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D. M. ROGERS

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JOHN CLARE
The Converted Jew
1630

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References : Allison and Rogers 239; STC 5351.

THE
CONVERTED
IEW
OR
CERTAINE DIALOGVES BETWEENE
MICHÆAS

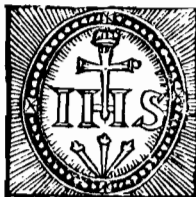
A LEARNED IEW,

And others, touching diuers points of Religion, controuerted
betweene the Catholicks and Protestants.

*Written by M. IOHN CLARE a Catholicke
Priest, of the Society of IESVS.*

Dedicated to the two Vniuersities of OXFORD
and CAMBRIDGE

The leafe following sheweth the Interlocutors of euery Dialogue,



Iudæis non a lux oriri visa est. Heſther. 8.

PERMISSV SVPERIORVM. Anno. M. DC. XXX.

The Interlocutors of every Dialogue.

1. In the *first Dialogue* is disputed; whether the Church of Rome hath made any change in fayth and Religion, since the first plantation of it by the Apostles? It is proued, that it hath not.

The Interlocutors are. { *Cardinall Bellarmyne of worthy memory.*
 { *Michaas a learned Jewish Rabine.*
 { *Doeſtour Whittakers of Cambridge.*

Ad Romanos perfidia non potest habere accessum.
Cyprian. lib. 1. epist. 3.

2. In the *second Dialogue*, entituled: *The second part of the Converted Jew*, is discusst; whether in euery age since the Apostles; or rather whether but in any one Age since that tyme, till *Luthers* dayes, there can be giuen any Instances of Professours of Protestancy? It is proued, that no such Instances can be giuen.

The Interlocutors. { *Michaas, the foresaid Jew.*
 { *Oobinus, who first planted Protestancy in England, in King*
 { *Edward the sixth his raigne.*
 { *Doeſtour Reynolds of Oxford.*
 { *Neuseerus, Chiefe Pastour of Heidelberg, in the Palatinate.*

Si dixerint vobis: Ecce in deserto est; nolite exire. Ecce in penetralibus; nolite credere. Math. 24.

3. In the *third and last Dialogue*, styled: *The arraignment of the Converted Jew*. It is discusst; Whether the Protestants or the Catholics, do stand more chargeable, with disloyalty to their lawfull Princes? It is proued, that the Protestants stand more chargeable. In this last dialogue, are diuers other points of Catholike Religion breifly handled.

The Interlocutors. { *The right Honourable the Lord Cheife Iustice of England,*
 { *Michaas the former Jew.*
 { *M. Vicechancelour of Oxford.*

Vidi mulierem, ebriam de sanguine Sanctorum. Apocalyp. 17.

THE
ARGUMENT
 OF THE FIRST
DIALOGVE.



MICHAEL (a learned Iewish Rabbine) by his diligent comparing of the Prophecies of the Old Testament, touching IESVS CHRIST, with the exact accomplishment of them recorded in the New Testament; forsaketh his former Iudaisme, and imbraceth the Christian Religion. But in observing diuers differences touching faith among Christians (and particularly among the Catholiks and Protestants) knoweth not to whether side to range himselfe. At this tyme it so falleth out, that there is a generall meeting of many famous learned Men of all Religions, in the greate City of *Cosmopolis* in *Vtopia*: among whom *Cardinall Bellarmyne*, and *Doctour Whiskakers* are thither comne. *Micheas* hastneth thither, and imparteth to the said *Cardinall* and *Doctour* his present state, & openeth to them his vncertainty, whether to embrace the Catholike fayth, or Protestancy. The *Cardinall* and the *Doctour* according to the different Principles of each others religion, propound to him different meanes of feeling his iudgement in poynts of fayth. *Micheas* (for some peculiar reasons) forbeareth both their directions; He reduceth the tryall of all to this one head: to wit, that whereas he syndeth in the New (*) Testament, that the true fayth was once planted by the Apostles in Rome; He saith, that if it can be proued, that this fayth euer altered since the Apostles tymes, he will become a Protestant;

(*) Rom. 7.
 & 15 & 16.
 Act. 26.

THE ARGUMENT.

stant; if not, he meaneth to be a Roman Catholike. Hereupon he earnestly entreateth the *Cardinall* and the *Doctour*, that they would enter into dispute, touching the change of fayth in the Church of Rome. They both accord to his request, and instantly begin a serious & graue discourse touching this subject. *Cardinall Bellarmyne* so presseth *Doctour Whitakers* with weight of arguments, & by discovering the weaknes of the *Doctours* answers and Obiections, as that in the end the *Doctour* (entring into greate intemperance of words, against the Church of Rome) abruptly breaketh off his discourse, and suddenly departeth. *Micheas*, as conuincd with the force of the *Cardinals* disputation, is resolued to become a Roman Catholike; and so accordingly receaueth in the end in the Cathedrall Church of *Cosmopolis*, his Baptisme, by the hands of the *Cardinall*, by whom also in some short tyme after, he is made Priest. Thus far concerning the fiction of this first Dialogue.

TO THE
TWO MOST FAYRE SISTERS
THE TWO MOST ILLVSTRIOVS
VNIVERSITIES
OF
OXFORD
AND
CAMBRIDG.



MOST remarkable and learned Academicians, in whose due praises I could willingly here insist, were it not, that I loath all show of oylie assentation. You may be here aduertized, touching the ensuing Treatises, that I haue made choice to set them downe rather in method of Dialogues, then in any other forme of style: Because in this our delicate & fastidious age (which is quickly cloyed with any thing, not accompanied with Variety) it is obserued, that interlocutory Periods, and vicissitude or alternation of turnes in speeche, are more gratefull and pleasing, then any long, wearisome, continued, and vniinterrupted discourse.

Though the subject of these Treatises be severall manye points and Contromersies in fayth (and consequently, Points of Religion and Diuinity) yet I presume, none of you is either so forward, or

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so ignorant, as to depraue and calumniate the Methode here vsed; by saying, that we are not to inuulgar the Mysteries of sacred Diuinity by way of Poeticall fittion of Dialogues, in forging that to be, which indeed is not. Which assertion of any such Critick is easily wyped away, by the warrantable examples in this kind of S. Ierome, Theodoret, S. Gregory the Great, and others: who were not afraid to treat of the highest matters of sayth, in forme of Dialogues. Again, such an inconsiderate assertion must needs condemn Poëtry in generall (seeing Dialogues are a kind of Poëtry) which how great an error it were, might easily appeare, in that Poëtry is masked Philosophy; Philology Natures true History; Nature Gods seruiceable Agent or Handmayd. Besides, I am of iudgment that the Body of any long Discourse (like an unformed Chäos) is best brought into an Orbe of forme and Order, by help of Interlocutions. And lastly, admit this kind of Writing were strange and vsuall, and chiefly sorting to subjects of lesser importance; (as indeed, it is not) yet here we must remember, that a Phantastike often begins a fashion, which graue Men (not to be thought Phantasticks) are in the end content to follow.

Now to approach neerer the seuerall subjects, handled in all these Dialogues. In the first is disputed a Controuersy, much agitated and tossed betweene the Catholiks and the Protestants; to wit, touching the change of sayth in the Church of Rome.

