

OF THE GOLDEN FLEECE: THE FIRST PART.

The occasion of this Treatise, called the Golden Fleece.

And the Reasons which moued the Author to intermingle merrie and light conceites among matters of Consequence.

IN the *Moneth* when the *Celestiall Ram* famous for the *Grecians Golden Fleece* had renewed the last *Spring* 1626. with an equall Proportion of *Dayes* and *Nights*; the one prefiguring *Ioy* for the *Second Yeeres Raigne* of our *Rising Sunne*, and the other *Sorrow* for our crying and presumptuous sinnes; while I attended at *Court* to know his *Royall Pleasure* about our *Fishing Fleets* and *Plātations* of the *Iland* commonly called the *Newfound-land*; B: (1)/ *land*, in the latter whereof, I haue for these ten yeeres together, engaged both my selfe and a great part of my fortunes: it was my good hap among other *Noble Courtiers*, to become acquainted with Sir *William Alexander Master of the Requests, and Secretarie for Scotland*. Afer some formall Commplements, it pleased him and my ancient Friend Master *William Elueston*, sometimes *Secretary* to the most *Excellent Princesse Elizabeth*, and now *Cupbearer* to his *Maiestie*, to appoint a Meeting at the Chamber of Sir *William Alexander*; where all three of vs being met together, this learned Knight with a ioyfull countenance and alacrity of mind, taking me by the hand thus began: I haue oftentimes wisht to conferre with you, but vntill this present, I could not find the opportunitie. It is necessary, and this necessitie iumps with the sympathy of our *constellations* (for I thinke wee were borne both vnder the same *Horoscope*) that wee aduise and deuise some Project for the proceedings and succesfull managing of our *Plantations*. As you obtayned a *Patent* of the *Southermost part of Newfoundland*, and transplanted thither some of your *countrimen of Wales*, baptizing the same by the name of *Cambrioll*; so haue I got a *Patent* of the neighbouring Country vnto yours West ward beyond *Cape Briton*, Christning it *New Scotland*. You haue spent much, and so haue I in aduancing these hopefull Aduentures. But as yet neither of vs arriued at the Hauen of our expectations. Onely, like a wary *Politician*, you suspend your breath for a time, vntill you can repaire your losses sustained by some of Sir *Walter Raleighs company* in their returne from *Guiana*, /while: (2)/ while your Neighbours the *Right Honourable the Lord Viscount Falkland*, and my *Lord Baltimore*, to whom you assigned the *Northerly part* of your *Grant*, doe vndergoe the whole burthen, supporting it with a braue resolution, and a great deale of expence, which otherwise you were obliged to performe. The like inconueniences I haue felt, euen in the infancie of my *Attempt*, whether the defects proceeded through the late season of the yeare, when wee set out the *Colony*, or by the slownesse of our People, who wearied in their passage at Sea, by reason of contrarie winds rested themselues too long at *Saint Iohns Harbour*, and at my *Lord of Baltimores Plantation*, I know not; but sure I am, it cost me and my friends very deare, and brought vs into much decrements; and hath wel-nigh disheartned my poore *countrimen*, if at my humble Suit, *our most Noble and Generous King*

Charles had not out of his Royall magnificence and respectiue care to vs and our Posterities restored and reuiued our courages by conferring such monies as might arise *by the creation of Knight Baronets in Scotland*, towards the erecting of this new fabricke and heroicall Action. And yet I feare all this will not suffice and defray the charge. In such abundance doth my natiue Countrie of *Scotland*, ouerswarmed with people, that if new habitations bee not suddenly prouided for them, as Hiues for Bees, they must either miscarie of want, or turne Droanes vnprofitable to the *Owner*, as you well remembered in your Poeticall workes, which you termed *Cambrensiū Caroleia*. /Si: B2: (3)/

*Si noua non apibus condas, Rex, aluea, Fuci
Ignauisient, nec tibi lucra ferent.*

Wee need not complaine with our *Sauour* in the *Gospell*, that *the Haruest is great, and the Labourers few*; for we haue many Labourers, which would willingly manure this maiden Soile, and with the painfull sweate of their browes reape what they sow. But the charge of transporting them with such implements and domesticall cattell, as must be had now at the first, cannot but grow to an excessiue cost. To expect more helpe then it pleased our most bountifull King already to bestow vpon vs will bee in vaine, I doubt, considering the scarcity of mony in these dayes, which not only *Scotland*, but likewise all his *Maiesties Dominions* doe affirme to be true. The natiue and genuine salt of the earth, which fructified our Corne fields with so many infinite ploughings of our Ancestors and ours is spent; nor will Lime or Marle euer recouer them to the pristine and ancient vigour and fertilitie. *English Cloth*, which heretofore was dignified with the Title of the *Golden Fleece*, growes out of request, yea (and with inward grieffe I speake it) in contempt also among the Owners and Inhabitants themselues. Our *Tinne, Lead, and Coale-mines* begin to faile. Our *Woods*, which Nature produced, and our Fathers left vs for firing, for reparations of decayed Houses, Ploughes, and Shipping, is lately wasted by the Couetousnesse of a few Ironmasters. What then remaines in this famous *Ile*? Except we relieue our wants by *Nauigation*, and these /must: (4)/ must bee by *Fishing*, by hooke or by crooke, by Letters of Mart, by way of reprizals or reuenge, or else by Traffique and Commerce with other Nations besides *Spaniards*. I would we could inuent and hit vpon some profitable meanes for the settling of these glorious workes, whereto it seemes the *diuine Prouidence* hath elected vs as instruments vnder our *Earthly Soueraigne*.

Heere Sir *William Alexander* stopt. To whom I returned this answer: *Much honoured Sir*, I grant the setting forwards of *Plantations*, with all needfull appurtenances, requires the purse of rich *Spencer*, or of wealthy *Sutton*, in regard of the many difficulties and disturbances, which either Malice, Enuie, causelesse distrust, casualties vnlookt for, or the carelesnesse of vnexpert Agents may procure now at the beginning to blast our hopes in the blossome. Neuerthelesse, *inuitâ Inuidiâ*, in despite of Enuie, and of all malicious *Angels*, which by their inuisible wheeling about the brains of Castawayes, doe vse to seduce their phantasies to crosse the very best Designes, whereof no man liuing hath more cause then my selfe to complaine: wee ought to perseuere in constancie, and to out-dare Fortune vnder the *Almighties* Banner. What incumbrances did the *Israelites* feelee, before they conquered the Land of *Canaan*? How many Persecutions did the *Church* endure, before the true *Christian Faith* was planted? None enters into *Heauen* without Crosses and fierie tryals composed of briers and brambles, which the *Romanes* termed the *vnluckie Woods*. Therefore let vs lay aside all scrupulous doubts. Let vs cut /our: B3: (5)/ our Coats according to the cloath, taking care thriftily to husband the meanes allotted to our *Plantations*; which we shall the more easily accomplish, if we haue not passionate Superiours to controll vs, nor Coadiutors in counsell to condemne vs. Commonly where many Directors are, the Directions prooue confused: which is the cause, that priuate houses be better built, & with lesser charge then publicke edifices of the like

proportion. Yea and we shall doe more in these places, where we haue eleuated our cogitations, and leuelled our ends for a thousand pounds, then others haue in *Virginia* or the *Summer Ilands* for forty thousand, so that wee transport for the space of the first two or three yeeres none but Fishermen and Labourers. By these we shall performe miracles, and returne yeerely into *Great Brittain* a surer *Gaine*, then *Iasons Golden Fleece* from *Colchos*; euen with sixe moneths prouision and Nets, three men in one Boat shall reape a Golden Haruest, and get worth ten pound a weeke in Fish being brought into *Europe* or exchanged there in the Countrey; which besides the increase of *Shipping* and *Mariners* will propagate our *Plantations* in a short time. Only heere lyes the *Gordian* knot to vndoe, a Rich man will not forgoe his natiue smoke, nor are poore men of abilitie now at first to get thither. For although we haue his Maiesties countenance propitious vnto these profitable Enterprizes, specially you of *New Scotland*, yet all our wits cannot worke that impression in *Misers* heads to lend their helping hands to this goodly Proiect. We sue for no *Lottries*, wee beg for no *Beneuolences*, as others in the like cases haue done. /And: (6)/ And if we should, men are now-adaies so *Penny-wise and Pound foolish*, they will sooner bestow fortie pounds vpon a glorious suit of apparell, then fortie shillings to better their brethren. Although these Golden hopes doe shine as cleere as the noonetide Sunne, yet will not they enlighten muddie apprehensions, nor quicken earth-creeping wits, vnlesse we could more firmly build vp and restore the *Office of Assurance*, which the *Moorish Pirats* haue lately endamaged. After I had ended my Answer, Master *Elueston* thus addressed his speech vnto vs: In my iudgement you are both too suspicious and distrustfull of our noble Countrymen. For some particulars you must not taxe the generall. Although some rake to themselues, neglecting the fruits of their *Christian Faith*: yet many loue their Neighbours as themselues, and will straine the vttermost of their powers to succour the poore members of *Christ*. There bee Heauenly bodies aswell as Earthly Bodies. Me thinkes, you beeing both iudicious and Publishers of Bookes might so combine and contriue your studies together, that the World, were it as blind as Beetles, might see with *Lynceus eyes* the certaintie of the Commodities, the conueniencie of the *Trade*, and the infinite benefits which may arise by these heroicall enterprizes, which you Sir *William Alexander* for your part haue already chalked out, and delineated in *Print*. And I doubt not but this Gentleman euen by a vertuous emulation, may if he please, second you with some pleasing Motiues of substance and spirit able to insinuate into the minds of the dullest Creatures, the sweete fruition of the *Golden Fleece*, and like another *Iason* /with: (7)/ with a braue Companie of *Argonauticks*, stirre vp the most stonie-hearted to relent and relieue their distressed Brethren, which now grone, and in a manner faint vnder their penurious state. What will not patheticall perswasions worke? *Orpheus*, as Poets faigned, with his harmonious Harpe, drew a farre more hard-hearted *Nation* to follow his tune, and to dance after his motions.

To this Sir *William Alexander* replied, wee liue not now, Master *Elueston*, in such simplicitie and candour of mind, as those people of the Golden Age. Men for the most part are now become peruerse Pigmeyes in respect of their generous Ancestours. They are *better fed then taught*, faire without, and foule within, if not rotten like that *Spaniards apple*:

Como la Mancana

De dentro podrida, y de fuera galana.

They are more heauie-spirited, dull-headed, and almost growne out of kind. He had need of a choise conceit, of a quaint and transcendent wit, which will attract the minds of Earthlings to these braue Flames. An Ape will be an Ape though you clothe him in purple; and a Hog will wallow in mire, though you feed him neuer so daintily. Doe not we find by experience that the *Bookes* of many rare *Diuines* lye on the *Stationers* hands, as it were moth-eaten, or inuerted to base Offices, and solde for wast leaues to Apothecaries, to Glouers, Cookes, and Bakers?

Nay said *Master Elueston*, I dare assume, *Sir William Alexander*, that your *Bookes* shall neuer bee put to such vile and servile vses; nor any liuely monument, /which: (8)/ which issues from a well tempered braine, like an old bough full ripe with bark, *vt ramale vetus*. No *Worke* lights on that fatall period, but some frothie and abortiue Birth, which the *Muses* disdayned to inspire; or some melancholy grosse burthen, which *Lucina* that skilfull Midwife condemned for a Monster; or else some *Booke* which wants the true symmetry and proportion of *Seasoning*, it being not composed according to the capacitie of the Reader. Heere consists the magisteriall secret, the mysterie discovered and practised by few *Writers* in our dayes. And I pray what mysticall *Receit* might that be, quoth *Sir William Alexander*, which may heale the Lethargie of our moderne Readers, or inflame the slow Spirits of the multitude? Haue not *Bookes* their Destinies aswell as Commonwealths? Must not all things vnder the Sunne wax old, fraile, and faile at last? *Senescente mundo consenescent omnia*. The neerer we are to the end of the world, the more childish and doting is the iudgement of the wisest man. How much more then must wee beare with the *Common sort*, whose wils change with the weather-cocke? If great *Schollers*, whose liues Learning ought to purifie, doe feele their fancies tossed with strange *Chymeraes*, with many capricious temptations; why apply we not our selues a little to temporize with them who are yet children in wit?

Stultitiam simulare loco Prudentia summa est.

It is no lesse Prudence to dally and put on the Fooles coat sometimes, as to seeme an austere *Cato* at some other times, Doe not wee see Pamphlets, Ballads, and Play-bookes sooner sold, then elegant *Sermons* /and: C (9)/ and *Bookes of Pietie*? The most part are disposed to fopperies and worldly vanities, insomuch, that many worthy *Preachers* are faine to conceale their talent, and to couer their admonitions vnder a cunning method, according to the times importunitie, and to the nature of their Chamelion Flockes. Yea, and these profound *Teachers* doe oftentimes curtall their sacred Lessons, or else their *Auditours* ouer-cloyed with graue Doctrine will either despise them, or fall asleepe during their Sermons. Therefore vnlesse a *Booke* containe light matters aswell as serious, it cannot flourish nor liue *Iouially*, but like leaden *Saturne* stand still in the stall, or languish like a bedred Creature.

At this discourse of *Sir William Alexanders*, *Master Elueston* as a man rauished with admiration, went forward in the like Proposition. Now, quoth he, indeed you haue traced my meaning, and happily coniectured at that, which renders grace to the wise and eternall *Muses*. Whosoeuer will commit to Presse that mixture, which fauours of some trifling fragments and historicall figments enterlaced among waightie and serious matters shall please the *Iudicious* and the *Simple*. Now adayes it is wisdom for a *Writer* to produce wisdom vnder a disguised stile, and so to weane the nurcelings of his braine, that the Common People may bee edified by a discreet kinde of Folly. Let vs follow the example of *Saint Paul*, who ministred milke only vnto Babes, and not meat of too solid and hard digestion. The *Bible* comprehends pleasing Relations, aswell as profound mysteries, gellies for the Sicke, and venison for the strong; where likewise a Lamb may /wade: (10)/ wade and an Elephant swimme. To this end doe wee vse Oliues, Capers, Oranges, and Limonds for sauceto tender stomackes, when as men of abler Constitutions can feede on meat without such prouocations. Excellent in this Art of Cookerie were those *Spaniards*, which wrot the life of *Guzman the Rogue*, and the Aduentures of *Don Quixot de la Mancha*, the former seruing to withdraw a licentious young man from Prodigalitie, Whoredome, and Deceit, and the latter to reclaime a riotous running wit from taking delight in those prodigious, idle, and time-wasting *Bookes*, called the *Mirroure of Knighthood*, the *Knights of the Round Table*, *Palmerin de Oliua*, and the like rabblement, deuised no doubt by the *Deuill* to confirme soules in the knowledge of euill, Honest *Mirth* I like, but if it bee accompanied with Scurrilitie, Baudrie, notorious lyes, or with prophane and too friuolous

fopperies, I vtterly dislike all such pretended recreations. As the former is necessarie for the prolonging of health and life: so likewise it is for the sale and approbation of a *Booke*, wherein triuiall toyes and tales shall bee intermixt among matters of importance, that they may breede a longing desire in the Hearers to haue such nouelties repeated againe and againe. For as *Marsilius Ficinus* writes concerning a Heauenly body heere on earth What Old man soeuer will renue his age, and reduce his bodie to a youthfull temper, hee must lay aside his grauitie, and be a child in mind. *Oportet prius, vt repuerascat animo.* /This: C2 (11)/

This Discourse of Master *Elueston* did highly satisfie Sir *William Alexander*, and confirme him in his resolution of applauding *Bookes* of this stampe and miscellaneous humour: so that conuerting his speech to me who attentiuely listned to their communication, he said: Noble Friend, by our caueats you may obserue what course you must take to winne the good will of our *Ilanders*; for except you season your *Auisoes* with some light passages with wits, fits, & fancies, like ballads & bables to refresh the capacities of your *Auditours*, as *AEsop the Phrygian* vnder Fables couched and shadowed Policies of great moment, they will hardly yeeld due attention to your Counsels, be they neuer so important, and consequently neuer assist vs for the getting of the *Golden Fleece*, so requisite for the supplies of this *Monarchie*, that in all likelihood it cannot long subsist without this maine and speciall *Trade*, which rightly may be termed the Nurcerie of Mariners, the propagation of shipping, *Great Brittaines Indies*, *Cornucopia Amalthea*. You shall doe a worke of Charitie, yea and of *Liberalitie*, for this free-hearted *vertue* consists in distributing good Counsell aswell as of money, to animate our carelesse Countrymen. The *Planets* delight in motion; and by so much the neerer doe our Spirits approach to these superiour bodies, when with a resolution vndaunted, wee vndertake noble enterprises, tending to the publick good as to our owne particular. Goe on then, deare Friend, hauing *vertue* for thy Guide. What will it auaille a *Scholler* /to: (12)/ to reserue his knowledge to himselfe, to hide his Candle vnder a bushell, or to vaunt: *Wee write to our selues and to the Sonnes of Art?* Who will take notice of such a Mystery?

Scire tuum nihil est nisi te scire hoc sciat alter.

After these and the like Discourses were ended, we departed, they to the *Court*, and I to my studie; where I began to rouze vp my thoughts, and thorowly to ruminare on some Plot, which might inuite our Worldlings for their present and future Good to embrace those fortunes, which with open armes this Sister-land offers vnto vs. For the accomplishing whereof, vnder a *Poeticall* stile not too much degenerating from the *Euangelicall* grauitie, I haue resolved to vse the name of the great *Apollo*, not Heathenish, but *Christian*, after the example of *Traiano Boccalini*, who vnder that Title brought forth most plausible *Raggualioes*, and by mee now of late communicated to our *English Readers*: or rather in imitation of the ancient *Romish Church*, which beautified their Temples with painted Bables, as baits in worldly policie to allure the barbarous *Gothes*, and the wauering-minded *Romanes* of those times to repaire thither from their more Superstitious *Idols*, left otherwise the *Religion*, which they had planted, might haue falne to contempt, like the *Sanctum Sanctorum* of the *Iewes Temple*, which when the *Romanes* vnder *Titus* at the destruction of *Ierusalem* had obserued to bee /bare: C3: (13)/ bare without any *grauen Images*, or other outward garnishing, they despised the same as a Monument of no value, and at length consumed it with fire. For the like cause *Apothecaries* doe sometimes gild ouer their vgly and bitter *Pills* to please the *Sicke mans* view, which to other *Patients* for want of such deceitfull daubing, haue beene so fastidious and lothsome, that euen at the very sight of the *Pils*, their Imaginations preuayling so powerfully ouer their bodies, their stomackes wambled, and they haue falne into as violent a Purge, as if they had alreadie swallowed them downe. So nice and tender is many a mans nature, whereof wee cannot ascribe any other reason, then the depraued *Phantasie*, and the sundrie mixtures of the Spirits partaking of the

Elementall Qualities corrupted, which cause vs to delight in faire outward shewes and varieties, but commonly of the daintiest taste, of the newest Cooking.

To which I adde this one Accident more, as a speciall motiue to my Apologie, for inserting vulgar Toyes among matters of Consequence,

Interpone tuis interdum guadia curis.

As *Ausonius* writes in his *Catoes* Morals. Since the Conference I had with those iudicious *Gentlemen* aforespecified, it was my chance to be present at a *Booksellers* shop, where I saw the Writings of the learned *Bullinger*, one of the chiefe Pillars of our Reformed *Religion*, and the Workes of that /cu-: (14)/ curious Schooleman, whom the *Romists* terme the *Angelicall Doctor*, sold for wast Paper, euen for two pence a quire. Which when I beheld to my great wonder, I thus expostulated with my selfe: what then shall become of my *Bookes*, which I haue already published to the World with so many houres paines and vigilant cares? Or of those, which hereafter vpon vrgent occasions I may wrest from my indulgent *Minerua*, seeking that *Bookes* of a higher *Genius*, of a more sublime nature proue thus vnfortunate, and vilified? Shall I write or betake my *Muse* to Melancholy? On the one side the Iniquitie of the times terrifies me from further writing. On the otherside, the care of my Countries welfare sollicit, nay, exacteth my present helpe, at the least some lenitiue Medicines towards her recouerie, which now pants with a difficult breathing, whether the Infirmitie proceeds *ex angustia praecordiorum*, from some straightnesse in the midriffes; or of a bastard Plurisie, which requires bloud-letting; or of some abstruse and secret cause in the lungs; or of some superfluous humour ingendred in the braine, where the Intellectuall Faculties ought to reside, and to direct the inferiour Functions. Howsoever, the *Cure* is not impossible: yet perhaps a thanklesse Office for a man vncalled to take in hand. This last is the cause, and none but this, which makes mee the more sparing of my remedies. In this confusion of thoughts fearing to play with *Iupiters beard*, or to dally with *Saints* and /higher: (15)/ higher Powers, who might misconster my Goodwill, I thought once to be silent, lest in lending my hand to saue others, of tender charitie and compassion, I might fal my selfe into the Whirle-poole, and there sinke or swimme, I should rather be laughed at then pitied.

*Sic aliquis nanti dextram dum porrigit, ipse
Incidit in liquidas non bene cautus aquas.*

For this cause I minded to lay aside my *Melodie*, one of my chieftest Receipts, to restore *mad* men to their wits, in respect of these thanklesse times; and thus to lament my doubtfull disaster, as Sir *Walter Raleigh* did to our late *Queene Anne* of happy memory:

My broken pipes shall on the willow hang,

Like those, which on the Babylonian bankes,

These ioyes foredone, their present sorrow sang.

These times to worth yeelding but frozen thanks.

At last, the Cloudie sable vaile of iealous doubts being remoued, which for a while had interposed themselues betwixt the Light of my vnderstanding and the other attributes of my *Soule*: I valiantly resolved on this *Treatise of the Golden Fleece*, and in regard of the frailties, which the greatest part of my fellow-subiects doe, as it were, by some vnluckie influence of the Starres, participate, I haue pre- /pared: (16)/ pared sundry kinds of artificiall sauce; so that if some proue distastfull and nauseatiue, yet others may sort out well according to my expectation.

I will therefore diuide this *Worke* into three Parts. In the first, I will refute the Errours of *Religion*, preparing the way to *Vnitie*. In the second I will endeuour to remoue the *Diseases* of our *Kingdome*, that Contraries may be cured by Contraries.

And lastly, I will lay downe those *Helps*, which
may repaire the ruines of our *State*, as the
surest *Elixir*, and Restoratiue, which
my poore Experience hath
attained vnto.

/THE: D: (17)/

THE FIRST PART OF THE GOLDEN FLEECE,

Discovering the Errours of
Religion with the remedies.

CHAP. I.

The greatest care, which Apollo takes for the Monarchy of Great Britaine.

The singular and respectiue loue, which hee beares towards the hopefull & magnanimous King Charles.

And how by his Proclamation, he caused Mariana the Iesuite to be apprehended for animating Subjects against their naturall Prince.

Boue all the magnificent *courts*, which the *sun* beholds from East to West, and from the one *Pole* to the other, It is noted that *Apollo*, as it were by Sympathy of some Heauenly Influence beares particular affection to the /*Regall: (18)/ Regall Court of Great Brittain*e, and tenders the welfare thereof as of his owne *Parnassus*: Insomuch that his *Imperiall Maiestie*, foreseeing that *Guy Faux* and his damned Confederates would haue blowne vp the *Parliament house*, with the *King and Estates there assembled vpon the fift day of Nouember in the yeere 1605.* and that they afterwards intended to set vp their *Romish Religion*, hee first caused one of the *Aerial Spirits* to insinuate into *Tressams*

braine, and by often nibling on his imagination to procure from him that *Aenigmaticall Letter* vnto his brother in Law the *Lord Mounteagle*. Then out of his *diuine loue* towards this *Monarchy*, he assisted the *Genius* of the learned and most noble *King Iames* to discover the whole plot, by vnlocking with the key of *Prophesie* the *Mysterie* of that intricate *Letter* more intricate and darke

then *Sphinx his Riddle*. So odious appeared this Butcherly and Diabolicall Treason vnto his Sacred Spirit, That no Scrutinies of Triall, nor legall Consultations were by him omitted to know the hidden motiues and quintessence of this bloudie and vnnaturall practice, so much degenerating from mans nature, as with the *Giants* of old time to scale the Heauens, and to assault the *Authour of nature*, by whom they liued, moued, and had their being. But for all his Examinations and vigilant cares *Apollo* could by no meanes ferret out the Fox; for the Deuill had transformed the beast into an Angell of light, vntill Rauilliac that monster of Mankind had massacred /the: D2: (19)/ the great *Hercules of France King Henry the fourth*. Vpon which Accident one *Peter Ramus* a learned *Parisian*, whom the *Papists* sometimes nicknamed the *Hugenotes Champion*, informed *Apollo*, that the said *Rauilliac*, the very morning of the same day when he committed this lamentable murder, was heard to maintaine that Paradoxe, *how iustifiable and glorious an Act it were for a Subiect to kill a Tyrannicall or Hereticall Prince*. For the verifying and approuing of which position he quoted down certaine leaues of *Mariana the Iesuites Booke de Rege & Reg. Instit; cap. 6*. whereby hee subjects all Powers and Dominions to the becke and dispose of *his earthly God my Lord the Rope*, and frees them from their alleageance to their natiue *Prince*, if his *Holinesse* storme, or themselues doe imagine him to become an *Apostata*, or to fauour *Apostasie* or *Heresie*. *Apolloes* grieve, conceiued by this Assassinate and Tragicall euent became somewhat asswaged, when he knew the cause of this inhumane butchery proceeded through the *Kings* owne credulitie and tendernesse of heart in admitting the *Iesuits* into *France*, against the will of his judicious *Sorbonists*, and afterwards fostering them like *AEsopes Snake* in the *Louvre* his Regall Palace: whose common Maxime he knew to bee: *One God in Heauen, one God on Earth, and one Catholike King*. Yet notwithstanding to let his *vertuous followers* vnderstand how heynous crying sinnes [?], and the treacherous shedding of humane bloud, seemed /in: (20)/ in his vnspotted presence, *Apollo* commanded *Robert Earle of Essex, Lord High Marshall of his Empire*, and *Sir Philip Sidney the Prouost Marshall of his Court*, to make diligent search and inquirie within the Precincts of his Territories for the bodie of *Mariana*, and him to apprehend, and in sure and safe manner to bring before his *Imperiall Highnes*. These Noble Gentlemen endeoured to performe the contents of his command, but in no wise could they light on *Mariana's* person. For while the warrant was a writing by the *Clarke of the Counsell*, it chanced that *Pererius, Tolet, Posseuinus, Bellarmine, & Cotton of Paris* ouer-heard the charge and tenour thereof. And it is to bee suspected, that they gaue him notice, for the repute and credit of their *Societie* to hide himselfe, for indeed the Varlet fled before the Warrant was signed. *Apollo* perceiuing that his *Marshals* had taken exceeding great paines, and yet in vaine, for his attaching hee caused a *publike Proclamation* to be fixed on the Gate of his Palace at *Parnassus*, that what persons soeuer could bring this fugitiue *Iesuite* before him, his *Maiestie* would preferre him to some Office or place about his *Court*. For all this, no man could finde out his haunt or tracke. So wary and carefull were these subtile *Iesuits* to preserue their wicked brood, according to the old saying: *Birds of a feather will cling together*.

