to the same Catholike Church , for it hath made no schisme , but suffered it. From her hath *Luther* , from her *Caluin* , from her haue their first followers separated themselves , whiles stubbornly they refused to stand to her iudgement ; these haue made a schisme,
these

these haue deuicid the garmēt of Christ, these haue erected altar against Altar, & finally these haue left, and forsaken the Catholike Church.

25. Besides the former alleadged, and discussed causes, they pretend another of Reformation, forsooth, needful to be made: but I amongst them scant euer saw any reformation, or to speake more truly, saw none at all: but as for Deformations, I saw many amongst the. For the most part, all care of conscience is cast away, they are not there (excepting a very few of them) troubled with any scruples for adulteries, robberyes, or deceauing theyr neighbours; and in like manner for coosenage, deceypts, and vsuries, for they haue wickedly abolished auricular Confession, fasting, pennance, and the like holy meanes for our amendment; and if these men had found amongst vs somewhat amisse, in conuersation, in actions, in gouernement, in direction, and the like, that had not argued any defect of the Church, but the errours of particuler men, which of Catholikes are not allowed but myliked: neyther for these

1. Cor. 3.

lesser matters, as manners of life; and that not in all but some, were they to make this most vgly schisme. There remaines in the Roman Church a foud, an immoueable, and constant foundation: and suppose it were true, that we buylt thereon wood, stubble, hay; yet were we not therby debarred from saluation: but the Protestants haue departed from the foundatiō it self, they haue forsaken it, and except they build vpon the foundatiō which is Christ, gold siluer, & pretious stones, which foolishly they boast to be theirs, all are *proiecta viliora alga*, wast weedes, all fruiteles labours, and nothing auayleable to saluation. There is one foudation, not two; one Church not two, one Christ not two: if Christ be our foudation (which they cannot deny) he is not certaynly theirs, they haue made themselues a new Church, deuided and separated from ours, and that also cannot be a Church, because the Church is one not two, he who wilbe of their Church, he must needes be out of the true Church of Christ.

26. I confesse that I was deceaued
by En-

by the English Protestants, before I had considered diligently the nature of schisme; for when I objected this fault vnto them, some of them replyed, that it was not their fault that they communicated not with the Church of Rome, who were ready to make vnion, and accorde; but that the Pope would not receaue them into communion, whom he had cut of from him and his, by excommunicatiō. This excuse for a while seemed vnto me lawfull, and reasonable; yet when afterwards vppon this ground I beganne in priuate disputes, and publick sermons to vrge an vnion, which I tooke not to be farre off from making, and whiles I striued to put my finger deeper into this festered vlcer, I perceaued in England, not the English Cōfession which they commended vnto me as modest, but the Confession of *Caluin*, and many doting dreames of *Luther*, to be the common rule of their fayth: this I perceaued more clearely by the counterfeyt Synod of Protestants at *Dort*, in the which the opinions of the rigid *Caluinists*, by consent, and concurrence of the English sect, by their mi-

ministers sent thither, were confirmed: which opinions of the rigid Puritans, if the confession of the English Church, devided into certain Articles, doe not as they pretend, include; then why vnder the name of the English Profession, did the aforesayd Ministers yield their consent, and set their hands to these Calvinian excesses? How can it be that those who professe themselves most eager enemies of the Church of Rome, should be thought to desire vniõ with the same Church, and the defect thereof not to proceed from their fault? How can they cast the fault of their schisme vppon the *Tridentine* excommunications, who before these *Anathema's*, had devided themselves by schisme from the Catholicks Church; and truly by a schime in some sort farre more worse, and foule, then was the schisme made by *Luther*, and after confirmed by the instigation of *Caluin*? Because England in the begining refrayned from the opinions of *Luther*, and *Caluin*, and charged not the Roman Church with herefy or Idolatry, as *Lutherans*, and *Caluinists* did to couer their schisme withall, and yet notwithstanding

standing long after, not with so much as any apparent cause, it yielded to the common schisme of heretiks. The Englishmen now, for the most part, doe prayse and defend the diuision and separation that is made: for that they strue, for that they fly vnion, for that they cast away Charity; they labour all they can, that agreement doe not succede, and fraternall vnity be fast knit in the bands of peace; and many of them say, that they would more willingly, and more easily haue vnion & society with the Turkes then with Papists? Is this to be ready to make concord? Is this the truth of their wordes, when they sayd, that it was not their fault they communicated not with the Church of Rome? Truly it cannot possibly be, that any vnion (which I thought might easily haue beene atchieued) be made, vnlesse they detest all heresies, and heretiks, and beleue aright with the Catholike Roman fayth, and be vnited vnto the same by perfect Charity.