The Interlocutors are Cardinall Bellarmyne (that Herefimaftix) Michæas, a learned Iewish Rabin, and Doctour Whitakers of Cambridg. The place of this conference I haue made to be the great city Cosinopolis in Vtopia; since an imaginary place best sorteth to an imaginary disputation, in respect of the persons fetred. The Cardinall iustifieth the Catholiks position; and deliuereth that no change in sayth and Religion hath bene made in the Church of Rome since the Apostles dayes: Which Position is indeed the iuncture, without which the whole frame almost of all other Controuersies hang loose. Doctour Whitakers undertaketh to proue the Contrary; In whom rather, then in any other Protestant, I haue peculiarly (and ex professo) made choyce to perfirmate all
the

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The speeches and arguments, used to prove this supposed charge in the Church of Rome; principally, because there is no Protestant wyter (that I know) who hath so much prosecuted this presumed charge, as Doctour Whitakers hath done; as appeareth in his Bookes against the Cardinall himselfe, against Father Campion (that blessed Saint) and chiefly against Duræus, where the Doctour undertaketh to instance divers examples of this imaginary Revolt. Yet here you are to conceive, that I have not so dwelled in the only wrtings of Doctour Whitakers, as that I neglect what other Protestants have also writen in maintenance of this charge: for I assure you, I have omitted nothing of Moment, which I could fynd in their Bookes, to be objected in prooffe thereof; though Doctour Whitakers is introduced to decliner or speake it. And withall I have made speciall references to their Bookes, where such their sentences or authorities are to be found; And yet (learned Men) notwithstanding all that, which can be urged by any of them in this behalfe; sooner shall they proove, that the fixed starrs have changed their postures & situations in their Orbe, then that Rome hath changed it fayth: So true are those words of an auncient Father: () Vetus Roma ab antiquis temporibus habere rectam
 fidem: & semper eam retinet. *What sentences, authorities, or instances of charge Doctour Whitakers hath used in any of his Bookes by me alledged; the same I have set downe with citation of the Books, and in a severall Character from that, which he speaketh at large, in the person of a Protestant; and this to the end, that the Reader may sever the Doctours owne words, from the words of a Protestant in generall: In like sort, what intemperate speeches (even loaded with malice and rancour) the Doctour useth against the Church of Rome, are not by me forged and fathered upon him; But are (especially, those which are most virulent) his owne words, yet extant in his Bookes: and accordingly they are printed in a different letter, with the Latin words set in the margin: So carefull I am not to wrong the Doctour, by unjustly ob-
 scuring upon him, any scurrilous and indecent Inuectives, or Pasquills.**

(*) Nazj-
 anx. in car-
 mine de vi-
 ta sua.

The

THE EPISTLE

The Conclusion consisteth in retorting that upon our Adversaries, wherewith they here charge the Church of Rome; I meane, in demonstrating, that it is the Protestant, who hath made in sayth this change and innouation, from the auncient sayth of the Apostles; And thus by comparing these two contrary sayths & doctrines together, and the antiquity of the one, and innouation of the other, you shall find, that error is best knowne by truth, as death is knowne by life.

Now here your ingenities are to suppose for the tyme, that Cardinall Bellarmine and Doctour Whitakers are at this present liuing; In like sort, that the Cardinall hath read all brookes written either in Latin or English, which are in this Dialogue alleadged: Which like supposalls you are also to make in the other subsequent Dialogues, touching the Persons in them produced; as that they are now liuing, and that they all liued at one tyme &c. All which imaginations are fully iustifiable in the true methode of Dialogues; since in this kind of writing, the Persons (you know) are forged for the matter, and not the matter for the Persons: And thus much touching the first Dialogue.

Now to descend to the second Dialogue; The subject wherof is to demonstrate, that the visibility of the Protestant Church cannot be iustified from the Primitiue Church, (much lesse from the Apostles dayes) till Luthers revolt: And which is more, that not any one Man, during all that long Period of tyme (nor Luther himselfe) can be truly insisted upon, for a perfect & absolute Protestant; and such as the present Church of England can, or will acknowledge to be a member of it. Which point being once euised, How deadly it woundeth the Protestants, may easily appeare; in regard of the euer necessary and vndereniable visibility of Christs true Church; whose expansion, enlargement, and vneclipsed radiancy at all tymes, is much celebrated in Holy writ: (a) (Her sunne shall not be set, nor her Moone hid) as will more fully appeare hereafter in its due place.

The interlouters are the foresayd Michæas, the Jew; Ochimus, who first (in King Edward the sixt his dayes) did disc-

mina;

(a) Esay.
60.

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minate Protestantcy at least, severall points of Protestantcy, here in England; Doctour Reynolds of Oxford, and Neuserus, chiefe Pastour of Heidelberg in the Palatinate. Why Ochimus & Neuserus are brought in, as speakers in this Dialogue, the Argument prefixed thereto will show.

I have presumed to incorporate most of what can be urged for the visibility of the Protestant Church, in Doctour Reynolds; as a Man, who was best able in his dayes to support his owne Church from ruine; And suitably hereto the supposed place of this disputation is Oxford. I have in no sort wronged the Doctour, whom I well know to have bene a blazing Comet in your Evangelicall speak; & to whom (as being of good temperance in his writings, in respect of his brother Doctour Whitakers) I am unwilling to ascribe too little; only I wish, his favourers had not ascribed to him too much.

If any of you shall muse, why in these Dialogues all the Protestants (being otherwise presumed to be most learned) do reply so sparingly eitherto Cardinal Bellarmyne or to Michæas their answeres and arguments, as here you shall find them to do: you are to conceive, that it is agreed in the beginning of the two first Dialogues among all the Interlocutors, to stand indisputably to the frequent Confessions of the learned Protestants, urged in behalfe of any point controuerted. Now both the Cardinal and Michæas (for the most part) do avoyd the other Interlocutors reasons and instances, by the contrary acknowledgments of divers eminent Protestants; as also do produce their owne arguments in defence of their Catholicke articles, from the like acknowledgments of the learned Protestants, speaking in those points against themselves, and in behalfe of the Catholicks. In which method being chiefly bounden throughout these Dialogues, how then can the Protestant interlocutors continue any new reply, against the Cardinal, or against Michæas?

But to reflect upon the subject of this second Dialogue: And here I do avouch, that to maintayne, that Protestantcy was ever before the breaking out of Luther (though even then it was not in

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is perfection) is no lesse absurd in reason; then to maintayne, that the birth of any thing can precede it conception; and the effect the cause.

True it is, that in diuers former ages there haue bene some secret (and indeed blind) Moules, who working vnder the foundation of the Roman Church, haue labored to cast vp some earth of innovations and noueltyes, comparting per. apps in some one or two points with the sectaries of these dayes: But to insisfy in those: as the visibility of the Protestant Church, or that they were Protestants) which is at this present the poynt only issuable) I hold it impossible; Except we will dreame, that those persons did partake of the nature of the planet Mercury; which euer participateth (as the Astrologers teach) of all the influences of that other starre or planet, with which it is in any sort in coniunction.

Be it then, that some Innovatours in seuerall Centuries haue contumaciously defended some one or other Theoreme or principle, without which the entyre frame of Protestancy cannot subsist; Will any of you from hence conclude (and yet many Protestants do so conclude) that such Mens Religion was perfect Protestancy? By the like reason you may inferre (to insisf in similitudes within your owne sphere) that Vnity is a Number; a Poynt, Quantity; & an Instant, Tyme: whereas you know well, that these are only beginnings or Elements of Number, Quantity, and Tyme; and without which these later can haue no being. In regard then of such way of visible Protestants, in former tymes, It is lesse wounder, that some Protestant wryters haue thought good to Idëate & frame in their mynds a certayne mathematicall and airy Church, within which a number only of supposed inuisibilities are comprehended. Thus much touching this second Dialogue; to the which I haue thought good to subnect (as an Appendix) a short view, taken of an Anonymous and froathy Pamphlet entituled: A Treatise of the perpetuall visibility and succession of the true Church, in all Ages; writter some few yeares since and set forth (as is supposed) by Doctour Featly.

Now in this last place, to come to the third and last Dialogue;
The

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The subiect whereof is to manifest, that the Protestants (by many degrees) stand more iustly chargeable, both with the doctrine and practise of disloyalty, agaynst their lawfull Princes. then the Catholics do: And that the Protestants have therefore small reason (and lesse policy) to upbrayde in their pulpits, and writings (as it is their accustomed Scene to doe) the Catholicks with any such hatefull cryme. In this last Dialogue are also severall insertions of some small Treatises, in defence of diuers Catholike doctrines)

The Interlocutors in this Dialogue are the right Honorable the Lord Cheife Iustice of England (to whom all dutifull comportment is borne throughout this Discourse) Michæas, the former Iew, and M. Vice-Chancelour of Oxford. That the Vice-Chancelour is therein introduced to be partly malignant agaynst Michæas (as charged by him besides with other offences for being a Catholike Priest) is not strange; considering how plentifull some Vice-Chancelours of that Vniuersity haue borne themselves, towards certayne Priests, there heretofore apprehended.