Euery yeere continually for these sixteene yeres space this Proclamation was renewed. Now about the *first of Aprill* last according to the antient stile /after: D3: (21) after many yeeres inquirie and busie search, it was *Mariana's* fatall luck to bee discouered and apprehended. And because the manner, meanes, and persons, whereby this egregious and notable aduenture came to light, may bee knowne to after ages for the honour of *Great Brittaines Court*, I will lay downe my knowledge. When swift winged Fame by sound of Trumpet had published at *Parnassus*, what great contentment and pleasing comfort the wise and courageous *Prince Charles Monarch of Great Brittain*, tooke in reading the *Ragualioes* and *Auisoes* of this high and transcendent *Court*, written by *Boccalini* in *Italian*, and with kind and gracious acceptation receiued them Englished at the hands of one

Vaughan a Cambrobritain together with certaine presents called *Cambrensiūm Caroleia*, which were sent from the *Muses* and the *Graces* by the said Messenger, and withall, that his *Highnesse* had deuoted himselfe and his *Kingdomes* to bee perpetually gouerned by the Lawes, Charters, and Prescriptions of *Apolloes Court*, being fully resolved to settle Charitie in his Subiects mindes, to cutt off multiplicities of wrangling suits, Extortions, Heresies, Arminianisme, Excesse of Apparell, Tobacco, Drunkenesse, and Gluttony and other vaine expences which in these moderne times, haue well-nigh beggered the most part of his *Ilanders*. Vpon the Relation of these Reformatiōs, deliberated by this *Thrice famous Prince* there shined in all mens hearts (the *Papists* and some *Lawyers* excepted) such lightsome gratulations and /appa-: (22)/ apparant demonstrations of ioyes, that *Apollo* himselfe not able to conceale the exorbitant pleasure he conceiued at this gladsome newes, caused all the Bells of *Parnassus*, *Delos*, *Pindus*, *Libethrum*, and of all his other *Temples* to be rung for three dayes together, and bonfires to be made of Iuniper, Cipresse, Aloes, Storax, Frankincense, and other Aromaticall Gumms abundantly strewed & burnt. And because the said *Vaughan*, whom his Maiestie graced with the title of *Orpheus Iunior*, and one *Democritus Iunior*, which published *the Anatomie of Melancholie*, and one *Iohn Florio* a learned *Italian* were the first messengers which blazed and reported these ioyfull tidings, *Apollo* admitted them all three into his *Palace*, as extraordinarie *Waiters*. Where when *Orpheus Iunior* had attended awhile, and obserued the small pittance he was like to bee fed withall, drinking only of the liquor of the *pale Pirene*, while Prodigals, *Papists*, and Idolaters were glutted with *Ambrosia* and *Nectar* (for indeed the Learned of all Religions were faouored at *Parnassus*, so that they behaued themselues morally honest) meeting one day with his friends *Democritus*, a new commer as himselfe, and with *Iohn Florio* aforenamed, sometimes seruant to the vertuous Queene *Anne*, hee brake forth into these speeches? How long shall wee suffer our selues to be dallied with hopes of preferment in this Learned Court? Wee are heere daily besprinkled with holy water, tired with complements, and welcommed with many ceremonious salutations, without any pro- /fit: (23)/ fit at all, so that wee spend our precious times in attendance, which auaieth as much, as if we prickt flies with *Domitian*? And we are like as I see, after a few Summers spent in tedious and toylesome expectation, to starue with cold in the first hard winter. How happie should our wiues and children haue beene if we had betaken our selues to some base mechanicall trade, and so by cogging and lying to aduance our fortunes? If we had studied Diuinity, we might haue had some fat benefice. If wee had spared but two houres or three in a weeke from our more serious imployments, in the *Lawes* which they terme *Common*, though sometimes wrested according to priuat fancies, by this time wee had heaped together whole pyles of treasure by the ruines of such Clients as runne headlong, like tame Woodcocks, into knowne nets. If wee had practised *Physicke*, by the death of some few Patients, wee might haue scraped together a better estate, then thus to consume our fruitlesse labours in awaiting for Offices, which no sooner become vacant, but others doe step before vs, like the *sicke at the Poole of Bethesda*. For my part, except I find my worth better respected and requited, Ile retire my selfe from *Court*, and bend my fortunes to the *Newfoundland*, whereby Ciuilizing the *Satyres* and manuring that Maiden earth, I may like the *Graecian Orpheus*, leaue this memoriall to posteritie, *that a Cambrobritain hath founded a new Cambrioll, where he made the deafe to heare, and the woods to moue*. To this *Democritus Iunior* answered: *My noble friend*, /I: (24)/ I must confesse, that true and solid Learning is almost downe the wind in this decrepit age of the world, by reason of the multitude of scambling Schollers and riotous Writers, who like emptie barrels yeeld a hollow sound without substantiall fruit. Your many swarmes of ouer-swaying *Lawyers* lend their greedie hands to pull downe this famous fabrick:

*Since hired double Tongues grew in request,
Nor Armes nor Arts could take their wanted Rest.*

In regard of the many emulous concurrents for places here in *Court*, which importunately presse vpon his *Maiestie* for promotion, it is difficult and in a manner impossible for such modest persons, as wee are, who out of our magnanimitie of spirit scorne to fawne like spaniells, to climbe into any high vocation. There bee two kinds of Factions heere, the *Papists* and the *Lawyers*, who although their number be but few in this *vertuous Court*, yet powerfull enough to suppress and supplant a greater man then you, if they ioyne together and bandie against you. The one you haue exasperated and angred in your *Bookes*, specially in your *Golden Groue*, and your *Circles called the Spirit of detraction coniured and conuicted*. And the *Lawyers* vow to bee reuenged on you for seeking to diminish their Gaine (as *Luther* did the bellies of the *Monkes*) in your late *Cambrensiū Caroleia*. And if that sentence of *Politick Philosophie* bee true, that it is no hard matter to discouer ones guiltie mind by his countenance; /O: E (25)/

O quam difficile est vultu non prodere crimen.

Methinkes I read in *Robert Parsons* lookes yesterday last, when he eyed you so intentiuelly and wistlie, this reuengefull threat: *I owe you an ill turne*. But, said *Florio*, if you will be both ruled by mee wee shall not onely wind our selues into *Apolloes* better liking, but winne eternall honour, and triumph at length ouer our enuious aduersaries. Yee see what a strict Proclamation there is yonder fixt vpon the Gate of his *Maiesties* Palace, for the arresting of *Mariana the Iesuite*. Now if by our industrie this seditious *Sectarie* may bee brought before *Apollo*, doubtlesse we shal both receiue condigne recompence and conuenient satisfaction. To this replied *Orpheus Iunior*, and doe you beleue that it is possible to hoodwinke the *Serpent*, and to goe beyond the *Iesuites* the cunningest race of all mankind? I assure you, it is easier to plough vp *Godwins sands* and to make them habitable, then to find out *Marianaes* hole; except you haue the *Spirit of Eliza the Prophet*. But I guesse at a readie way indeed how we may come by this hidden Traitor, and that is this: I haue lately reteyned into my seruice old *Argus*, whom the Poets faigne to see with an hundred eyes, because of his watchfulnesse and indefatigable cares about any matter committed to his trust, hee sees by night aswell as by day, and neuer goes without a perspectiue glasse, through which hee will discouer about thirtie miles off. Euer since his misfortune in loosing his sweet charge, *The /most: (26)/ most beautifull Iō*, hee wandred vp and downe the world very melancholick and delected in mind, as one much ashamed, that hauing so many eyes in his noddle he could not keepe one creature in safe custodie. Yet many noble Personages haue offered him large Stipends to looke vnto their wiues and daughters, which he would neuer more vndertake by reason of the losse of *Iō*, whom he made full account to guard against the craftiest solliciter of the world. For as he saith, let a man looke vnto a woman neuer so narrowly, nay, let him lock her vp in a close chamber after the Italian manner: her owne free heart cannot say *nay*, if she be wantonly disposed, and meetes with an earnest Suiter. This old Lad will I imploy sentinell or scout about the *Iesuites* houses, in one of the which he resides without question. In the meane time repaire you to your friend Master *Secretarie Walsingham*, & get of him a warrant dormant, and let him alone to act the rest. At these words they departed. And the next day meeting together againe, *Orpheus Iunior* acquainted them, that *Argus* had spied about an houre before day a man with long locks, like a swaggering Gallant, disguised in a light coloured suit of apparell, entring into *Claudius Aquaiuaes* house, the *Generall of the Iesuits*, and by all likelihood it could be no other then *Mariana*, whereto *Florio* all rauished with ioy said: O happie man borne vnder a luckie constellation, and reserued by destinie for great enterprizes. It is not for nought that thy surging seas refused to swallow the honest /corpes: E2: (27)/ corpse, when in a violent storme thou didst fall ouerboord the ship. It is not for small or

ignoble effects, that thou wert saued, as a firebrand taken out of the flames, in that fatall accident, when thy house was battered about thy eares with *thunder and lightning*, those fearefull artilleries of GODS glorie. My mind giues me, it can be no other then *Mariana*: And here is a straight [?] warrant for his apprehension. Let vs immediatly get some *Pegasean* horses, for delays breed danger. And so without more words they procured post horses for themselues and a dozen more of their friends, in whom they reposed most confidence, and about the dawning of the day the next morning they arriued neere *Claudius Aquauinaes* house, which lay about tenne leagues distant from his Maiesties Court at *Parnassus*, where finding *Argus* very circumspect and watchfull, they certainly vnderstood of him, that the partie was still within without the least mistrust or alteration. Whereupon, as soone as the *Iesuites* meniall seruants had opened the Gates, they suddenly rushed in, not omitting to leaue *Argus* and a competent companie without doores, for feare of an escape at the Posterne. After some search they found *Mariana* closely cubd vp in *Aquauinaes* Librarie, with a new begun *Treatise* before him, wherein these Questions of maine consequence were to be decided: *Whether it were more commodious for his Catholick Maiestie to bend his forces against his Neighbours the Moores, or against the Lutherans?* The other Question was, *whether it were /expe-: (28)/ expedient for the better maintenance of Saint Peters Chaire, and for the propagation of the Societie of Iesus (at whose name all Creatures were to bow) to seize upon the reuenues and liuings of all other inferiour orders whatsoeuer, and to conuert the same to nobler vses, the one moytie betwixt his Holinesse and the Catholick Princes, and the other to the most worthie?* In his Maiesties name both *Mariana* and *Aquauina* were arrested, and presently set vpon a couple of *Pegasean Steeds*, who no sooner mounted and placed in the saddle, but the horses began furiously to winch and fling like mad creatures, and the Riders were most violently cast downe from their backs, so that if the standers by had not rescued them from the furie of these incensed horses, doubtlesse they had there breathed their last with their Braines about their Eares. For the nature of these kind of Horses, which are bred in *Hellicon* and alwaies watered at *Bellerophons Well*, is to hate, kicke, and trample vnder their feete all factious, proud, and presumptuous spirits; As on the contrarie to shew themselues, as obedient as *Bucephalus* to *Alexander*, very tractable, and milder then Lambes vnto the learned Riders, who acknowledge their owne infirmities, with a lowly conceit of their braines capacities and vertues, though neuer so much extolled by others. These new *Officers* informed by *Argus* of the Horses disposition would no longer contend against nature, nor worke against Antipathie, but made my two graue *Gentlemen* for all their bruises verie orderly to march a foote, vntill they came to *Par- /nassus,: E3: (29)/ nassus*, where being returned about foure in the night they deliuered them ouer to the *Lieutenant criminall* at the *Tower ergastulare*, who immediatly committed them to *Sisyphus* his rowling mount, which the *Poets* called *the Roome of little Ease*.

CHAP. II.

The Conuiction of Mariana the Iesuite by the Testimonies of the Scriptures, and of the Ancient Fathers.

APollo condemnes Mariana the Iesuite to be tortured in Phalaris his Brazen Bull, and banisheth the pernicious Sect of Iesuits out of the Territories of Parnassus.

APollo being informed by his *Marshals*, That both the *Iesuites* were now in safe custodie, assembled all his *Estates* vpon the fifth of Nouember last, 1625. in the great *Senate House* at *Parnassus*, and caused *Mariana* and *Claudius Aquauina* to be brought forth: Vnto whom his *Maiestie* spake in this manner: How long, *O disloyall Ignatians*, haue yee tempted our Patience in broaching out your virulent doctrine, for the dethroning and destroying of *Princes*, whom the *Eternall Mouer* and *King of Kings* had ordayned out of his inscrutable prouidence, to be his Deputies here on earth, for sweet or for sowre, as a blessing or a plague? Could not their awfull

state and *Maiesticall Authoritie* dazle /your: (30)/ your corporall eyes, and astonish your inward senses from scribling such prodigious positions, as did animate subiects against their *Natiue Kings*, euen to seeke their dearest bloud? Could not the example of *Machiauell*, whom yee knew to bee banished from our peaceable *Court*, terrifie your turbulent spirits from putting Dogges teeth in Sheepes mouthes, to the apparant danger of their Sheepleads, and the vnspeakable discommoditie of all humane kinde, who must now defend themselues from these profitable beasts, as from rauinous Wolues? By your meanes *Garnet* and many others lost their liues, who might haue succoured and relieued your owne Sect, if relying on these cruell teeth of yours, they had not fought vtterly to vndoe, and to deuoure both their Pastors and quiet Owners; yee professe your selues to bee *Iesuits*, that is, *Sauiors*, *O Iesusto mihi Iesu*, but yet meant nothing lesse. If yee did, why followed yee not the Lanthorne of your *Sauiors* life: Hee paid *tribute to Caesar*, though an *Infidell*; when hee was smitten he opened not his mouth, but stood silent, *like a Lambe before the Shearer*. When *Peter* strooke of *Malchus* eare, hee rebuked the Act and miraculously set it on againe: *his Kingdome was not of this World*. His chiefest and last command was loue and not Reuenge, Charitie and not debate, peace and not dissention. This loue, as an accident inseparable, his *Apostle Saint Iohn* recommends; And this not onely in one to another, but towards all the World, *whether they bee Iewes or Gentiles*, as /Saint: (31)/ *Saint Paul* confirmes: *haue peace with all men, as much as in you lyeth*. This peace haue yee most traiterously and feloniously infringed in plotting to blow vp the *King and Estates of great Brittain*; This sacred bond haue ye cancelled, when *Rauilliac* that *deuill of men*, by the instigation of your seditious *Booke*, did massacre the *Prince* of his natiue soyle *Victorious Henry* the vnderminer of that *Catholicke Monarchie*, which the *Spaniards* dreamed of. This Chaine of Charitie haue yee violated and torne asunder, when at sundry times yee whetted on simple Creatures more silly then Sheep to take armes against their *Natiue Prince*. Heere *Apollo* paused. And then asked of *Mariana*, and of *Aquaiiua*, what they could alledge in their Defence? *Mariana* answered, that he published that Doctrine for no ill intent or trecherous plot, which he euer minded to put in execution against *Princes*, but because he hoped by humouring the *Pope*, hee might enioy the happinesse to become one day inuested with a *Cardinals Robes* and the *red Hat*. But for the Doctrine it selfe, said *Aquaiiua*, howsoeuer our tender Consciencences serue not to act, yet the same must needs remaine authenticke, vntill a *generall Councell* shall mediate and interpose their opinions betwixt his *Holinesse* and *Kings*, how farre one anothers powers shall extend, and for what occasions hee may pronounce the dismal Sentence against them.

Apollo much incensed at these obstinate positions replied. And must my vertuous *Princes* lie in /con-: (32)/ continuall ielousies in the interim? What if my *Lord the Pope* doe neuer call a Councell, shall I endure to see these bloudie Plots and Practices acted in my presence? Know then, *O yee vertuous of Parnassus*, among whom I reckon not these Caitiues, that *by the will of God all Kings doe raigne; that the most High beareth rule ouer the Kingdomes of men, and giueth them to whom he will*. [Marginal Note: *Prouerb. cap. 8; Daniel. cap. 4.*] It was out of the *Apostles* Commission to meddle with earthly *Powers*, but with Heauenly, whereof they had the *keyes* to open the entry vnto the Penitent. It was out of their element to dispose of *Soueraignties*. Did *Saint Peter*, *Saint Iohn*, or *Saint Paul*, suborne Traitours by word or deed against the *Caesars*, who persecuted them and their new Church? Nay, so obedient were the Christians of the Primitiue Church vnto those tyrannous Emperours, that they prayed for their prosperitie, health and life; as we may reade in *Iustine Martyr* and *Tertullian*. Many of them serued Souldiers in *M. Aurelius* Campe, and by their Prayers caused Raine to descend in a great drouth, when the *Riuer of Danubius* scarce yeilded water to beare a Boate. [Marginal Note: *Tertul. Apolog. cap. 30.*]

The *Donatists* first sought to exempt themselves from the *Emperour* in Spirituall matters. Wherevpon a learned *Father* of that Age accounted *Donatus* a mad man for that his foolish Opinion. *Donatus*, saith hee, *inflamed with his wonted madnesse, burst out into these wordes: Quid Imperatori cum Ecclesia?* [Marginal Note: *Optat. cont. Parmen, lib. 3.*] What hath the *Emperour* to doe with the Church? /To: F: (33)/

To shut vp my Iesuits mouthes for the *Emperours* superioritie ouer the Pope himselfe, let them consider of these following Examples. First, of *Donatus* lately specified, who accusing *Caecilianus Bishop of Carthage* to *Constantine the Emperour*: His *Imperiall Maistie* commanded *Caecilianus* to repaire at a prefixed time to *Rome*, [marginal note: 26 Euseb. I. 10, c.5.] and by his Commission, the Copie whereof is extant in *Eusebius*, authorized *Miltiades Bishop of Rome*, with some others ioyned with him to heare and determine the Complaint. These Commissioners examined the matter, and finding *Caecilianus* innocent, they condemned the Accuser *Donatus* and his Complices. Whereupon he and they appealed to the *Emperour* himselfe after the example of *Saint Paul*, who appealed [marginal note: Act. Apo. cap.] to *Caesar* from *Festus* and *Agrippa*, as his supreme *Iudge* on Earth. Which Appeale the *Emperour Constantine* accepted, and ordred the difference. *The Eight first Councels* were appointed by the *Emperours*, which no learned Papists can deny. Insomuch that *Leo Bishop of Rome*, made earnest suite to *Theodosius the yonger*, that the Councell which afterwards was kept at *Calcedō*, might be held in *Italy*, the which the *Emperour* by no meanes would assent vnto. For all that, the *Bishop of Rome* continued his supplications by the *Princesse Pulcheria*, an earnest *Mediatrice* for him, and also by sundry Noble Courtiers, who interceded likewise. But all of them missing to preuaile, the Councell was kept at *Calcedon*. And afterwards the *Bishop of Rome* to testifie his obedience to the *Emperour*, that /had: (34)/ had thus slighted his supplications, he with the other Bishops of his Iurisdiction and limitation subscribed to the Canons agreed vpon in that Councell, as himselfe records in these words: *Because I must shew my selfe obedient to your Religious and sacred will, I haue laid downe my consent vnto those constitutions.* [Marginal Note: *Leo. Epist. 59.*]

The like obedience *Gregory* another famous *Bishop of Rome* about fiue hundred yeeres after Christ shewed, as his Predecessours had done, and caused a Law, which himselfe much disliked to be published throughout his limits, returning this Certificate to the *Emperour*: *I being subiect vnto your commandement haue caused the same Law to be sent into diuers parts.*

What more euidence will my *Ignatians* require? Heere they may see three *seuerall Bishops of Rome* obedient to the *Emperours* as their *Supream Head*, yea, for Ecclesiasticall matters, much more in Temporall Iurisdctions. If these Examples cannot satisfie their turbulent fantasies, let them yet remember these further speeches of *Gregorie Bishop of Rome*, wherein hee frankly confesseth the *Emperours Superioritie*, and calls him *his Lord*: *vnto my Lords pietie is giuen power ouer all men from Heauen*: [marginal note: *Gregor. Epist. 2.*] which likewise a more ancient *Father* iustifieth in these words: *About the Emperour there is none but God, which made the Emperour* [marginal note: *Optatus contra Parm. lib. 3.*].

Aeneas Siluius, who was afterwards Pope by the name of *Pius the Second*, expounding that place of *Saint Paul*, Let euery soule bee *subiect* to [the: F2: (35)] *the higher powers*, confesseth this Superioritie *Neither*, saith he, *doth hee except the Soule of the Pope himselfe* [marginal note: *Aeneas Siluius, l.1.de Basiliens. Concil.*].

Reuerend *Bede* interpreting that place in *Samuel*, where *Dauids* heart smote within him, because hee did but cut the lap of *Sauls* garment, vtterly condemneth these *Regicides*, and dethroners of *Kings* in these words: This Action of *Dauid* doth morally teach vs, that wee must not smite our

Princes with the sword of our Lips, though they wrong vs, nor that we teare the hemme of their superfluous deeds [marginal note: *Beda lib.4. Exposit. in Samuel.*].

If wee approoue not the holinesst of their liues, let vs applaud the holinesse of their Vnctions.

In the *English Chronicles*, euen when the Pope was at the highest staire of worldly triumph, it is registred, that *Anselmus Archbishop of Canterbury*, in some difference betwixt him and King *William Rufus*, would haue appealed to the *Pope*: And that the *King* and the *Bishops* withstood it. In the Raigne of King *Henry* the Second, a Law was made on paine of Treason, not to appeale out of the Kingdome of *England*.

Thus from time to time, it is manifest that the *Popes* power hath beene inferiour and subiect to Earthly *Princes*. And therefore to broach out such damnable Paradoxes for the iustification of murther, and the warranting of priuate men to conspire against their Soueraignes, is a Doctrine, which *God* hates. Somtimes men are plagued by the immediate hand of *God*, sometimes by mediate and secondary means for their sins. Sometimes men are forced to /endure: (36)/ endure extraordinary stormes, tempests, famine, warres, and also crosses at their very friends hands. Sometimes their women are deliuered of abortiues or mishapen Creatures. All which they must patiently brooke: Much more must they beare with the spots of Princes, who haue long Eares and long hands.

It is not safe or vertuous to meddle with litigious wares, nor to trouble the braine with these kind of Problemes. For if men liue in a *Monarchy*, which is *hereditary*, the Fault is the greater. If in other Kingdomes, the fundamentall Lawes must be regarded by the *publike States*, and not by priuate persons; If the Kingdome be *Electiue* as *Poland*, let the *Chancelor* looke to it. If in *Germanie* it belongs to the *Electors* to decide the quarrell betwixt the Emperour and the Subjects.

Wee doe therefore vtterly detest these *Iesuites*, for maintayning of these bloody Tragedies; and from henceforth wee banish that pestilent Race of Sectaries out of our Iurisdiction of *Parnassus*.

Mariana heere we doe order to bee perpetually tortured in *Phalaris his Brazen Bull*, and his Bookes also to be burnt, and the ashes to be scattered in the Riuer of *Lethe*.

CHAP. III.

How Doctor Wicliffe of Oxford, espying in a Church at Athens, a Franciscan Frier a kissing of a Maide: F3: (37)/ Maide of Honour belonging to the Princesse Thalia brought Saint Frances to surprize them, who of meere Idiotisme applaudes the Fact.

