

ENGLISH RECUSANT LITERATURE
1558-1640

Selected and Edited by
D. M. ROGERS

Volume 236

LEONARDUS LESSIUS
*A Consultation what Faith
and Religion is Best
to be Imbraced*
1621

SIR TOBIE MATTHEW
Charity Mistaken
1630

Holy Churches Complaint
[1598-1601]

LEONARDUS LESSIUS

A Consultation what Faith

and Religion is Best

to be Imbraced

1621

The Scolar Press

1975

ISBN 0 85967 226 3

*Published and printed in Great Britain by
The Scolar Press Limited, 59-61 East Parade,
Ilkley, Yorkshire and
39 Great Russell Street,
London WC1*

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CONSULTATION

W H A T

FAITH AND RELIGION

is best to be imbraced .

WRITTEN IN LATIN

By the R. Father *Leonard Lessius*, Professour
in Diuinity, of the Society of I E S U S.

A N D

Translated into English by W. I.

Whereunto is also annexed a little Treatise
*Whether the Church of Rome hath
fallen in Faith, or no?*

THE SECOND EDITION.



Permissu Superiorum, M. DC. XXI;
Aue. P. Gal. Writ. Soc. J. W.

TO THE RIGHT
HONOURABLE
THE LORD MAIOR,
TO THE RIGHT
WORSHIPFULL
THE ALDERMEN,
AND TO THE
RIGHT WORTHY
CITIZENS
OF LONDON

The Translatour wisheth all Health
and Happines, Temporall
and Eternall.

RIGHT
HONOURABLE,
RIGHT
WORSHIPFULL,
AND RIGHT
WORTHY.



H Was perswaded to present You with this Treatise translated by me into our mother tongue, that hath appeared far better suited in the attyre it was first inuested, only through the loue and respect I bare to your so wel-deseruing Persons; whose speciall endeauours amidst your other serious employments in that famous Citty, should be, and

THE EPISTLE

I hope is , the attayning of such a traffike, that may more redound to the profit of your Soules , then your temporall Estates : since you know well that a sure and solide foundation of true Religion , worketh Eternall saluation ; and the contrary eternall woe and misery, though otherwise one were neuer so fortunate in all worldly prosperity .

The worke it selfe is but of some few houres reading , and the Author I hope will not be distastfull vnto yow in respect in his person , though otherwise of a different Profession & habit . And though
I doubt

DEDICATORY.

I doubt not, but that many of You haue already seene other learned Bookes of like subiect : yet because this affordeth so great variety of forcible Motiues , both singularly chosen, and most aptly expressed , to settle mens Consciencs in so waighty an affayre as this is ; I haue therefore thought good to present it to your Viewv , though in a more humble , and far lesse polished stile , then so profitable a subiect deserueth .

And heerunto I was the more encouraged by vnderstanding the great fruite and

THE EPISTLE

profit which many haue already, and do dayly reape by a diligent perusall of this Booke in other languages, hoping for no lesse in our owne, then it hath produced in the Latin, French, and Dutch; especially in men so zealous in that Profession, which hath byn in these later tymes preached vnto you: Which zeale of yours would no doubt be more feruent, if Gods Grace by other motiues proposed, should open your eyes to see the cleernes of the Catholike verity.

Neyther should it offend you, that (your Consciencs hauing

DEDICATORY.

having byn settled those 60. yeares last past in the Fayth that was then proposed vnto you) now a new reuiew of matters belonging to Religion should be offered . For synce the Scripture doth premonish vs that Heresies must of necessity be, and false Teachers would come to disturb the peace and vnity of the Church (of which sort , as is apparent by her contrary doctrines , this our vnfortunate Age hath byn most fertile :) it is doubtlesse no disgrace, or signe of leuity or inconstancy, by a diligent and iudicious examen , to try which of all

* 5

these

THE EPISTLE

these diuers spirits is of God; and which is that Catholike Church so often commended vnto vs in the Scriptures, as nothing more plainly and seriously.

In which important search the Reading of this little, but golden Treatise, will by Gods grace afford such light to discern Truth from Fals-hood; and such meanes to find out the true gate of Catholike fayth which only lea-deth to saluation, as may sa-tisfy the most Iudicious; espe-cially if they reade with that humblenes of spirit, as they ought to doe, who desyre to
know

DEDICATORY.

know the Truth.

In reading therefore, consider attentively euey Passage, & ponder the waight and substance of ech Reason, not posting ouer the same, as many doe, transported with curiosity to reade all new Books that come forth; and I doubt not you wil receauc abundant satisfaction

Read then (most worthy Cittizens) the ensuing *Consultation*, with an indifferent and vnpartiall eye, that you may enrich your soules vvith the treasure of true knowledge & doctrine, which leadeth to eternall Life and
Happy-

THE EPISTLE

Happynes. Wherof I humbly
beseech his diuine Maiesty to
make you partakers, to whom
I haue heerewith dedicated
both my selfe and seruice, to
remane,

*Your seruant euer in
Christ Iesus.*

W. I.



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Church of Rome hath n^o any way fallen
from her Primitiue Fayth.*

A



A
CONSULTATION;
WHAT FAITH AND
RELIGION IS BEST
to be embraced.

GR EAT is the variety of Religion in this our age, and great is the contention about the truth thereof. Many in this point do continually wauer, nor can they determine any certainty, passing from one Religion to another, as it were from house to house for trialls sake, thereby to find tranquility to mind. Others, through an inconsiderate boldnes, do imbgrace any Religion which by chance they light vpon, without either examining or vnderstanding

A ding

2 *What Fayth & Religion*

ding the same: who, when they are demanded why they preferre that Religion before others, they haue no other answer, but that it seemes better to them, or els (which commonly all do bragge of, because they follow the very pure word of God.

This busines, notwithstanding, is most worthy of great deliberation and discussion, seeing that heerein consisteth the very center of our Situation. Euerlasting saluation or damnation is no small matter; but euen such, as all other things, be they good or bad; are nothing in comparison therof. And this damnation or saluation dependeth on good or bad Religion. If thy Religion be good, it shalbe easy for thee to obtayne saluation; but if it be euill, it is impossible for thee to be saved. By euill or false Religion thou canst not please God, and consequently not obtayne pardon of thy sinnes, nor true Iustice, nor yet by any meanes be made pattaker of Christs redemption; but remaynest in death, and the wrath of God re nayneth vpon thee.

Hebr. 11.