Thus farre particularly of the different subiects of these ensuing Dialogues; which point is more largely set downe in the Arguments of euery one of them.

Now (most illustrious Men) I haue presumed (and I hope this my presumption will in your fauourable construction be warrantable) to dedicate this whole worke to your selues; not for your patronage thereof, for that only it owne worth (If any be in it) must effect; but partly because you are best able to iudge of the arguments produced on cyther side; and partly, in regard I haue selected out of cyther of your Vniuersities, one of the most pryme and choicest men in their dayes to be speakers in these Dialogues; I meane (as aboue is sayd) Doctour Whitakers and Doctour Reynolds. I could wish, you would not sleight it, through a cold severity, proceeding from a forestaied iudgment agaynst the Catholike fayth in generall; but peruse it indifferently, and weigh the authorities and reasons withall Candour and impartiality. Touching my owne sincerity, used throughout this labour; know you, that if I haue purposely and deliberately detorted from it true meaning, but any

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one authority here produced by me; then let my forehead be publicly seared with an indeleble Stigma or print of shame and Confusion. No. He is not Religious, who handleth Religion with fraud and impostures. And I am so free and guiltles herein, as that I dare
 (b) a dyc
 er any
 fourtqua-
 red thing: *vant: my selfe to be in this respect a (b) Tetragonon; cast me up
 what way you will, my demeanour (in this case) will prove eaven &
 squared.*

*Do not expect any Oratory here, but what the force of unauoy-
 dable Demonstrations can perswade; And in this sence (I trust, I
 may, without vanity say) you shall find Oratory; Since Truth is
 cuer eloquent.*

But now (most celebrious Academians) giue me leaue to
 turne my pen more particularly to your selues, and pardon this my
 (c) 2. ccr 3. *boldnes; it proceeding solely out of my charittable affection, and out of
 my desire of advancing your spirituall Good: for you are (c) Our
 Epistle, written in our hearts. Well then, you are learned, and
 therefore (if grace assist) the more able to transpiere through any
 difficulties of Fayth, now questioned. Suffer not then your iudg-
 ments to be entrall'd to the iudgments of some few men among
 you, more eminent then the rest; they being Byrds, whose Aery is
 but in the high Cedars of the pretended reuealing Spirit; since
 through their assumed priuiledge thereof, they are not ashamed to
 reduce the construction of Scripture, and the weight of all authori-
 ties whatsoeuer, to the Tribunall of their owne Censure; scornfull-
 ly contemning whatsoeuer passeth not under the stile of their owne ap-
 probation.*

*But to proceed forward. It is a thing wounderfull (and indeed
 deplorable) to obserue the the exorbitancy of most Schollers procee-
 dings, and perhaps of diuers of you) in these poynts; I meane, so see,
 what labour and toyle they bestowe in humane studies, and how
 remisse they are in search of true sayth. I assure my selfe, that ma-
 ny of you haue indefatigably spent much tyme in seeking to know
 whether the Opini^on of Copernicus touching the Mo-
 tion of the Earth and standing still of the sunn and Primum
 Mobile, can be made probable? Whether a Concentricke Orbe
 with*

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with an Epicyde, or an Excentrike Orbe alone, *can better salve the Phaynomena and irregular Apparences of the Planetts? Whether ech Orbe be moued a Propria Intelligentia, or ab interna forma? Whether, supposing Infinitum to be in Rerum natura, One Infirum can be greater, then an other? Which poynt some Philosophers exemplify in the infinit reuolutions of the Sunne and the Moone; the Moone performing her course twelue or 13. tymes in that space, in which the Sunne doth but once: And yet boti their reuolutions must be infinit in Number; if one will grant with Aristotle, that the world was ab æterno: Whether Corpus Sphæricum tangit planum, only in puncto? What is the cause, why the Sea keepeth a different course in it ebbing & flowing in different Countreyes; though to those seuerall Countreyes the Moone beareth one and the same aspect of it light? Whether, when the loadstone draweth iron vnto it, this be effected through a naturall Sympathy of these two Bodies, or only through the proper forme of the loadstone? And Whether the turning of the irons point to the North (being touched with the loadstone) is to be referred to some huge supposed mountayne of loadstone in the vttermost Northparts; or to any one place of the Heauens neere to the Northpole; or to the intrinsecall forme of the loadstone it selfe? Whether Algebra be a distinct Art from Arythmetyke; or but the same, advanced to it height and perfection? Whether in the miracles of Christ and S. Peter, exhibited in curing of corporall diseases (and the like may be demanded of all true miracles of this nature) God did for the tyme infuse a Physicall quality (for example) in the skirt of our Sauours garment, & in the shadow of S. Peter, which per potentiam obedientialem (as the Scholemen speake) did worke vpon the diseases, and so cure them; Or els God himselfe did immediatly worke these supernaturall effects, ad præsentiam illorum, at the presence of the skirt and shadow, which in their absence otherwise he would not worke? And finally (to omit diuers others such vyce and abstruse speculations, and but to touch a litle vpon Divinity)*

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Whether Communicatio Idiomatum, flowing from the Hypostaticall vnion in Christ, is reall in respect of the different natures in Christ; or with reference only to the Hypostasis of both the Natures?

In these (I say) and many such like curiosities (for so I may rearme them ; this last only excepted) diuers of you haue no doubt spent (and perhaps with great commendation) many howres by perusing with your owne eyes severall Authours , & by discussing the arguments brought on all sides to fortify their different opinions : And yet it mattereth litle , on which syde the Truth lyeth in most of these speculations ; But wheresoever it is found in them , we may equally and indifferently breake forth with the three Children in praying of God , for his Omnipotency and Wisdome , discovered in them ; saying , (d) Benedicite Omnia opera Domini Domino .

(d) Dan. 3.
(e) Caluin is charged with Sodomy by the public records of the City of Noyon in France, yet extant; And by Conradus Sluffenber2 (a Protestat) in Theol. Caluin. printed 1594 l. 2. fol. 72. Beza is charged with the

If then you haue bene so industrious and breathles herein , and so absorpt in the delight of these lesse necessary studies , O with what a spirituall Leithargy are such of you possessed , who in matters of Religion (the truth or falshood whereof concerns your soules interminable and endles happynes or misery) shall ruine on headlong , till you come to your graues in an unexamined and yet resolu'd opinion agaynst the Catholike fayth ; with a supine resignation of your iudgments in all poynts of Religion (without further tryall) to the wrytings (for example) of Caluin and Beza ; whose pestiferous Scrips many make their Catechisines ? Men charged (euen by their owne (c) Brethren) with the execrable cryme of Sodomy : And remember you not , that we (f) gather not grapes of thorns , nor figs of thistles ?

But beware with (most excellent Academians) I will end ; and craue pardon for this my fulnes of speach , entreating you to call to mynd those words : meliora (g) lunt vulnera diligentis , quam

fraudantem. by the foresaid Sluffenber2, *vbi supra*, and l. 1. fo. 93. By Titilmannus Helhutius (a Protestant) in his booke entituled : *Vera & sana confessio*. And the same is cōfessed of Beza by D. Morio, (though most fallly excused) in his *Apolog. Cætholica*, part. 1. l. 2. c. 21. (f) Math. 7. (g) Prouerb. 27.

DEDICATORY.

fraudenta oscula odientis. *And thus remitting you to the perusal of these following Dialogues, I will with my incessant prayers solicit the Highest, (who is (h) Pater luminum; and from whom, (h) Iac. 1. Omne datum optimum, & omne bonum perfectum descendit) so to enlighten your judgements in your studies and courses; that after this life, you may be as truly beatified with the Intuitive knowledge of all things, in the most happy vision of God; As now here upon earth, you labour to enrich your mynds, with all commendable Discursive knowledge.*

Yours in Christ Iesus.
I. C.

2

THE
CONVERTED
JEW.

OR A
DIALOGUE

WHEREIN IS PROOVED,

That the Church of *ROME* hath made no change in Faith,
and Religion, since the first Plantation of it
by the Apostles.