IN *May* last, when all liuing Creatures followed their naturall motions and kinds, Doctor *Wicliffe* of *Oxford* who in *King Richard the Seconds* time, by the countenance of *John of Gaunt* and the *Londoners* opposed himselfe against the *Romish Clergie*, as hee was entring into the *Temple of the vnknowne God at Athens*, espied a *Franciscan Frier* very heartily kissing a Gentlewoman, which in that iouiall and merrie time, had made choise of that lustie *Frier* to confesse her, whereupon Doctor *Wicliffe* being euer held to be of an vnblemisht behaiour, and as chaste as *Origen*, but that he had not gelt himselfe as *Origen* did, burned with Zeale, and like another *Phinehes*, thought once to haue runne vpon them both, to haue scratcht their eyes out, for weapons he had none to offend with (such was the *Law of Apolloes Court*) But remembring himselfe of a place in *Homer*, how *Achilles*, as he intended to draw out his Sword against *Agamemnon*, was preuented by the *Ladie Pallas*, who inuisibly restrained his hand from that reprochfull Act, he reculed backe vnseene by the youthfull Couple, whose lips were so fastned together, that, as if they had beene in a trance, the Church might haue falne by piece-meales about their eares, before they would been parted from their sugred kisses, and like an Arrow out of a Bow hee rushed into Saint *Frances /cloy-: (38)/ cloyster*, where meeting with the *Old man* a mumbling on his Orisons and Rosaries, he desired him in all haste to come and visit the Corpse of one of his *Friers*, which was strooke dead by the *Planet Venus*,

together with a *Maide of Honour*, belonging to the *Princesse Thalia*. At these words Saint *Frances* flung away his deuout *Offices*, and went a long with Doctor *Wicliffe* to the place, where he found the *Frier* and the *gentlewoman* a kissing. After that Saint *Frances* had considerably noted, how louingly the *Frier* lay, as it were in an extasie, with his lips as close as Iuy to an Elme, vnto the *Maides* lips: the *good man* fell downe vpon his knees, and thanked *God*, that he had seene so much Loue and Charitie in the World, which before hee doubted had forsaken all humane race.

CHAP. III.

Doctor *Wicliffe* *conuents* Saint *Frances* and the kissing *Frier* before *Apollo*.

Saint *Frances* *defendeth the cause*, and *discovereth seuen sorts of kisses*.

Apollo *refuteth his Defence*, *condemnes the Frier*, and *abolisheth all Monasticall Orders*.

D *Wicliffe* the next day after this aduerture, loth to be accessary to such bawdy deeds, made the matter knowne vnto *Apolloes Maiestie*, who immediately sent *Mercury* for both the *Friers*. And /vpon: (39)/ vpon the *Friday* after appointed a speciall *Conuocation* for the ordering of this lasciuious Cause. About nine a clocke in the morning vpon the prefixed day, both the *Friers* being brought before the *Lords of the Conuocations*, *Apollo* spake in this wise to Saint *Frances*: The first time that you were initiated in morall Precepts, and sithence matriculated in our Court, you vndertooke aswell for your *Monasticall Order* as your selfe to liue chast, and not to minister occasion of scandall to the married Societie, to suspect the least token of incontinencie in your carriages. But we find that you are flesh and bloud, subiect to concupiscence as well as others. Saint *Paul* therefore aduiseth you rather to marrie then to burne. But you on the contrary doe forbid your Clergy to marry at all, although in your consciences you know it a most grieuous yoke, the which our *Sauour Christ* said that no man can beare, vnlesse as a speciall Gift some few receiue it from *Heauen*. And therefore Saint *Paul* tels you, *It is the doctrine of deuils to forbid Marriage*. Why then haue you imposed such a burthen, such a vow on these silly Nouices of your Fraternitie, which they can neuer keep without hinneying and lusting after the Female Sexe? Haue not you heard that a certaine *Hermite* cockolded the chiefest *Nobles of a Princes Court*, whose Wiues vsed to repaire to his Cell for Spirituall Physicke, as if he had beene another *Baptist*? Endeauour yee neuer so violently to expell the affections of *nature*, they will breake into your thoughts and bodies doe what yee can, as /on: (40)/ on a time another *Hermit*, but more holy of life experimented in a *Nephew* of his, who notwithstanding that hee had brought him vp euen from his cradle in his *hermitage* shut vp from the sight of all *Women-kinde*, and afterwards by chance following his *Ghostly Father* to a Towne when he had looked on the Sexe of women, and askt his Father what creatures those prettie things were, to whom though the old man answered, that they were a kind of *Goslings*, yet the yong Religious man could not rest so satisfied, but he would needes haue one of those *Goslings* home with him for his recreation. There is a *Record* yet to be seene in *England* of a Grant made by an *Abbot* of certaine lands, vpon condition the Tenant would prouide a pretty yong wench once a moneth for *my Lord Abbot ad purgandos renes*, to purge his reines. Many other examples may be produced to proue the impossibility of fulfilling your *monasticall vowes*. Why then doe you tollerate with vnlawfull lust, with billing and bussing like Owles, while yee may goe neatly about it without any disparage, and marrie in the open face of the Church. To this Saint *Francis* answered, that hee measured other mens dispositions by his owne; and for his poore *brother*, if he erred, he erred not of any malicious thought, but of pure *Loue*, which is the Soueraignest blessing required in all honest men, to root out the contrarie, which is *Hatred*. Likewise, hee shewed out of profound *Schoolemen*, that there were seuen kinds of *Kissing*. The first a *charitable kisse*, a *kisse of charitie*, which /the: G (41)/ the *Patriarkes* and the *Saints* in old time vsed one to another, as also in the Scripture is

implied by our *Sauour*: *Kisse the Sonne least he be angry*. And againe, *Let him kisse me with the kisses of his mouth*. [Marginal Note: *Psal. 2. Cantic. cap. 1.*].

This sacred kisse did his louing *Brother* substantially engraue on the lips of his sweet *Sister*. And because the memoriall of his vertuous *Loue* might sticke there, he infused it with a long temporizing breath of halfe an houre together, as with a deepe Seale and Character not to bee forgotten by her, which *kisse* being so imprinted could not but argue an entire vnion in their Soules by a pleasing harmonie, and a honeyed participation of excellent Charitie. As for Doctor *Wicliffe* impeachment, hee hoped that an *Hereticks* supercilious taxation was not of force to condemne an act of Charitie, being a man euer reputed euen among his own Sect too rigorous & austere, whose teeth might perhaps water at such a daintie obiect, because hee had not met with the like happinesse himselfe. And if the said Doctor *Wicliffe* did misconster their true intent, he retorted that embleme, which *the Knights of the Noble Order of the Garter*, by the Institution of *Edward the third King of England*, vsed for many yeeres to embellize: *Honte soit qui mal y pensoit*: Shame to him that euill thinketh. The second sort of *Kissing* is called a *Complementall Kisse*, which the *English* allow by way of Complement and friendly ceremonie, to salute their friends wiues withall, or any of the Feminine kind, often-times giuing it with a smacke to relish the better. This is a harm- /lesse: (42)/ lesse Kisse, iustificable both at comming and parting. But more then two *Kisses* at one meeting, a seuer *Lord President of Wales* could not endure.

The third kind of *Kissing* is a naturall token of *Loue* among the married couples, wherof let them discourse whom the Church hath so conioyned in the Honourable state of Matrimonie.

The fourth degree of *Kissing* is called a *Lecherous kisse*, vsed vnlawfully among them that shunne the light, or in the *Stewes*, to despite their Angell Guardians, and to call the Sunne as a witness of their obstinate standing out against their Great Creatour.

The fift sort of *Kissing* is termed an *vnnaturall kisse* of man with man, a *minion-kisse*, such as *Iupiter* fed to *Ganymede* his Cup-bearer, and which I am sorrie to heare of such as some of our *Italians* doe practize to the obloquie of our *Catholicke Romish Church*. This kind of *kissing*, *Pygmalion* falling in loue with an Image of his owne caruing, often vsed:

[Marginal Note: *Master Sands in Ouids Meter lib. 10.*]

*It seem'd a virgin full of liuing flame,
That would haue mou'd, if not with-held by shame
So Art it selfe conceald. His Art admires.
From th'Image drawes imaginarie fires,
And often feeles it with his hands to try,
If twere a Bodie or cold Iuorie.
Nor could resolue. Who kissing thought it kist.
He courts, embraces, wrings it by the wrist.*

There is a sixt kind of *Kissing* called a *Iudas kisse*, wherewith he bearing honey in his mouth, and gall /in: G2: (43)/ in his heart, *mel in ore, fel in corde*, did most treacherously betray his Master *Christ*, such a *kisse* likewise as *Ioab* gaue to *Amasa* at the instant, when hee killed him, being compared to the salutation of the antient *Irish*, who when they purposed to doe an ill turne, laughed and smiled, thereby to make the innocent stranger secure and carelesse of his safetie.

The seuenth sort of *Kissing* is stiled the *kisse of Grace*, or Honour, which *Potentates* and great *Princes* haue vsed to conferre on inferiour Persons by reaching their hands or feet to be kissed by them.

This last of the *Foot* doth properly belong to my *Lord the Pope*, to contenance and sauour *Emperours* and *Kings*, like the *Sunne*, which lends the beautie of his rayes to the *Moone* and lesser

Starres though in very deede they are no more worthy (being worldly-minded creatures) to kisse his holy and sanctified Foot, then Saint *Iohn Baptist* to approach vnto Christ, whose shooe latchet hee confessed that hee was no way worthy to vndoe. I know Doctor *Raynolds* in his workes *de Romana Idololatria* mislikes this, as a marke of *Antichristian Pride* not accepted by Saint *Peter*, though a meaner man then an Emperour would haue done that vassalage vnto his *Holinesse*. But *Heretickes* know not the reason of Saint *Peters* refusall. Let them therefore vnderstand, that the *Triple Crowne* was not at that time settled on *Peters* head; and withall, that Saint *Peters* deniall, saying, *My selfe am also a man*, sauoured not so much of modestie, as of a *Courtly* putting by the vrgent presumption /of: (44)/ of such an inferiour Person, as *Cornelius* was. For perhaps if the *Roman Emperour* himselve would haue sued for that Honour with teares and humilitie, he might haue had the grace to kisse his *Foot*. When a subiect sues to a King for some extraordinarie Gift, which he is not willing to bestow, hee will not daunt him with a rigorous repulse, but answeres him, that he will consider of it, *Le Royse auisera*. Of these sixe last kisses I dare cleere my good *Franciscan*. He is as harmelesse as my selfe I can assure your Maiestie, being of my owne education, and like me in conditions.

And a very Ideot then replied *Apollo*. But the young Fellow lookes as if he had more wit then his Tutour, more Knaue then Foole. You haue discoursed of sundrie kindes of *Kisses*. Yet for all your simplicitie you haue learnt that magisteriall trick of State, for the credit of your Order *propter bonestatem domus* to couer the sinfull pollutions of your Brood, because they are sweet veniall sinnes. But if a Lay man had committed such a crime in the Church, it had beene exorbitant, worthy of fire and faggot. Old *Couper* of *Westminster* found no such fauour nor Aduocate to defend his innocencie for one poore *kisse* which hee vnwittingly gaue to a *Lady Abbesse* in *Siuil*. For when this honest man at the time when *K. Philip* of *Castile* by his marriage with *Q. Mary* was also *K. of England*, & by that occasion freedome of Commerce betwixt both *Nations* allowed, he being Factor for certaine *Merchants of London*, arriued at *Siuill*, where hearing that an *Ab- /besse: G3: (45)/ besse* would buy some of his butter, hee went with his Broker and others to compound for the price with her. *Couper*, the chamber being somewhat darke, thinking after the manner of *England*, that the Broker and the rest that bare him company, & he the hindermost, had saluted the *Ladie Abbesse* on the mouth, whereas they kissed but her vesture, he as his course came, popt a swinging kisse on her bare lips. Whereupon, as a woman rauished, not with ioy, but of her personall honestie, she exclaymed; *O Vellaco, Lutherano, Perro. Villaine, Lutheran, Dog*. No excuses could serue his turne, but all the Merchants goods and ship vnder his charge were confiscated to the *Holy House*, together with his Person, where after much intreatie hee got the fauour at last, only with the forfeit of the ship and goods, to doe a yeeres penance there in the Inquisition house with wearing a Iackanapes Coat of many colours, which they call Saint *Benets hood* or *Sanbenita*, euery Holy-day during the time of Masse for one whole yeare. I like very well of your distinction of *kisses*. To these you might likewise adioyne the *Fatall* or *Pocky kisse*, which some *Gallants* vse to infuse with their contagious breath, as a signe of their seruice to their *Mistresses*, in imitation of that *East-Indian King*, whose breath being tainted with the often vse of poysons, neuer kissed any of his Concubines, but they dyed within foure and twentie houres after his kissing. But your approbation of kissing the *Popes foot*, as if he were no mortall man, subiect to *Peters* infirmities, but an *Angelicall /Creature,: (46)/ Creature*, I vtterly abhorre with that Noble *English Gentleman*, who bearing *Charles the fift companie*, as one of his nearest attendants to kisse his *Holinesse Foot*, assoone as hee saw the *Emperour* fall downe on his maribones, and to kisse that contemptible place, he ranne out with great speed, which the *Emperour* much wondred at. After these Ceremonies were ended, hee called for the *Gentleman*, and askt him why hee forsooke him so rudely, and staid not for the happinesse to

kisse his *Holinesse Foot*? To whom he answered, that when hee saw so great a *Prince* stoope to receiue a *kisse* at that vnworthy place, he verily thought, that in regard hee was but a priuate person, the *Pope* would not haue done him that Imperiall grace, but that hee would haue turned his back-side vnto him to bee kist.

If a *Kisse* proceedes from a Superiour to a meaner Person, not of Pompe and Pride, but of a sweet tempered nature to honour precious worth, it is like a showre of raine in a drie Summer, and may cause the partie that receiues it to encrease in vertue. Sometimes a *Kisse* may be vnexpectedly wrested from a Superiour, as lately fell out by a Gentleman of the *Innes at Court*, who traouelling homewards with some of his *Cameradoes*, layd a wager that by drawing lots one of them should kisse the first *Ladie* they met. The lot arriuing to this Gentleman, it chanced that a great *Countesse* passed by, which somewhat amazed the Gentleman: yet loth to pay the wager and remembering the old saying: *Faint heart neuer kist faire Ladie*, hee boldly /re-: (47)/ repaired to the *Countesse*, & related the occurrence. The *Noble Lady* vnderstanding his demand, bid him thence forwards to take heede how he laid any such rash wagers. And with that askt to see his knife, which he drew out, and humbly presented the same vnto her. The *Countesse* after that she well lookt on it, returned it backe saying, that because he had kept his knife so neat and cleane, he seemed to bee a spruce Gentleman, and therefore deserued a kisse, which she presently gaue him. The like fauour *Queene Anne of France* the wife of *Lewis the twelfth*, voluntarily imparted, in her loue to learning, vnto *Allen Chartier*. This *Queene* passing on a time from her lodging towards the Kings side, saw in a gallerie *Allen Chartier* a famous Scholler, leaning on a tables end fast asleepe, which this *Princesse* espying, shee stooped downe to kisse him, vttering these words in all their hearing: Wee may not of *Princely* courtesie passe by and not honour with our kisse the mouth from whence so many golden Poems haue issued. All these examples cannot excuse your *Pupils long breathd kisse*. For if *Cato the Censour* banished a *Senatour of Rome* for kissing his owne wife in presence of his daughter, how much more to blame is a *Religious* man, which vowes Chastitie, and vnder colour of auricular confession layes an ambush for his Patient?

Oscula qui sumpsit, si non & coetera sumpsit,

Haec quoque quae sumpsit per dere dignus erat. /Hee: (48)/

He which kisses once receiu'd,

Faint-hearted Gull is soule deceiu'd,

If after fauours such he misse,

To crop the flowre and rightly kisse.

This is the end of most of your *Confessions*, like vnto *Boccalini* his Whelpes, who at first did nothing but snarle, bawle, and barke aloofe [?]. Then they fell to gamboling, to play, and to tosse one another vpon their backes, vntill at last they roundly rode and mounted vpon each others backe. In regard of these grosse abuses wee decree, that all your *Orders of Monkes and Friers* shall from henceforth cease, and if any *Spirituell person* finde in himselfe those prickes in the Flesh, that without too much striuing and strugling with nature, he cannot liue continently, wee counsell him to marry in the Name of *God*. Or if his conscience permit him not so to doe, lest his Wife, as *Salomons*, draw him from the contemplation of Spirituall matters, let him imitate the *Monkes* of the *Primitiue Church*, conioyning bodily labours to his mentall. Saint *Paul* was a Tent-maker, Many of the *Apostles Fishermen*. The *Monkes of Bangor* liued on their handy-workes, that thereby contiguous businesses might weare out phantastick and idle thoughts, the procurers of succeeding Acts. What stratagem will not a Souldier of *Cupids* Campe worke for the fruition of his sweete conceiued pleasures & beauteous booties, as those ancient Verses insinuate: /Non: H: (49)/

*Non audent Daemon facinus tentare, quod audent
Effraenis Monachus plenaque Fraudis anus.*

The *deuill* himselfe dares not attempt that fact,
Which the vnbridled Monke and Baud dare act.

To conclude our Sentence is that this lusty *Franciscan Frier* for prophaning our sacred Temple bee had to the House of Correction called of the *Spaniards Tescuto*, and there by interchangeable courses to assist *Sisyphus* in rowling the painfull stone; for it is fit, Compulsory labour should bee imposed on them, who of their owne accord would not fall to it to preuent the baites of *Asmodeus* the lustfull Spirit.

Otia si tollas periere Cupidinis arcus.

This Sentence pronounced, his *Imperial Maiestie* caused the *Clerke of the Crowne* to publish it.

CHAP. V.

Apollo censureth Thalia and her Gentlewoman for their lasciuious pranks; and reformeth the Comicall Court.

IN the afternoone of the said Friday *Apollo* sate againe with a full intent to reforme the World, specially, the *Christian World*, of such *venereous* stolne pleasures, which by the *Prohibition of Marriage*: (50)/ *riage to the Clergie*, were continually fostered in in hugger mugger. And for this cause his *Maiestie* had willed the Comicke *Princesse Thalia* with her Maide of Honour, whom Doctor *Wicliffe* had surprized with the *Franciscan* in their kissing sport, to be present. Where the Parties being come, *Apollo* demanded of the *Maide*, whether she was not ashamed of her late *kissing*. Where to she answered that none but the faulty ought to bee ashamed. Shee affirmed, it was a sinne in the *Frier* by reason of his vow to *kisse*, and to entice her to such game-somenesse, who might very well haue beene without it, or receiued the like pleasure from another as good as hee. But for her part, as long as she attended on the *Comedian Lady*, she hoped, that she might enioy the like contentment, which her Fellowes partaked off. That she was tutoured by the famous *Anacreon* and *Catullus*, two of the principall Fauourites in her *Ladies Court*, and euer since she attayned to a doozen yeeres of age, shee had learned this conceited Lesson of her said *Tutours*, *To looke amiably, to speake merrily, to write wantonly, and to kisse kindly*. That to doe these parts was no dishonour to the vertuous *Corporation*; as long as she kept her selfe from a great belly. That shee was skilled in *Poetrie*, which could not bee exquisite without some loose straines, as her Master *Catullus* had proclaimed in these Verses:

Nam castum esse decet pium Poetam:

Ipsos versiculos nihil necesse est; /Tunc: H2: (51)/

Tunc verum retinent salem & leporem,

Si sint molliculi ac parum pudici.

A *Poet* by *Vertues* education,

Must chaste be in life and conuersation.

But if his *Verses* light and wanton proue,

They relish best of Salt and gracefull loue.

Apollo much incensed at this shamelesse Apologie found great fault with the *Princesse Thalia*, for not teaching more *Ciuilitie* to her Maid. *Thalia* toucht to the quicke, fearing least this frowning of the *Emperour* might eclipse the honour of her *Palace*, and cause contempt to her Followers, whereby Beare-bayting, hawking, and hunting might perhaps grow in more request then *Stage-playes*, and lazinesse, which shee patronized; and not out of hope yet to salue her reputation, she begged leaue of *Apollo* to speake for her selfe; which being granted vnto her, shee thus began: It is no maruell, *Renowned Soueraigne*, if *women*, whose sexe is accounted the weaker vessell, not

enabled with the Noble courage of a man hath obtayned the prerogatiue and toleration at the Husbands hand to speake what they list, yea, and otherwhiles for matters of profit to scold and play the Shrewes, so that they fooled them not afterwards by Satyres Garlands, by Antique Dances, or by grafting *Actaeons badge* on their manly foreheads. For indeed all our power lies in our *Tongues*. Giue mee leaue, then *Noble Prince*, while others fawne and wag their tailes, to wag this little member of mine in my Maides De- /fence: [52] (54) [sic MW]/ fence. Haue I flourished and liued vncontrouled for many hundred yeeres, euen before *Plautus, Terence, Roscius, and Martiall* published their workes, inspiring *Poeticall* wits to vent most rare conceits, and am I now questioned after so many ages for my Gentlewomens gamesome behaiour? Wherefore haue not I beene traduced in former times for the like petulance. If it bee a fault to kisse, it is a greater fault to doe worse. If your *Maiestie* had an Opticke Glasse to see into all the Ladies and Gentlewomens hearts attending on this *vertuous Court*, the very palest of them would quickly change their hew into a Scarlet die. Let her which is innocent of these raging flames fling the first stone at my Gentlewoman, who erred (If it bee an error) not of beastly lust, but of harmelesse ignorance, following the custome of my *Court*, who euer allowed clipping and kissing, the more the sweeter. My Maid did but that which her Mistris hath done a thousand times before her. Such a destinie was read at my Birth:

Comica lasciuo gaudet sermone Thalia.

The Comick Muse in wanton speech delights.

Heere *Thalia* ended. *His Maiestie* perceiuing that most of the wanton abuses incident to the wilfull vnmarried *Romish* Clergy, to Comedies, and Courtly Dames, yea and to many Citizens wiues and their daughters proceeded from the mistaking of *Thaliaes* Desteny, he out of hand sent for the Prin- /cesse: H3: [53] (55)/ cesse *Minerua* and the Ladie *Mnemosyne Thaliaes* Mother to know the certaintie. Presently the Noble Ladies appeared as it were in the twinkling of an eye; whom *Apollo* caused to sit in two stately Thrones richer then the *King of Chinaes* golden chaire, the great *Queene Minerua* on his right hand, and the Lady *Mnemosyne* the Princesse of Memorie on his left hand, to whom he related the whole passage of the businesse, how a certaine *Sect* pretending themselues to be Christians, but far remote from their Masters Doctrine, had troubled the Societie of Mankind by a counterfeit abstinence from the Nuptiall bed, because they would seeme more holy then *God* made them; and all this, because they might cloke their sequestration from marriage and their foolish vowes vnder the Lady *Thaliaes* licentious birth-right; that the *Fates* had ordained her and all her Attendants to delight in wanton dalliance and Confession in corners, by which meanes the men sounded not onely into the Secrets of his Court, but also into the Ladies inward dispositions, so that after amorous conference they fell roundly to kissing: a thing prodigious and intolerable in his *vertuous Court*. Therefore hee now desired them to declare there openly, whether the Destenies had prescribed such a baudie sentence at the birth of *Thalia*, that she should ioy in lasciuious Discourses, the fore-runners of beastly acts. To this the *Lady Mnemosyne* answered, that at the birth of *Thalia*, shee had gotten a sodaine cold, which produced a thicknesse in her hearing, where- /by: (54)/ by shee did not perfectly vnderstand, whether shee was allotted to wantonnesse, or to a harmelesse pleasing solace: for the Lady *Venus* contended, that the *Fates* had predestinated her for wantonnesse, but the rest of the Gossip-*Goddesses* contested otherwise. Whereupon *Apollo* askt the Princesse *Minerua*, what she knew of that matter; The very troth is, said this prudent *Goddesse* that this & no other sentence did I heare, and I thinke that my hearing was as perfect as anothers:

Comica festiuo gaudet sermone Thalia.

The Comicke Muse in pleasant speech delights.

That the Generation of mankind euer addicted to the worse, had peruered the sense, and inserted *lasciuo* for *festiuo*, wanton for pleasant, or gracefull.

Apollo thus informed of the truth, conuerted his speech to the *Comicke Princessse*; *Madame*, said he, such hath beene the disorders of your Court, that the stinking smell of them is ascended vp vnto the *Heauens*, & the infamy heere on earth so exorbitant, that your selfe for not reforming the depraued liues of your Dependants haue had your *Pallace* enstiled the *Baudie-court*, as bad as *Messalinaes* or *Queene Iones of Naples*, who for their strange lusts were commonly called the *Salt-bitches*. The *Nunneries* by your inspiration cannot saue their credit. Yea, the *Pope* himselfe by your conniuece, or rather by your allowance doth openly tolerate Courtezans and Stewes in his Holy Citie, and by /them: (55)/ them reapes a yeerely Tribute, which I may no longer endure in any, which pretend themselues free of my Court. And whereas you claime prescription of time, and many hundred of yeeres to warrant these enormities, you may aswell alledge, that the wearing of Codpieces, which men vsed in ancient times, ought still to be continued. Because the World before *Linus* and *Orpheus* conuerted them, did eate Acornes like *Sauages*, will you haue men to returne to their old vomits? This is like the *Iewes* Opinion. They will not belieue Christian *Religion*, because the *Law of Moses* was the more ancient. The *Papists* in all their Disputations relye vpon *Antiquitie*, for all that *Paul* tells them, that there must be an Apostasie and a *generall departure from the Faith*, before the *Sonne of Perdition* bee made knowne. Speake no more of *Antiquitie*, for without Truth and the *Scripture*, it is but an old doting Sinne. *Nunquam sera est ad bonos mores via*. The way to good manners is neuer too late. Repent of your light-heeld trickes, for perhaps there is mercie in store. You heare, what a mistaking fell out at the reading of your Desteny. Let *Apelles* in steed of that idle Verse engraued these regenerated lines on the forefront of your *Pallace*:

*The Comicke Muse makes this report,
Shee loues no more dishonest sport.
For now she finds, that at her birth,
She was ordain'd for harmelesse mirth.*

If hereafter I heare of any lasciuious pranks /practized: (56)/ practized by your countenance in your Palace, I will discard you from my Court, and accept of the chast Lady *Sapho* in your place. The *Sabboth Day*, which the very *Iewes* and *Turkes* doe obserue holy and reuerently sacred, you haue hitherto profaned in licensing your women debauchedly to daunce the Cushion kissing Daunce, with Roysters and Ruffians, yea, and with *Hob, Dick, and Hick*, vntill the vertuous and magnanimous *Prince Charles of Great Brittain* made a late Statute at *Oxford* to restraine such vnlawfull sport, on that *sanctified Day*.