Rom. 3. 4. For that all men without the redemption of Christ, and liuing agayne in him,
do

Is best to be embraced. 3

do remayne in death or sinne, & are the sonnes of wrath: but whosoever imbraceth not true Religion is made voyd of the Redemption and quickening of Christ: wherefore of necessity he must remayne in death, and be the sonne of wrath, & fewe for eternall fire:

Furthermore, true Religion is onely one, and not manifold; for that there is but one verity, one fayth, one baptis- *Ephes. 4.*
me, one God and Lord of all: wherof it followeth by consequence: First, that all Religion, all Fayth, all Confessions of fayth, besides this only one, are false, hurtfull, pestilent, and brought in by the Diuel, as author therof, & the Father of lyes.

Secondly, no man who hath not this onely Fayth, can possibly obtayne cuerlasting saluation: and all who shall be destitute therof, although otherwise they liue neuer so well; shall intallibly perish eternally. For that which the Apostie sayth of charity (to wit, *If I should* *1 Cor. 13.*
speake which the tongues of men & Angells; if I should know all mysteries; if I should distribute all my goods to be meate for the poore; if I should deliuer my body, so that I serue, and haue not cha-
ritie,

4 *What Fayth & Religion*
ity it doth profit for nothing;) may with better reason be spoken of true faith & religion, which is the very foundation of charity, & of all other Christian vertues.

Thirdly, it is a very grosse, error of certayne simple people, that thinke it to be inough to their saluation, if they belieue in Christ, and that he dyed for their sinnes, although they belieue not many other things; for examples sake, those which belong to Sacraments, sacrifice of the Church, and other such like pointes of fayth: for so should almost all Sectes of heretikes be saued, for that all (except some few) do embrace Christ (or els they should not be heretikes, but Apostataes) and belieue that he dyed for their sinnes. And so by this meanes shalbe saued the *Montanists* & *Nouatians*, the *Donatistes* and *Sabellians*, the *Arians*, *Macedonians*, *Aerians*, *Eutichians*, *Monothelites*, and such like pestes of the Church. Wherefore then, hath the Church in all ages vehemently opposed herselfe agaynst heresies? wherfore doth the Apostle command vs to auoyd an hereticall man after one or two reprehensions? Wherfore should we beware of their very speeches,

Tis. 3.

2. Tim. 2.

Is best to be embraced. §

aches, as a certayne infectious canker?
In vayne then are al these things spoken
and done, if saluation may be obtayned
together with heresy. Then truly
is that a meere forged tale agaynst the
consent of all Ages which S. *Augustine*
reciteth in these wordes: *Constitutimus ali-*
quem &c. Let vs imagine (sayth he) a man
to be chast, continent, not couetous, not
a seruer of Idols, liberall to the poore, no
mans enemy, not contentious, patient,
quiet, emulating or enuying no man, so- *Aug. l. 4.*
ber, frugall &c. but yet an heretike; let *cont. Do-*
there be no doubt at all to any, but that *ut. cap. 8.*
such a one, for this aly thing, in that he
is an heretik, shall not possesse the King-
dome of God.

For as that man (as witnesseth
S. *James*) who offendeth in one commā- *Iac. 2.*
dement is made guilty of all, and looseth
his whole iustice, although he keepe
the rest of the commandements, because
he contemneth the lawmaker himselfe
who made the whole law: euē so he that
denyeth obstinately but one article of
fayth, though he retayne the rest, is
made guilty of his whole Religion, and
looseth all his Fayth and Religion, be-

6 *What Fayth & Religion*

2. Tim. 3.

cause he contemneth the Author thereof. For that the chiefe & supreme Verity being one and the same, hath revealed all the articles of fayth, and doth propose the same to be believed of vs, by the Church her spouse, which is the pillar and firmament of truth. He therefore, that doth obstinately reiect but any one the least article of Fayth, not relying vpon the iudgment of the Church; by that very act is he iudged to contemne the Author of the first & principall Verity, whole preacher, interpreter, & instrument is the Church, and by this meanes he looseth all his liuely fayth, which is necessary to saluation.

Neither helpeth it any thing at all: that he yet belieueth some principall beades or articles of fayth; because he belieueth them not with a liuely fayth, which cōsisteth vpon only diuine authority proposed vnto vs by infallible meanes; els he should belieue the rest also that are propounded to him by the same meanes: but he belieueth them with a certayne humane fayth, that is to say, because by his own private iudgment or opinion he so thinketh them to be believed;
taking

Is best to be embraced. 7

taking vnto himselfe authority to iudge and discern what things are to be believed, and what are to be reiected: so as the chiefe reason of his beliefe, is his private iudgement; and therefore all that fayth and beliefe is humane, and of no value. For most certayne it is, that as true Iustice doth extend it selfe to all the cōmandements: so doth true fayth in like manner, which is required to saluation, extend it selfe to all those things, that are reuealed vnto vs from God; in such sort, that we eyt̄er expressly belieue, or be ready to belieue them al if they be accordingly proposed vnto vs. Whereby it is manifest, how carefully we ought to endeauour to obtayne true fayth & Religion, seeing that the same is the very foundation of all our saluation, & without which most certayne damnation is to be expected. Wherefore I haue thought good in this place to set downe certaine Considerations or Reasons, manifest & perspicuous to euery one of ordinary capacity, wherupon may be framed a certayne & intallible Deliberation concerning this busines of Religion.

8 *What Faith & Religion*

I. CONSIDERATION.

*Of the desire of perfection, whereunto
Christian Religion leadeth.*

That
Christian
Religion
leadeth to
desyre
Perfeciō.

THAT Religion is alwayes to be preferred that sauoureth of purity and holines, of life, which draweth our myndes from earthly affections, and styrreth vs vp to the loue of heauenly. For that the chiefe end and scope of Religion is to sequester mens affections from these bare and temporall things, and to lift them vp to meditate, loue, and pursue celestiall and euerlasting. Such is the only Catholike Religion, and no other. For she persuadeth to abstayne from pleasures of the flesh, and allurements of this life: She teacheth to contemneriches and honours; and when at any tyme we doe enioy them, to renounce them for the loue of Christ: She counselleth fasting, hayre-cloath, lving on the ground and other bodily afflictions, wherewith the flesh is tamed, & subdued to the spirit.

Only Ca-
tholike
Religion
teacheth
perfeciō
of life.

Hence

Is best to be embraced. 9

Hence commeth it to passe, that there are so many in the Catholique Church, who contemning richesse, honours, and pleasures, which they eyther enjoyed, or might haue done, haue forsaken the world, giuing themselves w^holy to austeritie of life, and contemplation of heauenly thinges. Amongst whome may are Noble men, and Noble mens sonnes and daughters, many gentlemen, many rich men, many excellent wittes, many most eloquent, and famous for all kind of learning. This is that most worthy ensigne of diuine spirit and true religion. For that this religion can be no other then celestiall, which thus by violence draweth mans nature frō these base earthly thinges, whereunto it cleauech, and rayseth it vp to contemplate heauenly: which vanquisheth the desires of temporall thinges, and ingrafteth the loue of eternal; and to conclude, which worketh such wonderfull chaunges in men. But the tree is knowne by the fruite.