27. Henry the 8. had in manner only contention with the Pope, and out of an hereticall spirit denyed his Supre-

macy, and tossed with many discomposed passions, tooke the same vnto himselfe: in other thinges concerning fayth, forme of Religion, and Ecclesiasticall rites, he carryed himselfe more moderatly. Vnder his Sonne Edward a child, and much more vnder Elizabeth, not only a separation was made from the chiefe Bishop Christ his vicar, and supreme Pastor of the Christian flocke, but also the vse of Religion by mayne force, & iniury was taken from Catholikes, and by publicke lawes (but made by Lay men) vtterly suppressed. Was there any lawfull Councell before for this matter? Were the obiections made against Catholikes discussed? Were the reasons for their defence heard? Were they conuinced of any errour or impiety in Religion? Was this iudgment made by any competēt Iudge? Nothing lesse. Doth not the same violence, the same iniury, the same impiety still remayne? How much doe they striue in England, they especially who seeme to haue care of their Religiō, such as it is, least the diuine, anciēt, pious, & prescript worship of God be restored to Catholikes? Is
 this

this their meaning, whē they say it is not? Their fault, that the schisme is not taken away? They vrge reformation, but reformation be it neuer so iust, & necessary, yet if it be made with schisme, is a most fowle deformatiō. That in deed is reformed that remaines the same in substance. Therefore Catholike Religion ought to haue remayned in England, and the substantiall practise of the same; if any thing had beene to be reformed, that *seruatis seruandis* might haue beene exposed to reformation, but no other differēt Religion (the former being suppressed or violētly kept vnder) was to be made, in so much as now there should be two religions disagreeing among themselves and one contrary to the other: for if the latter be another Religion from the former, the former is not reformed, but, as much as lay in their power, is overthrowne, and a new set vp; but there cannot be two Religions of Christ, for there is but one only, and that with vs, I as haue shewed, as there is but one Church, one foundation, one Christ.

28. When as therefore amongst other miseries I saw my selfe inuolued
in

in inveterate schisme, and all hope of v-
 nion to be taken away, seeing Altar
 erected against Altar, & devided fro the
 Charity of the Church, I neyther could
 nor ought, with safe conscience to be
 present: wherefore remorse of conscience
 compelled me to returne, and it was ne-
 cessary that my *Agar* returned to the
 most holy Romã Church her mistresse,
 hearing the voyce of the Angell check-
 ing her, and saying: *Revertere ad Do-*
minam tuam, & humiliare sub manu illius,
 returne to thy mistresse, & humble thy
 selfe vnder her hand or authority: that
 flight cold bring me nothing but shame
 and ruine: God commaunds me to be
 humbled vnder the had of my mistresse,
 and in this I ought specially to follow
 God. I would to God, that they to
 whom foolishly I fled, would acknow-
 ledg their most miserable spirituall estat,
 not only for heresies, but also for their
 schisme to be most desperate: fro which
 schisme now I haue shewed that they
 cannot be excused, because they haue
 vnlawfully separated themselues from
 the true Church of Christ, which is our
 Catholike Roman Church. And this
 poynt

Gen. 16.9.

poynt

point affrighted me, because schismatics are excluded from being the Children of God: for *Deum non habent patrem* (saith S. Cyprian) *qui Ecclesiam (veram) non habent matrem*: they haue not God for their Father, who haue not the (true) Church for their mother. Christ therefore died, *ut filios Dei qui dispersi erant, congregaret in unum*; that he might gather in one, the children of God who were dispersed: the death therefore of Christ did worke, and still worketh, not only the redemption of men, but also the vniion of his Church. Before the death of Christ, the children of God were dispersed, and diuided, some vnder the Law of Moyses, others vnder the only Law of nature, being far asunder one from the other, making together no one certayne, and vniuersall Congregatio: but now the diuine wisdom would so haue it, that all his faithfull followers, & true children by faith should make ouer the whole world one society, or fellowship, that they should all make one warfare vnder their Captayn, and Emperour Christ, and vnder his banner, to wit, the holy and life-giuing Crosse, vsing all the same milita-
ry