How many *Religious* persons vnder colour of your wanton *Genius* infused into their changeable phantasies, haue plaid the parts of rutting Bucks? How many of them haue taken sacred *Orders*, and made *Vowes* impossible to be kept in their thoughts, (for if a mans wandring fancy longs after his neighbours Wife it is Adulterie, though hee neuer performe the deed) and these pollutions onely they couer vnder your Maske of holy wantonnesse? It is not long agoe, that a *Protestant* being to marrie with a *Papists* Daughter, the *Parents* liked so well of the Match in regard of neighbourhood, and the vniting of their *Manners*, which bounded neere to the other, that the parties should be Contracted. The *Maide* desired first that she might consult with a *Frier her Confessor*, who was instantly sent for. With him shee went into the Garden, and hauing declared the agreement, the *Frier* made a difficult matter of it, in respect of their diuersities of Religi- /on.: I: (57)/ on. But the Conclusion was, that her Wombe must be first sanctified by his deuout person, which she contradicting, he pronounced her a lost sheepe out of the Catholicke Flocke. Vpon which words of his shee departed from him, and grew in such detestation of that hypocriticall dangerous *Religion*,

that she became a reformed Christian, and by opening the cause to her *Parents*, shee likewise wonne them to be conuerted. But these Examples are rare. Where one such fadgeth, wee finde many on the contrary seduced by this secret whispering, and diuing into the affections of the simpler sort, so that your Comicall beginnings end in *Melpomenes* Tragedies. How many idle Comedies haue you permitted vnder your name, to entrap ingenuous and soft natured people? Knauery once discovered, you will say, may be euer after the more easily auoyded, as *the burnt-child will take heed of the fire*. But you know *Lady*, euerie one is not an industrious Bee to sucke the choisest floure, and to make vse of what they find. Most men are enclined to embrace the worst. A wittie Comedie, I confesse, represents the liuely Actions of fraile persons, if the Lookers on were endued with the like equall discretion to discern true Gold from Alchymie. Those Caueats I wish you to imprint in your flexible braine, and not to suffer your giddie-headed Girles to gad abroad without some staid person to ouer-see and curbe their naturall disposition.

After *Apollo* had thus ended his Discourse, to the intent that some good effect should ensue after /his: (58)/ his admonitions, and knowing how exemplary and vsefull the presence of graue Personages serued to reclayme lewd people, hee cashiered *Catullus*, and in his rome appointed *Iohn Florio Deane of the Princesse Thaliaes Chappell*, as a Reward for his care and paines in the apprehension of *Mariana*.

CHAP. VI.

The Author of the Nunnes discouery at Lisbon exhibites a complaint to Apollo against Father Foster the Frier, Confessor to the English Nunnery at Lisbone, for committing carnall copulation with sundry of them.

Apollo makes a Discourse of Auricular Confession, adiudgeth Foster to Ixions wheele, and suppresseth all Nunneries.

AT the second Sessions of Parliament holden at *Parnassus* in Lent last, 1626. according to the antient stile, the said Informer framed a heynous Accusation against *Frier Foster* Confessour of the *Nunnerie at Lisbone*, that he being an old man almsot destitute of natures heat, had vnder colour of sanctifying them, deflowred some of them. To this the *Frier* answered, that for all his old age hee might haue a *Colts tooth* in his head; that yet notwithstanding he entred not into these *venereous* encounters of doting lust, but as a considerate *Confessour*, supplying the place of a Master of a Family /and: I2: (59)/ and of a *Physician*, to purge those *Nunnes* of their superfluous and depraued humours, who were so full of the *Greene Sicknes*, that he feared an incurable *Melancholie* or *Lunacie*, as bad as *Sauls* might possesse them, if hee had not taken some paines in his owne proper person to helpe their indispositions, or acting at fit times these deedes of Charitie in meere pittie and commiseration.

Apollo hauing heard the Accusation, and the weake defense of *Frier Foster*, to let the wauering-minded *Christians* of his *Court* vnderstand the true vse of *Auricular Confession* discoursed, as followeth

There is no Discipline nor Tradition inuented by man, but may bee corrupted for some sinister respect or other, to the end that the *Elect of God* may know, how all things deuised by worldlings, shall perish with the world, and that no Law nor Custome, though for a time it seeme neuer so vsefull can long stand, except it bee firmly grounded on the *Scripture*. Witnessse this Tradition of the *Confession in the Eare*, an excellent Policie of the Church to force obedience vnto the *Clergie*, and to worke regeneration in the milde spirited. But because it was not soundly grounded on the *Word of God*, it growes contemptible, and worthy to bee suppressed for the monstrous abuses which we finde in these times to flow by the indirect vse thereof.

In the *Apostles* time it was no other then an humble acknowledging of one Neighbours Infirmitie to the other, and an asking of forgiuenesse reciprocally at their hands, whom they had offended, in /remem-: (60)/ remembrance of that clause in the *Lords Prayer*: *as wee forgiue them which trespasse against vs*, that thereby they might the more confidently receiue the *Communion*. This the *Apostle* aduiseth in these words: *Confesse your sinnes one to another, and pray yee one for another* [marginal note: *Iames cap. 5.*]. Which *Confession* they vsed publikely and priuately: Publikely before all the *Congregation*, if the Sinne were great, as that of the *Incestuous* person in *Saint Paul*, that *Shame* might worke the fruits of repentance in the Offenders heart [marginal note: *Corinth.*]; Priuately, as *Saint Iames* aduiseth by way of Charitie, to succor one anothers conscience. Afterwards *Confession* became farre more priuat, and their mindes being puft vp with Pride, or ashamed to let many know their dissimulations, they repayed to some one of the *Elders* of the Church, as Patients to a *Physician* to bee cured, or to receiue Counsell for their Soules health. At last, the *Clergie* noting the simplicitie of the vnlettered people in those dayes, they got them in lieu of *Penance* to disburse pence & pounds, sometimes to the Poore, sometimes to build Churches, Chappels, Monasteries, and to offer presents to the honour of their *Parish Saints*, as the *Heathen* in those dayes did to their *Idols*. All this while there was no great fault, sauing that they began to make it somewhat meritorious. But when the *Popes* had forbidden *Marriages*, & in time had barred the *Clergie* of their Concubines, which was for a long time dispensed with, then this laudable Order of *Confession* began to be grossely abused, and womens Chastities suffered /ship-: I3: (61)/ shipwracke. For themselues being to continue for euer vnmarried, they burned in lust, and left no trick vnattempted to beguile wiues and maides. But among all their sleights, they preuayled about all, when they drew men to build *Nunneries*, that they might allure prettie wenches tither, with whom they might ioyne the more freely to coole their raging lusts. Insomuch, that the wariest of them seeing some of their *sweet hearts* too fruitfull, they studied *Physicke*, and gaue them drenches to destroy their *Fruit*; or if that wrought not the effect, for the *credit of their Votaries* they held it no great sinne to murder it, assoone as euer it came to light: which Diuelish Acts of theirs since the preaching of the *Gospell* are daily discouered in *Ponds* and other hidden places, where the skuls of many Infants haue beene lately found.

What mad men are they, which will commit their *daughters* to a *Confessors* charge, as lambes to wolues, knowing that flaxe will flame, if it bee too neere the fire? *Lust* by degrees corrupts. The wisest man liues not without some touch of folly. Shall wee then thinke, that Flesh and Bloud can waxe cold, finding sweet opportunitie and solitarinesse to warme sensible nature? At first, they look babies in their eyes, they wring or kisse their lillyed hands, and induce them to read their Loue-sonnets, Madrigalls, and other Poems of *Cupids* baits. Then, they fall to a neerer forme, the preambles and fore-runners of beastly pleasure; they obtaine the gracelesse grace to play with their iuory /breasts: (62)/ breasts, and to endure tickling, as writes that vnmannerly *Grobiane*:
Tange etiam partes quas gaudet Faemina tangi.

Arriued to this happinesse, they must needs sanctifie their lips with Nectarean kisses, vowing that they would not for all the *King of Spaines Indies* proceed to a further Act.

*So meane perhaps, but Time brings alteration,
And a faire woman is a shrewd Temptation.*

AS *George Withers* notes. Hauing thus seduced these weaker vessels to condescend to the elements of *Loue*, they teach them the baudie A.B.C. instead of *Aue Maria*.

*Were I disdainfull or vnkind,
Or coy to learne, or dull of mind.*

*But no such thing remaines in me
To let mee learne my A.B.C.*

At last, they winne the precious Fort, which once they doubted to bee inexpugnable. The whole building is razed, and these *poore Soules* pend in this pound of bondage, forsaken of their friends, find no other ease for this disease, but to sing this dolefull *Dittie*, to the tune of too late Repentance:
*Which shall I doe? or weepe, or sing?
Neither of them will helpe mourning.
The Treasure's stolne, the Thiefe is fled,
And I lye bleeding in my bed.*

If it were not for these pollutions, surely *Confession /in: (63)/ in the Eare* would much benefit a diseased Conscience, and the whole Common-wealth of the *Christian Corporation*. And we could wish it still in vse: yet with this limitation, that no *Papist* presume to *confesse* any woman vnder 50. yeares of age, except he be first soundly gelded.

And for your part, *Frier Foster*, who claime the prerogatiue to haue a seare top with a green root, to mingle a dead coarse with a liuing body, after the example of *Maxentius* the Tyrant, without regard had to your old age and decayed nature, wee *Order* you to bee tortured on *Ixions wheele*, because you haue profaned the *vestall house*, *Ixion* henceforth to bee set at libertie for his petulant attempt against *Iuno*, and all *Nunneries* to bee dissolued, which after the imitation of the *Gentiles*, you procured to be built more for your lecherous interest, then for the honour of your *Sauour*. Whereby I let you *all good Catholickes* to vnderstand, that we suppress them for the same reason, as *Hezechias* supplanted the *Brazen Serpent*, good of it selfe and of the first erecting, being a figure of *Christs* sauing Office and healing vertue, but since, a cause of Idolatrie, as the *Crosse* also which the *Reformed Churches* by reason of the sottish misvsage haue lately put downe, to take away the occasions of Idolatrie.

CHAP. VII.

Thomas Becket of Canterburie, *accuseth before /Apollo: (64)/ Apollo* Walter de Mapes Arch-deacon of Oxford in King Henry the Seconds time, *for defending the Marriage of Priests against the Pope of Romes Decree*.

Thomas Becket of Canterburie, that opposed himselfe so obstinately against his *anointed King* heere in *England*, about some liuings which he pretended to belong to the *Sea of his Archbishoprick* appealing to the *Pope* from his Countryes Censure, exhibited an Information before *Apollo*, against his antient Friend *Walter de Mapes Arch-deacon of Oxford*, for withstanding the *Popes Legat*, that came to *London* with a strict Decree to command all the *Clergie men in England* to put away their wiues. *Walter de Mapes* was sent for, at whose comming *Th. Bccket* hauing license to make good his Information, spake as followeth: *Most Puissant Emperour, Our Holy Father the Pope*, the visible Head of the *Roman Church*, *Saint Peters* famous Successor, whether by Reuelation from Heauen, or by the Spirit of *Saint Peter*, points not to bee questioned by Earthly men, or else by the motion of his owne Transcendent and neuer erring Braine wee know not, nor matters it much to speake off (for *Ipse dixit* his *Godhead* will haue it) in his reuerend regard vnto these remote Flocks of his, sent ouer his *Holy Legat* to me and my Brother of *Yorke*, to prohibit all *Religious Persons*, of what qualitie soeuer, from thenceforth to defile their sacred bodies with those imperfect animals called *Women*, aswell be- /cause: K: (65)/ cause they might follow their bookes the better, not caring for the vanities of this transitorie world as also lest like New *Eues* they might tempt vs to taste what God had forbidden, that is, Iealousie, Anger, Deceit, Simony, and Pride to compass meanes for their haughtie minds. After much difficultie we executed his *Holinesse* good will and pleasure. Neuerthelesse, this Seditious Sectarie, not onely openly with opprobrious words, but with

an infamous Libell hee presumed to taxe our *Holy Father* of Errour (or *Heresie* if hee durst) for this *Diuine* Ordinance. The Contents of his Libell are these: That it was a grieuous torment for a *Priest* to put away his wife, because shee was his darling, affirming that the *Bishop of Rome* made an il Decree, and wisht him to beware hee dyed not in so great a Sinne. That his *Holinesse* forbad that pleasure now in his old age, which he loued in his youth. That *Mapes* defended his Errour by the authoritie of the *Old and New Testament*, citing *Zacharie* the Priest to be the Father of Saint *Iohn Baptist*, and that S. *Paul* allowed a *Clergie man to be the Husband of one Wife*: That it became a *Priest* better to marrie then to borrow or deflowre his Neighbours daughter, Niece, or Wife. And in Conclusion, hee was so impudent as to require all *Priests* to bestow together with their Sweet Hearts a *Pater noster* a piece for this his goodly Apish Apologie.

His Maiestie smiled to heare the Conceit. And thereupon caused the *Pronotarie* to reade the Libell as *Walter de Mapes* had framed it, who with an audible voice did recite as followeth /O: (66)/

O quam dolor anxius, quam tormentum graue

Nobis dimittere, quoniam suaue.

O Romane Pontifex, statuisti prauè

Ne in tanto crimine moriaris, caue.

Non est innocentius imò nocens verè,

Qui quid facto docuit, studet abolere.

Et quod olim Iuuenis voluit habere,

Modo vetus Pontifex studet prohibere.

Gignere nos praecipit vetus Testamentum,

Vbi Nouum prohibet nusquam est inuentum.

Praesul qui contrarium donat Documentum,

Nullum necessarium his dat Argumentum.

Dedit enim Dominus maledictionem

Viro, qui non fecerit generationem:

Ergo tibi consulo per hanc rationem

Gignere, vt habeas Benedictionem.

Nonne de Militibus Milites procedunt,

Et Reges à Regibus qui sibi succedunt.

Per Locum à Simili, Omnes Iura laedunt.

Clericos qui gignere crimen esse credunt,

Zacharias habuit prolem & vxorem;

Per virum quem genuit adeptus honorem,

Baptizauit enim nostrum Saluatorem.

Pereat qui teneat nouum hunc Errorem.

Paulus Caelos rapitur ad superiores,

Vbi multas didicit res secretiores,

Ad nos tandem rediens, instruensque mores,

Suas, inquit, habeat quilibet vxores.

Propter haec & alia Dogmata Doctorum,

reor esse melius, & magis decorum

/Quis-: K2: (67)/

Quisque suam habeat, & non proximorum,

Ne incurrat odium & iram eorum.

Proximorum Foeminas, Filias, & Neptes

Violare nescias est. *Quare nil disceptes.*
Verè tuam habeas, & in hac delectes,
Diem ut sic ultimum tutius expectes.
Ecce iam pro Clericis multum allegaui,
Nec non pro Presbyteris plura comprobaui.
Pater Noster nunc pro me quoniam peccaui,
Dicat quisque Presbiter cum sua Suavi.

CHAP. VIII.

Walter de Mapes is commanded by Apollo to defend his Positions against the Pope, and Becket who accordingly obeyeth, and prooves the lawfulness of Clergie-mens Marriage, both by the Testimonie of the Scripture, and of the Ancient Fathers.

AFTER the Pronotarie had ended, Apollo commanded Walter de Mapes to defend his cause who thus began: I am glad, Most Noble Emperour, that my Aduersarie hath cited mee to defend my Cause in this judicious Court, where Bribes, blindness of Affection, and Passion cannot wrest the infallible reasons of Truth, as oftentimes wee see fall out in worldly Iudgements. Heere I need not feare the Popes Thunderbolt of Excommunication. And therefore with a resoluèd countenance and /a: (68)/ a minde vndaunted, I will proue out of the Holy Scriptures, and by the authoritie of the Primitiue Church, that wee Clergie-men may and ought to marrie as well as others.

By the Old Testament, it is euident, that the *Leuits*, as *Aron*, *Phinehes*, *Eleazar*, *Zadock*, *Samuel*, and *Zachary* were married men. Saint *Peter* himselfe, as we reade in the New Testament was likewise married, for our Sauour Christ cured his Wiues Mother of an Ague. Saint *Paul* aduiseth a Bishop to be the Husband of one onely wife, and in another place auoucheth, that it is better to marrie then to burne. Yea and Christ himselfe auoucheth it to be a very hard matter for any man whatsoever to continue chaste, except it were giuen him from heauen as a special gift (as rare a Miracle, as a blacke Swan or a white Crow.) And shall we expect such miraculous and rare sightes in these tempestuous times, when the Church it selfe hath much adoe to steale out of *Babylon*? When the purest of vs all doe feele tumultuous Hurliburlies in our members striuing and struggling to ouer-master the faculties of our Soules? As we are men we know our vnresistable frailties. We must acknowledge our naturall Infirmities; or else *we are Liars, and the Truth dwels not in vs*. How much better then were it for vs to ioyne in lawfull *Marriage*, then to stay as stale Batchelers, and hypocritically to take vpon vs that taske, which our weake Tabernacles cannot support? Sometimes wee saue those Soules by *Marriage*, which perhaps might /proue: K3: (69)/ proue lost, were they not our wiues. By these wee beget children, whom we traine vp and graffe into Christ. We enjoy this happinesse oftentimes in our wiues and children, that by our examples and societie they shine as Starres heere on Earth, giuing light to them that sit in darknesse, we encrease the *Kingdome of Heauen*; and heere in this World wee leaue no scandall behind vs, as the vnmarried *Romists* doe by their *Stewes*, and stolne pleasures. *Haue not we power to lead about a Sister, aswell as the rest of the Apostles.* [Marginal Note: 1. Cor. cap. 9.] This *Tertullian* one of the first *Latine Fathers* auerreth in these words: *It was lawfull for the Apostles to marrie, and to lead their Wiues about with them in their iournies.* [Marginal Note: *In Exhor. ad Cast.*] What plainer instance can there be, then Saint *Pauls* aduise to *Bishops and Deacons* to content themselues with *one Wife* apiece, *hauiing children in subiection. For if a man knowes not how to rule his owne house, how shall hee care for the Church of God.* [Marginal Note: *Titus I.*] Thus in admonishing the *Clergie* to satisfie themselues with *one wife*, the *Apostle* leaues the Temporall to their choise, who accounted it in those times one of their chieffest felicities to haue many children. And therefore in regard of their Custome, of their hot Climate, being farre more vnfit for procreation, of children then the cold

Countries, as also for that their wiues were busied in giuing sucke themselues two or three yeeres vnto their little Ones, Saint *Paul* meddles onely with the Clergy-mens marriage, which laudable custome none contradicted, vntill the] *Mannichees* and *Ebionites* first beganne to taxe them for /Mar-: (70)/ Marriage. So we reade, that Saint *Gregory Bishop of Nazianzen* had a Sonne called *Gregorie*, who succeeded him in his *Bishopricke*. Saint *Ierome* a Bishop of *Africke* had a Daughter called *Leontia*, who was martyred by the *Arrians*. Saint *Athanasius* writing to *Dragontius* saith, that he knew many Bishops vnmarried, and Monkes married; as also hee saw Bishops married, and many Monkes single-men. *The sixt generall Councell* kept at *Trulla* did much detest this *Antichristian* Policie against *Priests Marriage*; and therefore made this *Constitution*. [Marginal Note: In Can. 13.]

For as much as we are informed, that a Canon hath beene lately enacted by the Romane Church, that no Priest or Deacon shall haue to doe with a Wife: Wee following the Apostles Orders and Discipline doe order that the lawfull Marriage of Priests be for euer vsefull and auailable. And a little after they yeeld the reason why they did it: lest, say they, we bee compelled to dishonour Marriage, which was first instituted by God, and sanctified by his presence.

What greater euidence will my friend *Becket* expect then these Primitiue Lights. If these will not satisfie his curious Iudgement, but that he yet relies on the Decree of the *Romish Church*, let him belieue the Deuill himselfe *out of the heard of Swine* confessing the Truth of my allegations; euen your famous *Canonist Cardinall Panormitane; continencie*, saith hee, *in clericis Secularibus, in Secular Clergy-men is not of the substance of their Order, nor of the Law diuine, because otherwise the Greeke* [marginal note: *Panormit.d Cler. coniug. cap. cum olim.*] /Church: (71)/ *Church should sinne, nor could their custome excuse them. It followes, and I doe not onely belieue, that the Church hath power to make such a Law: but I likewise belieue, that such a Statute were expedient for the health of their Soules, that all that were willing might marrie; seeing that Experience teacheth, how a contrary effect ensues out of that Law of Continencie, seeing they liue not spiritually, nor are they cleane, but defiled with vnlawfull copulation to their most grieuous sinning; whereas they might liue chastly with their owne wiues.* If this mans authoritie, who was one of your principall Darlings, seemes but a Conceit in your *Saint-like* vnderstanding; yet, me thinkes, my Lord the Pope, vpon your discreet motion might mitigate his rigour, and tolerate with vs to marrie, as well as hee tolerates the *Iewes and Stewes at Rome*. What stirres and tumults haue lately ensued vpon this Edict in the *Church of Saint Dauid in Wales*, our friend *Giraldus Cambrensis*, who is our *Coaetaneus* with many honest Clergymen can assure you. For when you sent this *Canon* vnder colour of your *Metropolitane Visitation*, that whole Diocesse withstood not onely this Canon, but also your owne Prerogatiue pretended from the *Romish Church*, clayming themselues, as heeretofore for the keeping of their *Easter*, to liue according to the Rites of the *Greeke Church*, at *Constantinople*, to which place, as the *Seat of the Romane Empire* appointed by *Constantine*, they appealed for the deciding of all doubts. Insomuch that our *King Henry the Second*, was faine to intreate for aide /from: (72)/ from the *Lord Rice Prince of South Wales*, to bring in your *Visitation of Canterbury*. If these cloudes of witnesses serue not to confirme the truth of my *Poeme*, which you terme a Libell, let vs then bee dispenced withall to keepe prettie Wenches in corners, and these to be dignified with the old Titles, *The Lords Concubine, the Priests Leman, and the Knaues Whore*.

*Apollo reuerseth the Popes Canon made against
the Marriage of the Clergie, and to that pur-
pose sends out a Proclamation.*

APollo well noting the speeches of *Walter de Mapes*, and the great inconuenience, which the Prohibition of Marriage to the Clergie, had wrought in the Christian Church, with the Consent of al

his *Parliament* assembled at *Parnassus*, reuersed that Canon, whereof Saint *Paul* had prophesied, that it was *the doctrine of deuils to forbid Marriage*, and withall caused this Proclamation to bee fixed in all places subiect to his populous Iurisdiction.

*Of late there rose a Sect of Caiphas kind,
Which great renowme with Pen & tongue assign'd
To Wedlock-bands, and with a large extent
Confirm'd the same to be a Sacrament:
Yet ne' rethelisse by quirks and tricks they push,
As if they found a knot within a rush,
Forbidding it to all the Clergy-men:
A doctrine sure come from the Deuils den. /But: L: (73)/
But whats the fruit? Their bodies Lust inflames,
That they doe burne, as scorcht in Aetnaes flames.
Enamoured they wish for cruell death
To end their watchfull cares, and wearied breath.
Their mind runnes all on Loue. Loue moues them
To muse vpon sweet Beauty dy'd in graine. (braine
This is the vpsshot of their rash made vowes,
Vnlesse the Baudy-house, which Rome allowes,
Like to a lakes, doe ease their pampred reines,
Or like a Horse-leach suck their puft vp veines.
Returne then, Marriage to thy free estate.
Repent, yee Shauelings, ere it be too late.
Vse lawfull meanes, and leaue of stolne pleasure,
Account of Marriage as the Churches treasure.
Christs easie yoke (yee need not stand in awe)
Dissolues old vowes, and for Dianaes Law.
Christs easie yoke yeelds Priests a freer life,
That one man be the Husband of one wife.*

CHAP. IX.