Now, other Religions, especially the *Lutheran, Calvinian, & Anabaptisticall* (of which we meane chiefly to treat, and

Other religions
take away
desire of
perfection
and good
workes.

*lib. de vita
coniugali.*

do frame this our Consultation) do performe no such thinge. For that they are so far from teaching aulterity of life, or contempt of worldly delights, as they call fasting a humane tradition, whereby God is honoured in vayne: Abstynence from flesh, they call superstition: monasticall voices they say, are wicked, vayne, and not to be kept: chastity they teach to be impossible; all must marry, and imploy their tyme in wiuing, which, as Luther sayth, is as necessary, as to eate, drinke, sleepe &c. Out of which doctrine it followeth, that none of those, who follow any of these new Religions, doe cyther tame their flesh by abstynence, keep chastity, or abstayne from marriage and fleshly pleasures, or exercise pouerty for for the loue of Christ, by forsaking their riches: but do all imbrace a loose, vulgar, worldly life, agreable to the inclination of the flesh, and corruption of nature. No man in this religion can once find in his hart to imitate an Angelicall life heere in this world; as many holy men haue done before, and many do at this present in the Catholique Church: no man goeth about to shake of the carkes and cares of this life, breaking in pieces
the

Is best to be embraced. 11

the bandes of the world; that being free and discharged thereof, he may follow Christ our Lord, imitating his most holy life, and representing him in his mortall flesh: for whatsoeuer is about the common and popular manner of liuing, these new Religions do not allow.

Who then seeth not, that in these there is no Christian Religion? For although Christ, considering mans infirmity, doth not commaund pouerty, chastity, single life, contempt of oneselfe, and the like: yet notwithstanding doth he counsel vs, and inuite vs therto with great reward, giuing vs an example thereof in himselfe to imitate the same. So as by this his example and inuitement, infinite numbers of all orders, ages, sexes, nations & conditions, being stirred vp, haue attayned vnto this high sanctity, and haue byn therfore admired of all the world. But contrarywise these new Religions altogether disallow the desyre or study of perfection, as impossible or superstitious.

Neyther do they alone hinder this most excellent sanctity, but therwithall
seeke

12 *What Fayth & Religion*

Luth. art seek to suppress all other endeavours &
31. & 36. desires of good workes: For that they
& de liber. teach, That man offendeth in all his workes, though
Christiana. this synne be not imputed to those that believe.
Calu. l. 3. Then they teach, That man by any good
Inst. c. 12. workes whatsoever meriteth nothing with God;
§. 4. & ca. is neuer the more gratefull vnto him; neuer the
22. §. 2. more iust, nor shal haue neuer the more reward for
Luth. in as- his workes, whether they be more or lesse, or any at
sert. art. 1. all; but that only faith is esteemed & crowned with
Caluin l. 3. God &c.
Inst. c. 1. §.

13. & 14: This doctrine being then once set
& c. 19. §. abroad, what man, trow you, wil be
2. 4. & 7. stirred vp or moued to good workes,
 prayer, almes, abstinence, or help of his
 neighbours? For if in all these workes
 there be sinne, and neyther merit, nor
 reward, nor profit, what should mooue
 me to performe them? who will bestow
 his labour & goods in vaine, & without
 any profit, but with hindrance to him-
 selfe? So as these new religions, as you
 see, quite take away all good workes
 from men, and leaue them only fayth,
 which they esteeme in place & value of
 all. It is not then credible that Christ by
 so many sweats and labours, by such his
 manifold doctrine and heauenly admo-
 nitions,

nitions, by his blood, crosse and passion would leaue vnto vs, or be the Author of so barren a Religion.

Neyther do we any way obscure the merits of Christ by attributing the force of meriting euerlasting life by our workes, as our aduersaryes obiekt, but rather do we illustrate, and extoll the same. For we assigne the merits of Christ to be so forcible and vniuersall, that he did not only merit Eternall Saluation thereby for vs, but also gaue vs force & strength to merit for our selues. As for example, that man should not iniure the Omnipotency of God, but rather extoll it, that should say, that the sayd Omnipotency doth not only worke and produce all things, but also giueth force to things created, to worke and produce the like. For there is nothing that doth mored eclare the excellency and perfection of the cause, then if the cause doth not only worke or cooperate it selfe, but giueth also force & strength to others to do the same.

An obiection refuted.

The force of Christs merits.

Therefore whē as we say christ did not ōly merit for vs, but gaue vs also force to merit for our selues; we do far more extoll

toll the force of his merits, then they who teach, that he alone did merit all, & left vs no strength to cooperate to his merits. Nay rather those men do greatly iniure Christ, because they take away this force and efficacy from him: like vnto certayne Philosphers, who taught that things created had no force in themselves to cooperate, but that the only increated power of God did all, and thereby iniured his omnipotency, as if he could not giue force to things created to work & cooperate with God. For as he should iniure Christ, that should attribute to man any force of strength to merit, that is not deriued from the merits of Christ: so also should he iniure God, that should attribute any force or power to things created that is not deriued from the omnipotency of God. Furthermore, as the operations of things created are referred vnto God, as the Authour of all, because he gaue them force, and together concurreth with them as the vniuersall efficient cause: euen so are all the merits of iust men referred vnto Christ, as Authour of them all, because he gaue them force and power thereto, and together concu-

Is best to be embraced. 15

concurrerh with them as the vniuersall meritorious cause. I omit many other things which might be brought to this purpose.

II. CONSIDERATION.

That Christian Religion excludeth liberty of sinning.

THAT Religion is also to be preferred, as most gratefull to God, which alloweth no liberty of synning but by all meanes excludeth it. For as the Religion which is of God ought to stirre vp and incite mens mindes to the study of good workes, and perfection of Christian life: euen so ought it also to feare them from synning, keep them in the feare of God, and, as much as in it lyeth, hinder all sinnes and offences. Such then is the Catholike Religion. For many wayes doth she remooue all liberty of sinning.

First, by the Sacrament of Penance: For that it greatly feareth very many from synning, seing they know that all their synnes must be discovered
one

one by one in Confession, and Pennance done accordingly; and if any thing be stolne, or any losse or damage done, the same must be restored, and satisfaction made. Moreover in this Sacrament is required sorrow for their synnes, and purpose to amend their life; wherunto is also conferred grace and ayde to performe the same: and last of all heerin are giuen wholsome admonitions to liue well and vprightly. Wherby we see, that this Sacrament doth greatly restraine liberty of synning.