*Lib. de simplicitate
Prælatorum*

Ioan. 11. 52.

ry signes, and tokens of the Sacraments: and this society, and congregation is a singular effect of the death of Christ, which procured, that disagreeing Sects and innumerable courses of life amongst themselves so different, and contrary, should meete, and be combined in one Christiá vnity, which truly is his worke *qui fecit utraque vnum*, who made both one, and that by the Crosse. Hereunto doth *Anastafius Synaita* apply the wordes of God in the creation *Congregentur aque in locum vnum*; let the waters be gathered together in one place: This sayth he belongeth to the Church, gathered together vnder the vnity of one fayth out of different people, countries, and sects. And for this cause, Christ sayd of his own Crosse; *si exaltatus fuero à terra, omnia traham ad meipsum*. It I thalbe exalted from the earth, I wil draw all ynto my selfe. S. *Athanasius* sayth, *Exaltatus enim in cruce Dominus, utroque extenso brachio utriusque populum ad se inuitavit, ut utrumque amplectendo in sinum suum colligeret*. Our Lord being exalted or lifted vpon the Crosse, with both his armes stretched abroad invited to himselfe both people (Iew and

Ephes. 2. 19.

*Anastaf. 3.
Hexam.*

Ioan. 12.

*Athanas. de
Incarnat.
Verbi Dei.*

and

and Gentile) that by imbracing them both he might gather them together into his bosome. There is therefore one bosome, betweene the armes of our Sauiour.

29. And in the same place S. Athanasius thinkes it not to want mystery, that Christ chose the death of the Crosse & not Beheading, by which S. Iohn his precursor died, nor cutting or deuiding of his body as *Isaias*: *Vt in morte* (sayth he) *sine mutilatione integrum corpus seruaret.* & *causa subduceretur ijs qui Ecclesiam in partes cupiunt discindere*, that in the death of Christ his entire body without maiming might be preferued, and all pretext taken away from them who desire to cut the Church asunder into partes. And so hartily Christ esteened this vnity, as in that most feruent praier which he made in the last night of his life; he craued of his Father, that he would not suffer his disciples, and other belieuers in him to depart from this vnity, *vt credat mundus quia tu me misisti*, that the world may beleeue that thou hast sent me. But our Aduersaryes little consideringe these thinges will as much as is in them, haue the

Iohn. 17.11

20. 21

the death, and Crosse of Christ to be destitute of this most noble effect of v-nity, and by their diuisions & schismes giue occasion to Iewes and Infidells of rayling and blaspheming of Christ, and saying that he was not the sone of God, or sent by him, seeing the society or Church founded by him, doth not subsist, but is euer now and then to be dissolved, or deuided into partes; the Church of Christ is one house, and one family; he who drawes himselfe from this family, that goeth forth out of this house, he belongs not to the family of Christ, he is deprived of saluation, as who were not in the Arke, were lost, and perished in the flood. The Protestants haue cut themselues from the body of Christ, which is the only Catholike Roman Church, and those who are inseparably vnited with the same: therefore they are not members of Christ and therefore Christ is not their head, neyther doth he infuse his holy Spirit, and gifts into them: they are therefore rotten members, and already cut off wickedly of their own accord from the body:

Gen. 3.

dy: Sunt palmites (sayth S. Augustine) *à vine præcisi, nulli vsui nisi igni apti: neque potest esse particeps diuinae Caritatis, qui est hostis unitatis*: they are branches cut off from the vyne, fit for no other vse then the fire: neyther can he be partaker of Gods charity, who is an enemy of vni-ty. So he.

August.
Epist. 300

Exod. 13.9
1. Cor. 13.2.