INTERLOCUTORS;
MICHEAS A JEWISH RABBIN,
CARDINALL BELLARMINÉ
DOCTOR WHITAKERS,

MICHEAS.



OSTILLVSTRIOV'S CAR-
DINAL, and most *reverend. and*
learned Doctour. Such is the spreading
fame of both your perfections in the sa-
cred knowledge of Deuinity, as that
the report thereof hath (I confesse) euen
giuen wings to my old age, to hasten
my sleight to this noble City of *Cosmo-*
polis in Vtopia; which, as being hono-
red through both your presence, is for the time become the
Renditions of all good literature.

A

Touching

Touching my selfe, know you both, that I am by birth, and (till this present) also in Religion, a Jew; by name *Micheas*, who euer haue *honoured the Lord* (a) *of Hosts, the God* (b) *of Abraham, the God of Isaac, the God of Iacob, and the Lord God of the Hebrews*; beleeuing with your Apostle Paul, God grant with the like happy successe to him in change of my Religion, who by his ryfing faule, as I may tearme it, was no sooner stricken downe to the ground, then he began to ascēd towards Heauen, *all* (c) *things, that are written in the Law,* (d) *and the Prophets, and* (d) *instructed according to the verity of the Law, of the Fathers.*

(a) *Psalm.*
83.

(b) *Exod.*
3.

(c) *Act. 24.*

(d) *Act. 22.*

Of late I haue diligently perused, the writings of your *Euangelists* (the foure Historiographers of that *Holy Man*, whome you Christians call *Iesus*: I also haue exactly red the *Acts* of your Apostles; these faithfull seruants of the said *Iesus*, who first sowed the seedes of their Maisters heauenly doctrine, and after did watter them with their owne bloud: To be short, I haue bene much conuersant in these *Letters Missiues* (if so they may be called) I meane, in the Epistles of the said Apostles, written to diuers Nations, for their better instruction in the Christian Faith; as also in that most abstruse worke of your Sauiours *Best-beloued*, commonly called the *Apocalyps*.

I haue made most particuler reference of all those writings, to the Prophecies recorded in our owne Law: and I do freely confesse (and indeede with an ineffable grieft) that, that *Holy One*, whome my Fore-Fathers (and in them my selfe) did put to the most opprobrious death of the Crosse, was, and is the Sonne of the *Highest*, and the true *Sauiour* of the World; and therefore I thinke it the lesse wonder, that the stony hearts of vs Iewes (best discovered by such our cruell proceedings) were figured by the *Tables* of Stones, wherin the Law was first giuen to vs. Yea I am so inalterably perswaded herein, that I do auouch, that all the chiefe Particularities concerning him, were most punctually prophesied by the *Ancient Fathers* of the Iewish Law: Thus (for example) was
his

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his *Precurſor* foretold in *Eſay .cap. 40.* That he ſhould be borne of a *Virgine* *Eſay . 7.* The place of his birth, *Micheas , 5.* The death of the *Cheldran* at his birth, *Ierom . 31.* His preaching, *Eſay . 61.* His ſoure *Euangelists*, *Ezechiel . 1.* The chuſing of his *Apoſtles*, *Pſalm . 8.* His riding upon an *Aſſe* into *Ieruſalem*, *Eſay . 62 .* and *Zachary . 9.* The betraying of him by him, who dipped his hand in the diſh, *Pſalm . 41.* The *Iewes ſpitting in his Face*, and *buffeting of him*, *Eſay . 50.* The *Iewes mocking of him*, *Pſalm . 22.* The *denuding of his garments*, *Pſalm . 22.* Their *giving to him gale and Vinegar to drinke*, *Pſalm . 69.* The manner of his death, by piercing his hands and feete, *Pſalm . 22.* His ſtaying in the *grane three dayes*, *Ionas . 2 .* His *Reſurrection*, *Pſalm . 15 .* and *132 .* His *Aſcencion*, *Pſalm . 109.* Finally, (to omitt diuers other leſſer paſſages) The *deſcending of the Holy Ghoſt*, *Ioel . 2.* Thus in regard of their *Premiſſes*, I do fully acknowledg, that in him, and by him, our *Law*, (which did ſerue, but to ſhadow this time of *Grace*) is now abrogated; and therefore my ſelfe, as conuincd with ſo many irrefragable demonſtrations of the truth of your *Chriſtian Religion*, do hereby ſubmit my ſelfe to the ſweet yoake of *Chriſt*; do confeſſe my ſelfe to be in *Iudgment* and *beleefe*, a *Chriſtian* (though as yet, but an *analogicall*, and *halfe Chriſtian*) and with reference to the time of the *Law*; and the time of *Grace*, and the adumbration of the one in the other, I think, I may not vniuerſally ſtyle the different ſtate of the ſe two times: The *Luſitaniſſimall Law*, and the *Leuiticall Ghoſt*; ſince the *Law* is but the *Ghoſpel* *Propheſied*; the *Ghoſpel*, the *Law* *complet*, and *actually perform*ed.

CARDINAL BELLARMINE

Learned *Rabby*. I much reioyce at your charge in *Religion*; and indeed, that precise correspondency, which your ſelfe haue obſerued; betweene the *Old Teſtament* and the *New* (whereby you may ſe, the *Apoſtle* had uſt reaſon to ſay: (c) *Omnia in figura conſiſtebant illis*) is of force to correct (c) *1. Cor. 10.*

- rate, and strengthen you in our Christian Faith, against all those ^(f) *spirituales nequitiae*, or any other contrary assaults. For now you see, that the Maske or vayne of all your legall Sacrifices, and Ceremonies is taken away, through the perfect consummation of them in our Lord, and Sauiour. Therefore gve thanks to God for this your illumination, and confesse with the chiefe Apostle, *That (g) there is no other name vnder Heauen* (then that of *Iesus*) *giuen vnto Men, wherein we may be saued.*
- (f) *Ephes. 6.*
 (g) *Act. 4.*

D. WHITAKER.

- It is most true, which my Lord *Cardinall* hath said; for *Iesus Christ* is the second person in the most blessed, and indiuisible *Trinity*; who was made Man to reparaire the losse of the first *Man*; who died, to the end, we should not dye:
- (h) *Hebr. 9.* *Christus (h) semel oblatu*s est ad multorum exhaurienda peccata. *hauing humbled himselfe being made obedient vnto death, euen the death of the Crosse. for (i) which thing God hath exalted him, and hath giuen him a name, which is aboue all Names; that in the name of Iesus every knee should bow of things in Heauen, in Earth, and vnder the earth:* Therefore he is to be your cornerstone, wherupon you are to build all the spirituall edifice of your Soules Saluation. And comfort your selfe (*Micheas*) with this; that though only the *Isralits* did put *Christ* to death, yet only a true *Isralite* is a true *Christian*.
- (i) *Philip. 2.*

MICHEAS

All this I constantly belecue. But now at my first embracing of Christian Religion, one maine difficulty doth mightely affirnot me. I see you Christians, though you do all militate vnder on supreme Captaine; yet through your many Controuerfies in Religion, do rest deuided amongst your selues (like so many distracted, and disordered troupes, or squadros) not affording Saluation on to an other: soe as from whence I am departed, I do well know, but what part to follow, I am most vncertaine. And though I firmly belecue, that without faith in *Christ* a man cannot be saued; yet withall I as constantly belecue, that on beleueing only in grosse in *Christ*, shall not

not be faued.

Now here I fe the Catholicke to condemne the Proteſtāt, for his deſtroying, and taking away many Articles of Chriſtian Religion, to wit, the Doctrin of Free-will, of Purgatory, of Praying to Saints, of Merit of workes, and (to omit many other controuerted points) the Reall Preſence in the Eucharift, and Sacrifice of the Alter; and for ſuch proceeding doth anathematize him for an Heretick. The Proteſtant (on the other ſide) for the Catholicke his mantaining, and beleeuing the ſaid points, doth ſtyle him *Superſtitious*, *Idolatrours*, and, as on wholly exempt from all hope of *Saluation*. And in theſe matters the iudgments of the Proteſtant, and the Catholicke are ſo meeerly contrary (the one conſtantly affirming, the other peremptorily denying (as that their diſcording beleeſes can neuer be wonn vp in any one publick confeſſion or Creede.