Secondly by the doctrine of Satisfaction & Purgatory. For it teacheth that after the sinne and eternall payne is forgien (in Confession) there remaineth for the most part an obligation of some great temporall payne, which vnlesse we redeme in this life by the exercise of good workes, to wit by prayer, almes, abstinence, and the like; we shall pay it in the next life, with the cruell torment of Purgatory. For that with God no euill shall remayne vancuenged.

Thirdly, for that it teacheth, that one only mortall synne vnlesse it be washed
away

away in this life by Penitance, is enough to everlasting Damnation: neither shall any thing profit to the forgiveness of synnes, without true penitance.

Fourthly, for that it many wayes striketh into man the feare of God, proposing vnto him diuers of his iudgements, when as he will neuer haue him secure of his saluation, but alwayes to watch, pray, to be sober, to be alwayes intent to do good workes, least at any tyme he be eyther overcome by temptation, or supplanted by the fraud of the Diuell, or fall by some in consideration, or els not prepared, suddainly surprized with v unexpected death. And hence it is, that in good Catholikes, who endeauour to liue according to their Religion, we dayly see a wonderfull care and sollicitude in auoyding of sinne: and if through humane frailty, they shall at any tyme commit any offence, they strayght wayes wath it away with Confession, and amendement of their liues.

Now, other Religions do performe no such thing, but shaking of all feare of God, open the wyde gate to all

B liberty

18 *What Fayth & Religion*
liberty of synne and licentiousnes.

First, because *they take away the Sacraments of Confession*, whereby men, as we haue sayd, are greatly hindred from synning. For that they say, it is an humane Inuention, a Torment of mens Consciences, and a meere superstition. It is a wonderfull thing, that any superstition, or inuention of mans brayne should haue such force to the amending of our life and quietting of our Consciences! This force also haue the *Lutherans* themselves, being taught by experience, sometymes witnessed. For as *Sotus* relateth, who was present, that when the Emperour (*Charles the fifth*) was in Germany, there was sent vnto him an embassage from the famous Citty of Norimberge, by which the Senate demanded, that the Emperour by his Imperiall power would command auricular Confession to be practised: for that they sayd, they had found by experience, that their Commonwealth after Confession had byn taken away, to abound with diuers crimes against Iustice & other vertues, which were vnknown vnto them before. This embassage, sayth

Heretiks
take away
al feare of
God, and
admit all
liberty of
synning.

1x 4. d. 18.
q. 1. wt. 1.

Is best to be embraced. 19

sayth *Sorus*, cauled great laughter. For if by Diuinelaw men were not bound to reueale their leccer synnes to any, neyther could the Priest, as they thought, absolue them; how could they be compelled therunto by any humane precept, without fruites of remission of their synnes?

Secondly, they do not only take away Confession, but also the vertue of Penitence; in that they deny Contrition or sorrow for synnes past to be necessary. For as Luther sayth, *Contrition maketh a greater sinner*: and Caluin sayth, *That S. Hierome who affirming penitence to be the second table after shipwracke, it being impious doctrine, cannot be excused.*

Thirdly, because they deny the necessity of satisfaction. & say, that that redoundeth to the injury of the satisfaction of Christ: as who thold say, if our satisfaction be of any value, that of Christ is insufficient.

Fourthly, because they deny Purgatory, and temporall punishment of soules after this life.

Fifthly, because they deny any obligation of temporall paynes to remaine, after the guilt of synne is remitted. For that togeather therewith all

B 2

paynes

*Luth. arti
6. Calu. l.
7. Instit. c.
19. §. 17.
Caluin l. 3.
cap. 4. §.
18. Luther
in assert.
art. 5. & 6.
Luther ep.
ad V. si-
densis de
Euchar.
Caluin l. 3.
cap. 5. & 6.
Luth. su-
pra in
assert. a. 5.
Caluin su-
pra d. 6. §.
cap. 4. §.
10.*

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paynes and punishments are forgien.*

Sixthly, because they teach that only fayth
is sufficient to the remission of all guilt and payne,
nor anything els to be required.

Luth. in
assert. art.
2. Calu. l. 3.
cap. 12. §.
13. & 14.
Luth. deli-
bertate
Christians.
Calu. l. 3.
cap. 4. §.
26. & l. 2.
cap. 1. §. 58.

Seaventhly, because they teach, that
no sinne shall be imputed vnto him that hath a true-
ly fayth. And for this reason Luther layd,
that the Commandements did no more
belong to vs, then the ceremonyes of the
old law, but that all obligation therof
was taken away at once by Christ, to
wit, the because violating therof is no
lesse imputed to the faythfull, then the
violating of the ceremonial law. That
all these things are thus taught by them,
is manifest by the places heere cited in
the margent; and euery man that is but
mealy conuersant in these Sectes doth
know it to be true.

These things standing thus, it is eu-
ident that all feare of God is vterly taken
away frō the hartes of men, & the raines
of liuerty are loosed to all kind of sinne.
Nay, there is as much or rather more li-
berty giuen by these Religions, as by A-
theisme. For if there be no synne impu-
ted to a man that hath the forementio-
ned speciall or liuely fayth, eyther for
guilt

guilt or payne: what should let him to commit neuer so grieuous or enormous wickednes? What should he feare Hell or Purgatory? Neyther: for by liuely fayth alone, no sinne shalbe imputed to any man, although it be neuer so grieuous and filthy. What then? Shall he feare the Diuine wrath, or the subtraction of heavenly Grace? No: for that God doth not impute the same vnto him: and for the satisfaction that Christ made, he cannot be offended with him. Doth he feare temporall satisfaction, or Confession? Neyther: For that these things are taken away as superstitious. What then doth this man more feare then any Atheist? Or how doth he not open as wyde a gate to all wickednes & impurity as the Atheist? What Atheisme teacheth, the Scripture witnesseth, whē the sayth: *The soole sayd in his hart, there is no God: they are corrupt, and are made abhominable in all their endeauours: There is not one that doth good, there is not so much as one.* And this doth Atheisme teach, for so much as it taketh away the feare of Diuine punishment, wherby men are held as with a bridle from synning. But these Religions do

no lesse take away the tear of heavenly reueng and chastisement, when as they teach, that no sin shalbe imputed, eyther for offence or payne, nor any man punished therefore.

Moreover I say, that by these Religions, this wholelome feare of God, is sooner taken away then by Atheisme. For few Atheistes do certainly belieue, that there is any God at all; but many doubt it, and feare the contrary, and so they be not without feare of punishment of him, that may in many thinges repressse them. But these Religions do for certayne and without all doubt teach, that synnes are not imputed to the faithful, and this they commaund to be most firmly belieued; and therefore they leaue no feare, but do shake off all suspition & imagination of punishment whatsoeuer: so, as they giue a far greater scope to all wickednes, then Atheisme doth. Neyther do they this by one manner of way only but by a fourefold.

They take away all feare of God foure manner wayes.