Apollo vpon Information giuen him by the Greek Church of Images, erected by the Pope in the Westernne Churches, and of Inuocations on Saints confuteth these Idolatrous Traditions, both by the Testimony of the Scripture, and by the Positions of the Primitiue Church.
THE *Greeke Church*, seeing that by no perswasions the *Pope* would condescend to abolish Idols & grauen Images out of the *Romane Church*, /but: (74)/ but that still he suffered euen in the chiefe Temples at *Rome*, the Pictures of the *Virgin Mary*, and of many other Saints to bee worshiped and called vpon with Prayers and Oblations, they resorted to *Parnassus* on Good Friday last, shewing to *Apollo* that the *Popes* not satisfied by their cunning practices and treasons to defeat them of the *Primacie* belonging to *Constantinople*, as to the Head Citie of *New Rome*, but likewise they set vp *Charles of France*, about the yeere 801. to inuest himselfe in the *Empire of the West*, and so by their Confederacie to compel all Christendome to wander after the strange Beast of the *seuen hilled Citie*, which now grew to such a height, that his *voice* stood peremptory as a Law, & *Idolaty* he accounted the Mother of Deuotion. The *Romish Church* were summoned to answer these Accusations, who made choice of *Thomas Aquinas* the famous Schooleman for their Aduocate, and him they sent to patronize their Cause before his *Maiestie* vpon the first of *Aprill* last according to the ancient stile 1626. this *Doctor* appeared in the *Delphick Hall* before *Apollo*, and said, that he

came thither on the behalfe of the *Latine* Church to maintaine the lawfulnessse of *Images* in their Church. *Apollo* bad him proceed, and shew what hee could in their Defence, *Aquinas* then began in this manner: *Most sacred Prince*, farre be it from vs to adore any grauen *Images*. Wee that are learned know it is damnable. But when your *Maiestie* shall vnderstand the reasons why wee tolerate them in our Churches, we shall not be found much /in: L2: (75)/ in fault. For herein wee follow the counsell of the famous *Gregory the Great Bishop of Rome*. [Marginal Note: *Grgor. Sereno. lib.7. Epist. 109.*] This learned *Father* hearing that *Serenus* his fellow Bishop had defaced and broken all the *Images* in his Church, he commended his Zeale therein. But afterwards wished him to permit them in Churches, to the intent that the vnlettered might bee edified by their view on the wals, seeing they could not reade them in Bookes. Yet with a prouiso, that those ignorant people should bee admonished not to worship them. The like aduice doe wee giue to our vnlearned people, that they adore not Idols, but onely that they inuocate and honour the *Saints* which those Idols doe represent. We worship not the *Images* of *Christ* or of the *Virgin Mary* because it is Idolatry so to doe. But we worship *Christ* and his *Mother* before their *Images*, because their *Images* doe allure vs to loue them. For mine owne part, I confesse it were good to abolish them, but we are constrained to tolerate them, to the end the simple sort of people might be won by the sight of them to giue the more reuerence to holy mysteries.

Apollo hauing heard this glozing Apologie answered: By your subtil speech you would make the Learned belieue, that you worship not these *Images* at all, but onely that you offer your seruice vnto them, like a Courtier. Yet neuerthelesse you bow your bodies and kneele vnto them, you begge for their fauours to be intercessors for you. *Saint Anthony* must helpe you for the Poxe, *Saint Margaret* must come from Heauen to assist women in /Child-: (76)/ Child-bed: *Saint Vitus* must learne you to dance. *Saint Iames* must defend you in your Pilgrimage. The *Pagan Poets* neuer had so many household *Gods Lares & Deos Tutelares*, as your Superstitious Religion allowes you to haue. O foolish men! will ye still repaire to muddie pooles, neglecting the Fountaine of liuing waters? *God is a Spirit*, and they which worship him must worship him in Spirit and Truth. [Marginal Note: *Ioh. cap. 4*] He is inuisible to mortall eyes, so that no man should presume to mould his likenesse into Gold or Siluer Plates. His *Saints* are at rest, and must not bee raised vp, like *Samuel*, by any *Endor Witches*. The *Virgin Mary* liues in eternall ioyes, not to bee disturbed with the clamorous inuocations of worldly Creatures. This was the Heresie of the *Collyridians*, as our vertuous *Epiphanius*, who flourished within foure hundred yeares after Christ, quotes downe to the memoriall of all Posterities Whose Arguments with the Cause I will not repeat vnto you, because all yee which goe vnder the naked name of *Catholickes*, may leaue off to tender your seruice to the Creatures, iniuring your *Creator*, who will not communicate his glory to any whatsoever *Saint, Angell, or Principality*, according to our *Sauours* speech: *Thou shalt worship the Lord thy God, and him onely shalt thou serue*. [Marginal Note: *Matth. cap. 4.*]

In *Arabia* certaine women vsed vpon some *Holy-dayes* in the yeare to beare about a foure squared Table with a cloth spred, and Bread thereon laid, which they offered to the name of the *Virgin Marie*. /Epi-: (77)/

Epiphanius confutes this Heresie, saying, that this was meere madnes, & a Sicknes of *Eue* now againe deceiued, nay, of the *Serpent*, which abused *Eue*. His Arguments are these. First, No women euer sacrificed in the *Old Testament*. Secondly, If any women, it had beene a regular Custome in the Church, that *Mary* her selfe did sacrifice in the *New Testament*, which wee neuer read of. Thirdly, Nor was the Sacrament of Baptisme euer committed to *Mary*. Or else her *Sonne* would haue made choice of her and not of *Iohn*. The *Gospell* was committed to the care of the *Apostles*, and not to any woman. Fourthly, The Daughters of *Philip* did prophecie, but neuer medled with those

mysteries which belong to men, who onely executed the Priestly office. Fiftly, Women were forbidden to speake in the Church.

Out of these Propositions he proues, that the *Virgin Mary* is not to be worshipped. First, Because he is a *Deuill*, which making a *God* of a mortall nature in the eyes of men, doth expresse by the varieties of Art any carued Images, which represent the shape of man. Secondly, Because the minde commits adulterie, which falls from the euer-liuing *God* to honour the Images of the Dead, like to a *Whore*, which forgoes the lawfull vse of a Husband to lye with others. Thirdly, Because *Mary* was not giuen vs to be worshipped, but that her selfe should worship her *Sonne*. Fourthly, For that these words in the *Gospel* doth warne vs to take heed: *Woman, what haue I to doe with thee?* That by these words wee /might: (78)/ might note in calling her *Woman*, that others might not admire her, as a *Virgin* too holy and sacred. Fiftly, Because in the Scriptures wee doe not find, that any of the *Prophets* euer commandd vs to worship any man, much lesse a woman. Sixtly, *God* allowes vs not to worship *Angels*. Therefore hee will not haue vs to worship *Mary*. Shee may bee mentioned with honour. But Worship and Adoration is a mysterie due onely vnto God. The greatest Angels receiue not that Glorification. These bee the reasons which *Epiphanius* exhibited against the *Collyridians*. There was a Sect called *Caianes*, which *Epiphanius* noted likewise to call vpon the *Angels*. The which also Saint *Augustine* ascribed to those Heretickes which were termed *Angelici*. The same *Augustine* mentioneth another sort of Heretickes called the *Carpacratians*, which worshipped the Images of *Jesus* and Saint *Paul*. [Marginal Note: *Augustin in Heres. 71. Ambros. de Obitu. Theodos. Ierem. cap. 17. Epiphan. in Epist. ad Iohan. Episcop. Hieros.*] Saint *Ambrose* auerreth it an Heathenish Idolatrie for anyman to worship the *Crosse*, whereon *Christ* suffered. The *Prophet* also denounceth him accursed, which reposeth hope in man, saying, Cursed is the man which putteth his trust in man. Singular is that Example of *Epiphanius*, who on a time beholding a vaile in a Church painted with the Image of *Christ* thereon, hanging on the doores contrarie to the Authoritie of the *Scriptures*, hee tore it downe, and deliuered it so defaced to the *Wardens*, bidding them to bestow it for a shrowd on the next poore body, that died. And when the *Churchwardens* murmured, /saying: (79)/ saying, that seeing he had tore it, he ought to haue bought a new one, or not to haue rent it so much as he did; *Epiphanius* promised to send them another vaile to bee hanged vp in lieu thereof, which afterwards he performed, & in a letter to that effect to *Iohn* Bishop of *Ierusalem*, hee recommends the said vaile, charging him to beware how he permitted any such Idolatrous things to bee set vp in any place within his Iurisdiction.

To conclude, let it suffice, that *Christians* honor the memorie of the blessed *Saints* vpon those Daies which the Church haue allotted for that purpose. Let them glorifie *God* for vouchsafing to send those Seruants of his as the chiefe Elders and Pillars vnder their *Sauour Christ* the Head of their corporation. But in no wise let them *pray* vnto them for feare of that *Iealous Eare*, which heareth euery word *No man can come to the Father but by the Sonne. Nor can any man come to the Sonne, except the Father who sent the Sonne, doe draw him.* Our *Sauour* by his *Godhead* knowes the secrets of our hearts, Hee alone is enabled with power to helpe vs. He alone is the Master of Gods Court of Requests. Come vnto him all yee which are heauie laden, and he will refresh you without suing vnto any other *Mediatour* whatsoever. Remember the words of Saint *Paul*, that *Jesus Christ* alone is our *Aduocate* with the *Father*. One *God*, one *Mediatour*. /CHAP.: (80)/

CHAP. X.

Martine Luther arriuing at Parnassus, shewes to Apollo, how the Popes vnder colour of redeeming mens Soules out of Purgatorie, vsed to conicatch Christians by the sale of Pardons. Apollo condemnes both the Fable of Purgatorie, and the vse of Popish Pardons.

Martin Luther a famous Diuine of *Germany*, whom some of his Countrymen call the second *Elias*, for his bold and constant asseueration of the Truth against the *Ahabs* of his time, came in great pompe to *Parnassus* on Tuesday in the Easter weeke last, 1626. associated with *Erasmus*, *Melancton*, *Bucer*, and many other valiant Champions of the *Protestant Religion*. And hauing lighted off their *Pegasean* horses, they entred into the *Parliament* house, where they attended vntill *Apollo*, the *Lady Pallas*, the *Muses*, the *Graces*, and other Princely Courtiers of his *Maiesties* traine, were seated in their classicke ranks. Assoone as they saw the Ceremonies ended, *Martin Luther* made this Oration *Most noble Emperour*, It is now aboue an hundred yeares since I first preached against the inualiditie of *Popish Pardons* grounded on those dreames of *Purgatorie* (for the life of these Pardons is deriued from this *Acheron*) and as farre as I see, notwithstanding all my vigilant cares and toilesome labors, matters are like to issue to their first elements and /former: M: (81)/ former confused *Chaos*, except some course bee sodainly taken to banish these Indulgences and doting Pardons into the abisme of *Lethe*, neuer more to be remembred. What a shamefull thing is it for the *Pope* to vsurpe a higher prerogatiue then our *Sauour* himselfe euer affirmed that his *Almightie Father* left vnto him? Hee knew not the Day of Doome, nor did hee seeke to know more then became the *Sonne of Man* to know. And yet the *Pope* in worldly craft to bring more sacks to his mill, and a concourse of trading to his *Babilon*, hath granted a Pardon of 6000. yeares to come, vnto all such as shall resort to the Church of *Saint Iohn de Laterane in Rome*, and also an absolute Pardon of eight and twentie thousand yeares, with plenary remission of their Sinnes, to as many people as shall repayre thither vpon the Feast day of *Saint Iohn* the Euangelist: when as the *Elect of God* doe surely belieue that this world cannot last so long, but that the Sunne of Righteousnesse shall shine before that time, and descend from the Heauens to iudge all the *Sonnes of Adam*. Many of my poore Countrymen of late since the Conquest of the *Palatinate* haue beene forced to shift their Religion, and to accept of these idle Pardons against their consciences. Our humble motions now are to your *Imperiall Highnesse*, that you will curb this *Man of Sinne* in making frustrate his tricks of Legerdemaine. Let *Purgatorie* fables bee taken away, these Indulgences and Pardons will cease. And if they cease, the Reuenues which support his Pride will become a- /bated: (82)/ abated. But as long as this Gulph doth lie open, the Christian World shall neuer enjoy peace in bodie or mind.

Apollo at these speeches of *Luther* seemed much to bewaile the condition of the times. And to firret out the better the Originall of *Purgatory*, and of the *Popish Pardons* he asked *Peter Lumbard* Master of the Sentences, who flourished about fiue hundred yeeres agoe, whether in his time the world did belieue, there was any such place as *Purgatory*. *Peter Lumbard* answered, that there was not the least thought of such a place in his time. Nor doe the *Greekes* to this houre (said hee) credit any such matter. And shall I sleepe still, replied *Apollo*, while this *Enchanter* beguiles with his false lure the ares of simple Souls? The *Poets* had their *Elisian* fields, as this *Fellow* his Fable of *Purgatory*. They deuised theirs of pleasure. But He inuented his of base couetousnesse to rake to his Treasury what others got with infinite troubles. Hence arose that Prouerbe, that the *Pope* can neuer want money, as long as he hath a hand to hold a pen. While euerie Chimney in *England* paid the taxation called *Peter-pence*, they wanted not sanctified wares, like amulets and charmed scrowles, to defend their soules from *Belsebub* Princes of Deuils. They wanted no Pardons to ransom them from the iawes of *Cerberus*. But if they slighted them, as scar-crowes, *no peny no Pater noster*, sinke or swimme, they were abandoned and left to the *fatall Ferriman*.

O childish *Popelines*, shall papers thus bewitch /you? M2: (83)/ you? Shall Pedlers deceiue you with false trinkets? Shall Iugglers and Mountbankes cirumuent your vnderstanding with trifles and nifles in a bag, or with a pigge in a poke? Here in this World is your *Purgatory*, your place of triall,

where the *Righteous*, which liues by Faith, which loues his fellow *Christian*, shall possesse *Heauen* for his Reward, as on the contrary; *Hell*, if hee bee ouer worldly minded, and cares for no man but himselfe and his own Family. [Marginal Note: Eccles. cap. 12.] *Dust returnes*, as the *Prophet* testified, *into dust from whence it came, and his soule returnes to God, from whence it came*. Saint *Cyprian* makes no doubt of any other place. [Marginal Note: *Cypr. contra Demetrium.*] *When men* (saith he) *are once departed out of this life, then there is no place of Repentance left. There is no more effect of any satisfaction. Heere in this World euerlasting life is either lost or giuen*. Saint *Augustine* who liued aboue a hundred yeeres after Saint *Cyprian*, writes that some in his time began to mooue the question, whether there were any such third place after this life? Yet for his owne part, he positiuely concludes vpon those two, of *Heauen and Hell*: *But*, quote he, *of a third place we know not. Neither doe we find any such in the holy Scriptures*. [Marginal Note: *Aug. in Hipognost. contra Pelag. lib. 5.*]

Therefore let no man trust to the moon-shine in the water by other mens merits, his *Sauour* excepted, to redeeme his soule from the place where *God* appoints it. *Dauid* when he vnderstood that his child got on *Bethsabe* was dead, left off his lamentation and comforted himselfe. It is in vaine and too late for a man to seeke the reuersing of the *di- /uine*: (84)/ *uine* Iudgement, when he hath not the *Grace* to goe to the *Physician*, before he fall sicke. It is a sacrilegious sinne in the *Pope* to make men belieue, that it lieth in his power to redeeme any mans soule from the place where the *Almightie* hath seated it seeing that hee cannot adde one yeere more to his owne life, then is allotted him by the course of nature, nor borrow one minute of an houre to allay the pangs of his owne death. The very *Best* haue enough to doe to saue their owne soules without presuming to vndergoe a fruitlesse labour for another man. Yea, *though these three men were among them*, Noah, Daniel, and Iob, *they should deliuer but their owne soules by their righteousnesse, saith the Lord God*. [Marginal Note: *Ezech. cap. 14.*] Seeing that *Jesus Christ* by his death and Passion hath satisfied his *Fathers* Iustice, and makes continuall intercession for the Penitent, let none despaire, nor trust any other besides this powerfull *Mediatour*.

CHAP. XI.

Gratian the Canonist conuents the Waldenses and Albigenses before Apollo for celebrating diuine Seruice in their Country Language, and not according to the Rites of the Romish Church. Zuinglius defends their cause by the Authoritie of the Scriptures and of the Primitiue Church. Apollo pronounceth a definitiue Sentence against /the: (85)/ the Pope, on the behalfe of the Waldenses and Albigenses.

NO sooner had *Apollo* reselled the vse of *Popish Pardons* inuented of purpose to make good the old saying, that *Purgatory is a very pick-purse*, but *Gratian the Canonist* framed a supplicatiō against the *Waldenses* and *Albigenses*, wherein he shewed, that whereas *Ignorance* was the Mother of Deuotion, and thereupon the Church of *Rome* to retaine true hearted simplicitie in the bowels of her children, had like a politicke Mother, forbidden the reading of the *Scripture* in their Countries language, to the intent that green-headed people, sowgelders, and base Mechanickes should not dispute of *diuine Mysteries*, which surpassed their vulgar capacities: yet those rude mountanists, *Montana belluae* presumed to vnlocke the cabinet of the *Bible*, and to reade Gods Seruice in their barbarous Tongue. Whereby much euill, contentions, and continuall banging arose of late yeeres among *Christians*, which otherwise might haue lyen couered, as fire vnder ashes.

Zuinglius a notable Diuine of *Suitzzerland*, being deputed by the *Waldenses & Albigenses* to defend their cause stood vp and said: with what face can you, O *Gratian*, blame these honest men for seeking the surest meanes of Saluation? Who will still stand groping in the darke, that may enjoy the free light of the Sunne? Haue not they soules to looke vnto aswell as the *Pope* himselfe

and his *Cardinals*? In /reading: (86)/ reading the Word of *God*, Faith increaseth. And the Gifts of the Holy Ghost multiplyeth in relenting hearts. So that Peace, Vnitie and Loue as a cluster of Grapes doe spring vp together, and beare downe the wrangling opposites. Neither is it any new *Religion* which they professe. For all your *Chronicles* can testifie, that these people haue departed from the *Romish Church*, and proclaymed the *Pope* to be *Antichrist* about three hundred yeers before *Luther* was borne. And for the reading of *diuine Seruice* in a more familiar language, they haue the *Scriptures* for their warrant and the *Primitiue Church* for a patterne.

[Marginal Note: Psalme 1.] The Prophet *Dauid* pronounceth *that man blessed*, which studies the Lawes of the *Lord*, and therein exerciseth himselfe day and night. Saint *Iohn* recommends them to the weaker sexe and children, as appears by his Epistle written to the *Elect Lady*, and her children. Saint *Paul* protesteth, that hee had rather *speake fiue words to bee vnderstood, then ten thousand in a strange language*. And in another place he prayseth *Timothy*, that hee knew the *Holy Scriptures of a child*. [Marginal Note: 2. Tim. 13.15.] Saint *Basill* in his infancie was instructed in the *Bible* by his Nurse *Macrina*. [Marginal Note: *Basil. Epist. 74.*] Saint *Jerome* extols *Paula* a learned Matron for teaching her Maides to vnderstand the *Scripture*. *Theodoret* speaking of the ancient Christians in his time; *You shall*, saith he, *see euerywhere the chiefe points of our Faith read and vnderstood not onely of our Doctors, but also of shoo-makers, Smiths, and weauers, and of all kind of Artificers: not onely of our learned women,* [marginal note: *Theod. de Curand. Graecor. Affect. lib. 5.*] /but: (87)/ *but likewise of them which get their liuing by their Needles, and of Maid seruants: not onely of citizens, but also of Husbandmen, insomuch that you shall heare among vs ditchers and Heardsmen arguing of the Trinitie, of the Worlds creation, and of other deepe points of diuinitie*. Saint *Chrysostome* called for his Eloquence the *Golden mouthed Doctour*, exhortheth all men to reade the *Scriptures*. *Heare me all yee Laymen, get yee Bibles, which are Physicke for the Soule, Or at leastwise prouide your selues of the New Testament*. [Marginal Note: *In hom. 9. in Coloss. Epist. 2 Thess. cap.*] Saint *Paul* prophesied, that *Antichrist* should bee consumed with the *Spirit of the Lord's mouth*. What is the meaning of this, but that hee must bee condemned by the *Word of God*, declared in the *Canonicall Scripture*? Euen by this Testimony, the *Sword of the Spirit*, at the bright brandishing whereof the *Romish Clerkes* runne away like Cowards, and flye from them as if they were their mortall Enemies, relying in stead of *God Spirit*, vpon the *Spirit of man*, which speaking without such immediate Reuelations cannot but Erre, and grossely Erre. The consideration of this weightie point enforced Doctor *Fisher Bishop of Rochester* in his Booke against *Luther*, to wish for some other meanes to put downe the *Protestants*, then the *Holy Scriptures*. [Marginal Note: *Roffens. Artic. 37 aduer. Luth. Apocalyps. cap*] *Therefore* (quoth he) *when Hereticks contend with vs, we must defend our cause by some other helpes, then by the Sacred Scripture*. In this they verifie the effects of that wonderfull Booke, which Saint *Iohn* in the *Reuelation* auerred to be *as sweet as Honey in the mouth, but afterwards bitter in /the: (88)/ the belly*, that is to say, sweet to read, because it promised euerlasting life, but for all that *bitter* in the stomacke when Crosses came to bee digested, when they were to forsake the pomps and vanities of this seducing world, and specially, when that counsell of our *Sauour* came to be put in execution *Sell all that which thou hast and come and follow mee*. No wonder then, that the *Pope* and his *Cardinalls* delighting in temporall glorie, cannot abide to try their Controuersies by the euidence thereof, but with the hazard of some poore Schollers liues, they send them abroad as *Frogs out of the Dragons mouth* [Marginal Note: *Ibid*] to croke and crake of Antiquitie and Traditions, but in no wise to contend with vs by the *Bibles Testimonie*. This Booke proues indeed very *bitter to their stomacks*, who hunt after worldly Preferments. While the *Bodies of the two Testaments* lay despised, moth-eaten, and shut vp in their libraries, the *Great Men* of the world after their massacring in the *Cities of spirituall Sodome and*

AEgypt, sent Gifts and Presents, the one to the other in token of gladnesse. [Marginal Note: Apoc. cap.] So iocond were worldlings, as long as they might doe what they list, and at the last obtaine for a little *money* full remission of all their Sinnes, mortall as veniall. But now that the *Spirit of life is entred into their Carcasses, and they stand vpon their feet* [marginal note: *Ibid.*], according to Saint *Iohns* Prophecie, Feare seizeth on them, they waxe amazed, shunning their glorious Light. *They reele to and fro, and stagger like drunken men.* [Marginal Note: Psalme.] *Apollo* liked exceeding well of *Zuinglius* his zealous: N: (89)/ lous speech. And further adioyned this Admonition to *Gratian* and the rest of the *Popes* Faurites; Not without a profound mysterie did Saint *Iohn* in the Reuelation compare the *Romishh* [*sic MW*] *Curch* [*sic MW*] to *Spirituell AEgypt*. For euen as the *Children of Israell* were for many yeares kept in Bondage vnder the yoke of *Pharaoh*: so the Soules of *Christians* in the times of the generall Apostasie and departure from the true Faith were miserably subiected vnder the *Popes* Tyrannicall Command: insomuch that they were prohibited to haue Seruice in any other language saue in the *Romane*, whose chiefe Citie the Tyrant himselfe vsurped, and in subtile policie would admit of no other Tongue then of his own *Latine*, which some hold to comprehend the mysticall name of the Beast, who possesseth that seuen hilled Citie. We doe therefore ordaine, that it shall bee lawfull for euer hereafter to euery Kingdome and Prouince to celebrate Diuine Seruice, and to read the *Scripture* in the Mother tongue, following the examples of the Primitiue Church. And euen as the Greeke Church, the *Georgians* in *Armenia*, the *Abissines* in *AETHiopia* vnder *Precious Iohn*, and other *Christians* in the East, haue from the first time of their Conuersions vsed their Godly sacrifices, prayers, and thanksgiuing, euery Nation in their owne language: so now wee doe here allow, ratifie, and decree, that the *Waldenses* and *Albigienses* shall honour and glorifie their *Creator in Vnitie and Trinitie* after the same manner in their owne knowne Tongue, as they haue accustomed for these fiue /hundred: (90)/ hundred yeres last past. And if any person be so hardie as to bring in a Bull of Excommunication from the *Pope* against them for so doing, we doe by these Presents pronounce the same to bee void, frustrate, and of no effect; and that the Publishers of that thundring Libell, bee *laesae Maiestatis reus*, guiltie for wounding our Royall Maiestie, and to suffer the Punishment due for *Capitall Treason*.

CHAP. XII.

Berengarius reneweth his opinion of the Lords supper, and proues both by the Scriptures and by the Authoritie of the most antient Fathers of the Primitiue Church, that the same is to bee taken after a spirituall manner, and in commemoration of the Lords death.