Here now my decuided Soule (licke the diſtreſſed priſoner, who hauing broken the Iaile, knoweth not what way to flie, for his beſt refuge) toſſed in the waues of ſuch contrary Doctrines, is ignoraut towards what ſhoore to ſaile, if I be a Proteſtant, I can be no Catholicke; If a Catholicke, I am no Proteſtant; The on I can but be, both I cannot be. That threatens to me the brand of, Heresy; this of Superſtitio; and Idolatry: O God, that the fragrant roſe of Chriſtian Religion ſhould be thus beſet on all ſides, with the ſharpe pricks of theſe vnpleaſing diſagreements. But this forceth me to remember thoſe words of an auncient doctour: *Vt in peſſimis (*) Tertul. aliquid boni, ſic in optimis nonnihil mali.*

CARDINALL BELLARMINE.

True it is, that there are many differences in Chriſtian Religion; and each good mans greiſe is hereby the greater: for whereas contention in other things raiſeth the eſtimation, and valew of them; contention about Faith (in a vulgar eye) leſneth it. But theſe (you are to conceiue, *Micheas*) take their courſe not from the Faith of Chriſt, (for it is but one: *(k) Epit. 1. vna (k) fides, vnum baptiſma*) but from the Elation and height

6 THE FIRST PARE OF

of priuat Iudgments, which blush not to aduance themselves about all Authorities, both Deuine, and Humane.

Therefore (*Micheas*) the better to free you from all those laboriouths of opinion, which otherwaife may more easily illaquate, and intangle you, build your Faith in all inferiour points of Christian Religion, principally vpon Gods sacred Word, as it is proponded, and interpreted by Christ his Church; and to her repaire in all your doubts, since Christ himselfe hath vouchsafed to warrant this proceeding in these words: *dic* (c) *Ecclesia, et Ecclesiam non audieret, sibi sicut Ethicus, et Publicanus*. Reuerence Ecclesiasticall Traditions, which are deriued through a continued hand of time, euen from the Apostles: *Id* (m) *ab initio, quod ab Apostolis*: for it is true, that we Catholicks do beleue some things without Scripture; but it is as true, that all Sectaries beleue their Errors, against Scripture. Read the Generall Councils, with whome Christ is euer present, for he hath promised, when but two (n) or three are gathered together in his name (much more when seuerall hundreds) *be well be in the middest with them*; and obserue the Heresies condemned in them: Peruse the writings of the Primatiue Fartheis; and remember that sentence: *Interroga* (o) *de diebus antiquis*. assuring your selfe, that the Doctrine ioyntly taught by them, is agreeable to the Faith, first taught by Christ, and his Apottles.

(c) Math. 18.

(m) Tertul.

(n) Math. 18.

(o) Deutro. 4.

Finally square your Religion according to the vnterrupted practise of Gods Church, which the Apostle himselfe (for our greater security) hath honored with the title of *Columna*, (p) *et Firmamentum veritatis*; And thus you shall forbear to imitate those men, who thinke to shew their loue to the Truth, by their hate to this Pillar, and Foundation of Truth. Besides, this deportment disculps great Humility; a Character euen of Christ himselfe: *dicite* (q) *a me, quia humilissimum cordis*. so true it is, that an humble man is like to a lowly vally, sweetly seated. Thus doing (*Micheas*) no doubt you will embrace our Catholicke Faith; of which point I am in greater hope; in that it is obserued, that whereas many

(p) 1. Timoth 3.

(q) Mat. 12.

Protestants

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(r) Protestants haue becom Iewes, yet not any Iew a Protestant.

(r) As David
George Pro-
fessour at
Basil. Ham-
melmanus
&c.

D. WHITAKER.

The *Cardinall* here hath giuen you to large a scope; since most of these are but humane, and morall inducements, which stand subiect to errour, and falshood, and you are to tall to minde, that to run well out of the right way, is noe better, then to stand still: (s) *Pálin droméfan, 'è draméin casós.*

(s) D. Whit,
so saith co-
tra Casop.
Kat. 8.

Therefore let your groundworke be next vnder Christ, only the Holy Scriptures. These are the only Iudges of all Cõ- arouerfics: These are of that worth, as that they are profitable (as the Apostle (t) speaketh) *To Doctrine, to reprove, to correction, to instruction, which is in righteousnes, that the man of God may be perfect, instructed in all good workes:* of that Clearnes, as that iustly they may be called; *lucerna (u) pedibus meis:* Of that fulnes, and amplitude, as we are threatned vnder paine of hauing our names blotted (x) out of the booke of life if we either add, or detract from thence: finally of that easines, and facility, as that for picking out the true sence, we are to, receiue it by the benefit of our owne spirit, instructed by the Holy Ghost: (y) *spiritus ubi vult, spirat.*

(t) 2. Timo.
(u) P(al). 138.
(x) Apocal.
ult.
(y) Ioan. 3.

MICHEVS.

Yon both speake learnedly. And first touching your directions (my *L. Card.*) I hold them most graue & waigh- ty. Yet seing I haue spent all my time chiefly in studying the Law, and the Prophets (being heretofore a *Rabnie* in our Iewish *Synagogue*) and seing that multiplity of reading, which your method exacts, (to wit of the Auntient Fathers, the Generall Councils, Ecclesiasticall Histories) is to great a burden to be inpoled now vpon the shoulders of my old age (my selfe not likely to liue so many years, as will be answerable to so infinit a labour) Therefore I must bethinke my selfe of some other more short, and abreniated course, for the perfect settling of my iudgment in the Christian Religion.

Touching your graue aduice (*M. Doctour*) of relying only vpon

vpon

vpon the *written word*. Grant, that the Scripture alone were of it selfe sufficient to define, and determine all Controuersies in Religion; yet I am so conscious of my owne weaknes herein, as that considering the severall senses vsually giuen vpon one, and the same text, I should euer rest doubtfull (once abandoning the sense, giuen by the ioynt consent of all Ancient Doctours of what construction to make choyce; and the rather
 (3) *2. Pet. 2.* seing the Scripture witnesseth of it selfe, *That no Prophecy*
 (2) *of the Scripture is made, by priuat Interpretation.* And sure I am, that if we Iewish Rabbins should take liberty to interpret the olde Testament, according to euery patticular conceipt of each of vs, we longe since should haue begotten many dissensions in Faith amonge vs.

I may add hereto, that I am the more easily thus per-
 Twaded, euen by both your speches at this present; seing both of you do strengthen, and fortifie your different iudgments (touching the finall determining of Controuersies) euen from the Scripture it selfe. But what? doth the Scripture speake different (or rather contrary things?) Noe. The Scripture is like to the Authour of Scripture; euer the same, and vncō-
 (4) *Mal'ab.* 3. able: *Ego (a) sum dominus, et non mutor.* And indeede to speake plainly, when you vrge those words: *spiritus ubi vult, spirat.* whereby you intimate the guift of the *Priuat spirit*, interpreting the Scripture, I euer disliked this Principle (euen before I beleued in Christ) as ready to create indifferētly any one Religion as well as an other: so that, that man, who for his Faith, and Religion grounds himselfe vpon this *Reuealing Spirit*, and consequētly is ready to stampe any Religion, which himselfe best pleaseth, is like (in my iudgment) to on that should be immediatly made rather of the *first Matter*, then of the Elements well tempred together; since he is in possibility, Anything. But to proceede: seing the directions of neither
 (5) (in regard of some difficult circumstances accompanying
 (6)) at this present sorte vnto my case, I must make e-
 (7) no other method, for the settling of my fluctua-
 (8) character of Faith. And (vnder both your fa-
 uours)

ours) it shalbe this,

wheras by seriously perusing the *New Testament* (as you Christians call it) I am become with infinite thanks to the Lord of Hostes, a Christian, though as yet, but a Christian imperfect, and scarcely initiated: So out of the same deuine Records, I am instructed, that the Church of *Rome* in those primatiue times receaued the true Christian Faith, incontaminate and free from all errour. Now if those sacred writings be of sufficient force with me, for my relinquishing of my ancient Iewish faith; then ought they as securely to warrant my Iudgment, that the true Faith of Christ was planted in the Apostles time in *Rome*.