First: For that they teach, that through faith synnes are not imputed vnto vs, but they neuer so many, or neuer so heynous; wherof we haue spoken inough before.

Secondly

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Secondly: For that they say, that all those who haue true faith are predestinated, and that they ought to believe the same most assuredly. *Caluin l. 3.*
And if all the followers of these Sectes *c. 2. §. 6. 7.* be predestinated, & that they are bound *11. 12. 15.* to believe the same most firmly; where- *16. & 38.*
fore then should they be solicitous, eyther to live well, or to shun the workes of the flesh, which the Apostle recounteth? For neither can they doubt of their saluation, or that they shall go to hell; because Gods predestination is potent and immutable, and those who are so predestinated cannot possibly perish. Neyther can they feare the paynes of Purgatory, which they believe not: nor yet can they feare punishments in this life, when as synnes are not imputed to them by God.

Thirdly: For that they take away the liberty of Freewill, and do teach, that all things happen by an inevitable necessity; and that *Juster in Assert.*
a man cannot make his workes better or worse. *art. 36. l. 1.*
For if there be no liberty, there is pro- *2. 16. §. 8.*
perly no synne: like as a lyon when he deuoureth a man, although he committeth euill, yet synneth not; because he doth it not freely, but by the vehement

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instigation of nature; uⁿder his power to moderate this his instigation. No man shall be then worthy of punishment, because that which is done by force of necessity, deserueth no punishment: Wherefore there shall be no hell nor any punishment at all after this life. For that it should be a great and intolerable cruelty to damne a man to everlasting torments for those things which by no meanes he could auoyd. Wherefore then should they feare to follow their hearts desire, or do any thing that many please their appetite?

*Luth. sit-
pra. Cal 4. all mens workes, as well good as bad, to haue bin
1. cap. 17. preordayned by God from all eternity: and to that
§. 3. C. 6. end, the wills of men are by him inclined, incited
18. §. 2.* Fourthly: For that they teach,
For if God do worke in vs as well bad as good, there is no reason why we should endeauour to auoid euil, or feare the punishment therof. For that God is not the reuenger of that wherof he is the Author, nor can he punish that which he will haue done in vs, and causeth vs to do. For that this should be more then Tyrannicall cruelty, from which God

is knowne to farre off, and free.

Hereby then it is as cleare as the sun, that these Relig^ōs, by these foure waies now declared, do take trō the mynds of mē al feare of God, and do giue as large a scope to all wickednes, as euer any Atheisme in the world: and that the more perniciously, because they are not exercised in the open view and line of impiety, but vnder the colour (forsooth) of diuine religion and honour, to wit, vnder the faire titles of only fayth, satisfaction of Christ, liberty of the new Ghōspell, diuine prouidence, and predestination. Vnder these shaddowes thus couertly hid is swallowed so much venome, that it wholly poisoneth the minde & manners of men. Who then that hath but the least dramme of an vpright iudgement, will thinke such Religion to come from God?

III. CONSIDERATION,

Drawne from the Sanctity of the followers of true Religion.

THAT Religion is to be preferred, wherein very many men have byn famous for sanctity of life. For it cannot be that a naughty religion should lead a man to sanctity, or that true sanctity should abide with a naughty Religion. But Catholike Religion hath had very many in her Church in all ages, who by common Confession and wittnes of all the Christian world were most holy men. Amongst whome, to omit innumerable others were, *S. Antony the great, S. Hilariion, S. Gregory Thaumaturgus, Saint Nicolas Bishop of Myra, S. Athanasius, Saint Gregory Nazianzen, Saint Basil, Saint Simeon Stelites, S. Cyprian, S. Hilary, S. Martin, S. Ambrose, S. Hierome, S. Augustine, S. Benet, S. Gregory the Great, S. Vedastus, S. Aman-dus, S. VVinocke, S. Bertin, S. Romwald, Saint VVillebrord, S. Boniface, S. Bruno, S. Bernard, S. Romuald, S. Noribert, S. Dominicke, Saint Francis, S. Thomas of Aquine, S. Bonaenture,*
Saint

Saint Francis à Paula, and many more in our age.

That all these men were followers of the Catholike Religion, there can be not doubt; as well for that they adhering to the Roman Church, did professe the fayth therof, & wonderfully, propagated the same: as also for that most of the were Monkes, & vowed religious men: nay all monasticall institutions & professions had their begining by them. That they were most holy men, it is the common consent of all Christian people for so many ages past that liued in their dayes. Neyther was there euer made any doubt therof. And this the heretikes themselves do also Confesse of diuers of them, and specially of *S. Bernard*, *S. Dominicke*, and *S. Francis*. For it were a great impudency to deny or call into doubt, that which the consent of the whole world auerretb.

If these men therefore were Saints and Catholikes, as all the world doth hold them to haue byn, it followeth necessarily that the Catholike and Roman religion which they held and embraced, is the true religion, and proceedeth

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ceedeth from the Holy Ghost.

First, for that it is impossible, that a false religion should lead to true sanctity, for that religiō is the foundatiō of sanctity. That heauenly edifice cānot be built vpon vanities, nor vpon pernicious and sacrilegious sacrifices, as is every falsity, in religion. It cannot be, that a false religion should withdraw the mind frō earthly thinges, and so fixe it vpon heauenly, that being kindled with diuine loue and feruor, should force the same to vndergo so great labours & paynes for procuring the health of her neighbours soules. Notwithstanding the religion which these men imbraced, did performe in them all these things; & cōsequently it cannot be, that their religion was false.

Secondly, for that, without true Religion, it is impossible to please God. *Hebr. 11.* But by the consent of all, these men pleased God and were his great friendes and familyars: Therefore their Religion was the true. For how could they please God who is verity it selfe, by a false Religion?

Thirdly, if their Religion were not true, then was it from the Diuell; for that

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that he is a liar from the beginning, and the Father of lyes, who by his lying and deceytes doth euer seeke to corrupt the true religion, thereby to destroy soules. If it came from the Diuell, how could it then lead them to sanctity, and make them enemies to the Diuell, and friends to God? For *what society is there between light and darkenes?* and what agreement with Christ and Belial? 2. Cor. 6.

Fourthly: It is altogether incredible that God should permit men so innocent, so contemning themselves and worldly affayres, so studious of his diuine glory, and ardent louers of him, to be deceiued for so many ages, in a matter of so great moment, to wit, in the bu-
sines of religion and foundation of all piety. Who is he that will thinke so impioussly of Gods diuine goodnes? They pretermitted nothing on their behalfe, wherby they might please God and aduance his glory, taking vpon them the greatest paynes and labours for the ob-
tayning thereof, and wholly implying & cōsecrating their liues vnto him. How cā it be, that his diuin goodnes, that true Light which enlighteneth euery man
that

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that comes into this world, should not reueale the truth & his light to so worthy seruants and louers of him, but should leaue them stricking fast in their blind and pestiferous errors?