30. Of all spirituall help (if they think themselues to haue any) they haue made shipwrack by their schisme. *Si linguarum hominum loquar & Angelorum,* (sayth S. Paul) *Caritatem autem non habeam, nihil sum, nihil mihi prodest.* If I shall speake w ith the tongues of men, and Angels, and haue not Charity, I am nothinge, it auayles me nothing. Out of which wordes of the Apostle S. Augustine prudently admonitheth, no good worke any way to auayle a Schismatike. The same, and more then once, hath S. Cyprian deliuered. *Etsi occisus propter nomen Christi postmodum fuerit extra Ecclesiam confitatus, & ab unitate atque caritate diuisus, coronari in morte non poterit*: although one after that he is out of the Church, and is deuicid from the vni-ty, and charity of the same, be killed for the name of Christ,

August. de
Baptismo
Lib. 1. c. 9.
Cyprian. lib.
4. Epist. 60

Christ, he cannot be crowned in his death. The same he vrgeth in other places, as *Lib. 1. Epist. 1. & ad Iulianum, & tract. de simp. Pralatorum, seu de unitate Ecclesie: & de Oratione Dominica*, whome *S. Chrysostome* followes in *Epist. ad Ephesios. Hom. 11.*

31. Let the Protestants, I beseech them, consider what an enormous sinne they haue committed by this cursed separation, because that schisme destroyes the Church, for it is the saying of Christ, *Omne Regnum in se diuisum desolabitur*, eue-ry kingdome deuided in it selfe shalbe brought to desolation: and of *S. Paul*, *Videte ne dum inuicem mordetis, inuicem consumamini*. Take heed least whiles you bite one another, yee be not consumed one of another: and this cryme of destroying the Church may be sayd to be that sinne agaynst the holy Ghost, that Christ auouched not to be forgiven in this world, nor in the next, as *S. Ambrose* sheweth. So that most wicked harlot in the booke of Kings, had rather that there should be no child, than that it should be brought vp in the bo- some of the true mother, and exclaymed agaynst

Luc. 12. 17.

Galat. 5. 15

Matth. 12.

31.

*Ambros. 2.
de Panis.
cap. 4.*

against her, saying, *nec mihi nec tibi, sed di-*
uidatur; let the child neither be giuen to
 me nor thee, but let it be deuided: the
 Schismatics labour al they can that the
 true and entier Fayth be not kept in the
 bosome of the true mother the Church:
 they goe about to dead it, that it may
 neither be kept aliue with them nor vs:
 but they preuayle nothing; and let those
 know that to be spoken of them, *quidif-*
spat sepem, mordebit eum coluber, the ser-
 pent shall bite him that breateth down
 the hedge.

3. Reg. 3^d
26.

Ecclesiast
10. 8.

32. And it is no meruayle that the
 Englishmen haue fallen into many He-
 resies, & that Puritanisme doth sway so
 much, albeyt when first they made their
 schisme they were neither infected with
 the Lutherane or Caluiniã heresies. For
 as *Irenæus* doth notably teach vs, those
 who are cut of from the Church, do not
 drinke out of the fountayne of the spirit
 of God, but do digg for themselves by-
 lakes, and do fall into most grosse er-
 rours agaynst the truth of Fayth. In like
 manner S. *Cyprian* makes the Catholike
 Church the roote, the fountayne, the
 sunne; that as a branch hath his life frõ

Iren. lib.
3. cap. 40.
& *lib. 4.*
cap. 43.

Cypriã. lib.
de simplic.
Pralat.

the roote, the riuer his water from the fountayne, the sunne-beame his light & spendour from the sunne: so the sincerity of true beleefe to be had by our vnion with the Catholike Church: they therefore who haue cut themselues from it, cannot haue the truth of fayth, but must necessarily fall into errors; for they are trees without a roote, ryuers without a fountayne, & sunne-beames without a sunne; hereof it comes that the Fathers out of these, and the like reasons doe cōvince, that schisme in the end breaks forth into heresy: for he who refuseth to haue vnity with the Catholike Church, will also refuse to learne of her the truth of Fayth, of which she alone is the treasurer, & preseruer. S. Augustine very well defines this matter, when he sayth: *Inueteratum Schisma esse ipsammet heresim*, inueterate schisme to be heresy it selfe. And S. Cyprian worthily findeth in euery schisme that heresy at least, wherby is taken away one or two articles of our Creed; *Credo Sanctam Ecclesiam Catholicam, & Remissionem peccatorum*: I belieue the holy Catholike Church, & the Remission or forgiuenes of sinnes: for