[Marginal Note: This *Berengarius* was famous about 260. yeeres past.] *Wickliffe* vnderstanding that his old Master *Berengarius* had for feare of Death recanted his notable Demonstration of the vse of the *Lords Supper*, which in his flourishing yeares hee had maintayned against the *Pope* and all the *Romish Clergie*, caused him to bee cited into his *Maiesties Court at Parnassus* to shew the reasons of his Recantation, and whether hee did the same in good earnest, or else out of the frailtie of flesh and bloud. *Berengarius* appeared, and being asked of *Apollo*, wherefore hee made that attestation contrary to his Conscience? *Berengarius* trembling with teares confessed, that the *Pope* extorted that Recantation /from N2: (91)/ from him with menaces and threats; but that like to *Hippolitus* in *Euripides* hee kept a mind vnsworne: and that hee still perseuered in the truth of the Doctrine which he formerly had taught, that the *Body and bloud of Christ* ought to be taken *spiritually* and not really. *Apollo* obseruing his contrition and inward sorrow, freely forgaued him vpon condition, that hee would yeeld sound proofes out of the *Scriptures*, and the ancient *Fathers* of the *Primitiue Church* to conuince the *Papists*, wherby they might be thenceforth tountied, and fully satisfied touching that materiall point of *Faith*. *Berengarius* glad of his *Maiesties* pardon, promised to declare his full knowledge, and out of hand drew out of his pocket this schedule, which *Apollo*

presently caused Saint *Bernard* to read before all his learned Courtiers. Saint *Bernard* obeyed his *Soueraignes* command, and publikely read the Contents, as follow: Euen as by the *Law of Moses* there were two Sacraments ordayned to bee kept vntill the comming of Christ *that great Prophet*, whom God promised to raise vp like vnto *Moses*, viz. *Circumcision* and the *Passeouer*, or the sacrifice of the *Lamb at Easter*, the one seruing to bridle their carnall affections, the other to prefigure the eternall *Lamb*, which was to be crucified: so in the *New Testament* two Sacraments were instituted to *Christians* in their stead. *Baptisme* and the *Lords Supper*, the one supplying the vse of *Circumcision*, the other of the *Lamb* at Easter, both to testifie our admittance and incorporation into the *Christian Church*, as outward vi- /sible: (92)/ sible marques, signes, or badges of our *Faith* onely in *Christ*. To these the *Pope* added *fiue Sacraments* more in worldly policie to gaine money, *Confirmation*, *Penance*, *Orders*, *Extreme Vnction*, and *Marriage*, which last his *Holinesse* debarres his Clergie of, because *Gods Elect* might suspect the rest as humane Traditions. These *fiue* sometimes may bee necessarie, as other *Diuine* vertues, Loue, Humilitie, Sobrietie, and such like, but not properly to be called *Sacraments*. Which Saint *Augustine* very plainly affirmeth in these words: *Christ and his Disciples deliuered vnto vs a few Sacraments* instead of many, *Baptisme and the Lords Supper*. [Marginal Note: *August. lib. 3 de Doctrina Christ. cap. 9.*] Neither was the *Pope* content onely so to adde more yokes of bondage to the free Church of Christ, but likewise for his further condemnation hee peruerted with those old Heretickes the *Capernaites*, the true sense of those words, *This is my Body*, saying, they must be taken literally, and really, which a sober minded *Christian* lothes to heare asmuch as *Auerroes the Moore*, who detested *Christian Religion* for nothing more then for that they did eate their *God* with their teeth, and sought to hale their *Sauour* from the Right hand of God, where his *Father* had placed him vntill the Day of Iudgement. After the Consecration of the *Bread and Wine* we confesse that there is an alteration in respect of the End and vse of this mysticall *Sacrament*, to put vs in minde of the *Lords* death, vntill hee comes to iudge the world, but we vtterly deny that there is any alteration at all in the substance of the *Bread and Wine*, /which: N3: (93)/ which remaines as it did before, and enters into our Bodies to be digested and concocted, like vnto other naturall and corruptible Food. Yet most significantly they may bee called Sacramentall Bread and Sacramentall Wine, representing the Body and Bloud of Christ, if they bee taken with a spirituall mouth and a deuout mind, that is, by *Faith*, and not receaued with a carnall mouth and bodily appetite. For, as Saint *Paul* wrot, haue not wee houses for that purpose? As a bodily mouth requires bodily meat, so a spirituall mouth must haue spirituall Food to refresh and nourish the Soule. And this manner of Eating *Christs Body* did himselfe expound, when some grew displeas'd, saying, that *it was a hard speech* for a man to eate his *Body*, and to drinke his *Bloud*, by adioyning these words afterwards: *It is the Spirit which quickneth, the Flesh profiteth nothing. The words which I speake vnto you are spirit and life.* [Marginal Note: *Ioh. cap. 6.*] What plainer sense will any man looke for, then the speech it selfe? *This is my Body*, that is, this very Bread is my Body; which bread he broke into pieces before he suffred on the Crosse and gaue it in commemoration and remembrance of his after-passion. The *Papists* will not allow, that the bread is broken, but that it is transubstantiated and changed into his very Body, which the Apostle vtterly conuinceth, saying, *the bread which wee breake is the Communion of the Body of Christ.* [Marginal Note: *I Cor, cap. 10*] cap. 10.] And in another place he writes, that it is to be taken *in remembrance of the Lords death vntill he comes*. To which manner of taking it, all the antient *Fathers of /the: (94)/ the Primitiue Church* subscribe with one consent. *Iustine Martyr*, who liued within one hundred and fiftie yeares after *Christ*, protesteth, that the *Lords Supper* is [*Greek*] *recordatio* a remembrance of the Incarnation and Passion, which *Christ* sustained for penitent sinners. [Marginal Note: *In Triphon. p.2. Propos. 3. & 6.*] *Irenaeus* who liued

about the same time calls it *Res terrenas* earthly things. *Clemens Alexandrinus*, who liued about ninescore yeares after our Sauour, saith, that it is the Body and Bloud of *Christ allegorice* allegorically, or by an obscure Figure. [Marginal Note: *Lib. 2. Paedagog.*] *Origen* which flourished within two hundred yeares after Christ, writes, that it is the Image of Spirituall things, and words feeding the Soule. *Tertullian* the first *Latine Father*, which wrot about two hundred yeares after *Christ*, termes it the Figure of the Body and Bloud of *Christ*. [Marginal Note: *Contra Mar. 1.4.*] *Dionysius Areopagita* saith, that the Bread and Wine at the Communion were sensible images and apparell symbolically put about our *Sauour Christ*. [Greek.] [Marginal Note: *Dionys. l. de Ecclesiast. Hierarch. cap. 1. Chrysost. ad Caesarium Homil. 15 in Mat.*] Bishop *Chrysostome* that was called the *Golden-mouthed Father*, makes this protestation of it: The *Bread* after that is sanctified, is worthily termed the *Lords Body*, although the nature of *Bread* doe still remaine in it. Of this beliefe was Saint *Augustine*. To eat the flesh of a man (saith he) and to drinke his bloud, one would thinke it were a heynous matter. Therefore it is a figure which our *Sauour* vsed, commanding vs to communicate his Passion, and in our memories profitably to lay vp, that his flesh was crucified and wounded for vs. [Marginal Note: *August. de Doct. Christian, lib. 3. cap. 16.*]
/CHAP. (95)/

CHAP. XIII.

The Romish Church accuseth the Church of AETHIOPIA, for denying to acknowledge her to be the Mother and Catholike Church.

The Patriarch of Alexandria challengeth the primacie ouer that Church, and proues the Pope of Rome to be an Intruder, and to haue no Right at all ouer the Church of AETHIOPIA.

Apollo determineth the Difference by discovering the wayes how the Pope got the Supremacie ouer the Westerne Churches, and how both he and the Generall Councils erre in matters of Faith.

THE *Church of Rome* seeing that by the helpe of *Printing*, the Spirits of the *Westerne Empire* were illuminated with the bright Rayes of the *Gospell*, and thereby had shaken her Foundations, Superstitions, and Traditions, which shee had inuented to inueigle mens Soules, and to maintayne her temporall Ambition, by diuing into their secrets and treasure, and that which was was the greatest Corrosiue to her heart, shee had found *Apollo* and the most part of his learned Troope, ardently bent to crosse her proceedings by trying her impostures and suggestions on the Touchstone of the sacred *Scriptures*, shee vtterly despayring of repaying her credit in that Part of the world, before her last motion to enter into the *herd of Swine*, with the vncleane spirits in the *Gospel*, made intercession vnto *Apollo*, by some neutrall *Papists*, and luke warme /*Luthe: (96)*/ *Lutheranes*, that shee might haue some Soueraigntie ouer those Countreyes, which lay remote from his Maiesties Court at *Parnassus*. *Apollo* not accustomed to grant any Charters, Monopolies, nor other appendants to the state of his Empire, which might preiudice either the Reuenues of his Crown, or the weale of his Subiects, without the aduise of his *Parliament*, willed her to preferre her Suit on the sixteenth day of Iune next after 1626. at the first Sessions of the *Parliament* to be held at *Parnassus*. The *Romish Church* failed not to motion vpon the said day, and signified, that whereas she had liued in infinite glorie and pompe for the space of eight hundred yeeres, and that now in her old Age like to the decrepit Lyon in *AEsops Fables*, euery beast had a fling at her, euen the veriest Asse and cowardly Hare began to contemne her commands, to vilifie her Iurisdiction, and to esteeme no otherwise of her *thundring Bulls*, then if they were the windie brauadoes of a Braggadochian, or the bellowings of the Bulls of *Basan*. The consideration whereof did now prick her to intreat a Boone at his Maiesties hands, that it might be lawfull for her to exact the same obedience of the *Christians* in *AETHIOPIA*, vnder *Precious Johns* Scepter, which sometimes she had

extorted from the *Christians of Great Brittain, Germanie, and other Prouinces in Europe*; whereby she might liue in some reputation as yet in her ancient yeares.

The *Patriarke of Alexandria* netled with this request, and fearing lest by the suffrages of those /luke-: (97)/ luke-warme Ecclesiasticks, which like Iacks on both sides, stood as it were betwixt Heauen and Hell, this Imperious Lady might preuayle and depriue him of the Primacie which he and his Predecessors had successiueley enjoyed from the *Apostles* time, opposed her with this Oration: Was it not enough for you, O *Ambitious Dame*, to tyrannize in your youth, to prostitute your body for gaine to all commers, but now you must bee like another *Romane Flora*, after your abominable whoredomes adored for a *Goddesse*? and triumph ouer those innocents, which the scorching Sunne hath diuided by the *AEquinocetiall line* from the *Meridian of Rome*? what interest? what colour of Title can you prescribe to haue in those places where your *Constantine*, your *Phocas*, and your *Charles of France* neuer trod, nor euer any of the *Roman Legions*? These People were first conuerted to the *Christian Faith* by the *Eunuch in the Acts of the Apostles*, Seruant to the Queene *Candace*, not without a singular mysterie, that there shée might sojourne during the time of the Great *Apostasie*, when *Faith* was departed according to Saint *Pauls prophesie*, and the *Bible* represented by the *two Witnesses* in the *Reuelation of Saint Iohn* did lye worme-eaten in the *Sodomites* Libraries. Saint *Matthew* confirmed them afterwards in the Truth; And from his time vntill this present, we the *Patriarkes of Alexandria* haue had the Prerogatiue to install their Bishops, to institute their Priests, and to order their controuersies. Nor did you, *proud Lady* heare of the manner of their Liturgie and Ec- /clesi: (98)/ clesiasticall policie, but within these seuenscore yeares. It is true you sent your flying Spirits thither of late sundrie times to peruert them and to kindle a combustion in their *Religion*, but all in vaine, for they smelt out your drift, and banished your *Iesuites* to requite some part of your hospitalitie to strangers, in that for the space of a whole yeere and better you restrayned their *Embassadour at Lisbone* from entring into your Hypocriticall Church. And as he wrot to *Damianus a Goes*, such was your insolencie, that by no meanes you would admit them to communicate nor keepe companie with you, as if they were the arrantest Hereticke of the world. The *Romish Church* much agriued that the *Patriarke of Alexandria* had preuented her in a Suit, which shée had cunningly canuased, and almost brought to perfection, pleaded, that all the world ought to be vnder her Gouvernement. For our *Sauour Christ* after his Passion said, that *all Power was giuen vnto him in Heauen and Earth*. And this Power with the *keyes* did *Hee* before his Ascension into Heauen commit vnto *Peter*. Which Soueraigne Authoritie after *Peters* death, rested, like the *Spirit of Elias on Eliza the Prophet*, vpon the Successors of *Peter*. For prooffe of which Princely preheminece, shée alledged the testimonie of *Pope Gregorie* the ninth, who flourished in the yeare 1225. how *God made two great Lights in the firmament of Heauen, that is to say, of the Catholicke Church, the which two Lights are the Pontificall Authoritie, and the Regall Power whereby men might* [marginal note: *Greg. 9. lib. 1. Decret. tit. 33.*] /know: O2: (99)/ know, that there is as much difference betwixt Popes and Kings, as betwixt the Sunne and the Moone. At these words the *Patriarke* reioynd, and said, these arrogant words of yours, pronounced now in your drooping and declining Age, doe decipher you to be like an old Bawd and gracelesse Strumpet. Was not the cure of Soules sufficient for you, but you must also domineere ouer their bodies, and more ouer their Purses? This last is the cause of your discontent. How doth the Spirit of Saint *Peter* rest on you more then the Spirit of Saint *Matthew* or Saint *Philip* rest on mee or my *AETHiopian Clergie*? By that similitude *Caiph* might vaunt, that he had the *spirit of Aaron*. But their Glorie ought not to countenance our Infirmities. [Marginal Note: *Chrysost. dist. 40.*] *Neither, as Saint Chrysostome said, is the Place able to sanctifie the Successor, nor can the Chaire make a Priest*. Saint *Peter* was of a higher Function then a *Pope*, an *Apostle* to

trauell from one place to the other, hauing *the charge of the Circumcision, as Saint Paul of the Gentiles*. Hee was not tied to any one peculiar *City*. O I would, that both of vs were able to follow his godly steps, and to labour vp and downe the world in conuerting of Idolaters, and to preach nothing but *Christ* crucified, without collaterall Mediators and worldly respects of Dignities, Pompes, or in hunting for Superioritie, Gaine and fat Benefices. [Marginal Note: Act. cap. 3.] *Saint Peter had no Gold nor Siluer to giue*, as himselfe told the Creeple in *Salomons Porch*. Hee wore no Triple Crowne, but reioyced in the Crosse, in his *Masters thornie Crowne*, the Crowne of Mar-tyrdome.: (100)/ tyrdome. Hee wore no siluer Crucifixe, but in his heart hee bore the contemplation of the bloudie Crosse, which day and night hee earnestly beheld. He taught his conuerted Flock *to bee subiect vnto Kings*. [Marginal Note: 1 Pet. cap. 2.] The *Pope* exalts himselfe aboue all *Kings*, aboue the *Generall Councels*. *Saint Peter* would not suffer *Cornelius* to kneele vnto him. The *Pope* expecteth that euen the mightiest Monarchs should kisse his Feet. *Et mihi & Petro*. *Saint Peter* willingly endured reproofe at the hands of *Paul*. But who dares rebuke the *Pope* and tell him of his faults? [Marginal Note: Galat. cap. 2.] *Saint Peter* acknowledged the rest of the *Apostles* for his Brethren and Fellowes. The *Pope* allowes of no Patriarch, nor Bishop to be his equall, nor of any Clergie man to be made but by his Authoritie. *Saint Peter* and *Saint Paul* preached that *Christ* was the Head of the Church, as the Husband of the Wife, and for that end hee sent the *Holy Ghost* as his Vicar generall to direct the Soules of the Elect in spirituall mysteries during his residence in Heauen, without apointing any Earthly Potentate or visible Head to execute that high Office, and left their bodies to the *Gods of the Earth*, to bee tried, as Gold in the fornace. It is the *Soule*, the noblest part of man, which hee takes most care of. Why should *He* then ordaine a *visible Head*, an ambitious *Pope* to domineere, nay to tyrannize ouer that *Inuisible Part*? What neede any other *Head* as ministeriall ouer our Consciences? He that ouerlookt *the seuen Golden Candlestickes*, that is, *the seuen Churches in the Reuelation*, and further promised the presence of his /God-: O3: (101)/ God-head, *I am with you to the Worlds end*, no doubt, but hee will supply the place of a *spirituall Head*, and infuse both spirituall nourishment into our Soules, as also afford food and necessaries to our bodies, though not according to the vaine desires of flesh and blood, which gape after superfluties, yet enough to content nature. [Marginal Note: Math. cap. 28.] O miserable state of *Rome*! In what danger lyes thy Soule? *Saint Bernard* long agoe reprehended this aspiring humour of the *Romish Clergie*. And yet such is the force of tempting Gaine, *dolosinummi*, that if *Moses* himselfe and the Propehts arose from the dead, they would not heare them as long as they spake against their worldly profit. [Marginal Note: *Ber. Epist. 230*] *At first you beganne* saith he, *to vsurpe as Lords ouer the Clergie, contrary to Saint Peters admonition, and within awhile after against Saint Pauls counsell, who was Peters fellow Apostle, yee got the rule ouer the Faith of men. Nor yet doe yee stay heere, but yee haue gone further and obtained a peremptorie dominion ouer Religion it selfe. What remaines now, but that yee climbe on high to bring into subiection the very Angels of Heauen?* *Apollo* very well approued the *Catriarkes* reproofe of the *Romish Church*, and fell into such detestation of her intolerable ambition, that he made this speech against her: Three things haue wrought this absurditie in the Religion of the *Westerne Christians*, the one hapned by the Opinion of the *Popes* extraordinarie Power imprinted in mens minds by their Ghostly Fathers, that his *Holinesse*, as *Saint Peters* Successour cannot erre in matters of Faith. The second, and most craftie, that all men whatso- /euer: (102)/ euer, who beleeeue not in the Catholick Church, which you must perswade your selfe to bee onely the *Romish*, are vndoubtedly in the state of Damnation. The third are the lyes of Purgatorie, the which being at his dispose as Iudge & Iayler, made euey man, specially the melancholick, to take heed of angring him or any of his tribe, as on the contrarie to appease his humour with Gifts and the buying of his idle Pardons. But now, my *Beloued of*

Parnassus, the vaile is taken from his painted face, and you shall see and read in his eyes the affections of his heart. And least some of you bee not so quicke sighted as others, I will briefly runne ouer the two first causes of his Greatnesse.

After our *Sauours death* for the space welnigh of three hundred yeeres, the *Christian Religion* was so persecuted by the *Romane Emperours*, specially, at *Rome* it selfe, and in the neerest places adioyning vnto *Rome*, that no Ecclesiasticall Policie could stand on foote, nor erect publicke Churches, and consequently no Mitred Bishops, to solemnize or order the affaires of that spiritual Common-wealth in any complete forme, no more then at this day we see in *France*, a few places onely by their Ciuill Warres tolerated: Specially in *Paris* the chiefe Citie, they of the *Reformed Religion* cannot haue any, but by permission about two leagues from the Citie they are allowed their Diuine Seruice. The like, though not so openly, those ancient *Christians* were tolerated to enioy priuately in their Houses, as in hugger-mugger at *Rome*, the Capitall Seate of that Empire. In processe of time *Constantine the Great* /at: (103)/ attained to the Empire, who for some causes, and principally because he would bee a neerer Neighbour to the Northerne Nations, and also to the *Persians*, who infested his State with sundry inrodes and hostile inuasions, he was constrained to remoue the Imperiall Seate to *Constantinople*, leauing the *Bishop of Rome* some power at *old Rome*, whereby in his absence hee might, as a Reuerend Prelate with his graue and Christianly exhortations retaine the Citizens in their Alleageance. In this sort these good *Bishops* continued loyall to their *Prince* and subiect to their Command and to their Successours in the Empire, vntill the yeere of our *Lord*, 606. about which time after a great contention for the Primacie betwixt them and the *Patriarch of Constantinople*, which then was called *New Rome*, *Phocas* by the murder of his Lord and Master *Maurice the Emperour*, hauing gotten the Soueraigntie made *Boniface the Third* Supreme Bishop aboue all other Bishops, and to that end sent forth a Decree, that all the Churches in his Empire should obey him as their Soueraigne Bishop, which Iurisdiction he held onely in Spiritull matters. [Marginal Note: *Naucler.*] After this the *Emperour Iustine Iustinians Sonne* reigned; who sent *Longinus* as his Deputy into *Italy*, to settle the confused state thereof after the expulsion of the *Gothes*, who altered the forme of Gouvernement in *Rome*, and abrogated the *Senate* and *Consulary* Dignities, which till that time continued and carried with it a glimpse of the ancient *Maiestie of the Romane State*, and in steed of them appointed one Principall Gouvernour, whom /he: (104)/ he called an *Exarch* or Viceroy. This innouation ministred an occasion to the *Lumbards* to enter into *Italie*. And then the Citie of *Rome* felt new troubles. But at last, *Theodoricus King of the Goths* by the *Popes* Counsell remoued from *Rome*, and erected *Rauenna* to be the Head Citie of his Kingdome, and there keeping his *Royall Court* gaue room to the *Popes* to flourish in *Rome*. Sometimes they tooke part with the *Emperour*, some other times with the *Lumbards*, accommodating their fortunes warily to the strongest parties liking. Thus they continued vntill the *Emperour Heraclius* his time, who being oppressed by the *Persians*, *Saracens*, and *Arabians* vnder *Mahomet*, was so farre from looking into the affaires of *Italy*, and into the *Popes* aspiring designes, that he found much adoe to defend his neerer territories from those bloody Enemies and Infidels. The *Popes* watchfull to take aduantage partly by their Religious carriage among the common people, and partly by Rewards got themselues to be equall in Power with the *Kings* of the *Lumbards*. And then *Pope Gregorie* finding himselfe reasonable strong, assaulted *Rauenna* the chiefe Citie of *Italie* and tooke it. But being presently expelled out of it by *Astulfus King of the Lumbards*, hee was resezied thereof againe by succours sent vnto him from *Pipin King of France*. After *Astulfus* death the *Pope* falling at ods with *Desiderius* the sonne of *Astulfus*, hee sent for aide to *Charles the Great King Pipins Sonne*, who in proper person came into *Italie*, tooke *Desiderius* Prisoner, aug- /mented: P: (105)/ mented the *Popes* Dominion, and at his motion crowned himselfe

Emperour of the West at Rome. At which time he againe to requite his good will enacted, that from thenceforth the *Bishop of Rome* as *Christs Vicar* should neuer more bee subiect to any *Earthly Potentate*. And whereas before that time they were themselues confirmed *Bishops* by the *Emperour at Constantinople*, now by this new *Emperour of the West*, they began to be of themselues, and by their wits got the *Emperours* to be inuested at their hands. This *Pope* was *Leo the third*. And this notable Accident and alteration fell out about 801. yeares after *Christ*. After *Leo* his decease, *Pope Paschale* after the example of his Predecessour *Leo*, who had wrested the nomination of the *Pope* from the people of *Rome*, and also the confirmation from the *Emperour at Constantinople*, caused those *Priests* of the *Citie*, who had elected him as the next neighbours to be enobled with a glorious Title and to be called *Cardinals*. Thus in lesse then two hundred yeares after their Supremacie, obtayned from *Phocas* in spirituall matters, the *Popes* aspired to a Supremacie in temporall affaires, not so much for their hypocriticall holinesse, as indeed for the Dignitie and repute of the Place and Seat, their *Citie of Rome* hauing beene the Lady of the world, and the eyes of all men being fixt on that Place, brought at length the most *Princes of Christendome*, as Factions grew betwixt them, to make profitable vse of their friendship, either to appease their Aduersaries, or vnder colour of their Excommunications and Saint *Peters*: (106)/ *Peters keyes* to oppresse one another. Yea, and that which was most strange, as *Machiauell* obserues in his *Florentine Historie*, *King Iohn of England* vpon the dissention betweene him and his Subjects yeelded himselfe at the *Popes* dispose, when hee durst not shew his face in *Rome*, by reason of the Factions of the *Orsini* and *Columnneses*, and of the *Guelfes* and the *Gibellines*, but was faine to translate the *Papacie* to *Auinion* in *France*. Whereby our *Politicians* may gather this remarkable Rule, that things which seeme to bee and are not such in very deed, are more feared or regarded afarre off, then at home by reason of the vncertaine knowledge, which strangers haue of other mens states. Thus may all good *Christians* note by what meanes the Church of *Rome* arriued to her Greatnesse, and how like a Foxe by little and little the *Pope* crept vp to the double Supremacie, which Saint *Peter* and the blessed *Apostles* neuer once dreamed, nor would our Sauour *Christ* by any meanes accept of the Temporall Sword. For hee vtterly defied the Deuill, when hee motioned vnto him of an *Earthly Kingdome*. And when some purposed afterwards to make him King, he forsooke that Coast. To conclude this point of the *Popes Supremacie*, *Pope Hildebrand*, whom some call *Gregory* the seuenth, after much contestation with the *Emperour* and his *Gibellines* was the first which triumphed ouer him about one thousand yeeres after *Christ*. Of whom an ancient Historiographer thus testifieth: To this man only doth the *Latin Church* ascribe, that she is /free: P2: (107)/ free, and pluckt out of the *Emperours* hands. [Marginal Note: *Onuph. in vita Greg. 7.*] By his meanes she stands enriched with so much wealth and Temporall Power. By his meanes shee stands inriched with so much wealth and temporall Power. By his meanes shee got the Soueraigntie ouer all *Emperours*, *Kings*, and *Christian Princes*; whereas before shee was kept vnder like a base maid seruant not only by the *Emperour*, but by any *Prince* assisted by the *Emperour*.

To returne now to the other cause, which augmented the *Popes Greatnesse*, that he cannot erre in *matters of Faith*, and therefore men are perswaded to beleue in his Church, as the onely *Catholick* in the world, or indeed as if shee were equall vnto *Christ* in Puritie, and therefore partaker of our Creede. But the Truth auoucheth otherwise, that *all men are Lyers* and full of Sinne, euen from the beginning. The most Righteous man sinnes euery day in the weeke. The *Apostles* in *Christs* time contended for Dignitie. After his death *Peter* and *Paul* varied in opinion. *Paul* and *Barnabas* could not agree. *Liberius* Bishop of *Rome* subscribed to the *Arrian Heresie*. *Honorius* Bishop of *Rome* was a *Monothelite*, and condemned for the same Heresie by the *Generall Councell* held at *Constantinople*. Saint *Augustine* mentions of the Errour maintayned by *Innocent* Bishop of *Rome*,

that Innocents could not be saued, except they receiued the Communion. And as *Popes* erred thus in *matters of Faith*: so did *Generall Councils* themselues most grossely erre. The *Councell of Arimine* established the *Arrian Here- /sie: (108)/ sie*. The *Councell of Nice* decreed the Soules of Angels and men had bodily shapes. The *Councell of Ephesus* enacted Canons on the behalfe of the *Nestorian Heresie*. The consideration of which Errors, whereto all mortall Creatures are subiect while they soiourne in their earthly tabernacles, moued holy *Augustine* to reiect the authoritie of a Generall Councell, which *Maximinus* alledged against him. [Marginal Note: *Aug. cont. Max. lib. 3. cap. 4.*] Neither ought I, said he, to be tyed to try my *cause by the Councell of Nice, or the Councell of Arimine, to better or prejudice one anothers cause, but to decide the Question to the Holy Scriptures Testimonie which are indifferent to both of vs, and not partially bound to either of vs*. And indeed there may bee yeelded a reason of Policie for not standing to any Humane Positions. In a Generall meeting all men are not of the same mind, nor of the same opinion but euery particular man as hee hath his voice, so hee hath his seuerall will.