This last point is confirmed to me by your great Apostle Paule, who in his Epistle to the Romans, much celebrateth the Faith of *Rome*, saying: (b) *To all, that be at Rome the beloved of God, called to be Saints, Grace to you.* And againe (b) *Rom. 1.* *I thank (c) my God for you, &c. because your Faith is renowned throughout the whole world.* And yet more: *your (d) obdience is published in euery place.* finally, the Apostle is so full in aduancing the Faith of the Romans, as that he particularly euen in words, ascribes one, and the same Faith to himselfe, and them saying: *That, (e) which is common to vs both, your Faith, and mine.* (c) *Rom. ibid.* (d) *Rom. 16.* From all which texts it is euicted, that *Rome* in those first times enioyed a true and perfect Faith. Now here it comes to be examined, *whether Rome, since her first embracing of it, hath changed her Faith; or otherwise she retaines without any alteration the same doctrine, which first the Apostles did plant in her.* (e) *Rom. 1.*

This point (*most excellent Men*) deserues an exact discussing, and may well seeme to be worthy your serious disputes: My owne want in your Ecclesiasticall Histories (from whence chiefly this question is to receiue it triall) doth pleade for my ignorance herein, and makes my humble request (for the better establisshing of my yet vnsettled Iudgment) to you both, to enter into a graue skirmish, and fight of disputation herein. Both of you are learned, and therefore (by vying what can be said on either side) able to accomplish this

my desire : both of you are charitable, (as I must suppose) and therefore (no doubt) willing (for my confirmation in the Christian Faith) to vndertake this my wished taske : for Charity (as euer desirous to do good) *omnia (f) sperat, sustinet*; & a charitable man partakes of the nature of a glasse, which is as ready to giue, as to receaue ons fauour. My foundation is here the words of your owne Apostle; I humbly entreate, that your learned discourses would raise the wales, and I shall attend your speeches with a greedy, and listning eare. Then in the close of all I may be better assured, whether for my Soule eternall felicity, I should subiect my selfe, as a member to the present Church of *Rome*; or otherwise consociate my selfe with the Protestants; the presuned Reformers of the said Church.

CARD. BELLARM.

Micheas, your judgment hath made choise of a most important subiect, and Christian Religion teacheth vs to be beneficiall to all, *maximè (g) domesticis fidei*, within which number, I hope shortly, I may place you. And therefore my paines (according to my smale ability) shall not be wanting to accomplish your request; and I much commend your desire herein; for who neglecteth his owne Soule, is not present to himselfe.

D. WHITAKERS.

The Groundworke (*Micheas*) of this your desired disputation I acknowledge most firme; and I shall be ready to afford my best furtherance thereto, though in regard of my owne smale mite of learning, I shall be like perhaps to the widdow in the Gospel, who gaue lesse, then any other, and yet was more charitable, then any other.

But touching the *Basis*, and foundation of this futuristic Discourse, *we do to grant, that the Church of Rome was holy, when Pule gave it those foresaid praises; as also when he first said: whom it was mission: make mention of you alwaies in your prayers. we ex also be said: It would (k) come to the Remission of abundance of the blessing of Christ; and when in freedom*

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dom he did preach to them the Ghospel of Christ. Yea which is more: We (1) freely confesse, that the Church of Rome was a famous Church of Christ, when Clemence did sit in that seate, and when the prophane Roman Casars did put to death the Bishops of Rome. But since those times, that most remarkable change of Faith haue violently inuaded, and possessed that Church, I will vndertake to prooue, neither will I draw backe herein, but shalbe prepared to manifest to you, how since the Apostles times, the Roman (m) Wolves haue inuaded the Church, and ceased not to deuoure the flocke; for the badges of the Roman Church are superstition, Infidelity, Antichrist, and Epicurisme.

CARD. BELL ARM.

How now *M. Doctor*. Such passion in the beginning? what *Philippicks*, and inuectiue declamations are these; the accustomed language of most of our new illuminated Brethren, not sorting to your presumed grauity? Therefore either forbear the like hereafter, or let vs forbear to enter into any dispute: for I do not loue to conuerse with those Men, whose tongues are vled to speake nothing but *Sayrs*.

D. WHITAKERS.

My Lord. my seruour to the Ghospel hath thus transported me: *The* (n) *zeale of thy house hath eaten me vp*: But pardon (for cuer) this my holy impatience, and I will promise you to proceede hereafter in all serenity, and mildnes; and will prooue the change of Religion in the Church of Rome, not by conuitiating it with intemperate language, but with weight of argument.

CARD. BELL ARM.

You say well. And therefore In the name of the Father, the Sonne, and the Holy Ghost, let vs beginne.

And here first *M. Doctor*, you are to remember, that seeing you affirme, that Religion is changed in the Church of Rome, since that Church was first (as it were) cultivated, & tilled therewith by the labour of the Apostles; you are thereby obliged to prooue this your assercion; And I (as holding the *Negative*) am bound only to answere, and to repell your arguments

(1) D. Whitaker. Cant. Cap. Rat. 7.

(m) D. Whitaker. vltim these very words L. cont. Cap. Rat. 7. say in: Hæc sunt Ecclesie vtriusque infamia, Superstitio, Infidelitas, Antichristus, Epicurismus.

(n) Psalm. 68. et 101. 2.

arguments. Neuerthelesse I will supererogate with you in methode herein, and will vndertake to prooue pofitively, that *Rome* fince it firft being Christian, did neuer fpeake of fo much, as any on materiall, and dogmaticall Article, (which is the point in queftion) of her primatiue Faith .

Now for the greter conuinced of your contrary pofition, I meane to ftrengthen and fortifie the truth herein, euen from the teftimonies of your owne learned Men : and thus the Proteftants penns fhall deadly wound the Proteftants Faith. Therefore tell me (*M. Doctour*) if you will quietly fubfcribe in this time of difputation, to the ingenious, and plaine Confeflion of your owne learned, and iudicious Brethren .

D. WHITAKERS

(o) *D. whit.*
cont. *Bellar.*
L. de Ecclef.
courrouer. 2.
q. 5. c. 14.
faith. efficac
est Aduerfa-
rioru ipforu
contra ipfos
teftimonium
et c. et quid e
fateor verit
tate a suis in-
emicis Testi-
moniu extor-
quere posse.
(p) cont. *Do-*
nat. post coll.
c. 24.

Moft willingly: for (o) the argument must needs be strong, and efficacious, which is taken from the confession of the *Aduerfaries*; and I do freely acknowledge, that the Truth is able to extorte testimonies euen fro its *Enemies*. And this point is further warranted with all force of reason: for why should learned men confesse againft themselves, and in behalfe of their *Aduerfaries*, were it not that the racke of an vndeniable Truth forceth them theirto ?

CARD. BELLARM.

It is moft true, and the matter fo standeth indeede; and your speech well forteth to that fentence of *S. Augustine*; to wit, *That (p) truth is more forcible to wringe out Confession, then any racke or torment.* well then to proceede to the matter. And becaufe things contracted in method, enter more eafily (after a *pyramicall* manner, as I may fay) into the eye of the vnderftanding; Therefore for the more facilitating of this point here handled, you are to cocieue (*M. Doctour*) that in any notable change of Religion, these things following can be demonftrated and pointed out. (1) *First, the Authour of fuch a Change. Secondly. the new opinion or doctrine. Thirdly, the time, in which this new doctrine was first broached, or preached. Fourthly, the place, in which it was taught. Fifthly, and laftly, the persons, who did oppugne, and resist it at the first: All*
which

(1) *Bell. thus*
faith verbal
ly in L. de
Ecclef. c. 5 de
Not. Ecclef.
Nota ficuda.

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which are found even in the Church of Christ, which neuertheless was no new Church, but only a certaine mutation or change of the state of the Church, according to the predictions of the Prophets. For first we knowe, the author thereof was Christ; The new Articles of beleefe were principally, the Articles of the Trinity, and Incarnation; the time, when this doctrine was first preached, was in the fiftenth yeare of Tyberius Cæsar; The place Iudæa; finally the oppugners of it were the Scribes, and Pharises. Now whereas we are able to demonst rate all these points in the beginning of euery particular sect, or Heresie; our Aduersaries notwithstanding cannot set downe any one of these circumstances concerning our Church or Faith, euer since the Apostles times.