Then is that false, which our Lord so often repeating, promised, to wit, *Aske and it shall be giuen vnto you: seeke and you shall find knocke and it shall be opened vnto you.* For eueryone that asketh receaueth, and he that seeketh findeth, and to him that knocketh it is opened. For that S. Francis, S. Dominicke, S. Bernard, S. Benet, and the like lightes and wonders of the world, did all their life tyme, aske, seeke, and knocke, that they might obtayne of our Lord things necessary for their health, and to know and fullfill his will perfectly in all thinges; and yet notwithstanding obtayned nothing heerin. False also shall that be, which our Sauour sayth. *If you then being naught know how to giue good gestes to your children, how much more will your Father from heauen giue a good spirit to them that aske?* for that these men did daily and earnestly aske this spirit, and yet obtayned it not. For that a good spirit can neuer be without a good Religion. I omit many
other

*Mat. 7.
 Luc. 11.*

other things which might be brought for confirmation herof.

But if it be blasphemy to say, that diuine promises be false, then is it necessary to confesse, that these men did receiue the true fayth and Religion. Wherefore, seeing that they embraced the Catholique Religion, and were most addicted to the Roman Church, detesting and hating all other fayth and Religion that was contrary to this; it cannot be doubted, but that the Catholique and Roman is the only true, & heauenly inspired Religion. And all Religions besides, are false and inuented by the Diuell.

Finally, if their Religion were not the true, but rather some of the Aduersaries the true Religion; then is it necessary to confesse, all the forsayd men, whome the whole world hath held for Saintes, not to haue byn not only holy men, and friendes to God, but to haue byn impious and enemyes to him, and so damned and adiudged to euerlasting punishments. For without true Religion it is impossible to please God. Neyther can it be sayd, that they were to be
excused

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excused by ignorance: for that ignorance doth not excuse, except in certayne lecondary cases, which by reason of some positue precept are necessary; but in no case doth it excuse in any fundamentall and chiefe head. For otherwise any man may obtayne saluation without any knowledg of God or Christ at al, which is repugnant to al Scripture. But if these men erred (as some of our Aduersaryes do pretend they did) then erred they in the chiefe heads.

First, because they acknowledged not a speciall fayth, whereby only we are iustified & made partaker of the redemption and iustice of Christ; and sinne is not imputed vnto vs, as the authors of other Religions do teach: Therefore they remayned in sinne, being deprived of the participation of the iustice of Christ, and consequently were children of Hell.

Secondly, because according to their iudgment they were out of the true Church of Christ (out of which, by consent of all, there is no saluation) and did adhere to the whore of Babylon (for so do they call the Roman Church) and
were

were the chiefe mynisters & instrumēt
of Antichrist.

Thirdly, because they were Ido-
latours, adoring a creature for their
Creatour, to wit bread and wyne in-
sted of Christ in the Eucharist, worshipping
Saintes & their Images &c. These
things may not be excused by any
ignorance whatsoever. And therefore all
these were wicked men, and adjudged
to hell torments. But how improbable,
and incredible are all these things, and
agaynst the cōmon consent of all Chri-
tian men that euer were? And on the
contrary side, in other Religions there
were neuer any of famous sanctity, nor
can they name so much as one. For that
their very first Authors were giuen to
temporall commodities, and were fol-
lowers of pleasures; hauing nothing, sin-
gular in their lines aboue the common
sort of people, but rather giuen to greater
vices and wickednes. But of this point
we shall speake more heereafter.

Nor doth it any way preiudice
our cause, that among Catholikes, there
by many who do not only not liue well
& holily, but do defile their body and

C

mynd

An obie-
ctiō of the
Aduersary
answered.

mynd also with diuers wickednes . For that they do not these things with leasue and approbation of their religion but agaynst the expresse prohibition therof, and agaynst the threats of punishment, and promise of rewards, which their Religion doth propose vnto them, and doth seeke by all meanes to hinder them . Therefore this wickednes of life is not any way to be imputed to their religion, nor doth it argue the imperfection thereof . For whereas there be three things whereby to reuoke men from committing euill, and to incite them to do good, to wit, feare of punishment, hope of Reward, and the excellency it selfe of the good worke wrought; the Catholike Religion doth most highly commend, propose and inculcate the same to her followers; omitting nothing wherby to stir them vp to auoyd synne and follow vertue . And if perchance some of them do not aspire or attayne heerto, that is not to be imputed to Catholike Religion, but to the liberty of their owne freewill which striueth agaynst all these former incitements: But if the sayd Catholique Religion should
take

take away all feare of punishment, and hope of reward, esteeming all her good workes to be stayned and defiled with synne, then might the wicked life of men, and their neglect of good workes be worthily imputed and layd vnto her charge. For euen as he that should take away a proppe from a house that were ready to fall, should be the cause of the fall of that house: So he that should take away the feare of God, and of future punishments, whereby men are kept in awe from falling into the pit of synne, should be the cause of these ruines and miseryes. And in like manner he that should take away that which is wont to incite men to the study of good workes, should be the cause of their neglect and contempt of the same.

Wherby it is manifest, that euill life and neglect of good workes, which is found in some Catholiks, is not to be imputed to their Religion but to the liberty only of their freewill: Whereas the same notwithstanding amongst Lutherans, Calvinistes, and other followers of new Religions is properly imputed and layd vpon their Religion, which taketh

quite away all meanes that are wont to hinder euill, and incite men to do good, adhering only to the liberty of their free-will, for as much as it hath chosen such a Religion of purpose.

III. CONSIDERATION.

From the miracles wrought by the imbracers of Catholike Religion.

THAT Religion, in which very many miracles haue byn wrought throughout all ages, is to be preferred before those which be destitute of miracles. For that miracles are as it were certayne diuine scales and Testimonyes. whereby Religion is confirmed. And whereas in Religion there be many things that, being aboue nature and humane vnderstanding, cannot be comprehended or vnderstood by naturall reasons; some supernaturall arguments are therefore needfull, whereby mans vnderstanding may be conuincd. And these be miracles. But only Catholike Religion doth shine with true miracles,
and

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and therefore is it the true Religion, and to be preferred before all other Religions, as hauing testimony thereof only from God. That in this Catholike Religion very many miracles haue byn wrought in all ages, euen from the Apostlestymes, and are wrought at this day also, it is very euident and knowne to all Christian people, being made manifest vnto them out of the histories and Chronicles of diuers Kingdomes, and out of the liues and aētes of diuers Saintes.