Velle suum cuique est, nee voto viuitur vno.

Commonly where many meet, some are selfe opinionated, some factious, others ouer-swayed by the most voices; so that the Godliest being the fewest are abandoned; and then the Canons doe passe according to mens affections, and very oftentimes in fauour of the *Pope* and his *Cardinals* in hope of worldly preferments, dispensations, or for feare of angring their Superiors in Authoritie, which the *Holy Ghost* obseruing, he withdrawes his powerfull presence from their Consciences, and leaues them */puris: P3: (109)/ puris naturalibus*, to their owne naturall endowments, and consequently to bee seduced by the world. Which of the *ancient Fathers* liued free from Errours? *Iustine Martyr, Ireneus, and Tertullian* held the *Millenarian Heresie*. *Saint Cyprian* erred in his iudgement of *Rebaptization*.

Why then doth the *Church of Rome* arrogate to her selfe such Holinesse as to condemne all other Churches, because they conforme not themselues with her Doctrine and Traditions? It is one thing to belieue that there is a Catholicke Church, and another thing though blasphemous, to beleue in the Catholick Church. And now for the concluding of this present difference betwixt the Church of *Rome* and the *AEthiopian*, whereof the *Patriarch of Alexandria* challengeth the Primacie, wee doe order that euery Nation be allowed their seuerall Iurisdictions. As in like manner hath heeretofore beene enacted by the *Councell of Nice*, in the yeere 325. [Marginal Note: *Concil. Nicen. Canon. 6.*] *Let the ancient custome bee still in vse, that the Bishop of Alexandria haue the Iurisdiction ouer AEgypt, Lybia, and Pentapolis, euen as the Bishop of Rome enioyeth the like libertie in his Parts. And so let the Churches of Antioch, and of other Prouinces haue their preheminences maintained as in former times.*

CHAP. XIII.

Scotus the Master of Subtile Questions conuents Sir Geoffrey Chaucer for calling the Pope Antichrist, /and: (110)/ and comparing the Romish Church to the griping Griffon and the true Church to the tender Pellican.

SCotus that famous Schooleman for subtile quirks and quiddities hauing watched for these two hundred and sixtie yeeres, opportunitie to insinuate himselfe into his *Maiesties* fauour by some notable exploit, and now seeing that the *Church of Rome* began to totter, he repayred to the *Delphick Hall* vpon the sixteenth of Iune last, 1626. Where after an eloquent Oration against the *Lutherans*, hee complayned of *Sir Geoffrey Chaucer* the English Poet, that he about the latter end of *King Edward* the thirds Raigne, had published in his *Plow-mans Tale* most abominable Doctrine, which infected not only diuers rare wits of that Age, but likewise wrought so much alteration in succeeding times, that *Iohn Wickliffe, Iohn Husse, Ierome of Prague, Luther*, and others now stiling

themselves *Protestants*, had quite abandoned their Mother *Church of Rome*, which had flourished in stately *Pompe* and *Pontificalibus* for many hundred of yeares before. And particularly hee charged *Chaucer* for calling the Pope *Antichrist*, and for comparing his Followers to the Griffon, and the pretended Reformed Church to the Pellican.

Apollo willing now vtterly to abolish those Patrons of Equiuocations, lyes, and deceits, was glad of this occasion, which so fairely presented it selfe vnto him. /And: (111)/

And to that end iudicially to proceed against them, he caused the chiefe points of the said *Ploughmans Tale* to bee openly read by the *Pronotarie* of the Court, who with a loud voice thus repeated the same.

Euen as I wandred in a wro,
In a Wood beside a wall,
Two Fowles saw I sit tho.
The falser foule mought him befall.
That one did plead on the Popes side
A Griffon of a grimme stature,
A Pellican withouten pride
To these Lollers laid his lure:
Hee mused his matter in measure:
To counsell Christ euer gan he call.
The Griffon shewed as sharpe as fire.
But falshood foule mought him befall.
The Pellican began to preach
Both of mercie, and of meeknesse.
And said Christ so gan vs teach,
And meeke and mercifull ganblesse.
The Euangelists doe beare witnesse,
A Lambe he likeneth Christ ouer all,
In tokening that he meekest was:
Sith pride was out of Heauen fall.
And so should euery Christian be
Priests, Peters Successours
Both humble and of low degree.
And vsen none earthly honours,
Neither Crowne nor curious couetours,
Nor Pillour, nor other proud Pall. /Nor: (112)/
Nor ought to coffren vp great treasures,
For falshood foule mought them befall,
Priests should for no cattell pleade,
But chasten them in charitee.
Nor vnto battell should men leade,
For enhausing of their owne degree.
Not wilne sittings in high Sea,
Nor Soueraigntie, in house, nor hall.
All worldly worship defie and flee.
For who so willeth Highnesse foule shall fall.
Alas who may such Saints call,

*That wilneth weld earthly honour.
As low as Lucifer such shall fall,
In balefull blacknesse ybuilden their bowre,
That eggeth the people to Errour.
And maketh them to them thrall:
To Christ I hold such one Traytour.
As low as Lucifer shall fall.
That willeth to be Kings Peeres,
And higher then the Emperour.
Some that were but poore Freeres,
Now wolden waxe a Warriour.
God is not their Gouvernour,
That holdeth no man his Permagall.
While Couetise is their Counsellour,
All such falshood mought need fall.
With Pride they punish the poore,
And some they sustaine with sale,
Of holy Church making a Whoore.
And glut their bellies with Wine and Ale, /With: Q: (113)/
With Money they fill many a male:
And chaffren Churches when they fall,
And tellen the people a lewd tale.
Such false faitours foule them befall.
And Mitres more then one or two,
Y perled as the Queenes head.
A staffe of Gold and pirrie too,
As heauie as it were made of lead:
VWith Cloth of Gold both new and red:
VWith glitter and Gold, as greene as gall.
By doome they damne men to dead.
All such faitours foule them befall.
And Christs people proudly curse
VWith broad Booke and braying Bell.
To put pennies in their purse,
They will sell both Heauen and Hell.
And in their sentence thou wilt dwell:
They willen gesse in their gay hall.
And though the sooth thou of them tell,
In great cursings shalt thou fall.
Christs Ministers clepen they beene,
And rulen all in robbery;
But Antichrist they seruen cleane.
Attired all in Tyranny
VWitnesse of Iohns Prophetie,
That Antichrist is their Admirall,
Tiffelers attired in Treacherie.*

*All such faitours foule them fall.
VWho saith that some of them may sinne,
He shall be doomed to be dead. /Some: (114)/
Some of them would gladly winne,
Against that which God forbad.
All Holy they clepen their Head,
That of their Rule is Regall.
Alas, that euer they eaten bread,
For all such falshood will foule fall.
Their Head loueth all Honour,
And to be worshipped in word and deed.
Kings must to him kneele and cour,
To the Apostles which Christ forbad.
To Popes Hests, such taken more heed,
Then to keepe Christs commandement.
Of Gold and Siluer be their weed,
Who hold him whole Omnipotent.
He ordaineth by his Ordinance
To Parish Priests a power.
To another a greater aduaunce.
A greater point to his mystery.
But for he is Highest in Earth heere,
To him reserueth he many a point.
But to Christ, that hath no Peere,
Reserueth he neither rib nor ioynt.
So seemeth He aboue all,
And Christ aboue him nothing,
When he sitteth in his stall,
Damneth and saueth, as him thinke.
Such pride before God doth stinke.
An Angell bad Iohn to him not kneele,
But onely to God doe his bowing.
Such willers of worship must needs fall. /There: Q2: (115)/
There was more mercy in Maximian,
And in Nero, which neuer was good,
Then is now in some of them,
VWhen he hath on his furred Hood,
They follow Christ, which shead his bloud,
To Heauen, as Bucket to the wall.
Such wretches be worse then wood,
And all such faitours foule them fall.
They maken Parsons for the penny,
And of Canons their Cardinals.
And Y scarce amongst them all is any,
That hath not glozed the Gospell false.
For Christ did neuer make Cathedrals*

*Nor yet with him was Cardinall
VWith a Red Hat, as when Minstrels
But falshood foule mought it befall.
That say that Peter had the Key
Of Heauen and Hell to haue and hold.
I trow Peter tooke no Money
For any mens Sinnes, which he sold.
Such Successours be too bold,
In winning all their wit they wrast.
Their Conscience is waxen cold,
And all such faitours foule them fall.
Peter was neuer so great a foole,
To leaue his Key with such a Lorrell,
Or to take such a cursed toole:
He was aduised nothing well.
I trow they haue the Key of Hell,
Their Master is of that place Marshall. /For: (116)/
For there they dresen them to dwell,
And with false Lucifer there to fall.
Christ had twelue Apostles heere;
Now, say they, there may be but one
That may not erre in no manner.
Who loueth not this be lost each one.
Peter erred: so did not Iohn:
Why then is he clept the principall?
Christ clept him Peter; but himselfe the Stone,
All false faitours foule them befall.
VWhat is Antichrist to say?
But euen Christs Aduersary?
Such hath now beene many a day,
To Christs bidding full contrary,
That from the Truth cleane vary.
Out of the way they beene quite wend,
And Christs people vntruly cary.
God of his pittie it amend.
They liue contrary to Christs life,
In high pride against meeknesse.
Against patience they vsen strife,
And anger against sobernesse,
Against wisdom wilfulnesse.
To Christs words they little tend,
Against measure outragiousnesse.
But when God will it may amend.
A token of Antichrists they be;
His charactes now beene wide yknow.
Receiued to preach shall no man be*

*Vwithout token of him I trow. /Ech: Q3: (171)/
Ech Christen Priest to preaching ow,
From God aboue to them been send
The Word, to all folk for to show,
Sinfull man their sinnes to amend.
Christ sent the poore for to preach,
The Royall Rich he did not so.
Now dare no poore the people teach,
For Antichrist is all their Foe.
Among the people he must goe,
Whom he hath bid; But such suspend,
Some hath he hent, and thinks yet mo.
But all this God may well amend.
The Emperour gaue the Pope sometime
So high Lordship him about;
That at the last the seely kime
The proud Pope did pull him out.
So of this Realme is in great doubt
But, Lords beware, and them defend,
For now these folk be wondrous stout.
The King and Lords now this amend,
Antichrist they seruen all:
Who I pray you can say nay?
With Antichrist such shall fall.
They fellow him in deed and say,
They seruen him in rich array:
To serue Christ they falsly faine.
Why? at the dreadfull doomes-day
Shall they not fellow him to paine?
Popes, Bishops, and Cardinals,
Chanons, Parsons, and Vicar /In: (118)/
In Gods Seruice I trow been false,
That Sacraments sellen heere;
And been as proud as Lucifere.
Ech man looke whether that I lie.
Who so speaketh against their power
It shall be holden Heresie.
The Griffon said, thou canst no good
Thou neuer camst of Gentle kind
Eyther I trow thou waxest wood,
Or else thou hast lost thy mind.
And the Pope were purely poore,
Needy and nothing he had:
He should be driuen from doore to doore,
The wicked of him would not be dread:
Of such a Head men would be sad.*

*If the Pope and Prelates would
So beg, and bid, bow, and borrow:
Holy Church should stand full cold,
Her seruants sit, and sup sorrow.
The Pellican cast a huge cry,
And said: Alas, why sayest thou so?
Christ is our Head, that sits on high.
Heds ought we not for to haue mo,
We be his members both also.
And Father he taught vs to cal him als,
Masters to be called defended he tho.
All other Maisters be wicked and false,
That doe take maistry in his name
Ghostly, all for earthly good.
Kings and Lords should Lordships haue, /And: (119)/
And rule the people with mild moode
Christ, for vs that shead his bloud,
Bad his Priests no Mastership haue,
Nor to carke for cloth, or for food.
From euery mischiefe he would them saue.
Their Clothing should be Righteousnesse,
Their Treasure pure life should be.
Charity should be their Riches:
Their Lordship should be vnitee.
Hope in God their Honestie:
Their vessell cleane Conscience.
Poore in spirit, and Humilitie
Should be Holy Churches defence.
The Griffon said, thou shalt abie,
Thou shalt be burnt in balefull fire;
And all thy Sect I shall destry.
You shall be hanged by the swire.
Ile cause you soone to hang and draw.
VWho giueth you leaue for to preach:
Or thus to speake against Gods Law?
And the people thus false to teach?
Thou shalt be cursed with Booke and Bell,
And disseuer'd from Holy Church,
And cleane ydamned into Hell,
Otherwise but you will worke.
The Pellican said, I doe not dread.
Your Cursing is of little value;
Of God I hope to haue my meed,
For it is falshood, which you shew.
For you beene out of Charity, /And: (120)/
And would doe vengeance, as did Nero.*

To suffer I will ready be,
I dread not that, what thou canst doe.

CHAP. XV.

Sir Geffrey Chaucer being prouoked by Scotus to defend his Cause, proues the Pope to bee the great and vniuersall Antichrist prophesied in the Scriptures.

AFTER that the *Pronotarie* had read that Part of the *Plowmans Tale*, which Sir *Geffrey Chaucer* had published against the *Pope* & the *Romish Church* hee was commanded by *Apollo* to defend his Doctrine. Sir *Geffrey Chaucer* obeyed; and framed this extemporary Oration: *Most high and redoubted Emperour*, I am glad that *Scotus* hath prouoked mee this day to open that Secret; which by the craft of our *Arch sorcerer* of the *Christian Church* hath beene concealed from the vulgars knowledge vntill this fulnesse of Time, which the *Holy Ghost* hath appointed for his Discouerie. The *Waldenses*, *Albigienses*, and many others long before my time haue done their endeauors in other Countreyes to reueale him: but here in *England* *Abbot Ioachim* excepted, who in *K. Rich.* the firsts dayes proclaymed the *Pope Antichrist*, no man durst for feare of his formidable Tyrannie disclose what they knew in their Consciencences to bee apparantly true. This Illumination and Gift of *discerning Spirits* was indeed kept from the Common people, by that execrable Policie of with-holding the *Bible* from our *English* translation, so that these *two Witnesses*, which lay martyred and yet vnburied in the streets of *Spirituall Sodome* and *AEgypt*, could not performe their proper offices. Now that it hath pleased God to remoue that palpable Darknesse, they begin to reuiue and to stand vpon their feet to the amazement of the Carnall Beholders. By their sacred motion the eyes of my vnderstanding are likewise opened: and I doubt not but all your *Maiesties Court* shall know out of my mouth this day, that the *Pope* and none but he is that *Antichrist*, which was so long agoe prophesied to come and seduce the *Christian Church* with lyes, Equiuocations, and the wonders of *Sathan*. For the manifestation of which damnable practices, inspire my heart, *O fierie Comforter*; Inflamm my mind with true Zeale, the seale of thy sacred Spirit, that I may soare vp, like an Eagle, to the Sunne of thy Grace with feruencie founded on Diuine Discretion, for Feruencie is but foolish furie without Diuine Discretion.

[Marginal Note: Matth. cap. 24.] The first marke of *Antichrist* I gather from our *Sauour* himselfe, who prophesied, *many shall come in my name, and shall say, I am Christ*, vnder this Title the *Pope* doth most blasphemously couer his *Temporall Power*. For what signifies the word *Christ* but Anointed? Insomuch, that whensoever any of his Clergie hath offended, the *Temporall sword* must not punish them; but for their protection his *Holinesse* wardeth them with that saying of the *Prophet Dauid*, *Touch not mine Anointed: Meddle not with my Christs*. [Marginal Note: Psalme 105.] Though they be taken fighting in the Field with Armour on their backs, hee termes them his Sons, the Conqueror must leaue them to depart in peace. Which made a *Prince* sometime to returne him this Answer: I haue sent your *Holinesse* your *Sonnes Coat*, the Armour, in which I found your *Bishop* fighting, when I tooke him Prisoner. And if you be as quick-sighted as *Iacob*, let me know, whether this be your *Iosephs Coat*? vntill *King Edward the first his time*, Clergie men were the *Lawyers* in England, as an Ancient Writer testified: *Nullus Clericus nisi Causidicus*. They sate as supreme *Iudges* in *Temporall Causes*. But when their King should chastize them for their briberies and extortions, then they shrowded themselues vnder the *Spirituall keyes*, and appealing to the *Pope* they freed themselues from all Accusations. Thus did Errors play vpon the preheminance of *Kings*, vntill they were beaten out from their *Law*, and at the last from their chiefest holds by the valour of *King Henry the Eighth*; and well worthy, seeing that they presumed to make vse of the name of *Christ* to cloke their falsehoods and lewd tricks.

[Marginal Note: 2. Tim. cap. 3.] The second Mark of *Antichrist* I collect out of Saint *Paul*, that *in the last dayes men should be high-minded, louers of pleasures more then louers of God, hauing a shew of godlines, but denying the power thereof.* All these are verified in the *Pope* and his Clergie Hee exalteth himselfe about *Emperours* and *Kings*, /compa-: R2: (123)/ comparing himselfe to the *Sunne*, and them to the *Moone* and lesser starres. Yea, he ranketh his Courtly *Cardinals* with *Kings*. Which ambition moued *Cardinall Wolsey* to place himselfe about his *King: Ego & Rex meus.* What greater pleasure can worldly men enjoy more then the *Pope* and his Hierarchie doe? They haue a large command of Cities, and huge Territories. Besides *Rome, Romania, Bologna, Ferrara, Auinion*, the *Pope* is like to possesse very shortly the *Dutchie of Vrbin*. Nor doth his Ambition cease in these pleasant places, many other Episcopall Seates out of *Italie* doth hee dispose of. In Humilitie farre from *Christis* life, yet pretending sanctimonie, and a vertuous life, but denying the effects thereof, as his tolleration of the *Iewes* and *Stewes*, his seruing of Idols, his vnlawfull Dispensations, and monstrous Pardons doe plainly demonstrate.

The third marke of *Antichrist* is deriued from another place of Saint *Paul*, *Now the Spirit speaketh euidently*, that some should fall from the Faith, giuing heede to seducing Spirits, and Doctrines of Deuils, speaking lyes in hypocrisie, forbidding Marriage and Meates. [Marginal Note: 1. Tim., cap. 4.]

Now what Church is the same which forbiddeth Marriage and the eating of flesh at prefixed times? Is it not the *Romish*? The *Greeke Church*, whom for Antiquitie none can deny but they stand parraleld and equall with the *Romane*, /doe: (124)/ doe prohibit no such things. Their Clergie, as the *Abissines in Aethiopia* haue alwayes continued marriage. Therefore let this Marke serue for one to conuince the *Pope* of the *Doctrine of Deuils*, as Saint *Paul* calls it. And for their prohibition of meates, who doe insist more strongly then the *Pope* and his Clergie? To eat Flesh vpon some dayes is a mortall sinne, vnlesse it bee with their speciall dispensation, as the *Castilians* haue bought out their freedome vpon some forbidden dayes.

To abstaine from Flesh they account it meritorious, and yet to eat Fish, Caueare, Almonds, Figs, and other lustfull viands they professe it lawfull.

Our *Sauiour* notwithstanding warrants vs to eat Flesh, saying, *that which goeth into the mouth defileth not a man.* And this hee proues by a forcible reason: *because that whatsoever entred into the mouth goeth into the belly, and is cast out.* [Marginal Note: Matth. cap. 15.]

I condemne not the true vse of Fasting with bread and water, in them, who finde their bodies carnally bent, or so full of grosse humours, that they breathe vp into their heads, like cloudie and foggie vapours, to eclipse and darken their vnderstanding, wills, and memories, those noble Organs of the Soule, if they cannot otherwise without such mortification subdue their fleshly longing desires, and fall to feruent Prayers. Likewise I commend *Fasting* to all the vnmarried and lazie Persons, who haue /liued: (125)/ liued without much exercise, faring well and lying in downie beds. Such indeed haue reason about others to embrace *Abstinence* as a Iewell, least their Gluttonie with ease should fill their veines with too much blood, least their spleene grow to a bigger proportion then is fitting, least through oppilations and obstructions, feuers, the small poxe, the plurisie, the greene sicknesse, the consumption, and chiefly the *Scuruie*, that vnsuspected Guest, and hardly discerned Traitouresse at the first approach to the wisest Physician, doe seize vpon them as their slaues, neuer to bee redeemed.

But to make it a point of Religion, and to perswade men, that Fasting can satisfie *Gods* iustice, or appease his wrath iustly conceiued against vs for sinne, is the *Doctrine of Diuels*, and a marke of *Antichrist*. *To the cleane all things are cleane*, as the *Apostle* said. [Marginal Note: Tit. cap. 1.] And the Elders of the Church ought not to clog and burthen the consciences of their yonger brethren,

with such yokes of mens inuentions and Traditions, as *Touch not, taste not, handle not*, which as Saint Paul againe saith, *bee things of no value, sith they belong to the filling of the Flesh*. [Marginal Note: Colos. cap. 2.] For it is the soule and not the Flesh, which good *Christians* ought to keep pure and vndefiled. Which moued that ancient Father *Tertullian*, who liued within lesse then two hundred yeares after Christ to auerre: that *the Apostles imposed no burthen of set and solemne Fasting, but left it to our libertie, as euery man saw his occasion*. [Marginal Note: *Tertul. contra Psych. cap. 2.*]

The fourth marke of *Antichrist* is manifested /that: (126)/ that he must be a *mysterie*, the *mysterie of Iniquitie*; hee must *sit in the Temple of God*. [Marginal Note: 2 Thes. cap. 2] For the expounding of which place Saint *Chrysostome* deliueres a notable Commentarie: *Antichrist saith hee, being seated in the Church, and possessing the chieffest places of the Church, is to hold all that in shew, which the true Church of Christ holds in truth, that is, hee shall haue Churches, Scriptures, Bishops, Priests, Baptisme, and the Communion, &c.* [Marginal Note: *Chrys. in Oper. impers. in Matth. 492.*] Hee is a *mysterie*, that is close and hidden, vntill the Prophetie be winded to the bottome. For as Saint Paul wrot, before the time of his reuealing must come, their must needes fall out a *departure from the Faith*, and then that *Man of Sinne* should bee knowne, which had abused the world with lying signes and deceits.

The fift marke is expressed out of the *Reuelation of Saint Iohn*, where *Antichrist* is termed the *Whore of Babilon, the Beast, the false Prophet*, all signifying the same, hauing his power from the Spirituall *Dragon*, which fought with *Michael* and his Angels. By the name of *Whore* wee must note, that none is called by that name, but one which had beene once an honest woman. The Church of *Rome* was once pure, but afterwards by pride and ambition grew to be impure, as now wee see her domineering *Head* sitting in the great Citie on the seuen Hills, adored aboue all, which is called *God*. As on the Triumphall Arch engrauen in *Lions* 1.5.5.5. was proclaymed:

*Oraclo vocis mundi moderaris habenas,
Et merito in terris diceris esse Deus. /By: (127)/*

By thy Tongues mightie Oracle
The World thou gouern'st all.
On Earth thee without obstacle
Of right a *God* wee call.

The sixth marke of *Antichrist* is taken out of Saint Paul, that he began mystically to worke in his time: But that which then with-held and let his reuealing, did let and hinder vntill the splendour and glorie thereof, that is, the *Maiestie of the Roman Empire* was taken out of the way, which afterwards in fulnesse of time came to passe, when the Imperiall Seat was translated from *Old Rome* to *New Rome*, which *Constantine* called after his own name *Constantinople*. In Saint Pauls time hee crept on his feet and hands like an Infant, about three hundred yeares after hee grew to his stripling age. But about the yeere 666. which is the number assigned in the *Reuelation*, hee was in his strength, and euer since vntill my time he shewed himselfe in his owne colours, a mightie Potentate, with a *Triple Crowne* and vnder colour of Saint Peters keyes he arrogates to himselfe a higher Power then *Nabuchadonozor*, the *Caesars*, or the great *Turke* euer presumed to haue heere on Earth. As long as the *Roman Emperors* liued in the great Citie, the *Bishops* stood in awe and followed their bookes, not carking for the vanities of the world. But when the Place by the Emperours absence became an habitation for his *Holinesse*, then that Barre which with-held his discouerie, was also taken out of the way, so that now /all: (128)/ all men of Iudgement may clearely see the *mysterie of Iniquitie* manifestly discouered.

[Marginal Note: Apoc. cap. 17.] The seventh marke of *Antichrist* is the great wonder and maruell, which Saint *Iohn* had, when he saw this vnlookt for alteration, which he would not haue confessed, if in his vision he had beheld an *Heathen Antichrist* or any Infidell Tyrants. For hee had sufficient triall of their Tyrannies. But when he saw in the Temple of God a Reuerend Prelate attired in Purple and Scarlet with Imperiall Ornaments and Princely Authoritie, which *Christ* forewarned his *Apostles* to take heede of, hee could not choose but wonder.