But because of all these Circumstances, the *Time* of this supposed chage is chiefly to be weighed, I will begin therewith, remitting diuers of the other Circumstances to be hereafter discussed by vs; and leuing the rest for greater breuity to some other fitting opertunity. And as touching the Circumstances of *Time*, I will first discourse thereof by means of a distribution of three distinct times since *Rome* first receaued the Ghospel of Christ.

First then, we will take into our consideration, how longe it is granted by your Protestants, that *Rome* did perseuer without any alteration in her prematiue Faith. *Secondly* we will enquire, and set downe the acknowledged continuance of that time, during all which season the now present Faith of *Rome* hath continued; That is, how longe Papistry (as you commonly tearme it) hath bene publikly professed, and taught throughout all Christendome. *Thirdly* and lastly, we will then take a view of the times, betweene these two former seuerall times: for these two times being once acknowledged on all sides (to wit, the time, during which the Church of *Rome* confessedly kept her first Faith taught by the Apostles, and the time, during which the present Romane Faith hath continued from this day vppward) it inuitably followeth, that this supposed change of Religion did either happen in the *interstitium*, and meane time betweene the two former Periods of times, or els,

that there hapened no such chang in Religion in the Church of *Rome* at all. Now concerning the first of these times, how long (in the Protestants judgements) *M. Doctour* did the Church of *Rome* retayne without staine, or alteration in any point of moment, or Article of beliefe (for that only is to be enquired) the Faith first defeminated by the Apostles?

D. W H I T A K E R S.

I will confesse in all ingenuity, that diuers of our owne learned Brethren do teach, that *Rome* retained her purity of Fayth without any such alteration by you intimated, till after the deaths of *Optatus*, *Epiphanius*, and *Augustine*, which is during the space of foure hundred and forty yeares after Christ.

C A R D. B E L L A R M I N E

You say most truly, and I do like your playnesse herein, since he is truly politike (espetially in matters of Religion, which require all candour in their menaging) who is not politicke. For whereas our Catholicke writers haue much insisted, that *Tertullian* prouoked the Heretickes of his daies to the Succession of the Bishops of *Rome*, your owne *D. Fulke* giueth this reason touching such his prouocation, in these words: *The*

(r) *D. Fulke* (r) *argument then drawne from Succession was good, because the Church of Rome retained (by Succession untill Tertullians daies) that Faith, which it did first receaue from the Apostles.* To whose judgment in this particular reason your selfe (*M. Doctour*) in your booke written against me subscribes, thus saying: *from hence*

(s) *D. Whit.* (s) *we do vnderstand why Tertullian did appeale to those Churches; to wit, because the Churches did then hold the Apostolicall Doctrine by a perpetuall succession.*

where he spe-
keth of cer-
taine Apostol.
Churches, &
perticularly
of the Church
of Rome.

But to descend further in time, touching the graunted preferuation of the Faith of *Rome* whereas in like manner some Catholicke Authors haue alledged the same argumēt, drawne from the Succession of Bishops by the example of *Irenaeus*, *Cyprian*, *Optatus*, *Hierome*, *Vincentius Lyrinensis*, and *Augustine*, (all which Fathers most rested in the Succession of the Bishops of *Rome*, still continued till their daies) your foresaid *D. Fulke* answereth in behalfe of the sayd Fathers in this sort: *That*
these

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these (r) Fathers especially named the Church of Rome, it was, because the Church of Rome at that time, as it was founded by the Apostles; so it continued in the Doctrine of the Apostles. With whom accordeth D. Jewell, saying: Aswell Augustine, as also other godly Fathers rightly yealded reverence to the Sea of Rome &c. for the purity of Religion, which was there preserved a long time without spot.

(r) In his Consultat. of Purgatory pag. 372.

To conclude, Calvine himselfe (euen in the same manner) answereth the foresayd argument of Succession of Bishops in the Church of Rome, insisted vpon by Irenaeus, Tertullian, Origen, (u) Augustine, Cyprianus, Epiphanius, and others; for thus Calvine speaketh: Cum extra (v) controuersiam esset, nihil à principio usque ad eretice illam mutatum fuisse in doctrina &c. Seeing it was a Poynt out of Controuersy that nothing in doctrine, from the beginning to this daye was changed; these holy Fathers did take that, which they thought sufficient, for the destroying of all new Errors; (to wit,) the doctrine constantly and with an unanimous consent, retained euen from the Apostles dayes, till their tyme. Thus Calvine.

(v) In his Reply to D. Harding pag. 246. (x) Insti. 1.4.2. sect. 3.

To these former I may alledge that Sentence: out of D. Fulke, saying: The Popish Church &c. departed from the Vniuersal Church of Christ, long since Augustins departure out of this life; Thus he granting, that till S. Augustins death, the Church of Rome was the true Church: so euident and cleere (we see) it is, that the Church of Rome neuer changed her Religion from the Apostles first Planting of it, vntill the times of S. Augustin, Epiphanius, Oreatus &c. which was (as is aboue sayd) foure hundred and forty yeares after Christ.

(y) Retentus pag. 85.

Thus saith (M. Doctor) concerning the durance of the tymes (euen by the Protestants frequent confessions) that no change of fayth was made in the Church of Rome; Touching which poynt I referre you (for greater still: ction) to certaine quoted places of the aforesayd Fathers, to wit, of (z) Hierome, (a) Irenaeus, (b) Augustine, (c) Vincertius Lyrnerius, (d) P. m-

(z) Ep. ad Pontianum et c. p. 57. ad

Damas. (a) L. 3. aduers. Heres. c. 2. (b) Ten. 7. in Psal. Cont. for. c. 1. c. 1. c. 2. Ep. 165. ad Liberium. Circu. an. 417. (c) Aduers. Heres. Pauli post. int. (d) De ubi. frat.

16 THE FIRST PART OF

brose &c. All which Fathers in their writings do constantly aurre, that the Faith preached in their dayes in the Church of *Rome* was the true Fayth; and consequently, was neither then nor afore subiect to change or alteration.

Now all this being made thus evident, it followeth according to our designed Method, that we consider the number of those ages, during the length of all which from this day upwards, the present *Roman Fayth* hath (by the lyke Confession of the Learned Protestants) bene generally taught: Seing how long the Protestants do grant, that the Church of *Rome* hath from this day continued in her present Faith; so long it followeth, by their owne implicit censures, and most necessary inferences, that the Church of *Rome* neuer altered her Fayth: Therefore (*M. Doctour*) I would know of you, what your learned Men do generally teach about the continuance, and antiquity of our present Roman, and Catholicke Religion.

D. WHITAKERS

I will not deny but that our Doctours do ascribe an antiquity to your Popish Fayth, for a thousand yeares at least; For first D. *Humphry* (my worthy (e) *symmachos* call *symmy'stes*) shewing what Religion *Augustine* planted in *England*, being sent by *Gregory* the Great, then Pope of *Rome* (who liued in the yeare 590) thus instanceth in the particular points of the then Roman Religion; In (f) *Ecclesiam verò quid inuenerunt Gregorius et Augustinus? Omnis ceremoniarum &c.* what did *Gregory* and *Augustine* bringe into the Church? They did bring a burden of Ceremonies; They did bring in the Archiepiscopall Pall, for the solemnization of the Masse; They did bring in Purgatory &c. the oblation of the Hea'tifull Oast, and prayer for the dead &c. Relicks, Transubstantiation &c. a new consecration of Temples &c. from all which what other thing is effected then the introducing of Indulgences, Monachisme. Papsme, and the rest of the Chaps of Popish Superstition? all this did *Augustine* the great Monke (being instructed herein by *Gregory* the Monke) bring to the Englishmen. Thus farre D. *Humphry*.

(e) So *Doff.*
whic' fillet
D. Clarke in
L. cor. cap.
Rat. 8. mean-
ing th' cir-
by his *Com-*
ment. et con-
sec. us in *Do-*
ctine.