Augu. lib.
2. contra
Crescon c.
7.

for they who belceue the holy Catho-
like Church to be the true Church of
Christ, they cannot if they thus be-
leeue depart from her; and in case they
depart, then truly they do not belieue
the Catholike Church to be the true
Church of Christ. So Saint *Augustine*
sayth of the Donatists, that they had
turned their schisme into heresy. And
S. Ambrose in the funeral Oration had of
his brother approuing his fact for that
he had fled from the *Luciferian* Church,
as I now from the Churches of Englad,
sayth: *Non putauit Fidem esse in schismate:*
¶ Im etsi Fidem in Deum tenerent, tamen erga
Dei Ecclesiam non tenerent, cuius patiebantur
velut quosdam artus diuidi & mebra lacerari.
Es enim cum propter Ecclesiam Christus passus
su, & Christi corpus Ecclesia sit, non videtur
ab ijs exhiberi Christo fides, à quibus euacua-
tur eius passio, corpusque distrahitur. He
thought not that there was any fayth
in schisme: for although they kept their
fayht towards God, yet they kept it not
towards the Church of God, of which
they permitted certayne ioynates to be
deuided, and members to be torne: tru-
ly whereas Christ suffered his passion

*Aug. hæ-
ref. 69. ad
Quod vult
Deum.*

for the Church, and the Church is the body of Christ, they seeme not to beleeue in Christ, by whome his Passion is made voyd, & his body dismembred.

33. Was I then with so great damage of my soule to remayne amongst Heretikes, and Schimatickes? God forbid. I am troubled with bitter griefe of mynd, that I remayned so long amongst them, that I tooke wicked armes, and fought agaynst my Mother, agaynst the Catholike truth, and that I wrote bookes of the Ecclesiastical Common Wealth stuffed with heresyes, which I vterly abhorre, and detest, & that I haue warred in the infamoustents of heretiks, not without the perpetuall blot, or infamy of my Name. I now loath, and am ashamed of my so great offence, and craue humbly, and with all submission, pardon for this wickednes of God, most good, most great, of my Sauour Christ, and of his supreme Vicar, or Substitute on Earth the Bishop of Rome: and submit all my faultes to the singular Clemency of the same chiefe Pastour, because that he being to be iudged of none, sits as supreme

preme Iudge of al, most fully susteining
the person of Christ in the militant
Church : and I confidently hope that as
our Lord doth willingly open to his
Penitent the bosome of his mercy ; so
I shalbe imbraced in the armes of Cle-
mency by his Holynes. The exáple of
S. Cyprian against Pope *Stephen* the first,
very much reprehended, and condem-
ned also by the Catholike Church, con-
firmed me a while in my naughtynes
of resisting the Pope ; but now my
filthy fall hath with myne owne dan-
ger taught me how easily Bishops fall
from the right path of Fayth, who lea-
uing the *Cynosura*, or Pole-starre, that is,
the most certayne, and secure direction
of the Bishop of Rome, follow, to their
destruction, their own foolish fancyes.
I would to God, that as *S. Cyprian* with
the shedding of his own bloud, did blot
out all the spot of his former animosity :
so also, that there may be graunted vn-
to me, who for the multitude, & great-
nes of my faultes, haue incomparably
exceeded his fall, opportunity, & grace
to blot out also with my bloud, those
foule spots, and by that meanes to te-
stify

16 *M. Antonius de Dominis*
fity the Catholike truth; which, when
my inke should fayle me, I am most
ready by the help of God, to his prayse
and honour, for the aduancement of
the holy Catholike Church, and glory
of the Sea Apostolike, to seale with my
bloud. *Adsit Deus*. God second and assist
me. *Rome*, the 24. of *November* 1622.
stylo nouo.

FINIS.

21