The eighth marke of the *Antichrist* is, that his Sect shall magnifie him with one consent and with one mind. In this they glorie, and in all their communications you shall heare them brag of Catholicke Antiquitie, and of the *Popes* succession, neuer heeding Saint *Pauls* prophesie, that before the discoverie of *Antichrist*, a generall *defection of the Faith* was necessarily to come, nor yet giuing credit to Saint *Iohn*, that the Church was to flye into a Desert. This very ostentation passed of the *Jewes* that they crucified the *Lord of life*, and persecuted the *Apostles* as the Founders of a new Religion. Vpon this did the *Romane* Idolators insist, and by Antiquitie defended their idle Opinions. The ninth marke of *Antichrist* is apparantly deciphered by his vaunting of *Miracles*, a token which our *Sauour* deliuers, *that there should arise false Christs, and false Prophets, which should doe /great: S: (129)/ great wonders and signes, so that if it were possible, they should deceiue the very Elect, if it were possible.* [Marginal Note: Matth. cap. 24.] The like admonition Saint *Paul* giues vs, that in the Church vnder *Antichrist*, there should bee *working of Sathan with all Power, Signes, and lying wonders.* [Marginal Note: 2. Thes. cap. 2.; Apoc. cap. 16.] The like doth Saint *Iohn* prophesie of Spirits of Deuils working wonders. In the Primitiue Church, when the Gospell was settled, Miracles ceased. Which made Saint *Chrysostome* to answer their curiositie, which looked for such rare signes in this wise: *There be some, saith he, that aske why men now adaiues doe not worke Miracles, as the Apostles did? If thou beleueest Christ, as thou oughtest, thou hast no neede of Miracles, for these were giuen to vnbeleeuers, and not to beleeuers.* [Marginal Note: *Chrys. in Iohan. cap. 2.*] Sometimes *God* permits men with iugling trickes and legerdemaine or by the Deuils deuises to deceiue them, either to trie the soundnesse of their Faith, or to confirme them in their Errors. As heretofore he suffered the *Israelites* to bee deluded with *Baals Priests* and the *Golden Calfe*, who assuredly produced the like *Miracles*, as the *Iesuites* boast of.

The tenth marke of *Antichrist*, whom Saint *Iohn* calls the *Whore of Babilon, the mother of Harlots and abominations of the Earth*, is that *shee shall be drunken with the bloud of the Saints and the Martyrs of Christ Iesus*. Of whom may this bee more significantly spoken, then of the *Pope*? How many thousands haue bene murdered in *France*, in the *Low Countryes*, and other places of *Christendome* by his procurement, euen those which acknowledge *Christ: (130)/ Christ Iesus* for their onely *Mediatour* with the *Father*, which confesse the euer-liuing *God* in Vnitie and Trinitie, hath hee caused to bee burnt for Hereticks, or made to row as slaues in *Spaines Gallies*. O bloody Tyrannie! O poisonous Imposture! which vnder the colour of the Catholicke Faith doth shed the bloud of Innocents, like mercilesse *Herod*, not sticking to wound *Christ* anew through his seruants sides!

CHAP. XVI.

Apolloes iudgement of Chaucers Apologie concluding that the Pope is the great Antichrist.

AFTER that Sir *Geffrey Chaucer* had ended his speech, *Apollo* gaue his definitiue sentence in this wise: Euen as all the lesser sicknesses in mans bodie doth grow and descend into the Plague, when contagion raignes: And as by reason of oppilations, the shutting vp of the spirits passages, and their want of transpiration through the veynes, all other inferiour diseases fall into the miserable *Scuruy*, and principally for want of the Sunnes presence in the winter: So for want of the *Holy Spirits* illumination caused through the corruptions of mens depraued wills, by little and little the *Antichrist*

increased, and grew as it were with an inundation into one great Sea, the *Romish Sea*. Euen as *Mahomet* composed his *Alcoran* of many Sects, so the *Romish* /Reli-: S2: (131)/ Religion by the policie of the *Pope*, is stuffed and stored with many Heresies, which all meeting together in his ambitious spirit, and transferred to his successours, doe make him that great *Antichrist*. [Marginal Note: *Epiph. Heres. 14; Euseb. l.5.c. 18.; Aug. Heres. 71.*] From *Elixay* the Heretick hee borrowed his Doctrine of celebrating Diuine seruice in an vnknown language. For such was his *Heresie*. From *Montanus* the Heretick he learned to prescribe his rules of Fasts. For hee first *limited times of Fasting*. From the *Collyridians* he was inspired to worship the *Virgin Marie*: From the *Caianes* to inuocate on *Angels* From the *Carpocratians* to adore the Image of *Iesus* and *Saint Paul*. From the *Manichees* and the *Albionites* he got that damnable precept, to prohibit *Marriage* vnto the Clergie. Euen as all true *Christians* haue a relation vnto *Christ* their *Head*, being through Faith his ingrafted members, like as also the Patriarkes and Prophets vntill *Christ*, had a dependance vpon that great *Prophet*, whom *God* promised to raise vp like vnto *Aloses*: so on the other side all the lesser *Heretickes* depend vpon *Antichrist*, through whose lying mouth they oppose the Truth and the *Apostles* Humilitie: And as *Machiauellian* members they ioyne with one consent to aduance his *Maiesticall power*, though many of them in their consciences are fully perswaded, that such state and pomp in a Clergie man, cannot but displease the *Author of Humilitie*, who pronounced them *blessed, which are poore in spirit.* /CHAP.: (132)/

CHAP. XVII.

Apolloes sentence promulgated for the Impurity of the Church Militant.

D. Whitgist Archbishop of Canterbury *complaines against Cartwright, Browne, and other Puritane Separists, for inuaigning against their Superiours.*

Apollo condemnes this Sect, exhorting them to vnitie & to return to the bosom of their Mother Church.

AFTER *Apollo* had condemned the *Arch-hereticks* of the *Christian Church*, he caused that saying of that *Ancient Father* to bee retorted against the like erroneous seducers: *Ecclesia non diu post Apostolorum tempora mansit virgo.* [Marginal Note: *Eusebius.*] That the Church after the *Apostles* time continued not long a *Virgin*. And this his *Maiestie* did to the end all mouthes should bee stopt, which arrogate to themselues extraordinarie *Holinesse*, as the *Popes* doe, who as his *Courtly Cardinalls* affirme, cannot erre; or which ascribe to themselues a degree of greater *puritie*, in calling and conuersation then others of their Brethren in *Christ*, forgetting his neuer fayling prophesie: *All men are liers.* Another cause, why his *Maiestie* aduised his Religious *Christians* to remember that saying, was to the end that they should not become amazed nor troubled, when any hot-spurs and busie braind people doe maintaine new opinions differing from the old; but rather to call into their memories, that many false *Christs*, many fraudulent Sects must from time to time spring vp in the Church like taxes among the good seede, to shewe likewise that no Creatures /can: S3: (133)/ can bee long pure without some spots or taint, and that God alone, who created them, is only *pure*.

No sooner had *Apollo* ended these reasons for the *Churches Impuritie*, but the graue and learned *Whitgist Archbishop of Canterburie* informed his *Maiestie*, that one *Cartwright, Browne*, and others stiling themselues *Puritans, Precisians*, and holy-ly Separists, inueighed against him and his fellow *Bishops* with Libels and defamations, worse then *Ouid* against *Ibis*, or any woman scold put in a Cuckinstoole; because hee gaue order in his visitations to present refractaries and stubborne minded persons, disobedient to Authoritie, and kicking against things indifferent, triuiall, and indeed very bables in respect of *Faith, Humilitie, Charitie*, and *Diuine Gifts*, which they had now more cause to pray for, then to spend their precious times in railing and withstanding those outward things,

tending only to distinguish the *Leuits* from the Temporall Tribes, to the view of the outward man, whose fancie must bee stirred by outward obiects aswell as inward.

Apollo at the report of these selfe opinions like to breake into a schismaticke combustion, became mightily perplext. Yet like himselfe recollecting his spirituall tempers, and resuming his wonted *Maiestie*, hee said to *Cartwright*, *Browne*, and the rest of the *Puritanicall Sect*: How long will you persist by your peeuish positions to minister scandall vnto your *Christian Corporation*? I haue long since heard of your rash and turbulent oppositions /against: (134)/ against your *Churches Canons*. But I hoped, that the calme dew, which awaites on the siluer and staid age of Maturitie, had by this time cooled your ouer feruent humours, and tamed your winching tricks. Saint *Paul* became a *Jew* among the *Iewes*, a *Gentile* among the *Gentiles* in his outward and ceremonious habits. The like the subtile *Iesuites*, who take vpon them to bee *Puritane Papists* haue lately imitated him like Apes, in disguizing themselues, not like ruffians, as sometimes they doe in *England*, but in the Priestly attires of the *Chinensian Bunzies*, because they might either conuert soules in *China*, or in default of such meritorious workes search into the nature of their *State* affaires, because they would not bee said to come home emptie. But you striue not altogether for apparell; you would haue an equalitie, as in Sir *Thomas Moore Eutopia* of Degrees and Liuinges, vnder pretext of the *Apostles paritie*, that none of them should be greater then the other, euery one would be a *Pope* in his Parish. But I must put you in mind that this *paritie* and good order ceased at the *Apostles* death. They were endued with equall authoritie to worke Miracles, to conuert vnbeleeuers, to lay the foundation of the Churches. After their death, Miracles ceased, which were but to confirme the Euangelicall Doctrine, to be heauenly and not humane. And then men hauing no such extraordinarie callings, apparant Gifts of discerning Spirits no visible and suddaine illumination of the *Holy Ghost*, they returned in worldly businesses to their /old: (135)/ old bias, and left off their rare and Angelicall Communion, in hauing goods in common, in liuing by their handie workes, and in their mutuall Charitie.

Yet notwithstanding, euen in the *Apostles* time, *Bishops*, *Deacons*, and *Elders* began to beare sway aboue others, being appointed to those offices, by impositions of hands and benedictions of their *Elders*, as also by the suffrages of the *Parochians* themselues. Their charge was to keepe good order to repress the proud young people, to rebuke sinne, and to suppress the fierie commotions of vnexperienced persons, who breaking the bonds of *Vnitie* might broach innouations. Therefore obey your *Elders*, wherin your *mother Church* hath ordayned Tutors ouer you, seeke not to crucifie your *Sauour* againe, by seperating your selues from the Communion of your fellow members: for in so doing, you diuide *his bodie* into parcels, who ought to bee respected entirely one, and identified in your soules, without the least rent or scandall. Submit your bodies in ciuill policie, and in matters indifferent, Apocryphall, or Temporall to the *Gods* of the Earth. Offer vp your Soules vnto *God* by *Faith as an holy Priesthood, and a spirituall sacrifice in Christ Iesus*. [Marginal Note: 1. Pet. cap. 2.] And for your *Puritie*, seeing that *Peter* confessed himselfe for all his *Apostleshipe* to be *chiefe among Sinners*, vsurpe not the name of a *Puritane*. For the *Angels* are faine to become veiled before the *Maiestie of God*, who alone is *pure* and vndefiled. Let the worme of Conscience satisfie your ouer-weening imaginations, that all /your: (136)/ your *Puritie* consists rather in the forgiuenesse of your Sinnes by the spirituall apprehension of *Christ crucified*, then in the *Puritie* of any vertues whatsoever.

CHAP. XVIII.

The memorable Synod of Dort accuseth Arminius before Apollo, for broaching out of new Opinions in the Church to trouble the braines of the weaker.
Apollo confutes Arminius, and sheweth what a sober minded Christian ought to conceiue of deepe Mysteries.

Arminius is commanded to recant.

ABout a moneth after that *Apollo* had established concord and vnitie in the hearts of sober-minded *Christians*, when all the members of the *Church Militant* thought that they were restored againe to the earthly paradise, and there should sit euery man vnder his vine and Fig-trees, as in the Golden Age of Peace, vpon wednesday in the *Easter weeke*, 1626. the famous *Synod of Dort*, exhibited the names of sundry persons, who relying on *Arminius* his idolized Patronage for some new paradoxes in *Diuinitie*, had refused vpon *Easter day* to communicate with them and others their fellow *Christians*. *Apollo* asked *Arminius* what moued him to breed and hatch new conceits, and those to /scatter: T: (137)/ scatter abroad for the offending of tender consciences. *Arminius* answered, that the Opinion which hee maintayned, was not new, but grounded on the *Scriptures*. And hee hoped that all Positions which did not diameter wise and flatly oppugne the *Word of God*, might still be held and questioned if for no other end, then for the triall and exercising of one anothers wits, which might like Iron, waxe rustie without some vse or furbushing. And what might your quaint Question bee, replied *Apollo*, which tends now at this sacred time to refine wits, when men should ioyne together in commemoration of the Lords last *Supper*, to sanctifie and purifie their humane wills? *Most dread Soueraigne*, said *Arminius*, It is not vnknowne vnto your blessed Maiestie, how many Communicants doe yeerely resort vnto the *Lords Table*, more fit to bee whipt at a Carts tayle, or to be thrust into the *Spanish Inquisition*, then to keepe companie with regenerated persons at the celebration of the holy Sacrifice, which whosoever presumes to touch vnworthily being vnprepared, *eates his owne Damnation*, or in the mildest censure he deserues to be made an vgly *Leper* with King *Vzziah*. The zealous consideration of this imminent danger, which might ensue to my sicke Brethren, moued mee to take care for their Soules health, and to require them to try their Spirits, whether they were in the state of Grace or back-sliders? whether they felt an alternate motion, not often subiect to alteration in the bottome of their hearts, pricking them forwards to doe /good: (138)/ good workes. If they did, I told them that the *Spirit of God* cooperating with those sweet motions of theirs, would frame an harmonious symphonie in their Soules, which so contuned and continued would likewise sympathize with Heauenly Mysteries. But if they found their wills depraued, led with the least concupiscence, they should not aduenture like *Iudas* to come neere their *Sauour*, or partake in the Eucharist at this *Feast of Easter*. Now because I catechized them in this manner, adding further for their greater terrour from sinne, and that they might repent in time, that though they were elected and iustified by Grace, according to the purpose of God, yet they might totally and finally fall, vnlesse their owne *free will* did worke with the will and *Grace* of the fierie *Comforter*.

Apollo hearing this protestation of *Arminius* told him, that hee was like a skittish Cow, which giues a good pailefull of milke, and afterwards flings it downe with her foot. And moreouer adioyned this paraneticall counsell, I liked very well of your whole narration, vntill you arriued at the period of your Apologie. If you did it *interrorem tantum*, to scare them from sinne, and to prepare their minds to Repentance, you shewed your selfe a cunning Merchant in the spirituall Trade, or rather a politicke Statesman; both which agree not with *Christs* candour, with the *Holy Spirits* ingenuitie. Plaine dealing is euer best in matters of Conscience. For whatsoever procedes not from *Faith*, is Sinne. You did very ill thus to offend the weake /con-: T2: (139)/ [140/141 missing] tion. By this meanes and for this cause were sinfull men elected, called, iustified, and glorified before the world began, euen for his owne honour and for our *Redeemers* sake, by whom and in whom we were to bee incorporated and ingrafted as bastard-slips quite falne from the state of innocencie by *Adams* succeeding fall, which his *all-seeing Maiestie* saw as in a liuely Map alreadie come to passe, as afterwards *Adam* and his whole Progenie sensibly perceiued. And there by the way I signifie vnto

you, *O heedlesse Arminians*, that your too much regard of naturall causes and effects, your humane calculating and intentiue computation of *Time*, according to the errors of the outward man, hath beene the prime cause of this absurditie. For God *seeth not as man seeth*. [Marginal Note: 1. Sam. cap. 16.] His foresight is eternall, that is, alwaies present. There is no *Time* past nor future tense declined by his euerlasting Grammar; though mortall race in respect of their limited capacities vse this manner of calculation, *A thousand yeares in his sight are but as yesterday*: Hee is *Alpha & Omega*, the beginning and last, vncircumscribed, infinite, and without end. [Marginal Note: Psalme. 90.] So that hee which searcheth, and diueth ouercuriously into this depth of *Predestination*, hee may fall into the Gulfe of *Scilla* by seeing to auoide the danger of *Charybdis*.

Therefore the safest way for man is with Saint *Paul*, *to reioyce in his infirmities, that the power of Christ may dwell in him*. His *Grace is sufficient for him, for his power is made perfect through man's weaknesse*. Let not your eyes gaze too long vpon the /Sunnes: (142)/ Sunnes beames, lest they become dazeled or blinded with the glorious Maiestie thereof. Content your selues with such nourishment as serues fittest for your tender constitutions, and for the reach of your humane capacities. I say, as the *Apostle* said, *through the grace that is giuen vnto me, I say to euery one that is among you, that no man presume to vnderstand aboue that, which is meet to bee vnderstood; but that hee vnderstand according to Sobrietie*. [Marginal Note: Rom. cap. 12.] Leau off your curious inquisitions, and doe your best endeauours to let the world know that you are of Gods elected number by your Faith, Loue, Charitie, and Humilitie.

And for you, *Arminius*, wee take it in ill part, that you without acquainting vs with your theoricall Proiect, would diuulge abroad your *Theses* and Problemes to confound the Intelligence of your younger brethren. How much better and safer had it beene for you to smother your profound doubts then to work confusion by the publishing of them, vnlesse you thought by this improuident dispersing of the notions of your braine, to goe beyond *Erostratus*, who fired *Dianaes Temple* at *Ephesus*, for no other intent, then to be spoken of in after ages to haue done some Act worthy to bee recorded in the Chronicles; as likewise *Guy Faukes* attempted in *England* to blow vp the *Parliament house*. Wee doe now order, that you for these presumptions do openly before our *Congregation*, to bee held at *Libethrum*, vpon the Munday following after *Trinity Sunday* next, make a full recantation of your scru- /pulous: (143)/ pulous *Paradoxe*, and there penitently confesse, that *God* called and elected sinfull man out of his owne free, secret, and vnquestionable pleasure, without hauing any respect at all to mans ensuing merit, or free will, but onely to his owne attribute of *Mercie* to the absolute power which his *Deity* hath ouer the workmanship of his hands, as the *Potter* ouer his vessels, and to the righteousnesse of his *Sonne*, the vndefiled *Lamb*, which redeemed Sinners out of the Deuils iawes. And also you shall here protest, that all men whatsoever, though they were as iust as *Henoch*, as faithfull as *Abraham*, as meek as *Moses*, as zealous as *Phinehes*, as patient as *Iob*, as penitent as *Dauid*, as constant as *Elias*, as wise as *Daniel*, as godly as Saint *Iohn Baptist*, who was more then a *Prophet*; yet all these notwithstanding were predestinated to bee saued, not for any deseruing vertues, which *God* foresaw in their owne humane wils, able to iustifie them, but because they were clothed with their *Redeemers* merits, and through *Faith* and *Gods mercie* from the beginning of the world, promised and prophesied by him, ingrafted into this *mysticall Head*, who bruised that of the *Serpents*, and consequently repayed the breach betweene the Angels and them, healing also the leprosie of Sinne, deriued from *Adams* bloud into all his Posteritie, for in him all men liued, and from him all men are equally descended. Besides, you shall acknowledge, that those whom *God* hath elected he iustifieth, and whom he iustifieth hee glorifieth; And that whomsoever hee once hath elected, hee /euer: (144)/ euer loueth, and in despite of all temptations hee will leade them safely to their *Redeemer*, who continually makes intercession for

them at the *right hand of his Father*, according to the *Diuine* agreement made in Heauen for their reconciliation and fortunate attonement. Lastly, you shall protest, that as *God* predestinated some to damnation for their Sinnes, which *Hee* foresaw, leauing them in the corrupted lump, with the other vessels of dishonour: so hee predestinated some to Saluation for his *Sonnes* sake, not in regard of any Goodnesse at all which hee foresaw in them, or because that they were any whit better then the rest, but to the end that hee might make them better; For as I said before, mortall men can haue no more goodnesse, then it pleaseth him out of his *superabundant grace* freely to infuse into them. The *Creatour* is the Authour and Cooperator of all the vertues which are in the Creatures, according to that saying of *Dionysius Areopagita*: *Euery good thing springs from God, and the same returns againe to him, as to the Soueraigne Cause and last end.* [Marginal Note: *Lib. 1. de Hier. Caelest. cap. 1.*] It is a foule shame for men of the *Reformed Church* to shew themselues worse then the *Iesuites* in this profound mysterie, who of late being conuinced with a Cloud of Witnesses, haue beene like *Balaam* and *Caiphaz*, enforced to enrank their Opinions with ours in this Question; as *Bellarmino* confesseth in these words: [Marginal Note: *Bellarmino. lib. 2. de Gra. & lib. Arbit, cap. 10.*] *Non elegit Deus homines, quia vidit ipsos boni operis fructum allaturos & in bono perseueraturos, sed elegit vt faciat bene ope-* /rantes: V: (145)/ *rantes & in bono perseuerantes.* God chose not men because they should bring forth the fruits of good workes, and perseuer in those workes, but he chose them because hee might make them doers of good workes, and so in them to perseuer.

The Conclusion of the First Part.

Since the Discoverie of these *Errors* at *Parnassus*, which I quoted downe of purpose to remoue the stoniest rubbes, which might stand betwixt vs and *Felicitie*, the true scope and end of the *Golden Fleece*, I was informed, that some pettish *Monitors* doe vpbraide mee for writing of serious matters in an extraordinarie forme, disguised vnder the name of *Apollo*. To you that are Iudicious I neede not yeeld any satisfaction in this point. But lest *Error* play vpon mee too violently, by mistaking my meaning, and the true sense of the morall, let the Ignorant know, that this worke alludes to a *Poeticall rapture*, wherein the names of *Apollo*, of *Pallas*, the *Muses*, the *Graces*, and of *Parnassus* are taken for *Wisedome*, and the Court of wisedome eyther Diuine or Humane. If they regard the *Celestiall Globe*, the precisest *Criticks* shall find the name of *Apollo* or *Phoebus* still in vse. The seuen dayes of /the: (146)/ the weeke haue their denomination from the *Pagan Gods*, among whom *Apollo* for *Sunday* receiues the appellation, as the Prince of Planets. That Diuine Poet *Salust Lord of Bartas* in many parts of his Books vseth this name for the *Sunne*, as he doth also *Minerua* and the *Muses* for Learning, *Mars* and *Bellona* for warre, *Bacchus* for wine, *Ceres* for Corne, *Vulcan* for fire, *Venus* for lust, *Diana* for chastitie, *Neptune* for the sea, *AEolus* for the windes, *Styx* and *Acheron* for hell. It is not the bare name but the inward sense, which a discreet Reader should pry into. Saint *Paul* expounded the Heathens *vnknowne God at Athens* according to his owne beliefe of the true God. Because those fond people at *Ephesus*, preferred the worship of *Diana*, *Great is Diana of Ephesus*, before Saint *Pauls* Doctrine, it were great folly in a *Minister* to refuse the Christning of a childe by that name, though neuer so Idolatrous in those times of darknesse. While men of vnderstanding know the moralized sense, they will not mislike this course. They which haue read the workes of the *Nominalists* and the *Realists*, can distinguish betwixt substance and shadowes. They will respect matter more then forme, and the *Spirit of Euidence and power more then the enticing words of mens wisedome*. By either of which kinds, who so hath the happinesse to edifie the Church of *Christ*, to reforme *Errors*, or to restore decayed *Trading* to his languishing Coun /trey: V2: (147)/ trey, hee ought not to bee accused, whether hee playes the part of tickling *Horace*, or or carping *Iuuenall*, of an Oratour, or of a Poet; whether hee puts on the large Surplice

of a reuerend *Minister*, or the curtalld gowne of a crabbed *Stoick*. For it is not the Outside, but the precious Inside, which the *Eye of wisdom*e looks into. And I haue seene more pride vnder a course cloth garment, then vnder a silken Robe.

To satisfie further their Obiections, I haue couched the subiect of my Discourse vnder the Titles of *Apollo*, *Walter de Mapes*, *Sir Geffrey Chaucer*, *Berengarius*, *Wicliffe*, and other famous persons, which flourished many yeares before *Luther* was borne, euen by the selfe same Authoritie, as *Vigilantius the Martyr* confuted the Hereticks of his time. In his fift booke against *Eutyches*, this antient *Writer* testifieth, that he published workes in *Athanasius* his name against *Sabellius*, *Photinus*, and *Arrius*, to the end that they being present, he might seeme to treat with the present, *vt cum praesentibus videretur agere*.

If these reasons cannot preuaile, but that still they will mutter, and seeke a hole where none is, I must referre them to the reading of Sir *Thomas Moores Eutopia*, and to *Platos* imaginarie Common-wealth, on which as Chymerizing notions or Ayrie Castles let their Phantasies pore, while I runne ouer those reall and actuall vices, which lately haue gotten the vpper hand ouer their /minds: (148)/ mindes, and bodies to the scandall of their *Christian* Profession, and the decay of their worldly fortunes.

And if for all that my curious Masters will not desist, but menace mee with more violent animaduersions, euen to fire and fagot, or rather to a milder punishment of *Banishment*, I shall much more contentedly embrace this last with *Boetius*, then to continue in their Neighbourhood, like a lazie Drone, and to consume the fruits of the Earth, which the industrious Bees haue laboured for, thereby to verifie that saying of the *Poet*: *fruges consumere natus*; And so at last to hazard the late Grace, which I receiued in the *Court of Wisdom*e: where at my matriculation I vowed to disclose all such enormities which might preiudice the mysterie of the *Golden Fleece*, and to liue vpon mine owne without extorting from others.

To conclude, if notwithstanding all my allegations, these *Busie-bodies* will play the clamorous *Stentors*, and refuse to allow, either the forme, matter, or Decrees set out in this *Treatise*, let them lay them by, as vnripe fruit, or Orders fitter for

me to diuulge in the *Newfoundland*, and
there to see them executed among
my owne Tenants.

The end of the First Part.

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