(f) D. *Hum-*
fr. in *re-fo-*
r. part. 2.
Rat. 9. Pag.
6. et Pag. 627

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CARD. BELLARM.

Well then, *M. Doctour*, it clearly appears by this, that at *S. Gregory* his sending of *Augustine* into *England* (which was about a thousand yeares since) our present Roman Religion was then wholly, and publickely practised in *Rome*; & that if the Church of *Rome* had suffered any change of Faith from that first taught by the Apostles, that this change should have beene made, not since, but before *Gregories* time, and before he had sent *Augustine* to plant in *England* the Faith of Christ. I may adde, *M. Doctour*, in further confirmation of *D. Humfrey* his judgment herein, the iudgment of your owne *Centurists*, who in their *Index*, or *Alphabetically* table of the first *Century*, at the Word: *Gregory*, set downe with particular figures of references, where euery such mentioned opinion may be found as followeth *in* *idem* *Error de bonis operibus, de Cōfessione, de cōiugio. de Ecclesia, de sanctorum Inuocacione, de Inferno, de Libero arbitrio, de iustificatione, de Purgatorio, de Penitētia, de satisfacione &c.* And which is more, your sayd *Centurists* (8) do further accuse *Gregory*, out of his owne writings with consecration of *Altars, Chalices, & Corporals, with oblatiō of sacrifice for the dead, with translation of Reliques, with Monachisme, with Pilgrimages, with consecration of Churches, with Messe, & striking of holy-water, with consecration of the font of Baptisme. of Chr. sene. & Oyle, with celebratiō of Messe, & finally with claime of souerainty over all Churches*: All which places of the *Centurists*, charging him, are to be found in the first *Century* after the first edition thereof.

To these former acknowledgments, we may adioin the words of *Luke Oslander* (your famous Protestant) which are these: *Augustinus* (1) *Romanos Ritum et consuetudines, Anglicanis Ecclesiis obstitit*: And then immediately after he particularly setteth downe severall rites, & doctrines, practiced, and beleueed at this present by the Church of *Rome*; which (as he confesseth) *Augustine* did plant, & establish in *England*: a Ioynt so euident, that euen your owne selfe, *M. Doctour*, avowes,

(1) that *Boniface* the third, (who liued anno. 605. and pres-

C

sently

(g) At which places following of the *Centurists*. Thus charging *Gregory* are to be founde in their first *Century* after the first Edition thereof between Col. 369. and Col. 432. (1) In his epitom. Hist. Eccl. Cent. 6 pag 289. (1) *Deus in Lib de Fac. Cent. Bellarm. pag. 144.*

sendy after the foresaid *Gregory*) and all his successours were Antichrists. Yea you speaking of the conuersion of *England*, (*h*)*D. whit.* (made by this *Gregory*) and of other conuersions of Countries *ubi supra p.* by other Popes after, thus conclude. The *Conuersions* (*h*) of 339.

so many countries were not pure, but corrupt. With you herein *Diuens* (that remarkable Protestant) conspireth, who thus basely censurcth of *Gregories* conuerting of *England*: *Purgatio illa, quam Gregorius primus fecit &c. fuit inebriatio meretricis mundo facta, de qua est Apocalips. 17. et 18.* Thus referring our Conuersion to Christianity, to the worke of Antichrist. And thus, *M. Doctour*, you here may see, how the Church of God (through an ouer vnkind peruerting, and misconfuring her most motherly, and charitable endeauours) hath reason euen to complaine, and grieue at those, who vaunt themselves for her owne Children: so the Vine being vtinely cut, weeps out its mishap, through out it owne wound.

Now from all these former testimonies of your selfe, *M. Doctour*, & other Protestant writers, we may infallibly conclude, that from this day till we arriue, at least to the age of the fore-said *S. Gregory*, the present Roman, & Catholicke Religion was taught in diuers Countries; & consequently (seeing those Countries receiued their instruction in Faith from *Rome*) that it was not during all this time introduced into the Church of *Rome*, as an Innouation, and change of the Faith, afore professed by the said Church.

Now being made eident; first, that the Church of *Rome* did retaine her purity of Faith, the first foure hundred and forty yeares after Christ; and also, that for this last thousand yeares, the present Roman, & Catholicke Faith, hath not (at any time thereof, bin first brought into the world; but during the said thousand yeares it hath bin continually the generall taught doctrine of the Church of *Rome*. It now followeth, that we take into our consideration the number of yeares which passed betweene the first foure hundred, and forty from Christ, and these last thousand yeares from vs. Which number (seeing it is sixteene hundred yeares, & some more from Christ

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to vs) amounteth to about one hundred, and sixty yeares.

Well then if here we can prooue that no change of Fayth in the Church of *Rome*, within the compasse of this 160. yeares; then followeth it vnauidably, that the Church of *Rome* neuer to this day, hath suffered any alteration in Fayth, and Religion, since its first embracing of the Christian Fayth.

That no Change of Faith did happen within the compasse of the sayd 160. yeares, I prooue seuerall waies, yet all conducing to erect this one maine truth; like as diuers lesser numbers (though counted after different waies) make vp but one, and the same great number. And first, this assertion of mine is prooued from the doctrine, which was beleued, and generally taught at such tyme, as *Constantine* (who was our first Christian Emperour) was conuerted to Christianity, which was about the yeare 320. after Christ, and therefore before the foresayd 160. yeares.

That the Faith in his time, was the same, that the Church of *Rome* professeth at this present, appeareth from the frequent testimonies of your former *Centurists*; who most elaborately, & punctually do record all the particuler Articles of the present *Romane Fayth*, to be beleued most constantly by the said *Constantine*; and that he did cause to be put in practise all the Ceremonies, now vsed in the Church of *Rome*. And the said *Centurists* are so exact, and diligent in their enumeration of all the Catholicke Doctrines beleued by *Constantine*, and of the Catholicke Rites, and Ceremonies obserued in his time; as that they spend seuerall Columnnes of the fourth *Century* touching this point; to wit, from Column. 452. to Column. 497. or thereabout.

Now that not only *Constantine* himselfe, but also the whole fourth Age did generally beleue, and profess the now professed Doctrine of the *Romane Church*, is in like sort abundantly confessed, & registred by the said *Centurists*, they spending most of the leaues of the said *Century*, in particularizing the now Catholicke Doctrines, and the doctours of that age

beleeuing, & teaching them: I therefore for the greater manifestation of this point, I reate you, *M. Doctor*, to the diligent perusal herein of their fourth *Century*: touching which particular subiect, I am so confident that I dare ayouché, that by the industry of the said *Centurists*, the true state of the Church in that age is so painfully, & articulately (according to my former speeches registred) as the perfect meynory thereof (as being exempt from all obliuion in future dayes) is able to turne the syth of time: so certaine it is that euen in your owne Histories (so long as they shalbe extant) the Catholicks shalbe euer able to glasse the true face of their times.

But, *M. Doctor*, for the greater euidency of this point, I pray you tell me, whether it is your iudgment, that the Fathers liuing in the fourth Age; but especially those who liued before the fourth Age, and consequently, before the aboue mentioned 160. yeares) were Professours of your *Protestant*, or our *Roman Faith*.

D. WHITAKERS.

I make no doubt, but all of them professed with a generall consent our *Protestant Faith*, & knew not the present Doctrine, and Faith of *Rome*.

CARD. BELLARM.

See how fowly you are mistaken, *M. Doctor*, And therefore seeing the discouery of errors is an establishment of the Truth: for the fuller manifesting of your ouer sight herein, I will insist (for greater breuity) only in six chiefe Articles of the *Catholicke Faith*, for a tast of the rest; which euen by your owne Brethrens Confessions, were maintained by the Fathers liuing in the fourth age; frõ whence we may necessarily inferre, that not any change touching those points was, brought into the Church of *Rome*, within the compasse of the said 160. yeares.

1.

And first I will beginne with the doctrine of the *Sacrifice of the Mass*: where (as also in other Articles following I will discerne here, & there, out of the great abundance thereof, some few acknowledgements of the Protestants. Now here you cannot deny, *M. Doctor*, but that touching *Cyprian* (who liued
Anno