But these miracles (say our Aduersaries) were not true, as partly feygned and partly wrought by the Diuell. But in this there is no shew of probability: it being agaynst the iudgement of the whole world and of all ages: for that all Nations haue now for so many hundred yeares held them for true miracles without any doubt at all. Who did euer doubt of the miracles of S. Gregory *Thaumaturgus*, S. Antony the Great, S. Hilarton, S. Martin, S. Nicolas, S. Benet, S. Maluchas, S. Bernard, S. Dominicke, S. Francis of Assisium, S. Francis of Paula, B. Father Xaverius, to omit infinite others?

*Caluin.
Præf. in
Instit.*

That mi-
 racles in
 the Catho-
 like
 Church
 are not
 feygued.

Moreover that miracles in the Ca-
 tholique Church are not feigned, may
 be conuincd by many reasons. First,
 for that they are written and recorded
 by most graue and learned Authors. The
 miracles of Saint *Gregory*, who therefore
 is surnamed *Thaumaturgus* (to wit for the
 multitude and greatnes of his miracles)
 are written by *S. Gregory Nissen* in his life,
 and by *S. Basil lib. de spiritu sancto cap. 39.*
 The miracles of *S. Antony*, by *S. Athanasius*
 and *S. Hierome*. The miracles of *S. Martin*,
 by *Seuerus Sulpitius*. Of *S. Nicolas* by diuers
 Greeke wryters; of *S. Benet* by *S. Gregory*
 the great and others; of *S. Malchy* by *S.*
Bernard; of *S. Bernard* by diuers most graue
 Authors of that age; of *S. Francis* by *S.*
Bonaventure; of *S. Dominicke* by those who
 receyued it from men of very great cre-
 dit. The miracles of *S. Francis de Paula*
 are recounted in the bull of his Canoni-
 zation. The miracles of *B. Father Xaueri-*
us after most diligent inquisition made,
 and wittneses deposed, were approoued
 by the publike testimony of the Viceroy
 of *India*. Who then will thinke that these
 men excelling in sanctity, learning, and
 authority, would to the destruction of
 their

their soules, & to the euerlasting infamy of their names, feygne these miracles. thereby to beguile the world? For that a lye in those things which belong to Religion, is a molt pernicious and grievous synne. Agayne: if these myracles were feygned, they might easily haue byn conuincd and retured of vanity by men of those ages, amongst whom they were sayd to haue byn wrought: But neuer yet did any man reiect them, except he were a Pagan, a Iew, or an Heretike, Morcouer very many of these myracles haue byn confirmed by publike testimony of Bishops or Magystrates, who with mature diligence and deliberation examined the causes therof. Finally, to say that they were feygned, is to take away all credit of historyes, and to overthrow all knowledge of former tymes: for that it may be aswel sayd of al things anciently done, that they were feygned, when as they cannot otherwise be proved, then by the writings and testimony of Authors.

In like manner, that these miracles were not wrought by the help of the Diuell, is manyfest many wayes.

First, because they were done by most holy men, and such as were most intrinsecall with God. For who will thinke that S. Francis, S. Dominicke, Saint Bernard, S. Benet, Saint Martin, and their like had any familiar conuersation with the Diuell?

Secondly, because these miracles did farre surpasse the Diuels power: for that the Diuell cannot giue sight to the blind, cure the lame, raise vp the dead, suddainly strengthen sicke of the palsey, in a moment quicken dry and benumbed members, and the like, which do exceed all force of nature. Neyther could any Magitian euer do the same by any help or art of the Diuell; and yet notwithstanding very many and innumerable such like did our Saintes worke, and that by only touching, or a few prayers, or the signe of the Crosse, and somtymes also by a commaund only.

Thirdly, because those miracles that be wrought by the Diuell, do eyther continue but for a small tyme, as being deceyts and delusions only of the eyes, such as Magitians are wont to do; or if they do continue, they are wrought by
naturall

natural causes, & so do not exceed their naturall force and power. Besides such false miracles are for the most part not only vnprofitable to men, but hurtfull also and wicked: as for example, to make fire descend from heauen, to make statues speake, and the like, which Antichrist and his false Prophets shall do in the last dayes, as out of the Apocalyps is gathered; neyther do these false miracles *Apoc. 13.* profit any to the amendment of life. But the miracles of Saintes haue a perpetuall and solid operation; and are very profitable to men, styrring them vp to the feare of God, and the amendment of their liues.

Fourthly, New miracles were neuer approued in the Catholique Church without great and diligent examination thereof before made: for that the witnesses are examined, and that for the most part vnder their Oaths; the fact it selfe is narrowly looked into, whether it may be wrought by the force of Nature, or power of the Diuell: all circumstances are considered, by what meanes, order, what occasion, what tyme & place, to what end, before

whome, and vpon whome the miracle is wrought. And oftentimes there want not those, who would willingly exaggerate the matter, or els make it doubtfull and suspected, if they could; and therefore they leaue nothing vntried or discussed. So as it is impossible, that the deceyt, if any be, can long lye hidden; besides it doth belong to the diuine providence of God not to permit men to be so miserably deluded, especially after so great diligence vsed, to search out the truth of the matter.

Fifthly: Yf the miracles of the Catholike Church be wrought by the Diuell to retayne men in their false Religion; why doth he not the like then in other Religions, to wit, among the Turkes, Arians, Anabaptistes, Libertynes, and the like? Why doth he leaue to worke miracles amongst these, and maketh famous only Catholike Religion therewith? Is it for that perhaps he is more grateful or pleasing vnto him then all the rest? but he ought not to neglect others also, from whome he receyueh so large and ample increase: he is delighted with variety of false worship, that
 he

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he may accomodate himselfe to the inclinations and affections of all men. Therefore seeing that only Catholike Religion hath myracles, and false Religion hath none; it is an euident token that the miracles of the Catholik Church are not wrought by the Diuell.

Finally, what colour of reason can there be, to say that the miracles should be feigned, or wrought by the Diuell? Is it because they could not be otherwise done? But God is omnipotent and he hath wrought many the like by his Apostles, as out of Scripture is manifest. Or is it because they be repugnant to Scripture? But our Lord hath plainly promised this grace of working miracles and curing, when he sayd: *Verily, verily, I say vnto you, he that belicueth in me, the workes that I do, he also shall do, and greater then these shall he do, because I go to my Father; & whatsoeuer you shall aske in my name, that will I do, that the Father may be glorified in the sonne.* By which wordes he insinuateth, that the grace of working miracles should alwayes remayne in the Church, and that not the Apostles alone, but many Apostolical and holy men also should
from

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from tyme to tyme worke miracles: so as we see this promise of our Lord fulfilled, when Holy men do miracles.

Or is it then, because there is no witness of these miracles? But besides the witness of most faythfull wryters, we haue the testimony and content of the people: we haue in many of them the testimonies of Bishops or Magistrats after most diligent examination made of the thing it selfe, and deposition of sworne witnesses. Besides that, very many of these miracles haue byn publikely done in the presence of many people; & there are no ancient historyes extant (besides those that are conteyned in holy Scripture) that haue so many and worthy witnesses for their truth, as these of miracles haue. To these may be adioyned the great miracles that are done in euery age, yea almost euery yeare in diuers places, by Saintes now raygning with Christ, but especially by the most Blessed Virgin, which in those places where they are wrought are manifest to all mē, and may be seene & felt of all, & which are also confirmed by the publicke Testimonies of sworne witnesses, after diligent

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diligent discussion and examination made.

But, say our aduersaries: True miracles do confirme the Gospell *Marc. ultimo*: But these do ouerthrow the Gospell, and set vp Idolatry, to wit, worship of reliques and Images, inuocation of Saintes, Masse, and the like: and therefore they be wrought by the Diuell. But this is a plaine sophisme, which is called *Petitio Principij*; for that is heere taken as granted for true, which should be first proued, and wherof the whole controuersy dependeth. For it is supposed for certayne and vndoubted that Catholike religion is false, and therupon is consequently gathered, that the miracles wherby it is confirmed are false and meere illusions of the Diuell. In this very manner did the Scribes & Pharisees suppose the doctrine of Christ to be false and contradictory to that of *Moyse*, and therehence gathered that his miracles were false, and that he himselfe cast out Diuels in *Eelzebab* the chiefe of Diuells. *Matth. 12.*

So also did the Pagans calumniate the miracles of auncient Martyrs, saying

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laying they were done by magical artes: and the same did the *Arians*, *Eunomians*, & *Vigilantians* of the miracles of *Catholikes*, as witnesseth *Victor Viteruis lib. 2. de persecut. VVandal.* and *Saint Ambrose, serm. de SS. Geruasio & Protasio. Hieron. contra. Vigilant.* But we on the contrary side by the euident truth of miracles, which may be clerly knowne seene & perceued of al men do gather the verity of *Catholike Religion*, wherof the controuersy now is. For that we neuer yet read of miracles wrought in confirmation of false doctrine, such as many *Saintes* haue done in confirmation of true. We neuer read that dead were rayled to life by heretikes, the blind made to see, the lame straightened, the palsy cured, Diuells cast out of men. Such miracles as these were neuer wrought by *Luther*, *Caluin*, or any of their followers. Indeed *Luther* sometyme did attempt to cast out a Diuell from a feminine disciple of his, but he was in danger to haue byn strangled himselfe by that Diuell, as witnesseth *Fredericus Staphilus*, who was present at the act. And at another time, he would haue rayled to life one that was drowned in
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the riuer of *Alba*, but in vayne. In like manner *Caluin* attempted to raiſe one to life who by his perſwaſiō feigned himſelfe dead, but with ſuch ſucceſſe, that of aliue man he became dead indeed: for that by the iuſt iudgment of God, when as *Caluin* came to raiſe him, he was found without life. The whole ſtory wherof with all particulers is at large recounted by *M. Hierome Bolſecke in vita Caluini cap. 23.* Wherefore ſeing neither true nor feigned miracles do ſucceed with them, they endeavour to take quite away frō the Catholike Church this moſt ſtrong rocke and firmament of miracles, which altogether conuinceth the vnderſtanding of man: but with no ſhew of probability at all, as we haue ſhewed.

As thoſe therefore, who pondering and weighing well the miracles of our Sauour and his Apoſtles, with a quiet & humble mynd, ſetting aſide all hatred & other euil affections, could not doubt, but that their doctrine proceeded from God: euen ſo now, they that without hatred and paſſion of mynd conſider well of the miracles, that haue byn wroughe in the Catholike Church, by holy men

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in all ages both aliue and dead, cannot doubt but that their Doctrine and Religion proceedeth from God, and that the Church wherunto they adhere, is the true Church of God.

V. CONSIDERATION.

From the Conuerſion of Nations, by the imbracers of Catho- like Religion.

THAT Religion is eſteemed to be the true, and conſequently to be imbraced, wherunto alwayes Nations haue byn conuerted. For that our Lord hath often promiſed in Scripture this conuerſion of Nations, to the true faith & worſhip of God, which promiſe muſt be fulfilled: But the Religion wherunto Nations in all ages haue byn, and now in this our age alſo are conuerted, is the Catholik & Roman Religion. Ergo, there can be no doubt, but that this is the true Religion of Chriſt.

Now then, that Religion, wherunto theſe nations haue alwayes byn, and

*Pſal. 1. &
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and are converted, is the Catholike and Roman Religion, is most manifest by that which hath byn done atwell in this our age, as in former before. For that in this our age, there haue byn infinite, and dayly still are converted in the East Indies, in Iapone, and in the vast Kingdome of China, besides in many Islands of the Indian seas. All these passe from their Gentility to the Catholike Religion, & are vnited to the Roman Church; and this by Religious mens endeauours, sent thither by authority from the Pope.

In the last, or fourteenth Age, one only S. Vincent surnamed Ferrerius, of the order of Saint Dominicke converted to the Catholike sayntiaie and twenty thousand, partly Iewes, and partly Saracens, as testifiyeth S. Antoninus a famous Writer of that age 3. p. *Histor. tit. 23. cap. 8. §. 4.*

In the 13. Age were converted very many to the Catholike saynt in the Kingdome of Tartary, by two Friars of S. Dominikes order, being sent thither from the Pope; the Emperour of Tartary himselfe whom they cal the Great Cam

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desiring the same, as wryteth *Paulus Venetus*, whose help and endeauour the said Emperour vsed in effecting of this busynes.

In the 12. Age, the people of Norway were conuerted vnto the Roman Fayth by * *Adrian* the fourth, before he was Pope, as writeth *Platina* in the life of Pope Alexander the fourth.

* This *Adrian* was an Englishman and called *Nicolas Breakspere* before he was assumed to the *Apostolik* See.

In the 11. Age were the Hungarians for the most part conuerted, and Bishops ordayned and appoynted there by the Pope of Rome, at the request of their King *Stephē* afterwards a Saint, that was newly conuerted to the said Roman fayth: as wryte the *Centuriators* of *Magdeburge*, *Cent. II. cap. 2.*

In the 10. Age, were many Provinces conuerted to the Roman fayth, by the endeauours of *Henry* the first Emperour, *Adalbert* and *Methodius* Archbishops of *Bohemia*, and *Moravia*, as testify the *Centuriators* aboue mentioned, *cent. 10 cap. 2.*

In the 9. Age, were the *Vandalls*, *Bulgarians*, *Sclauonians*, *Polonians*, with those of *Denmarke* and *Moravia*, conuerted to the fayth, and vnited to the Roman Church

